

Aum Aum
Rig Veda Mandal 1

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Rigveda Mandal-1, Hymn-1

Verse 1.1.1

अग्निमीळे पुरोहितं यज्ञस्य देवमृत्विजम् ।
होतारं रत्नधातमम् ।

Agnimīle purohitam yajñasya devamṛtvijam.
Hotāram ratnadhātamam.

Agnim i.e. agrani means first (agra) to lead (ni). The Supreme and Divine Energy is first to lead every living being and non-living things in the universe. That Supreme energy, referred to as God, is thus the core energy of our individual life too. Sun is the principal source of all thermic energy or fire. This element, fire, also is the first to lead and energize each and every particle of the universe. In society, all those, real and true leaders who serve others by burning their own selfish interests, desires and wealth etc. just to ensure welfare for all and without any ego considering the Supreme Divine as the real doer, are also like fire i.e. first to lead truly.

ile : glorify, worship

purohitam means beneficial (hitam) for the city or society (pur). Purohita also means one present before the creation. The Self-effulgent

and Supreme Divine Power is the Supreme purohita as that Power was existing before the creation being the Creator Himself. Priest of sacrifice is also known as purohita. Sacrifice means complete dedication of one's belongings and knowledge for the welfare of others

yajnasya : for noble sacrifices without selfishness and ego

devam : giver, illuminator

ṛtvijam : in all times and all seasons

hotāraṁ : provider

ratnadhātām : bestower of splendid wealth - physical, material and spiritual. Physically, this body produces 7 elements (dhatus) from the food we consume.

Elucidation

What is agni, fire?

Why do we worship God?

I glorify and worship Agni, the Self-refulgent Lord of the universe. This Agni, the Lord Supreme, is first to be present everywhere and in every particle for common welfare.

That very power is present in all living beings and non-living things as energy. This individual energy of all creatures and particles is the first manifestation of that Divine Energy. Shatpath Brahmana (1.4.2.11) says God is fire (brahma agni) and the soul is also fire (atma va agni). Therefore, I worship my individual energy also as part of the Divine Supreme.

Thermic Energy released by fire is also first to lead every thing in the universe. Its properties are colour, heat, light, velocity and disjunction etc. It's the means of realizing everything. It's the basic ingredient of all sciences, industries and therefore of everything required by human life. That is why fire, representing God, is considered as the Supreme Witness. Marriage among vedic followers becomes a permanent bond because both

the husband and wife vow to remain united before the sacred fire burning in the yajnakunda.

God's energy is full of all knowledge. Our inner energy also has the complete knowledge of our inner mind as to how much it is pure or impure, how much it is selfish or selfless. Therefore, I glorify both the energies as one and pray to increase it for the welfare activities.

All these forms of agni are purohitas as they are engaged for the welfare of others and were present before the creation. If human beings use this energy as per Divine planning, for the welfare of others, it will empower us from within to perform all yajnas, the welfare activities by sacrificing our own self. In return, the Divine Energy will provide splendid wealth (ratna, dhatu etc.) in all its dimensions, physical, material, mental and spiritual. Our body is the first ratna of its kind that produces seven tissues (dhatus) from the food we consume - plasma, blood, muscle, fat, bone, marrow/nerve, and reproductive tissue. In Sanskrit, they are rasa, rakta, mamsa, medas, asthi, majja, and shukra/veerya. All these tissues are produced only because of the energy within us.

Practical Utility in life

Firstly, we should always glorify and worship the Supreme Energy, God as our Father, Mother, Brother and Friend. This way, we would be able to enhance our energy.

Secondly, to make sure that energy is not misused for endless and mad race for all selfishness. Rather, we should make sure that our daily activities are for the good of the family, workplace, and the society.

Thirdly, we should perform all activities without ego considering that the actual doer is the Supreme Energy of God. Then only you will get great treasures from the Divine Energy.

अग्निः पूर्वभिर्ऋषिभिरीड्यो नूतनैरुत ।
स देवाँ एह वक्षति ।

Agniḥ pūrvebhirṛṣibhirīḍyo nūtanairuta.
Sa devāñ eha vakṣati.

Agniḥ : the Supreme Lord and fire producing thermic energy

Pūrvebhiḥ ṛṣibhiḥ : by the rishis, the divine personalities of the past, as they possess the real and true knowledge of that Supreme Energy as well as of the thermic energy hidden in every particle

īḍyaḥ : is adorable as God and discoverable for varied uses scientifically

Nutanaiḥ ut : and by the present generation also who have new minds and undertake new activities to possess real and true knowledge by following the past rishis

saḥ : He, the Supreme God

devāñ : all knowledge, good senses, art and other divine virtues etc.

eha : in the present life

avakṣati : makes available.

Elucidation

Why is Guru - Shishya tradition important?

The relationship between the past and present generation should be both ways. The past generation should open up their knowledge and expertise for the guidance of the present generation and the younger people should follow elders in every field of activity, spiritual or relating generally to worldly life - physical, mental or material sciences. Only then a guru-shishya tradition would continue to ensure appropriate knowledge transfer. Such knowledge would increase day by day. Where everyone works like a father and a son, the Divine Power grants good senses and

great knowledge to such a society only. Whereas, if this practice of interaction between past and present generation is discontinued, the results would not be good. Deep and complete satisfaction would be lacking in everyone. Gurus will feel sorry for they could not get appropriate disciples. Youngs would get frustrated because there is no one to guide them as father. Loveful relationship would become scarce. Confidence may be shaken. Frustration may develop resulting into mental unrest despite material success.

Vedas are transferred from generation to generation only through this guru-shishya tradition.

Practical Utility in life

Customs, traditions and all knowledge must be transferred from generation to generation for the complete good of the society i.e. physical, mental and spiritual. This principle needs to be applied in families, educational institutions, workplaces, social and political organisations. This would ensure prosperity and establish deep happiness at all levels of the society.

This is called guru-shishya parampara, the tradition of teacher and disciple relationship.

Verse 1.1.3

अग्निना रयिमश्नवत् पोषमेव दिवेदिवे ।
यशसं वीरवत्तमम् ।

Agninā rayimaśnavat poṣameva divedive
Yaśasaṁ vīravattamam

Agninā : through Agni, the Supreme Divinity, our individual energy and the thermic energy i.e. fire

rayim : knowledge and material wealth

aśnavat : are made available

poṣameve : and the strength of body and mind increases

dive dive : day by day

yaśasaṁ : fame

vīravattamam : liked by all knowledgeable and powerful persons.

Elucidation

What is the source of our individual energy?

The Supreme Energy of God, our individual energy and the fire, all need to be glorified with pious vows and deeds. Because, it is only through these energies we get all knowledge and material wealth. Only then strength in our respective fields will increase day by day, fame will result and it is liked and admired by the great and powerful people. But any mistake or lethargy in the use of such energies will result in devastation. Even wrong eating and living habits reduce energies.

Similarly, fire, an important element of nature, is the cause of all objects available to us for use. It should be used to enhance the well-being of all. Such diligent people are glorified and respected.

Practical Utility in life

How to increase our individual energy?

God is within us as physical, mental and spiritual energy. Connectivity with God increases these energies day by day. Just stay tuned to your inner energy and use it for beneficial activities. Family, workplace and the whole society, being the part of the universe, are feeding us. Apparently these social units are our energy providers. Therefore, we must focus on strengthening these energy providers in return. Our energies would automatically increase.

A life disconnected to God means a disconnection from the source of our individual energy. This disconnection will result in reduction of our energy day by day.

Verse 1.1.4

अग्ने यं यज्ञमध्वरं विश्वतः परिभूरसि ।
स इद्देवेषु गच्छति ।

Agne yaṁ yajñamadhvaraṁ viśvataḥ paribhūrasi
Sa iddeveṣu gacchati.

Agne : The all Pervasive Energy, the Supreme Lord

yaṁ : those

yajñam : sacrifices, welfare activities

adhvaraṁ : that are undisturbed, non-violent, faultless and egoless

viśvataḥ : from all sides

paribhuḥ asi : surrounded, protected and taken care of (by agne)

sa it : only that (yajna, welfare act)

deveṣu : good, genuine, needy and ultimately the Divine Power

gacchati : reaches.

Elucidation

How are sacrifices protected?

This verse is like a divine assurance that the Supreme Agni would protect all acts of welfare for others that are without any type of violence, fault, ego projection or disturbance etc. Our vow should be very strong, determined and full of dedication. God certainly protects such acts. Only then our acts would be beneficial for the real subjects and establish a connectivity with the Supreme Energy.

Practical Utility in life

If our activities are like yajna, for the welfare of all, then automatically these are protected by the Supreme Energy. In all life activities, this principle can be observed. If one performs his/her duties like yajna - for the family, workplace or any other establishment, the concerned higher authorities protect such acts and the performer also in all possible ways.

Verse 1.1.5

अग्निर्होता कविक्रतुः सत्यश्चित्रश्रवस्तमः ।
देवो देवेभिरा गमत् ।

Agnirhotā kavikratuḥ satyaścitraśravastamaḥ
Devo devebhirā gamat.

Agnih : The Supreme Energy, God

hotā : brings, gives and helps in performing all noble activities

kavikratuḥ : as He is Omnipresent, Producer of all useful things in the universe. He is the Great Poet.

satyaḥ : real, permanent, undying and imperishable

citra shravastamaḥ : chitra means darshan i.e. liable to be realised within and shravastamaḥ means liable to be heard about

devaḥ : He is Self-refulgent and

devebhi āgamat : can be known through the company of learned divine persons.

Elucidation

What is Supreme Energy and how can we realise it?

The Supreme Energy is vibrating all throughout. Therefore, He is called a poet, composing and singing through His all-pervading energy and vibrations. That is why He is considered as God, the actual doer of all acts. He is the only permanent power. That is why hearing about Him is

always full of astonishments. He is realized by the deep and continuous meditation and can be known through His devotees also.

Practical Utility in life

The Supreme Energy, God is within us and everywhere around. We do everything with the help of all powers and means given by Him. Therefore, He is the real doer of all acts. Similarly, in our family and workplace, we do everything with the powers and means given by our elders, superiors or employers. Therefore, consider those elders etc. as the real doer. This would make us egoless and would help in building an obedient, honest, humble image of our personality in the minds of elders and superiors. We would automatically get closer to those high ups and enjoy their blessings.

Verse 1.1.6

यदङ्ग दाशुषे त्वमग्ने भद्रं करिष्यसि ।
तवेत्तत् सत्यमङ्गिरः ।

Yadaṅga dāśuṣe tvamagne bhadraṁ kariṣyasi.

Tavet tat satyamaṅgiraḥ.

Yat : The purpose for which

anga : part of every particle and life, and

dAśuṣe : the person who gives/donates all valuable things for the welfare of others

tvam agne : You, the Supreme Fire/Energy

bhadraṁ : all good for that giver/donor

kariṣyasi : do

tava : Your

it : this

tat : rule

satyam : is a truth

angiraḥ : as You Yourself are the part of every particle of the universe.

Elucidation

How are complete sacrifices protected?

That Supreme Power is Angirah, part of every particle of the universe. He Himself has created this universe completely for the welfare of all. Therefore, it is His rule of complete truth that when any person completely gives/donates all his belongings for the welfare of others, the Supreme Divine, finding such a person as His ardent follower in letter and spirit, takes care of him and does all good for him.

Practical Utility in life

God takes care of those who sacrifice for the welfare of His people.

Guru Nanak Dev ji said - “putting food in the mouth of a poor means putting it in the treasury of God.”

This principle applies in the family, workplace and anywhere in the society. When we show complete honesty, dedication and self-sacrifice towards our duties, we get complete protection from the seniors/elders.

Verse 1.1.7

उप त्वाग्ने दिवेदिवे दोषावस्तर्धिया वयम् ।

नमो भरन्त एमसि ।

Upa tvāgne dive dive doṣāvastardhiyā vayam.

Namo bharanta emasi.

Upa tvā : Near You shall we come

Agne : Supreme Energy God and our inner energy as well

dive dive : every day, to know various types of knowledge

doṣāvastarḥ : night and day

dhiyā vayam : with our intellect and our actions

namo : with all humility

bharantarḥ : with humble homage/worship

emasi : we try to realize You.

Elucidation

Inspirations for meditative life.

It's an inspiration and instruction for a meditative life. Every day and night, regularly, we must try to get closer to that Divine Energy with all our intellect and actions to realize various types of knowledge from the Supreme Father. We must focus on getting closer to Him. Every moment we must offer our humble salutations to God and worship Him. Just as food we eat provides nourishment to the physical body and knowledge nourishes our mental body, similarly meditational life every moment is required to realize unity with God at spiritual level.

Practical Utility in life

Meditational life means 100% devotion 24 hours regularly in life. With closed eyes meditation for God, with open eyes all actions for God.

Even in mundane activities, one can live a meditative life with a sense of selflessness and dedication. Meditative life at work means no holiday, no lethargy, complete dedication, complete success.

Meditative life bestows :-

1. Purity, honesty
2. Energy
3. Integrity with God and your superiors.

Verse 1.1.8

राजन्तमध्वराणां गोपामृतस्य दीदिविम् ।
वर्धमानं स्वे दमे ।

Rājantamadhvarāṇāṃ gopāmṛitasya dīdivim.

Vardhamānaṃ sve dame.

Rājantam : Self-refulgent, Supreme King whose powers are more than the powers of thousands of kings, who is regulating all activities of the universe

adhvarāṇām gopām : who is protector (gopām) of unobstructed/faultless welfare activities (adhvarāṇām)

ṛitasya dīdivim : who gave the truth in the form of Vedas for all purposes of the universe

vardhamānam : who is always at increase, the greatest

sve : at His own place

dame : due to His own Supreme Authority, suppressions

Elucidation

What are the benefits of getting close to the Supreme Power?

Almighty God is the Supreme Ruler with vast powers. He has opened up His knowledge for everyone. With His supreme powers, He protects all welfare activities. His greatness and authority is at His own place. He is the biggest Suppressor.

Practical Utility in life

Remembering the great powers of God, try to get closer to Him. This rule can be applied in mundane life also. Honour the supreme authority of your elders at home and society, superiors at work place, teachers in educational institutions and great true leaders of the society, you will certainly get four good results :-

1. Self-discipline,
2. Inclination for welfare activities,
3. Suppression of personal desires,
4. Achieving higher positions and honours.

स नः पितेव सूनवेऽग्ने सूपायनो भव ।

सचस्वा नः स्वस्तये ।

Sa naḥ piteva sūnave 'gne sūpāyano bhava

Sacasvā naḥ svastaye.

Saḥ : He is

naḥ : for us

pitā iva sūnave : giver of knowledge like a father

Agne : Supreme Energy God and our inner energy as well

sūpāyana bhava : giver of knowledge and wealth, easy to approach
without any fear, without much time and with complete love

sachasvā : associate

naḥ : us

svastaye : for our complete welfare, to lead us to a higher state on the
journey of soul

Elucidation

How easy is it to realise God?

Realizing close association with God is so easy as it is easy for a son to go to the lap of his physical father without any fear, without much time, with complete love and for full protection because this Energy is very much within us. A child living in closeness to his father remains a disciplined one. Freedom makes a child guidance-less and thus he gets deviated from nobilities. No other person can be as good a well-wisher as a father. More than that, a person living in closeness to the Supreme Energy will always be a great noble and high in energy all the time.

Practical Utility in life

Closeness to the supreme authority enriches us with all noble features, powers and promotions to higher level. Be respectful, honest and obedient while dealing with superiors, you will gain immense benefits.

Rigveda Mandal-1, Hymn-2

Verse 1.2.1

वायवा याहि दर्शतेमे सोमा अरंकृताः ।
तेषां पाहि श्रुधी हवम् ।

Vāyavā yāhi darśateme somā arāṁkṛtāḥ.
Teṣāṁ pāhi śrudhī havam.

Vāyu : The omnipresent air, an element in nature which is considered as purifier. God, being omnipresent and purifier because of vast powers.

āyāhi : please come in my body

darśat : liable to be realised (considered as seen). Air empowers us to see among other acts as it is the foremost element of our life

eme : these directly visible, realised or felt

somā : worldly objects, noble qualities & knowledge

arankṛtāḥ : are decorated all through out

teṣāṁ : You (the protector)

pāhi : protect (these worldly objects as well as qualities and knowledge in me)

śrudhī : listen

havam : our prayers

Elucidation

How is air important for us?

Spiritually understanding this verse, vayu is God because just as God is omnipresent, vayu is also present everywhere in nature. God, being omnipresent, is very much within our body also. We can realise His presence by focusing on our breath which is the pranic energy of our life. After deep inhaling, retain it for some time and focus on it. This is the basic way of meditation. This retention stage is considered best for concentration on our inner energy and ultimately to progress on the path of God realisation.

Physically also vayu being air element, our essential pranic force, needs a welcome in the body by retaining for sometime according to the capacity of lungs. Retention of inhaled air creates a pressure and strengthen our lungs, opens up alveoli and oxygenate the whole body thereafter. Thus, retention phase helps us to be healthy enough to perform all activities of life competently. Yogis who welcome air in this way are able to realise the importance of this great element of nature.

Mentally, retention phase creates a soothing effect for the nervous system. During tension or trouble times, if one practices deep inhaling

followed by a sufficient retention phase, it will certainly result in raising nobilities in him to relieve him from tensions and troubles. With long practices over time, one can maintain a cooling mind permanently. Air has a Divine purifying property. After purification no evils remain.

Such practices of concentrating on air retention leads to the Divine realisation path. All worldly objects appear to be decorated with the presence of God, the Supreme Power. At physical and mental levels, the practitioner feels all nobilities in him at rise. Air brings both Divinity and nobility in our life.

God is the protector of all worldly objects in the universe. Air as pranic energy protects our body. God and the air protect our nobilities and knowledge.

God, being air, listens our prayers. We are also able to listen and to do all other acts in our life so long as we get air in our body as pranic force. Stoppage of this pranic air is called death and all activities are stopped.

Practical Utility in life :

Be Thankful to God, Tension Relieving Exercise

God can be realised with every breath that we inhale, retain and exhale. Approximately above 21000 breathings every day are the free gifts of God. We must be thankful to and welcome God with every breath.

Scientific and yogic effect of retention phase can be experimented during tensions, quarrels or any tribulations of daily life. Your mind will cool down and you will change your attitude.

Where there is God, there is only nobility and no ignobility.

Jahan Mahadev Vahan Basma Kamdev

Verse 1.2.2

वाय उक्थेभिर्जरन्ते त्वामच्छा जरितारः ।
सुतसोमा अहर्विदः ।

Vāya ukthebhirjarante tvāmacchā jaritāraḥ.
Sutasomā aharvidaḥ.

Vāya : God, the Omnipresent like air
ukthebhiḥ : through various sources
jarante : are worshipped and praised
tvām : You are
acchā : desired
jaritāraḥ : by those worshipping and praising You.
sutasomā : You are the producer and provider of soma (all worldly
objects, nobility and knowledge)
aharvidaḥ : we have known this now

Elucidation

Why is God worshipped as air?

God and the air both are worshipped and praised through various sources. Both are desired by the people who praise and worship because :-

(a) God is the producer and provider of all worldly objects, nobilities and knowledge,

(b) air makes us live to perform all activities

When a man of wisdom comes to know the importance of air as the great gift of God, he starts praising and worshipping both at once. Thus, he is able to purify his body to attain ultimate peace in life.

Practical Utility in life

No Diseases, No Crimes

Air is the beautiful gift of God. By preserving it, worship and praise God, the giver of this life force. With this basic gift only we are able to lead life and to use other gifts of God like worldly objects, nobilities and

knowledge. On the other hand, if people don't protect this basic gift society is bound to face diseases and crimes all around.

Verse 1.2.3

वायो तव प्रपृच्छती धेना जिगाति दाशुषे ।

उरूची सोमपीतये ।

Vāyo tava prapṛcchatī dhenā jigāti dāśuṣe.

Urūchī somapītaye.

vāyo : God, air

tava : Your

prapṛcchatī : gives knowledge of all sciences (Rigveda - Natural sciences, Yajurveda - actions, Samveda - metaphysics, Atharvaveda - war and medicine), connects to your Divinity

dhenā : instructions in the form of Vedas

jigāti : are available to

dāśuṣe : those who give up/surrender to God

urūchī : It takes us up on higher level

somapītaye : It provides us all worldly objects, nobilities & knowledge etc.

Elucidation

What are the important features of Vedic instructions?

Omnipresent God! Your instructions in the form of Vedas are made available to those who surrender unto You. There are two features of Vedic instructions :-

(a) They give us all scientific and true knowledge along with connectivity to the Giver, the God,

(b) They take us on higher level - spiritually, mentally and physically through all worldly objects, nobilities and knowledge of various sciences.

Vayu, even if simply taken as air, takes us to higher levels of health, knowledge and realisation.

To attain higher level we must surrender to the Grantor of everything in our life.

Practical Utility in life

Learn and Work Tirelessly

To achieve higher levels in our family and social life also, we must learn to respect and serve our superiors by showing our learning skills and eagerness to work tirelessly. It's like holding your breath while serving. Always focus on your job and be patient. Don't rush for the results today itself.

Verse 1.2.4

इन्द्रवायू इमे सुता उप प्रयोभिरा गतम् ।

इन्दवो वामुशन्ति हि ।

Indravāyū ime sutā upa prayobhirā gatam.

Indavo vāmuśanti hi.

Indra : Sun, one who has controlled senses

vāyu : air, one who is energetic and active

ime sutā : produce all objects for use

upa : near me

prayobhiḥ : while protecting all worldly objects and nobilities

āgatam : please come

indavo : all those protected objects and nobilities

vām : for both of you (indra and vāyu)

uśanti : desire

hi : certainly.

Elucidation

What is the importance of sun (indra) and air (vāyu) in our life?

Sun is the great magnetic power that holds the clouds near earth. When it warms up clouds, rain comes to earth and facilitates agricultural production and life on earth. Sun and air protects all things and lives. That is why all protected lives also desire sun and air certainly.

Indra can be taken to mean a person who has established control over his senses. Vāyu can be taken to mean energetic and active. Only such people are useful in the society like real Divine representatives. Other common people also wish to come near such great men with indra and vāyu features. Even the results of their energies and activities also desire to live with such energetic and active great persons. Such great people are loved by all others and even by the results of their performance.

Practical Utility in life

Only Energetic and Active enjoy respect from all sides

Be energetic like sun (indra) and active like air (vāyu) to be loved and liked by all people enjoying fruits of your performance. Even the results would desire you.

Everywhere in the society, home or work place, we can see energetic and active being respected by all. Even results, which are under God's control, love such people. It means God also loves such people.

Verse 1.2.5

वायुविन्द्रश्च चेतथः सुतानां वाजिनीवसू।

तावा यातमुप द्रवत्।

Vāyuvindraśca cetathaḥ sutānāṃ vājinīvasū.

Tāvā yātamupa dravat.

Vāyu indraḥ ca : Powers of God, air and sun, active and energetic
Cetathaḥ : hold and enlighten
sutānām : all that is produced
vājiniivasū : everyday morning Divine time (brahamvela)
tāvā : both of these
āyatam upa : come near
dravat : speedily.

Elucidation

How can God be realised near us?

Air and sun (consequently rain water) produce so many things in nature. By producing all those things for us, these Divine powers also come near us speedily everyday morning at Divine time. Ultimately, God by providing all objects, nobilities and knowledge remains near us every moment. Everything we touch, see or use must remind us that it is God's gift and hence God is very near us.

If we take vAyu and indra to mean active and energetic person, God's presence can be realised through such person also. Such persons by serving others in a great manner everyday look like a Divine personality and attract God to be near them every moment.

Practical Utility in life

God is near us every time

Active and Energetic people feel more close to God

God gives us all worldly objects and nobilities. Through these gifts, He is near us every time.

Similarly, active and energetic people enjoy love and respect not only from the beneficiaries but from God also.

वायविन्द्रश्च सुन्वत आ यातमुप निष्कृतम् ।
मक्षित्था धिया नरा ।

Vāyavindraśca sunvata ā yātamupa niṣkṛtam.
Makṣvitthā dhiyā narā.

Vāyu indraḥ ca : Powers of God, air and sun, active and energetic
sunvataḥ : produce every useful thing and protect
āyātam upa : come near us
niṣkṛtam : to purify us by granting results of our actions
makṣvitthā : very soon in this way (by giving results of our acts)
dhiyā : knowledge
narā : receiver.

Elucidation

How does God purify us?

God through His Divine powers of air and sun produce all objects, knowledge etc. and remains near us to purify us by granting results of our acts, very soon and thus make us receiver of great knowledge.

An active and energetic person also does good to all. He is thus, purified and gets rewards of his acts and receive Divine knowledge and favour of the Supreme Energy.

God is like a teacher, who first teaches and then examines the performance of disciples to reward them suitably. In this way, the disciple is purified by that Supreme Teacher every time.

Practical Utility in life

Active and Energetic are Purified People

God controls the results of our acts just to purify us and to improve our intellect.

Active and energetic people are also purified persons, loved and rewarded by Supreme Authorities.

Verse 1.2.7

मित्रं हुवे पूतदक्षं वरुणं च रिशादसम् ।
धियं घृताचीं साधन्ता ।

Mitraṁ huve pūதாக্ষaṁ varuṇaṁ ca riśādasam.
Dhiyaṁ ghṛtācīṁ sādhanṭā.

Mitraṁ : Sun (energy)

huve : I call/receive/accept

pūதாக্ষaṁ : for pure strength (free from impurities and energetic)

varuṇaṁ ca : and air (activity)

riśādasam : to destroy evil, violent or inimical tendencies

dhiyaṁ : knowledgeable

ghṛtācīṁ : evil less

sādhanṭā : to be achieved.

Elucidation

Can we be like sun (mitra) and air (varuṇa)?

I call the energy of sun like a friendly power to attain pure strength, great energy free from impurities.

I call air and activity to destroy all evil tendencies. Air purifies and thus destroys evils.

Sun and air together produce rain to destroy impurities from earth and deliver strength.

Worshipping means aspiring for qualities and powers of sun (mitra) and air (varuṇa), energy and activity in purest form. With such a worship, one can acquire evil less knowledge to benefit others.

Practical Utility in life

Be a Mitra and Varuna

In every society, we must have energetic and active people like mitra and varuna with pure strength and evil less activity. We ourself should try to be mitra and varuna to inspire others also to be like that.

Verse 1.2.8

ऋतेन मित्रावावरुणावृतावृधावृतस्पृशा ।

क्रतुं बृहन्तमाशाथे ।

Ṛitena mitrāvaruṇāvṛtāvṛdhāvṛitsprśā.

Kratum̐ bṛhantamāśāthe.

Ṛitena : Created by and established in the discipline of Divine Supreme Energy i.e. God

mitrā varuṇā : sun and air

ṛtāvṛdho : are the augmenters of Divine Truth, rain and seasons

ṛitsprśā : are the cause of establishing contact with Divine Truth, rain

kratum̐ : yajna of universe

bṛihantam : vast in size is

āśāthe : pervaded by (both mitra and varuna).

Elucidation

Are the sun and air also under the discipline of God?

Sun and air, despite being very powerful elements in nature are created by and established in the discipline of the Supreme Power God.

Spiritually, they are the augmenters of Divine truth and help in establishing a contact with that Supreme Power i.e. God.

Materially, they promote rain and thus establish a contact with every thing in universe.

The whole creation is like a vast yajna performed by these two powerful elements, sun and air, energy and activity.

That is why, energetic and active pure persons doing all welfare for others also remain disciplined under the Supreme Authority of God. Such people are augmenters of all good for everyone. Their life is like a yajna from which everyone is benefitted.

Practical Utility in life

Everyone to remain under the Discipline of God

Powerful forces like sun and air are in the discipline of God, the Supreme force. Similarly, every energetic and active person doing all good to others should also remain subject to the discipline of the Supreme Authority whether at home or elsewhere. No one should feel supreme in himself.

Verse 1.2.9

कवी नो मित्रवरुणा तुविजाता उरुक्षया ।
दक्षं दधाते अपसम् ।

Kavī no mitrāvaruṇā tuvijātā urukṣayā.

Dakṣam dadhāte apasam.

Kavī : For realisation

naḥ : of us

mitrā varuṇā : Powers of God, sun and air, energy and activity

tuvijātā : doing welfare for all

urukṣayā : at all places

dakṣam : power

dadhāte : holding

apasam : all activities.

Elucidation

To whom has God delegated His Powers?

Sun and air do welfare for everyone at all places. They are for taking us to realisation state. They are holding power for all our activities, good or bad.

God has manifested His greatness through sun and air. These elements of nature actually hold all powers for our welfare only. They hold powers of God and still tolerate all good and bad activities taking place on earth.

Similarly, in society some energetic and active people do welfare for all. Such people are empowered by God. Actually, it's Divinity appearing through such people. Such energetic and active people are a cover up of lesser energetic, lethargic or evil minded people in as much as they do good for all universally. On the other hand, such pure and divine people become inspiration to others sooner or later.

Practical Utility in life

Great Tolerance Power of Energetic and Active

God manifests through sun and air to perform all welfare. Sun and air despite holding all powers, tolerate our deeds, good or bad. Similarly, energetic and active persons are the Divine Powers of any establishment. They do hard work, enjoy power and still provide a cover up to others. Their tolerance is great. If they also stop their hard work, the establishments can fall down.

Verse 1.3.1

अश्विना यज्वरीरिषो द्रवत्पाणी शुभस्पती ।

पुरुभुजा चनस्यतम् ।

Aśvinā yajvarīriṣo dravatpāṇī śubhaspatī.

Purubhujā canasyatam.

Aśvinā : Pair of two, (As per Maharishi Dayanand ji it fire (agni) and water (jala). As per Vedic grammer it can be (i) earth and sky, (ii) sun and moon, (iii) day and night, (iv) expert physicians or scientists. As per Harisharan Sidantalankar ji it is inhaled and exhaled breath (pran and apan)

yajvarī : science of arts and crafts, person performing welfare acts with sacrifices (yajic)

iṣa : desired materials

dravatpāṇī : instrumental in quickening the movement

Śubhaspatī : giver of great virtues, benefits, great deeds

purubhujā : multi dimensional, multipurpose, taking care of many people

canasyatam : consuming with joy like food

Elucidation

How is Ashvinā, the pair of two, useful in life?

Maharishi Dayanand ji has explained this verse to mean - Experts should make proper use of fire and water element in the science of art and craft or in food to produce desired things, so that people, after using their products, are able to quickly move from one place to another to perform various activities for general benefits. This way, large number of people would be benefitted. They will use all such things with joy as they feel while consuming food.

According to Shri Harisharan ji - aśvinā means the pair of prān and apān, the two names of inhaled and exhaled air. Air is vital element in our life. Proper use of air, inhaled and exhaled, make us moveable and active, make our efforts beneficial for many and help us digest food with joy and for proper utilization.

Practical Utility in life

Wherever two forces join to work in a common direction and with common motive, the result would always be great and beneficial for many and also to achieve desired aims.

There can be many types of pairs - husband & wife, father/mother & son/daughter, two brothers/sisters/ friends, two social workers, employer & employee, partners, two soul-mates, govt. & citizens, body & mind, God & soul etc.

On spiritual path, body and mind should join together as aśvinā to realise inner spirit and ultimately God

Any joining of two forces (Aśvinā) can ensure :-

- (i) welfare activities
- (ii) achievement of desired aims
- (iii) movement
- (iv) great benefits for large number of people
- (v) this joining shall be joyful like consuming good food.

This verse supports a layman statement - one and one make eleven.

Verse 1.3.2

अश्विना पुरुदंससा नरा शवीरया धिया ।

धिष्यया वनतं गिरः ।

Aśvinā purudaṁsasā narā śavīrayā dhiyā.

Dhiṣṇyā vanataṁ girah.

Aśvinā : Pair of two, (As per Maharishi Dayanand ji it fire (agni) and water (jala). As per Vedic grammer it can be (i) earth and sky, (ii) sun and moon, (iii) day and night, (iv) expert physicians or scientists. As per Harisharan ji it is inhaled and exhaled breath (prān and apān)

purudansasā : performing many types of acts

narā : giver of fruits of action, making us progressive

shavīrayā : helpful in movements

dhiyā : fire and water, intellect

dhiṣṇyā : speed in movement or activity

vanataṁ : to be utilized, beneficial

giraḥ : sciences of art and craft, intellectual efforts

Elucidation

If we take the pair of fire and water to mean aśvinA, the meaning of this verse is - This pair, as a great science, has power to perform many great acts resulting in good fruits, helpful in movements with speed, to be utilized in many beneficial acts.

Practical Utility in life

A pair with all sincerity and sharp intellect can do anything great. As this principle is applied to two non-living elements, so is applicable in mutual relationship of living beings too. Even on spiritual path, one has to unite his physical and mental powers to realise inner power of God.

Verse 1.3.3

दस्रा युवाकवः सुता नासत्या वृक्तबर्हिषः ।

आ यातं रुद्रवर्तनी ।

Dasrā yuvākavaḥ sutā nāsatyā vṛktabarhiṣaḥ.

ā yātaṁ rudravartanī.

Dasrā : Destroyer of miseries, sufferings
yuvākavaḥ : unitedly as a mix or separately
sutāḥ : proper and full use of elements or powers
nāsatyā : nothing is untruthful in them
vṛkta barhiṣaḥ : the great learned people who explain the result of
united action
āyātām : let them come to us
rudravartanī : to destroy enemies.

Elucidation

How great are the results of united action of our powers?

God instructs us to make proper and full use of our powers, our abilities and elements found in nature, unitedly or separately, as per situational requirements. There shall be no untruth or lack of ability, competence or power in any element or companion.

Invite great and learned people to explain the result of united action or efforts, to destroy enemies or troubles. Such relations and activities destroy all sufferings and miseries.

It means, besides the power of elements or companions, there is a great importance of learned people to guide about the proper use of elements and/or to purify the hearts and minds of companions.

Practical Utility in life

Verse 1, 2 & 3 form a common chain of one idea. Focus in the verse 3 is on proper knowledge and use of elements, purity of companions. Help of learned great men/experts is warranted in every group of people or in any activity of science.

इन्द्रायाहि चित्रभानो सुता इमे त्वायवः ।

अण्वीभिस्तना पूतासः ।

Indrā yāhi citrabhāno sutā ime tvāyavaḥ.

Aṇvībhistanā pūtāsaḥ.

Indrā : Ālmighty God, sun

āyāhi : pleāse come to us

citrabhāno : having astonishing knowledge, light

sutā : all good qualities and knowledge in us, all worldly objects

ime : these

tvāyavaḥ : are produced by you and are your part and parcel, are desiring for you

aṇvībhistanā : by the subtlest causes spread all over and always

pūtāsaḥ : are pure and purifying.

Elucidation

Shall we remain satisfied with the grants of God or wish for God?

The Almighty God! please come to us, always be in our realisation to inspire us at every step. That Supreme Power has produced astonishing knowledge, powers and have given all these to us. Whenever we use these objects, knowledge or powers etc. we must desire for the company of the Great Giver also because all His gifts, produced by the subtlest causes, are all pure and purifying.

We should not remain satisfied with the grants of God but must aspire for His realisation. Only then we can keep our self purified. Vice versa, if we focus on purity, we can easily realise that Supreme Power.

Practical Utility in life

Every superior authority, in any small or big establishment, gives you many benefits in the form of worldly gains, knowledge, training, honour

etc. and would certainly expect in return a purity in your acts and conduct. If we show these ethics, certainly we can get closer to our superior authority.

Verse 1.3.5

इन्द्रायाहि धियेषितो विप्रजूतः सुतावतः ।
उप ब्रह्माणि वाघतः ।

Indrā yāhi dhiyeṣito viprajūtaḥ sutāvataḥ.
Upa brahmāṇi vāghataḥ.

Indrā : Supreme Intelligence God, controller of sense organs
Ayahi : please come to us
dhiyā : by intellect and intelligent deeds
iṣitaḥ : desired and receivable
viprajūtaḥ : enlightened people are able to know You.
sutāvataḥ : who know the worldly and spiritual sciences, protect virtues in them
upa : near
brahmāṇi : great knowledgeable and enlightened people
vāghataḥ : who perform welfare activities (yajna) for the happiness of all.

Elucidation

How can we realise nearness to God?

Realisation of Supreme Intelligence of God is desired, possible and receivable only through intellect and intelligent deeds. Intellect here means subtle mind. We can activate our subtle mind for God realisation only by controlling multi waves of thoughts and selfish desires.

Only enlightened people know Him as they have known all worldly and spiritual aspects of knowledge and protected virtues in them.

God remains near such people only who have great knowledge and are enlightened and perform welfare activities (yajna) for all.

Practical Utility in life

How can we achieve nearness to our superiors?

We can get closer to any higher authority with our great intellect. This nearness is possible only for those possessing these features :-

- (i) Who are enlightened and desiring to know more,
- (ii) Who have protected virtues in them,
- (iii) Who perform welfare deeds.

Verse 1.3.6

इन्द्रायाहि तूतुजान उप ब्रह्माणि हरिवः ।
सुते दधिष्व नश्चनः ।

Indrā yāhi tūtujāna upa brahmāṇi harivaḥ.
Sute dadhiṣva naścanaḥ.

Indra : The air in universe, our pranic air (both the dimensions are attributable to God)

āyāhi : please come to us

tūtujāna : quick in motion

up : get near

brahmāṇi : enlightened persons

harivaḥ : for movements, as controller of senses

sute : beneficial worldly objects and great virtues

dadhiṣva : are held

naścanaḥ : for consuming food, its digestion and other processes, for other purposes like using materials, acquiring knowledge and practicing virtues.

Elucidation

How can we realise God, by realising the importance of air?

The wide spread air in the universe represents God. We welcome God in our individual life every moment as prana. It's quick in motion, so our movements and activities take place due to that air. Even Divinity comes near us for the very purpose of enlightenment and movements. Food that we consume passes through digestion and other processes for the purpose of continuity of a healthy life. With such a healthy life, everyone wishes to hold all their belongings i.e. materials, knowledge and virtues. It means all our life activities are dependent on air, a gift of God.

Thus, we can realise God on the strength of knowledge, selfless and egoless activities. We should hold these features as daily food to continue with our realised state.

Practical Utility in life

What's the importance of air in life?

Air means continuity. Without air in 3 minutes we can die. Air is important for all life activities. Just as we hold air to digest food and to perform other activities; we hold life to use all worldly objects and our virtues, similarly we should make intelligent efforts for a better future.

Our higher authorities/elders made intelligent efforts in past to facilitate our present. Obviously, they would expect same intelligence and activities from us for a better future.

On the strength of our intelligence and virtues, we get a status and our life processes are carried on. The purpose all life activities should be to increase our intelligence and virtues to ensure its continuance in future.

Verse 1.3.7

ओमासश्चर्षणीधृतो विश्वे देवास आ गत ।

दाश्वांसो दाशषुः सुतम् ।

Omāsaścarṣaṇīdhṛto viśve devāsa ā gata.

Dāśvāṁso dāśuṣaḥ sutam.

Omāsaḥ : God's feature of protecting everything with his vast powers like knowledge, sciences, virtues, realisation etc.

carṣaṇīdhṛtaḥ : holding everything with His true preachings (Vedas)

viśve devāsaḥ : all great and enlightened men who have realised God and His knowledge

ā gata : please come to me (be in my realisation)

Dāśvāṁsaḥ : You can make us fearless with Your Divine qualities

dāśuṣaḥ : give to all people

sutam : knowledge of all sciences and virtues.

Elucidation

How does God protect and hold everything in the universe?

Two principal features of God are :-

1. Protecting everything with His vast powers like knowledge, sciences, virtues etc.

2. Holding everything with His knowledge.

So we must invite and welcome all such great people who are well versed with God's knowledge and powers. Such great people can also do two important favours to us :-

1. make us fearless,

2. give us true knowledge of all sciences and virtues etc.

Practical Utility in life

What is the importance of complete knowledge and expertise?

Complete knowledge and expertise in any pursuit is welcomed everywhere as it is helpful in two principal ways :-

1. It removes fears of disturbances by empowerment,
2. It makes us aware of true knowledge.

Therefore, everyone should be a powerful and knowledgeable personality of one's pursuit. One can have a great progressive future only if he is competent to protect others from miseries/sufferings with his complete knowledge..

Verse 1.3.8

विश्वे देवासो अप्तुरः सुतमागन्त तूर्णयः ।
उस्रा इव स्वसराणि ।

Viśve devāso apturaḥ sutam ā ganta tūrṇayaḥ.

Usrā iva svasarāṇi.

Viśve devāsaḥ : All great enlightened men who have realised God and His knowledge

apturaḥ : swift moving and acting rapidly

sutam āganta : come regularly to enlightened us with all sciences, knowledge and virtues

tūrṇayaḥ : to diffuse light of knowledge in all directions

Usrā iva : as the solar rays

svasarāṇi : come diligently in the day.

Elucidation

How are enlightened people equated with morning sun rays?

God has ordained all people to invite and welcome those enlightened men who are swift moving to diffuse knowledge in all directions as they can better enlighten us with all sciences, knowledge and virtues. Such

people are beneficial as sun rays coming diligently to diffuse light in the day.

This verse can be taken as a duty cast upon all enlightened persons to be swift moving to spread knowledge. Let no trouble, desire for selfish gains, or laziness to remain as a hurdle in performing this duty. Swift movement without laziness is related to great knowledge. Whereas, luxuries and laziness are related to ignorance.

Practical Utility in life

Why are enlightened people respected everywhere?

Always keep an active connectivity with enlightened people of your pursuit. Such people have been equated with sunrays coming for enlightenment in the day. We can not imagine a day without sunrays. Similarly, we cannot imagine enlightenment, knowledge and virtues without the connectivity of already enlightened and knowledgeable people.

Enlightened persons are respected everywhere. Therefore, be that enlightened or follow an enlightened.

Verse 1.3.9

विश्वे देवासो अस्मिन् एहिमायासो अद्रुहः ।

मेधं जुषन्त वदयः ।

Viśve devāso asridha ehimāyāso adruhaḥ.

Medham juṣanta vahnayaḥ.

Viśve devāsaḥ : All great enlightened men who have realised God or His knowledge

asridhaḥ : undecayed knowledge

ehimāyāsaḥ : always active (without laziness)

adruhaḥ : devoid of malice

Medham : combining knowledge and action for all people

juṣanta : everyone should enjoy company of such people happily

vahnayaḥ : as their acts are for the happiness of all, they eagerly accept the responsibility of their duties i.e. karmas.

Elucidation

What are the important features of enlightened people?

All great enlightened persons have following features :-

- (i) Their knowledge is undecayed (asridhaḥ)
- (ii) They are always active (ehimāyāsaḥ)
- (iii) They are devoid of malice (adruhaḥ)
- (iv) They combine knowledge and action for the welfare of all (medham)
- (v) They eagerly accept the responsibility of their duties (vahnayaḥ)

For all followers and common people, there is only one requirement to enjoy the company of such people happily with heartfelt welcome.

Practical Utility in life

What's the comparison between the duties of great people and ordinary people?

5 duties of great people v/s 1 duty of ordinary people

Great and enlightened persons have 5 great responsibilities as compared to just one duty for the ordinary people i.e. to enjoy the company of enlightened person happily.

Enlightened persons don't mind while performing such hard duties but ordinary people don't care for their single duty. Ordinary people don't

wish anyone to help them develop Vedic Wisdom. That's the root cause of modern life's miseries and sufferings

Verse 1.3.10

पावका नः सरस्वती वाजेभिर्वाजिनीवती ।

यज्ञं वष्टु धियावसुः ।

Pāvakā naḥ sarasvatī vājebhīrvājīnīvatī.

Yajñam vaṣṭu dhiyāvasuḥ.

Pāvakā : Purifying

naḥ : for us

sarasvatī : knowledge which is great, beneficial for all and supreme

vājebhīrvājīnīvatī : whatever materials are used in the attainment of knowledge, this knowledge, in return, produces materials in multiples

Yajñam : welfare acts

vaṣṭu : enlightening

dhiyāvasuḥ : combining knowledge and activity

Elucidation

What is Sarasvatī, the great knowledge?

Only great, beneficial for all and supreme knowledge purifies us through our behaviour and conduct. Saras in hindi means - samān rasa, equally beneficial for all.

Wherever there is great and beneficial knowledge, there is purity. Otherwise it's just information and rather ignorance and can produce impurity.

Whatever materials, food and other things, are consumed or invested to attain such great knowledge, it gives back all those things. This way, it becomes a cycle of great knowledge, happiness and prosperity. If some

knowledge is not beneficial for all, it would result in destruction, crimes and miseries. Such a knowledge is actually no knowledge or ignorance i.e. agyān.

With great and beneficial knowledge only one can get enlightened and inspired for welfare acts by combining his great knowledge and righteous activities i.e. gyān and karma.

formula 1

gyān + karma = yajna (sacrifices) for great returns

agyān + karma = crimes for punishments

formula 2

Great Knowledge is purity, ignorance thereof is impurity

Practical Utility in life

How is Saraswatī beneficial for us?

Make your life saras i.e. equally beneficial for all. It will prove that you have Saraswatī, the great and beneficial knowledge. Then perform your activities. Returns of Saraswatī are in multiples of investment.

Verse 1.3.11

चोदयित्री सूनृतानां चेतन्ती सुमतीनाम् ।
यज्ञं दधे सरस्वती ।

Chodayitrī sūnṛtānām cetantī sumatīnām.

Yajñam dadhe sarasvatī.

Chodayitrī : Inspirer, entering into mind

sūnṛtānām : sweet and truthful, sincere and kind

cetantī : creating consciousness

sumatīnām : of right minded intellect and knowledge

Yajñam : welfare activities

dadhe : giver, holder

Saraswatī : the great and equally beneficial knowledge

Elucidation

How Saraswatī holds yajnas, the welfare activities?

Saraswatī, the great and beneficial knowledge equally for all, is the inspirer of sweet and truthful speech from within by entering into mind. It creates consciousness in right minded intellects. Thus, Saraswatī purifies the mind, speech and all activities of sense organs, thereby, leading a person to perform all welfare activities only. Thus, Saraswatī is the holder of yajnas.

Practical Utility in life

Saraswatī, the great knowledge and equally beneficial for all, inspires from within, creates a consciousness of the level of great men and holds welfare activities. Result of such a course, in any field of life, is automatic. Such a person is uplifted in the society, in the eyes of people as well as on the path of God realisation.

Verse 1.3.12

महो अर्णः सरस्वती प्रचेतयति केतुना ।
धियो विश्वा वि राजति ।

Maho arṇaḥ sarasvatī pra cetyati ketunā,
Dhiyo viśvā vi rājati.

Maho : The great, vast

arṇaḥ : ocean

saraswatī : great and beneficial knowledge

pra cetyati : enlightens, inspirers

ketunā : with the intellect and pure activities

dhiyaḥ viśvā : all intellects, minds

vi rājati : rules.

Elucidation

How Saraswatī rules the world?

Saraswati is equated with vast ocean. Just as ocean is the source of diamonds etc. Saraswatī also is the ocean of words and thoughts and can produce great results by enlightening the intellect and pure activities. Thus, only Saraswatī, the great knowledge, rules the society.

Practical Utility in life

How can our simple knowledge become Saraswatī?

By worshipping and glorifying Saraswatī, the great and beneficial knowledge, followed by pure welfare activities, you can rule over the hearts of people all around, at home, workplace or society. We can make our simple knowledge also as Saraswatī by making it equally beneficial for all.

Rigveda Mandal-1, Hymn-4

Verse 1.4.1

सुरूपकृत्नुमूतये सुदुघामिव गोदुहे ।
जुहूमसि द्यविद्यवि ।

Surūpakṛtṇumūtaye sudughāmiva godhuhe.
Juhūmasi dyavidyavi.

Surūpakṛtṇum : Supreme Creator who created all objects, God
ūtaye : for knowledge
sudughāmiva : just as mother cow is milked
godhuhe : by a person in need of nourishment
juhūmasi : we worship and glorify Him
dyavi dyavi : every day regularly.

Elucidation

Why do we worship and glorify God?
When can we worship and glorify God?

We invoke the Supreme Creator of all objects i.e. God. Just as a cow-boy milks his mother cow whenever he needs milk for nourishment, similarly we worship and glorify the Almighty Supreme Creator, any time and at any place, every day to obtain nourishment for our soul. Great knowledge and God realisation are the nourishments for our soul.

Just as cow is available all the times everyday for physical and economic needs and that is why she is worshipped as mother. Similarly, God is also available at all times for worship, for seeking knowledge and to progress on spiritual path.

Practical Utility in life

Can we also be glorified like God?

The Supreme Power, God, is for spiritual progress.

Cow is for physical and economic progress. That is why both are liable to be worshipped any time.

If you are available to your family, society or work establishments every time for help or service, you will also be worshipped and glorified like God and cow. You can become God by serving the people around you unconditionally.

Be a milking cow for others - sudughAmiva godhuhe.

Verse 1.4.2

उप नः सवनागहि सोमस्य सोमपाः पिब ।

गोदा इद्रेवतो मदः ।

Upa naḥ savanā gahi somasya somapāḥ piba.

Godā id revato madaḥ.

Upa naḥ : Near us

savanā : to give light to the objects, with sun rays, to bless sacrifices
i.e. yajna

āgahi : please come

somasya : being the Creator of all objects, knowledge and virtues

somapāh : being the protector of all such things in us

piba : we receive

godāḥ : giving cow etc. in donation, sun rays empowering our eyes to see

it : with this determination, with this power

revataḥ : people possessing objects, knowledge and virtues

madaḥ : enjoy (His grants).

Elucidation

How are the powers of God innumerable?

God is the Creator and Protector of all objects as well as empowers us to use His grants.

The Supreme Creator, God, by giving light to all objects with his sun rays and to bless our sacrifices and welfare activities, come to us. We invite Him to be with us always in our realisation. He is the creator as well as protector of all objects, knowledge and virtues in and around us.

Human beings are instructed to enjoy all such possessions while sharing with others. God illumines the objects with His sun rays and at the same time empower our eyes also with the same sun rays to enjoy these objects.

Practical Utility in life

How can we ensure long-lasting enjoyments of His Grants?

God is the Creator and Protector of every thing. Moreover, we enjoy His creation with the powers given by Him. To make such enjoyments permanent in life, we must be prepared to sacrifice such grants any time for the welfare of others. That will be actual and long-lasting enjoyment. GodA id revato madaḥ - only grantor becomes God. Be a grantor like God.

Verse 1.4.3

अथा ते अन्तमानां विद्याम सुमतीनाम् ।
मा नो अतिख्य आगहि ।

Athā te antamānām vidyāma sumatīnām.

Mā no atikhya ā gahi.

Athā : Hence

te : Your

antamānām : very close, feeling You in their heart

vidyāma : competent to know You

sumatīnām : behaving in a noble way

mā : please don't

naḥ : for us

atikhyaḥ : stop Your closeness, Your knowledge and virtues

āgahi : You please enlighten our inner life also with your presence and realisation

Elucidation

How can you become great like other great men?

There were great rishis and saints who realised the presence of God very close to them, in their inner life. They were competent to know Him. They behaved in a great noble way. Similarly we also pray to God - not to stop such feelings, knowledge and virtues from us. We too can realise God, the Divine Power of the universe. We will have to follow those rishis and saints who realised God.

(i) We must make efforts at our own by adopting all such qualities of great men,

(ii) We must seek guidance and support from the company of such great men.

Practical Utility in life

How to touch heights in material and social life?

There are two ways to realise God :

- (i) Direct perception,
- (ii) Company of great men, practically following great scriptures like Vedas.

You can follow the same principle for material and social progress also :

- (i) Start serving the society directly wherever possible according to your capabilities, capacity and position.
- (ii) Seek the guidance and support of those who are already at the height of serving others.

Your destination in life certainly should be to touch the height in your respective field.

Verse 1.4.4

परेहि विग्रमस्तुतमिन्द्र पृच्छा विपश्चितम् ।
यस्ते सखिभ्य आ वरम् ।

Parehi vigramastṛtamindram ṛcchā vipāścitam.

Yaste sakhibhya ā varam.

Parehi : Keeping away from worldly issues

vigram : noble intellectuals

astṛtam : non-violent, virtuous

indram : holding divinity, controll over sense organs

ṛcchā : go and ask (your queries)

vipāścitam (vi + pash + chittam) : who have understood and realised God and His powers in their heart.

Yah : who are

te : for You and
sakhibhyaḥ : Your equal minded friends, seekers of divinity
āvarāmaḥ : providers of Divine knowledge that is liable to be adopted,
acquired and held.

Elucidation

What are the features of great realised souls?

If we are seekers of spirituality and divine knowledge, it is advisable to first keep our self away from worldly desires and then to seek the company of such great souls who have following features :

- (i) noble intellectuals
 - (ii) non-violent, virtuous
 - (iii) holding divinity
 - (iv) understood and realised God and His powers in their hearts.
- Only such people can provide proper guidance on the divine path.

Practical Utility in life

Features of a good advisor?

Whether it is regarding divine path or any worldly issues, advices must be sought from a person of proper caliber, competence and whose behaviour must be free from doubts. This verse lays down four features of a great advisor :

- (i) noble intellectuals having complete knowledge of the subject matter.
- (ii) non-violent, virtuous
- (iii) holding divinity, purity, welfare orientation
- (iv) understood and realised the knowledge of his subject in his heart.

Verse 1.4.5

उत ब्रुवन्तु नो निदो निरन्यतश्चिदारत ।

दधाना इन्द्र इदुवः ।

Uta bruvantu no nido niranyataścidārata.

Dadhānā indra id duvaḥ.

Uta : Certainly with determination

bruvantu : speak

no : not

nidaḥ : criticism

niḥ ārata : keep away from

anyataḥ : other useless jobs and discussions

cit : certainly

Dadhānāḥ : hold

indra : God

it : certainly

duvaḥ : discussions about.

Elucidation

What are three great instructions to progress on spiritual path?

Three practical instructions to progress on spiritual path :

(i) No criticism of others in their absence : We must refrain from criticizing others at their back and even in one's presence. We should point out faults very humbly to look like a suggestion for his/her welfare. It is believed that if we criticize a wrong-doer, his wrong deeds are added to our karma bank also. It amounts to wastage of our energy.

(ii) No involvement in useless jobs or gossip discussions. Focus on the utility of time and energy for useful activities only.

(iii) Always hold discussions about God, the Supreme Energy and your individual life energy, health and welfare of all.

Practical Utility in life

What are three great practical instructions for peace and progress in life?

These three instructions are universal in nature irrespective of our place, time or pursuits, may it be our home, workplace, society or spiritual path.

(i) No criticism

(ii) Focus on useful spending of time and energy.

(iii) Discussions about energizing and promoting welfare.

This would increase our energy level, utility of our efforts would increase and save us from many complications like grouping, ego problems and conflicts etc. Such a person is appreciated everywhere and by everyone.

Verse 1.4.6

उत नः सुभगाँ अरिर्वोचेयुर्दस्म कृष्टयः ।
स्यामेदिन्द्रस्य शर्माणि ।

Uta naḥ subhagāṁ arirvoceyurdasma kṛṣṭayaḥ.

Syāmedindrasya śarmaṇi.

Ut : Also

naḥ : our

subhagāṁ : praises (for our acts and virtues)

ariḥ : by enemies

voceyuh : be sung

dasma : O! the Supreme Lord giving punishment to wrong-doers

krishtayaḥ : be a hard working person (working with a happy and balanced mind)

syām : inspired and established

it : with determination

indrasya : in God's

śarmanī : permanent pleasure.

Elucidation

What are the results of three great instructions?

This verse is to be read with verse 5 of this sukta. If we follow three practical instructions to progress on spiritual path i.e. not criticizing others, focusing on utility of time and energy, always discussing about God, the Supreme Energy, we will be able to create an atmosphere where even our enemies would also appreciate us and sing songs in our glory. Wrongs of others are not our problems. The Almighty God punishes every wrong-doer. We should focus only on our acts. We can work hard with a balanced mind only if we don't involve in gossips and useless activities. This way we can establish our self in permanent pleasure of God with our determination.

Practical Utility in life

What is the plan for permanent pleasure?

Three requirement :

- (i) No criticism
- (ii) Focus on doing useful acts only.
- (iii) Always discuss about Supreme Energy

Three results :

- (i) Your enemies will praise you
- (ii) You will become hard worker with balanced mind
- (iii) You enjoy the permanent pleasure of your inner energy.

Principle : Only God punishes wrong-doers, not we or our comments.

Verse 1.4.7

एमाशुमाशवे भर यज्ञश्रियं नृमादनम् ।
पतयन्मदयत्सखम् ।

Emāśumāśave bhara yajñāśriyaṁ nṛmādanam.
Patayanmandayatsakham.

Īm : These

āshum : objects of speed and other qualities, virtues

āshave : for realising God, for achieving splendid wealth

ābhara : hold

yajñāśriyaṁ : great fame of a noble person doing good to others

nṛmādanam : giving joy to the progressive person

Patayat : owner's feeling

mandayat : joyous feeling

sakham : like a friend

Elucidation

What is the purpose of all objects and virtues?

We should hold all worldly objects made of five elements (ether, air, fire, water and earth) and virtues etc. for the realisation of God, the Supreme well wisher and the Giver of everything.

These objects and virtues are the cause of our fame when we use them for the welfare of others i.e. yajna.

These objects and virtues are the cause of joy in the life of progressive person. On one hand, these objects and virtues give us a feeling of being the owner thereof and on the other, their presence is joyous like a friend.

But we must remember every moment that the purpose of all the objects and virtues in our life is God realisation.

Practical Utility in life

We must hold all objects and virtues keeping in mind the following :

- (i) For doing welfare activities,
- (ii) they give great fame,
- (iii) they give great joy,
- (iv) they give us a feeling of being an owner,
- (v) they look like our a friend,
- (vi) purpose of all these is God realisation

Verse 1.4.8

अस्य पीत्वा शतक्रतो घनो वृत्रणामभवः ।

प्रावो वाजेषु वाजिनम् ।

Asya pītvā śatakrato ghano vṛtraṇāmabhavaḥ.

Prāvo vājeṣu vājinam.

Asya pītvA : After consuming these

śatakrato : performer of innumerable tasks

ghano : clouds

vṛtraṇām abhavaḥ : become the killer of all evils, diseases etc.

Prāvo : protect

vājeṣu : in this war of life

vājinam : the protectors, warriors

Elucidation

Who is protected by God?

The Almighty Supreme Power, God, performs innumerable tasks in the universe. Through His great creation Sun, He drinks the clouds and thereby produces rain to kill diseases and produce all nutrition.

Similarly, active and intelligent people drink the nectar of God realisation by performing penances to kill the evil minds and to produce

virtues. Strong and able bodied warriors drink the sufferings and miseries of others to kill criminal and evil minds and to protect innocent people.

The Supreme Lord protects all such intelligent and powerful people who sacrifice their interests and take upon their shoulders, the responsibility of protecting common people.

Practical Utility in life

Protection is the universal requirement of Divinity.

God protects those who protect virtues. This golden rule has universal application. In families, everyone love the head of family who works for the smooth running of everyone's life. At work places and in the society, all superior authorities and leaders are respected because they protect their respective juniors and masses as well. Great people use their authority for the welfare of others even at the cost of their personal interests and conveniences. It is required by the Divinity.

Verse 1.4.9

तं त्वा वाजेषु वाजिनं वाजयामः शतक्रतो ।
धनानामिन्द्र सातये ।

Tam tvā vājeṣu vājinam vājyāmaḥ śatakrato.
Dhanānāmindra sātaye.

Tam tvā : To You (the Shatakrato)

vājeṣu : in this war of life

vājinam : the Supreme Protector, Warrior

vājyāmah : we try to know and realise

śatakrato : the performer of innumerable acts

Dhanānām : for splendid wealth

indra : O! God

sātaye : we worship and glorify You.

Elucidation

Why do we worship and glorify God?

Read verse 8 and 9 together - The ultimate Protector and Performer of innumerable tasks is God whom we try to know and realise You, the performer of innumerable acts in this war of life as the Supreme Protector, Warrior. We worship that Supreme Energetic and Powerful God for splendid wealth.

Practical Utility in life

By protecting others you can make your life great.

The ultimate Supreme Protector is God, that is why we worship, glorify and endeavour to realise Him only. Hence, practically we you wish to make your life great, you must act and behave like protector of others.

Verse 1.4.10

यो रायोऽवनिर्महान्सुपारः सुन्वतः सखा ।

तस्मा इन्द्राय गायत ।

Yo rāyo' avanirmahāntsupārah sunvataḥ sakhā.

Tasmā indrāya gāyata.

Yah : Who

rāyah : splendid wealth - material, mental and spiritual

avaniḥ : produces and provides

mahānta : is liable to be worshipped and glorified for His Greatness

supārah : He facilitates all tasks and fulfills all desires

sunvataḥ : those doing similar welfare of others

sakhā : friend of

Tasmā : that

indrāya : Supreme Power is

gāyata : to be sung in praise.

Elucidation

What is the greatness of God?

Being the Supreme Protector, God is liable to be worshipped for His greatness because :-

(i) He produces and provides splendid wealth i.e. material, mental and spiritual.

(ii) He facilitates all tasks and fulfills all desires.

(iii) He is the friend of those doing welfare of others.

Therefore, only that Supreme Power is to be sung in praise.

Practical Utility in life

People having great wisdom, energy and helping nature are also considered great and friends of God.

Just as God is Supreme in the universe, there are so many people around us, in our families, offices and in the society, who are of supreme importance in our life. Their great wisdom, energy level as well as their help and support to others made them important for many. Such people are the friend of the Supreme Energy, God. We respect and glorify all such friends of God also as if we glorify God.

Rigveda Mandal-1, Hymn-5

Verse 1.5.1

आ त्वेता निषीदतेन्द्रमभि प्रगायत ।

सखायः स्तोमवाहसः ।

Ā tvetā ni śīdatendramabhi pra gāyata.

Sakhāyaḥ stomavāhasaḥ

Ā (to be prefixed with nishidata)

tvetaḥ (tu etaḥ) : you please come

nishidata (ānishidata) : take your respectable seat

indram : Supreme Energy, God

abhi pragā-ata : sing the glory (of God), explore the features, uses (of energy)

Sakhāyaḥ : having friendly sentiments for all i.e. Divine intellectuals, friends of God

stomavāhasaḥ : to praise God and be praised by all due to closeness to God.

Elucidation

Who are the friends of God and why do they deserve a welcome?

This verse is sung in the welcome of friends of God by offering a respectable seat to them in a gathering. They are expected and so requested to sing the glory of God, the Supreme Power of the universe. Since such great men are considered as friend of God (sakhAya), people expect from them glorification of God. And that is why in return people also praise such Divine persons.

If indram is taken as power of air or other elements, then experts of science are offered a respectable seat in welcome in the gathering to listen from them the researches, new discoveries and varied uses of air. Thus, such scientists also receive praises for presenting new researches and new uses of objects. Such scientists are also considered as friends of indra i.e. air and other scientific elements of nature.

Similar welcome is offered to the teachers in educational institutions also who impart varied knowledge to the students because they also act as friend of God who Himself is the Supreme Teacher. God gave knowledge (vedas) to the rishis in their meditative state when they were trying to realise the Great Creator. Therefore, we must welcome every teacher as friend of God. Great sacrificing leaders, social reformers, social workers etc. are also like friends of God and deserve a warm and heartiest welcome.

Practical Utility in life

Everyone working for the benefit of all is the friend of God.

Central idea of this verse is to welcome the friends of God who sing the glory of God. They deserve similar glorification in return. Every expert, knowledgeable person, in families or elsewhere, who is working for the benefit of all should be considered as friend of God.

Verse 1.5.2

पुरुतमं पुरुणामीशानं वार्याणाम् ।

इन्द्रं सोमे सचा सुते ।

Purūtamaṁ puruṇāmīśānaṁ vāryāṇām.

Indraṁ some sacā sute.

Purūtamaṁ : God, the dispenser of justice by creating a feeling of guilt
puruṇām īśānaṁ : Only God is competent to create innumerable objects
from ether to earth

vāryāṇām : extremely beneficial (are all such objects)

Indraṁ : God, the giver of all useful things

some : everything obtained through knowledge

sacā : every work performed with knowledge

sute : results derived from activities.

Elucidation

What is the chain of Divine working?

Of course, God is the only creator of all worldly objects from ether to earth. It's only His competence. None else can do this. But His power of dispensing justice, purūtamaṁ, must be kept in mind. Thus, the chain of His working can be easily understood as follows :-

(i) some - gives knowledge,

(ii) sacā - people perform innumerable activities with that knowledge. Since the level of understanding knowledge may be different therefore activities are also different in nature and quality.

(iii) sute - God gives results/fruits of all such activities to each individual as per their respective performance and intentions.

Therefore, we must try to understand deeply what God wished to ordain all human beings at the time of creation by imparting Vedas. We must emotionally go deep while understanding Divine knowledge.

Otherwise, with lesser understanding or lack of emotions, we are likely to perform wrong or incomplete acts and accordingly we would get wrong or incomplete results. It is God's discipline because of His Supreme Power of granting rewards according to our actions and intentions.

Practical Utility in life

Knowledge, Actions and Rewards i.e. gyān, karma and phala.

Everywhere we are required to follow one or the other discipline at home, workplace or in the society. Whenever we commit any wrong, we are subjected to punishment. This is action and reward i.e. karma-phala, principle. God is the Supreme Power of the universe and hence the Supreme Authority of this action and reward principle. Our acts would be faultless if we understand His idea behind the creation of universe. Our understanding should be proper and near complete sense.

This rule of action and reward is universally applicable in any walk of the society. Therefore to properly pass over all stages of life we must ensure :

- (i) Proper understanding of the ideas and intents of our elders and superiors,
- (ii) Actions according to those ideas,
- (iii) Be ready to accept the results, rewards or punishments, of your activities.

Don't forget that the Supreme Disciplinary Authority give us many worldly benefits and facilities. Therefore, we must act in their respective discipline of ideas and intents.

Verse 1.5.3

स घा नो योग आभुवत्स राये स पुरन्ध्याम् ।
गमद्वाजेभिरा स नः ।

Sa ghā no yoga ā bhuvatsa rāye sa purandhyām.

Gamad vājebhirā sa naḥ.

Saḥ : He, the Supreme Power, God

ghā : certainly

naḥ : for us

yoga : makes available all objects of comforts

Abhuvat : He is refulgent in our life

saḥ : He (God)

rāye : provides all wealth and objects

saḥ : He (God)

purandhyām : gives many types of knowledge, intellects etc.

(Gamat - āgamat) : comes to us

vājebhiḥ : with food etc.

saḥ : He (God)

naḥ : for us.

Elucidation

God is the Giver or Guide too?

Certainly, God, by making available all objects of comfort to us, is refulgent in our life every moment. He is the great Giver that is why He enters into our minds also. He provides us all wealth and objects, gives all knowledge, food etc. and comes to us with every thing.

Therefore, it is our bounden duty to accept Him as our Guide also. It is naturally good for us. Otherwise, we will not be able to understand and move in accordance with the ideas of that Giver, the Supreme Creator of everything.

Practical Utility in life

A giver always affects our life.

Greatness of a real silent giver lies in the fact that He enters our minds also for guidance.

We should accept all givers in our life also as our guides. It should be considered as a discipline, to maintain cordial relationship with the giver for our peace and prosperity and to show our indebtedness too.

At home, our parents are giver. Through them only we have received this nice body and mind. Accept them as great givers.

At work place, our superior authorities are our givers. Accepting their instructions is a discipline as well as law also.

In society, government is giver for citizens. Therefore, every citizen is bound to follow the instructions of government as law.

Verse 1.5.4

यस्य संस्थे न वृण्वते हरी सट्टमत्सु शत्रवः ।
तस्मा इन्द्राय गायत ।

Yasya saṁsthe na vṛṇvate harī samatsu śatravaḥ.
Tasmā indrāya gāyata.

Yasya : Who (God)

saṁsthe : is present everywhere in the universe, in the heart of the devotees, is helpful

na : do not

vṛṇvate : attack, gain strength

harī : total strength of sense organs (used to keep the sufferings away), greenery to treat diseases

samatsu : in war

śatravaḥ : inimical forces

Tasmā : that

indrāya : God, sun

gāyata : is to be glorified and worshipped.

Elucidation

What is the benefit of establishing God in our heart?

Once we accept the Supreme Giver as our guide and establish Him in our heart, His Supreme Energy pervades our life.

In such a condition, inimical forces in the war of spiritualism versus materialism don't attack our physical or mental faculties. Thus, a touch of divinity becomes harī for us. Our faculties get purified and very powerful in the presence and realisation of Supreme Energy, God, in our heart.

Therefore, we must glorify and worship that Supreme Energy to effectively run our spiritual journey.

Indra is referred to Sun also which is present everywhere and due to its effect, every place is purified. Sun is the source of all energies and strength because of its light and gravity. Diseases etc. are also unable to attack such places, called harī, because of Sun's energy. Therefore, we worship Sun by taking advantage of its qualities and powers. Sun nourishes and protects all greenery (harī) which is beneficial for all living beings.

Practical Utility in life

Energise your self with Sun, the Divine energy.

We must realise God in our heart. This will make our journey of life very peaceful and progressive without much effect of pains and sufferings.

We use Sun's energy in our daily life. Warmth and light of Sun is very nutritious for our body and mind. Coldness is the cause of many diseases, Sun's warmth is the treatment.

Both the God and the Sun are purifying and Supreme Protectors.

Verse 1.5.5

सुतपाव्ने सुता इमे शुचयो यन्ति वीतये ।

सोमासो दध्याशिरः ।

Sutapāvne sutā ime śucayo yanti vītaye.

Somāso dadhyāśiraḥ.

Sutapāvne : Created by God to protect us

sutā ime : all the objects and knowledge etc.

śucayaḥ : purifying

yanti : are all these objects and knowledge received by us

vītaye : to make us knowledgeable and for our use

Somāsaḥ : all the objects and knowledge

dadhyāśiraḥ : make us capable to hold these bodies and to destroy evil thoughts etc.

Elucidation

What is the object of this creation?

All objects and knowledge are created by God to (i) protect us, (ii) purify us and (iii) make us knowledgeable.

Thus, we are able to hold these bodies and knowledge and to destroy all evil thoughts. It is a very simple process of creation.

The object of this creation is purification i.e. śucayaḥ. Whatever objects and knowledge is received by us must be purifying. Only then we will be able to protect everything and to progress in life. Only a purifying mind is able to destroy evil thoughts. If purification feature is discarded from life, we will have to face diseases, crimes and disorders everywhere. Without purification, every object and knowledge is liable to be misused. Purification simply means reformation for good.

Practical Utility in life

Purification is the hallmark of life in all walks.

All objects and knowledge given by God should be realised and utilised for purification only then we will be able to keep all troubles and tribulations of life away from us.

Purification is the hallmark of life in all walks, whether it is our home, work place or society. Only with purification feature, we will be able to protect all grants of God.

Verse 1.5.6

त्वं सुतस्य पीतये सदृद्यो वृद्धो अजायथाः ।

इन्द्र ज्यैष्ठ्याय सुक्रतो ।

Tvaṁ sutasya pītaye sadhyo vṛddho ajāyathāḥ.

Indra jyaiṣṭhyāya sukrato.

Tvaṁ : You

sutasya : nectar of all objects and knowledge given by God

pītaye : drink, receive, imbibe

sadhyāḥ : very soon

vṛddhāḥ : hold Supreme virtuous knowledge and act according to that

ajāyathāḥ : you will become illegible to

Indrāḥ : Supreme Power, God

jyaiṣṭhyāya : will make you competent to perform great acts of welfare

sukrato : you are meant for great knowledge and great welfare acts.

Elucidation

What is the core purpose of human life?

God instructs every person, meant for great knowledge and great acts of welfare, to drink i.e. receive and imbibe, the core purpose of all objects and knowledge. The core purpose of this creation is love, welfare and sacrifice to mingle with the Creator.

Those who follow this instruction will be able to hold the Supreme virtuous knowledge very soon. Then the Supreme Power God makes them competent to perform great acts of welfare for which actually human beings are made.

Practical Utility in life

All objects and knowledge given by God is for love, welfare and sacrifice.

Human beings are referred to as sukrato i.e. performer of great welfare acts. Whatever be our role in family or society, we must try to do good and great.

We can do this only if we receive and imbibe the core purpose of creation of this universe and our life i.e. all objects and knowledge given by God is for love, welfare and sacrifice. Thus, we will be vṛiddhaḥ, holder of great knowledge and jyaiṣṭhyāya, performer of great acts and deeds.

Verse 1.5.7

आ त्वा विशन्त्वाशवः सोमास इन्द्र गिर्वणः ।

शन्ते सन्तु प्रचेतसे ।

Ā tvā viśantvāśavaḥ somāsa indra girvaṇaḥ.

Śam te santu pracetase.

Ā (to be prefixed with vishantu)

tvā : to you

viśantu (ā viśantu) : be available

āshavah : having speed and other qualities for activities

somāsah : all objects

indra : the controller of senses

girvanah : competent to perform great appreciable acts

Śam : all these beneficial objects

te : for you

santu : be

pracetse : promoting pure knowledge, consciousness focusing on "who am I" and making you 'egoless'.

Elucidation

Can we be great like God?

God blesses every person and wishes that all objects with qualities like speed etc. be available to him. Just as God is competent to perform great appreciable acts, similarly He has empowered the controller of senses to perform great acts.

For such controller of senses, all beneficial objects become helpful in promoting pure knowledge, consciousness on the path of spiritual journey of soul searching and God realisation.

Practical Utility in life

Control over senses can ensure both spiritual and material progress.

One who controls his senses, like speech, eyes, hands etc. doesn't waste his physical and mental powers. He doesn't become selfish.

With this practice, of controlling senses, one can succeed on spiritual journey and also in any field of activity at home or in society. He will certainly become *pracetse*, fully conscious of his core power, his role and would remain egoless.

Verse 1.5.8

त्वां स्तोमा अवीवृधन् त्वामुक्था शतक्रतो ।

त्वां वर्धन्तु नो गिरः ।

Tvām stomā avīvṛdhan tvāmukthā śatkrato.

Tvām vardhantu no girah.

Tvām : To you
stomāḥ : Vedic knowledge
avīṛdhan : makes famous and helps in progress
tvām : to you
ukthāḥ : words in praise
śatkrito : O! the performer of innumerable activities
Tvām : to you
vardhantu : glorify and magnify
naḥ : our
giraḥ : knowledgeable and truthful speech.

Elucidation

Why to praise and follow God?

God is famous and always on an increase due to His grants of all objects and vedic knowledge to all. Our words of praise are also for Him who performs innumerable activities. Let our knowledge and truthful speech also glorify and magnify that Supreme Energy God. So that we may also lead our life on His path.

Practical Utility in life

Praise all great souls to follow them.

God is famous, adorable and praise worthy for His grants in the form of all objects and vedic knowledge. We should also follow Him in spirit.

At home or in society, we follow our great elders and superior authorities who give us material objects and/or guide us with their knowledge. We should always praise such people only then we would be able to follow them.

Verse 1.5.9

अक्षितोतिः सनेदिमं वाजमिन्द्रः सहस्त्रिणम् ।

यस्मिन् विश्वानि पौंस्या ।

Akṣitotiḥ sanedimaṁ vājamindraḥ sahasriṇam

Yasmin viśvāni paum̐syā.

Akṣitotiḥ (Akshit utiḥ) : Imperishable, undecayed, unchangeable, permanent knowledge

sanedimaṁ (sanet imaṁ) : be received and imbibed by us which is

vājam : science behind all objects

indraḥ : given by God, used by controller of senses

sahasriṇam : for innumerable benefits

Yasmin : with which

viśvāni : all

paum̐syā : gain energy to perform activities

Elucidation

How can be acquire Divine knowledge?

The permanent knowledge of God be received and imbibed by us which is true science behind all objects given by God. This knowledge is imbibed in practice only by those who succeed in controlling over senses and not by those who are controlled by senses. This imbibed knowledge becomes the basis for innumerable activities. Everyone gains energy only from that Supreme Energy

Practical Utility in life

Five features of Divine knowledge :

(1) Akṣitotiḥ : Spiritually, we must realise that only God given knowledge is Divine and permanent.

(2) vājam : That knowledge is the science behind all objects i.e. natural science.

- (3) *indrah* : Only controller of senses can realise it.
(4) *sahasriṇam* : It provides innumerable benefits.
(5) *paum̐syā* : Everyone gains energy from that Supreme Energy

Verse 1.5.10

मा नो मर्ता अदृभिद्रुहन् तनूनामिन्द्र गिर्वणः ।
ईशानो यवया वधम् ।

Mā no martā abhi druhan tanūnāmindra girvaṇaḥ.
Íśāno yavayā vadham.

Mā : Do not
nah : to us
martāḥ : those who are dying for sense satisfaction
abhi druhan : be inimical
tanunām : of these bodies
indra : God, the controller of sense
girvanah : is the protector
Ishānah : The Supreme God
yavayā : with His knowledge
vadham : kills our enemies, our vices etc.

Elucidation

How to save our self from those who are dying for sense satisfaction?

We must be free from inimical people. Those who are virtuous can not be our enemies. We pray to God not to make such people our enemies who themselves are dying for sense satisfaction. God is the protector of our body. He Himself is Indra and has empowered us also to be Indra by controlling over senses. Thus, an indra, with the help of divine powers in him, kills the enemies like lust, anger, greed and attachment etc. Divine powers are acquired through the great virtuous knowledge of God.

Practical Utility in life

We must strive to remain free from enemies.

Virtuous people can not be our enemies.

Those who are dying for sense satisfaction will be killed by God, the Indra, our own power of controlling over sense.

God can kill our vices too.

Rigveda Mandal-1, Hymn-6

Verse 1.6.1

युंजन्ति ब्रध्नमरुषं चरन्तं परितस्थुषः ।
रोचन्ते रोचना दिवि ।

Yuñjanti bradhnamaruṣaṁ carantaṁ pari tasthuṣaḥ.
Rocante rocanā divi.

Yuñjanti : Those in communion with God

bradhnam : who is great like Sun

aruṣaṁ : who is present in every part of our body and the whole universe as fire but non-violent.

carantaṁ : knowing everything due to His being Omnipresent like air

pari tasthuṣaḥ : surrounding every living and non-living

Rocante : enjoys the bliss of His company

rocanā : by enlightening them with Divine knowledge like celestial bodies

divi : due to that Supreme Power, God.

Elucidation

What are the benefits of establishing communion with God?

Clear spiritual dimension of this verse is that once a spiritualist succeeds in establishing communion with God, he enjoys the bliss of His company by enlightening himself with the Divine knowledge about the Supreme Power, God.

There are four features of that Supreme Power, God listed in this verse :-

- (i) *bradhnam* : Great like Sun,
- (ii) *aruṣaṁ* : Energises us like fire,
- (iii) *carantaṁ* : Omnipresent and All-knowledgeable like air,
- (iv) *pari tasthuṣaḥ* : Surrounding every living and non-living.

While meditating, we can concentrate on any part of our body to realise

:

- (i) His presence like Sun's energy in our body,
- (ii) Fire's presence like digestive fire,
- (iii) Air's presence like pranas,

Meditation always energises us. Therefore, meditational life can enlighten us because God is the ultimate Supreme Energy.

When scientists explore the powers and energies of Sun, fire and air etc. they get innumerable ideas for experiments and produce many useful things for human consumption and comforts.

Practical Utility in life

Scientists and materialists also should remain connected to God.

Divine powers and energies are helpful in all fields of human activities - spiritual, material or scientific. While using any dimension of nature's powers, scientists and materialists must keep in mind that the result should be for comforts of human beings. But over exploitation of nature's powers always results in devastations. Thus, the scientists and materialists, by

over using the elements of nature, ultimately create troubles for the human beings. They use the nature but keep the man away from natural life. Whereas, if they start establishing a communion with God, the Giver of everything, they will be able to guide man to use nature while living with nature and its Creator.

Therefore, scientists and materialists should also remain connected to God, the Supreme Power of the universe.

Verse 1.6.2

युंजन्त्यस्य काम्या हरी विपक्षसा रथे ।

शोणा धृष्णू नृवाहसा ।

Yuñjantyasya kāmā harī vipakṣasā rathe.

Śonā dhṛṣṇū nṛvāhasā.

Yuñjanti : Communion, adding, deploying, harnessing

asya kāmā : to fulfill desires of (a) realising God at spiritual level or (b) enjoying comforts at material level.

harī : (a) horses like both the sense organs (for gaining knowledge and for performing activities) or (b) powers of sun (light and gravity) and of air (speed and movement)

vipakṣasā : special features of harī in both the cases - (a) sense organs dedicate themselves to achieve objective once it is determined by mind or (b) various uses of sun and air.

rathe : (a) body is the chariot, (b) vehicles for movement

Śonā : they (harī) are enlightened and useful

dhṛṣṇū : They (harī) are determined

nṛvāhasā : they (harī) take the charioteer to his destination.

Elucidation

What are the features of sense organs i.e. harī?

If the powers of sun and air are also harī, they must be used for Divine purposes.

Spiritual meaning of this verse in continuation of the last verse is - In order to establish communion with God, we must deploy all sense organs in the body for our destination.

There are four features of sense organs :-

- (i) They dedicate to achieve the objective once it is laid down in mind.
- (ii) They are enlightened and useful.
- (iii) They are determined and can destroy all hurdles.
- (iv) They take the charioteer to destination.

Scientifically, if harī is taken as powers of sun and air, they are to be used intelligently to make vehicles to take the user to his destination. But it must be kept in mind that the powers of sun and air are also derived from the Supreme Power of God. Therefore, the making and use of every product with the help of powers of sun and air must also be in accordance with the Divine planning of God.

Practical Utility in life

Intelligent use of sense organs leads us on spiritual progress.

Intelligent use of powers of sun and air leads us for material progress.

There can be no conflict in spirituality and science if every scientist objects at the Divine design of creativity without any destructive effect.

Verse 1.6.3

केतुं कृण्वन्नकेतवे पेशो मर्या अपेशसे ।

समुषभ्दिरजायथाः ।

Ketuṁ kṛṇvannaketave peśo maryā apeśase.

Samuṣadbhirajāyathāh.

Ketuṁ : Best knowledge

kṛṇvan : giving, producing

aketave : for ignorant

peśah : material wealth

maryā : the man (should do)

apeśase : for poverty

Sam uṣadabhiḥ : as per Divine commands right in the beginning of the day

ajāyathāḥ : gets up to get established in the company of the Supreme God.

Elucidation

What are the two most important Divine duties of all men?

This verse is in the form of an instruction to perform two activities as Divine Duty :-

- (i) To give knowledge to the ignorant people,
- (ii) To give material help to the poor.

For these duty, one is required to get up early in the day with sunrays. Thus, one can get established in communion with God by helping and uplifting people.

Practical Utility in life

Removing ignorance by imparting knowledge and

Removing poverty by providing material help.

These are divine duties that everyone should perform everyday as first job of the day. If most of the people follow this instruction, happiness and prosperity is quite possible all throughout the society. Social inequalities and unrest can be put to an end.

Governments all over the globe should accept these two jobs as their prime objectives. Education can remove poverty also besides ignorance.

Verse 1.6.4

आदह स्वधामनु पुनर्गर्भत्वमेरिरे ।
दधाना नाम यज्ञियम् ।

Ādaha svadhāmanu punargarbhatvamerire.
Dadhānā nāma yajñiyam.

Ādaha (Āt aha) : There after (after taking vow as per verse 3 to remove ignorance and poverty)

svadhāmanu : fixing your own target of self-realisation and God-realisation

punaḥ : once again

garbhatvam : to establish in the womb (of God)

erire : inspires himself

Dadhānāḥ : holds

nām : name (of God)

yajñiyam : performing sacrificing activities.

Elucidation

What should be our spiritual and social targets?

Verse 3 and 4 are connected. After getting up early in the day and taking vow to remove ignorance and poverty of others, the devotee thereafter sits in meditation with a particular mindset - "I wish to realise my own self and God in me. I once again establish myself in the womb (garbha) of God." Thus, he starts pranayama holding the support of the Supreme name of God (AUM). Alongside, he performs all his activities as yajñiyam i.e. sacrifices for the welfare of all.

Practical Utility in life

Verse 3 and 4 contain Spiritual and Social instructions.

Socially - Remove ignorance and poverty.

Spiritually - proceed towards self-realisation and God-realisation.

Mostly people are seen pursuing their social obligations but rarely people are seen pursuing spiritual goals. There is not even a single government all over the globe that imparts spiritual inspirations to their citizens. If the governments start working for this object, the wave of the present dark age i.e. kaliyuga and crimes can certainly be reduced.

Verse 1.6.5

वीळु चिदारुजत्नुभिर्गुहा चिदिन्द्र बहिनभिः ।
अविन्द उस्त्रिया अनु ।

Vīḷu Cidārujatnubhirguhā cidindra vahnibhiḥ.

Avinda usriyā anu.

Vīḷu Cita : With forceful determination of mind

ārujatnubhiḥ : pierces and kills

guhā chita : hidden evils in mind or bad elements in nature

indra : God, sun, our individual energy, controller of senses

vahnibhiḥ : takes to the destined places

avindaḥ : receivable

usriyāḥ : vibrations of knowledge, rays of sun

anu : thereafter.

Elucidation

How to get rid of evil thoughts?

Spiritually - God as well as our individual energy with forceful determination of mind kills the evil thoughts, desires etc. hidden in our mind. Then God or our individual energy takes us to the destined place

during meditation when our mind gets free from the clutches of various thoughts. After long and continuous practices of meditation, we receive the vibrations of knowledge about our own self and the Supreme Self.

Scientifically - Sun with his strong powerful rays reaches each and every object on earth, pierces them and break their impurities. With wind, broken and purified particles are taken in the middle regions. This shows the power of creation and change. Clouds converting into rain and in turn water evaporates to make clouds. This water cycle shows the Divine Power of God that everything is changeable.

Practical Utility in life

Evil thoughts tend to disappear with long and continuous practices of Meditation.

God is the Creator, Sustainer and Destroyer of everything in nature. We claim to do many things, but the actual doer is God. Nothing is permanent, everything is perishable/changeable.

In life, we must keep a watch on our evil thoughts and behaviour, expressed or hidden in our mind. Just submit all such evils to God and your individual core energy with prayer to destroy those evils. During meditation, God and your individual energy with determination would certainly kill those evils. Thereafter, you will receive correct knowledge.

Verse 1.6.6

देवयन्तो यथा मतिमच्छा विदद्वसुं गिरः ।

महामनूषत श्रुतम् ।

Devayanto yathā matimacchā vidadvasuṁ girah.

Mahāmanūṣata śrutam.

Devayantaḥ : Desiring to have communion with God, to know the supreme sciences

yathā matim : having actual, real knowledge

accha : object

vidadvasum̐ : Supreme Power provides all useful things to us

giraḥ : intellectual person

Mahām : that Great God

anūṣata : realise

śrutam : through narrating and listening His Supreme qualities.

Elucidation

How to acquire actual and real knowledge?

All learned, intellectual persons who desire to have communion with God, object at His supreme powers that provide all useful things in nature. They have actual and real knowledge. They realise God by narrating and listening His supreme qualities, powers etc.

Similarly, all scientists should also try to understand and realise the supreme powers of natural elements. Scientists must try to have real and actual knowledge of all elements. Then, they need to discuss, listen and grasp knowledge about the great qualities of natural elements to get success in their experiments and inventions.

Practical Utility in life

How to achieve high positions in life?

Besides spiritual course or scientific processes, this rule is very important for common life also. If you wish to achieve high positions or achievements in any field, you must acquire relevant real and actual knowledge. Even then don't be satisfied with your knowledge. Further discuss and listen about more deeper knowledge from other intellectuals. Only this way, you will be able to achieve high results.

इन्द्रेण सं हि दृक्षसे संजग्मानो अबिभ्युषा ।
मन्दू समानवर्चसा ।

Indreṇa saṁ hi dṛkṣase saṁjagamāno abibhyuṣā.
Mandū samānvarcasā.

Indreṇa : With the Supreme Power, God

saṁ (to be prefixed with drikshase)

hi : certainly

dṛkṣase (sam drikshase) : he is seen (to progress on the path of realisation)

saṁjagamānaḥ : he remains united

abibhyuṣā : totally devoid of fear

Mandū : always bliss giving and

samānvarcasā : equal looking with God in splendor.

Elucidation

What are the features of God-lovers?

One who remains united with God, by meditation or doing welfare activities without ego or chanting in His praise, certainly is seen to be progressing on spiritual path of God realisation. Such a person exhibits three main features :-

1. Abibhyuṣā - He is totally devoid of fear because unity with God removes all fears.

2. Mandū - He is always bliss giving.

3. Samānvarcasā - He is equal looking with God in splendor.

Scientifically, understanding this verse to mean power of sun and air along with the power of God is seen everywhere unitedly to be beneficial for the people and the power of sun and air in living and non-livings is equal looking like Divine splendor. Power of sun and air in everything is

meaningful only if understood and explored with the understanding of Power of God.

Practical Utility in life

(1) Fearlessness, (2) Blissful, (3) Equal looking with God.

In any walk of life, while performing activities, due regard must be paid to elders and the supreme authority and all acts should be done with a feeling of unity with God. Honesty, integrity, selflessness, desirelessness etc. help in developing a cordial relationship.

This principle can be applied mathematically in any relationship :

You + someone else + God = (1) Fearlessness, (2) Blissful, (3) Equal looking with God.

Verse 1.6.8

अनवद्यैरभिद्युभिर्मखः सहस्वदर्चति ।

गणैरिन्द्रस्य काम्यैः ।

Anavadyairabhidyubhirmakhaḥ sahasvadarcati.

Gaṇairindrasya kām्यaiḥ.

Anavadyaiḥ : Pure, free from evilmindedness

abhidyubhiḥ : enlightening from all sides, taking the devotee towards higher levels

makhaḥ : yajnas i.e. sacrifices for happiness and protection of all

sahasvat : for strong and determined qualities

arcati : pray for

Gaṇaiḥ : sun rays, our pranic energy

indrasya : God, Supreme Energy, Supreme Leadership, Powerful Controller

kām्यaiḥ : is prayed for.

Elucidation

What makes us powerful?

When our activities are like yajnas i.e. sacrifices for the welfare of all and are pure i.e. free from evil-mindedness and spiritually enlightening from all sides taking the devotee towards higher levels, everyone prays for such strong and determined qualities. Even sun and our pranic energy also pray and aspire for the Supreme Energy in the form of Supreme Leadership. The devotee becomes a controller of his sense organs. Such a person becomes an ajatshatru i.e. enemyless.

Scientifically, sun rays also require pure and illuminating homas (yajnas) to be useful for everything in nature. Such homas ensure strong and determined qualities of all living and non-living things.

Practical Utility in life

Perform pure welfare activities with enlightenment

It's also a universal rule for spirituality seekers as well as for materialists, scientists, agriculturists, social workers and political leaders to perform pure welfare activities with enlightenment for gaining powers in the society.

Verse 1.6.9

अतः परिज्मन्नागहि दिवो वा रोचनादधि ।

समस्मिन्नुजते गिरः ।

Ataḥ parijsmannāgahi divo vā rocanādadhi.

Samasminnrñjate girah.

Ataḥ : From the earth

parijsmannā : this air being omnipresent

Agahi : come to us

divo : from sun

vā : and

rocanāt adhi : from ether, space etc.

Samasminnrñjate : equally decorated, established in the company of God

giraḥ : are the aspirants of communion.

Elucidation

Who decorates and uplifts us from all sides?

Spiritually, an aspirant of God realisation prays to Him to come to uplift him from all sides like omnipresent air from ether or space because he wishes to be decorated with Divinity i.e. communion with God.

Scientifically, air comes to lift water from earth. Sun warms up the clouds to back to earth in the form of rain so that all may derive benefits and may feel unity with the Divine Energies of God.

Practical Utility in life

God, our parents, our superiors and many other great souls decorate and uplift us from all sides.

We aspire of God to come to uplift us from all sides because our lives would remain decorated with God only. A life devoid of an attachment to the Divine Power would suffer from disasters, crimes and troubles from all sides.

Parents are Gods at home. Life of the family is decorated with them only. Therefore, remain attached to them and respect them at any cost.

Employers, other superiors, traders, consumers and all citizens are also like gods for each other because society decorates with the happiness of all. Therefore, respect the rights of every one and your duties towards all.

Verse 1.6.10

इतो वा सातिमीमहे दिवो वा पार्थिवादधि ।

इन्द्र महो वा रजसः ।

Ito vā sātīmīmahe divo vā pāṛthivādadhi.

Indraṁ maho vā rajasah.

Itaḥ : This

vā : and

sātim : various objects/materials on earth

imahe : we know

divaḥ vā : and the energy of sun, fire etc.

pāṛthivāt adhi : in contact with this earth

Indraṁ : Sun or God

maho : is very huge, great, expanded

vā : then

rajasah : the planets like earth etc.

Elucidation

Who is the most powerful in the universe?

We know the benefits and powers of various object on earth. We know the energies of sun when its rays come in contact with earth. It has great powers. But the powers of God are the greatest among the powers of all other cosmic or earthly objects because He, being the Supreme Energy, is the Creator of everything in the universe.

Practical Utility in life

We are not supreme anywhere.

Some one may enjoy vast powers in his family, establishment, society, in his country or internationally, but such a person also can't cross the powers of God. Therefore, remembering that God is present everywhere in all beings, we must respect everyone in the society. Don't ever feel that you are supreme anywhere.

Rigveda Mandal-1, Hymn-7

Rigveda 1.7.1

इन्द्रमिद् गाथिनो बृहदिन्द्रमर्केभिरकिणः ।

इन्द्रं वाणीरनूषत ।

Indramidgāthino bṛhadinramarkebhiraḱiṇaḥ

Indraṁ vāṇīraṇ ūṣata.

Indram : Supreme Energy, God

it : certainly

gāthinaḥ : singers of your praises, samveda

bṛihat : the Supreme, great

indram : God

arkebhi : with truthful thoughts and acts, sciences of Rigveda

arakiṇaḥ : are the intellectuals of Rigveda etc.

Indraṁ : God

vāṇīḥ : with their speech, Yajurveda

aūṣata : glorify You and worship You.

Elucidation

How to praise and glorify God?

God, the Supreme Energy of the universe, is praised by vedic singers. Samveda is relevant for the purpose of singing praises of God. It's also called Upasana Veda.

Rigveda presents natural sciences. Therefore, Rigveda intellectuals glorify God through the knowledge of all such sciences by working upon it, by performing innumerable welfare activities. It's known as a mix of knowledge and action, gyān and karma veda.

Yajurveda is known as karma veda. People glorify God by speaking about vedic activities in life.

Glorifying God should not be taken merely as ritualistic pursuit. It's highly spiritual as well as scientific, personal as well as social.

Glorification of God is not an isolated and totally personal act. Whenever we glorify God, we must try to imbibe His qualities like love, greatness, welfare, sacrifices etc. into our own character. Only such spirituality manifested in our character and behaviour would provide real progress on spiritual path.

Vedic way of glorifying God is scientific also. It requires intellectuals of Rigveda to go deep behind the powers of various elements of universe like sun, air and water etc. to make proper use of these energies for the benefit of mankind.

Practical Utility in life

How to praise superiors in society?

Regularly praise all elders and superiors in words as well in following them in deed and devote your efforts for the welfare of all with nice behaviour. Your acts must be intelligent and par-excellent.

Rigveda inspires proper knowledge of your job.

Yajurveda inspires your acts to be based on your knowledge.
Samveda inspires praises, sweet behaviour with everyone.

Rigveda 1.7.2

इन्द्र इद्दह्य्योः सचा सम्मिश्र आ वचोयुजा ।

इन्द्रो वज्री हिरण्ययः ।

Indra iddharyoḥ sacā sammiśla ā vachoyujā.

Indro vajrī hiraṇyayaḥ.

Indraḥ : God, air, controller of sense organs

it : certainly, just like

haryoḥ : draws and gives, controls senses of knowledge and action

sacā : enjoins in all, in a balanced state between knowledge and action.

samishalaḥ : objects, without any dispute or conflict

ā : all around

vachoyujā : instrumental in all speeches

Indraḥ : God, sun, controller of sense organs

vajri : strong heat, will power

hiraṇyayaḥ : enlightening

Elucidation

How sun and air are so empowered to influence every element in the universe?

Indra, in this verse, can be taken as air and sun, as powers of God. Certainly, air has the ability to draw and give. Air draws water from earth through the process of evaporation and gives back water to earth. Air removes impurities and gives activity to all creatures on earth including speech etc. without any favour. These powers of air work due to strong heat and lightening capacity of sun. Both the air and sun are empowered

by God. Therefore, it is ultimately God who empowers each and every element in this universe.

Indra can be taken as a perfect human being also who has controlled his sense organs i.e. five senses of knowledge and five senses of action and mind. Such a perfect person shows in his behaviour a perfect balance between his knowledge, actions and mind. Such a person is never in dispute or conflict and equanimous with all. Due to establishing a perfect control over his senses, he gains a strong will power and enlightens others. Such a person is respected everywhere like God.

Practical Utility in life

Just like the powers of air and sun, we too can be the instruments of Divinity.

(i) We should focus on both the aspects of our involvement everywhere - whenever we draw something from the someone or somewhere, equally we should try to give back.

(ii) Our actions must be based on our deep understanding of the issue.

(iii) We should never create any dispute or conflict in any manner.

(iv) We will become and be known as person of strong will power enlightening others.

Rigveda 1.7.3

इन्द्रो दीर्घाय चक्षस आ सूर्यं रोहयदिवि ।

वि गोभिरद्रिमरैयत् ।

Indro dīrghāya cakṣasa ā sūryam rohayad divi.

Vi gobhiradrimairayat.

Indrah : Supreme Power of God

dīrghāya : for ever

cakṣasa : to use vision etc.

ā (to be prefixed with rohayat)

sūryam : sun

rohayat (ā+rohayat) : established

divi : high up in the sky

Vi (to be prefixed with airyat)

gobhiḥ : with its rays

adrim : clouds

airayat (vi+airayat) : are inspired/forced to rain and to bring water as clouds.

Elucidation

How do sun and air co-ordinate?

How do mind and heart co-ordinate?

Clear scientific take of this verse is about water cycle created by sun. The Supreme Power of God has established sun, high up in the sky, with the primary purpose of giving a power of vision to all creatures forever. Secondly, that power of sun inspires/forces clouds to fall down as rain on earth and again bring water up to be established as clouds.

Spiritually, we can take sun as our mental power which is established by God in our brain, high up in our body. This mind should be trained to possess the powers of sun like heat of strong will power, determination, knowledge of God. This mind should inspire heart, taken as clouds in the middle region of our body, to drop love and welfare type rain drops for the benefit of all. In return of welfare activities and love, our mind would gain the strength from God for more love and welfare. Our life would progress on the path of self-realisation. We will be able to realise that actual powers are not of mind and heart, sun or clouds, but of God.

Practical Utility in life

Develop mind like powers of sun - strong will power, determination and divine knowledge.

Develop heart like clouds to produce rains of love and welfare for all.
You will gain immensely in material as well as spiritual life.

Rigveda 1.7.4

इन्द्र वाजेषु नोऽव सहस्रप्रधनेषु च ।

उग्र उग्राभिरुतिभिः ।

Indra vājeṣu no 'ava sahasrapradhneṣu ca.

Ugra ugrābhirūtibhiḥ.

Indraḥ : God

vājeṣu : in wars

no : our

ava : protector

sahasrapradhneṣu : thousands of spiritual wars (exercising restraints)

ca : and

Ugra : You have intense stunning powers

ugrābhiḥ : with those stunning powers

ūtibhiḥ : make us successful in all these wars.

Elucidation

What are the two types of wars in life?

How to achieve success in all wars?

Every human being is engaged in either of the two or both types of wars :-

- (a) Worldly wars for material wealth and power etc.
- (b) Spiritual wars for exercising restraints.

Almighty God has intense stunning powers. Therefore, a prayer is made to Him to make us successful in these wars with His intense stunning power.

Actually, simple prayers cannot help us. We must adopt and apply those very features of God. We should beg for powers of God. If we ourselves develop intense and stunning powers with our mental training, we can certainly attain success in all wars - material and/or spiritual.

Practical Utility in life

Success in any field of life depends upon the intensity of your mind to take up the job. How stunning and sharp is your knowledge and activities.

- (i) Intensify your mind.
- (ii) Gather stunning knowledge and start activities accordingly.
- (iii) Submit all your performances to God, with the prayer made in this verse - *ugra ugrābhiḥ utibhiḥ*.

Rigveda 1.7.5

इन्द्र वयं महाधन इन्द्रमर्भे हवामहे ।

युज वृद्ध्रेषु वज्रिणम् ।

Indraṁ vayaṁ mahādhana indramarbhe havāmahe.

Yujaṁ vṛtreṣu vajriṇaṁ.

Indraṁ : God, the destroyer of ills and evils

vayaṁ : we

mahādhana : in great spiritual wars

indram : God

arbhe : in small worldly wars

havāmahe : remember and pray

Yujaṁ : enjoin

vṛtreshu : in clouds

vajrinam : the powerful rays of sun.

Elucidation

How to achieve success in all wars?

In every war of life, worldly or spiritual, we remember and pray to God only for help and success.

This verse again gives a clue to get the blessings of God. Just as God enjoins the powerful rays of sun with clouds to provide water to earth, similarly we should develop a great will power, determination and knowledge in our mind. Then enjoin those powers with the desires of heart. We will get rains of success with the blessings of God

Practical Utility in life

(i) Develop strong will power and determination with appropriate knowledge of the concerned subject.

(ii) Apply it to the desires of heart.

Rigveda 1.7.6

स नो वृषन्नमुं चरुं सत्रादावन्नपावृधि ।

अस्मभ्यमप्रतिष्कृतः ।

Sa no vṛṣannamum carum satrādāvannapā vṛidhi.

Asmabhyam apratiṣkutaḥ.

Saḥ : You, God

naḥ : for us

vṛishan : cause rain,

amum : emancipation, living in sky

charum : knowledge, clouds

satrādāvan : being the giver of everything

apāvṛdhi : open the doors (of emancipation)

Asmabhyam : for us
apraṭiṣkutaḥ : be determined (fixed in our mind) and don't say no to us,
sun fixed at its place.

Elucidation

How does God give us knowledge and power?

God! You, being the giver of everything to us, cause rain of knowledge for us. Knowledge is termed caru because it is rained by God in our mind. This knowledge is to be eaten up, imbibed in mind, brought to practice for the welfare of all.

God! we request you to open the doors of emancipation on the strength of Your great knowledge, imbibed by us and used for the welfare of all.

God! please be fixed in our mind without any second thought. We must desire for God even at the cost of one or the other desire.

Scientifically, this verse means - God! these clouds of sky open up to drop rain and cause the availability of all material things on earth. This process takes place due to power of sun that is established at its place for us only.

Practical Utility in life

How does God manifest Himself in our life?

God manifests in our life as mother, father, teacher, guide etc. All these people give us knowledge in many ways only for our good and emancipation from miseries and pains. Such people are giver by nature. We must realise the importance of their concerns for us. We must keep them always in our mind with respectful attitudes. Only then we will be able to enjoy this life completely. Just as God is the Supreme Giver, so are these respectable.

तुंजेतुंजे य उत्तरे स्तोमा इन्द्रस्य वज्रिणः ।
न विन्दे अस्य सुष्ठुतिम् ॥

Tuñjetuñje ya uttare stomā indrasya vajriṇaḥ.
Na vindhe asya suṣṭutim.

Tuñjetuñje : Each and every particle
ye : is
uttare : as a fixed principle
stomā : for the glory, praise, worship
indrasya : of God
vajriṇaḥ : His Supreme Strength (of destroying all evils)
Na : not
vindhe : able or competent
asya : for His
suṣṭutim : Great and complete praises.

Elucidation

Can we praise God completely?

Each and every particle, that we come in contact with, is for the God's glory, praise and worship. It's a fixed principle of this creation because every particle is created only by God with His Supreme Strength due to which He is called Indra. We have only limited knowledge, limited capacity of our senses. Therefore, we cannot gain such a competence to praise Him completely.

Practical Utility in life

Are these materials the manifestations of God?

Can we pay back our debts fully?

God's gifts are for His glory, praise and worship. It's a universal principle applicable to each and every particle. Despite maximum worship, we cannot gain such a competence to praise Him completely.

Similarly, in human relationship we must show a great respect and praises for all those who give anything useful for us or help us in any way in times of need. Even if you equally pay back to them in the form of materials, but you cannot pay back the obligations of help they provided to you in times of your need. Therefore, always remain indebted and feel obliged towards every helper/giver in life. These givers were also God sent.

Rigveda 1.7.8

वृषा यूथेव वंसगः कृष्टीरियत्योजसा ।
ईशानो अप्रतिष्कृतः ॥

Vṛṣā yūtheva vaṁsagaḥ kṛṣṭīriyartyojasā.
Īśāno apratiṣkutaḥ.

Vṛṣā : The Rainer of happiness
yūtheva : to the herds of cows is available
vaṁsagaḥ : a strong bull
kṛṣṭīḥ : to the great nobles and energetic people
iriyarti : is available
ojasā : due to their might, nobilities and energies
Īśānaḥ : that Glorious God
apратиṣkutaḥ : be determined (fixed in our mind) and don't say no to us,
like a sun.

Elucidation

Who can realise God?

God, the Rainer of happiness, is available to us as a strong bull is available to the herd of cows. He is available to the great nobles and energetic people due to their might, nobilities and energies. That Glorious God may please remain fixed in our mind all through out. Let His Divinity prevail in our life activities and not our ego.

Practical Utility in life

Love and devotion in life bestows blessings.

Anyone can feel the blessings and companionship of God with great nobilities and energies devoted for the welfare of all without ego of your name and existence.

Similarly, anyone using all his nobilities, ethics, good behaviour and energies with a sense of love and devotion in society and in any relationship, enjoys the blessings and love of beneficiaries.

Rigveda 1.7.9

य एकश्चर्षणीनां वसूनामिरज्यति ।

इन्द्रः पञ्च क्षितीनाम् ।

Ya ekaścarṣaṇīnām vasūnāmiraḥjyati.

Indraḥ pañca kṣitīnām.

Yaḥ : He

ekaḥ : alone, the only one

carṣaṇīnām : of energetic and active humans

vasūnām : of all wealth

iraḥjyati : is adorable

Indraḥ : Supreme God (is for)

pañca : five

kṣitīnām : worlds (five types of people).

Elucidation

Is God equal for all?

God is only one Supreme Power, who is adorable by all energetic and active human beings for all wealth. Actually, He is the Caretaker of all the five worlds or five kinds of people - greatest, greater, great, middle class and lower class.

God is one for all but only energetic and active people adore Him.

God doesn't need any help but we all need His help.

Practical Utility in life

This verse unambiguously lays down the concept of monotheism - God is one for all humans, all creatures and worldly materials. He is the Supreme Power and Supreme Father of all - good and bad alike. But only greatest people adore Him. He alone is Omniscient and does not need any help but we all need His help.

Parents, gurus, guides and other superior authorities also act like God as a universal umbrella for all their children, disciples, trainees, employees or juniors etc. Like God they support their juniors.

Rigveda 1.7.10

इन्द्र वो विश्वतस्पारि हवामहे जनेभ्यः ।

अस्माकमस्तु केवलः ।

Indraṁ vo viśvataspari havāmahe janebhyah.

Asmākamastu kevalah.

Indraṁ : Supreme Father

vaḥ : for all of you

viśvataḥ : all objects and materials

pari : beyond, better

havāmahe : is adorable, worshipable, praiseworthy

janebhyah : all people
Asmākam : for us
astu : is He
kevalah : the only one.

Elucidation

Is God only our real, core and inner being?

God, being the Supreme Father, is beyond or better than all objects, materials and people. He is for all of you and is adorable by you. He is the only one for us.

Practical Utility in life

Verse 9 and 10 of this hymn establish that -

God is one single Supreme Father

He alone is our own, very personal to all.

He is beyond and better than all materials and people.

Therefore, only He is adorable and nothing else in His name.

Rigveda Mandal-1, Hymn-8

Rigveda 1.8.1

ऐन्द्र सानसिं रयिं सजित्वानं सदासहम् ।
वर्षिष्ठमूतये भर ।

Endra sānasim rayim sjitvānam sadāsaham.
varṣiṣṭhamūtaye bhara.

Endra : The Supreme Power, God

sānasim : continuously & equally consumable

rayim : wealth (material and spiritual)

sjitvānam : make us victorious

sadāsaham : power of putting up with all difficulties, pains etc.

varṣiṣṭham : keep on increasing

ūtaye : for our protection

ābhara : give us in every way.

Elucidation

What is optimum utilization of all wealth?

The Supreme Power, God, may give us all kinds of wealth - material and spiritual to be used continuously and equally by all those who need it. Just as money is given in donation by rich to the poor, similarly divine and worldly knowledge must also be shared by the enriched people to those who need it. That way every wealth will protect us in all ways and make us equipped with power of putting up with all difficulties etc. We should receive and spent our wealth in this manner to keep it increasing for our protection.

As regards wealth, both material and spiritual, there are following Vedic norms :-

- (i) It should be shared with all those who need it.
- (ii) Then it will make us victorious.
- (iii) It will enable us to put up in difficult times.
- (iv) It will keep on increasing.
- (v) It will protect us a long way.

Practical Utility in life

Share materials and knowledge with those who need it. Only then it will give us victory, progress, power of putting up with difficulties and protection.

If you have money, share it with poor.

If you have knowledge, share it with disciples.

If you have spiritual powers, inspire others also.

Rigveda 1.8.2

नि येन मुष्टिहत्यया नि वृत्रा रुणधामहै ।
त्वोतासो न्यर्वता ।

Ni yena muṣṭihatya yā ni vṛitrā ruṇadhāmahai.
Tva utāso nyarvatā.

Ni : Strongly

yena : with that wealth

muṣṭihatya yā : like a fist blow

nivṛitrā : our recognised enemies

ruṇadhāmahai : may stop them and weaken them

Tva utāso : being protected by You

ni : strongly

arvatā : stop and weaken our enemies, with our horses.

Elucidation

Who are our enemies?

How to protect ourself from enemies?

Spiritually, we must keep a constant watch on our mental enemies like lust, anger, greed, attachment and ego etc. These are our mental enemies and modalities of mind i.e. *vritis* of Yog Darshanam. We should spend our physical, mental and spiritual wealth like a fist blow to stop and weaken these enemies. Keep a great support always in mind that we are already protected by God who has given 10 horses - five senses of knowledge and five senses of action to attack on our mental enemies. Good nutritious food and healthy life is a soldier to fight these enemies.

Physically, we as a nation, group of people with common culture and other similarities, must spend our wealth like money and expert knowledge etc to create huge armies to fight with all their might using hands or horses, small or big weapons, aircrafts and all newly invented machines against national enemies. Soldiers of the nation are like our sense organs.

Practical Utility in life

Spend money and all energy to strength armies.

Direct protection is possible by spending money and energy on strengthening our physical and mental powers, armies and technical knowledge.

Rigveda 1.8.3

इन्द्र त्वोतास आ वयं वज्रं घना ददीमहि ।

जयेम सं युधि स्पृधः ।

Indra tvotāsa ā vayaṁ vajraṁ ghanā dadīmahi.

Jayema saṁ yudhi spr̥dhaḥ.

Indra : God

tvotāsa : being protected by You

ā (to be prefixed with dadimahi)

vayaṁ : we

vajraṁ : weapons, physical powers

ghaṇā : strong, determined

dadīmahi (ā dadimahi) : receive, accept

Jayema : victorious

saṁ : completely

yudhi : all wars

spr̥dhaḥ : with our enemies.

Elucidation

How to be victorious in all wars?

Being protected by God with various types of wealth - body, mind and soul, and all materials, we must receive strong weapons to achieve complete victory in all wars with our enemies. This is equally good for spiritual progress as well as for national security.

Spiritually, our knowledge, virtues and devotion to God are the weapons of our determination that make us victorious over mental troubles and tribulations, desires and ego etc.

For national security, we must have most developed and latest armories, aircrafts, missiles and above all devoted strong soldiers having full control over their senses and personal desires.

Practical Utility in life

Strong weapons of determination, will power and devotion to God are divine powers to make us victorious in all wars.

Material and technical weapons are secondary.

Rigveda 1.8.4

वयं शूरेभिरस्तृभिरिन्द्र त्वया युजा वयम् ।

सासह्याम प्रतन्यतःA4A

Vayaṁ śūrebhirastr̥bhirindra tvayā yujā vayam.

Sāsaḥyāma pr̥tanyataḥ.

Vayaṁ : We, the warriors

śūrebhiḥ : with our great heroes of physical strength and technical knowledge

astr̥bhiḥ : expert in using all weapons

indra : God

tvayā : You

yujā : enjoined, united

vayam : with us

Sāsaḥyāma : competent to bear and to weaken the enemies and all difficulties

pr̥tanyataḥ : of strong enemies.

Elucidation

What is the most important and strongest weapon in all wars?

We, the warriors, with our great heroes of physical strength, technical knowledge and expertise in using weapons, unite with You, God, to gain our forbearance to weaken the strong enemies.

Practical Utility in life

Pray for Divine Companionship, believe and realise this unity.

We may have best of physical, mental and material powers but the most important and strongest weapon is our unity with God, the Supreme Power. Pray for this Divine Companionship, believe and realise this unity. This helps in all wars.

Rigveda 1.8.5

महौ इन्द्रः परश्च नु महित्वमस्तु वज्रिणे ।
द्यौर्न प्रथिना शवः ।

Mahāṁ indraḥ paraśca nu mahitvamastu vajriṇe.
Dyaurna prathinā śavaḥ.

Mahāṁ : Supreme and Great Power

indraḥ : God

paraḥ : the best in nobilities and knowledge

ca nu : and also

mahitvam : these glories, strength and nobilities

astu : be with us

vajriṇe : for our strong determination and will power

Dyauḥ : Sun's energy (strength, heat and light)

na : like

prathinā : be extended to far off

śavaḥ : our strength.

Elucidation

How Divine powers create an impact?

God is the Supreme and great power. He is the best in nobilities and knowledge also. Both these glorious qualities of God i.e. strength and noble knowledge, be with us for our strong determination and will power. Sun remains fixed at its place but its powers (heat and light) reach far off.

Similarly our powers should be like sun, competent to impact our enemies even without much physical or seen effects.

This principle is more felt in the life of spiritual warriors. They successfully check and defeat enemies like lust, anger, greed, attachment, desires and ego etc. Their spiritual powers create an impact while just remembering them or having a glimpse of them.

Practical Utility in life

Warriors should also to be spiritualists.

Spiritualists are the great warriors of God.

Warriors are also required to be spiritually united with God, the Divine Supreme Energy, not merely dependent upon material weapons and technical knowledge of mind.

Similarly a spiritualist is also a warrior against mental enemies of the society.

Rigveda 1.8.6

समोहे वा य आशत नरस्तोकस्य सनितौ ।
विप्रासो वा धियायवः ।

Samohe vā ya āśata narastokasya sanitau.

Viprāso vā dhiyāyavaḥ.

Samohe : Win their enemies

vā : those

ya : who

Āśata : do hard labour, worship God

naraḥ : human beings

tokasya : for their progeny (sons and daughters), for the fulfillment of their needs and protection

sanitau : engage them in knowledge

Viprāso : great knowledgeable people

vā : those

dhiyāyavaḥ : give great knowledge to their children.

Elucidation

How is complete protection of a nation possible?

Brave soldiers are always ready to sacrifice their lives to protect the people and territory of their nation. They do it as worship to God.

Spiritually, we can win our mental enemies and modalities of mind simply with the devotional tool of God worship, His great universal knowledge and our aim to realise Him.

At physical level we need to protect our enemies like diseases etc. by strengthening our body with nutritional food and natural living - (i) Simple and calm mind, (ii) Oxygen enrichment from atmosphere and food, (iii) Prohibition of acidic food.

Second important task in protecting the society is by engaging the people in knowledge which can make them able to earn more wealth for protection. Above that, great knowledge must be imparted to the children i.e. Vedic wisdom, ethics, God worship. Such a society with great knowledge is able to compare the dualities of life i.e. what is good or bad for them. A society with people having great spiritual knowledge is considered sensible even at international level also. Therefore spiritual and informal knowledge of wisdom must be made a part of the formal education system for the complete protection of the society. People with great knowledge are equal soldiers of a nation at both domestic and international levels.

Practical Utility in life

Soldiers and citizens with great knowledge can ensure complete protection of a nation.

Spiritual and informal education protects us individually, our family, our establishments, our society and our nation at domestic level. Even at international level, a good and great society with spiritual and cultural background is helpful in morally defeating inimical countries. This is a complete protection principle.

Rigveda 1.8.7

यः कुक्षिः सोमपातमः समुद्रइव पिन्वते ।
उर्वीरापो न काकुदः ।

Yah kukṣiḥ somapātamaḥ samudra iva pinvate.
Urvīrāpo na kākudaḥ.

Yah : That

kukṣiḥ : extracts juices from every particle

somapātamaḥ : protector of all particles

samudra iva : is like sea

pinvate : consuming everything to give back to earth

Urvīḥ : great everywhere

āpaḥ : are those deeds

na kākudaḥ : does not speak much about themselves.

Elucidation

Who is the actual doer of all activities?

Just as sun extracts juices from every particle, causes rain to protect each and every particle; sea consumes everything to give back, but they do not speak much about their acts. Similarly we should not speak much about our deeds but silently work for the welfare of others.

In our life, *pranas* are the cause of all our activities but do not speak about their importance. Actually *pranas* are the cause of every act of our life. If we realise and remember this core important force of our life, our

body will stop boosting about any act performed by it and we can become egoless. *Pranas* can be taken as the presence of God every moment with us, as a silent spectator, *drishta*. Always keep your realisation level with each and every breath as if God is with you.

Practical Utility in life

Pranas are the actual doer, not any part of our body or mind.

Sun and sea serve everyone silently. We too should not speak about our great deeds, because actually we are able to perform any act only due to the presence of *pranas*. Therefore, *pranas* are the actual doer, not any part of our body or mind.

Let the *pranas* speak about their deed. But *pranas* are silent. *Pranas* only can help us realise God, the Supreme Energy and our core power.

Rigveda 1.8.8

एवा ह्यास्य सूनृता विरप्शी गोमती मही ।

पक्वा शाखा न दाशुषे ।

Evā hyāsyā sūṇṛtā virapśī gomatī mahī.

Pakvā śākhā na dāśuṣe.

Evā : This way (after being able to protect and to realise that actual doer is *prana*, our breath)

hi asya : certainly God's

sūṇṛtā : best, killing our enemies like pains and sufferings, truthful knowledge

virapśī : related to all subjects and requirements

gomatī : competent to provide various earning sources to live comfortably, intellect and deeds of cow

mahī : liable to worship for its greatness

Pakvā : mature, beneficial

śākhā : branches

na : like

dāśuṣe : gives in donation, enlightening knowledge of Vedas.

Elucidation

What are the features of Vedas?

When a person becomes competent to protect himself and his society from outer and inner enemies while doing great acts, he realises that his body, mind or any organ is not the actual doer. It's *prana*, his breath, the actual doer of all acts. Thereafter, he receives great knowledge of God, called Vedas that has following important features :-

- (i) It's *sūṇṛtā* i.e. the best, universally truthful and killing enemies.
- (ii) It's *virapśi* i.e. relates to all subjects or issues of life.
- (iii) It's *gomatī* i.e. competent to give everything required for life.
- (iv) It's *mahī* i.e. so great like God Himself liable to be worshipped.

This process of gaining knowledge is so natural like a mature tree giving beneficial fruits in donation.

Practical Utility in life

Who is competent to receive the great knowledge, Veda?

The great knowledge i.e. Veda, is available to those :-

(i) Who are competent to protect themselves from outer and inner enemies.

(ii) Who have realised that actual doer is *prana*, neither this body nor mind and try to achieve total egoless state.

Rigveda 1.8.9

एवा हि ते विभूतय ऊतय इन्द्र मावते ।
सद्यश्चित्सन्ति दाशुषे ।

Evā hi te vibhūtaya ūtaya indra māvate.
Sadyāścīt santi dāśuṣe.

Evā : This way
hi : certainly
te : Your
vibhūtayaḥ : great deeds, great powers
ūtayaḥ : protecting powers
indra : God
māvate : like me
Sadyaḥ : very soon
cit : mind
santi : receivable to
dāśuṣe : doing welfare for all with his material and knowledge.

Elucidation

Who are near God?

Once a person becomes able to receive Vedic knowledge, the mind of God, certainly he is able to know the great deeds and protecting powers of God. People who always perform welfare activities with full mind devoted to God also receive such knowledge.

It means a donor is equally near God as a meditative and great intellectual person, provided the donor realises that the actual doer is God.

Practical Utility in life

Who are our protectors?

A meditative person, A great intellectual, A donor with his mind devoted to God, A soldier fighting in the name of God, great sun, great sea, great air, great water, great earth, great ether etc.

Rigveda 1.8.10

एवा ह्यास्य काम्या स्तोम उक्थं च शंस्या ।
इन्द्राय सोमपीतये ।

Evā hyāsyā kāmīyā stoma uktham ca śamsyā.
Indrāya somapītaye.

Evā : This way
hi : certainly
asya : God's (our desire for God)
kāmīyā : desire is
stomaḥ : for singing about God (Samveda), for knowledge given by
God (other Vedas)
uktham : for praising about His qualities
ca : and
śamsyā : for praising His great deeds
Indrāya : for realising God
somapitaye : drink the nectar of God's presence in every particle His
great Omnipresence.

Elucidation

How to express our desire for God?

How to realise God?

We must have a stern desire for God, the Supreme Power of the universe. This desire can be expressed by singing about God, by acquiring knowledge given by God, by praising about His qualities and great deeds. Thus, we can move on the path of realising God. But ultimately there is only one last level to realise God - by feeling and realising His presence everywhere, in every particle every time.

Only after protecting ourselves physically, mentally and spiritually from outer and inner enemies, we should try to realise that actual doer of all our

activities is our breathe i.e. *prana*, given by God. Try to realise the knowledge given by God i.e. Vedas. Try to realise how God protects us, through various powers and people. Ultimately, to realise His nectar by realising His Universal presence in every particle. This is the core of spiritual path, practiced through meditation, devotional activities and studying Vedas.

Practical Utility in life

Once we focus on realising God's presence in every particle everytime, we can realise Him.

Similarly, we can establish closeness to our elders, seniors etc. by constantly praising for their qualities, their deeds, feeling a closeness with them everytime and ultimately following them in letter and spirit.

Rigveda Mandal-1, Hymn-9

Rigveda 1.9.1

इन्द्रेहि मत्स्यन्धसो विश्वेभिः सोमपर्वभिः ।

महाँ अभिष्टिरोजसा ।

Indrehi matsyandhaso viśvebhiḥ somaparvabhiḥ.

Mahaṁ abhiṣṭīrojasā.

Indra : God, the Supreme Energy

ehi : is received, comes near

matsi : for giving joy

andhasā : through all material objects and by meditating on the Supreme Giver

viśvebhiḥ : with all

soma parvabhiḥ : parts and particles of objects

mahāṁ : great

abhiṣṭiḥ : enlightened, desired

ojasā : powerful.

Elucidation

Why to meditate on God and what is the result thereof?

Indra, the God, comes near us, received or realised through all material objects and by meditating on the Giver. This path of realising God is the only means of permanent joy, the ultimate bliss. We must think of God deeply while using all materials, every part and particle around us.

His companionship is so blissful because He is Great, Enlightened and Powerful. That is how the realised people also become great, enlightened and powerful. God is desired by the people because He is a Supreme Power.

If Indra is taken as sun, the supreme energy of this solar system, every object with all its parts and every particle of the universe possess energy and when we use any material object, sun's energy is received by us. Therefore, while using any object we must meditate upon the core energy of sun to energize ourself more optimally.

Practical Utility in life

Meditation means establishing close contact with the giver.

Meditate on God or sun while using all objects, every particle in our life. After meditating on God, the devotees also gain some qualities and powers of God, like loving others, performing yajnas i.e. sacrifices for the welfare of others. Thus, such people develop bliss within.

Similarly, if we meditate on i.e. remain in close contact with our elders, seniors, teachers, noble persons, realised saints, experts of different sciences, we can gain knowledge and qualities of such people also.

Rigveda 1.9.2

एमेनं सृजता सुते मन्दिमिन्द्राय मन्दिने ।

चक्रिं विश्वानि चक्रये॥२॥

Emenaṁ sṛjatā sute mandimindrāya mandine.

Cakriṁ viśvāni cakraye.

Im : Certainly

ainaṁ : about all these objects

sṛjatā : enlighten us, give us knowledge to use them in a proper way

sute : so produced

mandim : giver of joy and bliss

indrāya : for those who have established control over sense organs

mandine : who pray for bliss, praise and meditate on God

Chakriṁ : give him energy and means to work

viśvāni : for all activities

cakraye : who has a natural instinct to work.

Elucidation

Why complete knowledge is essential before using any material?

Certainly everyone should be enlightened by gaining knowledge about all the objects produced by God. This way one can gain joy and bliss. It's possible only for those who establish control over sense organs. One who prays for permanent joy and bliss, gets it only by meditating on God while using His grants.

Man has a natural instinct to work and perform different activities. Human birth is called *karma yoni* i.e. working life. God gives us energy and means to perform all activities. An intelligent person or a scientist prays for all knowledge to use in a proper way, the objects produced by God.

This verse instructs for an intelligent use of all objects. Indiscriminate use of objects is the cause of all diseases, crimes and calamities.

Practical Utility in life

What's the purpose of complete expertise?

We must develop complete knowledge before using any object to gain joy, energy and to extract proper benefits. It's an inspiration to gain complete expertise of the issue or object before working upon it. It's equally applicable in all walks of life - material, educational or spiritual, all levels of job - from peon to the supreme authority.

Rigveda 1.9.3

मत्स्वा सुशिप्र मन्दिभिः स्तोमेभिर्विश्वचर्षणे ।
सचैषु सवनेष्वा ।

Matsvā suśipra mandibhiḥ stomebhirviśvacarṣaṇe.
Sacaiṣu savaneṣvā.

Matsvā : Give us joy and bliss

suśipra : the possessor of great knowledge

mandibhiḥ : provider of great bliss

stomebhiḥ : glorified with vedic songs

viśvacarṣaṇe : who sees (looks after) the whole universe

Sacha : along with

eṣu : all these objects

savaneṣu : make us blissful and joyful

ā : please come to us (in our realisation).

Elucidation

How is the God giver of bliss and joy?

The Supreme Power gives us joy and bliss because :

- (a) He possesses great knowledge.
- (b) He is the only provider of great bliss.
- (c) He is glorified with Vedic songs (His own knowledge, His creation).
- (d) He looks after the whole universe.

Therefore, we pray to Him to come in our realisation along with all objects. He is realised in meditation by saints and yogis. Intellectuals of right knowledge realise Him by praising. Scientists and experts realise Him through their efforts in discovering and inventing new objects for the welfare of all. Sacrificing people realise Him through their welfare activities.

Practical Utility in life

Sequence of verse 1, 2 and 3 of this sukta is as follows :-

1st verse - God can be realised with every object and all particles.

2nd verse - Develop complete knowledge before using objects given by God.

3rd verse - God is the giver of joy and bliss.

Rigveda 1.9.4

असृग्रमिन्द्र ते गिरः प्रति त्वामुदहासत ।

अजोषा वृषभं पतिम् ।

Asṛgramindra te girahḥ prati tvāmudahāsata.

Ajoṣā vṛṣabhaṁ patim.

Asṛigram : Described in many ways

indra : God

te : your

girah : Vedic speeches

prati : with great and noble qualities

tvām : You are

udahāsata : revealed

Ajoṣāḥ : as You are one with your knowledge

vṛṣabhaṁ : showerer of peace, blessings and fulfilling all desires

patim : protector of all.

Elucidation

How does God reveals Himself?

O God! Your vedic speeches are described in many ways. Through Vedas God imparts great and noble qualities and with this complete knowledge He reveals Himself. God and His knowledge are one and not different. God and Vedas are synonymous. Thereafter, when we imbibe His great knowledge it means we imbibe Him only. God and His knowledge are protector of all and showerer of peace, blessings and fulfill all desires

Practical Utility in life

Relation of God & Vedas (His knowledge) :-

1. God's knowledge (Vedas) is described in many ways.
2. God is revealed through His knowledge.
3. God is one with His knowledge.
4. God & His speeches are showerer of peace, blessings & fulfills desires.
5. God & His speeches are protector of all.

Rigveda 1.9.5

सं चोदय चित्रमर्वाग्राध इन्द्र वरेण्यम् ।
असदित्ते विभु प्रभु ।

Sam codaya citramarvāgrādha indra vareṇyam.
Asaditte vibhu prabhu.

Samcodaya : Inspire us, receivable by us

citram : increasing our mind, intellect

arvāg : towards us

rādhaḥ : all splendid wealth

indra : God

vareṇyam : liable to be possessed

Asat : receivable

it : certainly

te : that (splendid wealth)

vibhu : competent to provide all necessary things for all around

prabhu : influential.

Elucidation

What's splendid wealth?

This verse can be taken as an assurance from God or as a prayer to God.

God inspires us to accept all splendid wealth which is liable to be possessed. It means the wealth we earn must accompany a glory, a respect, blessings of welfare etc. It's possible only if it is earned honestly and with hard labour. Such a wealth increases our mind, intellect and wisdom to use it properly for the good of all. Such a splendid wealth has two divine

features - (i) It's competent to take care of the necessities of many, (ii) It's influential in all respects.

God gives us splendid wealth to ensure (i) *Citram* i.e. increase of knowledge and intellect, (ii) *Vibhu* i.e. competent to take care of many and (iii) *Prabhu* i.e. influential in all respects. This should be our prayer also.

Practical Utility in life

Instead of mad race for money, everyone should pray and make efforts for splendid wealth. Such a wealth doesn't require corrupt ways and means. It requires only a prayer, a vow and hard labour. God certainly grants splendid wealth with 3 divine features as stated above. If a heap of currency doesn't have these three features, it can't be termed as splendid, it's merely money to purchase luxuries, inviting diseases and crimes.

Rigveda 1.9.6

अस्मान्सु तत्र चोदयेन्द्र राये रभस्वतः ।

तुविद्युम्न यशस्वतःA6A

Asmāntsu tatra codayendra rāye rabhasvataḥ.

Tuvidyumna yaśasvataḥ.

Asmān : To us

su : best

tatra : that (splendid wealth)

codaya : inspire

indra : Almighty God

rāye : for splendid wealth

rabhasvataḥ : work hard with dedication

Tuvidyumna : wealth accompanied with great knowledge

yaśasvataḥ : best and glorious fame.

Elucidation

How to earn splendid wealth?

We pray to God to inspire us in the best way to work hard with dedication for earning splendid wealth, such that it may accompany great knowledge and glorious fame.

Only one factor of hard work with dedication i.e. *rabhasvataḥ* is required to earn splendid wealth. It will certainly give great knowledge and glorious fame too.

Practical Utility in life

Hard work with dedication fetches great knowledge and glorious fame.

While working in any walk of life, every one is required to inspire himself for very hard work with dedication. It will certainly fetch splendid wealth followed by great knowledge and glorious fame. This should be considered as the fourth feature of splendid wealth after the three features enumerated in verse 5 of the present hymn - "God gives us splendid wealth to ensure (i) *chitram* i.e. increase of knowledge and intellect, (ii) *vibhu* i.e. competent to take care of many and (iii) *prabhu* i.e. influential in all respects."

Rigveda 1.9.7

सं गोमदिन्द्र वाजवदस्मे पृथु श्रवो बृहत् ।
विश्वायुर्धेह्यक्षितम् ।

Sam̐ gomadindra vājavadasme pṛthu śravo bṛhat.
Viśvāyurdhehyakṣitam.

Sam̐ : That

gomat : providing great and soft speech and intellect

indra : God

vājavat : providing useful and nourishing grains etc.

Asme : for us

pr̥thu : expanding our powers

śravaḥ : splendid wealth

bṛhat : cause of our increase

Viśvāyuḥ : enabling us to lead a long and healthy life

dhehi : make available, grant

Akṣitam : undecaying.

Elucidation

What are the features of splendid wealth?

God! make available such splendid wealth to us that has the following features :

(i) Goumat - providing great and soft speech.

(ii) Vājavat - providing useful and nourishing grains etc.

(iii) Prithu - expanding our powers

(iv) Brihat - cause of our increase

(v) Vishvāyu - enabling us to lead a long and healthy life

(vi) Akṣitam – nondecaying.

Practical Utility in life

Verse 5, 6 and 7 of Hymn nine of Mandal 1 of Rigveda enumerate the amazing and endless features of splendid wealth. Everyone must love and endeavour to receive only splendid wealth.

Rigveda 1.9.8

अस्मे धेहिद् श्रवो बृहद् द्युम्नं सहस्रसातमम् ।

इन्द्र ता रथिनीरिषः ।

Asme dhehi śravo bṛhad dyumnaṁ sahasrasātamam.

Indra tā rathinīṛiṣaḥ.

Asme : For us

dhehi : make available

śravaḥ : splendid wealth

bṛhat : cause of our complete progress

dyumnaḥ : brilliant knowledge

sahasra sātamaḥ : cause of happiness in thousands of ways

Indra : God

tā : You

rathinīḥ iṣaḥ : many chariots to transport that wealth for all.

Elucidation

Wealth should benefit the whole society including the soldiers.

A prayer is made to God to grant such splendid wealth to us :-

- (i) That should be the cause of our complete progress.
- (ii) That should bring brilliant knowledge with it.
- (iii) That may be the cause of happiness in thousand ways.

Prayer for wealth with these features show that this wealth is not for luxurious life of its holder or his family only. First of all this splendid wealth is required for the complete progress of its holder i.e. physical, mental and spiritual at individual level as well as for the whole society at large. Along with wealth, brilliant knowledge is also prayed for, so that it may be used with proper wisdom so as not to harm the holder or the society. Specifically, it is prayed that our wealth must be the cause of happiness in thousands of ways. A man can't feel total happiness while living in a society which is unhappy. One's happiness is very much associated with the society he belongs to.

The prayer of chariots along with wealth also shows that the wealth must be spread to other parts of land also for the welfare of other people including our soldiers protecting the nation at borders.

Practical Utility in life

Wealth must be held for :-

- (i) Complete progress
- (ii) Brilliant knowledge
- (iii) Happiness in thousands of ways

Wealth must accompany good means of nobility so that its benefits should reach other parts of the land also, to protect the society from within as well as at borders. Our soldiers at borders should also be provided with all comforts which is possible only with easy availability of means of transport.

Rigveda 1.9.9

वसोरिन्द्रं वसुपतिं गीर्भिर्गृणन्त ऋग्मियम् ।
होम गन्तारमूतये ॥

Vasorindram vasupatim gīrbhirgrṇanta ṛigmiyam.

Homa gantāramūtaye.

Vasoḥ : Cause of our habitation on earth, wealth and knowledge

indram : to the Almighty God

vasupatim : owner of all habitats like earth, atmosphere, ether, agni, moon, stars, planets etc.

gīrbhiḥ : with vedic speeches

grṇantaḥ : glorifying Him

ṛigmiyam : vedic wisdom

Homa : we pray, call for

gantāram : Omnipresent and Omniscient
ūtaye : for protection and companionship.

Elucidation

Why should we glorify God?

God is the cause of our habitation on earth due to his grants in the form of innumerable material objects, wealth and knowledge, wisdom etc. God is the owner of all the habitats like earth and all other planets including all cosmic bodies of the universe. God is the Giver of vedic wisdom to know what is good and what is bad, how to use materials for the benefit of all.

That is why we pray or call for that Divine Power God in various ways :-

- (i) Some glorify Him with Vedic speeches.
- (ii) Some seek His blessings for protection of wealth and wisdom.
- (iii) Some seek His companionship.

Practical Utility in life

Why do people glorify their parents and employers?

Without God our existence is impossible. God is the creator, sustainer and changer of everything. Therefore, we must glorify Him and seek His companionship.

Similarly, in families our existence is unimaginable without parents. At workplaces, our existence is associated with our seniors or employers etc. These elders are the support of our financial life. Therefore, all such people also deserve our praises and glorifications.

Rigveda 1.9.10

सुतेसुते न्योकसे बृहद् बृहत एदरिः ।

इन्द्राय शूषमर्चति ।

Sutesute nyokase bṛhad bṛhata edariḥ.

Indrāya śūṣamarcati.

Sute sute : In each and every particle

nyokase : certainly He resides

bṛhat : Great in noble and divine features

bṛhate : Great in all respects

it : to that

ā : very

ariḥ : all people receiving His grants

Indrāya : God

śūṣam : strength and happiness

arcati : pray, submit.

Elucidation

Why should we glorify God?

Certainly God i.e. Divine Power exists in each and every particle of the universe. That Divine Power God is great in noble and divine features and in all respects.

All people receiving His grants pray for strength and happiness to that very God.

Practical Utility in life

Who would not like to love with his personal fundamental energy? God worship should not be considered just as a vote of thanks to God. Worship of God is our every moment need. God i.e. our individual and fundamental energy is no doubt very much present within us. Being unaware and unattached to that fundamental energy, how can we enjoy

the fundamental and permanent bliss of this life. Joy of all objects and materials of outside world is possible only with this life. If there's no life, there's no outwardly joy also. Outworldly joy is impermanent, whereas internal joy i.e. the joy out of our attachment with our fundamental power is permanent and divine. All our powers and achievements depend only on our fundamental energy. Therefore, every moment we must remember that fundamental energy due to the presence of the Supreme Energy, God, in us and fall in immense love with that. Internal love will make us realise a shower of love outside also.

Rigveda Mandal-1, Hymn-10

Rigveda 1.10.1

गायन्ति त्वा गायत्रिणोऽर्चन्त्यर्कमर्किणः ।
ब्रह्माणस्त्वा शतक्रत उद्वंशमिव येमिरे ।

Gāyanti tvā gāyatrīṇo 'rcantyarkamarkīṇaḥ.

Brahmāṇastvā śatakrata udvaṁśamiva yemire.

Gāyanti : Sing

tvā : for you

gāyatrīṇaḥ : those singers who praise You (with Samveda)
arcanti : worship
arkam : You, who is liable to be worshipped
arkinaḥ : with the means of worship, as per Rigveda, like scientific discoveries and inventions using materials and knowledge given by You
Brahmāṇaḥ : a real Brahmin, established in God by realising Him
tvā : You
śatakratou : possessing infinite knowledge and power of action
ud : make progressing
vaṁśam : community of mankind
iva : as if
yemire : with all virtues.

Elucidation

Who praises God and how?

People worship and glorify God in many ways according to their respective life activities.

Those knowing Samveda, the knowledge to worship God, sing in praise of God. They praise the Supremacy of God in all respects and submit before Him.

Those knowing Rigveda, the knowledge of natural sciences, worship God by making best and proper use of all materials and knowledge given by God after deeply understanding the utility and science of every object.

Brahmanas, established in unity with God, also glorify God with their own acts, conducts and knowledge of the level of God. They move on the path of God-realisation and people also follow them. This way they also praise and realise God.

All worshippers praise God with all virtues as if one ensures the progress of his own family or community.

One claims or not, accepts or not but everyone in the universe glorify God directly or indirectly. Even atheists use the materials given by God. Scientists make discoveries and inventions to make better use of materials. God also wishes scientists to attain deep understanding of the materials for the progress of the human family.

Therefore, everyone praises God by his acts of welfare, proper use of materials and knowledge given by God for the benefits of mankind.

Practical Utility in life

Beneficiaries always praise and glorify the givers.

Just as everyone wishes for the progress of his family, similarly one should endeavour to ensure the progress of whole society and establishments, considering it as broader family, where he is working and drawing many facilities for his individual smaller family. Such a personality can easily realise that we must worship that Supreme Power also with our acts and behaviour as well as by singing in His glorification like great intellectuals and brahmins because we are drawing all materials, knowledge and even our life force from His Supreme Treasury, the universe. No one is equal or superior to God.

Rigveda 1.10.2

यत्सानोः सानुमारुहभर्यस्पष्ट कर्त्तव्यम् ।

तदिन्द्रो अर्थं चेतति यूथेन वृष्णिरेजति ।

Yatsānoḥ sānumāruhad bhūryaspaṣṭa kartvam.

Tadindro arthaṁ cetati yūthena vṛṣṇirejati.

Yat : When he (Sun, person)

sānoḥ : from the top of hill, from one act

sānum : to another top of hill, to another act

āruhat : establishes himself

bhūriḥ : very well

aspashta : touches

kartvam : his duties

Tada : them

indrah : God

artham : of purpose of life

cetati : makes him aware/conscious

yūthena : with all his powers

vṛṣṇiḥ : he causes rains for all welfare

ejati : establishing himself at his place, removes all hurdles.

Elucidation

How does a duty conscious person act?

Analogy of Sun, the Supreme natural source of heat, light and cause of gravity is presented in this verse.

Sun, through its rays, reaches from one top of hill to another in the morning touching everyone of them keeps established at its place while performing all its duties. Sun knows the purpose of its existence and regularly performs its duties. Thus, while doing so, it causes rain with all his powers for the welfare of all but keep itself established at its place and allows no hurdle to come in its way.

Similarly, every human being, after performing one act, proceeds on to the other act and keeps himself established in his duties. God makes such a duty conscious person to know the purpose of his life. Such a conscious person causes rain of all happiness and comforts with all his powers and allow no hurdle on his life path. Only such duty conscious persons are liked by one and all including God.

Practical Utility in life

Duty conscious person acts like Sun, always established in his duties, causing rain of happiness and welfare all around in his life and allows no hurdle to interrupt him. He neither deviates from his duties nor gets frustrated.

Rigveda 1.10.3

युक्त्वा हि केशिना हरी वृषणा कक्ष्यप्रा ।

अथा न इन्द्र सोमपा गिरामुपश्रुतिं चर ।

Yukṣvā hi keśinā harī vṛṣaṇā kakṣyaprā.

Athā na indra somapā girāmupaśrutim cara.

Yukṣvā : Enjoined

hi : certainly

keśinā : with features (of Sun - heat, light and gravity)

harī : power to extract (draw) and to spread every where, senses of knowledge (to draw) and senses of action (to act)

vṛṣaṇā : causes rain for the benefit of all

kakṣyaprā : while establishing at its own place

Athā : thereafter

naḥ : our

indra : God

somapāḥ : protector of everything

girām : speeches

upaśrutim : hear

cara : accept.

Elucidation

How to perform duties properly and what is the result of such performance?

Sun enjoins all his features, strengths and powers to cause rain for the benefit of all while establishing itself at its place. *Keshina* i.e. the strengths of Sun like heat, light and gravity. His powers of drawing and spreading are *hari*. It enjoins all such powers and features in performing its duties.

Similarly, we should also recognize our features and qualities, strengths and powers. Enjoin all of them to perform our duties.

Therefore, God, being the protector of everything, hear our speeches, prayers and accept them.

Practical Utility in life

Result of every act depends upon the input.

While performing duties, one must enjoin all his powers and features to give an input of excellence to his duties. God hears the prayers of only such a person and accepts them. Result of our acts depends upon the input of our powers and energies.

While planning for the future course of action of a young child, serious consideration should be given to his/her features, qualities, powers and interests etc. While searching a job for livelihood also we must focus on our features and powers. Working against the basic features no one can achieve success.

Rigveda 1.10.4

एहि स्तोमँ अभि स्वराभि गृणीह्यारुव ।
ब्रह्म च नो वसो सचेन्द्र यज्ञं च वर्धय ।

Ehi stomāṁ abhi svarā 'bhi gṛṇīhyāruva.

Brahma ca no vaso sacendra yajñam ca vardhaya.

Ehi : Just as

stomāṁ : speeches of Your glories and worship

abhi svarā : are sung in proper rythm
abhi gṛñīh : understood deeply and properly
āruva : applied in life
Brahma : God, Vedaś
ca : and
naḥ : for us
vaso : establishes us and Himself also established in us
sachā : enjoins our knowledge and actions i.e. gyan and karma
indra : God
yajñam : sacrifices for welfare of others
ca : and
vardhaya : makes them progressive and at increase.

Elucidation

How to attain proficiency in our actions?

Just as learned people sing the glories of God in a proper rhythm, deeply and regularly, understand and apply the knowledge of God in their life, similarly we must know and realise that the divinity has created us and that the Supreme Power is very much within us, we must enjoin our knowledge with our activities properly. Then only God will make our welfare acts progress in every way.

Practical Utility in life

First gain knowledge followed by activities. Consider God to be omnipresent and devote your acts to Him while ensuring welfare of all. Let all such acts progress always. Only such acts are considered as proficient to receive glories and equivalent to worship of God.

Rigveda 1.10.5

उक्थमिन्द्राय शंस्यं वर्धनं पुरुनिषिधे ।

शक्रो यथा सुतेषु णो रारणत्सख्येषु च ।

Ukthamindrāya śaṁsyaṁ vardhanam puruniṣṣidhe.

Śakro yathā suteṣu ṇo rāraṇat sakhyeṣu ca.

Uktham : Vedas, preaching, inspirations given

indrāya : by God

śaṁsyaṁ : worth praising and glorifying

vardhanam : cause of progress, by increasing great knowledge

puruniṣṣidhe : great scriptures and great deeds, exercising control over enemies

Śakraḥ : Omnipresent God

yathā : just like

suteṣu : for own children, who have preserved nobilities

ṇaḥ : for us

rāraṇat : enlighten

sakhyeṣu : for friends

ca : and.

Elucidation

How does the Supreme Power, God, educates and makes us competent?

Every part of knowledge is given to us by God. For this great gift, we must praise and glorify God. Ultimately, this knowledge becomes a cause of our praises in the society. The knowledge given by God is the cause of our progress, elevation and advancements in all walks of life. When we praise God for this basic gifts, our mind becomes humble and we become able to understand great scriptures, natural sciences and to performs great deeds. We become competent to control our physical and mental enemies.

This divine service by God is compared to that of a father who educates, empowers his children in all possible ways to makes them competent performing well in life. Some friends also help like a father. Deriving an inspiration, we must also educate and help others in all possible ways like a friend or a father.

Practical Utility in life

In Vedic Wisdom, great stress is given on educating the minds with great knowledge and inspirations for great jobs. Guru and disciple relationship should be like a father and son or like two friends.

Rigveda 1.10.6

तमित्सखित्व ईमहे तं राये तं सुवीर्ये ।

स शक्र उत नः शकदिन्द्रो वसुदयमानः ।

Tamit sakhitva īmahe taṁ rāye taṁ suvīrye.

Sa śakra uta naḥ śakadindro vasu dayamānaḥ.

Tamit : To that Supreme God

sakhitva : for friendship

īmahe : we pray/seek

taṁ : to that (God)

raye : for all types of wealth

taṁ : to that (God)

suvirye : for all nobilities and activities

Saḥ : He

śakra : Vast and Supreme Powerful

uta : and

naḥ : to us

śakat : makes us also powerful

indrah : God

vasu : everything required for our comfortable living

dayamānaḥ : provides us.

Elucidation

Whose friendship shall we seek?

We pray and seek that Supreme God for friendship, for all types of splendid wealth and for all nobilities and activities. He Himself has vast and supreme powers. Therefore, he can make us also very powerful. He provides us everything required for our comfortable living. He is the Supreme Giver as well as Protector too.

Practical Utility in life

Who ever gives us means of comfortable living, we endeavour to befriend him.

Parents, teachers, employers, customers and even voters are the givers and protectors in different capacities. We endeavour to maintain very nice relations with all such people. God is the Supreme Giver, therefore, we must consider Him as the first and foremost friend in our life.

Rigveda 1.10.7

सुविवृतं सुनिरजमिन्द्र त्वादातमिद्यशः ।

गवामप ब्रजं वृद्धि कृणुष्व राधो अद्रिवः ।

Suvivṛtam sunirajamindra tvādātamidyaśaḥ.

Gavāmapa vrajaṁ vṛdhi kṛṇuṣva rādho adrivaḥ.

Suvivṛtam : Well expanded, pervaded

sunirajam : easily available, easily enable us to proceed on noble path

indra : God, sun

tvādātāṃ : purified and given by You
ita : certainly
yaśaḥ : fame, splendor knowledge
Gavām : rays, senses
apa : to be prefixed with vridhi
vrajaṃ : group of
vṛdhi (apa vridhi) : spreads, opens up
kṛṇuṣva : makes available to us
rādhaḥ : splendid wealth
adrivaḥ : without disturbance, praise worthy.

Elucidation

How to gain Divine knowledge and good health?

If Indra is taken as sun, this verse says - Well expanded rays of sun are easily available to each one of living beings and each particle. These rays are purified and given by sun for our fame and knowledge. Sun opens up the group of its rays to spread everywhere with a purpose of making splendid wealth available to all of us without any disturbance. Scientifically, we should accept that sun light is very important for our complete comfortable living and spiritual progress also. We must welcome sun rays everyday, as the first gift of God, by getting up certainly much before the appearance of sun rays before us.

If Indra is taken as the Supreme Almighty God, then this verse means - Powers of God are all pervading and easily available to us, duly purified by God Himself. God gives His powers in the form of splendor knowledge. To get that Divine knowledge without disturbance, we must open up the groups of our senses. Splendor knowledge is the ultimate giver of splendid wealth as well as helps us in realising God.

Practical Utility in life

Sun light is the most important factor for our comfortable healthy living as it helps in the protection of vitamin D and in many other ways. We should start our daily life with nature. Similarly, we must strengthen our senses by destroying our mental enemies to receive the Divine knowledge of God.

Similarly, one should strengthen all his energies and capabilities to win the hearts of others.

Strengthening our senses means not letting them enslaved by various useless issues and tastes, likes or dislikes etc.

Rigveda 1.10.8

नहि त्वा रोदसी उभे ऋघायमाणमिन्वतः ।

जेषः स्वर्वतीरपः सं गा अस्मभ्यं धूनुहि ।

Nahi tvā rodasī ubhe ṛghāyamāṇaminvataḥ.

Jeṣaḥ svarvatīrapaḥ saṁ gā asmabhyaṁ dhūnuhi.

Nahi : Not

tvā : You

rodasi : space and earth

ubhe : both

ṛghāyamāṇam : liable to be worshipped, destroyer of all enemies.

invataḥ : pervade

Jeṣaḥ : for our success

svarvatīḥ : for our comforts

apaḥ : activities

saṁ : to be prefixed with dhunuhi

gāḥ : senses

asmabhyaṁ : our

dhūnuhi (sandhunuhi) : inspire us.

Elucidation

Who deposes us in various activities?

God is Omnipresent and Omnipotent. Both space and earth can not pervade Him. He is all pervading. When God is all pervading, there is no use in praying to any other entity or force. Our prayer to God is very simple - "Inspire our senses to undertake only those activities which are for our comfortable life and success, not in useless activities and for failures."

With such prayers, automatically, a Vedic wisdom will develop to identify between good or bad, useful or harmful acts. As per our own prayer, our senses will automatically follow only good and useful. If such a prayer becomes our vow, then comfortable living and success will also result naturally.

Practical Utility in life

How to achieve comfortable life and success?

1. Prayer should be made to the Supreme Energy present within us.
2. Prayer should be made to keep the senses engaged for good and useful acts and that too with control over senses from deviating towards bad and harmful acts.

Only this way one can achieve comfortable life and success everywhere.

Rigveda 1.10.9

आश्रुत्कर्ण श्रुधी हवं नू चिदधिष्व मे गिरः ।
इन्द्र स्तोममिमं मम कृष्वा युजश्चिदन्तरम् ॥

Aśrutkarṇa śrudhī havam nū ciddadhiṣva me girah.
Indra stomamimam mama kṛṣvā yujaścidantaram.

Aśrutkarṇa : Having continuous hearing power i.e. God
śrudhi : please hear
havaṁ : acceptable truthful speeches
nū : at the earliest
cita : heart
dadhiṣva : hold it
me : my
giraḥ : glorifying speeches
Indra : God
stomaṁ : glorifying speeches
im̐ : all these
mama : mine
kṛṣvā : please do
yujah : enjoin
chit : heart
antaram : deep.

Elucidation

How to make progress in life?

God has Supreme hearing capacity, unobstructed and continuous. Therefore, a prayer is made to Him to hear our acceptable and truthful speeches made in His glory and to hold them in His heart. Thus, when our speeches are established in His heart, the two hearts join into one internally and our heart gets purified to begin the process of realisation.

Practical Utility in life

Prayers are acceptable only when the two hearts unite.

Whenever you make a prayer to God or to any person around, the first requirement should be that your prayer ought to be acceptable and

truthful. Secondly, your prayer should touch the heart of the person hearing. Prayers are acceptable only when the two hearts unite.

Rigveda 1.10.10

विद्या हि त्वा वृषन्तमं वाजेषु हवनश्रुतम् ।
वृषन्तमस्य हूमह ऊतिं सहस्रसातमाम् ॥

Vidmā hi tvā vṛṣantamaṁ vājeṣu havanaśrutam.

Vṛṣantamasya hūmaha ūtiṁ sahasrasātamām.

Vidyā : We know, realise

hi : certainly, for reasons

tvā : You

vṛṣantamaṁ : rainer of every thing for our benefit

vājeṣu : in wars or difficult times

havan śrutam : listen our prayers

Vṛṣantamasya : rainer of our duties

hūmaha : we pray

ūtiṁ : for your protection

sahasra sātāmām : which give us innumerable happiness and comforts.

Elucidation

Why should we know or realise God?

We should certainly know and realise You (God) for the following reasons :

- (i) You are the Rainer of everything for our benefit,
- (ii) You listen to our prayers in wars or difficult times,
- (iii) You are the Rainer of our duties which give us innumerable happiness and comforts,
- (iv) We pray to You for protection of everything.

Practical Utility in life

Why do we thank people in our life?

Whosoever gives us something for our happiness or comfort, we thank such people from our deep heart.

We thank our teachers because they impart knowledge to us which helps us to earn a better status.

We thank our employers because they give us opportunity to earn wealth for comfortable living.

We thank all such people who listen to our prayers and help us in difficult times.

God gives us innumerable things, the very foundation of all comforts i.e. this life, therefore, we must be thankful to Him and try to realise our unity with Him.

Rigveda 1.10.11

आ तू न इन्द्र कौशिक मन्दसानः सुतं पिब ।

नव्यमायुः प्र सू तिर कृधि सहस्रसामृषिम् ।।

ā tū na indra kauśika mandasānaḥ sutam piba.

Navyamāyuh pra sū tira kṛdhī sahasrasāmṛṣim.

ā : In the best way

tū : oblige, soon

naḥ : us

indra : God

kauśika : Revealer and inspirer of all knowledge

mandasānaḥ : blissful, glorified and praised

sutam : nobilities and speeches of praise for God

piba : accept, hold, establish

Navyamāyuh : long and healthy life
pra sū tira : please give
kṛdhī : make us
sahasrasām : knower of various knowledge and sciences
rṣim : a seer.

Elucidation

Why do we pray to God? What should be our prayers?

We pray to the Supreme Revealer of knowledge, blissful and glorified by us, to oblige us soon in the best way. We have three types of prayers :

(i) Please accept and hold our nobilities and speeches of praises for You,

(ii) To grant us long and healthy life,

(iii) To make us knower of true sciences i.e. Vedas, as a seer.

Practical Utility in life

Why are teachers respected like God?

Get knowledge to spread knowledge.

The Supreme knowledgeable God is a Great Teacher and Inspirer. We seek His great knowledge of all true sciences i.e. Vedas, as a seer, to teach and inspire others. Those who are able to acquire the knowledge of true sciences and inspire others are considered like God. Such people get long and healthy life. We respect our teachers because they get knowledge to spread knowledge.

Rigveda 1.10.12

परि त्वा गिर्वणो गिर इमा भवन्तु विश्वतः ।

वृद्धायुमनु वृद्धयो जुष्टा भवन्तु जुष्टयः ॥

Pari tvā girvaṇo gira imā bhavantu viśvataḥ.

Vṛddhāyumanu vṛddhayo juṣṭā bhavantu juṣṭayaḥ.

Pari : From all sides

tvā : Your

girvaṇaḥ : vedic speeches

giraḥ : glories and praises

imāḥ : sung by seers and intellectuals

bhavantu : enlightening

viśvataḥ : for the whole world

Vṛddhāyumaḥ : longivity of age

anu : proportionately

vṛddhayaḥ : prolongs the age

juṣṭāḥ : with loveful and emotional (glories)

bhavantu : experience and become

juṣṭayaḥ : loving and emotional.

Elucidation

What is the result of vedic knowledge and glories?

Vedic speeches i.e. knowledge with glories and praises for God sung by seers and intellectuals are enlightening for the whole world from all sides. Such persons get long and healthy life proportionately.

With loving and emotional glories for God, he experiences love and emotions i.e. bliss. Such a person becomes an embodiment of love and emotions, equivalent to God and become venerable in the world.

Practical Utility in life

Supreme vedic knowledge and glories of God result in :

- (i) Long and healthy life,
- (ii) Love and emotional bliss,
- (iii) Venerability in the society.

Rigveda Mandal-1, Hymn-11

Rigveda 1.11.1

इन्द्रं विश्वा अवीवृधन्त्समुद्रव्यचसं गिरः ।

रथीतमं रथीनां वाजानां सत्पतिम्पतिम् ।।

Indraṁ viśvā avīṛdhantsamudravyacasaṁ giraḥ.
Rathītamaṁ rathīnāṁ vājānāṁ satpatiṁ patim.

Indraṁ : Of God, of a spiritualist, of a great king

viśvā : all

avīṛdhan : magnify Him

Samudra vyacasaṁ : extended on all sides like sky, sea and space

giraḥ : speeches, Vedic knowledge

Rathītamaṁ : best charioteer, master of all souls

rathīnāṁ : out of all charioteers, all souls

vājānāṁ : of all strengths

satpatiṁ : Protector of righteous persons

patim : Lord.

Elucidation

Why is God graceful for us?

All speeches of God i.e. Vedic knowledge in totality, magnify Him. It means God is very graceful for all of us because of His Supreme knowledge given to all. He is actually extended on all sides like a sea, sky or space. He is the Supreme and the Best Charioteer out of all charioteers. He is the master of all souls i.e. param atma. He is the Lord of all powers and the Protector of all righteous persons.

This verse also applies to a spiritualist i.e. the one who has realised God. Knowledge and preaching of such a person magnify him. He is also extended on all sides due to his love and wisdom. He is also considered a great soul and powerful spiritually.

This verse applies to a great king also whose commands magnify him. His powers and influence are extended on all sides of his kingdom. He is

also the best charioteer among his forces. He is the supreme authority of his kingdom, holder of all powers and therefore, the protector of all righteous persons.

Practical Utility in life

Can we also be graceful like God?

Anyone can achieve the status equivalently respectable like God in the eyes of common people, by developing following features :-

1. By realising and imparting divine knowledge to all,
2. Be an open hearted person like a sea, sky and space,
3. Be an energetic and active person doing every job with high level of proficiency i.e. yogah karmasu koushalam
4. Improve powers and
5. Protect all righteousness around

Rigveda 1.11.2

सख्ये त इन्द्र वाजिनो मा भेम शवसस्पते ।

त्वामभि प्र णोनुमो जेतारमपराजितम् ।।

Sakhye ta indra vājino mā bhema śavasaspate.

Tvāmabhi pra ṇonumo jetāramaparājitam.

Sakhye : Friendly

ta : with You

indra : God

vājinaḥ : Protector of all powers and particles

mā bhema : not to fear

śavasaspate : Lord of all powers

Tvāmabhi : focusing upon You

pra ṇonumo : bow down before You and worship You

jetāram : conquered the world and helps us in conquering
aparājitam : Himself indefeasible.

Elucidation

What are the benefits of being friendly with God?

We should feel friendly with God who is the Protector of all powers and particles. He is the Lord of all powers. If we are able to establish friendship with Him, we will never fear from anyone. We offer our salutations to such a friend who is conqueror of the whole world and He only can help us in conquering our enemies. Moreover, He Himself is indefeasible always.

Practical Utility in life

What are the benefits to befriend powerful persons?

Like God every powerful person receives such respect from ordinary people. Be friendly with God and every powerful person in the society like politicians, social leaders, spiritual masters and your immediate senior authorities and elders in the society. This way, sooner or later, you will also be like God and such other powerful people.

Rigveda 1.11.3

पूर्वीरिन्द्रस्य रातयो न वि दस्यन्त्यूतयः ।

यदी वाजस्य गोमतः स्तोतृभ्यो मंहते मघम् ॥

Pūrvīrindrasya rātayo na vi dasyantyūtayaḥ.

Yadī vājasya gomataḥ stotṛbhyo mamhate magham.

Pūrvyaḥ : Ancient sustainer

indrasya : of God

rātayaḥ : grants, donations

na : never
vi dasyanti : destroyed
ūtayaḥ : His Protection
Yadī : whenever necessary
vājasya : Giver of all wealth for happiness
gomataḥ : noble speeches
stotṛbhyaḥ : spiritualists who glorify God
mamhate : makes available
magham : knowledge and wealth.

Elucidation

How does God sustain this world?

Since creation, grants of God have been sustaining this whole universe. His protection is endless.

He is the Giver of all wealth for the happiness of all living beings. He is the Giver of noble speeches also to those who glorify Him. Thus, He makes available the knowledge and wealth for the sustenance of all.

Practical Utility in life

How do we sustain our family, society and the nation?

God is the Supreme and endless Protector because His grants are being provided to all since creation and will continue endlessly. All these grants are for our sustenance and protection only. His grants are of two types :

1. Wealth for happiness
2. Knowledge for those who glorify Him.

Both these grants are necessary for sustaining the creation.

Similarly, if we wish to sustain our family, society, any establishment or the nation, we must ensure the availability of these two types of grants i.e. wealth and knowledge, for every person. Sustenance means and includes protection also.

Rigveda 1.11.4

पुरां भिन्दुर्युवा कविरमितौजा अजायत ।
इन्द्रो विश्वस्य कर्मणो धर्ता वज्री पुरुष्टुतः ॥

Purām bhinduryuvā kaviramitaujā ajāyata.

Indro viśvasya karmaṇo dhartā vajrī puruṣṭutaḥ.

Purām : Cities, body

bhinduḥ : destroyed or conquered

uvā : to assimilate good and to give up bad

kaviḥ : the poetic feature of a seer

amitaujā : unbounded strength

ajāyata : is created

Indraḥ : God, the warrior, the righteous person

viśvasya : of all

karmaṇo : acts

dhartā : sustainer, holder

vajrī : wielder of thunderbolt and other destructive means

puruṣṭutaḥ : much extolled.

Elucidation

What is the thunderbolt power of God?

Why is God much extolled?

Sun destroys the germs of various diseases, creates strength and removes bad smell etc. from nature and becomes sustainer of all due to its unbounded strength; a warrior destroys the enemies for the sake of all people; a spiritualist destroys his mental enemies, adds up all nobilities in

his life and gives up bad habits or manifestations to gain unbounded strength.

God holds the acts of all beings to sustain good and to destroy bad. He is all powerful. That is why He is much extolled. This power of God to hold all acts proves the power of God to award results of all acts i.e. karma phal principle. This power of God is His thunderbolt power to control every living being, to do justice and due to this power only God is much extolled.

Practical Utility in life

What is the purpose of destroying enemies?

1. To sustain good,
2. To destroy bad, and
3. To do justice.

A warrior and a real spiritualist should be honoured like God because they conquer their respective enemies to sustain good, to destroy bad and to do justice. They have all powers for this job. That is why such great men are extolled by all.

Everyone should try to rise to that level of respect by destroying enemies with his unbounded strength.

Rigveda 1.11.5

त्वं वलस्य गोमतोऽपावरद्रिवो बिलम् ।

त्वां देवा अबिभ्युषस्तुज्यमानास आविषुःA5A

Tvaṁ valasya gomato 'pāvaradrivo bilam.

Tvāṁ devā abibhyuṣastujyamānāsa āviṣuḥ.

Tvaṁ : Your

valasya : clouds, desires

gomataḥ : rays (of sun, of knowledge)

apāvaḥ : separates

adrivaḥ : sun, soul

bilam : accumulated water in gaseous state, heart overpowered by desires

Tvāṁ : your

devāḥ : Divine tendencies

abibhyuṣaḥ : are fearless

tujyamānāsaḥ : liable to be protected at its own place

āviṣuḥ : specially covered from all sides.

Elucidation

What is the Divine Power in all of us?

Sun, with the heat of its rays, separates accumulated water from clouds. Soul is also empowered like sun to separate his desires from the heart with the rays of knowledge.

These Divine tendencies of sun and soul are fearless and are liable to be protected by God at their respective places from all sides.

Practical Utility in life

Just as the thunderbolt power of God, to award results of our acts, powers are given to all of us to separate our desires from heart. Such power, to give up desires, is fearless and liable to be protected at its own place from all sides by God.

Every such person who uses this power and gives up desires is extolled like God.

Rigveda 1.11.6

तवाहं शूर रातिभिः प्रत्यायं सिन्धुमावदन् ।
उपातिष्ठन्त गिर्वणो विदुष्टे तस्य कारवः ॥

Tavāhaṁ śūra rātibhiḥ pratyāyaṁ sindhumāvan.
Upātiṣṭhanta girvaṇo viduṣte tasya kāravaḥ.

Tav : Your

ahaṁ : I

śūra : heroic person (in body and mind)

rātibhiḥ : with grants

pratyāyaṁ : receive

sindhum : great and deep happiness (like sea)

āvanam : glorify and pray

Upātiṣṭhanti : sit close to you while worshipping

girvaṇaḥ : worshipping by praising/glorifying

viduḥ te : know You

tasya : Your

kāravaḥ : workers.

Elucidation

Who can realise God?

Heroic person like me glorify and pray to You to receive Your grants with Your realisation and feel sea like great and deep happiness. There are three types of people who can realise You like this :-

- (i) Who worship you by sitting close to you in meditative state.
- (ii) Who worship You by praising/glorifying You.
- (iii) Who are Your workers i.e. do all activities in Your name, selflessly for the welfare of others.

Practical Utility in life

How to realise the importance of human relationship?

If you wish to establish and develop any relationship in your family, society or anywhere, you need to do these acts :-

- (i) Sit close together and share each others minds, problems etc.
- (ii) Praise and glorify good features of the other person.
- (iii) Work for the welfare of other person selflessly.

Rigveda 1.11.7

मायाभिरिन्द्र मायिनं त्वं शुष्णमवातिरः ।
विदुष्टे तस्य मेधिरास्तेषां श्रवांस्युत्तिर ॥

Māyābhirindra māyinaṁ tvaṁ śuṣṇamavātiraḥ.
Viduṣṭe tasya medhirāsteṣāṁ śravāṁsyuttira.

Māyābhiḥ : With special mind and acts
indra : God
māyinaṁ : evil minded
tvaṁ : You
śuṣṇam : disturbing the tranquility of mind
avātiraḥ : defeat or destroy
Viduḥ te : know You
tasya : that (defeat of evils)
medhirāḥ : intellectual people
teṣāṁ : of those special minds
śravāṁsi : power and fame
uttira : be progressive.

Elucidation

How to prevent or destroy evils?

Only God can ensure the defeat of evils minded people who disturb the tranquility of people with special minds and acts.

Such heroic people know that their victory is because of God. Let the power and fame of those special minds be progressive to prevent the evil minds from progressing.

Evils may rise in our own mind also. All evils can be defeated with special mind and acts on one hand and ultimately with the help of God, the supreme protector of righteous minds from evils. This way the righteous tendencies will keep on increasing and evils will be prevented or destroyed.

Practical Utility in life

How to ensure crime prevention and disease prevention?

- (i) Develop special righteous mind and act accordingly.
- (ii) Pray and seek the help of God, the Supreme Power within you.

Rigveda 1.11.8

इन्द्रमीशानमोजसाभि स्तोमा अनूषत ।

सहस्रं यस्य रातय उत वा सन्ति भूयसीः ।।

Indramīśānamojasābhi stomā anūṣata.

Sahasraṁ yasya rātaya uta vā santi bhūyasīḥ.

Indram : To that Omnipotent God

īśānam : Creator and controller

ojasā : with his infinite strength.

abhi (to be prefixed with anushata)

stomāḥ : vedic singers

anuṣata (abhyanuṣata) : praise and glorify

Sahasraṁ : thousands of

yasya : whose

rātayaḥ : grants and donations

uta vā : rather

santi : are there
bhūyasīḥ : even more.

Elucidation

Is God, the Supreme Creator, one or many?

Almighty and Omnipotent God is the Creator and Controller of everything with his infinite strength. That's why vedic singers praise and glorify Him. This verse supports the concept of monotheism also that there is only one Almighty God who is the creator and controller of the universe. Therefore, only that is liable to be praised and glorified as such. His grants and donations are innumerable.

Practical Utility in life

A verse to support monotheism.

The Almighty God being the sole creator and controller of the whole universe is the only Supreme Power as such. No one claim or should be given the status of that Supreme Power, God. His powers and grants are innumerable.

There can be people like God in our view because of their support in our upliftment in one or the other way but no one can be the Supreme Power of the universe.

Rigveda Mandal-1, Hymn-12

Rigveda 1.12.1

अग्निं दूतं वृणीमहे होतारं विश्ववेदसम् ।

अस्य यज्ञस्य सुक्रतुम् ॥

Agnim dūtaṁ vṛṇīmahe hotāraṁ viśvavedasam.

Asya yajñasya sukratum.

Agnim : To Omnipotent God, fire, energy
dutam : as messenger of truth, as evil destroyer, as carrier of energy
from one place to another
vranimahe : we accept
hotāram : provider of all objects
viśvavedasam : all knowledge
Asya : of these
yajñasya : welfare activities
sukratum : best doer.

Elucidation

How is God the doer of all welfare activities performed by us?

How is fire the most important element of the universe?

The word Agni has two connotations - first, the Supreme Energy which is Omnipotent, in the root of every particle i.e. God particle, second, the physical fire and the current of electricity.

Applying the first meaning of Agni, this verse means - we accept that Supreme Energy i.e. God as messenger of truth and an evil destroyer. That God is the provider of all objects. He Himself is all knowledge. Therefore, whatever good or welfare acts we perform, are actually performed with the help of knowledge and materials coming to us from the root source of that Supreme Energy, God along with his noble inspirations and guidance. Therefore, God is the actual doer of all welfare acts.

Applying the second meaning of Agni, this verse means - we accept the fire as carrier of all energies from one place to another. This fire element is the root energy of all objects available to us for various uses. This fire energy is actually the Supreme technology (knowledge) of the whole material world. Thus, fire energy is the root cause of all our

activities. This fire energy is supreme, basic and pious energy of the universe, therefore, it should be used only in welfare activities, to further the atmosphere of positivity all around. It would be sinful to use any material for harmful or destructive activities.

Practical Utility in life

Science and spirituality is one common path.

Spirituality is a connectivity with the core spirit, the source of our life force.

Science is the optimum utilization of all materials for which a technology is developed by experts.

In both the practices, understanding and developing the core energy is the common feature. God, the Supreme Energy, is the core energy of every material and non-material. That's the messenger of truth, evil destroyer and carrier of energy. With this approach, even scientists will also be inspired to follow the path of welfare and will desist from developing and using any energy for harmful or destructive activities or to keep the people away from natural energies. If the material scientists are made to believe and accept that the root source of all energies is Supreme, basic and pious in nature then a great positivity and welfare would result from their efforts, spirituality would prevail all around and would be in realisation with the use of every material.

Rigveda 1.12.2

अग्निमग्निं हवीमभिः सदा हवन्त विशपतिम् ।

हव्यवाहं पुरुप्रियम् ॥

Agnimagniṁ havīmabhiḥ sadā havanta viśpatim.

Havyavāhaṁ purupriyam.

Agniṁ : God

agnim : all other types of energies

havimabhiḥ : we call and desire

sada : always

havanta : accept

vishpatim : for the protection of all

Havyavāham : transfer from one place to another (all materials and knowledge)

purupriyam : for the happiness and welfare of all in the universe.

Elucidation

Why do we require the Supreme Energy, the God and the fire energy?

We call and desire Agni, the Omnipotent God and all other types of energies like fire, electricity and the powers of all materials. We always accept agni for the protection of all. God, the Supreme Energy, and the fire, current of energy in all materials, transport every element and knowledge from one place to another and from one mind to another for the happiness and welfare of all in the universe.

Practical Utility in life

Divine features of Agni.

We should desire for agni only in all forms and energies, in materials and non-materials. It's the core power of our whole life, our body and our mind, and of every material around. A realisation of this core energy in our life becomes the carrier of our knowledge and virtues. Only this agni is our protector and facilitates the happiness and welfare of all.

The symbolic Yajna, the fire ritual i.e. offering oblations of pure oil and herbs in the fire, is also divine as the fire carries the particles of germicides to far off areas and removes impurities for the welfare of all.

अग्ने देवौ इहा वह जज्ञानो वृक्तबर्हिषे ।
असि होता न ईड्यः ॥
Agne devāṁ ihā vaha jajñāno vṛktabarhiṣe.
Asi hotā na īḍayaḥ.

Agne : God, Agni
devāṁ : Objects and knowledge with divine features
iha : here
āvaha : makes available
jajñānaḥ : manifests
vṛktabarhiṣe : knowledge of space and sky, of deep inside heart.
āsi : are
hotā : provider
naḥ : for us
īḍayaḥ : to discover.

Elucidation

What is the purpose of Discovery?

Discovery means search of core power.

The Supreme Energy, God, makes available here around us all objects and knowledge with divine features. He manifests the knowledge which is hidden everywhere in the universe, high in the sky and space, deep in the oceans. His knowledge is realised by us also in the space deep inside our heart. He provides all materials to us and leaves upon us to discover the core power of every such material and then to make use of those materials for the happiness and welfare of all.

Only with a mindset to discover the hidden truth and core power, we can succeed on spiritual path as well as on scientific and materialistic pursuits.

Practical Utility in life

A great scientist can be a true spiritualist. A great spiritualist is always a true scientist.

It's only discovery that brings to the fore hidden truths and all divinities. A true discoverer has to concentrate and meditate on his subject for long period followed by successful experiments.

A spiritualist concentrates and meditates on God to discover Him in his heart.

A scientist concentrates on various materials to discover the hidden powers and uses thereof.

A scientist can be a true spiritualist if he keeps in mind the core divine nature of Agni i.e. the Supreme Energy of the universe, and uses the powers of all materials for the complete welfare of all.

A politician, a teacher, a trader, a parent or anyone else can be a true spiritualist by discovering newer materials and ideas for the welfare of all their subjects considering all as equal powers of God.

A great spiritualist is a true scientist who tries to realise the Omnipresent God in his body, mind and deep heart universally in every situation and every moment of life. He feels an emotional attachment of the level of oneness with that Supreme Energy.

Rigveda 1.12.4

ताँ उशतो वि बोधय यदग्ने यासि दूत्यम् ।

देवैरा सत्सि बर्हिषि ॥

Tāṁ uśato vi bodhaya yadagne yāsi dūtyam.

Devairā satsi barhiṣi.

Tāṁ : All those divinities (of objects and spirits)

uśataḥ : we desire

vi bodhaya : for knowledge and realisation

yat : for which

agne : God, fire

āyāsi : is receivable

dūtyam : as messenger of truth, evil destroyer, carrier of energy

Devaiḥ : with divine features

satsi : established after destroying evils

barhishi : in space, in heart.

Elucidation

Why do we need divinity or purity?

We pray for divinities to dominate in all objects as well as in the core spirit of our life for proper knowledge and realisation.

We pray to God to be the messenger of truth and destroyer of evils in our life for discovering divinities.

Fire is the carrier of energy for discovering divinities hidden in the universe.

God is also realised with all divine features in the space of our mind and heart, once evils and modifications of mind are destroyed.

Scientists also discover pure, useful and divine features of all objects only after destroying impurities.

Practical Utility in life

Divinity and purity are the hallmark of permanent happiness.

Agni inspires us to discover divinity i.e. the original nature of purity. Only purity is the real source of happiness and welfare in any walk of life. In family life, professional or commercial life, in social or political life one is respected only if he pure and honest. He is relied and considered as next to God.

घृताहवन दीदिवः प्रति ष रिषतो दह ।

अग्ने त्वं रक्षस्विनःA5A

Ghṛitāhavana dīdivah prati śma riṣato daha.

Agne tvam rakṣasvinaḥ.

Ghṛitāhavana : Pure oil and herbal oblations offered to sacred fire, heart and mind purified with sacrifices

dīdivaḥ : enlightening all pure and useful features

prati śma daha : destroys/removes in many ways

riṣataḥ : all cruel features like violence, anger etc.

daha (used after prati sma)

Agne : God, fire

tvam : You (present in it)

rakṣasvinaḥ : all cruelties.

Elucidation

What is the importance of Yajna i.e. sacrifices?

When we purify our heart and mind with sacrifices, God present in us enlighten us with all pure and useful features. God enables us to destroy/remove all cruelties and cruel features like violence, anger etc. God dominates and manifests His divine powers in purity and sacrifice, thus, enables us, like the pure sacred fire, to destroy all impurities and to enjoy deep realisation.

In symbolic Yajna, we offer pure oil and useful herbs to the burning wood, all impurities from the atmosphere are removed and destroyed. God manifests in such agni, known as sacred fire, and causes this change. Yajna is considered as a sacrifice for the welfare of all i.e Devpuja (worship of pure elements in nature), sangatikarana (company of purity seekers) and dAn (sacrifice for the welfare of all material and non-

materials in nature). All these results of yajna reach the beneficiaries without any discrimination.

Practical Utility in life

What are features of a Yajnik's life?

Yajna is the principal culture of Vedic way of life. Yajna means sacrifice for the welfare of all with humbleness and without any discrimination.

- (i) With sacrifices our heart and mind get purified,
- (ii) all impurities, evils and cruelties are kept away from such a life.
- (iii) A yajnik's life is always peaceful and happy.
- (iv) God manifests in purity. Therefore, God manifests in the life of a sacrificing person i.e. a yajnik.

Antonym of Yajna means selfishness, greed and living only for me and my family.

Rigveda 1.12.6

अग्निनाग्निः समिध्यते कविर्गृहपतिर्युवा ।

हव्यवाङ् जुह्वास्यः ॥

Agnināgniḥ samidhyate kaviṛgṛhapatiryuvā.

Havyavād juhvāsyah.

Agninā : From fire

agniḥ : fire

samidhyate : gets enlightened

kaviḥ : poet, visionary

gṛhapatiḥ : protector of a home

yuvā : mixing and separating

Havyavāt : vehicle of oblations

juhvāsyah : mouth with glory of sacrifices, knowledge and wisdom.

Elucidation

How does a sacred fire work?

This verse declares that a fire gets enlightened from a fire. This is a universal principle.

Electricity is generated from the fire of sun and produces light.

Fire of knowledge is lighted in the disciple from the spark of the fire of knowledge in the teacher/acharya.

Soul gets enlightened with the continuous and long attachment with the God present inside.

Even in symbolic Yajna, fire is ignited from the fire of match-stick or other source.

Thus, the enlightened fire results in :-

(i) *kavi* i.e. a poetic appearance of a visionary, helpful in seeing, moving everywhere with body or mind.

(ii) *grihapati* i.e. protector of happiness and to make the life of others also comfortable in home or society.

(iii) *yuva* i.e. mixing and separating - (a) Soul mixes with divinity and separates from materials, (b) a learned disciple mixes with the purities of mind and noble conduct but separates himself from impurities, (c) the physical fire of Yajna mixes with purities and separates impurities from the atmosphere.

With these features of *kavi*, *grihapati* and *yuva*, the mouth of the fire becomes the vehicle for oblations, with the glory of sacrifices, knowledge and wisdom. A person with deep understanding of the basic features of fire i.e. sacrifice, does welfare of others and enlightens others also on this path of sacrifices to promote the practice of fire worship in principle.

Practical Utility in life

How does a sacrifice work?

Sacrifice is the principal feature of fire. It makes the sacrificing person fully contented and attached to the Supreme Giver because of the basic feeling that he is sacrificing to promote the kingdom of that Supreme Power. Acts of sacrifices always inspire others also. A society can live in peace only with the vast prevailing culture of sacrifices for each other. Without sacrifices the result is corruption and diseases all around.

Rigveda 1.12.7

कविमग्निमुप स्तुहि सत्यधर्माणमध्वरे ।

देवममीवचातनम् ।।

Kavimagnimupa stuhi satyadharmāṇamadvare.

Devamamīvacātanam.

Kavim : Poet, visionary, Omnipresent and competent to influence others (used for God & fire)

agnim : God, fire

upa stuhi : present and realised near us

satyadharmāṇam : true, ancient and eternal (used for God & fire)

advare : liable to worship (used for God & fire)

Devam : giver of all happiness (used for God & fire)

amīvacātanam : destroyer of all ignorance, evils and impurities (used for God & fire).

Elucidation

How to realise the features of Agni?

We can very easily feel and realise the presence of God and fire both near us, very close and rather inside our body. Both are the two connotations of agni.

The Supreme Energy, God, and fire has the following common features :

1. *Kavim* : Omnipresent and competent to influence others,
2. *Satyadharmānam* : True, ancient and eternal,
3. *Adhvare* : Liable to worship,
4. *Devam* : Giver of all happiness,
5. *Amivachātanam* : destroyer of all ignorance, evils and impurities.

Practical Utility in life

Theist or atheist, both need energy.

The Supreme Energy is present everywhere in all materials and non-materials. A theist emotionally calls Him God. But an atheist also cannot deny the presence of energy in his life and everywhere around. No matter if one is a theist or an atheist, but no one can survive happily without the realisation of the basic and fundamental source of life energy.

Rigveda 1.12.8

यस्त्वामग्ने हविष्यतिर्दूतं देव सपर्यति ।
तस्य स्म प्राविता भव ॥

Yastvāmagne haviṣpatirdūtaṁ deva saparyati.
Tasya sma prāvitā bhava.

Yah : One who

tvām : Your

agne : God, fire

haviṣpatiḥ : performer and protector of sacrifices

dūtaṁ deva : herald (of noble virtues), messenger of God

saparyati : serves, worships (God, fire)

Tasya : for him

sma : certainly

prāvitā : protector, in realisation

bhava : be.

Elucidation

Who realises God and fire?

Who is protected by God and fire?

A person with following features realises God and is always protected by God :-

- (i) One who performs and protects sacrifices,
- (ii) One who becomes an herald of noble virtues as messenger of God,
- (iii) One who serves and worships God.

Three benefits of Yajnas i.e. sacrifices, are (i) deva puja - worship of purity, (ii) sangatikanana - company of purity seekers, and (iii) dAn - sacrifices itself.

One who performs Yajna i.e. sacrifices, and preaches the three benefits thereof is certainly protected by his Yajnas itself.

Scientifically, one who uses fire, electricity etc. for the welfare of others, becomes a messenger /carrier of comforts and is also protected by his scientific discoveries and inventions.

Practical Utility in life

Go deep into realising your core power.

God, the Supreme Energy, or fire, the core energy of all particles is great in nature. Both are instrumental in all sacrifices, promote and protect them. One who go deep into realising these powers becomes a great soul, a realised soul or a great scientist.

Rigveda 1.12.9

यो अग्निं देववीतये हविष्माँ आविवासति ।

तस्मै पावक मृळय ॥

Yo agniṁ devavīṭaye havishmāṁ āvivāṣati.

Tasmai pāvaka mṛḷaya.

Yah : Whoever

agnim : to you God, fire

devavītaye : for God realisation, for divine qualities

havishmāṁ : sacrifices, offer oblations

avivāsati : always worships

Tasmai : for him

pāvaka : purifying God

mṛṛaya : keeps him happy in all circumstances, equanimous.

Elucidation

How to gain equanimity of mind for eternal happiness?

One who sacrifices all his desires before God for divine qualities or for realising God and always worships God, the Purifying God makes him happy eternally i.e. establishes him in equanimity.

Thus, two essential requirements to move on the path of God realisation are :-

(i) Sacrificing all desires

(ii) Worshipping, praising, glorifying God and believing in His Supremacy.

God is the Purifying Power. He purifies such a devotee by granting him eternal happiness in all conditions i.e. equanimity of mind.

We offer/sacrifice pure oil and herbs etc in the burning wood and worship it. Thus, Yajya process purifies the atmosphere around us to keep us healthy and happy.

Practical Utility in life

This is a practical aspect of every common materialistic life that everyone aspires for happiness. Eternal happiness requires equanimity of mind.

(A) Once you start sacrificing your desires and drop your dependency upon various material objects and persons and

(B) Start believing and praising God, the Supreme Power, you will gain equanimity of mind and thus you will be able to remain calm and happy even in troubled times.

Rigveda 1.12.10

स नः पावक दीदिवोऽग्ने देवाँ इहा वह ।

उप यज्ञं हविश्च नः ॥

Sa naḥ pāvaka dīdivo 'gne devāṃ ihā vaha.

Upa yajñam haviśca naḥ.

Saḥ : He, God

naḥ : for us

pāvaka : purifying

dīdivaḥ : self-luminous

agne : God, fire

devāṃ : divinities

ihā : here (in us)

āvaha : be receivable by You

Upa : near

yajñam : sacrifices

haviḥ ca : and oblations

naḥ : us.

Elucidation

What is most important condition for God realisation?

God is self-luminous and therefore is purifying for us. After being purified, our divine qualities are receivable by God. In this way we become one with God i.e. a state of self-realisation. Therefore, we pray that the nature of sacrifices and oblations should always remain closely

connected to our life. Once we are away from the sacrificing nature, our course of God realisation would be hampered.

Practical Utility in life

What is most important condition for crime-free and disease-free society?

Sacrifices are not only the prime condition for God realisation but an essential element of a happy and contented life, a socially bonded society and a great nation.

On the other hand the basic cause of crimes and diseases is the pursuits for self centered life related to me and my family.

Rigveda 1.12.11

स नः स्तवान् आ भर गायत्रेण नवीयसा ।

रयिं वीरवतीमिषम् ।।

Sa naḥ stavāna ā bhara gāyatrena navīyasā.

Rayim vīravatīmīṣam.

Saḥ : He, God

naḥ : for us or our

stavānaḥ : glorified

A bhara : holds, protects

gāyatrena : sung with

navīyasā : newer (vedic glories/speeches)

Rayim : knowledge, wealth

vīravatīm : vigor, bravery, health

īṣam : we desire.

Elucidation

Why do we glorify God?

God is glorified by us and holds/protects us. We sing His glories with newer vedic speeches, so as to continue receiving His protection. We pray for His knowledge, wealth and vigor.

Practical Utility in life

What are the benefits of praising others?

Practically, if you praise or glorify anyone around, you will certainly receive his protecting companionship and other benefits. Therefore, don't hesitate in praising others. Rather follow the course of praises universally in life. Don't criticize simply. Even for reforming someone, first praise him and then suggest him reforms to ensure an increase in his praises.

Rigveda 1.12.12

अग्ने शुद्धक्रेण शोचिषा विश्वाभिर्देवहूतिभिः ।

इमं स्तोमं जुषस्व नः ॥

Agne śukreṇa śociṣā viśvābhirdevahūtibhiḥ.

Imaṁ stomam juṣasva naḥ.

Agne : Luminous God

śukrena : with infinite strength

śociṣā : purifying power

viśvābhiḥ : for all

devahutibhiḥ : with divine and intellectual speeches

Imaṁ : these

stomam : glories

juṣasva : accepts with love

naḥ : our.

Elucidation

Why do we glorify God?

How to glorify God?

God has infinite strength and purifying power. He provides divine and intellectual speeches i.e. vedas, to all. Therefore, we pray Him to accept our glories with love.

We should praise and glorify God with all our strength, purity and divine speeches to gain all these powers further till we realise unity with Him.

God is the Supreme Power. He gives us basic element of our life i.e. breath, besides innumerable objects, virtues and nobilities etc. Therefore, we must praise and glorify Him with all His gifts.

Practical Utility in life

Praising others is the most benefitting attitude of life.

When you gain something from someone, you praise him in return.

Vice-versa, if you praise someone, you will certainly gain something, you can never be a loser. Praising and glorifying others is the most benefitting attitude of life. Make it a universal practice.

Rigveda Mandal-1, Hymn-13

Rigveda 1.13.1

सुसमिद्धो न आ वह देवाँ अग्ने हविष्मते ।

होतः पावक यक्षि च ॥

Susamiddho na ā vaha devāṃ agne haviṣmate.

Hotaḥ pāvaka yakṣi ca.

Susamiddhaḥ : Well illuminated, God

naḥ : for us

ā vaha : be receivable , be realised

devāṃ : divine (objects and qualities)

agne : God, fire

haviṣmate : for our oblations (out of detachment and for welfare of others)

Hotaḥ : provider

pāvaka : purifier

yakṣi ca : and be united with us (for our realisation)

Elucidation

Why to seek unity with God?

The Omnipresent God being well illuminated is to be realised by us. That Supreme Energy, fire, gives all divine objects and qualities for offering as oblations out of detachment and for welfare of all. He is the provider as well as purifier. Therefore, we pray to unite with Him for our realisation.

Scientifically, the energy of Sun, the fire, provides us all objects and even our life force. This fire is the purifier too. We must ensure a unity with this powerful element on daily basis through yajya for purification of atmosphere and all lives and through direct consumption of sun light for healthy life.

Practical Utility in life

Fire yajna principle - Oblations to fire are purified, multiplied and returned back.

In society, whosoever provides you something, you must always be ready to offer sacrifice for him. It is like re-investment of the earnings. This re-investment process ensures a unity with the provider. He will prove to be your permanent provider, protector and purifier.

Fire yajna process also establishes that whatever you give to fire, is purified, multiplied and returned back to you.

Rigveda 1.13.2

मधुमन्तं तनूनपाद् यज्ञं देवेषु नः कवे ।
अद्या कृणुहि वीतये ॥

Madhumantaṁ tanūnapād yajñam deveṣu naḥ kave.

Adyā kṛṇuhi vītaye.

Madhumantaṁ : Sweetened

tanūnapāt : protecting every smallest particle

yajñam : sacrificing for unity with the Giver

deveṣu : for divinities

naḥ : for us

kave : seer, visionary

Adyā : right now

kṛṇuhi : do, ensure

vītaye : unity with divinity for upliftment.

Elucidation

What are the features of Yajya?

Yajya means sacrificing for unity with the Giver. It has multiple features :-

- (i) *Madhumantam* : It is very pleasing, liked by all, and helps in unity.
- (ii) *TanunpAt* : It purifies and protects every smallest particle.
- (iii) *Deveshu* : It associates us with divinity.
- (iv) *Kave* : It makes us a visionary like a seer.

Only a yajnik i.e. a person sacrificing with detachment and for the welfare of others can realise its importance. Therefore, he prays to God for realisation of the Supreme Giver.

Practical Utility in life

What are the features of a non-sacrificing society?

Without the application of the principle of sacrifice, families, society and the whole nation would become hell, devoid of divinities, welfare and protections of each other. Plunderers and criminals prevail in a non-sacrificing society. Therefore, it is most required to inculcate a culture of yajik life among the citizens to be prepared to sacrifice for the welfare of others. Only in such a cultural atmosphere spiritual vibrations develop and establish permanent peace in all lives.

Rigveda 1.13.3

नराशंसमिह प्रियमस्मिन् यज्ञ उप हवये ।

मधुजिह्वं हविष्कृतम् ॥

Narāśamsamiha priyamasmin yajña upa hvaye.

Madhujihvaṁ haviṣkṛtam.

Narāśansam : Praised by people

iha : in this world

priyam : loving
asmin : in this
yajña : sacrifice for unity with the Giver
upa hvaye : near us, sought, to be realised
Madhujihvam : sweet tongued
haviṣkṛtam : created by oblations of sacrifices (oblations are the result of madhujihvam).

Elucidation

How sacrifices help in God realisation?

Through my sacrifices, out of detachment and for the welfare of others, I seek nearness or realisation of that Supreme Almighty God which is :-

- (i) NarAśhansam - praised by the people,
- (ii) Priyam - loving,
- (iii) Madhujihvam - sweet tongued.

Sacrifices are always pleasing for all. Therefore, sacrifices and oblations help in realising madhujihvam (God) or vice-versa it is love with madhujihvam that inspires us to perform oblations. Both ways, God is pivotal in all sacrifices. God can be realised through sacrifices.

Sacrifices ---- purify ether element (AkAsh) in our body --- In purified ether element only God can be realised.

Purified ether means egoless, thoughtless and disputeless state of mind. Such a state becomes a good ground for realising madhujihvam (God) and rather such a body becomes the abode of madhujihvam, praised by all and loving for all like God.

Physically, performing fire ritual yajna is also an act of appreciation by people. Everyone loves performing yajna because the oblations make the whole atmosphere sweet and sacred.

Practical Utility in life

Sacrifices are very important factor for a peaceful family life, a noble society and a great nation. Sacrifices are beneficial for all and therefore loved by all.

Rigveda 1.13.4

अग्ने सुखतमे रथे देवाँ ईळित आ वह ।
असि होता मनुर्हितः ॥

Agne sukhata me rathe devāñ īḷita ā vaha.
Asi hotā manurhitaḥ.

Agne : God, fire
sukhatame : giving all comforts
rathe : the chariot (body), vehicle
devāñ : divinities
īḷitaḥ : praises, glories
ā vaha : receive, realise
Asi : He is
hotā : the Giver
manurhitaḥ : benefits by giving knowledge in mind.

Elucidation

What is three dimensional journey of life?

God has given this body through which we can arrange and manage all comforts in our life. In other words, God gives us all comforts through this body. Therefore, this life should be used to praise His divinity and also to realise Him.

God is the Giver of all benefits by giving knowledge in mind.

It is left on the wisdom of the human being to use this body and mind beneficially and for praising and realising his core divine existence or to use is otherwise resulting in pains and sufferings all throughout.

Practical Utility in life

Proper use of body, mind and soul.

For a smooth journey of soul while achieving the core purpose of life, there is a three dimensional approach :-

- (i) Body to be used for comfortable healthy living
- (ii) Mind to be used for gaining true beneficial knowledge.
- (iii) Praising and realising the core divinity in our life.

Rigveda 1.13.5

स्तृणीत बर्हिरानुषग् घृतपृष्ठं मनीषिणः ।

यत्रामृतस्य चक्षणम् ॥

Str̥ṇīta barhirānuṣag ghṛtapṛṣṭhaṁ manīṣiṇaḥ.

Yatrāmṛtasya cakṣaṇam.

Str̥ṇita : Covered is

barhiḥ : space

ānuṣak : all over from all sides

ghṛtapṛṣṭhaṁ : with the background of purity

manīṣiṇaḥ : of those intellectuals who rule over their mind

Yatra : where

amṛtasya : non-dying power

chakṣaṇam : is realized.

Elucidation

What are the core conditions of God realisation?

Spiritually, when the space or ether area in our body i.e. the crown of the head (brahmarandra) or the heart area (anAhat) is covered universally with the background of complete purity and egolessness and after winning

over the manifestations of mind (chittavrittis), at such space area the non-dying power i.e. God's presence is realised.

Science of Yajna and spiritual path

Scientifically, the smoke of yajna i.e. fire ritual, goes up in the sky, cover the space from all sides. Such an atmosphere is fully purified and causes clouds to rain. Thus, purity and rain drops are beneficial for all living and non-living elements in nature. And a person performing yajna gets the benefit of doing welfare to many. Such a yajnik person becomes competent to establish a control over his mind also. Ultimately, he realises the non-dying power i.e. God, and the core purpose of life.

Practical Utility in life

How to become inseparable in family and society?

How to possess Divine Currency?

The principle of God realisation and Yajna can be applied in household or social life. Establish a habit of self-control and total purity in your life with the help of all types of sacrifices for other companions. Such a person becomes inseparable member of his family and society.

Self-control and sacrifices are the two sides of the Divine currency that is considered as greatly valuable anywhere in the society.

Rigveda 1.13.6

वि श्रयन्तामृतावृधो द्वारो देवीरसश्चतः ।

अद्या नूनं च यष्टवे ॥

Vi śrayantāmṛitāvṛdho dvāro devīrasaścataḥ.

Adyā nūnaṁ ca yaṣṭave.

Vi śrayantām : Shelter giving

ṛtāvṛdhaḥ : in all seasons, truth promoting

dvāraḥ : doors (our senses)

yaṣṭave : get ready for sacrifices, yajnas.

Technically, this verse instructs human beings to build up houses for shelter in all seasons with proper doors etc. for easy movements and for protection. But despite complete protection of our family in all ways, we should never show any laziness or even a second thought while facing an opportunity to sacrifice some part of our wealth for the welfare and protection of others.

-----Enlightenment-----.

Self control leads to sacrifices. And sacrifices lead to self control. Both result in enlightenment.

Rigveda 1.13.7

नक्तोषासा सुपेशसाऽस्मिन् यज्ञ उप हवये ।
इदं नो बर्हिरासदे ॥

Naktoṣāsā supeśasā 'smin yajña upa hvaye.
Idaṁ no barhirāsade.

Naktoṣāsā : Night and day i.e. every time
supeśasā : with one having the best form or impression
asmin : for this
yajñe : sacrifices for unity with the Giver
upa hvaye : I call for His nearness
Idaṁ : this
naḥ : our
barhiḥ : space
Asade : be sitted, realised, happy.

Elucidation

What is the benifit of sacrifices on spiritual path?

My sacrifices are aimed at unity with the Supreme Giver i.e. God. On the strength of my sacrifices only I pray for His nearness who is *supeshasA*, one having the best impression in mind. I call Him day and night, every time. Let Him be realised in my space i.e. barhih or brahmarandra.

This verse clarifies the purpose of sacrifices as giving up of all desires for the sake of just one desire of God-realisation. Impression of God in our mind is the best as compared to that of any other object on the earth. After sacrifices result in God-realisation, the devotee himself gains that

best impression i.e. supeshasA, in the form of his personal inner power as well as universally pervading.

Practical Utility in life

How do sacrifices help in general life?

No doubt, complete sacrifices are required for God-realisation. But even in daily household life, social life, professional or political life, sacrifices help in following ways :-

- (i) Nearness to those for whom you sacrifice,
- (ii) Best impression as a giver,
- (iii) Promotions to higher levels.

Rigveda 1.13.8

ता सुजिह्वा उप हवये होतारा दैव्या कवी ।
यज्ञं नो यक्षतामिमम् ॥

Tā sujihvā upa hvaye hotārā daivyā kavī.
Yajñam no yakṣatāmimam.

Tā : Those (refers to sacrifices i.e. yajnas)

sujihvā : Sweet tongue

upa hvaye : I call for nearness

hotārā : provider

daivyā : divine

kavī : vision, realisation

Yajñam : sacrifices for unity

naḥ : our

yakṣatām : help in realising

imam : this.

Elucidation

How do sacrifices help in God-realisation?

Those sacrifices performed with a specific purpose of realising unity with the Supreme Giver make a person egoless, desireless and thus, sweet-tongued. Sacrifices itself become the provider of divine vision or realisation. This way sacrifices are the direct cause of realisation. Thus, simple steps of God-realisation can be formulated as :

Sacrifices with detachment -----desirelessness, egolessness-----sweet tongued----realisation

Practical Utility in life

Sacrifices always provide higher levels

When a person sacrifices with a sense of detachment, he feels that he is not doing anything very great. He remains at the level of performing his duties. True act of sacrifice means desirelessness as well as egolessness on his own part, a voluntary feeling. Such a person certainly becomes sweet tongued and in return gets deep respect from all. Such respect by itself raises his levels

Rigveda 1.13.9

इळा सरस्वती मही तिस्त्रे देवीर्मयोभुवः ।

बर्हिः सीदन्त्वस्त्रिधः ॥

Iḷā sarasvatī mahī tisro devīrmayobhuvah.

Barhiḥ sīdantvasridhah.

Iḷā : Sweet tongue to praise and glorify

sarasvatī : equally beneficial for all

mahī : for worshipping God

tisraḥ : three

devīḥ : divinities

mayobhuvah : be for our welfare, enlightenment, realisation

Barhiḥ : in our space (mind and heart)

sīdantu : be established

asridhah : non-violent, non-decaying, non-exploiting.

Elucidation

What are the features of divine speech?

There are three features of divine speech :-

- (i) Ilā : Sweet tongue to praise and glorify
- (ii) Sarasvatī : equally beneficial for all
- (iii) Mahī : for worshipping God

Such a divine speech proves to be non-violent, non-decaying and non-exploiting for the speaker. Therefore, everyone should pray that his speech may also be divine with these three features and be established in his space i.e. mind and heart

Practical Utility in life

Everyone should develop three following features in his speech :-

- (i) Always praise others
- (ii) Always discuss and impart knowledge about the issues beneficial for others
- (iii) Always worship the Supreme Father, God, in your discussions.

If our speeches are loaded with these features, it will result :-

- (i) in praises for us in return,
- (ii) in increasing our knowledge and experience,
- (iii) in our progress on the path of God-realisation.

Rigveda 1.13.10

इह त्वष्टारमग्रियं विश्वरूपमुप हवये ।

अस्माकमस्तु केवलःA10A

Iha tvaṣṭāram agriyaṁ viśvarūpam upa hvaye.
Asmākam astu kevalaḥ.

Iha : In this (life)

tvaṣṭāram : Omniscient and Omnipresent, imparting true knowledge to all, destroying evils and sufferings.

agriyaṁ : first or leading everywhere

viśvarūpam : Omnipresent, giving form to the whole universe²

upa hvaye : I call Him near me for realisation

asmākam : for us

astu : is

kevalaḥ : only blissful, only liable to be worshipped.

Elucidation

Why to pray for God-realisation?

I call the Almighty Supreme God to be near me for my realisation here in this life itself because :-

(i) He is *tvaṣṭāram* i.e. Omniscient and Omnipresent. He opens up all His true knowledge for all and thus, destroys evils and sufferings.

(ii) He is *agriyaṁ* i.e. first and leading everywhere. Thus, He is our Supreme Leader and can make us also a great leader.

(iii) He is *viśvarūpam* i.e. Omnipresent in each and every particle, in every form and formless because He has given form to the whole universe. With this power He can make us also competent to create many things.

(iv) *Asmākam astu kevalaḥ* means only He is liable to be worshipped and realised by us. Thus, He makes His lovers also praiseworthy and blissful.

Practical Utility in life

Be That As He Is

Connectivity with the Supreme Power ensures the establishment of divine features in our life also.

(i) God imparts all true knowledge. If we also follow this feature of imparting true knowledge only, we will not deceive others.

(ii) We should strive hard to destroy evils and troubles from the society.

(iii) We should lead others in our family and society on the strength of our sacrifices.

(iv) We should always focus on creativity and positivity, not the least on destructivity.

(v) We should love God through raining love upon the people. It would result in a praiseworthy life for us like God.

Quote :

(asmākam astu kevalaḥ) :

Only He is blissful, liable to be worshipped by us.

Rigveda 1.13.11

अव सृजा वनस्पते देव देवेभ्यो हविः ।

प्र दातुरस्तु चेतनम् ॥

Ava sṛjā vanaspate deva devebhyo haviḥ.

Pra dāturastu cetanam.

Ava sṛjā : Creator of

vanaspate : vegetation, knowledge

deva : Supreme Divine

devebhyah : divine qualities

haviḥ : oblations for sacrifices

Pra dātuḥ : for giver

astu : are

chetanam : consciousness, realization.

Elucidation

How consciousness and realisation can be achieved?

The Supreme Power, God, is the creator of all vegetation and knowledge etc. This creation with its divine qualities should be used only for oblations in sacrifices. For such a user i.e. a person performing divine sacrifices, God grants Supreme Consciousness and His realisation.

Practical Utility in life

Pradatu astu chetanam - Consciousness and realisation is reserved for the giver, a yajnik.

If we aspire to raise our consciousness and to strengthen our path to God-realisation, we must devote all objects and knowledge given to us by God for the benefit of all others.

Rigveda 1.13.12

स्वाहा यज्ञं कृणोतनेन्द्राय यज्वनो गृहे ।

तत्र देवाँ उप ह्वये ॥

Svāhā yajñam kṛṇotanendrāya yajvano gr̥he.

Tatra devāñ upa hvaye.

Svāhā : Offering self as oblations

yajñam : in sacrifices

kṛṇotana : be that doer

indrāya : for realising God

yajvanah : at yajnik's

gr̥he : home, body

Tatra : there

devāñ : divine qualities and divine people

upa hvaye : I call, pray.

Elucidation

Complete sacrifice for realising God.

Fire yajna for comfortable, peaceful and prestigious life.

For realising God, one must be ready to sacrifice his own self i.e. all desires and even his existential ego also. Such a yajnik, a person rising above all desires and ego related to body feelings, can pray for divine qualities in his life. All divine powers certainly help such a person.

Even in fire yajna, a householder yajnik sacrifices his belongings, pure oil and beneficial herbs etc, to the burning wood at his home and pray for divine people and powers to accompany him in his sacrifices and seek their help. Such a yajnik family attains a comfortable, peaceful and prestigious life.

Practical Utility in life

Symbolic fire yajna inspires for sacrifices and leads ultimately to the path of God realisation.

A householder begins his household activities with fire yajna i.e. offering valuable items for the purification of atmosphere to the benefit of all without any discrimination. During the course of such daily yajnas, he develops a habit of sacrifices for the good of all. This feature certainly pleases the divine powers and the yajnik person is included among the divinities of the Supreme Power. After a long practice of such yajnas, he realises that all objects are God given and must be used for the welfare of all in accordance with the planning and management of the universe. Such a yajnik rises above the level of his body feelings and

sheds all desires also. Thus, a clear path of God realisation is laid for his welcome.

Rigveda Mandal-1, Hymn-14

Rigveda 1.14.1

ऐभिरग्ने दुवो गिरो विश्वेभिः सोमपीतये ।
देवेभिर्याहि यक्षि च ॥

Aibhiragne duvo giro viśvebhiḥ somapītaye.
Devebhiryāhi yakṣi ca.

Aibhiḥ : These

agne : God, fire
duvah : good behaviour
giraḥ : vedic speeches
viśvebhiḥ : all
somaṇīṭaye : for consuming vitalities
Devebhiḥ : divinities
yāhi : make available to us
yakṣi : company of God, realisation of God
cha : and

Elucidation

What are the steps to God realisation?

We pray to God to accept our good behaviour followed by vedic speeches and to make available to us all divinities so that we may consume vitalities to realise the company of God.

Thus, it's just a two steps path to God realisation :-

- (i) Good behaviour (selfless and kind)
- (ii) Vedic speeches (truthfulness)

These two features result in appearance of divinities in life to realise God.

Practical Utility in life

How to win the confidence of people?

(A) Good behaviour means selfless and kind behaviour focused at the welfare of others.

(B) Vedic speeches means establishing truth on our tongue.

If we develop these two features in our life, everyone will consider it as a divine personality. Great vitalities appear in our life. Such a person

enjoys great respect with a doubtless confidence of the people and high status everywhere.

These two features are the strongholds of both worldly and spiritual life.

Rigveda 1.14.2

आ त्वा कण्वा अहूषत गृणन्ति विप्र ते धियः ।

देवेभिरग्ना आ गहि ॥

A tvā kaṇvā ahūṣata gṛṇanti vipra te dhiyaḥ.

Devebhiragna ā gahi.

Ā : From all sides

tvā : your

kaṇvāḥ : intellectuals, seekers

ahūṣata : invoke, call, seek

gṛṇanti : worship, extol

vipra : specially uplifting and enlightening for us (God)

te : your

dhiyaḥ : intellectual acts

Devebhiḥ : alongwith divinities

agne : God

ā gahi : come to our realization.

Elucidation

What's the purpose of God realisation?

Spiritualists from all sides worship, pray, invoke and seek to realise God, the Supreme Divine Power with a purpose. That Supreme Power is specially uplifting and enlightening for all. Thus, God rains love upon all directly and through His divinities. All great men sought His intelligence behind every particle and act of nature while creating and sustaining it.

That is why all lovers of God worship and pray to Him for enlightenment about His secrets and to remain in realisation in every situation. Therefore, the principal purpose of human life is to realise that Supreme Divine with all His Divine Powers.

Once we start succeeding on the path of God realisation, His divinities are automatically realised by us. We are able to feel His faultless Divine role full of intelligence behind all objects and all events.

Practical Utility in life

How to develop a cycle of intelligence?

How to spiritualise the society?

We should always seek the company of intelligent and divine people. We should praise them without boundaries from deep heart. In this way, we will be able to grasp maximum benefits from their intelligence. Whatever intelligence and divinity we gather, we should also spread the same among others inspiring them to continue this cycle. It will become a great cycle of intelligence and divinity leading to the spiritualization of the society.

Rigveda 1.14.3

इन्द्रवायू बृहस्पतिं मित्राग्निं पूषणं भगम् ।

आदित्यान् मारुतं गणम् ॥

Indravāyū bṛhaspatiṁ mitrāgniṁ pūṣaṇaṁ bhagam.

Adityān mārutaṁ gaṇam.

Indra : God, controller of sensory organs

vāyū : air, movement

bṛhaspatiṁ : Sun, greatest protector, spirituality seeker

mitrā : friend of all

agnim̐ : fire, energy

pūṣaṇam̐ : nutritional food, herbs etc.

bhagam̐ : comforts

Adityān̐ : twelve months of the year, habit of acquiring good features

mārutam̐ gaṇam̐ : group of air in the form of clouds or group of pranas in our body.

Elucidation

What are the divine intelligent powers of God?

Nine divine intelligent powers of God are listed in this verse that can be equally developed by human beings also. Once a person progresses on the path of self-realisation, only then he can realise the importance of these powers and can project them in his life.

(i) Indra : God is Indra, the controller of everything in the universe. We can also be indra, the controller of sensory organs.

(ii) Vāyū : God is Omnipresent like air. We can move from place to place only because of air element present in a balanced state in us.

(iii) Brhaspatiṁ : God is the greatest protector in the form of Sun. We too can become brihaspati by proceeding on the path of seeking Spirituality. A true spiritualist is also the greatest guide and protector of the society.

(iv) Mitrā : God is the friend of all. We too can behave like a friend of all.

(v) Agnim̐ : God is the Supreme energy. We are also given a part of the same universal energy to survive and serve others.

(vi) Pūṣaṇam̐ : God is the giver of nutritional food, herbs etc. We should eat our food as provided by nature without making it acidic and harmful for our health.

(vii) Bhagam : God is the giver of all comforts, so should we be in our dealings with others. We should never do anything to make others uncomfortable.

(viii) Adityān : God always accepts and promotes good features. We should also develop a habit of acquiring good features.

(ix) Mārutaṁ gaṇam : God being Omnipresent like air can be felt as group of air in the form of clouds. In our body we can realise God through the group of pranas, our breathings both ways i.e. inhaling and exhaling.

Therefore, at micro as well as at macro levels, at material as well as at spiritual level, everyone must realise the importance of divinities, a divine association with them and to derive maximum joyful benefits from them.

Practical Utility in life

How can we develop divine intelligent powers in us?

Practically in all walks and every situation in our life, at family level, professional level and the broader society, we must first realise all such divinities in us and then to look for similar divine people to be associated with. Our divinities will certainly inspire all others also who come in contact with us. This way only divinities can be promoted all around. Focus at micro level of our existence, ultimately divinities of macro level of universe will certainly rain upon us and get attached to our life like a magnet.

Rigveda 1.14.4

प्र वो भ्रियन्त इन्दवो मत्सरा मादयिष्णवः ।

द्रप्सा मध्वश्चमूषदः ॥

Pra vo bhriyanta indavo matsarā mādyiṣṇavaḥ.

Drapsā madhvaścamūṣadaḥ.

Pra : To be prefixed with bhriyante

vaḥ : for you (devotees)
bhriyante (prabhriyante) : nicely held/possessed
indavaḥ : energy giving
matsarāḥ : special satisfaction giving
mādyiṣṇavaḥ : producer of great joy
Drapsāḥ : drops of soma, energy
madhvaḥ : sweet natured
camuṣadaḥ : established in body.

Elucidation

How to realise the divinities of God?

All forms of energies i.e. somas, virtues and substances, possessed and provided by God. All these energies are :-

- (i) Special satisfaction giving,
- (ii) producer of great joy and
- (iii) sweet natured.

These energies are established by God in our body.

Once we realise the importance of all these energies as divinities of God only then we will be able to realise a great satisfaction, a great joy and their sweet nature within our body. Without such realisation, people commit mistakes while using them, create an imbalance in their life and suffer from innumerable diseases, discomforts, pains and sufferings.

Practical Utility in life

Divinities protect us only if we realise and protect divinities.

All energies of God are within our body. Once we realise them, we will be inspired to protect them and in turn they will protect us. Otherwise, if we don't realise the course of our energies and use them indiscriminately, they will create an imbalance in our life and destroy us. There's a popular

quote - '*dharmo rakshati rakshitah*'. Virtues protect only those who protect virtues.

If we honour brave soldiers, they will protect our country;

If we honour our intellectuals and teachers, they will protect our countrymen;

If we honour our superiors, they will protect our career;

If we honour our parents and elders, they will protect us in all possible ways.

Rigveda 1.14.5

ईळते त्वामवस्यवः कण्वासो वृक्तबर्हिषः ।

हविष्मन्तो अरङ्कृतः ॥

Īlate tvāmavasyavaḥ kaṇvāso vṛktabarhiṣaḥ.

Haviṣmanto arañkṛtaḥ.

Īlate : Worship

tvām : You

avasyavaḥ : those who wish to protect themselves

kaṇvāsaḥ : those who collect intelligence very minutely like one after another particle in continuity and attachment

vṛikta barhiṣaḥ : who have purified their heart and mind

Haviṣmantaḥ : who offer oblations for the welfare of others

arankṛtaḥ : who have decorated themselves with virtues.

Elucidation

What type of people truly worship God?

This verse elaborates a real practical religious and God worshipping life by answering a basic question as to what type of people truly worship God. Five features listed in this verse must be present in our life to be a true lover of God desiring to realise Him.

- (i) Avasyavah - those who wish to protect themselves,
- (ii) KanvAsah - those who collect intelligence very minutely like one after another particle in continuity and attachment,
- (iii) Vrikta barhishah - who have purified their heart and mind,
- (iv) Havishmantah - who offer oblations for the welfare of others,
- (vi) Arankritah - who have decorated themselves with virtues.

This path of true worship certainly establishes beyond all doubts far better than the innumerable paths of worshipping personified gods. These five basic traits ensure purification, upliftment and protection of all human beings and not simply concerned with the particular devotee.

Practical Utility in life

Importance of God worship in solving all problems of society.

At social, national and rather global levels, this kind of God worship can ensure a crime-free and disease-free society. All social and family problems would vanish if such an eligibility for God worship is inspired among all believers and seekers of God. A true God worshipper is practically a great noble personality in himself.

Rigveda 1.14.6

घृतपृष्ठा मनोयुजो ये त्वा वहन्ति वहनयः ।
आ देवान्सोमपीतये ॥

Ghṛtapṛṣṭhā manoyujo ye tvā vahanti vahnayaḥ.

A devāntsomapītaye.

Ghṛtapṛṣṭhāḥ : with background of purity

manoyujaḥ : concentrating mind on one

ye : those

tvā : You

vahanti (ā vahanti) : consider (You) as their companion

vahnayaḥ : complete the target till the end

ā : prefixed with vahanti

devān : with divinities

somapīṭaye : drink the nectar of God i.e. nobilities, virtues and knowledge.

Elucidation

How to achieve complete success?

What is the result of complete success?

As per verse 5, those who truly worship God with the background of purity and concentrating on one Supreme Being while considering Him only as their permanent companion, such people achieve the end target. With all divinities in their life they drink the nectar of God i.e. nobilities, virtues, knowledge and the joy of realising Him.

The path of true worship laid down in verse 5 results in purity and concentration, achievement of target i.e. God realisation as well as permanent enjoyment of all divinities and virtues etc.

Practical Utility in life

These inspirations are very much required in every individual life to make the society a great spiritual group to ensure complete personality development and successful life at personal level.

Even in materialistic pursuits, if one has 100% purity of behaviour and in his acts and he concentrates fully on his job, he will be able to complete his job till end achievement and the result would be in the form of a great personality, full of nobilities, virtues and knowledge.

Rigveda 1.14.7

तान् यजत्राँ ऋतावृधोऽग्ने पत्नीवतस्कृधि ।

मध्वः सुजिह्व पायय ॥

Tān yajatrāṇ ṛtāvṛdho 'gne patnīvataskṛdhi.
Madhvah sujihva pāyaya.

Tān : Those (true worshippers)
yajatrāṇ : living a life of sacrifices (yajnas)
ṛtāvṛdhaḥ : increasing truth, discipline
agne : the Supreme Energy, God
patnīvataḥ : having the best wife (patni), nature i.e. feminine of pati i.e.
the lord of this universe
kṛdhi : make, enjoin with
Madhvah : sweet and great knowledge
sujihvah : O! sweet and great tongue, God giving great knowledge to
us
pāyaya : provide us.

Elucidation

What do the true worshippers get?

What is the feminine form of God?

True worshippers of God are entitled to be enjoined with 3 features :-

1. Living a life of sacrifices for others,
2. increasing truth and discipline of God,
3. having the company of God with His feminine nature of love and care, a sweet and great life with the best wife to maintain a noble household life.

God is addressed as sujihva for His sweet and great knowledge giving power. May He provide us His sweet and great knowledge.

Practical Utility in life

Who gets the best wife?

A true worshipper of God, having features listed in verse 5 of this sukta, a great noble personality, who achieves three features in his life :-

- (a) Sacrifices for others,
- (b) Truthful and disciplined,
- (c) Company of the best wife, and realisation of permanent companionship and love of God.

Rigveda 1.14.8

ये यजत्रा य ईड्यास्ते ते पिबन्तु जिह्वया ।
मधोरग्ने वषट्कृति ॥

Ye yajatrā ya īdyāste te pibantu jihvayā.
Madhoragne vaṣaṭkṛti.

Ye : Those who

yajatrāḥ : live a life of sacrifices

ye : those who

īdyāḥ : truly worship God

te te : all such people

pibantu : drink, consume

jihvayā : through their tongue and other senses

Madhoḥ : sweet and great knowledge

agne : of God

vaṣaṭkṛti : in the life of selfless sacrifices.

Elucidation

What's a self-less sacrifice?

Those who live a life of sacrifices and truly worship God, drink the sweet nectar of divine knowledge through their senses. Such a life becomes a life of self-less sacrifices.

Life of sacrifices and God worship are like two sides of a coin, known as self-less life or a realised being i.e. *vashatkriti*.

Practical Utility in life

Who is a self-less person?

A true *vashatkriti*, a self-less person is considered by common people also as a great and realised person of the level of God. Like God, he gives only without expecting anything for him. Like God, he has deep knowledge and realisation.

Rigveda 1.14.9

आकीं सूर्यस्य रोचनाद् विश्वान् देवाँ उषर्बुधः ।

विप्रो होतेह वक्षति ।।

Ākīm sūryasya rocanād viśvān devāñ uṣarbudhaḥ.

Vipro hoteha vakṣati.

Ākīm : From all sides

sūryasya : sun's

rocanāt : shining

viśvān : all

devāñ : divine intellectuals

uṣarbudhaḥ : rising in the divine morning

Viprah : for completing his life journey

hota : provides

iha : in this life itself

vakṣati : brings (all knowledge and devotion for others).

Elucidation

How to attain salvation, the end of birth & death cycle?

With the shining of sun, the divine intellectuals rise in the divine time i.e. brahmvela and start bringing knowledge and devotion from all sides for others because they wish to complete and conclude their life journey in this life itself. This is possible only if they become a great provider, hota, everyday and every moment. Thus, they attain salvation i.e. the end of life cycle.

Practical Utility in life

Knowledge and materials must be shared with those who need them.

If we believe and wish for salvation i.e. the end of re-births and deaths, we must think of being a provider of great knowledge everyday morning, brahmvela, to all. Whatever knowledge or material we are enjoying must be shared with others who need them.

Rigveda 1.14.10

विश्वेभिः सोम्यं मध्वऽग्न इन्द्रेण वायुना ।

पिबा मित्रस्य धामभिः ।।

Viśvebhiḥ somyaṁ madhva 'gna indreṇa vāyunā.

Pibā mitrasya dhāmabhiḥ.

Vishvebhiḥ : All

somyaṁ : divine features

madhu : sweet and great

agne : Supreme Energy, God, individual energy

indreṇa : to be controller of senses

vāyunā : to be active like air to purify

Piba : drink, hold

mitrasya : to be like sun (self-shinning)

dhāmabhiḥ : aim.

Elucidation

What's the purpose of holding divine features?

Our individual energy should hold all divine features like sweet and great knowledge for three prime purposes :-

- (i) to be controller of senses,
- (ii) to be active like air to purify
- (iii) to be like sun, to be self-shining

It can be vice-versa also. If we become controller of senses, active to purify and self-shining, we will be endowed with over all divine features and the supreme gift of sweet and great knowledge.

Practical Utility in life

How to be a great leader and a guide?

To be a great leader or guide of any group, one must have sweet and great knowledge of the concerned subjects. It would result in (a) effective control, (b) power to reform and purify all, and (c) to look like a self-shining personality. Thus, one becomes a great friend, well-wishers, guide and leader of all.

Vice-versa, if a person is able to exercise effective control over his subjects i.e. his followers and subordinates, if he has power to introduce reforms and purify all, if a person's life is self-shining and friendly for all, such a person would certainly be blessed with sweet and great knowledge. Only such a person would be fit to be a great guide and leader of the family, society and the nation.

Rigveda 1.14.11

त्वं होता मनुर्हितोऽग्ने यज्ञेषु सीदसि ।
सेमं नो अध्वरं यज ॥

Tvaṁ hotā manurhito 'gne yajñeṣu sīdasi.

Semaṁ no adhvaraṁ yaja.

Tvaṁ : You are

hotā : provider

manurhitah : of welfare knowledge in our heart and mind

agne : Supreme Energy, God

yajñeṣu : in sacrifices

sīdasi : established

Sah : He

imaṁ : this

nah : ours

adhvaraṁ : non-violent and faultless life

yaja : competent to complete.

Elucidation

How to completely achieve the purpose of life

There are three important features of God :-

1. The Supreme Energy God is the provider of all welfare.
2. He is established in all sacrifices.
3. He is competent to complete or conclude our non-violent and faultless life.

We should try to realise that God imparts His true and great knowledge directly in the hearts and minds of those who meditate upon Him. His knowledge is like an inspiration that promotes us to perform sacrifices and to feel the presence of God as our companion. Thus, He completes the purpose of our life i.e. non-violent and faultless life in the form of salvation.

Practical Utility in life

Why do we equate our mother, father and teachers with God?

Our mother, father and teachers perform similar acts like those of God. They teach us all nobilities, virtues and knowledge enabling us to do welfare acts. Thus, they help us in completing the purpose of life.

MatrimAn, pitrimAn, acharyamAn purushou veda.

Consider mother, father and teacher as God.

Rigveda 1.14.12

युक्त्वा ह्यरुषी रथे हरितो देव रोहितः ।

ताभिर्देवाँ इहा वह ॥

Yukṣvā hyaruṣī rathe harito deva rohitah.

Tābhirdevāñ ihā vaha.

Yukṣvā : Enjoin

hi : certainly

aruṣiḥ : speedily active

rathe : chariot (body)

haritah : defeating (all pains and sufferings)

deva : divine

rohitah : senses that cause promotion of virtues

Tābhiḥ : with these (senses)

devāñ : divine minds

iha : in this life

āvaha : receive.

Elucidation

How to make use of our sense organs properly?

What would be the result of properly using sense organs?

In this verse, God has given clear instructions as regards the purposes for which we should use our sense organs :-

(i) to keep them active for various activities,

- (ii) to take their help in defeating all pains and sufferings,
- (iii) to increase virtues, nobilities and knowledge in us.

When we use our sense organs for these purposes, only then we receive divine mind and knowledge.

Practical Utility in life

Spiritual as well as material success is possible only with proper use of sense organs.

Use of sense organs (i) actively for various activities, (ii) for defeating pains and sufferings, and (iii) for increasing virtues and knowledge, is not only very useful on spiritual path but equally useful in material pursuits to achieve complete success in day to day life.

Rigveda 1.15.1

इन्द्र सोमं पिब ऋतुना त्वा विशन्तिवन्दवः ।
मत्सरासस्तदोकसः ॥

Indra somam̐ piba ṛtunā tvā viśantvīndavaḥ.
Matsarāsastadokasaḥ.

Indra : Sun, controller of senses (jiva)

somam̐ : juices of all vegetation, knowledge, virtues, nobilities

piba : drink

ṛtunā : properly, seasons

tvā : in you

Aviśantu : enter

indavaḥ : strength giving (somas)

Matsarāsaḥ : blissful, joyful

tadokasaḥ : abodes of divinities.

Elucidation

How does Sun gives us strength?

How do great virtues strengthen us?

What is the prime condition for a divine life?

Scientific meaning - Sun drinks (extracts) juices of all vegetation in various seasons which become strength giving and enter in all living and non-living beings. These strength giving elements are blissful for all and considered as the abode of divinity.

Spiritually, we are instructed to be indra, the controller of senses and drink somas i.e. knowledge, virtues and nobilities. When these somas enter in our body, they become strength giving and blissful for our spiritual progress because these somas are considered as abodes of divinities. Supreme Power, God, resides in somas. One can drink somas

only if he is an Indra first i.e. the controller of senses. Being an Indra is the primary condition of a divine life.

Practical Utility in life

We should imbibe all great features in our life properly and at proper age. Parents and teachers should take care of it and they can be the best guides to implement this mantra. Once time passes away then mind becomes mature in its own beliefs and habits and it is very difficult to transcend habits and character traits formed in childhood. Only great features are our fundamental strength and blissful because divinity manifests in divine qualities.

Rigveda 1.15.2

मरुतः पिबत ऋतुना पोत्राद् यज्ञं पुनीतन ।

यूयं हि ष्ठा सुदानवः ॥

Marutaḥ pibata ṛtunā potrād yajñam punītana.

Yūyam hi ṣṭhā sudānavaḥ.

Marutaḥ : Air, breath

pibata : drinks

ṛtunā : properly, season

potrāt : purifying

yajñam : sacrifices

punītana : purify

yūyam : you

hi : certainly

ṣṭhā : are

sudānavaḥ : destroyer of evils, provider of everything nicely.

Elucidation

What's the importance of air for us?

How does our breath purify us?

Scientifically - Just as Sun drinks (extracts) juices of all vegetation (as mentioned in verse-1), air also drinks such juices. Somas is considered silent in this verse. Air is purifying, therefore, it purifies and spreads our sacrifices. Air is certainly the destroyer of all evils i.e. bad smell etc. and thus, helps in providing everything nicely.

Spiritually - Our breath i.e. prāna and apāna, the air we inhale and exhale proper, purifies our body thoroughly as it has purifying properties. Our prānas purify, protect and spread our sacrifices also. In this way, our prānas i.e. air, certainly destroy all evil thoughts from our mind.

Practical Utility in life

At macro level, God protects and purifies us through atmospheric air. At individual level our inhaled and exhaled prānas protect, purify and spread our sacrifices, promote good deeds and destroy evil thoughts. We must focus on these divine powers universally available to all of us as Supreme Divine God. Great divine souls spread their divinities even through their breath. Their presence or even just a meditative thought about such great divine souls provide us the fruits of their sacrifices.

Rigveda 1.15.3

अभि यज्ञं गृणीहि नो ग्नावो नेष्टः पिब ऋतुना ।

त्वं हि रत्नधा असि ॥

Abhi yajñam grṇīhi no gnāvo neṣṭaḥ piba ṛtunā.

Tvaṁ hi ratnadhā asi.

Abhi : Targetted, from all sides

yajñam : sacrifices

gr̥ṇīhi : accepted, held
nah : our
gnāvaḥ : competent to provide all objects
neṣṭaḥ : electricity (the subtle form of fire), great intellectual (having
fire of knowledge)
piba : drinks
ritunā : as per season, properly
Tvam̐ : You
hi : certainly
ratnadhā : holder of the best objects
asi : are.

Elucidation

What is the basic science of electricity?

How does electricity make us comfortable?

Scientific meaning - Focus of this verse is on *neshtah* i.e. electricity, the subtle form of fire that pervades and upholds all the particles and disintegrate them. Fire emerges from subtle electricity and dissolves in it again at the end. Purification and nourishment are the properties of electric power. This electric power of the universe holds and accepts all sacrifices in the current form. It is competent to provide all objects to us. This electric power of the universe drinks (extracts) all somas (juices of vegetation, power of all objects etc.) and therefore is certainly the holder of best objects.

Spiritual meaning - *Neshtah* can refer to mean the great intellectual also. Such intellectuals honour, accept and hold the sacrifices and are competent to provide us all useful knowledge of their field, expertise. They drink somas i.e. knowledge, virtues and nobilities regularly and properly. Therefore, they hold the best knowledge for us, equivalent to

high riches. Such great intellectuals are equated with spiritual electric power, competent to activate spirituality in us.

Practical Utility in life

Why are great intellectuals equated with electric current?

Materially electric power is the core of all our comforts, accepts our sacrifices and provide us best objects.

Spiritually great intelligence is the core electric current of all mental activities. Such intellectuals drink somas i.e. knowledge, nobilities etc. therefore, are reliable and good guides in making our path comfortably progressing. Just a look at (darshanam), touch or even a thought of such intellectuals can generate their current feeling in us also.

Rigveda 1.15.4

अग्ने देवाँ इहावह सादया योनिषु त्रिषु ।

परि भूष पिब ऋतुना ॥

Agne devāṁ ihā vaha sādāyā yoniṣu triṣu.

Pari bhūṣa piba ṛtunā.

Agne : Fire i.e. burning fire or fire of knowledge or fire of love for God

devāṁ : divinities

ihā : here(in this life)

āvaha : makes available

sādāyā : establish

yoniṣu : in places

triṣu : three

pari bhūṣa : decorate from all sides

piba : drink

ṛtunā : as per season, properly.

Elucidation

What is fire and how does it decorate our lives?

The burning fire drinks somas, accepts oblations to make available all divine objects in three places - above, below and middle, to decorate our lives from all sides.

Spiritually - The fire of great knowledge or love for God drinks (extracts) somas i.e. nobilities and virtues, to make divine our 3 places - senses, mind and intellect, to decorate our life with spiritual progress. Senses of knowledge and action perform gyan yajna and karma yajna respectively and mind performs bhakti yajna. Intellect helps in God realisation.

Practical Utility in life

What are the functions performed by our inner fire?

The best use of agni is to offer oblations and sacrifices which decorate our lives. In our inner i.e. spiritual agni, we should perform gyan yajna, karma yajna and bhakti yajna to decorate our inner spirit with the fruits of these three yajnas.

Rigveda 1.15.5

ब्राह्मणादिन्द्र राधसः पिबा सोममृतूर्नु ।

तवेद्धि सख्यमस्तृतम् ॥

Brāhmaṇādindra rādhasaḥ pibā somamṛtūṁranu.

Taveddhi sakhyamastṛtam.

Brāhmaṇāt : For the biggest, Brahma related

indra : air, controller of senses

rādhasaḥ : wealth

piba : drink

somam : divine nectar

ṛtūṁ anu : as per season, properly

Tva : Your

ita : is

hi : certainly

sakhyam : friend (Brahma)

astritam : unending, inseparable.

Elucidation

What is the biggest wealth?

Materially, *indra* in this verse refers to air as the biggest wealth that takes the sap of substances as per season. Air is our inseparable friend.

Spiritually, *indra* refers to jiva who is the controller of senses for whom *Brahma* is the biggest wealth. We, as *indra*, should drink somas properly. Somas refer to great knowledge, nobilities and virtues etc. that are peace giving for all. That wealth of Brahma only is our inseparable friend otherwise all friends are separable sooner or later, in one situation or the other.

Practical Utility in life

How can our relations become inseparable?

The biggest wealth in our life is companionship with Brahma and that friendship would be inseparable in our realisation if we drink somas regularly and properly. With this mind set and duly experiencing the friendship with that biggest wealth, now apply this principle to all worldly relations at home and outside. We can make all relationships inseparable if we maintain nobilities, virtues, honesty and integrity in every relation. Unethical, ignoble or selfish relationship doesn't last long and can't be claimed as our wealth but felt like a burden.

Rigveda 1.15.6

युवं दक्षं धृतव्रत मित्रावरुण दूळभम् ।

ऋतुना यज्ञमाशाथे ॥

Yuvaṁ dakṣaṁ dhṛtavrata mitrāvaruṇa dūḷabham.

Ṛitunā yajñamāśāthe.

Yuvaṁ : You both

dakṣaṁ : strengthening

dhṛtavratā : vow of purity

mitrā varuṇā : sun & air, prāna & apāna, love & welfare, pair like
ashvina

dūḷabham : non-violent

ṛitunā : as per season, properly

yajñam : sacrifices

āśāthe : pervade

Elucidation

What factors give us strength for welfare acts?

Scientifically, sun and air are the two companions who have power to give strength to all with their vow of purity and are non-violent. They perform various acts of welfare for all of us as per requirement.

Spiritually, our prAna and apAna, the features of love and welfare in us jointly bear the vow of purity and give strength to our life as well as perform various acts of welfare for others which are totally non-violent.

Practical Utility in life

What is the prime principle of purity and co-ordination?

MitrA and varunA, in our practical life, can be the pair of any two - body and mind, left and right mind, two brothers, sisters, husband and

wife or any relations. We must make best use of the powers of both together with a vow of purity, selflessness, sacrifices for the welfare of others. Only then we can generate a great strength in our life to perform various noble acts of sacrifices.

A prime principle of material physics applies in human empowerment also that purity and co-ordination between the two poles is the prime condition for generating current, strength and using it for sacrifices and welfare.

Rigveda 1.15.7

द्रविणोदा द्रविणसो ग्रावहस्तासो अध्वरे ।

यज्ञेषु देवमीळते ॥

Draviṇodā draviṇaso grāvahastāso adhvare.

Yajñeṣu devamīlate.

Draviṇodāḥ : For Giver of strength and wealth, For Giver of fruits of our acts

draviṇasaḥ : desiring strength and wealth, desiring activities

grāvahastāsaḥ : having worship in his hands (by way of sacrifices)

adhvare : non-violent

Yajñeṣu : by sacrifices

devam : God, the Supreme Divine Power

īlate : worship.

Elucidation

What is "worshipping God on one's hands"?

Those who perform sacrifices in the name of God, desire strength and wealth from God for God, such people worship God on their hands.

A person who has made his life as an embodiment of sacrifices, if such a person desires strength and wealth, it would be for sacrifices only. God

is worshipped with sacrifices. Therefore, the desire of such a person, for strength and wealth, is for God only.

God is the Giver of rewards of our actions. Therefore, our acts must be so pure and sacrificing that are easily receivable by God. We should perform all acts only as worship of God. That way, we would be worshipping God on our hands gloriously and proudly claim fruits thereof in the form of love for God.

Practical Utility in life

What is "service on one's hands"?

One who always works for the welfare of others and always ready for sacrifices, it implies that all his belongings are devoted for such welfare only. Such a person considers no sacrifice as great. God grants all strength and wealth to such a great person keeping in mind that it will be used for welfare of others.

Similarly, if you devote yourself for the protection and progress of an establishment, the superior authorities would rely upon you and would happily grant further means and powers with the confidence that every power would be used for the welfare of the establishment. Such service would be considered as service on one's hands.

Rigveda 1.15.8

द्रविणोदा ददातु नो वसूनिष्ट यानि शृण्विरे ।

देवेषु ता वनामहे ॥

Draviṇodā dadātu no vasūni yāni śiṇvire.

Deveṣu tā vanāmahe.

Draviṇodāḥ : Giver of strength and wealth, Giver of rewards of actions

dadātu : give

nah : us

vasuni : that power and wealth
yāni : which is
śiṃvire : heard
deveṣu : for divine purposes
tā : those (power and wealth)
vanāmahe : we accept and use.

Elucidation

When are our acts and their rewards heard by all?

This verse is a prayer to the Giver of strength and wealth to give only such power and wealth which is liable to be heard. There is a promise also that we will accept and use that power and wealth for divine purposes only.

It means when power and wealth is used for divine purposes, for sacrifices and for welfare only then it is heard by all. Such use of power and wealth results in a great and respectable fame of its holder and user.

If our acts are pure and sacrificing, they are certainly heard by all and the fruits of such pious acts are also heard by all.

Practical Utility in life

How to use power and wealth?

This verse is a great instruction to all wealthy, social and political people to ensure that their power and wealth are used for divine purposes i.e. sacrifices, welfare etc. Such divine acts fetch a great fame because divine acts are liable to be heard, they are speaking divine acts.

Rigveda 1.15.9

द्रविणोदाः पिपीषति जुहोत प्र च तिष्ठत ।

नेष्ट्रादृतुभिरिष्यत ॥

Draviṇodāḥ pipīṣati juhota pra ca tiṣṭhata.

Neṣṭrādr̥tubhriṣyata.

Draviṇodāḥ : Giver of power and wealth, Giver of rewards of actions
pipīṣati : drinks
juhota : use for sacrifices
pra (to be prefixed with tiṣṭhata)
ca : and
tiṣṭhata (pra tiṣṭhata) : get good status, uplifted
Neṣṭrāt : for progressive future
ritubhiḥ : properly, as per requirement
iṣyata : desire for.

Elucidation

How to gain an upliftment on spiritual path?

If we use our power and wealth for sacrifices, on one hand we get good status in the society and upliftment on spiritual path, and on the other, such sacrifices are drunk (received) by the Giver of that power and wealth i.e. God. For progress in life, everyone must desire for such a power, wealth and use it for sacrifices as required. Sacrifices are liked by God and result in an upliftment on spiritual journey.

If our acts are totally pure and are drunk (received) by God then the result of such acts would certainly be salvation i.e. our establishment in the lap of God and freedom for births and deaths.

Practical Utility in life

How to rise in the eyes of elders and superiors etc.?

Our noble acts of sacrifices for the welfare of others are liked by our elders and seniors etc. We gain a rise in their eyes and they drink (receive) our acts means they like and feel proud over our acts. In any walk of life,

we must perform noble acts as and when required without showing laziness or lapse of time.

Rigveda 1.15.10

यत्त्वा तुरीयमृतुभिर्द्रविणोदो यजामहे ।
अध स्मा नो ददिर्भव ॥

Yattvā turīyamṛtubhirdraṇodo yajāmahe.

Adha smā no dadirbhava.

Yat : That

tvā : to You

turīyam : God, after gross, subtle and causal bodies, God is the 4th state who is the cause of all causal bodies

ṛitubhiḥ : properly, as per season

draṇodaḥ : Giver of power and wealth, Giver of rewards of our actions.

yajāmahe : worship

adha : now

smā : You

nah : to us

dadiḥ : giver

bhava : be.

Elucidation

Where can we realise and worship God?

We can worship and realise God who is the 4th state in our body :-

- (a) Gross body i.e. sthool sharir, the physical body.
- (b) Subtle body i.e. sookshama sharir, the mental body
- (c) Causal body i.e. jivAtma

(d) Cause of causal body i.e. the core and innermost power, the absolute and ultimate cause of this life, God.

Our worship of this 4th state should continue properly in all seasons because He is the Giver of all powers and wealth as well as rewards of our actions. We pray Him to continue giving His grants including realisation.

Practical Utility in life

Is God one and common Supreme Power for all?

Yes, God is certainly one common Supreme Power within us and out of our body for all. The nearest place we can find or realise God is within our body, the 4th state i.e. turiyam, the cause of our causal body. We should worship Him within. There shall be no confusion about His power to grant us anything including salvation.

Once, we believe that the God is the 4th state of our life i.e. beyond body, mind and soul or gross, subtle and causal body, then in order to realise Him, we must also rise above the three levels and reach the level of turiya, where there is nothing good or bad, nothing lost or gained, no ego or desires.

Rigveda 1.15.11

अश्विना पिबतं मधु दीद्यग्नी शुचिव्रता ।

ऋतुना यज्ञवाहसा ॥

Aśvinā pibatam madhu dīdyagnī śucivratā.

Ṛitunā yajñavāhasā.

Aśvinā : The pair of two, body and mind, prAna and apAna, God and soul

pibatam : drink

madhu : the sweet rewards of actions

dīdyagnī : for enlightenment

śucivratā : for purification

ṛitunā : as per season, properly

yajñavāhasā : holder of sacrifices.

Elucidation

How can we manage the circle of sacrifices, purification, enlightenment and realisation?

AshvinA, the pair of two, drinks the sweet rewards of actions properly on time because this pair is the holder of all sacrifices. The result of such sacrifices is for enlightenment and purification.

Once realising that the God is the Giver of rewards of our actions, one must keep a watch on each and every moment of his life to perform all pure, pious and sacrificing acts. Only then our body and mind would be able to drink the sweet results of their acts. Only then our body and mind would be able to drink the sweet results of their acts for further enlightenment and purification. Our life would become a circle of sacrifices, purification and enlightenment i.e. realisation. Thus, the core principle is God, the Giver of rewards of our actions. Believe it to make your life pure.

Practical Utility in life

Why are people punished for their wrongs and rewarded for their noble acts in the society?

Generally in our families and the society at large, our parents, elders, superiors and governments are the givers of rewards of our actions. One is chastised and punished for his wrongs, praised and rewarded for his good and noble acts. Purpose of this practice is purification and enlightenment, so that everyone is restrained from doing bad and encouraged for doing good. Rules and laws at all levels are framed to ensure the purification and enlightenment.

Rigveda 1.15.12

गार्हपत्येन सन्त्य ऋतुना यज्ञीरसि ।

देवान् देवयते यज ॥

Gārhapatyena santya ṛtunā yajñanīrasi.

Devān devayate yaja.

Gārhapatyena : For the duties and behaviour in household life

santya : God, the Giver of all materials

ṛtunā : as per season or time, properly

yajñanīḥ : competent for sacrifices

asi : make us

devān : divine qualities and features

devayate : for divinity seekers

yaja : enjoin.

Elucidation

What does a noble householder pray to God?

A noble householder prays to God, who is the Giver of all materials, to make him competent for sacrifices. A noble householder is a divinity seeker also at spiritual level. Therefore, such a divinity seeker is enjoined with divine features automatically.

Practical Utility in life

How to achieve divinity?

You wish divinity, you will get divine features. A continuous conscious thought of divinity will certainly make one divine. Conscious thought for divinity can be strengthened through regular and long meditation.

Rigveda Mandal-1, Hymn-16

Rigveda 1.16.1

आ त्वा वहन्तु हरयो वृषणं सोमपीतये ।

इन्द्र त्वा सूरचक्षसः ॥

Ā tvā vahantu harayo vṛṣaṇaṁ somapītaye.

Indra tvā sūracakṣasaḥ. (1)

Ā (to be prefixed with vahantu)

tvā : You (God)

vahantu (Ā vahantu) : invite, call

harayaḥ : remover of pains, extracting saps

vṛṣaṇaṁ : rainer of happiness

somapītaye : holder, protector of knowledge, virtues etc.

Indram : God, the Supreme Controller; Jiva, the controller of senses

tvā : You

sūracakṣasaḥ : visible in Sun, visible in divine, virtuous knowledge and behaviour.

Elucidation

Where is God visible?

We call the Supreme Power God, who is :-

- (i) Remover of pains,
- (ii) Rainer of happiness,
- (iii) Protector of knowledge and virtues etc.,
- (iv) Visible in Sun and divine virtues, knowledge etc.

Another interpretation of this verse is that the devotees who have the following features are entitled to call God in their realisation :-

- (i) Remover of pains of others,
- (ii) Rainer of happiness for all,
- (iii) Protector of knowledge and virtues etc.,
- (iv) Visible through their divine virtues, knowledge etc. forever.

As per third interpretation, this verse is applicable to Sun who also has all these features, therefore God is visible through Sun also :

- (i) Sun extracts saps from earth,
- (ii) Sun is the rainer of water for the happiness for all,
- (iii) Sun is the protector of somas i.e. juices of herbs and vegetation etc.,
- (iv) Sun is visible through its divine powers like heat, light and magnetic force of holding all celestial bodies.

Practical Utility in life

How to seek the company of people high in knowledge and stature?

When you wish for the company and blessings of any higher authority or elderly respectable, it is obvious that you visualise something beneficial in him. You will be able to have his company and blessings only if you hold and follow his features practically. To establish strong ties or relationship with anyone, you need to follow his likings or path. And, on the Supreme side, if you wish to realise God, just follow his great and divine features.

Rigveda 1.16.2

इमा धाना घृतस्नुवो हरी इहोप वक्षतः ।

इन्द्रं सुखतमे रथे ॥

Imā dhānā ghṛtasnuvo harī ihopa vakṣataḥ.

Indraṁ sukhatame rathe. (2)

Imā :These

dhānāḥ : holder

ghṛtasnuvaḥ : spreading knowledge and purity all around

harī : rays, sense organs, remover of pains, extracting saps

iha : here

upa : near

vakṣataḥ : receiver

Indraṁ : Supreme Controller God, Sun, controller of senses

sukhatame : very comfortable

rathe : chariot, body.

Elucidation

How can a man be equated with Sun?

Scientific interpretation - Sun extracts all saps, holds them and spreads them in pure form all over and make available vehicles near us to make our movement comfortable. Sun empowers our body also to move.

Spiritual interpretation - A person having empowered his jeevatma, becomes a controller of his sense organs, holds them to spread purity all around and becomes the remover of pains by destroying impurities. Thus, jeevatma becomes hari and makes it easy to realise God near him, within his body chariot.

Practical Utility in life

How can we train ourself to act like Sun?

Like Sun, we can certainly train ourself to be :

(i) *hari* i.e. extracting or removing impurities from our life as well as from the lives of others,

(ii) *ghritasnuvo* i.e. spreading knowledge and purity all around.

This way we will be able to enjoy a very comfortable journey of life with this body chariot i.e. *sukhtame rathe*, and to realise divinity very near us.

Rigveda 1.16.3

इन्द्रं प्रातर्हवामह इन्द्रं प्रयत्यध्वरे ।

इन्द्रंसोमस्य पीतये ॥

Indraṁ prātarhavāmaha indraṁ prayatyadhvare.

Indraṁ somasya pītaye. (3)

Indraṁ : Supreme Controller God, Sun, controller of senses

prātaḥ : daily morning

havāmahe : invite, pray, call

Indraṁ : Supreme Controller God, Sun, controller of senses

prayati : Giver of best knowledge, giver of light and heat

adhvare : for faultless pure sacrifices

Indraṁ : Supreme Controller God, Sun, controller of senses

somasya : saps of all herbs and vegetation, knowledge and virtues

pītaye : extracts, draws to protect.

Elucidation

Why shall we invoke God, Sun and our inner powers daily?

Scientific interpretation - We invite and welcome Sun everyday morning because it provides light and heat for all our activities like sacrifices and yajnas among others. It extracts all saps to return us many fold. This verse is equally applicable to energy and air also.

Spiritual interpretation - We call God everyday morning to come in our realisation as He is the Giver of best knowledge for all our pure activities like sacrifices and welfare etc. He is the protector of all somas i.e. knowledge, virtues and nobilities.

Daily we invoke our soul, the controller of senses, also to realise God i.e. the holder of great and supreme knowledge, performer of pure sacrifices, protector of all virtues etc.

Therefore, God must be invoked everyday for two main reasons :-

- (i) To increase purities, intellect and sacrifices,
- (ii) To decrease impurities, ignorance and desires.

Practical Utility in life

How to ensure regular progress in life?

We must invoke Supreme Power in our life constantly. After the arousal of the Supreme Power in us, we will be able to progress in our respective fields. Supreme Power includes knowledge, virtues, nobilities and our best abilities etc. Progressive people ensure the progress of all these qualities.

Quote :

Whole Mantra

Rigveda 1.16.4

उप नः सुतमा गहि हरिभिरिन्द्र केशिभिः ।

सुते हि त्वा हवामहे ॥

Upa naḥ sutamā gahi haribhirindra keśibhiḥ.

Sute hi tvā havāmahe. (4)

Upa : Near

naḥ : us

sutama : things produced

āgahi : received

haribhiḥ : with power of drawing

indra : Supreme Controller God, Sun, controller of senses

keśibhiḥ : hair, rays, multidimensional powers

sute : with best behaviour

hi : certainly

tvā : You

havāmahe : receive

Elucidation

How to realise God and be liked by Him?

It's an instruction to man to communicate with God praying that He be realised near us with everything produced by Him.

The Sun, the air, the universal energy and even our individual soul have many powers to extract all saps and to remove pains. With the help of all such powers when he performs best behaviour, certainly he would realise God.

This verse can also be considered as an assurance for God to each human soul that being *indra*, the controller of senses, he should invoke all *somas* i.e. great knowledge, nobilities and virtues near him always, draw

all such somas with the help of his multidimensional powers. God would certainly welcome such people with best conduct and performance.

Practical Utility in life

How to be liked by all?

If you wish to be liked by all and particularly your higher authorities and elders etc., you are required :-

(a) to produce and increase great knowledge, nobilities and virtues in you,

(b) to remove pains by reducing impurities, ignorance etc. with the help of your multidimensional divine powers given by God to everyone.

Rigveda 1.16.5

सेमं नः स्तोममा गह्युपेदं सवनं सुतम् ।

गौरो न तृषितः पिब ॥

Semaṁ naḥ stomamā gahyupedaṁ savanaṁ sutam.

Gauro na tṛṣitaḥ piba. (5)

Saḥ : He

imaṁ : these

naḥ : our

stomam : praises for God, praiseworthy acts beneficial for all

Agahi idaṁ : these are received, accepted, liked by Him

savanaṁ : good acts

sutam : produced things beneficial for others

Gauraḥ : deer

na : just as

tṛṣitaḥ : thirsty

piba : drinks.

Elucidation

We aspire to realise God. Does God also aspire for us?

This verse can be interpreted as a simile to explain a vedic instruction. A deer rushes to drink when he is thirsty. If our thirst is for God-realisation, we must undertake the following three instructions of this verse :-

(i) *Stomam* : Our praises for God or our praiseworthy acts beneficial for all are actually praised by God also.

(ii) *Savanam* : All good acts are liked by God.

(iii) *Sutam* : We should produce things that are beneficial for all.

When we follow these three instructions in practice, God comes near us in our realisation. We should run for such a life as if a thirsty deer rushes for water to drink. In turn, God will also run to be realised by us.

Sun, like a thirsty deer, also runs with its rays towards us when we perform yajna i.e. acts beneficial for others, followed by praises for God.

Practical Utility in life

What shall we do to seek blessings of our elders and superiors?

Practically, in any walk of life, we must ensure these three principles in practice :-

(i) *Stomam* : Always praise your elders, superiors with full honour. Never criticize, dishonour or disobey them.

(ii) *Savanam* : Your acts must be noble for the benefit of all in the family or any establishment so as to make your elders feel proud of you.

(iii) *Sutam* : You must produce such things that are beneficial for all.

If we follow these instructions with full zeal like a deer rushing towards water, the blessings of our elders and superiors would also rush towards us as a thirsty deer rushes for water.

Rigveda 1.16.6

इमे सोमास इन्दवः सुतासो अधि बर्हिषि ।

ताँ इन्द्र सहसे पिब ॥

Ime somāsa indavaḥ sutāso adhi barhiṣi.

Tāñ indra sahase piba. (6)

Ime : These

somāsaḥ : great knowledge, nobilities and virtues

indavaḥ : empowering

sutāsaḥ : produced by God

adhi : increase

barhiṣi : in space, heart and mind

Tāñ : those

Indra : God (the Supreme Controller), Sun, air, Jiva (the controller of senses)

sahase : the strength, courage

piba : drink, consume.

Elucidation

Where and why are the knowledge and material objects created?

How does the effect of knowledge and objects get increased?

The great knowledge, nobilities, virtues and all objects etc. (*somAsa*) are created by God (*sutAsah*). These creations get increased in space. They are meant for our strength and courage.

Scientifically, Indra is taken as Sun and air who draw juices from earthly objects, take the extracts in space, multiply it there and return to the earth with increased strength. People consume all such articles and knowledge etc. produced by natural energies for strength and courage.

Spiritually, all objects, knowledge, nobilities and virtues etc. are created by God. If we take them to our deep mind and heart, by concentrating and meditating, these features get increased. Thus, the controller of senses drink them for strength.

Practical Utility in life

Why shall we focus our heart and mind while doing any act?

Whatever materials we use or the thoughts we hold, the effect thereof should be taken to the mind and heart, it will increase and give us more strength and courage. For example, when we consume food, we must focus our mind on every moment of chewing and think over its effect on the body and mind with a calm and peaceful mind, the effect of such a food will certainly increase.

Similarly, when we serve anyone in any manner, we should do our duty with deep heart touch and focused mind. The effect of our performance would increase and we would get more strength for future acts.

Rigveda 1.16.7

अयं ते स्तोमो अग्रियो हृदिस्पृगस्तु शन्तमः ।

अथा सोमं सुतं पिब ॥

Ayaṁ te stomo agriyo hṛdispr̥gastu śantamaḥ.

Athā somaṁ sutam piba. (7)

Ayaṁ : This

te : Your

stomaḥ : praises for God, praise worthy acts

agriyaḥ : progressive, promoting

hṛdispr̥k astu : be heart touching, deeply satisfying

śantamaḥ : peace giving

Athā : therefore

somam : objects, knowledge, nobilities and virtues etc.

sutam : produced by God

piba : drink, consume.

Elucidation

How to make our life activities divine?

What is the result of divine life?

Whenever any material object or knowledge is used by us, there must be conscious feeling that everything is God given. Such a consciousness about every object or knowledge would make it *soma sutam* i.e. produced by God. It will give a divine touch to all our life moments and activities.

With such a consciousness only, our praises for God or our praiseworthy acts (*stomah*) would result in :-

- (i) Progress and promotions in life,
- (ii) Heart touching and deeply satisfying,
- (iii) Peace giving.

Practical Utility in life

How to achieve progress, satisfaction and peace in life?

To achieve progress, satisfaction and peace in life, we must have a deep consciousness for the core reality that all materials and knowledge are God given and we are just using all these things as divine gifts of God. This way we will be trained to live in an egoless manner and to concentrate on our acts with more focus and a sense of welfare for all. Our behaviour and performance would improve to ensure good results.

Even in our family, we must not forget that every material thing like properties, money and all other means are given by our parents and forefathers. This continuous consciousness would make us full of respect and regard for our elders. We will be egoless and would be able to

concentrate more on the welfare of the whole family instead of being self-centered.

Similarly, while working in any establishment, we must be conscious of the fact that the establishment is owned or principally managed by our superiors for our benefit. We should work in an egoless manner and with full devotion towards the establishment and with regards for our superiors.

Rigveda 1.16.8

विश्वमित्सवनं सुतमिन्द्रो मदाय गच्छति ।

वृत्रहा सोमपीतये ॥

Viśvamitsavanam sutamindro madāya gacchati.

Vṛtrahā somapītaye. (8)

Viśvam : All time, every situation

ita : certainly

savanam : great sacrificing acts

sutam : produced results

Indraḥ : God (the Supreme controller), Jiva (the controller of senses)

madāya : joy, bliss

gacchati : receives

Vṛtrahā : destroyer of circles, of ignorance, of clouds

soma : divinities

pītaye : protector.

Elucidation

What are the results of a sacrificing life?

When a person truly becomes *indra*, the controller of senses and performs great sacrificing acts always, he certainly enters into a great blissful state. Then, he is able to destroy the circle of ignorance and

becomes protector of his divinities. Thus, a sacrificing life ensures three results :-

- (i) great inner bliss,
- (ii) destruction of circles of ignorance,
- (iii) protector of his divinities.

Practical Utility in life

What makes some people great?

We see all great men having a strong background of sacrifices. Only sacrifices made them great.

A person who is loving, caring and sacrificing for all members of the family is considered as great.

An employee who is honest, dedicated and ready to contribute all his efforts for the upliftment of the establishment is considered as great.

Those social and religious leaders are considered as great who take unto themselves the pains and troubles of the people.

Rigveda 1.16.9

सेमं नः काममा पृण गोभिरश्वैः शतक्रतो ।

स्तवाम त्वा स्वाध्यःA9A

Semaṁ naḥ kāmamā pṛṇa gobhiraśvaiḥ śatakrato.

Stavāma tvā svādhyah. (9)

Saḥ : God

imaṁ : this

naḥ : our

kāmam : desire

āpṛṇa : fulfill completely

gobhiḥ : senses of knowledge

aśvaiḥ : senses of action
śatakrato : doer of innumerable acts (God)
stavām : praises, glorification and worship
tvā : You
svādhyāḥ : meditate with concentration on self.

Elucidation

What should be our prime desire?

God is the doer of innumerable acts. Only He can fulfill completely our desires by inspiring our senses of knowledge and action. Our prayer should be focused - "Let us worship You, while meditating with concentration on self (stavām tvā svādhyāḥ)".

Practical Utility in life

What is *karma* principle in practice?

Since God is the doer of innumerable acts, whatever is being seen everywhere around is actually done by God. We are just looking like a doer of our activities, but actually God is the real doer.

While performing all our routine activities, we must find time daily to worship Him with concentrated meditation. This is possible only if we detach our ego from all acts performed by us and from their results too.

This is the core *karma* principle - Do everything without being attached to the sense of doership. Attach your inner power to God only through meditation.

Quote :

(stavām tvā svādhyāḥ)

Let us worship You, while meditating with concentration on self.

Rigveda Mandal-1, Hymn-17
IndrA Varuna Sukta

Rigveda 1.17.1

इन्द्रावरुणयोरहं सम्राजोरव आ वृणे ।

ता नो मृळात ईदृशे ॥

Indrāvaruṇayorahaṁ samrājorava ā vṛṇe.

Tā no mṛḷāta īdṛśe. (1)

Indrāvaruṇayoḥ : Of Indra and Varuna, of Indra (Sun) and Varuna (air, water or moon), of indra, the controller of senses and varuna, vowful

ahaṁ : I

samrājōḥ : established and the best rule

avah : for protection

ā vṛṇe : accept absolutely

Tā : they (both Indra and Varuna)

nah : us

mṛlātaḥ : keep happy and comfortable
idr̥ṣe : with vast effects.

Elucidation

Who are the providers of materials and comforts?

Who are our protectors?

How can we be happy and comfortable in all situations?

I absolutely accept the enlightened and the best rule of Indra and Varuna in my life which is for our protection in all situations. Due to their vast effects, they keep us happy and comfortable.

Scientifically - Indra refers to Sun, the thermic power, electricity etc. and Varuna refers to air, water and moon. Both, the Indra and Varuna, rule over the whole universe. They ensure our protection. Their effects and uses are so vast that they are the foundations of all causes of happiness and comforts. Without these powers of nature, even life would not have been possible. Therefore, we must absolutely accept this pure and natural divine science as a gift of God as well as the enlightening and protecting rule of the two powers of nature.

Spiritually - *Indra* and *varuna* are within all of us. *Indra* means controller of senses. If one develops this great power of exercising complete control over sense organs, our spiritual development would certainly speed up. *Varuna* means vowfulness. We must adopt number of vows in our life to stop our mind from deviating in all directions. Vowfulness increases our capacity to proceed towards our destined goal with concentrated efforts. Both these features of *Indra* and *Varuna* enable us to exercise the best and enlightened self rule for our protection from all enemies. We must accept their rule absolutely. *Indra* and *Varuna* features in our life create a vast effect and always make us happy and comfortable.

Practical Utility in life

Kaliyuga, the dark age, also is not competent to harm Indra and Varuna.

Indra and *Varuna*, as science, are the grand gifts of God for material comforts and happiness of all.

Indra and *varuna*, as our personal features, can keep us happy and comfortable in every situation. No troubles and tribulations can disturb us. Even *Kaliyuga* can not do any harm to a person who strengthens his personal powers of *indra* and *varuna*.

Rigveda 1.17.2

गन्तारा हि स्थोऽवसे हवं विप्रस्य मावतः ।

धर्तारा चर्षणीनाम् ॥

Gantārā hi stho 'vase havam viprasya māvataḥ.

Dhartārā carṣaṇīnām. (2)

Gantārāḥ : Knowing

hi : certainly

stha : are

avase : for protection

havam : our call, prayers

viprasya : special complete

māvataḥ. intelligent

Dhartārā : holder of

carṣaṇīnām : active hard working.

Elucidation

Who hears our prayers?

Who can protect us?

Who can make us a complete personality?

Who can make us intelligent?

Who holds the active and hardworking?

As per elucidation of verse 1 of this *sukta*, Indra and Varuna are the two universal powers. They are present in our life as well as in the universe outside. Once we focus and develop them, they certainly hear and know our calls and prayers as our inside personal power. They are bound to protect us. They make us specially complete and intelligent. *Indra* and *varuna* are the holders of active and hard working.

If one needs complete protection, if one wishes to be a complete personality, if one wishes to be an intelligent person, one must have full control over sense organs and be a vowful person. These two features would make us active and hard working. Only then we would be fully protected by our personalised Indra and Varuna which are actually the Divine powers of God.

Practical Utility in life

If you wish to be protected with the help of Indra and Varuna, Be yourself an Indra and Varuna.

Rigveda 1.17.3

अनुकामं तर्पयेथामिन्द्रावरुण राय आ
ता वां नेदिष्ठमीमहे ।।

Anukāmaṁ tarpayethāmindrāvaruṇa rāya ā.

Tā vāṁ nediṣṭhamīmahe. (3)

Anukāmaṁ : For desires and activities

tarpayethām (ā tarpayethām): completely satisfy

indrāvaruṇa : Indra and Varuna

rāya : with splendid wealth (physical, mental and spiritual)

ā (prefixed with tarpayethām)

Tā : those

vām : two, indra and Varuna

nediṣṭham : very near

emahe : wish and receive.

Elucidation

Who can satisfy our desires and how?

Indra and *Varuna*, being the Supreme Powers of nature, completely satisfy all our desires and activities with splendid wealth. We need to receive them near us. We need to explore various uses of these powers of nature to completely satisfy all our desires.

Spiritually - We need to develop the features of *Indra* (controller of senses) and *varuna* (vowfulness) in our individual life and to hold them strongly with us for spiritual progress. Indra and Varuna features can make us a complete personality to move for God realisation and to achieve success.

Practical Utility in life

Indra and Varuna means a Divine life in practice.

If we patronise Indra and Varuna features practically in our life, it would actually be a divine life. Indra means we have established control over our sense organs i.e. eyes, ears, skin, taste and nose for knowledge and hands, foot, tongue, reproductive organ and organ of elimination for activities. Such a restraintful person will not do any wrong in any manner. Similarly, Varuna means vowful person. Such a person can easily correct his mistake or wrong habits, once he is convinced and vow to give them up.

युवाकु हि शचीनां युवाकु सुमतीनाम् ।

भूयाम वाजदान्नाम् ॥

Yuvāku hi śacīnām yuvāku sumatīnām.

Bhūyāma vājadāvnām. (4)

Yuvāku : Mingle

hi : certainly

śacīnām : with purity of mind, speech and action

yuvāku : mingle

sumatīnām : with great intellect

Bhūyāma : be

vājadāvnām : giver of knowledge of God and giver of materials etc.

Elucidation

Can we also be the giver of knowledge of God and giver of materials etc.?

To be the giver of knowledge of God and giver of materials etc., one must ensure the following two features :-

(i) Mingle 100% with purity of mind, speech and action,

(ii) Mingle with great knowledge of God and His divine nature and powers.

Purity in totality is the prime condition of spiritual development. Pure food, pure thoughts, pure behaviour and pure actions will entitle you to think of God, love God and to realise the great knowledge about Him and His grants. This realisation of all true knowledge does not need any physical teacher or scriptures. This realisation process is very natural. Meditating on God with pure life is the only course to realise Him. Once you realise Him only then you can become a giver of that realised knowledge to others. Even without your speech or writing, your presence would communicate great knowledge and inspirations to others. Making

ourself pure is the supreme path. It doesn't require any action. It requires just a strong restraint from all impurities.

Practical Utility in life

Purity and knowledge par-excellence are the twin conditions for success in any walk of life.

Purity and knowledge par-excellence are the twin conditions for success in any professional, social and political progress. If you are pure and have complete and deep knowledge of your field, no power can stop your progress despite corruption and impurities all around.

Rigveda 1.17.5

इन्द्रः सहस्रदानां वरुणः शंस्यानाम् ।

क्रतुर्भवत्युक्थ्यः ॥

Indraḥ sahasradāvnām varuṇaḥ śamsyānām.

Kraturbhavatyukthyaḥ. (5)

Indraḥ : God, Sun

sahasradāvnām : giver of innumerable things

varuṇaḥ : God, air or water etc.

śamsyānām : best performer among praise worthy acts and objects

Kratu : performer of best acts

bhavati : is

ukthyaḥ : pursuing knowledge and doing activities with pure life.

Elucidation

What is the root power of our life activities?

Scientifically - There is no doubt that Indra, Sun and his powers and Varuna i.e. air, water etc. are the giver of innumerable objects and perform

many praise worthy acts in the best way. They help us in all our activities, rather, they are the root powers of all our life activities. Therefore, they are the actual core energies behind all our activities.

Macro Spirituality - Indra and Varuna are the two dimensions of Supreme Energy, God, who is the ultimate Giver of everything for our best performance and praise worthy acts. Therefore, God is the actual doer of all noble and best deeds.

Micro Spirituality - In our individual life, we are working with our body energies. If we invoke indra to be the controller of sense organs in our life and varuna to be our determined vows, then we too can ensure best performance in our life. We must pursue great knowledge with purity. It is possible only by invoking indra and varuna.

Practical Utility in life

We too can become root energies for future generations.

Just as spiritually, God is the Indra and Varuna for all creatures of the universe, similarly our elders, superiors etc. can be our indra and varuna in our family, society and professional life in as much as they provide us all means, protection and guidance also for our best performance. It should be our bounden duty to give due regard to their contribution in our life and to pursue knowledge with purity. We too can become Indra and Varuna for future generations, by strengthening their roots with our energies.

Quote :

(Kratu bhavati ukthyah)

God is the actual doer of all noble and best deeds.

Rigveda 1.17.6

तयोरिदवसा वयं सनेम नि च धीमहि ।

स्यादुत प्ररेचनम् ।।

Tayoridavasā vyaṁ sanema ni ca dhīmahi.

Syāduta prarecanam. (6)

Tayoḥ : Due to those

ita : certainly

avasā : their powers and qualities

vyaṁ : we

sanema : are able to consume

ni (to be prefixed with dhimahi)

ca : and

dhīmahi (ni dhimahi) : to secure for future

Syāt : prove to be

uta : also

prarecanam : for inspiration and welfare of others

Elucidation

How have we acquired all wealth and knowledge?

What is the purpose of that wealth and knowledge?

We have been able to acquire all wealth and knowledge etc. certainly due to the powers and qualities of Indra and Varuna at macro and micro levels. We consume all such grants and save for future also. Let them be for the inspiration and welfare of others also. Let this wealth not be used merely by the possessor or his family only, but let it be used for inspiration and welfare of others also.

Practical Utility in life

Socialisation of wealth and knowledge can ensure its unhindered continuity.

All wealth and knowledge possessed by us is only due to *Indra* and *Varuna*, the two dimensions of Divinity. They must be used in the society without any discrimination as per needs to promote socialization of Divine gifts. That way we too can become Indra and Varuna for many others. This could be the only intention of God while providing His grants to us. This would ensure continuity of the powers of *Indra* and *Varuna*.

Rigveda 1.17.7

इन्द्रावरुण वामहं हुवे चित्रय राधसे ।

अस्मान्सु जिग्युषस्कृतम् ।।

Indrāvaruṇa vāmaham huve chitrāya rādhasē.

Asmāntsu jigyuṣaskṛtam. (7)

Indrāvaruṇa : Divine powers at macro and micro levels, Sun and water, control over senses and vowfulness

vām : to both of these

aham : I

huve : accept, call

chitrāya : for fame, for wealth

rādhasē : for performing various activities, for wealth

Asmān : to us

su jigyuṣaḥ : great victorious

kṛtam : make.

Elucidation

What is the principal cause of success in our life?

I call and invite both the divine powers of God, *Indra* (Sun) and *varuna* (water) at macro level and control over senses and vowfulness at micro level. On spiritual path, these two are most important without which there can be no progress at all. In material life also, these two are

required for wealth to achieve fame and status as well as to perform various activities. It is only due to these two powers one can achieve success in any field of life.

Practical Utility in life

Both scientifically and spiritually Indra and Varuna are the only causes of success everywhere.

Every moment we must focus to preserve and develop the powers of Indra and Varuna, scientifically as well as spiritually, to ensure victories at every step of life.

Rigveda 1.17.8

इन्द्रावरुण नू नु वां सिषासन्तीषु धीष्वा ।
अस्मभ्यं शर्म यच्छतम् ।।

Indrāvaruṇa nū nu vām siṣāsantīṣu dhīṣvā.
Asmabhyaṁ śarma yacchatam. (8)

Indrāvaruṇa : Divine powers at macro and micro levels, Sun and water, control over senses and vowfullness

nū : speedily

nu : for the purpose

vām : both of those

siṣāsantīṣu : for best activities

dhīṣhu : in intellect

Asmabhyaṁ : for us

śarma : happiness and comforts giving, destroyer of pains and miseries

āyacchatam : expand every where.

Elucidation

How can we spread the network of happiness and comforts everywhere?

In tune with verse 7, this verse also calls or invoke Indra and Varuna to come at the earliest in our intellect for the purpose of best activities. These energies be the giver of happiness and comforts, destroyer of pains etc. for us and expand their cover everywhere.

Just as we wish means to perform best activities, knowledge in our mind, similarly, we wish for the expansion of Indra and Varuna all around. We wish happiness and comforts for our self and for others also. We wish everyone to enjoy the powers of Indra and Varuna at micro and macro levels.

Only because of such prayers, the network of happiness and comforts can spread everywhere. Moreover, the powers of Indra and Varuna show no discrimination while providing their powers to all. This verse proves that Divinity doesn't discriminates. Only because of human selfishness there are either over-fed or under-fed, but it is established that both cause diseases. Similarly the gap between the haves and have-nots is the cause of crimes.

Practical Utility in life

Does Divinity Discriminate?

Divinity doesn't discriminate. Be a divine person, you will also never discriminate. Discrimination leads to over-feeding or under-feeding and both are problems generating. Therefore, we must pray and endeavour to extend the powers of Indra and Varuna generated and received from micro and macro levels for the benefit of all.

Quote :

(smabhyam śarma āyacchatam)

He is the giver of happiness and comforts, destroyer of pains etc. for us and expand their cover everywhere.

Rigveda 1.17.9

प्र वामश्नोतु सुष्टुतिरिन्द्रावरुण यां हुवे ।

यामृधाथे सधस्तुतिम् ।।

Pra vāmaśnotu suṣṭutirindrāvaruṇa yāṁ huve.

Yāmṛdhāthe sadhastutim. (9)

Pra (to be prefixed with ashnotu)

vām : both of you

aśnotu (pra shnuto) : wide spread

suṣṭutiḥ : praiseworthy

Indrā varuṇa : Divine powers at macro and micro levels, Sun and water, control over senses and vowfullness

yāṁ : whom

huve : I accept

Yāṁ : who

ṛdhāthe : increases

sadhastutim : comforts etc. with glory and fame.

Elucidation

Why should we accept the supremacy of Divine Powers like Indra and Varuna?

Indra and Varuna, the two divine powers of God in all dimensions, are very wide spread and praiseworthy whom I accept. These two powers increase the comforts in everyone's life with glory and fame.

Therefore, it is our moral duty to feel indebted to God, the creator and provider of these two valuable powers to us. Without these powers it's impossible to achieve a comfortable life with permanent peace. These

powers are the very basis of socialism and therefore a life based on these two powers would certainly be full of glory and fame.

Practical Utility in life

What is real and practical worship of God?

Realise Indra and Varuna in life for all round development.

Worship of God, the Supreme Divinity, is not merely a religious ritual for a few moments everyday. Actual worship has to be with an all time realisation and concentration on divinity, the Indra and Varuna, every moment in our day to day life. Only that can ensure an optimum utilization of this life in communion with God. These two powers ensure all round development and protection of all creatures, especially of human beings because we can make special efforts in developing indra and varuna in us.

Micro level dimension of Indra and Varuna ensures spiritual development.

Macro level dimension of Indra and Varuna ensures material development.

Rigveda Mandal-1, Hymn-18
Martyam Sukta

Rigveda 1.18.1

सोमानं स्वरणं कृणुहि ब्रह्मणस्पते ।

कक्षीवन्तं य औशिजः ॥

Somānaṁ svaraṇaṁ kṛṇuhi brahmaṇaspate.

Kakṣīvantam ya auśijah. (1)

Somānaṁ : Sacrificing, kind hearted, protector, somas i.e. virtues, nobilities and great knowledge etc.

svaraṇaṁ : best and noble speeches

kṛṇuhi : make me

brahmaṇaspate : God, the protector of universe (brahmand)

Kakṣīvantam : determined and established (on its axis), expert (of his field)

yah : that me

auśijah : like son of great intellectual and known to the world as a light of great knowledge.

Elucidation

What features can make you well known as light of great knowledge?

A humble prayer, not regarding any material object, is made to the protector of the universe to grant the following three features in our life :-

(a) *SomAnam* : sacrificing, kind hearted, protector, somas i.e. virtues, nobilities and great knowledge etc.

(b) *Svaranam* : having best and noble speeches, soft and beneficial for all like saraswati.

(c) *Kakshivantam* : determined and established (on its axis/path), working with excellent expert of his field.

Purpose of these features is to be like son of great intellectual and well known among the people as a light of great knowledge

Practical Utility in life

Pray and practice to be like son of great personality (God).

Just pray to God and practice to be like son of a great personality while holding very simple but great features :-

(a) Sacrificing and kind hearted,

(b) Best and soft speaking,

(c) Determined and expert of your field.

Once you start thinking, presuming and practicing like the son of a very great personality, you will also become well known to the world as a great light of knowledge.

Rigveda 1.18.2

यो रेवान् यो अमीवहा वसुवित्पुष्टिवर्धनः ।

स नः सिषक्तु यस्तुरः ॥

Yo revān yo amīvahā vasuvit puṣṭivardhanah.

Sa naḥ siṣaktu yasturah. (2)

Yah : Who

revān : rich in knowledge

yah : who

amīvahā : destroyer of ignorance, enemies and diseases

vasuvit : abode of all, knower of all

puṣṭivardhanaḥ : increases strength of body, mind and soul

Saḥ : He

naḥ : us

siṣaktu : enjoin, mingle

yah : who

turaḥ : living in the 4th state i.e. turiya, beyond body, mind and soul, remover of our weakness, working speedily.

Elucidation

What are the features of God with whom we seek to mingle?

We pray to enjoin and rather mingle with that Divine Supreme power having following five features :-

- (i) *Revān* : rich in all true knowledge,
- (ii) *Amivahā* : destroyer of ignorance, enemies and diseases
- (iii) *Vasuvit* : abode of all, knower of all
- (iv) *Puṣṭivardhanaḥ* : increases strength of body, mind and soul
- (v) *Turaḥ* : living in the 4th state i.e. *turiya*, beyond gross, subtle and causal body and therefore Himself doesn't have any weakness and is the remover of our weaknesses, who works speedily.

All these features are found in the Supreme Power of universe i.e. God only. We should remain satisfied not just by praising, glorifying, thanking Him for His grants, worshipping Him in any form and even knowing Him in depth. We should strive hard to mingle with Him, feeling total unity with Him forgetting our body, mind and soul level. Mingling with Him should be the nature of our companionship with and realisation of God.

Practical Utility in life

How can the leaders, parents and teachers be our personal gods?

We should pray for such leaders, parents and teachers having following features :-

- (i) Rich in true knowledge,
- (ii) Destroyer of ignorance, enemies and diseases,
- (iii) Knower of all about us,
- (iv) Increasing our strength,
- (v) Without wordly weaknesses and active in all respects.

Only such parents, teachers and leaders are liable to be mingled with and are considered no less than personal gods. We should follow each and every step of their life to realise a mingling of two souls and enjoy our life fruitfully.

Rigveda 1.18.3

मा नः शंसो अररुषो धूर्तिः प्रणङ् मर्त्यस्य ।

रक्षा णो ब्रह्मणस्पते ॥

Mā naḥ śaṁso araruṣo dhūrtiḥ praṇaṁ martyasya.

Rakṣā ṇo brahmaṇaspate. (3)

Mā : Never

naḥ : our

śaṁsaḥ : praiseworthy acts and behaviour

araruṣaḥ : irreligious

dhūrtiḥ : destructive, corrupt

praṇaṁ : separate from us

martyasya : longing for perishable materials

Rakṣā : protect

nah : us

brahmaṇaspate : God, the protector of universe (brahmand).

Elucidation

What shall be our positive prayer?

What shall be our prayer for protection from negativites?

Just one positive prayer to God - *mA nah shamsah pranak*, my praiseworthy acts and behaviour may not separate from my life.

Three prayers to God, the protector of universe (brahmand), for protection from following negativities -

(i) *ararushah* : irreligious

(ii) *dhurtih* : destructive, corrupt

(iii) *martyasya* : longing for perishable materials

Without God's will, our positive acts are also not possible. Therefore, we must seek blessings of God by a sole positive prayer to keep us engaged in all praiseworthy acts and behaviour. Similarly, to protect ourself from negative tendencies also we need the protection of God to save and separate us from negative people and features. When the very existence of our life is dependent upon the Supreme Father, how can we think of any good in our life without His consent. Our actions as well as rewards i.e. karmas and phala, both are dependent upon God.

Practical Utility in life

For a great spiritual life or even for a very simple happy and gentle life we should pray to God to develop positivity in us and to us protect from all negativities and evil tendencies.

स घा वीरो न रिष्यति यमिन्द्रो ब्रह्मणस्पतिः ।

सोमो हिनोति मर्त्यम् ।।

Sa ghā vīro na riṣyati yamindro brahmaṇaspatiḥ.

Somo hinoti martyam. (4)

Saḥ : He

ghā : certainly

vīraḥ : brave (winning over his enemies)

na : not

riṣyati : destroyed

yam : whom

indraḥ : the Supreme Controller

brahmaṇaspatiḥ : God, the protector of universe (brahmand)

Somaḥ : natural vegetation and virtues etc.

hinoti : make progressing

martyaḥ : liable to death, mortal life.

Elucidation

How can a man, who is otherwise liable to death, become indestructible?

A brave man can never be destroyed because he has won over his enemies, the Supreme controller and protector of the universe make him progressing with natural vegetation and virtues etc. Therefore, despite this reality that everyone is liable to physical death but such a brave soul is uplifted to the Divine level of salvation and is not subjected to births and deaths again.

It means to achieve the level of salvation, one must become :-

(i) Brave i.e. win over all his enemies particularly mental and spiritual enemies within, like lust, anger, greed, attachment etc.

(ii) Live with *somas* i.e. natural food and divine virtues etc. because these are the forces of protection provided by God.

Practical Utility in life

Brave is protected by God.

God's protection makes us brave.

It's a universal rule that when a person becomes brave after winning over his mental enemies, God protects him with all *somas* i.e. natural food and virtues etc. Vice-versa, when a person is protected by God's blessings with natural food and virtues etc., he becomes brave and win over all his mental enemies.

Rigveda 1.18.5

त्वं तं ब्रह्मणस्पते सोम इन्द्रश्च मर्त्यम् ।

दक्षिणा पात्वंहसः ॥

Tvaṁ taṁ brahmaṇaspate soma indraśca martyam.

Dakṣiṇā pātvamhasaḥ. (5)

Tvam : You

taṁ : that

brahmaṇaspate : God, the protector of universe (brahmand)

somaḥ : natural vegetation and virtues etc.

indrah : controller of senses

cha : and

martyam : liable to death, mortal life.

Dakṣiṇā : donations and sacrifices

pātu : protect

amhasaḥ : from sins.

Elucidation

How does God protect us from sins?

God, the protector of universe, protects us from sins in following ways

:-

(i) By extending His *somas* i.e. natural food and virtues etc.

(ii) By making us *Indra* i.e. ability to exercise effective control over senses.

(iii) By providing *dakshina* i.e. His donations and sacrifices.

Somas i.e. natural food and virtuous thoughts protect us physically and mentally. *Indra* and *dakshina* features protect us spiritually.

Practical Utility in life

Attachment to our inner Divinity fetches blessings of God.

(i) After consuming *somas* i.e. natural food and virtues, one doesn't commit sins.

(ii) After exercising effective control over senses, one doesn't commit sins.

(iii) One who is always ready to give his belongings in donation and sacrifice, doesn't commit sins.

If we adopt and hold these three features practically in our life we will be able to keep ourself away from all sins. It's very difficult to hold these features without the attachment to our inner Divinity fetching blessings of God.

Rigveda 1.18.6

सदसस्पतिमभुतं प्रियमिन्द्रस्य काम्यम् ।

सनिं मेधामयासिषम् ॥

Sadasaspatim adbhutam priyamindrasya kāmīyam.

Sanim medhāmayāsiṣam. (6)

Sadasaspatim : Supreme protector of justice, God
adbhutam : astonishing (God)
priyam : lovable
indrasya : for controller of senses
kāmyam : desireable
Sanim : Supreme giver of suitable rewards for all acts.
medhām : great intellect
ayāsiṣam : let me receive by realisation and to mingle with

Elucidation

How does a controller of senses receive great intellect and realises God?

Supreme Protector of Justice, God, and His powers and creation are astonishing. To protect justice, He has the supreme power of giving rewards of all acts. A person who becomes *indra*, by exercising full control over his senses, loves and desires for God only. Therefore, he prays to receive His great and divine intellect by way of realisation and desires to mingle with God.

Only an indra can exercise full control over his senses. He is left with no material desire. He loves and desires God only. To achieve that long-lasting companionship with God, he prays to receive divine and great intellect by way of realisation and to mingle with God.

Practical Utility in life

Unity of minds ensures long-lasting relationships.

Even in our family and social relationships, when we establish a unity between the two minds and accept it happily, our companionship looks like one mind in two bodies. This basic formula can be applied in any relationship. Unity of minds ensures long-lasting and cordial relationship free from differences and disputes. To achieve this unity, we are required

to give up our personal desires and to offer our love and desire for the well-being of others.

Rigveda 1.18.7

यस्मादृते न सिध्यति यज्ञो विपश्चितश्चन ।

स धीनां योगमिन्वति ॥

Yasmādr̥te na sidhyati yajño vipaścitaścana.

Sa dhīnām yogaminvati. (7)

Yasmāt : Whom

r̥te : without

na : not

sidhyati : fructify, accomplish

yajñah : His creation

vipaścitaḥ : infinite knowledge and power

cana : never

Saḥ : He

dhīnām : intellect and acts

yogam : jointly, in association

invati : pervades

Elucidation

How does God dispenses justice for all?

God with His infinite knowledge and power created this creation like a yajna. Nothing in this creation can accomplish or fructify without Him because He pervades the intellects and acts of one and all. It means He knows us from inside and outside. Due to such power of knowing only He becomes the Supreme Dispenser of Justice. He is the judge as well as the witness too.

This verse can be a strong basis of *karam-phala* principle i.e. action and rewards principle.

Practical Utility in life

How can we lead a sinless life?

We must always remain conscious of God's pervading both our intellect and acts. Thus, He is a witness to all our acts, speeches and even thoughts. With this consciousness, we can lead a pure life in thoughts, speech and action. Only this consciousness can make our life totally sinless.

Rigveda 1.18.8

आर्द्धनोति हविष्कृतिं प्राञ्चं कृणोत्यध्वरम् ।

होत्रा देवेषु गच्छति ॥

Ārḍhnoti haviṣkṛtiṁ prāñcam kṛṇotyadhvaram.

Hotrā deveṣu gacchati. (8)

Āt : Egoless

ṛidhnoti : increases

haviṣkṛtiṁ : offerings of oblations, sacrifices

prāñcam : pervading everywhere and in all beings

kṛṇoti : makes

adhvaram : faultless acts

Hotrā : results of sacrifices

deveṣu : in divine qualities

gacchati : received

Elucidation

How can our acts become divine?

It's just a three step journey, to make our acts divine :-

(i) While offering oblations or performing sacrifices, we should realise that the giver of everything and doer of every act is God only. Such egoless sacrifices multiply and due to our egolessness, many people derive benefits without any hesitation.

(ii) Since God pervades everywhere and in every act, seeing our egolessness, He makes our acts faultless and pure.

(iii) All such egoless and faultless acts merge into divinity and become divine acts.

Practical Utility in life

How ego spoils the journey of our activities?

A sacrifice is no sacrifice if it is associated with ego or a sense of obligation. Only limited people in hard need would gracelessly accept your egoistic sacrifices. Such egoistic acts are not considered pure and faultless, therefore, are not received by divinity. Thus, ego spoils the journey of activities.

Rigveda 1.18.9

नराशंसं सुधृष्टममपश्यं सप्रथस्तमम् ।

दिवो न सद्यमखसम् ।।

Narāśaṁsaṁ sudhr̥ṣṭamama paśyaṁ sa prathastamam.

Divo na sadmamakhasam. (9)

Narāśaṁsaṁ : Glorified by all men

sudhr̥ṣṭamam : resolute upholder of the universe, destroyer of evils

apaśyaṁ : realise God (in mind)

sa prathastamam : all pervading

Divo na : like light

sadmamakhasam : in whom whole world dwells i.e. abode of living and non-living together.

Elucidation

What's the nature of God whom we wish to realise?

When our egoless and faultless acts merge into divinity, then we would be able to realise God like a light of knowledge in our meditative state. God, in such a realisation state, is :-

- (i) *Narāśamsam* : Glorified by all men
- (ii) *Sudhr̥ṣṭamam* : resolute upholder of the universe, destroyer of evils
- (iii) *Sa prathastamam* : all pervading
- (iv) *Sadmamakhasam* : in whom whole world dwells i.e. abode of living and non-living together.

Conditions of our entitlement for realising God are the foundation of what we realise. This verse elaborates four features of the Supreme Power whom we wish to realise, if blessed by that Supreme Power. We should keep in mind all these four features of God every moment. This awareness would certainly help our mind to focus on the real nature of that Supreme Power without any deviation or misguidance.

First feature, (i) *NarAshansam*, shows that all great, pure and realised souls glorify that Supreme Power.

Other three features have one common factor of Omnipresence i.e. He is within us and outside everywhere - (i) Resolute upholder means He is holding everyone of us with determination, (ii) All pervading also means He is covering everything in the universe, (iii) In whom whole world dwells means everyone is within Him.

Practical Utility in life

How people can realise your greatness?

Just a simple practice for God realisation certainly ensures a nice human life.

Spiritually, in meditation, we must keep just one feature of God in our focus that He is inseparable from us. Even in our normal life, we should always keep our consciousness with this thought of our oneness with God, His presence in and out of everyone and everything. This feeling of oneness with and omnipresence of God would improve our behaviour towards everyone around. This would become a strong guiding principle of our life. Once people realise your greatness appearing through such practice, you will also be glorified and respected socially.

Rigveda Mandal-1, Hymn-19

Realising the Universal Companionship of Divinity
Āgahi Sukta i.e. God coming near

Rigveda 1.19.1

प्रति त्वं चारुमध्वरं गोपीथाय प्र हूयसे ।

मरुभिरग्न आ गहि ।।

Prati tyam chārumadhvaram gopīthāya pra hūyase.

Marudbhiragna ā gahi. (1)

Prati : Every

tyam : above

chārum : beautiful, successful

adhvaram : faultless sacrifice

gopīthāya : for protection
pra hūyase : called, joined
Marudbhiḥ : with air
agne : God, fire, jiva
ā gahi : come near

Elucidation

What happens during and after every egoless sacrifice?

Scientific meaning - Solar heat, solar current, fire (electricity) comes near us with air. It's a beautiful and faultless sacrifice of Sun. We call and use these benefits for the welfare and protection of all.

Spiritual meaning - A spiritual and social person while performing every yajna, every welfare sacrifice, for the protection of others call and pray God to come near him with air i.e. his breath, prana. Because he believes that no sacrifice is complete without the realisation of the Supreme Energy, God, as the actual doer. He performs sacrifices also in God's name and requests His blessings every time. Vice-versa, after every yajna i.e. sacrifice performed by an egoless person for the protection of others, God calls such an egoless devotee to come near Him with air i.e. pranayama.

Practical Utility in life

Egoless sacrifices look great, liked and loved by all including God.

Egoless sacrifices are not only liked and loved by God but by every person. Egoless sacrifices are considered divine because the egoless persons shows his humbleness and performs everything in the name of God.

Follow this inspiration in any walk of life and see that not only your performance by you are also liked and loved by all. Our behaviour and

life in totality look divine and fetch divinity during and after every sacrifice.

Rigveda 1.19.2

नहि देवो न मर्त्यो महस्तव क्रतुं परः ।

मरुभिरग्न आ गहि ।।

Nahi devo na martyo mahastava kratum parah.

Marudbhiragna ā gahi. (2)

Nahi : Neither

devah : intellectuals of great knowledge

nahi : nor

martyah : ordinary person ignorant of great knowledge

mahastava (mahah tava) : glory of Your

kratum : deeds

parah : infinite, great

Marudbhih : with air

agne : God, fire, jiva

ā gahi : come near

Elucidation

Egoless sacrifices are equated with infinite great deeds of God.

Neither intellectuals of great knowledge in their deep meditative state nor the ignorant people running to die for the perishable world know the glory of God beyond His deeds manifested in nature or told in Vedas. It means it is not possible to know Him exactly. But God comes near with air i.e. pranayama, meditation and is realised by an egoless devotee.

There can be another interpretation. Neither intellectuals of great knowledge nor ordinary ignorant people know the great infinite effect of the glory of egoless sacrifices which only God knows. Therefore, God comes near such a person only through air in meditation.

Practical Utility in life

God's real glory is not liable to be known completely. Similarly, the effect of egoless sacrifices is also not liable to be known but God comes near such a person in realisation.

Only an egoless and desireless person can realise God.

Rigveda 1.19.3

ये महो रजसो विदुर्विश्वे देवासो अद्रुहः ।

मरुद्भिरग्न आ गहि ॥

Ye maho rajaso vidurviśve devāso adruhaḥ.

Marudbhiragna ā gahi. (3)

Ye : Those who

maho : great

rajasah : sacrificing acts, space

viduḥ : know, receive

viśve : all

devāsaḥ : divine people

adruhaḥ : devoid of animosity

Marudbhiḥ : with air

agne : God, fire, jiva

ā gahi : come near.

Elucidation

How to become enemyless i.e. devoid of animosity?

Those divine people who perform great acts of sacrifices, without any ego, act with a vast heart and mind like space. For them whole universe is one. Such people work in the name of God who has no enmity with anyone. Therefore, they don't discriminate and thus, become enemyless and devoid of animosity. Rather, they realise God in everyone who comes near them and they also realise God with every breath.

Practical Utility in life

Be egoless to avoid ego-clash.

Be a sacrificing person to avoid interest-clash.

Everyone wishes to be enemyless, but rarely someone gets prepared to perform all egoless sacrifices.

If our acts are not egoless, there would be ego-clash everywhere resulting in inimical relationships.

If our acts are not sacrificing, there would be interest-clash in every work resulting in inimical relationships.

Therefore, to live in peace and to progress in material world, we must perform egoless sacrifices. Spiritual progress for God-realisation is not very difficult for such a person. It would be as easy as breathing.

Rigveda 1.19.4

य उग्रा अर्कमानृचुरनाधृष्टास ओजसा ।

मरुभिरग्न आ गहि ॥

Ya ugrā arkamānṛcuranādhṛṣṭāsa ojasā.

Marudbhiragna ā gahi. (4)

Ye : Those who are

ugrāḥ : noble, stunning (*tejasvi*)

arkam : worshipping God

ānṛcuḥ : praise, glorify

anādhṛṣṭāsa : undefeatable

ojasā : powerful

Marudbhiḥ : with air

agne : God, fire, jiva

ā gahi : come near.

Elucidation

Why to praise and glorify God, the Supreme Giver?

Those who are noble with stunning nature (*tejasvi*), powerful (*ojasvi*) and undefeatable, praiseworthy and glorify the worshipable God, have possessed these three features with egoless sacrifices. God comes near such people in realisation during meditation with breath. Vice-versa, those who praise and glorify the worship able God, acquire three features :-

- (i) They get nobility with stunning powers,
- (ii) They become powerful,
- (iii) They become undefeatable.

The result of these achievements is God realisation.

Practical Utility in life

Praising every giver is our moral duty.

Always praise and glorify the worship able God, the Supreme Giver, to make you egoless and to acquire nobility, power and undefeatable features.

Always praise and glorify every giver in your life to show your indebtedness, you will get nobility, power and undefeatable features in your normal life also. Moreover, praising every giver is our moral and ethical duty also.

Rigveda 1.19.5

ये शुभ्रा घोरवर्षसः सुक्षत्रासो रिशादसः ।

मरुभिरग्न आ गहि ।।

Ye śubhrā ghoravarpasaḥ sukṣatrāso riśādasah.

Marudbhiragna ā gahi. (5)

Ye : Those who are

śubhrāḥ : decorated with divine features

ghoravarpasaḥ : stunning appearance

sukṣatrāsaḥ : effective over vast space

riśādasah : destroyer of diseases and evils

Marudbhiḥ : with air

agne : God, fire, jiva

ā gahi : come near

Elucidation

What are the results of divine features in life?

Those who are decorated with divine features always act divine, look divine and never belittle or tarnish themselves. They acquire :-

- (i) Stunning appearance,
- (ii) Effective over vast space,
- (iii) Destroyer of evils and diseases.

God appears near such people and remain in their realisation.

Yajna, offering oblations of useful herbs and pure oil in sacred fire, purifies vast atmosphere and destroys diseases. That's why it is called Divine. It has all the above three features. Every act in our life should be like Yajna.

Practical Utility in life

Divinity means a perfect life enjoying respect everywhere.

Divine features represent a great noble personality, perfect in all respects. Such a person is respected everywhere because of his usefulness.

Rigveda 1.19.6

ये नाकस्याधि रोचने दिवि देवास आसते ।
मरुभिरग्न आ गहि ।।

Ye nākasyādhi rocane divi devāsa āsate.

Marudbhiragna ā gahi. (6)

Ye : Those who are
nākasya : contented and comfortable without any feeling of pain
adhi : extremely, completely
rocane : embellished
divi : in divine light
devāsaḥ : divine, virtuous
Asate : established
Marudbhiḥ : with air
agne : God, fire, jiva
ā gahi : come near

Elucidation

Which conditions help in realising God?

Those who are (a) contented and comfortable without any feeling of pain, (b) embellished in divine light, and (c) extremely and completely established in divinity and virtues. God comes near such people in realisation during meditation with breath.

Practical Utility in life

Which conditions help in a cordial and peaceful relationship?

Any type of relationship would be cordial and peaceful if :-

- (a) There is contentment i.e. always feeling happy,
- (b) It is decorated with knowledge,
- (c) There are virtues in life.

Rigveda 1.19.7

य ईङ्खयन्ति पर्वतान् तिरः समुद्रमर्णवम् ।

मरुद्भिरग्न् आ गहि ॥

Ye ĩṅkhayanti parvatān tiraḥ samudramarṇavam.

Marudbhiragna ā gahi. (7)

Ye : Those who are

ĩṅkhayanti : break, cross, move

parvatān : mountains

tiraḥ : avoid

samudram : ocean

arṇavam : full of water

Marudbhiḥ : with air

agne : God, fire, jiva

ā gahi : come near

Elucidation

What is spiritual bravery?

Those who break or cross the mountains and discard deep oceanic waters, God comes near them in realisation through breath.

A person with determined will power is known as spiritually brave. Once we acquire a great will power, we come close to the level of God-realisation, the rarest of rare achievement. Crossing mountains means crossing over huge hurdles of life. Discarding deep oceanic waters means avoiding worldly allurements in which ordinary people get drowned.

Once the target of God-realisation is fixed with a powerful mindset, no power of the universe will create any hindrance on that path.

Practical Utility in life

How to gain mental bravery?

Spiritual bravery is required on the path of God realisation. But strong determination and will-power is equally required to achieve anything in life. It is called mental bravery that empowers to cross hurdles and discard allurements. Without mental bravery, we can not withstand even the smallest of hurdles or allurements in life. Whenever we fail in any accomplishment we must check the lack of mental bravery in us and try to improve it in next attempt to achieve success.

Rigveda 1.19.8

आ ये तन्वन्ति रश्मिभिस्तिरः समुद्रमोजसा ।

मरुभिरग्न आ गहि ।।

Ā ye tanvanti raśmibhistiraḥ samudramojasā.

Marudbhiragna ā gahi. (8)

Ā - to be prefixed with *tanvanti*

ye : Those who

tanvanti : pervade, extend

raśmibhiḥ : with rays, vibrations

tiraḥ : discard

samudram : oceans

ojasā : with power

Marudbhiḥ : with air

agne : God, fire, jiva

ā gahi : come near.

Elucidation

How to attain spiritual bravery?

Those who pervade their life completely with the vibrations of knowledge, desire and efforts for God-realisation, God comes near them in realisation through breath.

Spiritual bravery or will-power or strong determination can not be achieved quickly in life. It requires long and continuous efforts. But one thing is most required to achieve the great target of God-realisation that whole mental level should drown in the knowledge, desire and efforts on the path of realisation. Mind should dissolve in the desire to love and realise Divinity. This would pervade the mind and the whole life with that lone desire.

Practical Utility in life

How to ensure complete success?

You can ensure an easy success in any arena, if you pervade your mind with your target and its path, with your knowledge and your efforts. Pervading means deep thinking, best planning and working hard with a particular mission continuously till it is achieved.

A student is required to pervade his mind with his knowledge and efforts to succeed.

A political leader is required to pervade his mind with his complete desire and efforts for social service.

A businessman, a scientist, a doctor, a lawyer or an engineer, all need such pervading of minds with their respective mission, knowledge and efforts. This pervading of mind ensures success because all dimensions and faculties of mind concentrate on one mission.

Rigveda 1.19.9

अभि त्वा पूर्वपीतये सृजामि सोम्यं मधु ।

मरुभिरग्न आ गहि ।।

Abhi tvā pūrvapītaye sṛjāmi somyam madhu.

Marudbhiragna ā gahi. (9)

Abhi : Aimed at

tvā : You, God

pūrvapītaye : previously drunk, enjoyed

sṛjāmi : produce

somyam : Divine

madhu : sweet nectar

Marudbhiḥ : with air

agne : God, fire, jiva

ā gahi : come near.

Elucidation

"We are enjoying Divinity but not realising it." Explain.

I produce Divine nectar aimed at You, God. I have already drunk and enjoyed that sweet nectar. Those who feel like this, God comes near such people in realisation during meditation with breath.

This is a factual principle that God-realisation may look like our future target but the power of God is already within us and we are continuously drinking that nectar. But being over-powered by mind and its innumerable modalities, we have not been able to realise that blissful Divinity. We are enjoying but not realising this core fact of whole universe. Now we have set a target, gained knowledge and are making efforts in that direction. We are praising, glorifying and meditating on Divine Power. This whole sukta assures us that God comes near such people in realisation during meditation with breath.

Practical Utility in life

A universal factual principle - Divine Energy, the God, is the part and parcel of every life and every particle.

When we have known and believed that the Divine Energy, the God, is the part and parcel of every life and every particle, it should not be very difficult to realise that power in us. Once we move on the path of realisation, we will certainly gain strength in our normal life activities also with the strong feeling that the Supreme Divine Power is always with us.

Rigveda Mandal-1, Hymn-20

Rigveda 1.20.1

अयं देवाय जन्मने स्तोमो विप्रेभिरासया ।

अकारि रत्नधातमः ।।

Ayaṁ devāya janmane stomo viprebhirāsayā.

Akāri ratnadhātamaḥ. (1)

Ayaṁ : These

devāya : for divine (filled with virtues)

janmane : birth

stomaḥ : praises, glorification

viprebhiḥ : great intellectuals

āsayā : from their mouth

akāri : do

ratnadhātamaḥ : splendid wealth.

Elucidation

What can we achieve by praising God?

Praises and glorifications from the mouth of great intellectuals are for Divine birth with splendid wealth.

Divine means full of virtues and splendid wealth is an honourable wealth used for comforts as well as for welfare of others. It includes mental and spiritual wealth also.

This verse sets a purpose of praises i.e. divine rebirth. When a purpose is set in mind, it becomes a desire and destination is set, followed by definite efforts in the direction of achieving that desire.

But a real lover, friend of God does not remain satisfied with Divine birth, splendid wealth, charity, preachings, welfare of others and even

with his complete sacrifices. He ultimately desires for salvation, the permanent companionship with God, freedom from births and deaths.

Practical Utility in life

What can we achieve by praising others?

In any walk of life, everyone needs a comfortable and happy life. Everyone needs splendid wealth. Everyone needs a divine life. If our destination is fixed to achieve some level, we must follow the principle that we ought to sing praises and glorifications of God. Praises, whether of God or our elders, superiors, give us many good results contrary to criticism or gossip discussions. Praises of God and other people keep us happy and lead us to think deeply about our destination. Such concentrated efforts would certainly provide us good achievements and divine births.

Rigveda 1.20.2

य इन्द्राय वचोयुजा ततक्षुर्मनसा हरी ।
शमीभिर्यज्ञमाशत ।।

Ya indrāya vachoyujā tatakṣurmanasā harī.
Śamībhiryajñamāśata. (2)

Ye : Those

indrāya : for God (realisation)

vachoyujā : with great speeches

tatakṣuh : make subtle

manasā : mind (all knowledge)

harī : senses (power of holding and movement)

śamībhih : peacefully

yajñam : sacrifices

āśata : complete.

Elucidation

What shall we do for God-realisation?

Continuing the spiritual journey beyond a divine life, a devotee progresses for God-realisation after making subtle his great speeches, his mind and all senses. He completes his sacrifices also peacefully i.e. without self-boosting, without expecting anything in return and even egolessly.

This verse guides, for God-realisation or salvation, with very clear four instructions/features :-

1. Make all your great speeches subtle. There shall not be over-talking, discussions, arguments etc. Your behaviour, your eyes, your body language should speak what you wish to say.

2. Make your mind subtle. Don't rush to the conclusions. Let the events take place at their own in a natural way. Use mind very simply. Set aside desires and destinations of worldly level because these desires require maximum application of mind.

3. Make your senses also subtle because sense gratification always lead to wastage of energy, complicated behaviour etc.

4. Perform whatever possible sacrifices you can, very peacefully i.e. without egoistic feel. Always imbibe the basic principle that Doer of everything is the Supreme Energy, God.

Practical Utility in life

How to achieve high status of a generous personality?

Four features, required for God-realisation, are equally important in achieving high status of a generous personality in society :-

1. Don't talk much, work more.

2. Don't think much while following the laws, rules or instructions of elders and superior authorities.

3. Don't waste your energies for sense gratifications. Maintain a simple life.

4. Serve everyone silently, egolessly. Everyone would love your services.

Rigveda 1.20.3

तक्षन्नासत्याभ्यां परिज्मानं सुखं रथम् ।

तक्षन्धेनुं सबर्दुघाम् ।।

Takṣannāsatyābhyāṃ parijmānaṃ sukhaṃ ratham.

Takṣandhenum sabardughām. (3)

Takṣan : Make

nāsatyābhyāṃ : with prāṇāyam i.e. breath control, with energy and activity.

parijmānaṃ : moveable

sukhaṃ : comfortable

ratham : vehicle

Takṣan : make

dhenum : cow like speeches

sabardughām : giving milk like welfare for all.

Elucidation

How to make our life divine?

Divine people make their body vehicle moveable comfortably with pranayam i.e. breath control and keep themselves fit with natural energy and activities. There is no laziness in their behaviour. Their speeches are for the welfare of all like those cows who give milk for all.

We can achieve great divine rebirth after praising and glorifying God. In such a divine life, the devotee must perform pranayam i.e. yog sadhna to energise him for an active life devoid of laziness and diseases. First

requirement for a divine life is a complete healthy life. Second requirement is soft and humble speech giving knowledge for everyone's welfare.

Practical Utility in life

Healthy life and humble speech for the welfare of all.

For success in any walk of life, one must have two basic features :-

1. Complete healthy life,
2. Humble speech giving knowledge for the welfare of all.

With these two basic features, our life can become energetic and active, beneficial for all as well as for our ownself.

Rigveda 1.20.4

युवाना पितरा पुनः सत्यमन्त्रा ऋजूयवः ।

ऋभवो विष्ट्यक्रत् ॥

Yuvānā pitarā punaḥ satyamantrā ṛjūyavaḥ.

Ṛbhavo viṣṭyakraṭa. (4)

Yuvānā : Pure nature

pitarā : for sustaining

punaḥ : again

satya mantrāḥ : truthful thoughts

ṛjuyavaḥ : simplicity due to their acts

ṛbhavaḥ : humble and intelligent

viṣṭi : pervade

akrita : present, perform nicely

Elucidation

How can we pervade beyond present life?

Divine people i.e. pure in nature and behaviour have following three features :-

- (i) Satya mantrāḥ - truthful thoughts,
- (ii) R̥ijuyavaḥ - simplicity due to their acts,
- (iii) R̥ibhavaḥ - humble and intelligent.

With these features they perform all acts very nicely to pervade in future lives too. Their acts become helpful in sustaining them again and again. Their present acts of pure nature become their pitarAs for future. Such a life certainly pervades beyond present life i.e. in future also.

Practical Utility in life

How can we create history?

In our present life we follow men of history as our guides and inspirators in every walk of life. We observe greatness only in those lives that show :-

- (i) Truthfulness,
- (ii) Simplicity due to their acts,
- (iii) Humbleness and intelligence.

These features made their lives pure in nature. They pervade in our life. We too can create our own history by following the footsteps of such great men of past and particularly by following the above three features - truthfulness, simplicity and humbleness and intelligence.

Rigveda 1.20.5

सं वो मदासो अग्मतेन्द्रेण च मरुत्वता ।

आदित्येभिश्च राजभिः A 5A

Sam̐ vo madāso agmatendrena ca marutvatā.

ādityebhiśca rājabhiḥ. (5)

Sam (to be prefixed with agmata)

vaḥ : to you

madāsaḥ : for joy and bliss

agmata (sam agmata) : receiveable, comes

indreṇa : energy like sun

cha : and

marutvatā : activity like wind

ādityebhiḥ : great knowledge received continuously

ca : and

rājabhiḥ : enlightened and disciplined life.

Elucidation

What are the basic features of joy and bliss?

Four features come to those divine people from God for their joy and bliss :-

1. Energy like sun,
2. Activity like wind,
3. Great knowledge received continuously,
4. Enlightened and disciplined life.

Rigveda 1.20.6

उत त्वं चमसं नवं त्वष्टुर्देवस्य निष्कृतम् ।

अकर्त चतुरः पुनः ॥

Uta tyaṁ camasaṁ navaṁ tvaṣṭurdevasya niṣkṛtam.

Akarta caturaḥ punaḥ. (6)

Uta : And

tyaṁ : that

camasaṁ : body vessel

navaṁ : renew

tvaṣṭuḥ : for creator

devasya : God

niṣkṛtam : complete

akarta : make

caturāḥ : for four (purposes of life - dharma, artha, kAma, moksha)
(varnas - brahmana, kshatriya, vaishya, shudra) (ashramas -
brahmacharya, grihasth, vanprasth, sanyas)

punaḥ : again.

Elucidation

Who gets this human body finally for realising the Creator?

When the divine people complete their life as regards four different dimensions/purposes or activities of life, they are given a new body for the only remaining purpose to realise the Creator. After a complete divine life, a person gets the human body specifically for God-realisation. That is why the God-realising great men are seen to have born with little of household responsibilities and a completely focussed life to establish companionship with God. Such great men move, work and live completely like God incarnated in a human body. Their life looks Divine in all respects.

Practical Utility in life

There is a popular quotation of Henry Wadsworth - "Lives of greatmen all remind us, we too can make our lives sublime, and, departing, leave behind us, foot prints on the sand of time."

Therefore, it should be clear that for God-realisation, first we have to completely perform our role as a divine life while performing four dimensional duties of a human. During a divine life what shall we do is already elaborated in the previous verses of this sukta. Thereafter only, we will get a grand opportunity of God-realisation in new human body.

Rigveda 1.20.7

ते ना रत्नानि धत्तन त्रिरा साप्तानि सुन्वते ।

एकमेकं सुशस्तिभिः ।।

Te no ratnāni dhattana trirā sāptāni sunvate.

Ekamekam suśastibhiḥ. (7)

Te : They

naḥ : for us

ratnāni : splendid wealth

dhattana : hold nicely

triḥ ā : threefold

sāptāni : seven duties/dimensions

sunvate : receive

ekam ekam : each one of

suśastibhiḥ : praiseworthy acts.

Elucidation

What's the splendid wealth held by the divine people?

Divine people hold all their splendid wealth very nicely for us. This wealth consists of seven duties or dimensions multiplied by three levels - mind, speech and acts.

One view about seven duties is - (1) Student life i.e. brahmacharya, (2) Household life i.e. grihasta, (3) Social and spiritual life i.e. vānprastha, (4) Only spiritual life i.e. sanyāsa, (5) Worship of Divinity i.e. deva puja, (6) Company of nobles i.e. sangati-karana, (7) Donating and sacrifice i.e. dāna.

These seven duties are performed by the divine people at all the three levels of mind, speech and action.

A divine life is practically a great noble life who has performed all seven duties (karmas) of human beings multiplied by 3 levels - mind, speech and act.

Another view of seven aspects of knowledge relating to our existence - (1) Mahatatva, (2) Ego i.e. ahankār, (3) Words i.e. shabda, (4) Touch i.e. sparsha, (5) Form i.e. rūpa, (6) Juice i.e. rasa, (7) Smell i.e. gandha. The last five are tanmatrās of five gross elements i.e. ether, air, fire, water and earth.

A divine life has a clear knowledge of all the 7 dimensions of our existence multiplied by all the three states i.e. sattva, raja and tamas.

When gyān and karmas get completed in a life, that divine life progresses towards God-realisation.

The question, how to follow such divine people, is also answered with the instruction to decorate your life with all such praise worthy acts performed by the divine people as regards attaining great knowledge and performing great duties in life. Therefore, our job must be focused on following and receiving the splendid wealth that was held by the divine people because they held it only for us.

Practical Utility in life

Like spiritual wealth, one needs to follow in spirit the life of his elders and superiors everywhere to receive their material wealth and worldly knowledge in a nice and ethical manner.

Rigveda 1.20.8

अधारयन्त वह्नयोऽभजन्त सुकृत्यया ।
भागं देवेषु यज्ञियम् ॥

Adhārayanta vahnayo 'bhajanta sukr̥tyayā.

Bhāgaṁ deveṣu yajñiyam. (8)

Adhārayanta : Those who held
vahnayaḥ : pure acts and great virtues
abhajanta : those who imbibed
sukr̥tyayā : with noble acts
Bhāgaṁ : shared
deveṣu : company of great divine men
yajñiam : with great egoless sacrifices.

Elucidation

How to follow the great divine people?

Those who held pure acts and great virtues in their life, those who imbibed noble acts in their life, they did so only in two ways :-

- (1) They shared the company of great divine people.
- (2) They followed their great egoless sacrifices.

Only in these two ways, one can follow the footsteps of divine people one by one, as instructed in the last verse 7 of this sukta.

Practical Utility in life

Company of great divine people to receive knowledge and inspirations.
Performing egoless sacrifices like them.

In material pursuits also, one needs the company of elders, superiors to receive their knowledge part and to follow their great acts of egoless sacrifices.

Rigveda Mandal-1, Hymn-21
Sukta on Indra and Agni

Rigveda 1.21.1

इहेन्द्राग्नी उप हवये तयोरित्सोममुश्मसि ।

ता सोमं सोमपातमा ॥

Ihendrāgnī upa hvaye tayoritstomamuśmasi.

Tā somaṁ sompātamā. (1)

Iha : Here (in this life, universe)

indrāgnī : Indra means energy, agni means fire, heat, warmth, light

upa hvaye : worship, call near

tayorḥ : from them

it : and

stomam : praises, glories

uśmasi : I desire

Tā : they

somaṁ : protectors of virtues

sompātamā : sustainers, holders of virtues.

Elucidation

Why do we need energy and light?

This present sukta 21 spotlights Indra and Agni i.e. energy and fire (heat, warmth and light). These two powers are the features of one element. Energy, with its light or warmth, is the fundamental element of universe and all its activities including lives of all creatures and non-living substances.

In human life, energy is physical strength and light represents mental strength. I worship and call both indra and agni i.e. energy and light, near me in this life. Using these two powers properly, I desire praises and glories from them. In spiritual life, material or scientific pursuits, everyone should use these powers appropriately to earn praises and glories. These vital powers should not be wasted.

These powers, if used appropriately, become the real protectors of our knowledge, virtues and all objects. Thus, indra and agni i.e. energy and light become sustainers of all our belongings.

Practical Utility in life

How are energy and light our real protectors?

All living beings and non-living elements have energy and fire. If we understand their importance and fix up our targets with them, we will never involve our self in any act that wastes these powers. In any walk of life, we can get praises and other valuable returns only if we ensure the proper use of our energies and knowledge. That is why we must worship them, call them and ensure their growth because they are the actual protectors and sustainers of everything in our life.

Rigveda 1.21.2

ता यज्ञेषु प्रशंसतेन्द्राग्नी शुम्भता नरः ।
ता गायत्रेषु गायत ॥

Tā yajneṣu pra śaṁsatendrāgnī śumbhatā naraḥ.

Tā gāyatreṣu gāyata. (2)

Tā : To those (indra and agni)

yajneṣu : in sacrifices for welfare

pra śaṁsata : high light or use their good qualities

indrāgnī : energy and light

śumbhatā : decorate

naraḥ : men (who use indra and agni appropriately)

Tā : to those

gāyatreṣu : protectors of pranas (gayah means prana, tra means protect)

gāyata : sing

Elucidation

Why shall we sing in glory of light and energy?

Highlight or use all good qualities of energy and heat i.e. indra and agni, in various sacrifices and welfare activities. They will certainly decorate your life. Then, sing in glory of these energies and heat being the protectors of pranas.

Your energy and light is the actual protector of your pranas and consequently your life. Therefore, we must put them to use only for sacrifices and welfare activities to decorate our life with glories and praises from all sides. That is why we must also sing in glory and praises of our energy and light.

Rigveda 1.21.3

ता मित्रस्य प्रशस्तय इन्द्राग्नी ता हवामहे ।

सोमपा सोमपीतये ।।

Tā mitrasya praśastaya indrāgnī tā havāmahe.

Sompā somapītaye. (3)

Tā : Those

mitrasya : for friends (protector of all)

praśastaya : praises

indrāgnī : energy and heat (light, warmth etc.)

tā : those

havāmahe : I call

Sompā : protector of virtues and objects etc.

somapītaye : sustainer of virtues and objects etc.

Elucidation

Why do we need energy and light?

We call and accept that energy and light for the sake of praising our friend i.e. God. Only by protecting these basic powers of life, we can progress on the path of God realisation. These powers are the gifts of God and thus they are the protectors and sustainers of everything given to us by God.

God gives us many things in life, protects and sustains everything through our energy and light only. That is why we need energy and light for material comforts as well as for spiritual progress also.

Rigveda 1.21.4

उग्रा सन्ता हवामह उपेदं सवनं सुतम् ।

इन्द्राग्नी एह गच्छताम् ॥

Ugrā santā havāmaha upedaṁ savanaṁ sutam.

Indrāgnī eha gacchatām. (4)

Ugrā : Powerful

santā : present and progressing

havāmahe : we call, invite

up idam̐ : near here
savanam̐ : for sacrifices
sutam : for virtues
Indrāgnī : energy and heat
iha : in this life
āgacchatām : be receivable.

Elucidation

What are the features of energy and heat?(1)

We call energy and heat for many reasons :-

- (i) They are powerful.
 - (ii) They are present and progressing.
 - (iii) They are used in sacrifices.
 - (iv) They are used for gaining virtues, knowledge etc.
- to be continued in next verse 5

Rigveda 1.21.5

ता महान्ता सदस्पती इन्द्राग्नी रक्ष उब्जतम् ।

अप्रजाः सन्त्वत्रिणः ॥

Tā mahāntā sadaspatī indrāgnī rakṣa ubjatam.

Aprajāḥ santvatrīṇaḥ. (5)

Tā : Those

mahāntā : great

sadaspatī : protector of society

indrāgnī : energy, heat and light

rakṣaḥ : devil behaviour

ubjatam : are destroyed

Aprajāḥ : progeny less

santu : be

atrīṇaḥ : enemies, evil tendencies

Elucidation

What are the features of energy and heat?(2)

Continued from verse 4

We call energy and heat for many reasons :-

- (v) They are the greatest powers.
 - (vi) They are the protectors of whole society.
 - (vii) They destroy devils.
 - (viii) They make enemies and evils progeny less.
- to be continued in next verse 6

Rigveda 1.21.6

तेन सत्येन जागृतमधि प्रचेतुने पदे ।

इन्द्राग्नी शर्म यच्छतम् ॥

Tena satyena jāgṛtamadhi prachetune pade.

Indrāgnī śarma yacchatam. (6)

Tena : They

satyena : imperishable

jāgṛtam adhi : famous for their awakened features

prachetune : joyful, great consciousness

pade : behaviour

Indrāgnī : energy, heat and light

śarma : best comforts

yacchatam : provide.

Elucidation

What are the features of energy and heat?(3)

Continued from verse 5

We call energy and heat for many reasons :-

- (ix) They are imperishable.
- (x) They are famous for their awakened features.
- (xi) They produce joyful and great conscious behaviour.
- (xii) They provide best comforts.

Practical Utility in life

How to protect energy and heat in our life?

This sukta spotlights the importance of energy and heat (heat includes light, warmth etc.). We must protect these powers for optimum utilisation. The best way to protect these powers is to stop their wastage. We should develop our conscious and wisdom by singing songs in praise of these powers and the Supreme Giver who provides these powers to us. That way we automatically become conscious and enlightened to protect them from wastage and to invest these powers to achieve real purpose of life i.e. God realisation for which we need to rise from demonic life to human life and then to divine life.

Rigveda Mandal-1, Hymn-22
Sukta on Patnis i.e. sense organs
Vishnu Mantras

Rigveda 1.22.1

प्रातर्युजा वि बोधयाश्विनावेह गच्छताम् ।

अस्य सोमस्य पीतये ॥

Prātaryujā vi bodhayāśvināveha gacchatām.

Asya somasya pītaye. (1)

Prātah : In the morning

yujā : join together

vi bodhaya : duly conscious

āśvinā : pair of the two (sun-air; inhaled-exhaled air; body-mind;
energy-light; God-nature etc.)

iha : here in this life, activity

āgacchatām : receivable

Asya : this

somasya : objects, knowledge, virtues etc.

pītaye : drink, consume, imbibe.

Elucidation

What are ásvinās and what is their role?

AásvināA means the pair of two. This has number of dimensions in our life. Any pair can be useful only when both the partners are duly conscious of their duties. Such a pair joins together in the morning with their duty consciousness. We pray to form such a pair in our life and all of its activities. Only with the coordination of such a pair we can consume and imbibe all objects, knowledge and virtues etc. given by God optimally.

Practical Utility in life

How can we form ásvinā?

God being the giver also forms a pair with nature to create and sustain this creation. God forms a pair with each one of us and all elements of the creation. God and mother nature are the supreme ásvinā. At the micro level, spiritually our soul forms a pair with God, materially our body and mind forms the pair and this pair should be duty conscious.

Sun and air also forms ásvinā and are duly conscious of their duties. Our individual energy and light should also be trained to work consciously.

Everyday morning, these ásvinās start working in their respective duty fields and ultimately we derive lots of benefits from them. Similarly, we should also form ásvinās with other noble persons in our family, work place and the society at large, always be duty conscious to produce maximum benefits for others.

Rigveda 1.22.2

या सुरथा रथीतमोभा देवा दिविस्पृशा ।
अश्विना ता हवामहे ॥

Yā surathā rathītamobhā devā diviṣṛśā.
Aśvinā tā havāmahe. (2)

Ye : Those
surathā : best chariot
rathītama : best charioteer
ubhā : both
devāḥ : divine
diviṣṛśā : able to touch divine
Aśvinā : pair
tā : that
havāmahe : invite, accept.

Elucidation

How much powerful are these aśvinās?

This whole creation of God is so beautiful that both the partners of all aśvinās are the best charioteers and have been given the best chariot to ride upon. All aśvinās have great and divine powers. They are themselves divine and are able to touch divinities.

Practical Utility in life

How can aśvinā be divine?

We should invite divinity in our life by forming pairs of aśvinās in various forms and capacities. All aśvinās should be conscious of their powers and duties to produce miraculous results with the help of divinity.

Sun and air are the great example of aśvinā that help the cycle of whole creation including all living and non-living beings. Scientists, after realising the powers of this aśvinā, produced miraculous inventions. We too can do this by forming innumerable aśvinās in various stages and situations of our life.

Rigveda 1.22.3

या वां कशा मधुमत्यश्विना सूनृतावती ।

तया यज्ञं मिमिक्षतम् A 3 A

Yā vām kaśā madhumatyaśvinā sūnṛtāvatī.

Tayā yajñam mimikṣatam. (3)

Yā : Those

vām : both of you

kaśā : speeches

madhumati : sweet

śvinā : pair of the two

sūnṛtāvatī : best, truthful, destroyer of pains, praiseworthy

Tayā : with that

yajñam : sacrifices

mimikṣatam : desire for enlightenment.

Elucidation

How do great śvinās help us?

Speeches of the two partners of great śvinās are very sweet as well as the best, truthful, praiseworthy and destroyer of pains. Speeches are not only spoken words but include all acts and performances of the pair because they also speak by itself. The results of activities of all such great śvinās are very comfortable for all. Such beneficial results create an image of the śvinā in the minds of beneficiaries. Thus, the pair of great śvinā, with the help of their divinity, is able to perform sacrifices and to desire enlightenment.

Practical Utility in life

How do śvinās perform sacrifices and help in enlightenment?

Scientifically, sun and air have sweet and praiseworthy speeches (impressions) and thus, perform many sacrifices and are self-illuminated.

Spiritually, our inhaled and exhaled breath, when focused in pranayama and meditation, produce beautiful results on the spiritual path. This áśvinā of inhaled and exhaled breath help us to detach from the worldly pursuits and to proceed towards enlightenment.

Therefore, practically in life, whenever an áśvinā realises their divinity and perform their duty mindfully, they produce beneficial results and help in the enlightenment.

Rigveda 1.22.4

नहि वामस्ति दूरके यत्र रथेन गच्छथः ।

अश्विना सोमिनो गृहम् ।।

Nahi vāmasti dūrake yatrā rathena gacchathaḥ.

Áśvinā somino gṛham. (4)

Nahi : not

vām : both

asti : are

dūrake : far away

yatra : where

rathena : by chariot

gacchathaḥ : go

Áśvinā : the pair

sominah : God, the producer of all somas i.e. objects, knowledge and virtues etc.

gṛham : abode.

Elucidation

How far the pair of Áśvinā can go?

How far is the God-realisation from áśvinā?

The abode of God, the producer of all somās i.e. objects, knowledge and virtues etc., is not far away from you, the aśvinā, where they go by chariot.

Scientifically, inhaled and exhaled air enter and exit this body chariot and due to their subtle nature they are always in touch with God, the Supreme energy and air. Through them, we too can proceed to realise God. It means, with the long and continuous practices of pranayama, God-realisation can be made easy and near us.

Practical Utility in life

Aśvinā, the divine pair, can touch the heights of divinity. They can rise limitless in any walk of life. Their targets are easily achieved. They can go very close to God, the Supreme Divinity.

Rigveda 1.22.5

हिरण्यपाणिमूतये सवितारमुप ह्वये ।

स चेत्ता देवता पदम् ॥

Hiraṇyapāṇimūṭaye savitāramupa hvaye.

Sa chettā devatā padam. (5)

Hiraṇyapāṇim : Giver of splendid wealth

utaye : for love and protection

savitāram : God, the creator of everything

upa hvaye : call, accept

Saḥ : He (God)

chettā : complete knowledge

devatā : Giver of everything, liable to worship

padam : receivable by all living and non-living.

Elucidation

Why is God liable to worship?

I call and accept that God who has created everything and is the giver of splendid wealth. I call Him for love and protection. He is the complete knowledge by Himself. His abode is everywhere as He is receivable by all living and non-living beings. For all these reasons, God is liable to worship by all.

Practical Utility in life

God is everything for all of us in all situations.

God is our destination because He is our beginner, He is our sustainer, He is complete knowledge. Everyone should love such a Supreme Father because He has created us and is competent to protect us.

That Supreme Power is the creator of all elements. No science can progress without element. He is the continuous source of all energy. Therefore, scientists also should try to realise Him to know the fundamental source of all elements and particles i.e. God particle.

He is the source of all comforts, knowledge, virtues etc. Whatever we are in our present form or conditions, it is only because of that Supreme Power. To progress in future also we need to draw great and divine inspirations from Him only which is possible only by praising and worshipping Him.

Rigveda 1.22.6

अपां नपातमवसे सवितारमुप स्तुहि ।

तस्य व्रतान्युश्मसि A 6 A

Apāṁ napātamavase savitāramupa stuhi.

Tasya vratānyuśmasi. (6)

Apāṁ : That pervades everything everywhere

na pātam : undecaying, never impure

avase : for protection

savitāram : creator, inspirer

upa stuhi : praise, worship very near

Tasya : His

vratāni : vows, great deeds

uśmasi : we also desire (to be like Him, to receive His acts).

Elucidation

Can we follow God?

I praise and worship God very near i.e. in my heart and mind because
(i) He is the Supreme Energy that pervades everything and everywhere (apām), (ii) He is undecaying, never ending and always pure (na pātam), (iii) He is the creator and inspirer (savitāram), and (iv) He does all acts for our protection (avase).

After praising and worshipping, now I desire to accept and adopt His vows and great deeds. I wish to be like Him; doing great deeds like Him; to pervade everywhere with my performance; to be an inspirer for others; to remain pure always.

Practical Utility in life

Follow the footprints of greatness and Be That.

It's not impossible to be like God. We can be great like any great ideal man, great parents, noble superiors and scholars, scientists and industrialists etc. Just follow the footprints of great men in any walk of life and Be That. Actually all great men followed God and became worship worthy like God. We too can Be That.

Rigveda 1.22.7

विभक्तारं हवामहे वसोश्चित्रस्य राधसः

सवितारं नृचक्षसम् ।।

Vibhaktāraṁ havāmahe vasościtrasya rādhasaḥ.

Savitāraṁ nṛcakṣasam. (7)

Vibhaktāraṃ : Divider, Giver (of rewards of our acts)
havāmahe : we receive and invite
vasoh citrasya : being present in every situation of the universe
rādhasaḥ : splendid wealth (objects, knowledge and virtues etc.)
Savitāraṃ : Creator of the universe
nṛcakṣasam : inner source of knowledge.

Elucidation

What features of God can we follow?

We invite and receive that Supreme Power, the Creator of the universe who acts as a divider, giver of splendid wealth among all living beings, who is the inner source of knowledge among all. He divides rewards according to the respective acts of all living beings. He knows all our acts, even of subtle level like thinking, dreaming because He is the part and parcel of everything in this universe. Thus, being such a Supreme Power, He does three special acts : (i) Justice, (ii) Imparting knowledge, (iii) Providing splendid wealth.

Practical Utility in life

Justice, Knowledge and Grants. (nyāya, gyān and dāna)

Anyone can follow God by following His three universal features :-
(i) Doing justice, behaving in an unpartisan manner, (ii) Imparting knowledge to the ignorant, and (iii) Removing poverty as per capacity.

Rigveda 1.22.8

सखाय आ नि षीदत सविता स्तोम्यो नु नः ।

दाता राधांसि शुम्भति ।।

Sakhāya ā ni ṣīdata savitā stomyo nu naḥ.

Dātā rādhāmsi śumbhati. (8)

Sakhāyaḥ : As friends
ā ni ṣīdata : be established
savitā : Creator of the universe
stomyaḥ : praise worthy
nu : now, very soon
nah : our
Dātā : giver of
rādhāmsi : all wealth
śumbhati : decorates our lives.

Elucidation

What's our relation with God?

The Great Creator of the universe is liable for all praises and worship immediately, very soon, to be established as a great and permanent friend because He is the Giver of all wealth i.e. all objects, knowledge and virtues etc. to decorate our lives.

Practical Utility in life

How to find friends all around?

God is the Supreme Giver, our well-wisher and thus, a friend. All human relations should be like a friend i.e. a well-wisher and giver in times of need. Decorate the lives of others and don't spoil or disturb others.

A friend is always supposed to be a well-wisher. In our lives, we have various relationships with number of people. Relationships are carried on only when there is an element of well-wish for each other. God is the Supreme well-wisher for all living beings because of His innumerable grants. Following the same feature, we too should establish relationships by helping others in one way or the other. If there is an element of being a well-wisher in our nature, all our relations would be termed only as

friend instead of various names of relationship. Our parents, children, neighbours, superiors and all others would consider us as their friend so long as we continue be their well-wisher and giver of some help in times of need. We should decorate the lives of everyone and not to spoil or disturb them. With this one feature of being a well-wisher for all, we would find friends all around.

Rigveda 1.22.9

अग्ने पत्नीरिहा वह देवानामुशतीरुप ।

त्वष्टारं सोमपीतये ।।

Agne patnīrihā vaha devānāmuśatīrupa.

Tvaṣṭāraṁ somapītaye. (9)

Agne : God, the Supreme Energy, powerful individual energy

patnīḥ : that saves from downfall (powers of our senses)

ā vaha up : receive near and use properly

devānām : divine

uśatīḥ : welfare wishing, enlightening for their respective powers

upa (prefixed with ā vaha)

Tvaṣṭāraṁ : power house of all energies

somapītaye : for protection of somas i.e. objects, virtues and knowledge.

Elucidation

Who are our patnīs?

I pray to the Supreme Energy, God, for divine patnīs i.e. powers of sense that save me from downfall. I would love to receive such divine powers i.e. patnīs in my life and to use them properly. All such divine powers (patnīs) are (i) always welfare wishing an enlightening as per their

powers, (ii) the power-house of all energies, (iii) protect of somas i.e. all our objects, knowledge and virtues etc.

Practical Utility in life

How can a wife become a divine patni?

Our individual divine powers of senses are rightly termed as patnīs, a term popularly used for wife in India. The performances of these divine power of senses is similar to that of Indian wives. A wife is supposed to be the savior of her husband from downfall in every way. She is the closest and most effective well-wisher. She is the power-house of her husband's energies, inspirer and guide. She is duty bound to protect all wealth of her husband inclusive of all objects, knowledge and virtues etc.

Patni, as per this verse, is a great spiritual term. If wife is a patnī, the husband is known as patī, the protector like God.

Rigveda 1.22.10

आ ग्ना अग्न इहावसे होत्रां यविष्ठ भारतीम् ।

वरुत्रिं धिषणां वह ॥

A gnā agna ihāvase hotrām yaviṣṭha bhāratīm.

Varūtrīm dhiṣaṇām vaha. (10)

Ā (to be prefixed with vaha)

gnāḥ : Divine powers

agne : God, the Supreme Energy, our individual energy

iha : here

avase : for protection

hotrām : physical power i.e. aṇamaya kosha

yaviṣṭha : purifying by allowing virtues and rejecting vices

bhāratīm : sustaining power i.e. prāṇamaya kosha

Varūtrīm : power to eliminate evils and enemies i.e. manomaya kosha

dhiṣaṇām : intellectual power i.e. vigyānmaya kosha
vaha (ā vaha) : receive.

Elucidation

What do these divine powers (patnīs) perform?

My individual energy prays for receiving all such divine powers here in this life for total protection. I believe in purification and therefore wish for such divine powers (patnī) that can help me in purification by holding following features :-

- (i) Hotrām : physical power i.e. aṇamaya kosha
- (ii) Bhāratīm : sustaining power i.e. prāṇamaya kosha
- (iii) Varūtrīm : power to eliminate evils and enemies i.e. manomaya kosha
- (iv) Dhiṣaṇām : intellectual power i.e. vigyānmaya kosha.

Practical Utility in life

Whether purification can ensure all round peace and progress, spiritual and material?

Purification is a clean and clear path of spiritual progress. It's a path that invites divinities in our life. Therefore, this purification process should be made applicable in all human relationships, particularly and most important between a husband and a wife. Both the partners should be strong follower of purification mantra. Such a couple only can ensure physical strength, long life pranic energy, happy minds and great intellects. Progress and peace prevail and is continuously receivable from all sides in such lives.

Rigveda 1.22.11

अभि नो देवीरवसा महः शर्मणा नृपत्नीः ।

अच्छिन्नपत्राः सचन्ताम् ।।

Abhi no devīravasā mahaḥ śarmanā nṛpatnīḥ.

Acchinnapatrāḥ sacantām. (11)

Abhi (to be prefixed with sacantām)

naḥ : us

devīḥ : divine powers of senses, patni

avasā : for protection

mahaḥ : great, powerful

śarmanā : comforts

nṛpatnīḥ : power of a complete man (active and energetic)

Acchinnapatrāḥ : unending, non-stop noble activities

sacantām (abhi sacantām) : receive completely.

Elucidation

Who can have divine powers i.e. patnīs?

Let the great divine powers of senses i.e. patnīs, be received by us for purification and comforts. This joining of divine powers in our life should be complete i.e. inseparable. These divine powers are available to those who are complete arya men, active and energetic, whose noble activities are unending.

Practical Utility in life

The competence of a person to possess divine powers i.e. patnīs and the nature of this relationship between a person and his divine powers depends upon :-

1. He should be a complete personality, active and energetic in body and mind.
2. His noble activities should be unending.

3. He should accept divine powers for his protection and comforts egolessly.

4. He should accept divine powers completely i.e. never to be separated.

Rigveda 1.22.12

इहेन्द्राणीमुप ह्वये वरुणानीं स्वस्तये ।

अग्नयीं सोमपीतये ।।

Ihendrāṇīmupa hvaye varuṇānīm svastaye.

Agnāyīm somapītaye. (12)

Iha : Hence in this life

indrāṇīm : possessing powers of sun to destroy evils

upa hvaye : we receive

varuṇānīm : possessing powers of air to remove vices

svastaye : for protection

Agnāyīm : possessing powers of fire to keep healthy

somapītaye : for protection of somas.

Elucidation

What are the features of divine powers i.e. patnis?

Here, in our life, we wish and pray to receive for our protection such divine powers i.e. patnis, who possess following dimensions :-

1. Power of Sun whose heat and light destroys bad smell, darkness of ignorance, evils etc.

2. Power of air and water to keep cool, destroy anger, maintain wisdom.

3. Power of fire to energise and to maintain health.

Practical Utility in life

Why shall we honour our patnīs?

Everyone must focus and concentrate on indra, varuna and agni i.e. solar, water, air and fire energies in life. Our life quality is dependent on these energies. Our activities, mental state and total health are the outcome of these divine macro energies. These divine powers in our life are our real patnīs that protect us from downfall. Therefore, we must honour them.

Protection and honour based relationship must be obeyed in all human behaviors particularly between husband and wife.

Rigveda 1.22.13

मही द्यौः पृथिवी च न इमं यज्ञं मिमिक्षताम् ।

पिपृतां नो भरीमभिः ॥

Mahī dyauḥ pṛthivī ca na imaṁ yajñam mimikṣatām.

Pipṛtām no bharīmabhiḥ. (13)

Mahī : Great and vast

dyauḥ : space (unmanifest light of God)

pṛthivī : earth (manifest world without light)

ca : and

nah : our

imaṁ : these

yajñam : sacrifices (in acts and thoughts)

mimikṣatām : enlightening for me

Pipṛtām : make me completely contended

nah : us

bharīmabhiḥ : with health sustaining qualities, divine powers.

Elucidation

Who accepts our sacrifices?

What are the results of sacrifices?

May our sacrifices be accepted by great and vast space and earth, the two extreme dimensions of Supreme Power and be returned to us for our enlightenment. My sacrifices and their returns may make me contented with all divinities and complete health sustaining qualities.

Practical Utility in life

How does the whole universe accept our sacrifices?

Enlightenment and contentment are the results of sacrifices.

Every act and thought without any factor of selfishness is certainly like a sacrifice. Such acts reach the universe - earth and ether; manifest and unmanifest; jeeva and God; darkness and light; body and mind. All sacrifices are ultimately for our enlightenment and keep us completely contented with all sustaining qualities.

Wherever you live and work, you should focus on sacrifices, the true yajnas. They result in spiritual and material benefits. Enlightenment is the spiritual benefit of sacrifices. Contentment with all sustaining divine powers are material benefits of sacrifices.

Rigveda 1.22.14

तयोरिद् धृतवत्पयो विप्रा रिहन्ति धीतिभिः ।

गन्धर्वस्य ध्रुवे पदे ।।

Tayoridghṛtavatpayo viprā rihanti dhītibhiḥ.

Gandharvasya dhruve pade. (14)

Tayo : With those (space and earth)

ita : certainly

ghṛtavat : like pure drink

payah : consuming

viprāḥ : intellectuals (who specially complete themselves)

rihanti : move, enjoy

dhātibhiḥ : with powers of holding, attracting
Gandharvasya : of God (holder of Vedas)
dhruve : established
pade : place.

Elucidation

How do sacrifices lead to God-realisation?

Once our sacrifices are accepted by space and earth alike, an intellectual person, who has specially completed his life with divine knowledge, moves and enjoys as if he has consumed some pure drink and is decorated with powers of holding and attracting God, the Supreme Divine energy, established at His place in this body.

Practical Utility in life

How do sacrifices grant Supreme status?

A sacrificing person is never at loss. He always enjoys and moves without fear. He possesses the powers to hold and attract his seniors, superiors, elders and all because of his sacrifices. Divine energies are established in him.

Only sacrificing leaders, sacrifices parents, sacrificing businessmen, sacrificing servants etc. are considered important in the society.

Rigveda 1.22.15

स्योना पृथिवि भवानृक्षरा निवेशनी ।

यच्छा नः शर्म सप्रथः ॥

Syonā pṛthivi bhavānṛkṣarā niveśanī.

Yacchā naḥ śarma saprathaḥ. (15)

Syonā : Comfortable

pṛthivi : earth

bhava : be

anṛkṣarā : without hurdles, difficulties, pains

niveśanī : place of divinities

Yacchā : gives

naḥ : us

śarma : shelter, comforts

saprathaḥ : extended with divine powers.

Elucidation

Where do sacrifices lead us to?

The land achieved after sacrifices is very comfortable and without hurdles, difficulties etc. Such a land becomes a place of divinities and grants us all such objects, shelters, comforts etc. with divine powers.

Practical Utility in life

Sacrifices lead us to divine places, divine powers and a trouble-free life.

Whatever we get in return of our sacrifices is divine in totality. Our possessions also have divine extended powers. We get a trouble-free life.

Rigveda 1.22.16

अतो देवा अवन्तु नो यतो विष्णुर्विचक्रमे ।

पृथिव्याः सप्त धामभिः ।।

Ato devā avantu no yato viṣṇurvicakrame.

Pr̥thivyāḥ sapta dhāmabhiḥ. (16)

Ataḥ : Hence

devāḥ : divine powers

avantu : protect

naḥ : us

yataḥ : for which
viṣṇuḥ : the all pervading God
vicakrame : creates specially
Pṛthivyāḥ : earth's
sapta : seven
dhāmabhiḥ : holdings.

Elucidation

What's the purpose of divine place with divine powers?

The land, along with its objects and powers, received as a result of sacrifices with all seven holdings i.e. powers, is destined to protect us as the all pervading God has created it especially for this purpose i.e. protection of sacrifices.

Seven holdings are five elements (ether, air, fire, water and earth), atom and mother nature.

Seven holdings in human body are seven extracts of material food - juice, blood, flesh, muscles, bones, bone-marrow and vital fluid semen.

Practical Utility in life

How do sacrifices make us great?

How do plundering makes us sick and criminal?

Earth with all its holdings is beautifully destined for sacrifices and not for plundering or accumulating. Accumulation can not accompany anyone on the eternal journey of soul and can not be helpful in God-realisation. Whereas, sacrifices are carried forward on the eternal journey of soul and helpful in God-realisation. Sacrifices make you great whereas plundering makes you sick and criminal.

Finally to understand properly the purpose of creation, try to understand the mind of the Creator and go deep into that mind. You will certainly realise at your own, the purpose of creation.

Rigveda 1.22.17

इदं विष्णुर्वि चक्रमे त्रेधा नि दधे पदम् ।
समूळहमस्य पांसुरे ॥

Idaṁ viṣṇurvi cakrame tredhā ni dadhe padam.
Samūlhamasya pāmsure. (17)

Idaṁ : This (creation)
viṣṇuḥ : All pervading God
vi cakrame : specially created
tredhā : in three ways
ni dadhe : held
padam : steps
Samūlham : logical, duty bound
asya : this
pāmsure : in vastness.

Elucidation

What are the three dimensions of this creation?

The All pervading God has specially created this universe in three dimensions and held it in vastness i.e. ether. This creation is logical and duty bound in regulation. The three steps are :-

- (i) The cause of the creation is invisible.
- (ii) Sun and other celestial bodies emanating light and heat.
- (iii) Earth etc. lightless bodies.

Practical Utility in life

What are the three dimensions of our life?

Let's deeply ponder over the three dimensions of this creation - (i) Cause, (ii) Light emanating bodies and (iii) Lightless bodies.

Similar three dimensions can be traced in human lives also. First of all, the Divine Power, God, always remains present for emanating light of knowledge, secondly, the body mass gets the shape of human body, thirdly, pranas enter as a cause to make it a complete life.

Therefore, the purpose of life must be a clear and concentrated focus on the Divinity that's present in all of us to emanate the light of knowledge. When we deviate from this focus, we remain ignorant and suffer from innumerable troubles and tribulations.

Rigveda 1.22.18

त्रीणि पदा विचक्रमे विष्णुर्गोपा अदाभ्यः ।

अतो धर्माणि धारयन् A 18 A

Trīṇi padā vi cakrame viṣṇurgopā adābhyaḥ.

Ato dharmāṇi dhārayan. (18)

Trīṇi : In three types of

padā : steps

vi cakrame : created

viṣṇuḥ : all pervasiveness of God

gopāḥ : protecting the whole universe

adābhyaḥ : inviolable, indestructible

Ataḥ : hence

dharmāṇi : virtues, knowledge

dhārayan : upholds.

Elucidation

How does God upholds virtuous conduct i.e. dharma?

God has created this universe with three dimensions - (i) Cause of creation, (ii) Light emanating bodies and (iii) Lightless bodies.

After creating the universe, how does God uphold and sustain this vast creation? This is possible due to the aforesaid three dimensions.

(i) Since He Himself is the cause of creation and rather manifested Himself in every form of this creation, therefore, He is all pervading; He knows every movement of everything and every thought rising in our heart and mind.

(ii) He is duty bound to protect His own self i.e. this creation.

(iii) He Himself being unmanifest is neither liable to be destroyed nor violable.

Thus, these features make Him competent and powerful to uphold His great knowledge, virtuous conduct i.e. dharma in this creation. God Himself is Dharma, therefore God upholds dharma in a normal course.

Practical Utility in life

How can we uphold dharma?

We too can uphold dharma without any difficulty just by pondering, following and imbibing the three features of God :-

(i) We can be pervasive by extending our hearts for the good of all and never thinking bad or evil against anyone. With our selfless and egoless behavior, we can have easy access to innumerable hearts.

(ii) Instead of working for our own protection, we should try to protect the interests of others.

(iii) If we are selfless and egoless, we would automatically become inviolable and indestructible. Moreover, once we get established in the spiritual level of our existence, we would be able to realise easily that our fundamental existence i.e. soul is indestructible and inviolable.

With such an attitude, we too can uphold dharma i.e. great knowledge, virtues and all goodness.

Rigveda 1.22.19

विष्णोः कर्माणि पश्यत यतो व्रतानि पस्पशे ।

इन्द्रस्य युज्यः सखा ॥

Viṣṇoḥ karmāṇi paśyata yato vratāni paspaśe.

Indrasya yujyaḥ sakhā. (19)

Viṣṇoḥ : Of all pervading God's

karmāṇi : acts (of creation, judiciously sustaining, change)

paśyata : see and understand deeply

yataḥ : accordingly

vratāni : vows, commitments for truthfulness and judiciousness

paspaśe : are receivable

Indrasya : God's

yujyaḥ : association

sakhā : became friendly.

Elucidation

How to befriend God?

One who sees, understands and deeply realises acts of God, equally he establishes great and pious vows and commitments for truthfulness and judicious behaviour. Thus, with such an association with God, he practically befriends God, a pious friendship in deed, a friendship by karmas.

Understand the deeds of God, check your vows to follow God with a serious commitment to befriend Him.

Practical Utility in life

How to befriend great men?

Any friendly relationship between two humans is possible on the concept of equality or similarity in thoughts and acts. Follow the footsteps of your parents, superiors, leaders. Devote your life with the commitment to befriend them. You will certainly feel a very strong bond of friendship.

Rigveda 1.22.20

तद्विष्णोः परमं पदं सदा पश्यन्ति सूरयः ।

दिवीव चक्षुराततम् ॥

Tadviṣṇoḥ paramaṁ padaṁ sadā paśyanti sūrayaḥ.

Divīva cakṣurātataṁ. (20)

Tat : That

viṣṇoḥ : All pervading God

paramaṁ : supreme

padaṁ : place, acts, existence

sadā : all times

paśyanti : see, realise

sūrayaḥ : intellectuals following God

Divi : space

iva : this

cakṣuh : like eyes of God, Sun

ātataṁ : spread all over.

Elucidation

How is it possible to realise God?

The great intellectuals, following God in spirit, are able to realise that All Pervading God, His Supreme Existence and His acts. They realise God all around as Sun, like the eyes of God, is spread all around.

Sun and our eyes, jointly enable us to see. That's the point of our unity with God.

We are able to see with our eyes only when the light emanated by Sun falls upon the object. Without Sun we would not be able to see anything despite having healthy eyes. Sun is the most important and basic creation of God. Sun's power in our eyes is also like the eyes of God associated with our individual eyes. So we are able to see the objects around us only when our eyes associate with the eyes of God. If we continuously ponder over this unity with God, we can go deep to realise Him everywhere and at every step in our life. Our eyes become surya for us.

Practical Utility in life

How can we become great in life?

Whenever you wish to follow great men, try to see and understand things through their eyes.

To be a great son or daughter of a great personality, try to follow the mind of your father or mother.

To be a great servant, try to follow the mind of your master.

To be a great leader, follow the mind of some great leader.

Rigveda 1.22.21

तद्विप्रासो विपन्यवो जागृवांसः समिन्धते ।

विष्णोर्यत्परमं पदम् A 21 A

Tadviprāso vipanyavo jāgrivāmsaḥ samindhate.

Viṣṇoryat paramaṁ padam. (21)

Tat : To that

viprāsaḥ : great intellectuals who specially complete their lives

vipanyavaḥ : praise God in many ways

jāgrivāmsaḥ : awakened in virtues and knowledge

samindhate : nicely realise

Viṣṇoḥ : all pervading God

yat : whose

paramaṁ : supreme

padam : place, acts, existence

Elucidation

How to specially complete our life?

Only *viprāsaḥ*, the great intellectuals who specially complete their lives, are able to nicely realise the existence of that supreme power who is all pervading. Such people are rarest in the society who follow two types of acts :-

- (i) Praise God in many ways and
- (ii) awakened in virtues and great knowledge practically.

Practical Utility in life

How to specially achieve success in life?

Realising God is no doubt the ultimate object of human life that requires a complete personality devoted to God. Apparently, he may look like a worldly being but the completion of his acts entitles him to realise God.

In our worldly life activities, material success is not very difficult to achieve. Apply the divine concepts in your daily life and see the great results :-

(i) Be *viprāsaḥ* - Make your life special by completing all acts, duties etc. nicely in time and excellently.

(ii) Be *vipanyavaḥ* - Praise all, particularly the seniors, elders in many ways.

(iii) Be *jāgrivāmsaḥ* :- Awakened in knowledge of your field and hold high virtues.

No power can stop you even a step short of success.

MATCHED
UPTO THIS

Rigveda Mandal-1, Hymn-23
Sukta on energy, activity and water

Rigveda 1.23.1

तीव्राः सोमास आ गह्याशीर्वन्तः सुता इमे ।

वायो तान्प्रस्थितान्पिब ।।

Tīvrāḥ somāsa ā gahyāśīrvantaḥ sutā ime.

Vāyo tān prasthitān piba. (1)

Tīvrāḥ : Strong powerful waves

somāsaḥ : knowledge, virtues etc.

ā gahi : receive

āśīrvantaḥ : praiseworthy blessings

sutāḥ : produced

ime : these

Vāyo : air

tān : those (knowledge and virtues)

prasthitān : progressing in a subtle way

piba : absorb.

Elucidation

How do our vows get blessed?

When our knowledge and virtues produced in our body and mind become strong and powerful they receive praiseworthy blessings. Our air i.e. pranas absorb those waves of mind in a subtle way to ensure progress. Through pranayama our vows pervade in our mind for ever, create enthusiasm, vigor to achieve success. Thus, strong and powerful waves of our knowledge and virtues become practically realised in our life.

Blessings of elders and superiors also fructify only when our own knowledge and virtues are strong and powerful enough and absorbed in air in a subtle way.

Practical Utility in life

How do the blessings fructify?

To fructify the blessings received by us from God or our elders :-

(i) We must have a strong foundation of strong and powerful knowledge and virtues etc.

(ii) We must absorb that knowledge and virtues in our inside air in a subtle way through meditation, pranayama etc.

Whenever there is any desire to achieve something, we must fill our whole body with the vibrations of that desire, gain relevant knowledge and virtues etc. Meditate and then act upon it, blessings and success are bound to come true.

Rigveda 1.23.2

उभा देवा दिविस्पृशेन्द्रवायू हवामहे ।

अस्य सोमस्य पीतये ॥

Ubhā devā diviṣpṛśendravāyū havāmahe.

Asya somasya pītyaye. (2)

Ubhā : Both

devā : the divine powers

diviṣpṛśā : divinity touching (light of knowledge and height of success)

indravāyu : energy and activity

havāmahe : call, invite, tame

Asya : these

somasya : knowledge and virtues

peetyaye : imbibe, absorb, drink.

Elucidation

How to absorb or imbibe knowledge and virtues?

This verse provides a clear answer or path in just two words. (i) Indra i.e. energy and (ii) Vāyū i.e. activity. These two features are divinity touching. Divinity is the light of knowledge and height of success. If we tame energy and activity in our life, we will certainly be able to absorb and imbibe knowledge and virtues practically and not simply theoretically.

Practical Utility in life

God and Sun represent energy.

Wind and water represent activity.

Energy represents our knowledge and activity represents our physical power. Both these powers, physical and mental, make our dreams and desires come true. Gather energy i.e. knowledge from all sides and be ready to move in all directions. Sun and God are the original sources of all energies and knowledge. Wind and water are the sources of activities.

Rigveda 1.23.3

इन्द्रवायू मनोजुवा विप्रा हवन्त ऊतये ।
सहस्राक्षा धियस्पती ।।

Indravāyū manojuvā viprā havanta ūtaye.

Sahasrākṣā dhiyaspatī. (3)

Indra vāyū : Sun and air, energy and activity

manojuvā : having speed of mind, inspiring mind

viprā : intellectual

havanta : call, invite, tame

ūtaye : for protection and success

Sahasrākṣā : having innumerable dimensions (powers)
dhiyaspatī : protector of intelligence and deeds.

Elucidation

What are the benefits of Sun (indra) and air (vāyū)?

Sun (indra) and air (vāyū) i.e. energy and air inspire and provide speed to the mind. So far, there is no apparatus to inspire or measure the speed of mind that can go far in a fraction of second. This feature of mind is only due to our energy and activity provided by sun and air i.e. indra and varuna. All intellectuals call, imbibe and tame these features of indra and vāyū for protection and success in life. Indra and vāyū i.e. energy and activity have innumerable dimensions i.e. powers.

Practical Utility in life

What are the benefits of energy and activity?

In all our life activities at home or anywhere in the society, we must focus to tame our energy and activity. They are the divine powers of sun and air i.e. God. With these powers you can desire and achieve any thing in life. They are the actual protector of all knowledge, intelligence and our activities. Without energy and activity, one is either sick or dead.

Rigveda 1.23.4

मित्रं वयं हवामहे वरुणं सोमपीतये ।

जज्ञाना पूतदक्षसा ।।

Mitraṁ vayaṁ havāmahe varuṇaṁ somapīṭaye.

Jajñānā pūṭadakṣasā. (4)

Mitraṁ : Pranas (for life, present inside and outside our body)

vayaṁ : we

havāmahe : call, invite, tame

varuṇaṁ : air coming up in the body
somapīṭaye : for imbibing knowledge, virtues etc.
Jajñānā : for science of energy
puta dakṣasā : for purification of our energy and strength.

Elucidation

What are the spiritual dimensions behind our life force?

We invite and welcome pranas, the vital air present inside and outside our body as these are the basic life force without which this life would end up into a sick or dead body. The air coming up in our body is referred to as udāna, a part of our life force. The purpose of this dimension of life force is :-

- (i) To imbibe knowledge and virtues etc.
- (ii) To know and realise the science of energy and
- (iii) For the purification of that energy and strength.

This life force is given to us for covering these three dimensions in the present life. We must focus on the purpose of this life force in the present body. Once we are able to move on this path by focusing on our pranas, our activities and the whole life pattern would change and proceed towards complete purity and consequently towards God-realisation.

Practical Utility in life

How to realise the science of our individual energy and to purify it?

Wherever we are settled in life, everyone of us gain energy in some form or the other like different levels of competence, abilities and skills etc. We must try to realise the science of that individual energy and try to purify it by focusing on our life force and its purpose. Pranas coming up in our body is that basic life force.

ऋतेन यावृतावृधावृतस्य ज्योतिषस्पती ।

ता मित्रावरुणा हुवे ।।

Ṛtena yāvṛtāvṛdhāvṛtasya jyotiṣaspatī.

Tā mitrāvaruṇā huve. (5)

Ṛtena : On time, produced and held by God

yau : which

ṛtāvṛdhou : truth promoting

ṛtasya : actual knowledge

jyotiṣaḥ patī : protector of inner light (knowledge and virtues)

Tā : that

mitrā varuṇā : sun and air, energy and activity

huve : I call, invite, tame.

Elucidation

What's our inner light, how to protect and purify it?

We call the Sun and air i.e. energy and activity for our life. These energies have the following features :-

(i) They are *ṛtena* i.e. produced and held by God.

(ii) They are *ṛtāvṛdhou* i.e. truth promoting.

(iii) They are *ṛtasya* i.e. actual knowledge.

(iv) They are *jyotiṣaḥ patī* i.e. protector of our inner light i.e. great knowledge and virtues.

Everyone should try to realise these features of his individual energies. The last feature says that our individual and core energy i.e. the essence of the Supreme Divine Energy, God, is the protector of our inner light of great knowledge and virtues. It means the great universal knowledge of God and all great virtues are within us are hidden under the cover of our mind since it is kept engaged in gathering all worldly knowledge of

materials. We can bring all that hidden inner knowledge and virtues to the light through meditational practices focusing on pranas.

Practical Utility in life

Can we improve our life activities with our inner light?

By focusing and promoting our inner light, as suggested above, we can certainly use it in our life activities also. This would certainly ensure a great improvement in our worldly life.

Rigveda 1.23.6

वरुणः प्राविता भुवन्मित्रो विश्वाभिरुतिभिः ।

करतां नः सुराधसः ॥

Varuṇaḥ prāvitā bhuvan mitro viśvābhirūtibhiḥ.

Karatām naḥ surādhasaḥ. (6)

Varuṇaḥ : air coming up in the body

prāvitā : provider of comforts

bhuvat : be

mitraḥ : life force air

viśvābhiḥ : all

ūtibhiḥ : protection of all objects

Karatām : make

naḥ : us

surādhasaḥ : possessor of great knowledge and splendid wealth.

Elucidation

Does the life force i.e. pranas coming up in the body, help us in worldly progress also?

Both Varuna and Mitra, activity and energy, are provider and protector of all comforts and objects. They make us possess the great knowledge and splendid wealth which is useful for the welfare of all.

Scientifically also there can be no denial to the fact that only on the strength of our life force pranas, we are able to possess all objects, knowledge and virtues etc. resulting into a good status. Our life force is not in any material form created by our physical mother and father, it's a supreme gift of the Supreme Power, God. This basic life force enables us to acquire all material objects etc. as well as to realise the Supreme Giver.

Practical Utility in life

Why should we respect our parents and other guides?

Our parents are the source of our birth, hence they are deemed givers of our life force and consequently all comforts and knowledge. We must accept them as such and bow before them. Our reverend teachers, our superiors and other guides are also giver for us in one way or the other. They also deserve our complete respect.

Rigveda 1.23.7

मरुत्वन्तं हवामह इन्द्रमा सोमपीतये ।

सजूर्गणेन तृम्पतु ॥

Marutvantam havāmah indramā somapītaye.

Sajūrgaṇena tṛmpatu. (7)

Marutvantam : Along with air, activity

havā mahe : I call, invite, tame

indramā : sun, energy

somapītaye : for imbibing knowledge, virtues etc.

Sajūḥ : with

gaṇena : group of air, activities

tr̥mpatu : satisfied, contented.

Elucidation

Why are energy and activities useful together only?

I call Sun i.e. energy along with air i.e. activity for imbibing knowledge and virtues for performing group of activities. Only then I remain satisfied and contented.

Two features of energy and activity emerge out of the above :-

(i) Our energy in any form is useful only when it is associated with some activity. Energy without activity is like knowledge without action i.e. gyān without karma. Such energy or knowledge is of no use.

(ii) We get complete satisfaction only when we perform group of activities i.e. large number of people are benefitted with our energy.

Practical Utility in life

How can we remain satisfied in our life?

Whatever knowledge we gain in life, that must be associated with its practical use. No knowledge is useful without activity based on it.

We are the part of a family or society. Therefore, we must keep this also in mind that we have number of responsibilities towards them. We must use our knowledge and all energies for the benefit of all living beings around us. Only then we can remain satisfied in life.

Rigveda 1.23.8

इन्द्रज्येष्ठा मरुद्गणा देवासः पूषरातयः ।

विश्वे मम श्रुता हवम् ॥

Indrajyeṣṭhā marudgaṇā devāsaḥ pūṣarātayaḥ.

Viśve mama śrutā havam. (8)

Indra jyeṣṭhāḥ : Supreme and praiseworthy Sun
marudgaṇāḥ : group of air, activities
devāsaḥ : with divine qualities
pūṣarātayaḥ : provider of everything, related to sun's energy
Viśve : all
mama : mine
śrutā : hear
havam : voice, call.

Elucidation

How do we perform all activities?

Sun is the supreme and praiseworthy energy. It has divine qualities and provide us everything related to the powers of Sun. I pray to the group of air i.e. my activities, to hear the calls of my energy. All my activities should praise and optimally utilize my energies. Both the energy and activities are given by the Supreme Power, God. Without energy, no activity can be performed. Last verse established that energy is useful only if it is associated with activity. Now this verse says that energy is supreme and requires all activities to praise and utilize that energy.

Practical Utility in life

How energy is supreme and praiseworthy?

Before undertaking any activity in life, we must keep in mind our energy level, praise it with prayer to perform activity par excellence. If you realise your energy level lacking in any respect, then first of all raise your energy level. Always keep in mind that energy is supreme and praiseworthy. All our activities and their success is dependent on our energy only.

हत वृत्रं सुदानव इन्द्रेण सहसा युजा ।

मा नो दुःशंस ईशत ॥

Hata vṛtam sudānava indreṇa sahasā yujā.

Mā no duḥśamsa īśata. (9)

Hata : Destroy

vṛtam : circles (of ignorance, clouds)

sudānavaḥ : possessed with best feature of being a Giver

indreṇa : Sun, energy

sahasā : strength

yujā : accompanying

Mā : not

naḥ : us

duḥśamsa : evil

īśata : rule.

Elucidation

How is energy Supreme?

Energy accompanies strength and is possessed with best features of being a giver, protector. Sun's energy is the Supreme Giver. Without Sun's energy, we would be like a paralytic person. Only our energy can destroy the circles of ignorance around us, just as Sun's energy destroys the circles of clouds. Thus, only energy can ensure that no evil's rule in our life.

Practical Utility in life

How can we avoid evil rule?

Energy always accompanies strength. Energy gives us everything. Whatever we earn in life, is only because of our energy. Even our knowledge, virtues, ability and competence etc. are also our energies. We must keep a constant watch on our energy, try to protect and increase it

and ensure that it is not wasted in useless activities. Protected energy can help us avoid evil rule in our life.

Rigveda 1.23.10

विश्वान्देवान्हवामहे मरुतः सोमपीतये ।

उग्रा हि पृश्निमातरः ॥

Viśvān devān havāmahe marutaḥ somapītaye.

Ugrā hi pṛśnimātarāḥ. (10)

Viśvān : All

devān : divinities

havāmahe : I call, invite, tame

marutaḥ : air

somapītaye : for imbibing knowledge, virtues

Ugrāḥ : powerful and active

hi : certainly

pṛśni mātarāḥ : born in skies, touch the height for progress.

Elucidation

How are great intellectuals and powerful people said to be born in sky?

I call, invite air for imbibing knowledge and virtues because air is full of all divinities. With the help of air only, powerful and active people take birth in skies. It means they touch the heights of progress.

Air can be better utilized in pranayama practices that enable the devotee to touch the heights of spiritual progress, the depth within. Space in our body i.e. mind and heart are compared with skies. Through pranayama, we call, invite air in our body by which our mind and heart imbibe knowledge and virtues.

Practical Utility in life

Do pranayama and active working life ensure progress in any walk of life?

In any walk of life, spiritual or material, one can touch the heights only by inviting air. Pranayama is the basic process of life to control and enhance air in body to imbibe knowledge and virtues for progress. Air refers to activity also. Only active working life can ensure success and progress.

Rigveda 1.23.11

जयतामिव तन्यतुर्मरुतामेति धृष्णुया ।

यच्छुभं याथना नरः ॥

Jayatāmiva tanyaturmarutāmeti dhṛṣṇuyā.

Yacchubhaṁ yāthanā naraḥ. (11)

Jayatām iva : Just like brave and victorious people

tanyatuḥ : vibrating current

marutām : of air

eti : received

dhṛṣṇuyā : determination

Yat : whatever

shubhaṁ : noble and welfare

yāthanā : path

naraḥ : people.

Elucidation

Who is competent to produce vibrating current?

Vibrating current of air receives determination just like the sound of victorious brave men shows the success. The path of all noble and welfare activities also produces that vibrating current. This current inspires many others and keep the evils away.

Practical Utility in life

How do victorious, noble people and yogis keep the evils away?

The verse equates victorious brave men, divinity seeker yogis performing pranayama and people moving on noble and welfare path because all these three types of people produce a vibrating current which is strong enough to keep the evils away.

Whatever noble acts you do in life must be done with a great and strong determination. Your victory will produce a long lasting impact on your own mind as well as on others. You will gain further determination, consequently evils will automatically run away from you. Evils don't survive with great, noble and pious determinations.

Rigveda 1.23.12

हस्काराद्विद्युतस्पर्यतो जाता अवन्तु नः ।

मरुतो मृळयन्तु नः ॥

Haskārād vidyutasparya 'to jātā avantu naḥ.

Maruto mṛṇayantu naḥ. (12)

Haskārāt : Due to heavy light (of knowledge, activities & virtues etc.)

vidyutaḥ : electric current

pari : tame

ataḥ : therefore

jātāḥ : produced, appeared

avantu : protect, receive

naḥ : us

Marutaḥ : air

mṛṇayantu : make comfortable

naḥ : us.

Elucidation

How is the science of electric current applicable in our life?

Great knowledge and great activities are like heavy light that produce or appear like electric current. Therefore, we must tame it, put to proper use because it protects us and our acts. With the help of that heavy current, the air also makes us comfortable.

The heavy light of sun produces electric current which is used by air to produce rain for our comforts. This science is applicable to all great and pious knowledge and activities that produce vibrating current.

Practical Utility in life

What is the effect of great activities?

In all our activities, there must be an element of greatness, nobility, welfare, love, devotion to the Supreme Power, God. Such activities appear like heavy light and produce a vibrating current which is utilised by air for the protection and comforts of all.

Rigveda 1.23.13

आ पूषन्चित्रबर्हिषमाघृणे धरुणं दिवः ।

आजा नष्टं यथा पशुम् ॥

Ā pūṣaṇ citrabarhiṣamāghṛṇe dharuṇaṁ divaḥ.

ājā naṣṭaṁ yathā paśum. (13)

A (To be prefixed with ghrine)

pūṣaṇ : healthy (in body and mind)

citra barhiṣam : astonishing realisation in space

ā ghrṇe : rays of great light

dharuṇaṁ : holder of

divaḥ : divinities

ājā : enlightened, receive
naṣṭam : lost, destroyed
yathā : just as
paśum : animals, properties.

Elucidation

What are the benefits of strong vibrating currents?

When a strong vibrating current is produced by the great knowledge and activities, it results in :-

- (i) *pushan* : Complete health (of body and mind),
- (ii) *chitra barhisham* : Astonishing realisation in space,
- (iii) *A ghrine* : Rays of great light,
- (iv) *dharunam divah* : Holder of divinities,

In such a situation, he seems to have received a great light as if one receives his lost animals.

Practical Utility in life

How can we develop a great divine personality in our life?

Step 1 : Perform all acts with love, devotion, honesty, sense of welfare etc.

Step 2 : Your acts will produce vibrating current.

Step 3 : (i) You will gain complete health, (ii) Your space i.e. mind and heart will remain free from the burden of troubles, (iii) You will yourself feel the rays of great light, (iv) People will also feel a divinity in your presence.

Rigveda 1.23.14

पूषा राजानमाघृणिरपगूलहं गुहा हितम् ।
अविन्दच्चित्रबर्हिषम् । ।

Pūṣā rājānamāghṛṇirapagūlhaṁ guhā hitam.

Avindaccitra barhiṣam. (14)

Pūṣā : Who provides complete health (of body, mind and soul), God

rājānam : Who is the Supreme Ruler, God

āghṛṇih : Who is the Complete Light, God

apagūḷham : Who is completely hidden, God

guhā hitam : Who is present in our heart cave, God

Avindata : Who knows everything and everyone, God

citra barhiṣam : Who is astonishingly realised in space, God.

Elucidation

What is realised in space?

A Divine Power, realised in space, has multiple features and powers out of which some are listed in this verse. These are some of the attributes of God :-

(i) Pūṣā : Who provides complete health (of body, mind and soul), God,

(ii) Rājānam : Who is the Supreme Ruler, God,

(iii) Āghṛṇih : Who is the Complete Light, God,

(iv) Apagūḷham : Who is hidden, God,

(v) Guhā hitam: Who is present in our heart cave, God,

(vi) Avindata : Who knows everything and everyone, God.

Among others, the two features of God are really astonishing - He is a hidden secret but very much present in our heart.

Practical Utility in life

How is God visible in all great men?

When a person realises God or achieves divinities or even simple greatness in human life, he also attains many features of God.

(i) Such a person, with his inspirations, guides people for complete health.

- (ii) He rules over the hearts of people.
 - (iii) He attains the light of knowledge.
 - (iv) He remains hidden or away from the material word.
 - (v) He is present in the hearts of people.
 - (vi) He knows and discriminate well between good and bad.
- God is visible in all great men with such features.

Rigveda 1.23.15

उतो स मह्यमिन्दुभिः षड्युक्ताँ अनुसेषिधत् ।
गोभिर्यवं न चर्कृषत् ॥

Uto sa mahyamindubhiḥ ṣaḍyuktāñ anuseṣidhat.
Gobhiryavaṁ na carkṛṣat. (15)

Uto : And certainly
saḥ : He
mahyam : for me
indubhiḥ : all objects
ṣaḍyuktāñ : with six seasons, with six tastes of food, with six senses
(mind and senses of knowledge)
anuseṣidhat : provides
gobhiḥ : all animals
yavaṁ : all grains etc.
na : as if
carkṛṣat : farmer ploughs again and again.

Elucidation

How is God a Universal Giver?

Once we realise, feel or even believe the Supreme Power, God, we will realise that certainly He is the Supreme Giver for us who provides all objects like animals and grains etc. with six seasons, with six tastes and

our six senses (including mind). He is the Universal Giver. He gives us every moment again and again as if a farmer ploughs his fields again and again for a better crop.

Practical Utility in life

What are the principles derived from the analogy of a farmer equated with God?

The principle, derived from this analogy of a farmer as to why God gives us again and again, is - He wishes a better crop in the form of a great personality in all human beings.

Another principle, derived from this analogy, is - If we become a universal giver, like a farmer ploughing his fields after every harvest, we too can produce a better crop for the future of the society.

Rigveda 1.23.16

अम्बयो यन्त्यध्वभिर्जामयो अध्वरीयताम् ।

पृन्वतीर्मधुना पयः ।।

Ambayo yantyadhvabhirjāmayo adhvarīyatām.

Pr̥ñcatīrmadhunā payah. (16)

Ambayah : Protecting water

yanti : is received

adhvabhiḥ : on paths (various ways)

jāmayah : brothers (similarly born)

adhvarīyatām : for faultless sacrifices

Pr̥ñcatīḥ : provide

madhunā : sweet

payah : drink.

Elucidation

What inspirations can be derived from water cycle?

Water is received on its two way journey from sky to earth and return process by evaporation. The purpose of this water cycle is to provide various sweet drinks and other eatables to all living beings. Similarly brothers should be ready for faultless sacrifices for each other in every way. Since all living beings are born out of the same Supreme Energy, we must be ready to offer sacrifices for all universally every time.

Practical Utility in life

Why shall we be a universal sacrificing person?

All elements in nature derive great divine powers from God because they allow these powers to be utilised for all living beings without any discrimination. We too should ensure that all our belongings are extended for use and benefit of all. This way we can also become divine like water etc.

Blood group O(-) is considered as a universal donor. It is received with respect in every emergency. Learning from water, which is a universal life support for all living beings, we too should try to be a universal sacrificing person. We will also be respected and received by all others like pure and pious water.

Rigveda 1.23.17

अमूर्या उप सूर्ये याभिर्वा सूर्यः सह ।

ता नो हिन्वन्त्वध्वरम् ॥

Amūryā upa sūrye yābhirvā sūryaḥ saha.

Tā no hinvantvadhvaram. (17)

Amūḥ yāḥ : Which is invisible (water)

upa sūrya : near sun

yābhiḥ : which is

vā : or
sūryaḥ saha : with sun
Tāḥ : they
naḥ : our
hinavantu : increasing
adhvaram : sacrifices.

Elucidation

What does water do for us?

Water, which is invisible when it is near sun or with sun, increases our sacrifices.

Practical Utility in life

What are the similarities between water and sun?

How water is useful in our spiritual life?

Water present in clouds is invisible and is near sun or with sun. Water is H₂O i.e. Hydrogen and Oxygen. Sun is the burning ball of Hydrogen. No burning takes place without Oxygen. Therefore, Sun also has similar ingredients like water - Hydrogen and Oxygen.

When we perform Agnihotra at earth, its gases (produced by fire with pure oil and herbs) go up and get mixed with clouds. Quality of clouds is improved. Clouds are converted into rain by Sun's heat. The quality of such rain water is also improved, quality of agricultural produce i.e. food is also improved. In this cycle yajna i.e. sacrifices improve the quality of the whole universe. Water and Sun are the important factors in this cycle of sacrifices.

Water increases and improves our sacrifices. Water is known for its coolness feature. It's coolness, when focused in meditation, can make our mind cool and egoless. Our egoless sacrifices are considered as cool sacrifices and create a greater impact on the beneficiaries as well as on

our own mind. Water is near and with Sun. Therefore, water has strength also. Thus, our egoless sacrifices become cool as well as strong.

Rigveda 1.23.18

अपो देवीरूप हवये यत्र गावः पिबन्ति नः ।

सिन्धुभ्यः कर्त्वं हविः ॥

Apo devīrupa hvaya yatra gāvaḥ pibanti naḥ.

Sindhubhyaḥ kartvaṁ haviḥ. (18)

Apāḥ : Waters

devīḥ : with divine powers

upa hvaye : receive

yatra : where

gāvaḥ : sun rays

pibanti : drink, extract

naḥ : for us

Sindhubhyaḥ : from water bodies (seas and rivers)

kartvaṁ : for producing, performing duties

haviḥ : sacrifices.

Elucidation

What's the principle behind water cycle?

There is a natural and scientific working of sunrays that drink waters from all water bodies like seas, rivers and ponds on earth. This power of sunrays is divine that forms a water cycle. Sunrays extract the powers of water, take them up in the sky and return them in the form of rains all over the earth. The purpose of this water cycle is to produce various objects on earth for the welfare of all. This water cycle is the duty of the Sun.

Spiritual inspiration can be derived from this divine duty of the Sun. Human beings consume all objects produced due to this water cycle. This

is the bounden duty of every human being to use it for sacrifices and for the welfare of all other living beings. No one should misuse any natural resource.

Practical Utility in life

How to make a chain of sacrifices?

Like water cycle managed by Sun, the chain of sacrifices can be carried on by all human beings considering our elders, seniors etc. as sunrays and our self as water. Just as water can't deny its extraction by sunrays, we should never say no to the commands of our elders. In return to our obedience for elders, we get many returns in the form of honours, blessings and wealth etc. We should use all these returns again for sacrifices. Thus, the chain of sacrifices can be carried on for the welfare of all.

Rigveda 1.23.19

अपस्वन्तरमृतमप्सु भेषजमपामुत प्रशस्तये ।

देवाः भवत वाजिनः ।।

Apasvantaramṛtamapsu bheṣajamapāmuta praśastaye.

Devā bhavata vājinaḥ. (19)

Apsu : Of water

antaḥ : inside

amṛtam : non-dying

apsu : of water

bheṣajam : medicine

apām : with water

uta : and

praśastaye : their praiseworthy beneficial properties

Devāḥ : divine people

bhavata : be

vājinaḥ : great intellectual power.

Elucidation

What's the importance of water?

Water contains *amṛtam* i.e. a tonic that will not allow death due to diseases. Water contains *bheṣajam* i.e. medicines. Water has large number of medicinal properties. With praiseworthy properties of water, great intellectuals developed divine powers. Water is used in many ways to maintain health and also to treat the people affected with diseases.

Practical Utility in life

Is water our universal companion?

Medicinal properties of water make it very useful for all human beings. Yogis become great realised intellectuals by properly using water.

Water is one such medicine that can make anyone a great doctor. Water in hindi is known as *jala* which is composed of two words *ja* and *la*. *Ja* stands for *janma* i.e. birth and *la* stands for *pralaya* i.e. dissolution. Water is useful for all from birth of this creation till dissolution. This universe emerged from water and would be dissolved ultimately in water.

Rigveda 1.23.20

अप्सु मे सोमो अब्रवीदन्तर्विश्वानि भेषजा ।

अग्निं च विश्वंशभुवमापश्च विश्वभेषजीः ।।

Apsu me somo abravīdantarviśvāni bheṣjā.

Agnim ca viśvaśambhuvamāpaśca viśvabheṣajīh. (20)

Apsu : Water

me : for me

somaḥ : king of all medicine, God, moon
abravīta : established, famous for
antaḥ : in
viśvani : all
bheṣjā : medicines
Agniṁ : in fire
ca : and
viśva śāṁbhuvam : for the welfare of all
āpaḥ : water
ca : and
viśva bheṣajīḥ : all medicine.

Elucidation

"The fundamental feature of water is coolness."

Is hot water more useful?

God has established the coolness of moon in water for me. Thus, water is established and famous for all purpose medicine. When water is kept upon fire i.e. heated, it becomes a more useful medicine for the welfare of all.

Practical Utility in life

"Our elders are basically cool for us."

How should we take the anger of elders?

Water, due to it's feature of coolness, is regarded as a great consumable element of nature. But when heated, it becomes a lot more useful medicine for the welfare of all. Water is a strange combination of coolness, it's basic property, and strength, the basic property of fire. In hot water, medicinal properties increase in many ways. Water is for our good health, whereas, hot water is to treat our ailments.

Our elders, superiors and all great spiritual and social leaders are very cool for us when we follow their advices and commands. But when we fall sick mentally and disobey them, we should take their anger, like hot water, simply as a medicine to treat us to put our mind on the right track. Coolness of our elders is for our guidance, whereas, their anger is like a medicine to put us on right track.

Rigveda 1.23.21

आपः पृणीत भेषजं वरूथं तन्वे मम ।

ज्योक् च सूर्यं दृशे ॥

Āpaḥ pṛṇīta bheṣajaṁ varūthaṁ tanve mama.

Jyok ca sūryaṁ dṛśe. (21)

Āpaḥ : Water

pṛṇīta : complete

bheṣajaṁ : medicine

varūthaṁ : for preventing diseases

tanve : for body

mama : my

Jyoka : for long life

ca : and

sūryaṁ : sun

dṛśe : seeing.

Elucidation

Does water ensures long life?

Water is complete medicine for preventing diseases of my body. Water ensures long life to see the Sun till long. Thus, water guarantees healthy and long life with physical strength.

Practical Utility in life

Is water a food also?

Regular consumption of water in appropriate quantity can ensure :-

(1) Prevention of all diseases.

(2) Long life.

(3) Sun seeing (strength of body)

These properties show that water, besides its medicinal properties, is a sufficient source of body strength. It means it can serve the purpose of food also.

Rigveda 1.23.22

इदमापः प्र वहत यत्किं च दुरितं मयि ।

यद्वाहमभिदुद्रोह यद्वा शेष उतानृतम् ।।

Idmāpaḥ pra vahata yatkiṁ ca duritaṁ mayi.

Yadvāhamabhidudroha yadvā śepa utānṛtam. (22)

Idam : This

āpaḥ : water

pra vahata : moves away

yatkiṁ ca : whatever be there

duritaṁ : evil, sinful deeds

mayi : in my life

Yat vā : and whatever

aham : in me

abhidudroha : inimical mind

yat vā : and whatever

śepe : angry mind

uta anṛtam : unwillingly spoken untruth.

Elucidation

Is water helpful in balancing our mind?

Water can certainly move any thing in nature. It can move :-

- (i) Evils and sins from our life.
- (ii) Inimical minds.
- (iii) Angry minds.
- (iv) Unwillingly spoken untruth.

These features and powers of water prove that water can keep away our mental imbalances also. All evils including inimical minds, anger or untruthfulness are only due the mental imbalance.

Practical Utility in life

Is water a medicine for mental disorders?

Why and how shall we pray to water before drinking?

Before drinking water, we should pray to it to keep us evil free and to strengthen our pious vows. We should serve water to our enemies also with prayer to keep their minds also in balanced state.

It means water can be a divine medicine for all mental disorders like depression, anxiety, tensions of any kind and arising out of any reason.

Recently, some scientists have observed that water has very strongest memory, stronger than the computer chips. Therefore, put your prayers and vows in the water before you drink it. Such prayers and vows shall enter your body, become part of your blood and keep you inspiring and motivating to proceed on the path to achieve your targets. God will certainly bless and help such a vowful person.

Rigveda 1.23.23

आपो अद्यान्वचारिषं रसेन समगस्महि ।

पयस्वानग्न आ गहि तं मा सं सृज वर्चसा ॥

Āpo adyānvacāriṣaṁ rasena samgasmahi.

Payasvāngana ā gahi taṁ mā saṁ sṛja varcasā. (23)

Āpaḥ : Water

adya : presently, henceforth

anu acāriṣaṁ : consume as per established norms

rasena : with its properties

samgasmahi : we join

Payasvān : with praiseworthy water

agane : fire

ā gahi : be received

taṁ : you

mā : me

saṁ sṛja : make me powerful

varcasā : with immunity.

Elucidation

How to derive maximum benefits of water?

Henceforth we should consume appropriate quantity of water to derive benefits of its properties after making it more praiseworthy with fire. Such warm water can make us powerful with immunity.

Practical Utility in life

How sunrays increase our immunity?

Water increases our immunity. We should never delay or show laziness in drinking water. Sunrays reach us with praiseworthy water, therefore, they increase our immunity. It means sunrays contain the properties of both the water and fire.

We can prepare sun-charged water by keeping a glass bottle full of water at a place where direct sunrays fall.

Rigveda 1.23.24

सं माग्ने वर्चसा सृज सं प्रजया समायुषा ।

विद्युर्मे अस्य देवा इन्द्रो विद्यात्सह ऋषिभिः ।।

Sam māgne varcasā sṛja saṁ prajayā samāyuṣā.

vidyurme asya devā indro vidyātsaha ṛṣibhiḥ. (24)

Sam (To be prefixed with srija)

mā : me

agne : fire

varcasā : with immunity

sṛja (sam srija) : decorate

saṁ (prefixed with srija and prajayā)

prajayā (sam prajayā) : with progeny

samāyuṣā : with healthy long life

vidyurme : know my

asya : these (immunity, progeny, healthy life)

devā : divine people

indrah : God, controller of senses

vidyāt : knows these (immunity etc.)

saha : with

ṛṣibhiḥ : realised saints.

Elucidation

How does heat benefits us?

Fire i.e. heat or strength or energy, decorates us with immunity, progeny and long healthy life. Divine people know about these features of fire. A controller of senses also knows the features of fire when he lives in the company of realised saints.

Practical Utility in life

How can we derive benefits from sunrays and water?

Since sunrays and fire contains the properties of water, therefore, they can provide us the following three features :-

- (i) Immunity,
- (ii) Progeny,
- (iii) Long healthy life.

To achieve these features we must learn to keep complete control over our senses, and to join the company of the realised saints.

Rigveda Mandal-1, Hymn-24

Rigveda 1.24.1

कस्य नूनं कतमस्यामृतानां मनामहे चारु देवस्य नाम ।
को नो मह्या अदितये पुनर्दात्पितरं च दृशेयं मातरं च ॥

Kasya nūnaṁ katmasyāmṛtānāṁ
manāmahe cāru devasya nāma.

Ko no mahyā aditaye punardāt
pitaram ca dr̥seyam mātaram ca. (1)

Kasya : Whom
nūnam : certainly
katmasya : for many
amṛtānām : liberated souls
manāmahe : we know
cāru : beautiful
devasya : of Supreme Divine
nām : name
Kaḥ : who
naḥ : us
mahyā : undecaying cause
aditaye : for life
punaḥ dāt : again gives
pitaram : father
ca : and
dr̥seyam : for seeing
mātaram : mother
ca : and.

Elucidation

Who helps us in salvation and rebirths?

Who is certainly blissful for all liberated souls, we wish to know Him and His beautiful name as He is the Supreme Divine Power?

Who is the permanent cause that gives life to us again to see father and mother?

Practical Utility in life

How to get close to the Supreme Authority for permanent happiness?

We must try to know the authority that gives us all comforts, honours etc. and try to get close to him. Because our closeness to the Supreme authority can only ensure our permanent happiness.

Rigveda 1.24.2

अग्नेर्वयं प्रथमस्यामृतानां मनामहे चारु देवस्य नाम ।
स नो मह्या अदितये पुनर्दात्पितरं च दृश्यं मातरं च ॥

Agnervayaṁ prathamasyāmṛtānām

manāmahe cāru devasya nāma.

Sa no mahyā aditaye punardāt pitaraṁ

ca dṛśeyaṁ mātaraṁ ca. (2)

Agne : The Supreme Knowledge and Energy, God

vayaṁ : we

prathamasya : first among all

amṛtānām : liberated souls

manāmahe : know

chāru : beautiful

devasya : of Supreme Divine

nām : name

saḥ : He

naḥ : us

mahyā : undecaying cause

aditaye : for life

punardāt : again gives

pitaraṁ : father

ca : and

dṛśeyaṁ : for seeing

mātaraṁ : mother

ca : and.

Elucidation

Agne, the Supreme Energy, is the first factor for liberation.

This verse provides an answer to the question raised in verse 1.

Agne, the Supreme Knowledge and Energy, God, whom we know as the first among all liberated souls and try to get close to Him. His name is the Divine Supreme. He only gives life to us, the permanent causal body, to see father and mother.

Practical Utility in life

What helps in great achievements?

The Supreme Energy is the Supreme Giver. He gives not only material things but the permanent causal body also due to which we get life in different manifestations. All our possessions, splendid wealth, is only due to that Supreme Energy. A permanent connectivity with Him can keep us energised and entitle us to achieve great blissful state. Permanent and devoted connectivity to the Supreme Authority results in great achievements everywhere.

Rigveda 1.24.3

अभि त्वा देव सवितरीशानं वार्याणाम् ।

सदावन्भागमीमहे ।।

Abhi tvā deva savitarīśānaṁ vāryāṇām.

Sadāvanbhāgamīmahe. (3)

Abhi : Towards

tvā : You

deva : Divine Supreme, God

savitaḥ : Supreme Creator, Light, God

īśānam : Owner and controller of everything
vāryāṇām : everything held, accepted by us
Sadāvan : all protector
bhāgam : our share of splendid wealth
īmahe : we pray.

Elucidation

Who is the Universal Protector of our splendid wealth?

In the first two verses of this sukta, we realised that God is the first among all liberated souls and we must get close to Him only. Therefore, this verse guides us to move towards God, the Divine Supreme Creator of everything, thus, the actual owner of everything held by us. We move towards that Supreme Power within us with the prayer to protect our share of splendid wealth i.e. material, mental and spiritual.

Practical Utility in life

Whose shelter shall we seek?

Whatever we achieve in life is only because of the Supreme Creator, Giver, God. Therefore, we must seek His protection only.

Our parents, employers, superior authorities are also like our creator, mentor, giver. Therefore, we must remain under their shelter only.

Rigveda 1.24.4

यश्चिद्धि त इत्था भगः शशमानः पुरानिदः ।

अद्वेषो हस्तयोर्दधेA 4A

Yaściddhi ta itthā bhagaḥ śaśamānaḥ purā nidaḥ.

Adveṣo hastayordadhe. (4)

Yaḥ : That

cit hi : certainly is

te : for you
itthā : for comforts
bhagaḥ : share of splendid wealth
śaśamānaḥ : praise worthy
purā : away from
nidaḥ : criticism, blames
Adveṣaḥ : free from enemies
hastayoḥ : in hands
dadhe : holds.

Elucidation

What are the features of splendid wealth?

After realising that the Supreme Divine, God, is the first Creator, giver and protector of everything in the universe including our splendid wealth, this verse ensures that certainly the splendid wealth is for our comforts but we must realise and ensure that the wealth must project following features :-

1. It must be praiseworthy.
2. It should be away from criticism and blames.
3. It should be free from enemies.

Further, there is an inspiration to hold the splendid wealth in hands. We must always be ready to use our wealth for sacrificing for the welfare of others. This splendid wealth should not be pocketed as personal property only for comforts.

Practical Utility in life

How can our wealth be peace giving and helpful in spiritual progress?

If our splendid wealth is praiseworthy, free from criticism and enemies with a preparedness on the part of the holder to use it for the welfare of

all, only such a wealth can be peace giving, helpful in spiritual progress and liable to protection by the Supreme Giver.

Rigveda 1.24.5

भगभक्तस्य ते वयमुदशेम तवावसा ।

मूर्धानं राय आरभे ॥

Bhagabhaktasya te vayamudaśema tavāvasā.

Mūrdhānam rāya ārabhe. (5)

Bhaga : Share of splendid wealth

bhaktasya : for proper division and utilisation

te : your

vayam : we

udaśema : rise above for progress

tava : your

avasā : protection

Mūrdhānam : achieve best

rāyah : wealth

ārabhe : for beginning (new sacrifices).

Elucidation

What is the purpose of splendid wealth?

We hold His splendid wealth for proper division and utilisation in welfare activities only, to ensure rise in life for progress and also to ensure God's protection. Such a wealth is only for beginning new sacrifices. Thus, splendid wealth used in sacrifices becomes an unending chain. The dimensions of splendid wealth are not confined to material wealth but include mental and spiritual achievements also.

Practical Utility in life

Who is a real devotee of God i.e. bhakta?

Everyone wishes progress. Sacrifices are the path for those wishing spiritual progress, there is no other path. Complete sacrifice for complete spiritual progress. A real bhakta i.e. a real devotee of God, is one who divides his splendid wealth for the welfare of all, on the path of sacrifice.

Rigveda 1.24.6

नहि ते क्षत्रं न सहो न मन्युं वयश्च नामी पतयन्त आपुः ।
नेमा आपो अनिमिषं चरन्तीर्न ये वातस्य प्रमिनन्त्यभवम् ॥

Nahi te kṣatram na saho na manyum
vayaścanāmī patayanta āpuḥ.
Nemā āpo animiṣam carantīrna
ye vātasya praminantyaabhavam. (6)

Nahi : Not certainly

te : your

kṣatram : rule

na : not

sahaḥ : strength and bearance

na : not

manyum : anger over evils and vices

vayaḥ : birds

ca : and

na : not

ami : in high sky

patayantaḥ : moving every where

āpuḥ : pervade

Na : not

emā : these

āpaḥ : waters

animiṣaṁ : continuously without break

carantīḥ : move

na : not

ye : these

vātasya : air movements

praminanti : measure

abhavam : defy this rule.

Elucidation

There are three questions about God :-

1. Can any power pervade Him?
2. Can any power measure Him?
3. Can any power defy Him?

Bird, flying everywhere in high skies certainly can not pervade His rule, His strength and bearance, His anger over evils and vices.

Waters, moving continuously without break and all air movements can also neither measure nor defy His rule.

God has given various powers to all His creations. But He is the Supreme Power. Examples of birds, water and air are just token of the principle that nothing in His creation can pervade, measure or defy His Supremacy.

Practical Utility in life

Is it ethical to defy or insult our creators and givers?

No, it's not at all ethical and religious on our part to defy or insult those who are our creator and giver i.e. our parents, teachers, employers, great superior intellectuals etc.

Rigveda 1.24.7

अबुध्ने राजा वरुणो वनस्योर्ध्वं स्तूपं ददते पूतदक्षः ।

नीचीनाः स्थरुपरि बुध्न एषामस्मे अन्तर्निहिताः केतवः स्युः ॥

Abudhne rājā varuṇo vanasyordhvaṁ
stūpaṁ dadate pūtadakṣaḥ.
Nīcīnāḥ sthurupari budhna
eṣāmasme antarnihitāḥ ketavaḥ syuḥ. (7)

Abudhne : Beyond space
rājā : enlightened and ruling king
varuṇaḥ : universal regulator
vanasya : all material world
urdhvaṁ : over
stupam : rays (beams of sun heat and light)
dadate : gives
pūtadakṣaḥ : pure strength and purifying our strength
Nīcīnāḥ : coming down
sthuh : stay
upari : over
budhnaḥ : space and worldly objects
eṣām : these objects
asme : our
antaḥ : in
nihitāḥ : established
ketavaḥ : rays of light and life
syuḥ : be.

Elucidation

What's the science of Sun?

The Supreme Power is the enlightened and ruling King beyond space also and is the universal regulator. He gives His rays (beams of Sun heat and light) over the whole of material world. He Himself is pure strength, therefore, His rays also become purifying for us. When these rays of

strength come down, they stay over all worldly objects of the universe and get established in our life. Thus, the rays of light become the rays of life too.

Practical Utility in life

What's the spirituality of Sun?

Sun is not simply a materially beneficial object for us but being the cause of our life, it is in constant connectivity with the Supreme Power who has empowered it. This way, like our father and mother, Sun also is medium of connectivity between God and us.

Rigveda 1.24.8

उरुं हि राजा वरुणश्चकार सूर्याय पन्थामन्वेतवा उ ।
अपदे पादा प्रतिधातवेऽकरुतापवक्ता हृदयाविधश्चित् ॥

Uruṁ hi rājā varuṇaścakāra
sūryāya panthāmanvetavā u.

Apade pādā pratidhātave '
karutāpavaktā hrdayāvidhaścit. (8)

Uruṁ : Vast extended

hi : certainly

rājā : enlightened and ruling king

varuṇaḥ : universal regulator

cakāra : established

suryāya : for sun's

panthām : path

anvetavai : movement (coming and going)

Apade : where there is no chance to step on

pādā : foot (appearance)

pratidhātave : for holding

akah : established
uta : and
apavaktā : evil destroyer
hṛdayāvidhaḥ : heart breaking
cita : certainly, just as.

Elucidation

What is the divine purpose of giving material and spiritual powers to Sun?

Enlightened and ruling King, the Universal Regulator, God, is certainly extended and has established the vast path for the movement of Sun rays etc. for coming and going, bringing and sending. He has made it possible for Sun to hold and step in those places where it is difficult to go. It can establish its heart breaking power as evil destroyer. By giving such vast powers to Sun, actually God has pervaded everywhere in the universe.

Practical Utility in life

What is the role of supreme authorities in our life?

God exercises His vast powers through sun. It's just like a delegation of authority. Through delegated authority, our elders and superiors also exercise their respective authority. We must honour the supreme as well as delegated authority equally. And the authorities should be taken as evil destroyer and pervading our minds and whole life.

Rigveda 1.24.9

शतं ते राजन्भिषजः सहस्रमुर्वी गभीरा सुमतिष्ठे अस्तु ।
बाधस्व दूरे निऋतिं पराचैः कृतं चिदेनः प्र मुमुग्ध्यस्मत् ।।
Śataṁ te rājan bhiṣajaḥ sahasramurvī
gabhīrā sumatiṣṭhe astu.

Bādhasva dūre nirṛtim parācaiḥ
kṛtaṁ cidenāḥ pra mumugdhyasmat. (9)

Śataṁ : Hundreds of
te : your
rājan : ruling over people
bhishajaḥ : medicines
sahasram : thousands of
urvee : extended grounds
gabhira : serious
sumatiḥ : great supreme intellect
te : your
astu : are
Bādhasva : hurdles and diseases
dure : keep away
nirṛtim : of all those grounds
prācaiḥ : evil minds away from dharma
kṛtaṁ : of acts done
chita : impressions
enaḥ : all evils
pra mumugdhi : separate (from those evils)
asmat : us.

Elucidation

How does the Supreme King rules over this universe?

The Supreme King ruling over people! You have hundreds of medicines and thousands of vast and serious grounds with Your great intellect by which You keep away from us all hurdles and diseases, evil minds who are away from dharma on all these grounds. Kindly keep us separate from even the impressions of all such evil acts done in the past.

This universe has vast dimensions. Evil acts result in many hurdles and diseases. Only the Supreme King's Power can keep us away from such evil acts and their results. Rather, He can separate us from the impressions of such evil acts on our minds.

Practical Utility in life

How is God a preacher, doctor and a teacher?

God is like that great preacher, doctor and teacher who first inspires us for a good healthy life with his multidimensional thoughts and methods. At second stage, like a doctor, he helps us to keep the hurdles and diseases away from our life with the help of His medicines. At third stage, like a teacher, he can even separate us from the impressions of our wrongful acts and guide us for a uplifted future.

Rigveda 1.24.10

अमी य ऋक्षा निहितास उच्चा नक्तं ददृश्रे कुह चिद्विवेयुः ।
अदब्धानि वरुणस्य व्रतानि विचाकशच्चन्द्रमा नक्तमेति ॥

Amī y ṛkṣā nihitāsa uccā
naktam dadṛśre kuha ciddiveyuh.
Adabdhāni varuṇasya vratāni
vicākaśaccandramā naktameti. (10)

Amī : Directly visible

ye : these

ṛkṣāḥ : moon and stars etc.

nihitāsaḥ : established at their place

uccāḥ : above (in the sky)

naktam : in night

dadṛśre : visible

kuha cit : where actually

divā : in day

iyuh : go

Adabdhāni : not violable

varuṇasya : of universal regulator

vratāni : vows, rules

vicāksat : duly appear and remain

candramāḥ : moon etc.

naktam : in night

eti : come again.

Elucidation

Where does moon and stars go in the day?

The moon and stars are directly present above and established at their respective place, but where do they all go in the day? The vows and rules of the Universal Regulator, God, are inviolable. All the bodies duly remain at their respective places and appear again in night. Anything created by God in this universe can not violate His rules. Only dimensions of the seen or the seer are changed. This universe is always existing in one form or the other. Changes can be there but no violations of divine rules are possible.

Practical Utility in life

Despite high status, why everyone is bound by laws?

Howsoever high status one may achieve, no one can violate the laws of government. Our status can change but the arrangement of Supreme laws will always remain intact.

Rigveda 1.24.11

तत्त्वा यामि ब्रह्मणा वन्दमानस्तदा शास्ते यजमानो हविर्भि ।
अहेळमानो वरुणोह बोध्युरुशंस मा न आयुः प्र मोषीः ॥

Tattvāyāmi brahmaṇā vandmānastadāśāste
yajmāno havirbhiḥ.
Aheḥmāno varuṇeha bodhyuruśaṁsa
mā na āyuh pra moṣīḥ. (11)

Tat : That

tvā : Your

yāmi : pray

brahmaṇā : vedic speeches and acts

vandmānaḥ : praises and glories

tat : that (extreme glories)

ā śāste : I also desire

yajmānaḥ : person doing

havirbhiḥ : sacrifices

Aheḥmānaḥ : never condemn you or get angry upon anyone

varuṇa : universal regulator

bodhi : make me realise You

uruśaṁsa : universal praiseworthy

mā : not

naḥ : our

āyuh : age

pra moṣīḥ : go waste.

Elucidation

How to spiritualize and utilize this life?

With all Vedic speeches and acts, I praise and glorify You, God. I also desire Your extreme glories while performing all sacrifices. I never condemn you or get angry upon anyone. Being Universal Regulator and praiseworthy, please make me realise You. Let my life may not go waste.

This verse lists very simple ways to spiritualise our life for the ultimate goal of God realisation.

(i) Praise and glorify God with Vedic speeches and acts.

(ii) Desire for those glories by performing sacrifices.

(iii) Never condemn God or get angry upon any person or situation.

Complete and unconditional surrender to God.

Then only one can wish for God-realisation and let his life not wasted.

Practical Utility in life

How to rise in life?

These three steps towards God-realisation are equally beneficial when implemented to rise in life while following the foot prints of elders and superiors.

(i) Always praise them,

(ii) Desire for similar status with hard work and sacrifices,

(iii) Never criticize them or raise any dispute with them.

Rigveda 1.24.12

तदिन्नक्तं तद्विवा मह्यमाहुस्तदयं केतो हृद आ वि चष्टे ।

शुनः शेपो यमहृद् गृभीतः सो अस्मान् राजा वरुणो मुमोक्तु ॥

Tadinnaktaṁ taddivā mahyamāhustadayaṁ

keto hr̥da ā vi caṣṭe.

Śunaḥśepo yamahvadgr̥bhītaḥ

so asmān rājā varuṇo mumoktu. (12)

Tat : That

ita : this

naktaṁ : in night

tat : that

divā : in day

mahyam : for me (aspiring for God-realisation)
āhuḥ : preach
tat : that
ayaṁ : this
ketaḥ : best realisation
hridaḥ : in heart and mind
ā vi chashte : get enlightened
Śunaḥ śepaḥ : desirous of God-realisation
yam : who
avyahat : call, preach
gṛbhitāḥ : trapped in various modulations
saḥ : he
asmān : our
rājā : Universal Supreme King
varuṇaḥ : Universal Regulator
mumoktu : free us.

Elucidation

Who can make us free from all modulations of mind?

That (God whom we wish to realise) is preached day and night for us (God-seekers) is best realised in heart and mind to get us enlightened. Those who desire for God-realisation and call Him but are trapped in various modulations of mind but He, the Universal Regulator King, enables us to get free from every thing.

Practical Utility in life

Who can provide solutions to all our troubles?

From very minor troubles and tribulations of life up to the level of God-realisation, it is a truth that all solutions come as best realisation in our

heart and mind. Our minds are always trapped in various modulations but that Supreme Regulator and Kind is competent to free us from all pains.

Rigveda 1.24.13

शुनःशेषो ह्यहद गृभीतस्त्रिष्वदित्यं द्रुपदेषु बद्धः ।
अवैनं राजा वरुणः ससृज्याद्विद्वौ अदब्धो विमुमोक्तु पाशान् ॥

Śunaḥśepo hyahvadgrbhītastrīśvādityaṁ
drupadeṣu baddhaḥ.

Avainaṁ rājā varuṇaḥ sasrjyādvīdvāñ
adabdhō vi mumoktu pāśān. (13)

Śunaḥ śepaḥ : Desires of God-realisation

hi : certainly

avahvat : call, preach

grbhītaḥ : trapped in modulations

trīṣu : all three worlds (sattva, raja, tamas) (knowledge, action and communion)

ādityaṁ : non-dying, God

drupadeṣu : inviolable, irresistible

baddhaḥ : bonded

Ava (to be prefixed with sasrjyāt)

enaṁ : this (bonded man)

rājā : Supreme Ruler

varuṇaḥ : Universal Regulator

sasrjyāt (ava sasrjyāt) : enjoin, unite with virtues

vidvāñ : intellectual

adabdhāḥ : most praiseworthy, irresistible

vi mumoktu : free

pāśān : from all bonds.

Elucidation

What are the three bonds of life?

A person desirous of God-realisation is also trapped in three modulations of mind. Therefore, certainly he calls the non-dying God who is Himself inviolable and irresistible. That Supreme Ruler and Regulator is most intelligent and irresistible, therefore, competent to free him from all bonds. The three modulations of mind are - transcendence, activity and inertia (sattva, raja and tams) or knowledge, action and communion (gyan, karma and upAsna).

Practical Utility in life

Who can free us from all the three bonds of life?

A person seeking God-realisation has to rise above three bonds also. A devotee can rise or fall only within these three levels. But rising above these three also is possible only with the blessings of the Supreme Regulator.

Rigveda 1.24.14

अव ते हेळो वरुण नमोभिरव यज्ञेभिरीमहे हविर्भिः ।
क्षयन्नस्मभ्यमसुर प्रचेता राजन्नेनांसि शिश्रथः कृतानि ॥

Ava te heḷo varuṇa namobhirava
yajñebhirīmahe havirbhiḥ.
Kṣayannasmabhyamasura pracetā
rājannenāṁsi śīsrathaḥ kṛtāni. (14)

Ava : Never

te : Your

heḷaḥ : dishonour, anger

varuṇa : Universal Regulator

namobhi : with our salutations
ava (to be prefixed with shishryathah)
yajñebhiḥ : with yajnas i.e. divine worship, truthful company and charity etc.
īmahe : desire
havirbhiḥ : sacrifices
Kṣayan : weakening, destroying
asmabhyam : our
asura : evils
pracetā : Supreme Consciousness, God
rājan : Supreme Ruler
enāmsi : sins
śīsrathah (ava shishrathah) : weaken
kṛtāni : already done.

Elucidation

How evils can be weakened and destroyed?

Universal Regulator, God, we never dishonour You and never wish your anger because we offer (i) our salutations, (ii) our yajnas i.e. welfare activities consisting of divine worship, truthful company and donations and (iii) all sacrifices. Please weaken and destroy our evils. The Supreme consciousness and Ruler has already weaken our sins.

Practical Utility in life

God, the Divine Power certainly destroy our evils and sins provided we ensure three features in our life :-

(i) Offer salutations to that Supreme Regulator and never dishonour Him.

(ii) Perform yajna i.e. welfare activities with all the three dimensions - divine worship, truthful company and sacrifice.

(iii) Complete sacrifices.

Rigveda 1.24.15

उदुत्तमं वरुण पाशमस्मदवाधमं वि मध्यमं श्रथाय ।

अथा वयमादित्य व्रते तवानागसो अदितये स्याम ।।

Uduttamaṁ varuṇa pāśamasmadavādhamaṁ
vi madhyamaṁ śrathāya.

Athā vayamāditya vrate
tavānāgasō aditaye syāma. (15)

Uta : From those

uttamaṁ : the best

varuṇa : Universal Regulator

pāśam : bonds

asmat : out of us

vādhamaṁ : worst

vi (to be prefixed with shrathāya)

madhyamaṁ : middle

śrathāya (vi shrathāya) : completely destroyed

Athā : thereafter

vayam : we

āditya : non-dying God

vrate : vow

tava : your

anāgasah : non-guilty, non-sinner

aditaye : non-dying happiness, blissful

syāma : be entitled.

Elucidation

How to attain the state of non-dying bliss?

In this verse, a prayer is made to the Universal Regulator, God, to completely destroy the three bonds - the best, middle and the worst. Thereafter, we vow before You, the non-dying i.e. Aditya, that we will remain non-sinner to be entitled to attain non-dying blissful state like You.

Practical Utility in life

How to get rid of the three bonds and what would be the result?

Three bonds can be explained as follows :-

(i) The best bond - ego or happiness arising out of welfare activities and sacrifices i.e. transcendental life.

(ii) Middle bond - active and authoritative life of service.

(iii) The worst bond - life of inertia, luxuries, crimes etc.

We can get rid of these three bonds only by long and continuous meditation on God, the Universal Regulator who is away from these bond. We must vow to be that and practice according to that vow while keeping a constant watch over your mind, your thoughts, your reactions and your behaviour etc. Thereafter, only God can destroy these bond completely. The result of rising above these bonds would a completely non-sinner life.

Rigveda Mandal-1, Hymn-25

Rigveda 1.25.1

यच्चिद्धि ते विशो यथा प्र देव वरुण व्रतम् ।

मिनीमसि द्यविद्यवि ।।

Yacciddhi te viśo yathā pra deva varuṇa vratam.

Minīmasi dyavidyavi. (1)

Yat cit hi - Whatever be

te - Your

viśaḥ - ruled subjects, under Your control

yathā - just as

pra - to be prefixed with minīmasi

deva - pleasure giving and controlling over all sins

varuṇa - Universal Regulator

vratam - vows, rules

Minīmasi (pra minīmasi) - violate

dyavi dyavi - every day.

Elucidation

What happens when some one violates Divine rules or vows?

We, the subjects of the Universal Regulator, God, violate Divine rules and vows every day. Whatever be those divine vows of the Supreme Deva, the purpose of all divinities is to give us pleasure and to control our sins. Therefore, he takes all our violations as such i.e. either to inspire us for not committing such violations or punishes us for those violations.

This verse is an inspiration as well as warning to all of us not to violate the divine rules and vows.

Practical Utility in life

What happens when some one breaks laws of the society or the nation?

Like Divine rules and vows, our social and national laws are also framed for pleasure of all and for controlling crimes. Similarly, like God,

our rulers also, in the first instance, inspire us by educating not to break laws and commit wrongs and if we don't follow them, we are punished for our wrongs.

Rigveda 1.25.2

मा नो वधाय हत्नवे जिहीळानस्य रीरधः ।

मा हृणानस्य मन्यवे ॥

Mā no vadhāya hatnave jihīḷānasya rīradhaḥ.

Mā hr̥ṇānasya manyave. (2)

Mā - Not

naḥ - us

vadhāya - to kill

hatnave - to injure

jihīḷānasya - one who hates or dishonour us

rīradhaḥ - inspirer

Mā - not

hr̥ṇānasya - one who is getting angry upon us or who is feeling ashamed of his sin

manyave - to get angry upon him.

Elucidation

How to deal with sinners?

After inspiring and warning violators in the first verse, the present verse is a prayer of victims that they should not be inspired or empowered to kill, injure or get angry upon those (i) who have dishonoured them or (ii) who get angry and feel ashamed of their behaviour. This shows that if we pardon such sinners, God, at His own, takes care of all sins by inspiring or punishing those sinners. This verse inspires tolerance to all victims.

Practical Utility in life

How to deal with criminals?

If victims start punishing criminals at their own, it will create chaos. A criminal commits one wrong and the victim will commit second wrong in the eyes of law. The second wrong i.e. punishment awarded by the victim in return to the criminal, may be disproportionate. Thereafter, the criminal will again get ready to take revenge again. This way, a chain of revenge would destroy the social fiber of the future also. Therefore, in normal cases, criminals should be left to the governments or to the God.

Rigveda 1.25.3

वि मृळीकाय ते मनो रथीरश्वं न सन्दिताम् ।

गीर्भिर्वरुण सीमहि ॥

Vi mṛṇīkāya te mano rathīraśvaṁ na saṁditam.

Gīrbhirvaruṇa sīmahi. (3)

Vi (To be prefixed with sīmahi)

mṛṇīkāya - for permanent pleasure and bliss

te - Your

manaḥ - mind

rathī - chariot

aśvaṁ - to horses

na - just as

saṁditam - tied together

Gīrbhiḥ - with vedic speeches

varuṇa - Universal Regulator

sīmahi (vi sīmahi) - specially tie

Elucidation

Why and how shall we fix our mind on God and His instructions i.e. Vedas?

We should specially fix our mind to Vedic speeches i.e. the mind of God, just as horses are tied to a chariot. This bond with God is for permanent pleasure i.e. bliss.

Practical Utility in life

What is the supreme support for our life?

Just as for material pleasures people fix their minds on those having high stature, similarly, for permanent spiritual pleasure, we need to fix our mind on the Supreme Divine Power, as a lover, a devotee.

If we tie our mind to the material gifts of God, our pleasure will not last for long period because all materials are short lived and ultimately perishable.

Our ties with God would be permanent because God is non-dying.

A jumping plant climbs till the height of a supporting tree. Longer the supporting tree, longer would be the level of the jumping plant. God, the Almighty, is no doubt the Supreme in this creation, therefore, only God can be the Supreme support for our life.

Rigveda 1.25.4

परा हि मे विमन्यवः पतन्ति वस्य-इष्टये ।

वयो न वसतीरूपA 4A

Parā hi me vimanyavaḥ patantī vasya-iṣṭaye.

Vayo na vasatīrupa. (4)

Parā - Away

hi - certainly

me - from me and my life

vimanyavaḥ - all evils like anger etc.

patantī - go

vasya - great life

iṣṭaye - for achieving desired targets

Vayaḥ - birds

naḥ - just as

vasatīḥ - residences

upa - towards, near.

Elucidation

Why and how shall we keep away all vices away from our life?

We pray to God, to keep all vices away from me and my life for achieving desired targets of this great life just as birds go towards their abodes (nests).

Practical Utility in life

Who can achieve great targets?

Anger etc. all vices are big hurdle on the path to our respective destinations. No target can be achieved in the presence of vices. For a great life, it is very much required to keep our life totally free from vices. Only a vices-free life can achieve great targets.

Rigveda 1.25.5

कदा क्षत्रश्रियं नरमा वरुणं करामहे ।

मृळीकायोरुचक्षसम् ॥

Kadā kṣatraśriyaṁ naramā varuṇaṁ karāmahe.

Mṛlikāyorucakṣasam. (5)

Kadā - When

kṣatra śriyaṁ - king of all kings, support of all strengths

naram - inspiring, promoting
ā (to be prefixed with krāmahe)
varuṇam - Universal Regulator
ā karāmahe - achieve, establish
Mr̥līkāya - for permanent pleasure and bliss
urucakṣasam - with multiple knowledge, vision.

Elucidation

When would we establish ourself in that Universal Regulator, God?

Before finding an answer to this question, we must know why shall be establish ourself in that Universal Regulator, God, who :-

- (i) is the support of all strengths,
- (ii) is inspiring and promoting us towards our destination,
- (iii) is for our permanent pleasure,
- (iv) has multiple vision and supreme knowledge.

Practical Utility in life

Why shall we fix the supreme target in our life?

We must fix the supreme target in our life because the supreme target works as an all-time inspiration to move ahead in right direction with high vigour.

Even in our material worldly life also we must fix supreme target to progress everyday and ultimately to go high.

Rigveda 1.25.6

तदित्समानमाशाते वेनन्ता न प्र युच्छतः ।

धृतव्रताय दाशुषे ॥

Taditsamānamāśāte venantā na pra yucchataḥ.

Dhṛtavratāya dāśuṣe. (6)

Tat - That

ita - certainly

samānam - equally

āśāte - desire, pervade

venantā - praying, singing

na - like

pra yucchatah - enjoy bliss

Dhṛta vratāya - with pure vows

dāśuṣe - giving, sacrificing.

Elucidation

How can we achieve permanent pleasure?

We can achieve permanent pleasure by establishing ourself in that Universal Regulator.

(i) We should pervade that Supreme Power. He can be pervaded by prayer only.

(ii) We should make such prayers in meditation to enjoy His Bliss as a singer or a musician enjoys while performing with his song and music.

(iii) We need to have pure vows.

(iv) We should be prepared to sacrifice anything and everything to make our life pure.

Practical Utility in life

How do purity and sacrifices help us achieve the desired targets?

There are four Ps to ensure success in any walk :-

(i) Prayer to Pervading Him,

(ii) Prayer in meditation,

(iii) Pure vows and

(iv) Pure life of sacrifices.

Purity and sacrifices take our sincere prayers through air and sun to the desired target.

Rigveda 1.25.7

वेदा यो वीनां पदमन्तरिक्षेण पतताम् ।

वेद नावः समुद्रियः ॥

Vedā yo vīnām padamantarikṣeṇa patatām.

Veda nāvaḥ samudriyaḥ. (7)

Veda - Knows

yah - who

vīnām - flying (birds etc.)

padam - path

antarikṣeṇa - in sky, space

patatām - moving

Veda - knows

nāvaḥ - boats etc.

samudriyaḥ - in seas and oceans.

Elucidation

How to be convinced that God is present everywhere and knows everything?

God is omnipresent and Omniscient as He knows about the flying things, like birds and aero planes etc., in the sky and space moving from one place to another. He knows about everything moving in deep seas, oceans and other water bodies also. When God knows about everything in the high skies and deep oceans, He certainly knows about everything on the land.

Practical Utility in life

What is the use of knowing powers of God?

Can we hide our thoughts from God?

God knows everything everywhere and we try to know Him, realise Him. It means we can know His capacities and try to explore what powers of God can we use for the welfare and convenience of other fellow people.

Secondly, no one can hide himself or even his thoughts from God because He is Omnipresent and Omniscient.

Rigveda 1.25.8

वेद मासो धृत्व्रतो द्वादश प्रजावतः ।

वेदा य उपजायते ।।

Veda māsō dhṛtavrato dvādaśa prajāvataḥ.

Vedā ya upajāyate. (8)

Veda - Knows

māsaḥ - months

dhṛtavrataḥ - holding pure vows

dvādaśa - twelve

prajāvataḥ - producing best elements for living beings

Vedā - knows

yah - who

upajāyate - extra month produced after every three years.

Elucidation

To what extent God is Omniscient?

God knows all the twelve months of the year for producing best elements for all living beings and He knows even about the extra month produced after every three years. God's Omniscience is due to His holding

pure vows of creating, sustaining and changing the creation with love, welfare and sacrifice.

Practical Utility in life

How can we realise God and draw some of His powers?

If we wish to know God, we must also hold pure vows i.e. love, welfare and sacrifice. Then only we will be able to realise God and draw some of His powers too.

Even in material life also complete success depends on pure vows.

Rigveda 1.25.9

वेद वातस्य वर्तनिमुरोर्ऋषस्य बृहतः ।

वेदा ये अध्यासते ॥

Veda vātasya vartanimurorṛṣvasya bṛhataḥ.

Vedā ye adhyāsate. (9)

Veda - Knows

vātasya - of air

vartanim - path

rṣvasya - extremely great

bṛhataḥ - broad, vast

Vedā - knows

ye - who

adhyāsate - the basis of air.

Elucidation

Does God know about the air and its basis?

God knows even the path of air which is extremely great and broad, as the very existence of all living beings is dependent upon air. He even knows the basis of that air as to how the air is created, what are its gross

as well as subtle contents which even the modern scientists know very little.

Practical Utility in life

How can we increase our knowledge about the atmosphere?

When we aspire to realise God, our own limited knowledge would also start appreciating the vast powers of the Supreme Divine and enjoy associating with that.

In material life also we should try to increase our knowledge about various aspects of the establishment and atmosphere we are living in for a better and intelligent utilization thereof.

Rigveda 1.25.10

नि षसाद धृतरतो वरुणः पस्त्या स्वा ।

साम्राज्याय सुक्रतुःA 10A

Ni ṣasāda dhṛtavrato varuṇaḥ pastyā svā.

Sāmrājyāya sukratuḥ. (10)

Niṣasāda (ā niṣasāda) - Well established

dhṛtvrato - holding pure vows

varuṇaḥ - Universal Regulator

pastyā su - in all people

ā (prefixed with niṣasāda)

Sāmrājyāya - for ruling

sukratuḥ - with best acts.

Elucidation

How is God established in all people?

Whom does He entrusts His powers of doing great acts?

God, being Universal Regulator, for holding pure vows, is well established in all people for ruling over the universe with best acts. It is clear interpretation and outcome of this verse that God would entrust His best acts upon only those persons who hold pure vows like God. The whole strength of God is based on His holding pure vows. Therefore, we must also hold pure vows for nearness to that Divine Supreme, win His confidence. Thus, the Divine Power entrusts great powers for great acts in such people.

Practical Utility in life

What's the importance of pure vows?

Pure vows of love, welfare and sacrifice are the supreme requirements of a spiritual as well as simple worldly life. Only these pure vows can make our lives heaven, without these vows our lives would become a hell. A person with pure vows can rule anywhere with his best acts.

Rigveda 1.25.11

अतो विश्वान्यभुता चिकित्वाँ अभि पश्यति ।

कृतानि या च कर्त्वा ॥

Ato viśvānyadbhutā cikitvāñ abhi paśyati.

Kṛtāni yā ca kartvā. (11)

Atah - Thereafter

viśvāni - all

adbhutā - astonishing

cikitvāñ - conscious, awareness creating

abhi paśyati - sees in all ways

Kṛtāni - acts of past

yā - who

ca - and

kartvā – acts.

Elucidation

What are the astonishing acts of God?

God can see every place, inside of everything. He knows all acts of the past and of future also. His powers of creating consciousness or awareness are astonishing. When an enlightened person realises God, he realises His astonishing powers also. He also watches the acts of past and gains an insight into the future. He endeavours to spread consciousness among the people. God creates consciousness in us by rewarding our past acts and inspires us to perform carefully in future.

Practical Utility in life

Why do all governments, establishments and even our parents keep a watch on us?

All governments, establishments and even our parents keep a watch on our past acts and behaviour, create a consciousness in our mind by inspiring or punishing us to perform carefully in future. Realised saints and all God-lovers also spread this great consciousness among people.

Rigveda 1.25.12

स नो विश्वाहा सुक्रतुरादित्यः सुपथा करत् ।

प्र ण आयूंषि तारिषत् ॥

Sa no viśvāhā sukraturādityaḥ supathā karat.

Pra ṇa āyūṁṣi tāriṣat. (12)

Sah - He

nah - us

viśvāhā - always

sukratuḥ - performing noble acts

ādityaḥ - non-dying, eternal
supathā - noble path
karat - pushes
Pra (to be prefixed with tāriṣat)
nah - us
āyūnṣi - age, life
tāriṣat (pra tāriṣat) - prolonged and meaningful.

Elucidation

How can we get a long and meaningful life?

He, the non-dying, eternal God, always performs noble acts and pushes us also on noble path for a long and meaningful life. Just as Sun and air are also non-dying, enlightened and give life to all the living beings, divide the time into day and night for proper utilization of this life, similarly we must follow this divine feature and perform only noble acts for our enlightenment and to guide all others. We can get a long and meaningful life only on this path while keeping our senses under control.

Practical Utility in life

How to achieve a successful life?

A complete noble path is the only way to achieve success in life and to continuously enjoy that success for long time in a divine manner. Once this vehicle of life is derailed from the path of nobility, it will meet with accidents and ruin the future also.

Rigveda 1.25.13

बिभ्रद द्रापिं हिरण्ययं वरुणो वस्त निर्णिजम् ।
परि स्पशो नि षेदिरे ।।

Bibhrad drāpiṁ hiraṇyayaṁ varuṇo vasta nirṇijam.

Pari spaśo ni śedire. (13)

Bibhrat - Holding

drāpiṃ - resplendent armory, knowledge (of God), light (of Sun),
movement (of air), intelligence (of intellectuals)

hiraṇyayaṃ - golden fire

varuṇaḥ - Universal Regulator

vasta (pari vasta) - cover, pervade every one

nirṇijam - pure heart

Pari (prefixed with vasta)

spaśaḥ - touching all gross and subtlest

ni śedire – establish.

Elucidation

What's the divine golden fire?

The Universal Regulator, God, holds a resplendent armory of knowledge which is like a golden fire. It touches and pervades everyone and is established and realised in pure hearts.

Practical Utility in life

How can we establish this fire in our life?

This golden fire is also found in Sun in the form of light, in air it is found in the form of movement and in great intellectuals it is found in the form of great intelligence and power to perform penances.

Therefore, like God, Sun and air, everyone can establish in his life this fire in the form of welfare for all by sacrificing personal interests.

Rigveda 1.25.14

न यं दिप्सन्ति दिप्सवो न द्रुह्वाणो जनानाम् ।

न देवमभिमातयः ॥

Na yañ dipsanti dipsavo na druhvāno janānām.
Na devamabhimātayaḥ. (14)

Na - Not
yañ - whom
dipsanti - offend
dipsavaḥ - enemies
na - not
druhvāno - oppressors
janānām - of mankind
Na - not
devam - divine, giver
abhimātayaḥ - haughty, iniquitous.

Elucidation

Is God totally undefeatable?

Not whom enemies can offend, not the oppressors of mankind, not the haughty or iniquitous people, because He is the Supreme Divine Giver Devam.

Practical Utility in life

Can we also become undefeatable?

If we know that Supreme Being, realise Him and follow Him, certainly we will not be offended by enemies, oppressors of mankind or haughty, iniquitous people. Be a giver for the society, always be prepared to sacrifice, no evil would be able to offend you.

Rigveda 1.25.15

उत यो मानुषेष्वा यशश्चक्रे असाम्या ।
अस्माकमुदरेष्वा ।।

Uta yo mānuṣeṣvā yaśaścakre asāmyā.
Asmākamudareṣvā. (15)

Uta - And
yah - who
mānuṣeṣu - in human beings
yaśah - acts generating name, fame and glory
acakre - cover and establish
asāmi - completely
Asmākam - of all of us
udareṣu - inside

Elucidation

Who fixes our activities, fame and glory?

And He completely covers and establishes activities generating our fame and glory in all human beings and is present inside.

In the last verse, it was explained that He is not liable to be offended or defeated by evil forces. Now this verse assures us that He fixes our activities, fame and glory. It means, that Supreme Power, present inside us, is very much present outside also.

Practical Utility in life

How to realise God inside and outside?

Just as following God can make us free from the effects of evils, similarly we must dedicate all good work to God only, believing that only He fixed the job for me. This way you will realise God inside through meditation and outside realise God by dedicating all acts and their results to God.

परा मे यन्ति धीतयो गावो न गव्यूतीरनु ।

इच्छन्तीरुरुचक्षसम् ।।

Parā me yanti dhītayo gāvo na gavyūtīranu.

Icchantīrurucakṣasam. (16)

Parā (to be prefixed with yanti)

me - my

yanti (parā yanti) - well received

dhītayaḥ - manifestations of thoughts and acts

gāvaḥ - cows

na - just like

gavyūtīḥ - pastures

anu - follow

Icchantīḥ - desire

urucha kṣasam – Omniscient.

Elucidation

Where do the manifestations of our thoughts and acts go?

Just as cows by nature follow the path to the pastures, similarly manifestations of my thoughts and acts by nature follow to be received by the Omniscient Divine Supreme within us. This verse clearly supports the karma principle that the manifestations of all thoughts and acts go to God to be returned to us as reward.

Practical Utility in life

What is the principle of karma?

What is the endless journey of soul?

Cows go to the pastures in the day and return to sheds by evening. Similarly, our karmas of present life i.e. day, go to God and return in

future i.e. night. We all will get back our thoughts and acts. Therefore, just now onwards, start improving them.

There is an end to all desires of body and mind, but there is no end to the desire of soul i.e. spiritual journey. Therefore, let's start our divine ride on the endless journey of soul in the communion with God.

Rigveda 1.25.17

सं नु वोचावहै पुनर्यतो मे मध्वाभृतम् ।

होतेव क्षदसे प्रियम् ।।

Sam nu vocāvahai punaryato me madhvābhṛtam.

Hoteva kṣadase priyam. (17)

Sam - You and me

nu - together

vochāvahai - interact

punaḥ - again

yataḥ - so that

me - in me

madhu - sweetness

ābhṛtam - filled in and held

Hotā iva - being a great Giver

kṣadase - protector

priyam – loving.

Elucidation

Why should we regularly interact with or worship God?

What are the three purposes of creation by God?

You and me, together interact again and again, so that Your sweetness may be filled in and held by me because You are a great Giver, Protector

and Loving. This verse mentions the three purposes of creation by God i.e. love, welfare and sacrifice :-

- (i) *Hotā* - A great Giver like a sacrificing person,
- (ii) *Kṣadase* - A protector doing all welfare like a parent,
- (iii) *Priyam* – Loving.

Practical Utility in life

Why should we regularly interact with our parents, good teachers or great guides?

Our parents, good teachers or a great guides are always loving, protecting and sacrificing personality. We would benefits in many ways in the kind company of such teachers, guides and parents. Therefore, we should maintain regular interaction with such great givers and honour them from our deep heart.

Rigveda 1.25.18

दर्शं नु विश्वदर्शतं दर्शं रथमधि क्षमि
एता जुषत मे गिरः ॥

Darśam nu viśvadarśataṁ darśam rathamadhi kṣami. Etā juṣata me girah. (18)

Darśam - To see, realise

nu - certainly

viśva darśataṁ - worth realisation by all

darśam - to see, realise

ratham - in body, vehicle

adhi kṣami - by establishing, concentration, unaffected by dualities

Etā - these

juṣata - accepted

me - my

giraḥ - praises of God, vedic speeches, thought & acts etc.

Elucidation

How can we realise God?

God can certainly be realised because He is worth realisation by all. He can be realised in this body chariot by establishing concentration in meditation, living a life unaffected with dualities. He can be realised, once our praises for Him, our Vedic and truthful speeches, our thoughts and acts are accepted by Him. Our every thought and act reaches God inside us.

This verse lays down two conditions for God-realisation :-

- (i) Concentration while meditating on Him,
- (ii) Vedic living without ego and worldly desires.

Practical Utility in life

How can we achieve success in life?

The level of concentration while doing any work ensures success. Our life depends upon our living pattern and success depends upon our concern with the act done and not the result. Our dedication to work, as a God given duty, can make our life full of Vedic Wisdom. Such a life dedicated to egoless sacrifices in the name of God fructifies in the form of all round success more easily.

Rigveda 1.25.19

इमं मे वरुण श्रुधी हवमद्या च मृळय ।

त्वामवस्युरा चके ।।

Imaṁ me varuna śrudhī havamadyā ca mṛḷaya.

Tvāmvasyurā cake. (19)

Imaṁ - This
me - my
varuna - Universal Regulator
śrudhī - listen
havam - acceptable
adyā - today
ca - and
mṛḷaya - enlighten me with great knowledge
Tvām - Your
avasyuḥ - desiring protection
ā cake - praise and glorify.

Elucidation

How does God protect us?

Prayer : Universal Regulator! please listen my acceptable prayer today, "I seek your enlightenment and protection. I praise and glorify You with this prayer."

This verse inspires a very meaningful and core nature of prayer to God. When we seek protection from God, He will first enlighten us with His knowledge and love. With that knowledge and love, one can certainly protect himself. Vice versa, when we seek enlightenment from God, we are automatically protected. It means Divine enlightenment means complete protection.

Therefore, we should worship God by praising and glorifying Him with a prayer seeking his love and enlightenment only. He gives us everything and protection through enlightenment in the form of His knowledge and love.

Practical Utility in life

What is the importance of the chain of enlightenment and knowledge?

Divine enlightenment i.e. knowledge and love of God itself can ensure complete protection. Even in the material worldly life we should undermine the importance of educating children. Therefore, it should be the duty of every intellectual to spread knowledge among children. Chain of knowledge must be continued for the complete protection of the society.

God extended divine enlightenment to the realised saints who in turn inspire common people.

Parents and intellectuals should educate children for the protection of the whole society.

Rigveda 1.25.20

त्वं विश्वस्य मेधिर दिवश्च गमश्च राजसि ।

स यामनि प्रति श्रुधि ।।

Tvaṁ viśvasya medhira divaśca gmaśca rājasi.

Sa yāmani prati śrudhi. (20)

Tvaṁ - You

viśvasya - for all

medhira - Giver of complete knowledge and intelligence

divaḥ cha - and of lightening cosmic bodies sun etc.

gmaḥ cha - and of non-lightening bodies earth etc.

rājasi - ruling with welfare

Saḥ - He

yāmani - always and everywhere

prati śrudhi - favourably listens.

Elucidation

How does God rules everywhere in all times?

God is *medhira* i.e. the Giver of complete knowledge and intelligence to all. He is *rajasi* i.e. the Universal Ruler of luminous cosmic bodies that emanate light e.g. Sun as well as of non-luminous bodies like earth etc. with His welfare acts. He favourably listens our prayers, if we require His intelligence.

The principle laid down in this verse is that the God is the Universal Ruler of every place. His rule is for our welfare for which He grants us great mind to hold His knowledge. He listens all prayers favourably. This universal rule is applicable in all times, at all places.

Practical Utility in life

How to use the divine gift, mind?

We all are subject to Divine Rules. We can receive His knowledge always and everywhere. He rules through the process of imparting knowledge to all. Very few great men remain attached to Him through meditation. Whereas mostly get lost in material comforts after using the mind, given by God, for material and perishable gains. No doubt, mind is the divine gift of God to human beings. Therefore, this divine gift should be used only for Divine knowledge to be used for divine purposes of welfare to others. Only then we can derive imperishable enjoyment of Divine protection.

Just as the whole creation of non-living things is divided into two categories - (i) Luminous bodies that emanate light e.g. sun, and (ii) Non-luminous bodies like earth etc., similarly living beings are also categorised as (i) Enlightened great saints who enlighten other human beings, and (ii) Unenlightened beings living like animals, just enjoying the material comforts.

Rigveda 1.25.21

उदुत्तमं मुमुग्धि नो वि पाशं मध्यमं चृत ।

अवाधमानि जीवसे ।।

Uduttamaṁ mumugdhi no vi pāśaṁ madhyamaṁ cṛta. Avādhamaṇi jīvase. (21)

Uta (To be prefixed with mumugdhi)

uttamaṁ - The best

mumugdhi (uta mumugdhi) - untie

nah - our

vi (to be prefixed with chrita)

pāśaṁ - bonds

madhyamaṁ - medium

cṛta (vi chrita) - separate

Ava - keep away

adhamāṇi - the worst

jīvase - for long and better living

Elucidation

Who can help us untie all bonds?

Only God, the Supreme Giver of complete knowledge, can help us get rid of all the three types of bonds by untying the best form of bonds, by separating the medium and keeping away from us the worst bonds. This liberation from all bonds would be the last achievement on the path of God-realisation. Once we strive hard to get the great knowledge, He will certainly liberate us through enlightenment.

Practical Utility in life

How to proceed for ultimate success?

We can proceed on the path of material success also only if we get rid of all bonds, limitations and weaknesses and not even stick to one or the other success. Continue doing all good acts in this life to make it better

and ultimately the best. Don't stick to any one success by enjoying praises. Don't mind any negative comments, rather use them for improvement. Always think of stepping on to achieve further success.

Rigveda Mandal-1, Hymn-26

Rigveda 1.26.1

वसिष्ठा हि मियेध्य वस्त्राण्यूर्जाम पते ।
सेमं नो अध्वरं यज ॥

Vasiṣṭvā hi miyedhya vastrānyūrjām pate.
Semaṁ no adhvaraṁ yaja. (1)

Vasiṣṭvā - While holding
hi - only
miyedhya - spreading through fire, energy
vastrāni - clothes (taken as body)
ūrjām pate - protector of energies
Saḥ - He
imaṁ - these
naḥ - our
adhvaraṁ - faultless acts of welfare
yaja – enjoin.

Elucidation

Why is the body termed as clothes?

What are the duties assigned to the body?

While holding this cloth (body) we are instructed by God to spread welfare acts through our energy just as yajna fire spreads all elements put in it. We have to protect our energies only then we will be able to spread the effect of our welfare acts. We pray and are assured that God, the Supreme Divine Energy, would certainly remain attached to our faultless acts of welfare.

All welfare acts and blessed companionship of God is possible only in this human body which we have been given to hold and it is not permanent, it is changeable like clothes.

Practical Utility in life

Only pure food and sacrificing thoughts can keep this body clothe healthy and energised.

Body is like a clothe. It should not be kept in a disease condition. Only a healthy body can fulfill the duties of spreading effect of welfare activities. The energy of this body must be protected with pure food and sacrificing thoughts.

Rigveda 1.26.2

नि नो होता वरेण्यः सदा यविष्ठ मन्मभिः ।

अग्ने दिवित्मता वचः ॥

Ni no hotā vareṇyaḥ sadā yaviṣṭha manmabhiḥ.

Agne divitmatā vacaḥ. (2)

Ni - Establish in heart

naḥ - our

hotā - Giver, God, enlightened persons

vareṇyaḥ - adopt, accept

sadā - always

yaviṣṭha - Supreme strength, God, to keep vices away

manmabhiḥ - Supreme knowledge, God

Agne - fire, energy

divitmatā - Divine light, God, enlightened person

vacaḥ - speech

Elucidation

What are the benefits of associating with God and enlightened persons?

We should readily accept, adopt the speeches of our Giver, Supreme God and an enlightened person because that God as well as His enlightened persons only can ensure :-

- (i) Supreme strength to keep vices away,
- (ii) Supreme knowledge,
- (iii) Speeches of Divine mind of God, enlightened persons

Practical Utility in life

Who is the actual giver?

Accepting the Supreme energy of God through meditation or energy of great enlightened persons can help us by providing strength to keep vices away, knowledge and divine mind. Therefore, always focus to keep the company of God and enlightened persons, the giver of great visions and knowledge. Every giver is liable to be accepted as a companion. Giver must help us in keeping vices away.

Rigveda 1.26.3

आ हि ष्मा सूनवे पितापिर्यजत्यापये ।

सखा सख्ये वरेण्यः ॥

A hi ṣmā sūnave pitāpiryajatyāpaye.

Sakhā sakhye vareṇyaḥ. (3)

Ā (to be prefixed with yajyati)

hi - certainly

ṣmā - join for welfare

sūnave - for son

pitā - father
āpiḥ - great intellectual
yajyati (ā yajyati) - makes best efforts
āpaye - for disciple
Sakha - friend
sakhye - for friend
vareṇyaḥ - adopt.

Elucidation

How God maintains a relationship with all living beings?

If we wish to do welfare acts by sacrificing, we must associate with the people for their welfare by adopting them and by making best efforts as if a father does for his son, a great intellectual does for his disciple and a friend does for his friend. Actually God joins every life as a father, a teacher and a friend.

Practical Utility in life

Why do noble people associate with others?

Noble people having Vedic wisdom associate with people for their welfare like a father, a teacher and a friend.

Rigveda 1.26.4

आ नो बर्ही रिशादसो वरुणो मित्रो अर्यमा ।
सीदन्तु मनुषो यथा ॥

A no barhī riśādaso varuṇo mitro aryamā.
Sīdantu manuṣo yathā. (4)

Ā (To be prefixed with sīdantu)

nah - our

barhiḥ - heart space

riśādasah - killing vices
varuṇah - universal regulator
mitrah - friend
aryamā - judicious (dispenser of justice)
(Sīdantu - ā sīdantu) - establish
manuṣah - cultured men
yathā - as

Elucidation

How can God make us a cultured personality?

God is established in the heart space of all cultured people as a regulator, a friend and a judicious power and kills all vices. Therefore, He should be established by us in our heart space.

When God is established in heart as a friend, philosopher and guide with a total surrender, He kills all our vices and make us a cultured personality.

Practical Utility in life

How to follow cultured people?

We should follow cultured people by observing that how they have certainly established God in their hearts, similarly we, too, should follow them.

Rigveda 1.26.5

पूर्य्य होतरस्य नो मन्दस्व सख्यस्य च ।

इमा उ षु श्रुधी गिरः ॥

Pūrvya hotrasya no mandasva sakhyasya ca.

Imā u ṣu śrudhī girah. (5)

Pūrvya - Belonging to past

hotaḥ - Giver
asya - this
naḥ - our
mandasva - desire, happy
sakhyasya - for friendship
ca - and
Imāḥ - these
u - and
ṣu - the best
śrudhī - listen
giraḥ - speeches in praise.

Elucidation

Whom shall we consider our permanent friend?

Our desire is for friendship with the Supreme Giver who belongs to the past i.e. even before creation. We feel happy when we consider God as a friend. He listens our best speeches in His praise. It becomes very uplifting for us to think that God is our permanent friend.

Similarly, we should desire to have friendship with the intellectuals of the past i.e. seniors to us and praise them for strengthening our bond of friendship.

Practical Utility in life

Why to be a friend of all?

Be the friend of God and His great intellectuals. Be the friend of your parents, superiors to gain their knowledge, experiences and blessings. Be the friend of all people around you because everyone is a Giver in one way or the other, directly or indirectly. God resides in every being. Therefore, behave like a friend for all and consider everyone as a friend.

Rigveda 1.26.6

यच्चिद्धि शश्वता तना देवंदेवं यजामहे ।
त्वे इद्धुयते हविः ॥

Yacciddhi śaśvatā tanā devaṁdevaṁ yajāmahe.
Tve iddhūyate haviḥ. (6)

Yat chit hi - This certainly is (friendship with God)

śaśvatā - always existing

tanā - extended every where

devaṁ devaṁ - each one of divinities

yajāmahe - we join

tve ita - in You

hūyate - offer, submit

haviḥ - oblations, sacrifices

Elucidation

Why shall we like a close friendship with God?

Why shall we offer our sacrifices to God?

We seek friendship with God because He is the only Supreme Power that is always existing and extended all over the universe. Feeling like a friend, we can associate ourself with all His divinities i.e. divine powers of all objects and living beings and offer all our oblations, sacrifices etc. to Him.

This verse establishes that all beings and every object is produced by God who being the Supreme in time and place, has manifested in everything. Therefore, we must sacrifice everything for that Supreme Divine only. This way our existence would be meaningful in close association with God, like a friend.

Practical Utility in life

How is God a universal Giver?

How is God our natural friend?

How does God returns all sacrifices in multiple?

We must offer all our sacrifices to the Supreme Giver only. Being the supreme and universal Giver, He returns all our offerings back to us in multiple. Being our permanent companion, He is our natural friend.

We must maintain a close association with every giver because all our belongings are because of them only. We sacrifice for our elders, parents, superiors etc. and in return we certainly get their best favours. This principle must be followed everywhere in life.

Rigveda 1.26.7

प्रियो नो अस्तु विश्वपतिर्होता मन्द्रो वरेण्यः ।

प्रियाः स्वग्नयो वयम् ।।

Priyo no astu viśpatirhotā mandro vareṇyaḥ.

Priyāḥ svagnayo vayam. (7)

Priyāḥ - Dear

naḥ - us

astu - is

viśpatiḥ - Protector of all

hotā - Giver

mandraḥ - praise worthy

vareṇyaḥ - accept

Priyāḥ - dear

svagnayaḥ - self-sacrificing, illuminating with Divine energy

vayam - we

Elucidation

Why are God and great people dear to each other and to everyone?

God is the protector of all, the Supreme Giver and most praise worthy for His blissfulness. That is why He is very dear to us and we accept Him as our friend. We should be a self-sacrificing person to be dear to His Supreme Energy.

This verse inspires us that just as God is dear to us for His Divine qualities, we too can be dear to Him with this sole feature of being a self-sacrificing person. Thus, self-sacrificing persons and God are dear to each other and both are dear to all others also.

Practical Utility in life

Why is a sacrificing person liked by all and rises in life?

In common life also, a sacrificing person is always dear to all because he falls in the category of a giver. Sacrifices make us great in the eyes of others. Sacrifices are liked by the Supreme Power within. Thus, we are liked by our own-self also. When we rise in our own eyes within, that condition would be helpful in our all round development also, material as well as spiritual.

Rigveda 1.26.8

स्वग्नयो हिवार्यं देवासो दधिरे च नः ।

स्वग्नयो मनामहे ॥

Svagnayo hi vāryam devāso dadhire ca naḥ.

Svagnayo manāmahe. (8)

Svagnayaḥ - Self-sacrificing, illuminating with Divine energy

hi - certainly

vāryam - worthy of accepting (knowledge, objects)

devāsaḥ - divine power

dadhire - hold

ca - and

naḥ - for us

Svagnayaḥ - Self-sacrificing, illuminating with Divine energy

manāmahe - knows

Elucidation

Who knows and holds the divine powers and for whom?

Only self-sacrificing great men certainly have knowledge and objects that are worthy of acceptance and hold them. They become a divine personality for the guidance of all others. Only such people know and inspire us to attain the Supreme Energy, God.

In self-sacrificing people, the divine fire or energy illumines. Their presence, their speech and their touch inspire others to move on the divine path of knowing, attaining and holding the Supreme Energy, God.

Practical Utility in life

Who becomes a friend of all?

Self-sacrificing people illumine like a fire, full of divine energy, not only on the spiritual path but all walks of life. A self-sacrificing life has nothing for himself but for the welfare and inspiration of others. Once we learn and practice the habit of self-sacrifices, we will automatically become a friend of all.

Rigveda 1.26.9

अथा न उभयेषाममृत मर्त्यानाम् ।

मिथः सन्तु प्रशस्तयः ॥

Athā na ubhayeṣāmamṛta martyānām.

Mithaḥ santu praśastayaḥ. (9)

Athāḥ - Hence

nah - we
ubhayeṣām - both type of
amṛta - non-dying
marṭyānām - dying
Mithaḥ - reciprocally for each other
santu - be
praśastayaḥ - praise worthy

Elucidation

How to live a complacent life?

Once after imbibing the sacrificing feature in life, this verse inspires us to consider all types of people or situations, dying or non-dying things, to be praise-worthy. No hatred, inimical feeling and even no complaint against anyone or anything in the universe. Non-dying and dying represent the pairs of God and the universe, soul and the body, great intellectuals and common people, sacrificing and beneficiaries, living and non-living. There shall be no disregard to any. Such a life would certainly become a fully complacent life i.e. a non-complainant life.

Practical Utility in life

How to praise everyone and everything?

Only by praising everything, we can gain peace, spiritual progress and rather an atmosphere for smooth material progress. Even if someone is to be corrected, it would be very easy to persuade him for correction after first praising him for his goodness. Nothing in this universe is total bad or total good. Just keep an eye on goodness and praise everyone or every situation. It's a great trait to achieve success everywhere.

Rigveda 1.26.10

विश्वेभिरग्रे अग्निभिरिमं यज्ञमिदं वचः ।

चनो धाः सहसो यहो ।।

Viśvebhiragne agnibhirimaṁ yajñamidaṁ vacaḥ.

Cano dhāḥ sahaso yaho. (10)

Viśvebhiḥ - of all

agne - Supreme energy, God

agnibhiḥ - fires

imaṁ - this

yajñam - sacrifices

idaṁ - these

vacaḥ - speech, words of knowledge

Canaḥ - pure eatables

dhāḥ - hold, adopt

sahasāḥ - strength

yaho - producing

Elucidation

Who holds our energies, sacrifices and pure food?

The Supreme energy, God, has all strength to produce all fires i.e. energies and therefore, He holds all our energies, our sacrifices which speak for themselves as words of knowledge and the pure eating. The purpose of all these is for our welfare.

This verse establishes a principle that our following features are held by the Supreme energy, God, within our own self and in the universe and we get rewarded appropriately :-

(a) Our energies, our enthusiasm, our great thoughts, but not the lack of energies or diseases,

(b) our real sacrifices that speak for themselves but not farce upon sacrifices i.e. not publicity or fame seeking donations,

(c) Our pure food which is health promoting but not unhealthy food.

Practical Utility in life

What are factors that produce positivity?

Energies, sacrifices and pure food are strengthening factors in our life. These three features help us in material progress also. We must sustain these three by restraining us from all deviating allurements. These are positive factors of life. God, the Supreme energy, automatically responds positively to these positivity.

Rigveda Mandal-1, Hymn-27 Sukta on Socio-political Order

Rigveda 1.27.1

अश्वं न त्वा वारवन्तं वन्दध्या अग्निं नमोभि ।

सम्राजन्तमध्वराणाम् ।।

Aśvaṁ na tvā vāravantaṁ vandadhyā agniṁ namobhiḥ.
Samrājantamadhvarāṇām. (1)

Aśvaṁ - Horses

na - like

tvā - Your

vāravantaṁ - with flying hair

vandadhyā - we worship
agnim - God, great intellectuals
namobhiḥ - salute
Samrājantam - enlightened kingdom
adhvarāṇām - for faultless, non-violent sacrifices.

Elucidation

How are God and great intellectuals compared to horses with flying hair?

We worship and salute God as well as those great intellectuals who are enlightened kings for faultless and non-violent sacrifices and help us like horses with flying hair to keep flies and insects away. God and great intellectuals guide and help us in keeping vices and evils away.

Practical Utility in life

How to keep evils and vices away from life?

Mind should be used as a flying tail to keep away all bad thoughts. The Almighty God and His great intellectuals help us like a horse with flying hair. We should train ourself to keep vices and evils away from our life by flying them away without any second thought. Take a simple lesson from animals also. It's a divine feature of horses, cows etc. that they themselves keep insects and flies away with their tail. Similarly, we should use our mind like a flying tail to keep away all bad thoughts, only then God will help us.

Rigveda 1.27.2

स घा नः सूनुः शवसा पृथुप्रगामा सुशेवः ।
मीद्वान् अस्माकं बभूयात् ॥

Sa ghā naḥ sūnuḥ śavasā pr̥thupragāmā suśevaḥ.
Mīḍhvāñ asmākaṁ babhūyāt. (2)

Saḥ - He

ghā - certainly

naḥ - our

sūnuḥ - God (inspiring force), son (disciplined), fire

śavasā - with His strength

pr̥thu pragāmā - giving vast movements

suśevaḥ - best welfare

Mīḍhvāñ - Showerer of happiness

asmākaṁ - upon us

babhūyāt - be.

Elucidation

How are disciplined son and fire compared to God?

God is certainly the showerer of happiness for us due to the following features :-

- (i) His strength,
- (ii) His movement everywhere,
- (iii) His best welfare.

He is the great inspiring force.

A son can also be a showerer of happiness if he possesses following features :-

- (i) Strength (physical and mental energy)
- (ii) Movement i.e. activity
- (iii) Best welfare oriented mind

Scientifically, fire also possesses these features and becomes the cause of happiness by providing many types of welfare to us.

Practical Utility in life

How a disciplined son showers happiness upon all?

When a son of the society acts like a servant of the society and uses all his strength and movements for showering happiness upon others he is also considered as a disciplined son of the society and respected like God.

Rigveda 1.27.3

स नो दूराच्चासाच्च नि मर्त्यादघायोः ।

पाहि सदमिद्विश्वायुःA 3A

Sa no dūrāccāsācca ni martyādaghāyoḥ.

Pāhi sadamidviśvāyuh. (3)

Saḥ - He

naḥ - our

dūrāt - from far

ca - and

āsāt - from near

ca - and

ni - certainly

martyāt - dying men etc.

aghāyoḥ - desiring to commit sins

Pāhi - protect

sadaḥ - always

it - certainly

viśvāyuh - complete age.

Elucidation

Who protects us from all sins from far and near till our complete age?

He, God, the disciplined son and fire always protect us against all dying men and animals etc. who desire to commit sin from far and near till complete age.

Practical Utility in life

Why shall we keep a constant contact with the Supreme Energy God?

God, the disciplined son and fire are our protectors till complete age. No sins can harm us if we are in realisation with our protectors.

Protecting hands of God are always with us whether we are near Him or far in realisation; whether we are calling for his help or not; whether one is glorifying Him or condemning or denying His existence.

Secondly, He protects us from all enemies near or far. This verse ensures that no one can harm us with negative modes like hypnotism, witchcraft, tantra-mantra etc. by doing some acts near us or far from us.

A disciplined son should also act like God, always prepared to protect his parents and all family members from far or near till their complete age from all people who desire to commit any sin against them.

God being the Supreme Energy is present at every place in everyone's life. That energy in us, called fire, protects us from all sins till complete age if we live a life in communion with Him.

Therefore, we must keep a constant contact with that Supreme Energy God.

Rigveda 1.27.4

इममू षु त्वमस्माकं सनिं गायत्रं नव्यांसम् ।

अग्ने देवेषु प्र वोचः ॥

Imamū ṣu tvamasmākaṁ sanim gāyatraṁ navyāṁsam. Agne deveṣu pra vocaḥ. (4)

Imam - This way

ū - varied

ṣu - best

tvam - you

asmākaṁ - for us
saniṁ - happiness giving
gāyatraṁ - worth singing (Vedic verses like Gayatri etc.)
navyāṁsam - Giver of new knowledge
Agne - Supreme Energy, God
deveṣu - in pure divine souls
pra vochaḥ - preach.

Elucidation

Who can get great knowledge i.e. Vedas directly from God?

God is the (i) Giver of happiness to us, (ii) Giver of best new knowledge and (iii) the Giver of the great knowledge worth singing, known as Vedas. God, being the Giver of the Supreme knowledge, gives that knowledge to the pure divine souls by way of realisation.

Practical Utility in life

What are the features of pure divine souls?

Purity and divinity in our nature, egolessness and desirelessness are the conditions to realise divine knowledge.

To receive divine knowledge, we must be pure and divine in nature i.e. totally free from ego of any belongings and even our existence, free from attachment and free from desires of any kind. God gave His great knowledge to the great souls and the same can be received by us also.

Rigveda 1.27.5

आ नो भज परमेष्वा वाजेषु मध्यमेषु ।

शिक्षा वस्वो अन्तमस्य ॥

Ā no bhaja parameṣvā vājeṣu madhyameṣu.

Śikṣā vasvo antamasya. (5)

Ā (To be prefixed with *bhaja*)

nah - us

bhaja (Ā bhaja) - provide, entitle

parameṣu - the best and the supreme

vājeṣu - wealth

madhyameṣu - middle

Shikṣā - give

vasavaḥ - wealth

antamasya - the last one.

Elucidation

What are the three types of wealth?

The Supreme Knowledge, God, gives us three types of wealth according to our entitlement - (i) The best i.e. spiritual and great knowledge, (ii) Middle i.e. physical health and (iii) the last i.e. material wealth in the form of money and other belongings etc.

Practical Utility in life

Check yourself! What is your first choice - (i) Material wealth, (ii) Physical health or (iii) Spiritual wealth of God realisation?

(Note : Choose only one.)

Our desires and our eligibility, our keenness and efforts etc are the basic features that decide what type of wealth are we entitled to get.

Mostly people seem to be fully satisfied with material wealth, the last of the three. They enjoy this wealth beyond limits and without sensitivity or concern for equality, the basic feature of togetherness in the society. Limitless consumption of material wealth causes many physical disorders. Thus, with the wealth of last level they loose even the middle i.e. physical and are not able to move on the path of the best i.e. spiritual. More so,

they start believing that they can purchase health through their material wealth through doctors and hospitals etc.

Only rare are the people who wish for the middle level wealth i.e. physical and natural health.

Rarest of the rare wish for the Supreme and the best wealth i.e. spiritual path to God-realisation. In fact such people are the happiest persons in the universe. They always enjoy physical health but are not afraid of sudden ailments. They don't care at all for material wealth. Thus, they enjoy the ecstacy of God-realisation.

Rigveda 1.27.6

विभक्तसि चित्रभानो सिन्धोरूर्मा उपाक आ ।
सद्यो दाशुषे क्षरसि ॥

Vibhaktāsi citrabhāno sindhorūrmā upāka ā.
Sadyo dāśuṣe kṣarasi. (6)

Vibhaktāsi - Divider and Giver

citrabhāno - with great splendour (God or great intellectual)

sindhoh - of seas

ūrmou - waves of water

upāke - come close

Sadyaḥ - very soon

dāśuṣe - for sacrificing person

kṣarasi - give.

Elucidation

How do God and great intellectuals impart knowledge?

God and His great intellectuals divide their knowledge as per entitlement and give their great splendour i.e. complete wealth to the sacrificing persons. This supreme act is like waves of water in the sea that

separate from the sea through the process of evaporation and go form clouds and rain for the happiness of all. Similarly, God and great intellectuals divide their knowledge as per entitlement of people.

Practical Utility in life

What is Vedic socialism?

Vedic socialism is gathering complete splendid wealth for disbursement.

Sea has plenty of water and innumerable waves but separates that water to form clouds for raining upon all for their happiness. Similarly, whatever wealth we gain should be given to the God for equal disbursement in the society. This is called Vedic socialism.

Rigveda 1.27.7

यमग्ने पृत्सु मर्त्यमवा वाजेषु यं जुनाः ।
स यन्ता शश्वतीरिषः ॥

Yamagne pṛtsu martyamavā vājeṣu yaṁ junāḥ.

Sa yantā śaśvatīriṣaḥ. (7)

Yam - That

agne - Supreme Energy, God

pṛtsu - in wars

martyam - dying men and other animals

avāḥ - protects

vājeṣu - splendid powers

yaṁ - whom

junāḥ - you inspire

Saḥ - He

yantāḥ - holds

śaśvatīḥ - eternal

iṣaḥ - protection and inspiration.

Elucidation

Who is our eternal inspirator and protector?

The Supreme Power, God, protects all living beings in wars with His splendid powers. Those people, who draw inspirations from God, hold His eternal protection and inspirations.

According to this verse God is our eternal protector and inspirator. God is the source of all inspirations that are produced in our mind. We must attach our awareness to each and every thought produced in our mind and to use only those thoughts that are beneficial for us and all others too. We must train our mind to discard all negative or harmful thoughts in the very beginning by praying to God to produce great inspirations as He is the eternal source of all thoughts and protects only sacrificing acts.

Practical Utility in life

How to regulate our present thoughts?

Our present thoughts are the result of our past. We should implement present thoughts for a better future only and seek Divine inspirations of God.

We should try to find out the source of our thoughts and realise that out of our past memories of our present and previous births only. God, the Supreme Regulator, is the eternal source of all thoughts and inspirations generating in our mind at present. We must submit to that God only to inspire us as to which thoughts we should implement for a better future.

Rigveda 1.27.8

नकिरस्य सहन्त्य पर्येता कयस्य चित ।

वाजो अस्ति श्रवाय्यः ।।

Nakirasya saṁhanta paryetā kayasya cit.
Vājo asti śravāyyaḥ. (8)

Nakiḥ - Not anything
yasya - whom
saṁhanta - tolerant
paryetā - not overpowered by his desires
kayasya - moving towards blissfulness
cit - certainly
Vājaḥ - strength
asti - is
śravāyyaḥ - praiseworthy.

Elucidation

Who is the most praiseworthy?

Those who are tolerant and there is nothing by which they can be overpowered i.e. no desires level, certainly move towards blissfulness. Their strength is always praiseworthy.

Practical Utility in life

Who is a great leader, guide and a great teacher?

One who is the most praiseworthy is certainly liable to be accepted as a great leader, guide and a great teacher.

To achieve praises of other, one must have following features :-

- (i) A tolerant i.e. calm and not reacting at the spur of every odd,
- (ii) He must not be overpowered by his personal desires.

Thus, power of tolerance and state of desirelessness are the the two great features to be present in a leader, a guide and a teacher.

These two features are very much present in God. That is why, men with these two features are praised and worshipped like God.

Rigveda 1.27.9

स वाजं विश्वचर्षणिरर्वभिरस्तु तरुता ।
विप्रेभिरस्तु सनिता ॥

Sa vājaṁ viṣvacarṣanirarvadbhirastu tarutā.
Viprebhirastu sanitā. (9)

Sa - This

vājaṁ - in wars

Viṣva carṣaniḥ - always active, protector of all

arvadbhiḥ - with all powers, with full control over senses

astu - be

tarutā - helping to cross over disturbances and troubles

Viprebhiḥ - intelligent and competent person

astu - be

sanitā - giver of happiness and knowledge.

Elucidation

How is a praiseworthy person able to be the protector of all?

A praiseworthy person is always active and protector of all in wars because he always works with all powers and with full control over his senses. Such a person helps the people to cross over all troubles and tribulations of life. He is intelligent and competent enough to do such jobs and becomes giver of happiness and knowledge to all. People always pray for such a great leader, guide who is praised by all.

Practical Utility in life

How does a praiseworthy person enjoy powers to protect all?

Once a person becomes praiseworthy due to his tolerance and desirelessness level, he becomes intelligent and competent to protect all

with his powers and becomes a giver of happiness and knowledge to all. People accept such a person as their true leader. This principle can become a foundation for a supreme democratic society where simply more than 50% rule is not enough to be recognised as a leader. A praiseworthy person is universally praised and respected like a local God by the subjects.

Rigveda 1.27.10

जराबोध तद्विविद्धि विशेविशे यज्ञियाय ।

स्तोमं रुद्राय दृशीकम् ॥

Jarābhodha tadvividḍhi viśeviśe yajñiyāya.

Stomaṁ rudrāya dr̥śīkam. (10)

Jarābhodha - Known by praises

tat - that

vividḍhi - pervades, spreads

viśe viśe - for each one of living beings

yajñiyāya - with his sacrificing and welfare acts

Stomaṁ - his praises

rudrāya - make the unrighteous people weep

dr̥śīkam - are worth seeing.

Elucidation

How does a praiseworthy leader pervade in the society?

That, such a praiseworthy and universally accepted leader, is known by his praises. Such a person pervades, spreads all around due to his sacrifices and welfare acts for all. His praises on one hand are worth seeing and on the other hand make the unrighteous people weep.

Practical Utility in life

What is a true socio-political life?

A true socio-political life is beneficial for all and worth seeing. Such a socio-political leader makes corrupt leaders weep.

This present sukta is devoted to the principle of Vedic socialism and political leadership. When a praiseworthy person becomes the protector of all, he pervades in the minds of his followers and beneficiaries because of his sacrifices and welfare acts for all. When such a great leader rise in the society, the corrupt and crooked leaders start weeping. The life of such socio-political devotees is worth seeing. It's self-speaking.

Rigveda 1.27.11

स नो महौ अनिमानो धूमकेतुः पुरुश्चन्द्रः ।
धिये वाजाय हिन्वतु ॥

Sa no mahāñ animāno dhūmaketuḥ puruścandraḥ.
Dhiye vājāya hinvatu. (11)

Saḥ - He (God)

naḥ - our

mahāñ - great

animānaḥ - immeasurable

dhūmaketuḥ - smoke bannered fire

puruś candraḥ - delightful for all

Dhiye - intelligent acts

vājāya - strength

hinvatu - inspires, satisfies.

Elucidation

For what purpose do the God and the praiseworthy socio-political leaders inspire us?

God and the universally praiseworthy socio-political leaders are the great dhūmketu i.e. smoke bannered fires for all of us whose greatness is immeasurable because they are delightful for all and induce, inspire all for (i) intellect based activities and (ii) strengths of all types.

Practical Utility in life

How to ensure domestic and international security?

Domestic security is ensured by intellect based acts.

International security is ensured with complete strength.

Once a praiseworthy socio-political leader is accepted by the people, his greatness becomes immeasurable because of his delightfulness for all. such a great leader inspires his society for two basic purposes :-

(i) Intellect based acts to ensure internal security. This includes education and technical skills.

(ii) All round strength of the nation i.e. border security and international image of the country.

Rigveda 1.27.12

स रेवाँइव विश्वपतिर्दैव्यः केतुः शृणोतु नः ।

उक्थैरग्निर्बृहद्भानुः ॥

Sa revāñ iva viśvapatiṛdaivyaḥ ketuḥ śṛṇotu naḥ.

Ukthairagnirbr̥hadbhānuḥ. (12)

Saḥ - He

revāñ - a prosperous wealthy person

iva - like

viśvapatiḥ - Protector of all

daivyaḥ - Divine

ketuḥ - Preventing all troubles and diseases etc.

śṛṇotu - hears

naḥ - us

Ukthaiḥ - praised with Vedas

agniḥ - God

bṛhat bhānuḥ - the Supreme light of knowledge.

Elucidation

How does God listen our prayers?

How to praise God?

God, the Supreme Power, listens us like a prosperous wealthy person listens poor and the needy and prevents all their troubles and tribulations. God is praised with Vedas, the great knowledge, because He Himself is the Supreme light of knowledge i.e. Vedas.

Practical Utility in life

How does a wealthy person listen our prayers?

How to praise a wealthy person?

A real prosperous wealthy person is such a magnanimous person who listens every weak person approaching him for help and facilitates him suitably. Every such wealthy person is praised with knowledge and ability. You serve him with your knowledge and skills, whereas he helps you materially.

Veda is the name of God Himself, who is the Supreme light of knowledge. When we praise Him with that knowledge by practically implementing that knowledge in life, He listens our prayers like a wealthy magnanimous person and prevents our troubles.

Rigveda 1.27.13

नमो महद्भ्यो नमो अर्भकेभ्यो नमो युवभ्यो नम आशिनेभ्यः ।

यजाम देवान्यदि शक्रवाम मा ज्यायसः शंसमा वृक्षि देवाःA 13A

Namo mahadbhyo namo arbhakebhyo namo yuvabhyo nama
āśinebhyaḥ. Yajāma devān yadi śaknavāma mā jyāyasaḥ śaṁsamā vṛkṣi
devāḥ. (13)

Namaḥ - Salute in respect
mahadbhyaḥ - highly learned
namaḥ - salute in respect
arbhakebhyaḥ - lesser learned
namaḥ - salute in respect
yuvabhyaḥ - young in strength
namaḥ - salute in respect
āśinebhyaḥ - old experienced pervading in all knowledge
Yajām - join
devān - great intellectuals
yadi - if
śaknavām - able, competent and powerful
mā - not
jyāyasaḥ - praiseworthy in intellect
śaṁsamā - praises and discipline
ā vṛkṣi - cut, disobey
devāḥ - divine

Elucidation

Whom shall we respect in society?

We must salute with respect all those who are :-

- (i) Highly learned,
- (ii) Lesser learned,
- (iii) Young in strength and
- (iv) Old in experience and pervading in all knowledge.

If you have ability, competence and power, you must join such great intellectuals who are praiseworthy in intellectuals and neither cut their praises nor disobey their disciplines because they are divine, representatives of God.

Practical Utility in life

Who are the real guides, leaders and shelters of the society?

Knowledge, intellect, sacrifices and all services in the society must be respected in all circumstances. Whatever be our abilities or powers, we should always join such intellectuals and neither cut their praises nor disobey their disciplines. These minds are liable to be our real guides and leaders. They are our real shelters, unlike present herd of corrupt, ignorant and egoistic leaders.

The present sukta presents a great scheme of socio-political leadership focussed at great knowledge and sacrifices.

Rigveda Mandal-1, Hymn-28
Sukta on Deep Heart Space &
Brain Storming like extracting nutritional elements

from herbs.

Rigveda 1.28.1

यत्र ग्रावा पृथुबुध्न ऊर्ध्वो भवति सोतवे ।

उलूखलसुतानामवेद्विन्द्र जल्गुलः ॥

Yatra grāvā pṛthubudhna ūrdhvo bhavati sotave.

Ulūkhalasutānāmavedvindra jalgulaḥ. (1)

Yatra - Where

grāvā - one singing in the glory of God

pṛthu budhnaḥ - with strong foundation, determination

ūrdhvaḥ - progressing upward

bhavati - keep

sotave - for producing virtues

Ulūkhala - deep heart space

sutānām - great knowledge & virtues

ava - considering them as self-produced

ita - these

indra - controller of senses

jalgulaḥ - imbibe, pervade.

Elucidation

Who can imbibe great knowledge and virtues?

How nutritional elements are extracted from herbs?

When a devotee sings glories of God with very strong and broad foundation of will-power and determination, he keeps progressing ahead for producing virtues. His deep heart space and hard penances produce these great knowledge and virtues. He considers these virtues etc. as his own (self-produced) and imbibe and pervade them in his life.

This mantra explains the process of extracting nutritional elements from medicinal herbs etc. One should use a broad based stone to extract the substance from herbs by grinding. The word *grAvA* is used to mean pestle, *ulukhala* is the vessle used for grinding and *jalgulah* means mixing to make it hard.

Practical Utility in life

How to imbibe great results in life?

Spiritual interpretation can be used generally for all purposes to convey that while doing any job, you must have a strong ground of will-power and determination followed by hard penances to produce great results. Then such results are imbibed in life because they are produced with self labour.

Rigveda 1.28.2

यत्र द्वाविव जघनाधिषवण्या कृता ।
उलूखलसुतानामवेद्विन्द्र जल्गुलः ॥

Yatra dvāviva jaghanādhiṣavanyā kṛtā.

Ulūkhalasutānāmavedvindra jalgulaḥ. (2)

Yatra - Where

dvāviva - like the two

jaghanā - thighs

ahiṣavanyā - separating

kritā - do

Ulūkhala - deep heart space

sutānām - great knowledge & virtues

ava - considering them as self-produced

ita - these

indra - controller of senses

jalgulah - imbibe, pervade.

Elucidation

How to separate the two levels of life?

When a devotee separates the two like the two thighs remain separate while walking his deep heart space and hard penances produce these great knowledge and virtues. He considers these virtues etc. as his own (self-produced) and imbibe and pervade them in his life.

In our life, we must separate body from soul, mind from heart, to ponder over as to which is permanent and capable for God-realisation. Body is a means for the soul to realise and establish unity with God. Mind holds the great knowledge whereas heart loves that Supreme knowledge, God. A devotee keeps a watch on these two as separate from each other i.e. mind and heart. He loves God from his deep heart space. This deep heart space is referred to as *ulukhala* where great virtues and knowledge is produced. The devotee imbibe such virtues and knowledge because he considers them as self-produced. Then such virtues will be helpful for heart as well as for mind, for soul as well as for body.

In the process of extracting medicinal substances from herbs, pestle and the base vessel separate the chaff from husk, waste from substantial medicine and convert the herbs into a grinded valuable medicine.

Practical Utility in life

How effective is our deep heart?

In all activities, we should be watchful every moment that whether we are acting simply with mind or from deep heart space. If we concentrate on our deep heart while at work every moment, results would be very great and certainly lead us to self-realisation, we will realise unity with the Supreme power.

Rigveda 1.28.3

यत्र नार्यपच्यवमुपच्यवं च शिक्षते ।

उलूखलसुतानामवेद्विन्द्र जल्गुलः ॥

Yatra nāryapachyavamupachyavaṁ ca śikṣate.

Ulūkhalasutānāmavedvindra jalgulaḥ. (3)

Yatra - Where

nāri - women

apachyavam - away from heart i.e. mind

upachyavaṁ - in heart

ca - and

śikṣate - receive knowledge

Ulūkhala - deep heart space

sutānām - great knowledge & virtues

ava - considering them as self-produced

ita - these

indra - controller of senses

jalgulaḥ - imbibe, pervade.

Elucidation

Are women entitled to receive great knowledge and to practise spirituality?

Where women folk receive great knowledge in mind and deep heart space their deep heart space and hard penances produce these great knowledge and virtues. He considers these virtues etc. as his own (self-produced) and imbibe and pervade them in his life.

Practical Utility in life

How do the virtues and knowledge of women pervade in the society?

This verse clarifies that women too should receive great knowledge. Moreover, when one women moves on spiritual path, her knowledge and virtues pervade not only in her personal life but in the whole family and the society also.

This verse further highlights the importance of women education and equality with men. After going through this verse no body should object to the chanting of Ved mantras by women or to progress in any religious or spiritual path. This Ved mantra declares the importance of women holding all knowledge and virtues. Women's virtues can influence the whole family and society more than those of men.

Rigveda 1.28.4

यत्र मन्थां विबध्नते रश्मीन्यमितवाइव ।

उलूखलसुतानामवेद्विन्द्र जल्गुलः ॥

Yatra manthām vibadhnate raśmīn yamitavāiva.

Ulūkhalasutānāmavedvindra jalgulaḥ. (4)

Yatra - Where

manthām - brain storming

vibadhnate - binds

raśmīn - rays, reins of horses

yamitavā - by sun, by charioteer

iva - like

Ulūkhala - deep heart space

sutānām - great knowledge & virtues

ava - considering them as self-produced

ita - these

indra - controller of senses

jalgulaḥ - imbibe, pervade.

Elucidation

How to bind the rays of virtues and love for God in our life?

When brain storming exercise of checks and counter check every movement binds the rays of knowledge, virtues, spirituality and love for God as sun binds the planets with its rays and a charioteer binds horses with reins, there deep heart space and hard penances produce these great knowledge and virtues. He considers these virtues etc. as his own (self-produced) and imbibe and pervade them in his life.

Practical Utility in life

What is the effect of brain storming?

Brain storming is just like cooking our great knowledge, virtues, spirituality, love for God and all noble thoughts. Brain storming means a constant watch and pursuation for all such great thoughts. It will help us bind them in our life.

Brain storming should involve deep heart space to give an input of love, welfare and sacrifice in all our deeds.

A stern warning -- Brain storming should be for positive and constructive thoughts and never for any negative or evil thoughts. Brain storming on evil thoughts certainly results in various mental disorders like tension, anxiety, depression, brain strokes etc.

Verse 1 to 4 of Sukta 28 present four ways to ensure the working of deep heart space with hard penances to produce great knowledge and virtues and to pervade in life :-

Verse 1 - Singing to glorify God with strong foundation of will power for producing virtues.

Verse 2 - Constant watch on separating heart and mind. Loving God from heart and gaining great knowledge in mind.

Verse 3 - Women folk to receive great knowledge with deep heart and mind.

Verse 4 - Brain storming to bind rays of knowledge, virtues, love for God and sacrifices.

Rigveda 1.28.5

यच्चिद्धि त्वं गृहेगृह उलूखलक युज्यसे ।

इह द्युमत्तमं वद जयतामिव दुन्दुभिःA 5A

Yacciddhi tvam gr̥hegr̥ha ulūkhalaka yujyase.

Iha dyumattamaṁ vada jayatāmiva dundubhiḥ. (5)

Yat - That

cit - certainly

hi - is

tvam - Your

gr̥he gr̥he - every where

ulūkhalaka - deep heart space with hard penances

yujyase - enjoined

Iha - here

dyumattamaṁ - great behaviour

vada - speak

jayatām - victorious

iva - like

dundubhiḥ - big joyful sound

Elucidation

What is the use for working from deep heart space?

That certainly is the deep heart space with hard penances which is enjoined with You (God) as Your home in every such body. Great behaviour of such a person speak as the big joyful sound of the victorious person.

Practical Utility in life

How does deep heart impact our life?

When we perform every work from deep heart and hard penances, our life is realised as the home of divinity and our equanimous behaviour for all speaks and projects a great joy, peace and comfortable life.

Rigveda 1.28.6

उत स्म ते वनस्पते वातो वि वात्यग्रमित् ।
अथो इन्द्राय पातवे सुनु सोममुलूखल ॥

Uta sma te vanaspate vāto vi vātyagramit.

Atho indrāya pātave sunu somamulūkhala. (6)

Uta - And

sma - move

te - in your life

vanaspate - plant, producer and owner of knowledge and virtues

vātaḥ - air

vi vāti - specially

agram ita - to the top, first of all

Atho - hence

indrāya - controller of senses

pātave - for pervading everywhere

sunu - establish

somam - virtues

ulūkhala - deep heart

Elucidation

How does our deep heart work?

Plants produce nutrition which is moved by air specially upto the top of its branches. Similarly, we also can become vanaspati i.e. producer and owner of knowledge and virtues to move them through air i.e. our pranas to all parts of body till the top i.e. brain and to all living beings, smallest to the biggest. Hence, a controller of senses establish virtues in his deep heart space and pervade them everywhere.

Practical Utility in life

How does divinity touch the deep heart?

Any act performed from deep heart pervades all over and moves the effect to the farthest. On one hand beneficiaries carry the loveful effect of our acts of sacrifices performed from deep heart and on the other hand, the performer of sacrifices himself feels the blissful atmosphere in his deep heart space because divinity always touches and is established in the deep heart.

Rigveda 1.28.7

आयजी वाजसातमा ता ह्यू च्चा विजर्भृतः ।

हरीइवान्धांसि बप्सता ॥

Āyajī vājasātamā tā hyuccā vijarbhr̥taḥ.

Harī ivāndhāmsi bapsatā. (7)

Āyaji - Receive and join virtues

vāja sātāmā - become powerful and victorious

tā - they

hi - certainly

uccā - high level

vijar bhr̥taḥ - performer and experts

Harī - horses

iva - like

andhāmsi - grains
bapsatā - eaten

Elucidation

What happens when virtues and knowledge pervade in our life?

Those who receive and join virtues certainly become powerful and victorious practically to perform high level acts like an expert. Such people are active and energetic like horses having eaten grains.

Practical Utility in life

Who acts like a well-fed strong horse?

Once knowledge and virtues pervade in life of a person practically visible and felt by all, such a person would certainly become par-excellent in his working, like a well-fed strong horse. Therefore, to work and look like a well-fed strong horse, one must gain optimum knowledge of his field and to imbibe virtues at all practical levels of life.

Rigveda 1.28.8

ता नो अद्य वनस्पती ऋष्यावृष्वेभिः सोतृभिः ।

इन्द्राय मधुमत्सुतम् ॥

Tā no adya vanaspatī ṛṣvāvṛṣvebhiḥ sotṛbhiḥ.

Indrāya madhumatsutam. (8)

Tā - They

naḥ - our

adya - today

vanaspati - plant, producer and owner of knowledge and virtues

ṛṣvou - to be great

ṛṣvebhiḥ - of great rishis

sotṛbhiḥ - extract knowledge and juices

Indrāya - for realising God

madhumat - sweetened virtues
sutam – establish.

Elucidation

Why and how to follow great saints?

Great people who are producers and owner of knowledge and virtues, always extract such juices of knowledge and virtues from great rishis and establish sweetness in their life for realising God.

Practical Utility in life

How to be great?

To reach high levels in life, we must follow great personalities of the relevant field. Thus, we will be able to extract and follow their knowledge and working etc. Like great people, we must maintain sweetness, humbleness and politeness in our behaviour while following them and also while living in general people.

Rigveda 1.28.9

उच्छिष्टं चम्वोर्भर सोमं पवित्र आ सृज ।
नि धेहि गोरधि त्वचि ॥

Ucchiṣṭam camvorbhara somam pavitra ā sṛja.

Ni dhehi goradhi tvaci. (9)

(Uta - To be prefixed with bhara)

(ṣṭam) for educating

(camvoh) both the forces (body and mind)

(bhara - uta bhara) for holding in the best manner

(somaṁ) knowledge and virtues

(pavitra) purity

(ā srja) decorate, pervade
(Ni dhehi) establish and secure
(go adhi) plenty of knowledge
(tvachi) in touch

Elucidation

What features shall we decorate and pervade in life?

We must decorate and pervade both the forces of our life i.e. our body and mind with great knowledge, virtues and above all purity. We must educate ourself and hold these features in the best manner. We must remain in close contact with such a knowledge, virtues and purity to establish and secure these traits in our life.

Practical Utility in life

How to ensure the welfare of all living beings?

Just as our body and mind are our personal forces, similarly there are many common forces in the society and the nation. A soldier is the force to protect national territories. An educated mind, our leaders, our scientists, skilled or non-skilled labour and even all citizens in one way or the other are the valuable forces collectively called human forces. An effort from the deep heart is necessary to establish and secure knowledge and virtues for the welfare of all living beings on this earth.

Rigveda Mandal-1, Hymn-29
Sukta on Divine Ways of life

Rigveda 1.29.1

यच्चिद्धि सत्य सोमपा अनाशस्ताइव स्मसि ।

आ तू न इन्द्र शंसय गोष्वश्वेषु शुभिषु सहस्रेषु तुवीमघ ॥

Yacciddhi satya somapā anāśastā iva smasi.

Ā tū na indra śamsaya goṣvaśveṣu śubhriṣu sahasreṣu tuvīmagha. (1)

Yat - Those

cita - certainly

hi - are

satya - Non-decaying, always existing, God

somapā - Protector of virtues, God

anāśastā - not worthy of praises, condemnable

iva - like

smasi - we are

(ā - to be prefixed with śamsaya)

tū - then

nah - us

indra - God

(śamsaya - ā śamsaya) make praiseworthy

goṣu - earth, cow, senses of knowledge

aśveṣu - horses, senses of action

śubhriṣu - comforts giving

sahasreṣu - innumerable

tuvīmagha - praiseworthy splendid wealth

Elucidation

Who has made us earn praiseworthy splendid wealth?

God, the Supreme praiseworthy divine power is always existing, non-decaying and protector of virtues and great knowledge. We certainly are not praiseworthy or if we become condemnable anytime, then God only can reform us, make us praiseworthy and grant senses of knowledge and action besides innumerable praiseworthy splendid wealth.

Practical Utility in life

What are the divine ways of God?

No one is praiseworthy since birth. God make us praiseworthy by granting senses of knowledge and action to perform various good deeds and also grant us praiseworthy splendid wealth. Even in this journey of life, if we become unworthy of praises, God reforms us again to gain afresh control over our senses of knowledge and action alongwith praiseworthy splendid wealth. Knowledge, virtues and reforms are the divine ways of God. This whole sukta is focussed on these divine ways.

Rigveda 1.29.2

शिप्रिन्वाजानां पते शचीवस्तव दंसना ।

आ तू न इन्द्र शंसय गोष्वश्वेषु शुभ्रिषु सहस्रेषु तुवीमघ ॥

Śiprinvājānām pate śacīvastava daṁsanā.

Ā tū na indra śaṁsaya goṣvaśveṣu śubhriṣu sahasreṣu tuvīmagha. (2)

Śiprina - Giver of splendid wealth and comforts

vājānām - in wars

pate - protector

śacivaḥ - variety of intellect and acts

tava - your

daṁsanā - vedic speeches

(ā - to be prefixed with śaṁsaya)

tu - then

nah - us

indra - God

(śaṁsaya - ā śaṁsaya) make praiseworthy

goṣu - earth, cow, senses of knowledge

aśveṣu - horses, senses of action

śubhriṣu - comforts giving
sahasreṣu - innumerable
tuvīmagha - praiseworthy splendid wealth.

Elucidation

How to use our intellect to earn praiseworthy splendid wealth?

God is the giver of splendid wealth and comforts. He is our protector in all wars. There are variety of intellects and acts but all should be based on vedic speeches of God i.e. Vedas, the universal supreme knowledge. Then only God can reform us, make us praiseworthy and grant senses of knowledge and action besides innumerable praiseworthy splendid wealth.

Practical Utility in life

How to make this life fructify?

Our intellect and all acts should be based on Vedic wisdom, only then they would fetch praiseworthy and splendid wealth to make our life fructify.

Rigveda 1.29.3

नि ष्वापया मिथूदृशा सस्तामबुध्यमाने ।

आ तू न इन्द्र शंसय गोष्वश्वेषु शुभ्रिषु सहस्रेषु तुवीमघA 3A

Ni ṣvāpayā mithūdṛśā sastāmabudhyamāne.

Ā tū na indra śaṁsaya goṣvaśveṣu śubhriṣu sahasreṣu tuvīmagha. (3)

Ni ṣvāpayā - Prevent completely

mithūdṛśā - phantom of illusion, falsity, evils etc.

sastām - sloth of body, sleeping or lazyness, lack of hardwork

abudhyamāne - mind which keeps us away from God-realisation

(ā - to be prefixed with śaṁsaya)

tu - then

nah - us

indra - God

(śamsaya - ā śamsaya) make praiseworthy

goṣu - earth, cow, senses of knowledge

aśveṣu - horses, senses of action

śubhriṣu - comforts giving

sahasreṣu - innumerable

tuvīmagha - praiseworthy splendid wealth.

Elucidation

What should be avoided to earn praiseworthy splendid wealth?

Avoid the following three factors from your life to earn praiseworthy splendid wealth :-

- (i) MithudrishA - phantom of illusion, falsity, evils etc.
- (ii) SastAm - sloth of body, sleeping or lazyness, lack of hardwork
- (iii) AbudhyamAne - mind which keeps us away from God-realisation

Then only God can reform us, make us praiseworthy and grant senses of knowledge and action besides innumerable praiseworthy splendid wealth.

Practical Utility in life

What is the 3-D formula for the detoxification of body, mind and soul?

This verse clarifies a three dimensional formula for the detoxification of body, mind and soul :-

- (i) Body should be kept light with pure and pious satvic food. Only light body will be able to prevent sleepiness and lazyness.

(ii) Mind is a bridge between body and God. It should be free from all illusions, falsities, evils etc. Very clear and pure mind is a boon to all achievements.

(iii) Soul should be kept engaged in God-realisation. But when body is diseased and mind is illusive, soul can't focus on God-realisation.

Rigveda 1.29.4

ससन्तु त्या अरातयो बोधन्तु शूर रातयः ।

आ तू न इन्द्र शंसय गोष्वश्वेषु शुभ्रिषु सहस्रेषु तुवीमघ

Sasantu tyā arātayo bodhantu śūra rātayaḥ.

Ā tū na indra śaṁsaya goṣvaśveṣu śubhriṣu sahasreṣu tuvīmagha. (4)

Sasantu - Sleep

tyāḥ - those

arātayaḥ - devoid of tendencies to donate, sacrifice, selflessness

bodhantu - awakened to realise

śūra - brave, defeating enemies, God

rātayaḥ - donors, sacrificing for welfare of others

(ā - to be prefixed with śaṁsaya)

tu - then

nah - us

indra - God

(śaṁsaya - ā śaṁsaya) make praiseworthy

goṣu - earth, cow, senses of knowledge

aśveṣu - horses, senses of action

śubhriṣu - comforts giving

sahasreṣu - innumerable

tuvīmagha - praiseworthy splendid wealth.

Elucidation

What is the most important factor in realising God and to earn praiseworthy splendid wealth?

People who are devoid of tendencies to donate, sacrifice and selfless sacrifices are sleeping as regards the spiritual mission. Such people just enjoy the materials and that too with diseases, crimes and negative karmas. This is the path of materialism.

Whereas those who are universal donors, always ready to sacrifice anything for the welfare of others and act selflessly are awakened to realise the Brave Supreme Power, God. This is the path of spiritualism.

If we try to be a universal donor, always ready to sacrifice anything then only God can reform us, make us praiseworthy and grant senses of knowledge and action besides innumerable praiseworthy splendid wealth.

Practical Utility in life

What is 'A GIVER GETS' formula?

Donating and sacrificing tendencies ultimately make you progress not only on spiritual path but also in any walk of materialistic pursuits. A giver is easily believed by the beneficiaries and all others. Ultimately, a giver gets more stable and splendid wealth with all praises. Hence, A GIVER GETS. Keep on giving and consequently keep on getting. Deete jao, pAte jao.

Rigveda 1.29.5

समिन्द्र गर्दभं मृण नुवन्तं पापयामुया ।

आ तू न इन्द्र शंसय गोष्वश्वेषु शुभ्रिषु सहस्रेषु तुवीमघ ॥

Samindra gardabhaṁ mṛṇa nuvantam pāpayāmuyā.

Ā tū na indra śamsaya goṣvaśveṣu śubhriṣu sahasreṣu tuvīmagha. (5)

(Sam - to be prefixed with mṛṇa)
indra - God, the Supreme Lord of Justice
gardabhaṁ - like a donkey
(mṛṇa - sam mṛṇa) properly punish
nuvantaṁ - speaking, acting
pāpayāmuyā - sinfully, deceitfully
(ā - to be prefixed with śamsaya)
tu - then
nah - us
indra - God
(śamsaya - ā śamsaya) make praiseworthy
goṣu - earth, cow, senses of knowledge
aśveṣu - horses, senses of action
śubhriṣu - comforts giving
sahasreṣu - innumerable
tuvīmagha - praiseworthy splendid wealth.

Elucidation

How to deal with liars and sinners?

God acts as the Supreme Lord of Justice and properly punishes those who speak or act sinfully, deceitfully like a donkey.

First of all we must realise that speaking or acting with intention to deceive others is a sin and we should always abstain from such acts or speeches.

Secondly, the society should consider such people as donkey who never moves on right path without frequent punishment with a stick.

Therefore, such evil minded people should be properly punished till they are reformed. Then only God can reform us, make us praiseworthy

and grant senses of knowledge and action besides innumerable praiseworthy splendid wealth.

Practical Utility in life

What makes the society reliable and earn praiseworthy splendid wealth?

Lying is the core of all offences. Truthfulness makes us more reliable.

The Criminal Justice System of the society would not be required if all citizens stop lying and give up deceitful tendencies. If the people of a society become truthful, there would be no need of police, courts, jails and the whole of judicial system. The expenditure of the government on all these counts can be saved.

In all cases pending before the courts of law, one of the party is certainly right and the other is wrong. If the culture of being a truthful person is followed in the society, there would be negligible cases in courts of law.

Truthfulness only makes our society reliable and thus earns praiseworthy splendid wealth.

Rigveda 1.29.6

पताति कुण्डृणाच्या दूरं वातो वनादधि ।

आ तू न इन्द्र शंसय गोष्वश्वेषु शुभ्रिषु सहस्रेषु तुवीमघ ।।

Patāti kuṇḍṛṇācyā dūraṁ vāto vanādadhi.

Ā tū na indra śaṁsaya goṣvaśveṣu śubhriṣu sahasreṣu tuvīmagha. (6)

Patāti - Moves

kuṇḍṛṇāchyā - evil, crooked, wicked

dūraṁ - away

vātah - air

vanāt - from forests

adhi - far

(ā - to be prefixed with śamsaya)

tu - then

nah - us

indra - God

(śamsaya - ā śamsaya) make praiseworthy

goṣu - earth, cow, senses of knowledge

aśveṣu - horses, senses of action

śubhriṣu - comforts giving

sahasreṣu - innumerable

tuvīmagha - praiseworthy splendid wealth.

Elucidation

How shall we keep evil thoughts away from us to earn praiseworthy splendid wealth?

Just as stormy wind keeps away from forests, similarly evils, wicked or crooked thoughts move far away from the forest of our mind. Then only God can reform us, make us praiseworthy and grant senses of knowledge and action besides innumerable praiseworthy splendid wealth.

Practical Utility in life

What is a dense forest of divinity?

Big and old trees of forest are very strong and provide support to each other because of high density and closeness. Therefore strong winds are not able to harm such dense forests and move away. Great divine thoughts in our mind are like dense forests of divinity. In such a mind, evil thoughts never enter and move far away from such a great noble and divine mind.

सर्वं परिक्रोशं जहि जम्भया कृकदाश्वम् ।
आ तू न इन्द्र शंसय गोष्वश्वेषु शुभिषु सहस्रेषु तुवीमघ ॥

Sarvaṁ parikrośaṁ jahi jambhayā kṛkadāśvam.

Ā tū na indra śaṁsaya goṣvaśveṣu śubhriṣu sahasreṣu tuvīmagha. (7)

Sarvaṁ - All

parikrośaṁ - angers

jahi - destroy

jambhayā - destroy

kṛkadāśvam - pain giving, violent tendencies

(ā - to be prefixed with śaṁsaya)

tu - then

nah - us

indra - God

(śaṁsaya - ā śaṁsaya) make praiseworthy

goṣu - earth, cow, senses of knowledge

aśveṣu - horses, senses of action

śubhriṣu - comforts giving

sahasreṣu - innumerable

tuvīmagha - praiseworthy splendid wealth.

Elucidation

What to do with anger?

Pray to God and determine in your own mind to destroy all angers for whatever reason and to destroy pain giving i.e. violent tendencies from our mind, only then God can reform us, make us praiseworthy and grant senses of knowledge and action besides innumerable praiseworthy splendid wealth.

Practical Utility in life

What harm do anger and violence cause us?

Anger and violence not only harm many others but they harm our ownself more deeply. They disturb our mind also our spiritual progress. An angry man is never liked by others. Therefore, to earn splendid wealth, material as well as spiritual, we must determine to destroy anger and violence from our mind for ever.

Rigveda Mandal-1, Hymn-30

Rigveda 1.30.1

आ व इन्द्रं क्रिविं यथा वाजयन्तः शतक्रतुम् ।
मंहिष्ठं सिन्धु इन्दुभिः ॥

Ā va indram kriviṁ yathā vājayantaḥ śata-kratum.
Mamhiṣṭham siñca indubhiḥ. (1)

(A - to be prefixed with siñca)

va - You

indram - God, controller of senses

kriviṁ - well

yathā - just as

vājayantaḥ - powerful and victorious

śata kratum - having hundreds of activities

Mamhiṣṭham - great

(siñca - ā siñca) irrigate, serve
indubhiḥ - with drops.

Elucidation

How are the features of a well compared to God?

You God! are like a well - (i) powerful and victorious, (ii) having hundreds of acts, (iii) great, (iv) irrigate, fully serve with your drops.

These four features of a well are applied to God. There is no depth of God's powerful well. That's why He is very powerful and always victorious. He performs innumerable activities which are all great and irrigate the lives of all creatures of this creation. Thus, a well also acts like a God for the surrounding land and innumerable people.

Practical Utility in life

How is a controller of senses compared to a well?

A true controller of senses also is a well of innumerable acts and blessings for all.

The word Indra is used for a controller of senses also. If one becomes Indra, he is also likely to be as great as a true representative of God, the Supreme Divine. He becomes very powerful and victorious in all wars of life. He performs hundreds of activities that are of great importance for the society in general and quenches the thirst of innumerable people as well as irrigate all parts of the surrounding land like a well. We must follow the features of a well while performing our life activities and be loved with all as a divine personality.

Rigveda 1.30.2

शतं वा यः शुचीनां सहस्रं वा समाशिराम् ।

एदु निम्नं न रीयते ॥

Śataṁ vā yaḥ śucīnāṁ sahasraṁ vā samāśirām.

Edu nimnam na rīyate. (2)

Śataṁ - Hundreds of

vā - and

yaḥ - who

śuchīnām - purifying acts

sahasram - thousands of

vā - and

samāśirām - inculcating qualities for killing evils and gain maturity

(Edu - ita u) certainly he

nimnam - lowered

na - not

rīyate - doesn't get.

Elucidation

Does God get lowered down in the eyes of people for His acts of purifying us and killing evils?

God, with His Divine Powers, purifies innumerable people and objects, inculcates qualities and virtues in the minds of all of us to gain maturity and to destroy evils, but still God and His powers don't get lowered down. They all are worshipped as great divine forces.

Practical Utility in life

Shall we feel lowered down in status while serving others?

If we purify other people in mind, educate them to gain maturity and progress on spiritual path to destroy evil thoughts, we shall never feel lowered down in the eyes of people for our deeds. Rather, everyone respects such purifying and educating people. We must do these activities even at the cost of our personal interests and even without caring for our personal likes, dislikes or mindset.

Fire has its natural feature to go up, but the Sun's heat comes down to earth to purify everyone.

Water has natural feature to go down but the Sun's heat takes it up to create clouds in the sky and to rain it down to earth for the welfare of all.

Thus, both the fire and the water move against their natural features of flowing just for our welfare. We, too, should not care for our personal interests and features while performing for the welfare of others.

Rigveda 1.30.3

सं यन्मदाय शुष्मिण एना ह्यस्योदरे ।

समुद्रो न व्यचो दधे ॥

Sam̐ yanmadāya śuṣmiṇa enā hyasyodare.

Samudro na vyacho dadhe. (3)

Sam̐ - Equally, highly

yat - who

madāya - enjoying blissfulness

śuṣmiṇe - praiseworthy strength to weaken evils and enemies

enā - that

hi - only

asya - its

udare - middle region

Samudraḥ - ocean

na - like

vyacaḥ - extended

dadhe - held.

Elucidation

In whom are the blissful powers of God established?

Sun and air etc. are the equal and high powers of God that are blissful for all and have praiseworthy strengths to weaken evils and enemies and impurities. These powers like light, air, energy etc. are established in the middle regions as sun, clouds etc. These divine bodies are extended in powers like an ocean.

Practical Utility in life

Where is the power established in great people?

Great people in the society also have high level of blissfulness and praiseworthy strengths to destroy evils, enemies and impurities. They hold such powers in their hearts, extended like oceans. Such people are magnanimous for all full of emotions like love, welfare and sacrifice.

Rigveda 1.30.4

अयमु ते समतसि कपोतइव गर्भधिम ।
वचस्तच्चिन्न ओहसे ॥

Ayamu te samatasi kapota iva garbhadhim.

Vacastaccinna ohase. (4)

Ayam - These (powers like blissfulness and praiseworthy strength as referred in verse 3)

u - certainly

te - Your

sam - equally, regularly

atasi - come, received

kapota - pigeon

iva - as if

garbhadhim - female pigeon

Vacah - speech

tat - that

cit - established in

nah - us

ohase - received in the best way.

Elucidation

How do we receive the knowledge from God?

About the powers of blissfulness and praiseworthy strengths as referred in verse 3, we know that these powers are equally, regularly come to us and received by us from God as if a female pigeon is received by a male pigeon. These powers are the knowledge received by us in the best way and established in us in our deep heart.

Practical Utility in life

How to convert natural knowledge into divinity?

Reference of a female pigeon received by a male pigeon to establish his semen in her womb is a universal feature in all living pairs.

Similar analogy is applied to the divine knowledge which we receive every moment. We must receive, understand and establish that knowledge in our deep heart like a fetus in our womb for spiritual progress.

Every moment there is a natural flow of knowledge and virtues in all of us. With a clear and emotional connectivity with the Supreme Power, God, we must feel, receive, develop and imbibe that natural flow of knowledge in our deep heart to make it divine. Thus, that natural knowledge flowing like a current in and around us can be converted into divinity when we are established in our deep heart like a fetus in that womb.

Rigveda 1.30.5

स्तोत्रं राधानां पते गिर्वाहो वीर यस्य ते ।

विभूतिरस्तु सूनृता ॥

Stotraṁ rādhānām pate girvāho vīra yasya te.
Vibhūtirastu sūnṛtā. (5)

Stotraṁ - songs to glorify God
rādhānām - comforts, success
pate - protector
girvāho - intellectuals of vedic knowledge
vīra - brave
yasya - who
te - Your
Vibhūtiḥ - special powers
astu - be
sūnṛtā - great and truthful speech.

Elucidation

Who is a brave person?

What are the benefits of glorifying God?

"*Veer yasya te stotram*" - One who sings in the glory of God is a brave person. He is the protector of all comforts and success i.e. *radhAnAm pate*. He is an intellectual of vedic knowledge i.e. *girvAho*. He achieves special powers i.e. *vibhutis*. His speech is great and truthful i.e. *sunritA*.

Practical Utility in life

What's the process of gaining Vedic wisdom and to be divine?

Basic theme of this verse inspires us to sing the songs in the glory of God. It means always praising and feeling satisfaction in all circumstances realising it as the great grants of that Supreme Power. Every situation is the reward of our own past acts. God doesn't commit any mistakes. With this mindset, when we praise and glorify God, our mind gets strengthened and is enabled to protect our comforts and success with all positivity. Our

negativity vanishes completely. We gain Vedic knowledge by realisation process along with special powers. Our speech also becomes great and truthful. All these achievements are interconnected.

In our family and society, we must glorify all elders including our parents, seniors, superiors and great leaders and guides etc.

Contentment in all circumstances ----- grants all positivity and ends all negativity ----- gain of vedic wisdom ----- gain special powers ----- speech becomes great and truthful.

Rigveda 1.30.6

ऊर्ध्वस्तिष्ठा न ऊतयेऽस्मिन्वाजे शतक्रतो ।

समन्येषु ब्रवावहै ॥

Ūrdhvastiṣṭhā na ūtaye 'sminvāje śatakrato.

Samanyeṣu bravāvahai. (6)

Ūrdhvah - Higher place

tiṣṭhā - establish

nah - our

ūtaye - for protection

asmin - in these

vāje - wars

śatkrato - performer of innumerable acts

(Sam - to be prefixed with bravāvahai)

anyeṣu - others

(bravāvahai - sam bravāvahai) interact and behave politely, democratically.

Elucidation

Where shall we establish God in our life?

God being the Supreme Power is the performer of innumerable acts. We should establish Him at a higher status in our life i.e. deep heart for our protection in all types of wars or difficulties. And with all others we should interact and behave in a very polite manner in a democratic way, giving regards to everyone's mind.

Practical Utility in life

How to gain top position in life?

Accept and establish God as the top guiding force and loving entity in your life and behave nicely with all. You will gain divine energies and become performer of innumerable tasks. Then people will accept your services and place you at the top as their guiding and loving force. At home or in the society, in NGOs or governments, only such a person progresses till the top.

It's just a three points formula :-

- (i) Establish God in mind,
- (ii) Perform maximum welfare activities,
- (iii) Behave politely and democratically with everyone.

Rigveda 1.30.7

योगेयोगे तवस्तरं वाजेवाजे हवामहे ।

सखाय इन्द्रमूतये ॥

Yogeyoge tavastaram vājevāje havāmahe.

Sakhāya indramūtaye. (7)

Yoge yogē - On every joining

tavastaram - protects our strengths and knowledge

vāje vāje - in all wars

havāmahe - we call Him

Sakhāya - be friendly

indram - God, controller of senses, active person
ūtaye - for protection.

Elucidation

Why shall we join God and be friendly with Him?

Why shall we accompany active and energetic people?

Whenever we join God within us, He protects our strengths and knowledge. That's why we call Him in all wars - physical, mental and spiritual etc. God is a great intellectual and emotional power. We must be friendly with that Power for our all-round protection.

Similarly, Indra is referred to a controller of senses and a very active and energetic person also. Such persons also become our protectors when ever we join them. That's why we call such persons in all difficulties. Everyone wishes to be friendly with such a person for protection.

Practical Utility in life

How to become a friend of all?

Spiritually be the friend of God. Feel and appreciate this friendship with God and apply it on all beings. Thus, everyone will accept you also as a friend for protection. A friend in need is a friend in deed.

Rigveda 1.30.8

आ घा गमद्यदि श्रवत्सहस्त्रिणीभिरुतिभिः ।

वाजेभिरुप नो हवम् ॥

Ā ghā gamadyadi śravatsahasrīṇībhirūtibhiḥ.

Vājebhirupa no havam. (8)

(Ā - to be prefixed with gamat)

ghā - certainly
(gamat - ā gamat) comes, receives
yadi - if
śravat - listens
sahasriṇībhih - thousands of
ūtibhih - protections
Vājebhih - powers of success in wars
upa - near
nah - our
havam - prayers.

Elucidation

Does God listens our prayers?

If God listens our prayers, He certainly comes near us with thousands of protections and powers for success in wars.

To ensure that someone listens us, our prayers should be strong and deep enough to reach His heart and mind. Our prayers must be followed by our eligibility and efforts.

Practical Utility in life

What's the meaning of prayer?

A prayer is always like seeking some help. It does not mean that someone else should fully perform our duty. Prayers fructify only when we perform duty on our part and seek some help from other sources. There is a popular saying - "God helps those who help themselves."

Spiritual aspect of this verse is that our efforts would be fruitful and of long lasting impact if in addition to our physical efforts we submit before the Supreme Power to accept our efforts and to add His blessings.

अनु प्रत्नस्यौकसो हुवे तुविप्रतिं नरम् ।
यं ते पूर्वं पिता हुवे ॥

Anu pratnasyaukaso huve tuvipratim̐ naram.
Yam̐ te pūrvam pitā huve. (9)

Anu - Following
pratnasya - from time immemorial
ukasaḥ - bases of all
huve - invite, call
tuvi pratim̐ - unlimited powers
naram - promote us, depute us
Yam̐ - whom
te - your
pūrvam - past
pitā - fathers
huve - invited, called.

Elucidation

Whom shall we call, follow and pray?

We should follow and call that Supreme and Unlimited Power who promote us or depute us in various activities, who is the basis of all objects and acts and whom our forefathers have been calling and following.

Practical Utility in life

What are the benefits of monotheism?

Monotheism is the theme of this verse - One God, one humanistic relationship and mutual behaviour. Monotheism can solve many problems based on social divisions. If everyone starts getting connected to the Supreme Power God within everyone, social unity and a common thread

of spiritual unity can be realised. Many problems related to social divisions on very small differences can be ended. The feeling and realisation of one God would result in one humanistic relationship everywhere.

Rigveda 1.30.10

तं त्वा वयं विश्ववाराऽऽ शास्महे पुरुहुत ।

सखे वसो जरितृभ्यः ॥

Tam tvā vyaṁ viśvārā śāsmāhe puruhūta.

Sakhe vaso jaritṛbhyaḥ. (10)

Tam - That

tvā - You

vayaṁ - we

viśvārā - sustaining the universe in various ways

śāsmāhe - desire

puruhūta - praised and desired by many

Sakhe - friend of all

vaso - abode of all

jaritṛbhyaḥ - through those who realise You, don't forget You, always praise You.

Elucidation

Who can help us in the fulfillment of our desire for God?

We desire You, God, who is sustaining the universe in various ways, who is praised and desired by many, friend of all and abode of all. Our desire can fructify through those who realise God, who don't forget Him and praise Him in all situations.

Practical Utility in life

How to seek the blessings of realised saints?

Our desire for God can fructify only through realised saints because (i) their lives present a practical inspiration unlike bookish knowledge or principles and conceptual theories, (ii) we are inspired to follow their footsteps, (iii) they spread inspiration in multiple ways - (a) being touched by them, (b) by talking to them, (c) having been seen by them and (d) reading about their lives and thoughts.

Rigveda 1.30.11

अस्माकं शिप्रिणीनां सोमपाः सोमपाव्नाम् ।

सखे वज्रिन्त्सखीनाम् ।।

Asmākaṁ śipriṇīnām somapāḥ somapāvnām.

Sakhe vajrintsakhīnām. (11)

Asmākaṁ - Our

śipriṇīnām - housewives, nostrils

somapāḥ - Protector of whole creation

somapāvnām - Producer of creation

Sakhe - friend, giver of happiness

vajrina - weapons to destroy enemies

sakhīnām - desiring for friendship of God.

Elucidation

What is the core inspiration to safeguard all relations?

It's a beautiful verse on womanhood and our breathing nostrils.

Our housewives should be desiring for friendship of God only then they would be able to produce and protect our virtues, be the giver of happiness and destroyer of enemies like God.

Women have all the following qualities/features :-

(i) *SomapAh* - Protector of whole creation,

- (ii) *SomapAvnAm* - Producer of creation,
- (iii) *Sakhe* - friend, giver of happiness,
- (iv) *Vajrina* - weapons to destroy enemies,
- (v) *SakheenAm* - desiring for friendship of God.

Our nostrils i.e. every breath should desire God. Every moment we should desire for God. Only such a life progresses on the path of God-realisation.

Our nostrils are equally empowered with all the above features by which women are empowered.

Practical Utility in life

Who desires to befriend God?

What is the result of friendship with God?

Female folk is the center of household activities. If a female is on the spiritual path of self-realisation and God-realisation, it certainly creates an impact on all other members of the family.

All great saints on the path of God-realisation are also soft like female and their impact is also far reaching in the society.

Same is the case with our nostrils that are considered as a passage of God who moves in and out with breath (Refer RigVeda 1.22.4)

Like females, great saints and our nostrils, if anyone desires for friendship with God, he would become a producer and protector of virtues, friend of all and a weapon to destroy enemies.

Rigveda 1.30.12

तथा तदस्तु सोमपाः सखे वज्रिन्तथा कृणु ।

यथा त उश्मसीष्टये ॥

Tathā tadastu somapāḥ sakhe vajrintathā kṛṇu.

Yathā ta uśmasīṣṭaye. (12)

Tatha - That way
tat - Your friendship
astu - be
sompāḥ - Protector of whole creation
sakhe - friend, giver of happiness
vajrina - weapons to destroy enemies
tathā - according
kṛṇu - do
Yathā - so that
te - Your
uśmasi - we desire
īṣṭaye - for our happiness.

Elucidation

Should everyone seek friendship with God?

As per last verse (RV 1.30.11), our housewives, great saints and our nostrils desire friendship with God. Same way, we all seek Your friendship. Please be with us because You are the protector of virtues, friend of all and destroyer of enemies. Please do that accordingly so that our desire for your friendship may fructify for our happiness.

Practical Utility in life

Can friendship with God completely protect us?

RV 1.30.11 and 12 inspire everyone to desire for friendship with God because He is :-

- (i) *somapAh* - Protector of whole creation,
- (ii) *somapAvnAm* - Producer of creation,
- (iii) *sakhe* - friend, giver of happiness,
- (iv) *vajrina* - weapons to destroy enemies.

Only this one feature of friendship with God makes the life complete and ensures protection in all times.

Rigveda 1.30.13

रेवतीर्नः सधमाद इन्द्रे सन्तु तुविवाजाः ।

क्षुमन्तो याभिर्मदेम ।।

Revatīrnaḥ sadhamāda indre santu tuvivājāḥ.

Kṣumanto yābhirmadema. (13)

Revatīḥ - Praiseworthy splendid wealth

naḥ - our

sadhamādaḥ - for joint happiness

indre - for God's friendship

santu - be

tuvivājāḥ - praiseworthy food

Kṣumantaḥ - hunger

yābhiḥ - with that

madema - we enjoy.

Elucidation

How can our wealth and food be praiseworthy?

Praiseworthy wealth and food is to ensure joint happiness of many. It's plenty should be able to quench the thirst and hunger of many people and with that feature only we should enjoy our plenty of wealth and food. Even we should enjoy our own hunger if our wealth and food is quenching the hunger of others.

Practical Utility in life

What is the proper utilisation of wealth?

Any wealth and food can be praiseworthy only if it quenches the thirst and hunger of many others and mitigate the troubles of others. We must be ready to use our wealth and food in such a manner only, even if we ourselves are to remain hungry. That would be proper utilisation of wealth. We must have enough strength to bear our hunger and enjoy quenching the hunger of others.

Rigveda 1.30.14

आ घ त्वावान्मनाप्तः स्तोतृभ्यो धृष्णवियानः ।

ऋणोरक्षं न चक्र्योः ॥

Ā gha tvāvāntmanāptaḥ stotṛbhyo dhṛṣṇaviyānaḥ.

Ṛṇorakṣaṁ na cakryoḥ. (14)

(Ā - to be prefixed with ṛinoḥ)

gha - certainly

tvāvān - desiring to be like You

tmanā āptaḥ - satisfied in self-realisation

stotṛbhyaḥ - for devotees of God

dhṛṣṇo - God who destroys enemies

iyānaḥ - always progressing, like a king

(ṛinnoḥ - ā ṛinnoḥ) receive

akṣaṁ - axis

na - like

cakryoḥ - in a wheel, circle.

Elucidation

What is the axis of our life wheel?

God destroys the enemies of His devotees, of course, by strengthening them in response to their penances and sacrifices. The devotee wishes to

be like God and remain satisfied with his self-realisation path and practices. He is always on progress on this path. He wishes and prays to receive God like axis of his life wheel.

Practical Utility in life

What is the importance of axis in a wheel?

If axis is strong, wheel can bear more burdon.

If we realise and establish God as the core, central and the most powerful part like axis of our life wheel, it will automatically strengthen our soul and mind such that all our outer and inner enemies would be destroyed. Such a person progresses on his path like a king. His greatest strength is his desire and efforts for self-realisation and consequently God-realisation. If we realise God as our axis, it leaves no doubt that our life would move around that Supreme Power. If axis is strong, wheel can bear more burdon.

Rigveda 1.30.15

आ यदुवः शतक्रतवा कामं जरितृणाम् ।

ऋणोरक्षं न शचीभिः ॥

Ā yadduvaḥ śatakratavā kāmāṁ jaritṛṇām.

Ṛṇorakṣaṁ na śacībhiḥ. (15)

(Ā - to be prefixed with ṛiṇoḥ)

yat - one who is

duvaḥ - service of God or realising god

śatkrato - God, the performer of innumerable activities

kāmāṁ - desires

jaritṛṇām - of devotees

(ṛiṇoḥ - ā ṛiṇoḥ) - receive

akṣaṁ - axis

na - like

śacībhiḥ - knowledge and activities.

Elucidation

What makes the axis and the wheel work?

God, the performer of innumerable activities, knows the desires of those devotees who are in service of God or realising God. Such people receive and realise God like axis between knowledge and activities.

Practical Utility in life

How does God become our guiding force?

Once we establish God as the axis of our life wheel and always live in the service of God and realise Him, the Supreme Power of God, being the performer of all activities, knows our desires and acts like an axis between our knowledge and activities. He gives us knowledge and thereafter inspires us to perform acts. Thus, he becomes a guiding force for our knowledge and acts, gyan and karma. This is how that axis makes the life wheel move.

Rigveda 1.30.16

शश्वदिन्द्रः पोप्रुथादभिर्जिगाय नानदभिः शाश्वसभिर्धनानि ।

स नो हिरण्यरथं दंसनावान्त्स नः सनिता सनये स नोऽदात् ॥

Śaśvadindraḥ popruthādbhirjigāya nānadadbhiḥ śāśvasadbhirdhanāni.

Sa no hiraṇyaratham daṁsanāvāntsa naḥ sanitā sanaye sa no 'dāt. (16)

Śaśvat - Eternal

indraḥ - God, the Creator of the Universe

popruthādbhiḥ - with gross objects

jigāya - achieves progress

nānadadbhiḥ - with great enthusiasm

śāśvasadbhiḥ - praiseworthy living beings
dhanāni - material wealth
Saḥ - He
naḥ - our, for us
hiraṇyāratham - divine chariot
daṁsanāvān - Giver of rewards for our acts,
saḥ - He
naḥ - for us
sanitā - all knowledge, comfortable objects
sanaye - for consumption
saḥ - He
naḥ - us
adāt - gives.

Elucidation

Who provides us the divine chariot?

How does God control His creation?

God, the creator of this universe, is eternal power.

(A) He provides a divine chariot (this body) for us.

(B) He gives us all knowledge and objects for our consumption. He always gives because He is the eternal giver.

(C) He enables all praiseworthy living beings to achieve progress with all gross objects, material wealth and with great enthusiasm.

(D) He is the giver of rewards of our acts.

Practical Utility in life

What is the importance of discipline of a giver?

All lives in this creation work in a Supreme Discipline.

First - Hiraṇyāratham i.e. the divine chariot (Given by God).

Second - Sanitā sanaye i.e. all knowledge, comfortable objects for consumption (Given by God).

Third - Jigāya nānadadbhiḥ i.e. achieves progress with great enthusiasm (Enabled by God).

Fourth - Daṁsanāvān i.e. the Giver of rewards for our acts (God).

Thus, the Eternal Power of the universe is the controller of eternal journey of our soul.

A ratio of this verse can be seen in material life also whether it's our individual life, family life or social life. Our parents give us birth and facilities to grow and prosper. Ultimately parents have a right to like us or dislike us depending on our performance, our love and care for them. Similarly, our employer or other seniors give us employment opportunities for livelihood and comfortable living. Ultimately, they assess our acts, our discipline, integrity etc. for continuation or discontinuation in the unit.

Therefore, if one is seriously attached to God, the Supreme Father, Mother, Giver and Protector, he/she is likely to achieve spiritual progress nicely and with enthusiasm.

Rigveda 1.30.17

आश्विनावश्वावत्येषा यातं शवीरया ।

गोमदस्रा हिरण्यवत् ॥

Aśvināvaśvāvatyeṣā yātaṁ śavīrayā.

Gomaddsrā hiraṇyavat. (17)

Aśvinou - Pair of the two (prānas and apānas, body and mind)

aśvāvatyā - with best senses as horses

iṣa - desired

āyātaṁ - make us reach at destination

śavīrayā - with best speed

Gomat - with humble intellect
dasrā - destroyer of all weakness and poverties
hiraṇyavat - like a divine chariot.

Elucidation

How can we make this human body a divine chariot?

The pair of two i.e. our prānas and apānas, our body and mind, makes us reach at the desired destination :- (i) With best sense working like horses, (ii) with best speed, (iii) with humble intellect and (iv) after destroying all weaknesses. This way our body and its movement would look like a divine chariot.

Practical Utility in life

What are the four points of discipline to make your life a divine chariot?

The most glorious purpose of our life should be to make this body a divine chariot.

This verse suggests a four points discipline to reach at the desired destination in any walk of life - spiritual and/or material :-

- (i) Best senses i.e. healthy body and mind.
- (ii) best speed means always active for the welfare of others, no laziness at all.
- (iii) Humble intellect means soft and egoless behaviour with all.
- (iv) Destroy all weaknesses by exercising all restraints i.e. five yamas of Yoga Darshanam in practice.

These four points of discipline would make your life a divine chariot on which all would like to ride.

Rigveda 1.30.18

समानयोजनो हि वाँ रथो दस्त्रावमर्त्यः ।

समुद्रे अश्विनेयते ॥

Samānyojano hi vāñ ratho dasrāvamartyaḥ.

Samudre aśvineyate. (18)

Samān yojanaḥ - equally planned and developed

hi - are

vāñ - both (pranas and apanas, body and mind)

rathaḥ - of this divine chariot

dasrou - destroying all weaknesses

amartyaḥ - doesn't die

Samudre - equally blissful

aśvinā - pair of the two (prānas and apānas, body and mind)

iyate - makes speedy achievement.

Elucidation

How to plan for the development of this body chariot?

If a balanced inhaling and exhaling is developed in this body, if body and mind are taken care of together, only then we can destroy all weaknesses and don't die in diseases, crimes and lone material pursuits. Only then, this body chariot becomes equally blissful and perform all activities with proper speed, without laziness or selfishness.

A vehicle with proper fire, air and water balance only can reach its destination with speed and without any disturbance.

Practical Utility in life

What is the balanced development of body and mind?

A balanced development of body and mind, pranas and apanas, is called equanimity in all dualities.

Mind understands wisdom to distinguish harms from benefits but the body needs comforts and detract the mind. Thus, both proceed to commit wrongs. Body and mind should be equally developed. What mind is thinking at the core, body should follow the same. This life can become blissful if mind develops a great knowledge with wisdom and body follows the discipline of mind. Such a balanced body and mind would ensure :-

- (i) No effect of diseases, crime etc. due to absence of any weaknesses.
- (ii) Universal blissfulness.
- (iii) Proper activities with speed, no laziness.

Rigveda 1.30.19

न्य घ्न्यस्य मूर्धनि चक्रं रथस्य येमथुः ।
परि द्यामन्यदीयते ॥

Nyaghnyasya mūrdhani cakram rathasya yemathuḥ.
Paridyāmanyadīyate. (19)

(Ni - to be prefixed with yemathuḥ)
aghnyasya - indestructible, indefeasible
mūrdhani - best, top
cakram - axis
rathasya - of chariot
(yemathuḥ - ni yemathuḥ) established
Pari - away
dyām - destination
anyat - something special
īyate - makes speedy achievement.

Elucidation

Where is the position of axis in the divine chariot?

The axis of this divine chariot is established at the best top position and it is indestructible and indefeasible. A consciousness about this reality can give proper speed to reach at the special destination for which the axis is place at the top position.

Practical Utility in life

How to reach the destination of human life with a proper speed?

The axis of this divine chariot is God around whom all our live activities move. It should be realised as the top power and established in our mind at the top of our body. Meditate on the divinity in mind which is indestructible and indefeasible, only then we would be able to cross the journey of soul with a proper speed and reach our special destination i.e. *Pari dyAm anyat iyate*.

Rigveda 1.30.20

कस्त उषः कधप्रिये भुजे मर्तो अमर्त्ये ।
कं नक्षसे विभावरि ।।

Kasta uṣaḥ kadhapriye bhuje marto amartye.

Kaṁ nakṣase vibhāvari. (20)

Kaḥ - Who

te - Your

uṣaḥ - first rays of the Sun, destroying darkness

kadha priye - loving words and vows, loving God

bhuje - to enjoy comforts and happiness, to sustain

martyaḥ - liable to death

amartye - doesn't die for materials, achieves salvation

Kam - whom
nakṣase - You receive
vibhāvari - enlightening all objects.

Elucidation

What is the purpose of taking shelter in the first rays of Sun i.e. Usha time?

Whoever enjoys the first rays of Sun i.e. Usha time or brahmavela, enjoys universal comforts and happiness. Of course within the mortal body, such a person doesn't die for materials and achieves salvation because the first rays of Sun receive God who enlighten all objects. In this way both the time of first rays i.e. Usha time or brahmavela and God are similar as both enlighten all objects.

Practical Utility in life

What are the benefits of the first rays of Sun i.e. Usha time?

The benefits of the first rays of Sun i.e. Usha time are as follows :-

- (i) It loves words and vows expressed in early morning time.
- (ii) These vows should be for universal comforts and happiness.
- (iii) Such a man, materially liable to death, doesn't die for materials and achieves salvation.
- (iv) A brahmavela lover enlightens others through his intelligence and activities as he is strengthened by the Sun.
- (v) A brahmavela lover always enjoys good health to sustain himself.
- (vi) God, the first rays of Sun and a brahmavela lover who live with these two are enlightened powers of the universe.

Rigveda 1.30.21

वयं हि ते अमन्मह्याऽऽन्तादा पराकात् ।

अश्वे न चित्रे अरुषि ॥

Vayaṁ hi te amanmahyā ntādā parākāt.

Aśve na citre aruṣi. (21)

Vayaṁ - We

hi - certainly

te - You

amanmahi - meditate in mind

āntāt - inside, near, from one end

āparākāt - outside, far, till other end, till success

Aśve - engaged

na - like

citre - strange

aruṣi - first rays of Sun.

Elucidation

How shall we conduct our meditation, knowledge and activities?

We certainly meditate You in mind inside, very near and from one end as well as outside, far, till the other end of success. We are engaged in knowledge and activities like powerful and divine early morning first rays of Sun.

Practical Utility in life

Inside Meditate on God; Outside Work for God.

This verse is an inspiration as well as promise to God that we are certainly a companion of the first rays of Sun i.e. Usha time or brahmvela and we meditate on God both from inside and outside by engaging ourself in knowledge of God and activities for God.

Mukh mein ho ram nam, Ram kam hAth mein.

Rigveda 1.30.22

त्वं त्येभिरा गहि वाजेभिर्दुहितर्दिवः ।

अस्मे रयिं नि धारयA 22A

Tvaṁ tyebhirā gahi vājebhirduhitardivaḥ.

Asme rayiṁ ni dhāraya. (22)

Tvaṁ - Your

tyebhiḥ - best powers (divided into section of time like seconds, minutes, hours, day etc.)

āgahi - be received by us

vājebhiḥ - with prayers to acquire food and wealth etc.

duhitaḥ - like a daughter (early sun rays i.e. Usha)

divaḥ - produced by Sun

Asme - for us

rayiṁ - all wealth

ni dhāraya - continuously provide.

Elucidation

Why the first rays of Sun are so important?

God has delegated His best power of kala i.e. division of time into seconds, minutes, hours, days, months and years etc. along with powers to acquire food and wealth. Let this power be received by us. This power, of dividing and utilising time, is like daughter of the Sun produced by Sun as its first rays i.e. Usha time or brahmvela. We should pray that with this power of first rays we should get all wealth etc. continuously.

Practical Utility in life

How does a person get benefitted from Usha time i.e. brahmvela?

It's a recognised science that a person who gets up early in the morning with first rays of Sun, he becomes eligible to the best powers of God i.e. dividing time into various sections and to utilize the time schedule in his self-discipline for various activities. Thus, he progresses in all walks of life.

Secondly, an early riser remains healthy throughout. His energies are always at rise. He never fails in his duties.

Spiritually, it is established in RV 1.30.20 that divinity moves with the first rays of Sun.

Ayurveda also mentions that in brahmvela i.e. early hours of morning between 3 to 6, southern winds flow that carry divine powers.

Aum Aum
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Rigveda Mandal-1, Hymn-51

RV 1.51.1

अभि त्वं मेषं पुरुहूतमृगमियमिन्द्रं गीर्भिर्मदता वस्वो अर्णवम् ।
यस्य द्यावो न विचरन्ति मानुषा भुजे मंहिष्ठमभि विप्रमर्चत ॥ १ ॥

Abhi tyaṁ meṣaṁ puruhūtam ṛgmiyam indraṁ gīrbhirmadatā vasvo arṇavam.
yasya dyāvo na vicaranti mānuṣā bhuje maṁhiṣṭham abhi vipram arcata. (1)

(Abhi – To be prefixed with madat)
tyaṁ - that
meṣaṁ - rainer
puruhūtam – praised, called by all
ṛgmiyam – with Veda mantra
indraṁ - God, Sun, the Great king, Controller of senses
gīrbhih – with speeches of knowledge
(madata – abhi madat) makes them happy every moment
vasvah – for abodes
arṇavam – sea of wealth
yasya – whose
dyāvah – rays of Sun
na – like
vicaranti – spread everywhere
mānuṣā – for men
bhuje – for consumption
maṁhiṣṭham – the Supreme Giver
(abhi – to be prefixed with arcat)
vipram – specially completing
(arcata – abhi arcata) worship every moment.

Elucidation :-

How shall we praise and invoke God?

How much time shall we worship God?

The Rainer, who makes everyone happy every moment by providing sea of wealth for abodes of all, is praised and called by all with Ved mantras and speeches of knowledge. His grants are spread everywhere, like rays of Sun, for the consumption of men. He is the Supreme Giver and specially completing for everyone. Therefore, He is to be worshipped every moment.

Practical Utility in Life :-

Who is the Universal Giver?

God is the Universal Giver. He gives every moment and He gives to all. But we should realise that we are not equally thankful to Him. We should worship Him every moment as thanks for His every moment grants beginning from breath to all sorts of wealth.

Similarly, our parents and great teachers are also the givers of our body and mind, respectively. We should worship them also for all they have done for us.

RV 1.51.2

अभीमवन्वन्स्वभिष्टिमूतयोऽन्तरिक्षप्रां तविषीभिरावृतम् ।

इन्द्रं दक्षास ऋभवो मदच्युतं शतक्रतुं जवनी सूनृतारुहत् ॥२॥

Abhīmavanvansvabhiṣṭimūtayō 'ntarikṣaprāṁ taviṣībhir āvṛtam.

Indraṁ dakṣāsa ṛbhavo madacyutaṁ śatakratuṁ javanī sūnṛtāruhat. (2)

Abhi im avanvan – Every moment certainly ensures progress

svabhiṣṭim – the best desire of self-realisation

ūtayah – protecting

antarikṣaprāṁ - completing everyone in space, in peace (after removing one's weaknesses)

taviṣībhih – with all powers (physical, mental and spiritual)

āvṛtam - covered

Indraṁ - God, Sun, the Great king, Controller of senses

dakṣāsa – competent to increase strengths

ṛbhavah – enlightened mind

madacyutaṁ - devoid of ego

śatakratuṁ - performing hundreds of acts

javanī – inspiring for the best acts

sūnṛtā – truthful speeches

āruhat – established.

Elucidation :-

How does Indra help us?

What features shall we ensure to get the help of Indra?

Indra i.e. God, Sun, the Great king, Controller of senses, help us in following achievements :-

- (i) Abhi im avanvan – Every moment certainly ensures progress,
- (ii) Svabhiṣṭim – the best desire of self-realisation,
- (iii) Antarikṣaprāṁ - completing everyone in space, in peace (after removing one's weaknesses),

- (iv) Taviṣṭbhiḥ āvṛtam – cover us with all powers (physical, mental and spiritual).

All the aforesaid achievements are possible only if we ensure following features in life :-

- (i) Dakṣāsa – Competent to increase strengths,
- (ii) ṛbhavaḥ – We enlighten our mind,
- (iii) Madacyutaṁ - We live a life devoid of ego,
- (iv) śatakratuṁ - Be prepared to perform hundreds of acts,
- (v) Javanī – We inspire ourselves for the best acts with speed,
- (vi) Sūnṛtā āruhat – We establish truthful speeches in us.

Practical Utility in Life :-

What are the inputs for a great and divine life?

There are three dimensional powers of Indra, God and Sun on the first and second dimension, the great kings including the great politicians, social workers and the Indra persons i.e. controller of sense on the third dimension. All these grant us all the powers needed for a great and divine life, provided we ensure a focus on our inputs :-

- (A) Desire to gain competence in our respective working field.
- (B) Enlighten our mind with all round relevant knowledge.
- (C) Free ourselves from egoistic entanglements.
- (D) Preparedness to do all jobs requiring our indulgence.
- (E) Doing best jobs without wasting time.
- (F) A divine truthful speech.

RV 1.51.3

त्वं गोत्रामङ्गिरोभयोऽ वृणोरपोतात्राये शतदुरेषु गातुवित् ।
ससेन चिद्विमदायावहो वस्वाजावन्दिं वावसानस्य नर्तयन् ॥ ३ ॥

Tvaṁ gotramaṅgirobhyo 'vṛnor apotātraye śatadureṣu gātuvit .
Sasena cidvimadāyāvaho vasvājāvadriṁ vāvasānasya nartayan . (3)

Tvaṁ - You

Gotram – great and divine knowledge

aṅgirobhyah – Angira etc. seers

(avṛnoḥ – apa avṛnoḥ) make entitle

(apa – prefixed with avṛnoḥ)

uta – and

atraye – rise above the three pains (spiritual, mental and physical)

śatadureṣu – while in abode of body with hundreds of doors
gātuviṭ – show the path
Sasena – chief with his army
Cita – certainly
Vimadāya – devoid of the four – kama, krodha, lobha and moha
āvaho – make available
vasu – elements of abode
ājou – strength of enemies
adriṃ – mountainous ignorance
vāvasānasya – for best abode
nartayan – make it dance.

Elucidation :-

Who made Angirah etc. seers to receive Vedas?

Who makes us move on the path of self-realisation?

You made seers, like Angirah etc., entitled to receive great and divine Vedic knowledge and to rise above the three pains – physical, mental and spiritual. Thus, You showed them the path to self-realisation, while in abode in this body with hundreds of doors for evils to enter. Only due to your grace, they could progress on the spiritual path.

Such a chief (soul) with its army of senses and complete body certainly becomes devoid of four evils – sensual lust i.e. kama, anger i.e. krodha, greed i.e. lobha, and attachment i.e. moha. Such a chief certainly makes himself available to all essential divine elements of abode, strength of armies and makes it the best abode. He makes the mountainous ignorance to dance as per the tune of divinity.

Practical Utility in Life :-

What can free us from all pains?

So long as a person is fixed in either of the three types of pains, he will obviously first try to get himself free from those pains. Till then he should remain engaged in acquiring knowledge to check and counter the three types of pains.

But more than the knowledge and efforts to get rid of the three pains, it's small blessings of God achieved through pure devotion i.e. bhakti that can free us from three pains. Then only time comes for progress on the spiritual path of self-realisation.

Once on this path of self-realisation, the following features appear in our life :-

- (i) Freedom from four evils – sensuality, anger, greed and attachment.
- (ii) We get divine abode – simple but happy living.
- (iii) Strength of our senses because of effective control over them.
- (iv) Mountainous ignorance dances to the tune of divine knowledge.

RV 1.51.4

त्वमपामपिधानावृणोरपाऽधारयः पर्वते दानुमद्वसु ।

वृत्रं यदिन्द्र शवसावधीरहिमादित्सूर्य दिव्यारोहयो दृशे ॥ 4 ॥

Tvamapāmapidhānāvṛṇarapā 'dhārayaḥ parvate dānumad vasu.

Vṛtram yadindra śavasāvadhīrahim ādit sūryam divyārohayo dṛṣe. (4)

Tvam – You

Apām – of waters, of subjects

Apidhānā – coverings (of desires and ignorance)

apāvṛnoh – uncover, remove

ā 'dhārayaḥ - hold

parvate – mountainous (clouds)

dānumat – decorated with the sense of donation

vasu – wealth, water

Vṛtram - clouds

Yat – for what

indram – God, Sun, the Great king, Controller of senses

śavasā – with strength

avadhīh – kills, destroys

ahim – killer in all ways (of ego, desires)

(ādit – aat ita) then only

sūryam - Sun, the light of knowledge

divi – in space of mind

ārohayah – establish

dṛṣe – for seeing, for realising (that light of permanent nature i.e. God)

Elucidation :-

Who uncovers the coverings of mind?

What's the result of uncovering the coverings of mind?

You, Indra (God, Sun, the Great king, Controller of senses) uncover the coverings of water and of your subjects.

You hold the mountainous clouds having water i.e. wealth decorated with the sense of donation for welfare.

Indra, the Sun, destroys the clouds with his strength for the reason of its being a killer in all ways.

Thereafter, Sun, the light of true knowledge, is established in the space of mind for realising that permanent light of God.

Practical Utility in Life :-

What shall we pray and concentrate in meditation?

Everyone should aspire to be an Indra in life i.e. a controller of senses. Once there is an effective control over senses, the coverings of ego and desires are destroyed, paving way for the splendid wealth for donation for the welfare of all. These coverings of ego and desires are the killers in all ways.

Therefore, to destroy these coverings, we must exercise an effective control over our senses.

After becoming a real Indra in our life, we should pray for the establishment of Sun of divine light i.e. God in the space of our mind. This prayer followed in long and continuous meditations would result in the uncovering of the coverings of mind.

RV 1.51.5

त्वं मायाभिरप मायिनोऽधमः स्वधभिर्ये अधि शुप्तावजुहवत ।

त्वं पिप्रोर्नृमणः प्रारुजः पुरः प्र ऋजिश्वानं दस्युहत्येष्वा विथ ॥ 5 ॥

Tvaṁ māyābhirapa māyino 'dhamah svadhābhirye adhi śuptāvajuhvata.

Tvaṁ pipronṛmaṇaḥ prārujaḥ puraḥ pra ṛjiśvānaṁ dasyuhatyēṣvāvitha. (5)

Tvaṁ - You

Māyābhiḥ – with Your material creation, with tricks

(apa – to be prefixed with adhamah)

māyinaḥ – those trapped in material creation and tricks

(adhamah - apa adhamah) keep away

svadhābhiḥ – with grains etc.

ye – those who

adhi śuptau – after others sleep

ajuhvata – steel, put in their own mouth

Tvaṁ - You

Piproh – completing their own self

nṛmaṇaḥ - having mind in human beings (God)

prārujaḥ - destroy

puraḥ - gathering, cities

(pra – to be prefixed with vāvitha)

ṛjiśvānaṁ - those moving on the path of nature, truthful

dasyu hatyeṣu – after killing evil minded

(vāvitha – pra vāvitha) specially protect.

Elucidation :-

How does God keeps materialistic and tricky people away from Him?
What's the fate of selfish people?
Who are protected by God?

You, Indra, with Your material creation and with Your tricks, keep away all those trapped in the material creation and tricks, those who steal and put grains in their own mouth when others fall asleep.

You, Indra, destroy the gatherings and cities of those who keep on completing their own self, keep on fulfilling their own desires only, because You have put up Your mind in all human beings. It means You know the minds of all i.e. selfish people as well as of selfless people who always keep You only in mind.

Practical Utility in Life :-

What are the tricks of God?

What is the difference between a selfish person and a self-seeker?

God protects spiritualist people in a spiritual way by sitting close to them in their mind.

God destroys the selfish and materialist people by keeping them engaged in materialistic pursuits and desires etc. because God lives in their minds also and know them.

Spiritualist people keep on increasing their closeness to God day by day and consciously keep themselves away from materialistic pursuits, ego and desires.

God lives in the minds of the materialistic people also and knows their desires and ego. God keeps such people away from His realisation and destroys them with their materialistic achievements of ego and desires. Such people never come to the level of realising God i.e. the Supreme Consciousness and are thus, destroyed in materials. They play tricks and are destroyed by the tricks of God.

Spiritualist people live a life with nature and are always with truth. Whereas, materialist people live an unnatural, egoistic and desire fulfilling life.

Entanglement in materialist pursuits, ego and desires, generate all types of diseases and crimes and cause destruction of materials.

Whereas, freedom from diseases, desires and ego is the cause of great divine health for the spiritualists. They live a happy and peaceful life.

RV 1.51.6

त्वं कुत्सं शुष्णहत्येष्वाविथारन्ध्रोऽतिथिग्वाय शम्बरम् ।
महान्तं चिदर्बुदं नि क्रमीः पदा सनादेव दस्युहत्याय जज्ञिषे ॥ 6 ॥

Tvaṁ kutsaṁ śuṣṇahatyēṣvāvithārandhayaō tithigvāya śambaram.

Mahāntaṁ cidarbudaṁ nikramīḥ padā sanādeva dasyuhatyāya jajñiṣe. (6)

Tvaṁ - You

kutsaṁ - to the Rishi who has destroyed all desires, greed and modulations

śuṣṇa hatyeṣu – after killing the exploitive (thoughts or people)

āvitha – protect

arandhayah – kill

atithigvāya – for the welcome of guests (people and new thoughts)

śambaram – mountainous power

Mahāntaṁ - great and huge features (of knowledge and wealth)

Cit – and also

arbudaṁ - magnified ego

nikramī – destroy

padā – in feet

sanāt – always

eva – only

dasyu hatyāya – for killing evils

jajñiṣe – born, made.

Elucidation :-

Who are the rishis?

Who protect the rishis?

How to welcome new thoughts and new people?

You, the Indra, protect the rishis who destroyed all desires, greed and modulations of mind etc. You kill their exploitive thoughts and people. You kill huge egoistic features of wealth and knowledge as if all these are crushed under the feet. You do all this for the welcome of guests i.e. new thoughts and people in life. You are there for killing all evils.

Practical Utility in Life :-

Who are holding features of an Indra?

Great powers are born to perform great jobs of protecting the virtues and destroying evils.

God is great and supreme. Sun follows the greatness and supremacy of God in principle.

Great king is also the one who follows this divine rule of protecting good and destroying bad.

Similarly, a person following this principle is called an Indra person.

RV 1.51.7

त्वे विश्वा तविषी सध्यग्घिता तव राधः सोमपीथाय हर्षते ।
तव वज्रश्चिकिते बाह्वोर्हितो वृश्चा शत्रोरव विश्वानि वृष्या ॥ ७ ॥

Tve viṣvā taviṣī sadhrayagghitā tava rādhaḥ somapīthāya harṣate.
Tava vajrāścikite bāhvorhito vṛścā śatrorava viśvāni vṛṣṇyā. (7)

Tve – In You

viṣvā – all

taviṣī – strength, powers

sadhrayaka – to be used for all, jointly

hitā – established

tava – Your

rādhaḥ - wealth, person performing worship (of God)

soma pīthāya – for protection and consumption of virtues

harṣate – happiness giving

Tava – Your

Vajrah – weapons

cikite – is known

bāhvo – in arms

hitah – is established

vṛścā – destroy

śatroh – of enemies

ava – far off, protection

viśvāni – all

vṛṣṇyā – powers, strength.

Elucidation :-

What are the great powers and wealth for us?

All powers and wealth, that are established in you i.e. Indra, are to be used for all jointly. Your wealth is for the protection and consumption of virtues, therefore, it's happiness giving. People, who worship You, are also the producers of virtues for the happiness of all.

Your weapons (strength) established in arms is known to destroy the enemies and his strength far off. It's also known and is meant to protect all powers of brave people.

Practical Utility in Life :-

How to achieve great powers and wealth?

How to use great powers and wealth?

The purposes of all wealth and all powers are as follows :-

- (i) sadhrayaka – to be used jointly for all,
- (ii) soma pīthāya – to get happiness out of it while protecting and consuming virtues,
- (iii) vṛścā śatroh, ava viśvāni – to destroy the powers of evil enemies and to protect the powers of brave people,
- (iv) rādhaḥ - all wealth and powers come from the worship of God, the Supreme Giver.

Therefore, everyone should follow the true worship of God to achieve strength, powers and wealth. Thereafter, to use these achievements as laid down by the divinity in this verse. Leading people in all walks of life, particularly politicians, wealthy, knowledgeable intellectuals, should follow this principle.

True worship fetches great and divine powers to be used in yajna.

RV 1.51.8

वि जानीह्यार्यान्ते च दस्यवो बर्हिष्मते रन्धया शासदव्रतान् ।
शाकी भव यजमानस्य चोदिता विश्वेता ते सधमादेषु चाकन ॥ ८ ॥

Vijānīhyāryānye ca dasyavo barhiṣmate randhayā śāsadavratān.

Śākī bhava yajamānasya coditā viśvettā te sadhamādeṣu cākana. (8)

Vijānīhi – Know

Āryān – noble (people and thoughts)

ye – who

ca – and

dasyavah – wicked

barhiṣmate – for complete knowledge and virtues

randhaya – destroy

śāsāt – rule, inspire

avratān – devoid of vows

Śākī – powers and strength

bhava – established

yajamānasya – for the performer of yajna acts

coditā – inspiring

viśvā itta – all these (yajna acts)

te – in your company

sadhamādeṣu – jointly

cākana – desire.

Elucidation :-

How to deal with the wicked?

Know the noble people and thoughts and also those who are wicked. For complete knowledge and virtues, destroy those who are devoid of vows, rule over them and inspire them.

Establish powers and strength and inspire for the performance of yajna by those who desire for all such acts, jointly in your company.

Practical Utility in Life :-

What should be the focus of nobility?

This verse is also equally applicable to all the four dimensions of Indra i.e. God, Sun, the Great king, Controller of senses.

An Indra is supposed to know that is noble and what is wicked around him. Indra empowers nobility and inspires the wicked to improve or to face destruction.

Thereafter, the inspiration and empowerment of noble people should be focussed at doing acts of yajna realising the company of God.

RV 1.51.9

अनुव्रताय रन्धयन्नपव्रतानाभूभिरिन्द्रः श्नथयन्ननाभुवः ।

वृद्धस्य चिद्वर्धतो द्यामिनक्षतः स्तवानो वम्रो वि जघान सन्दिहः ॥ १ ॥

Anuvratāya randhayannapavratānābhūbhirindraḥ śnathayannanābhuvah.

Vṛddhasya cid vardhato dyāminakṣataḥ stavāno vamro vi jaghāna sandihah. (9)

Anuvratāya – For vowful people

Randhayan – destroying

Apavratān – devoid of vows

Ābhūbhih – with brave warriors, with those associated with God and engaged in best deeds

indraḥ - God, Sun, the Great king, Controller of senses

śnathayan – kills, destroys

anābhuvah - not associated with God, anti-social, wicked

Vṛddhasya cit – noble in knowledge and deed

Vardhatah – increasing

Dyām – enlightened in knowledge like Sun

inakṣataḥ - moving on the path

stavānah – praises

vamrah – unethical beings
vi jaghāna – destroyed
sandihah - with certainty (over what is noble and what is ignoble).

Elucidation :-

What are the powers of an Indra?

Indra is a multi-dimensional word that covers God to Great human beings and Sun, the basic power of nature. Indra destroys those devoid of vows for the upliftment of vow full. God and the great king destroys those who live without vows because they are duty bound to protect only vow full people.

Indra is to ensure bravery at all levels – physical, mental and spiritual. Therefore, Indra destroys anti-nationals and all those who are not associated with God.

Indra promotes nobles in knowledge and deed.

Indra praises those moving on the path of enlightenment.

Indra is certain about what is noble and what is ignoble. With that certainty, Indra destroys all unethical beings.

Practical Utility in Life :-

What are the benefits of being noble?

What are the harms of being ignoble?

Focus of this verse is on the survival of the noble. Only a complete noble person lives a glorious and praiseworthy life in his own eyes as well as in the eyes of the whole society including God to the Great king. Such a person achieves spiritual progress because God also likes him.

On the other hand, ignoble and wicked people face destruction every moment from all sides. First, they die in their own eyes. Second, they become liable to receive punishment from the great kind. They are never liked by God and therefore, never progress on the path of spiritual realisation. Such wicked, evils and ignoble people go to various lives again and again to receive the rewards of their acts in the form of innumerable pains and deaths. They remain in the cycle of births and deaths. Whereas, noble people ultimately get salvation.

Follow God – He will ensure salvation.

Follow the Great kind – He will ensure a protected life.

Be an Indra yourself, to get everything.

RV 1.51.10

तक्षद्यत्त उशना सहसा सहो वि रोदसी मज्मना बाधते शवः ।
आ त्वा वातस्य नृमणो मनोयुज आ पूर्यमाणमवहन्नभि श्रवः ॥ १० ॥

Takṣad yat uśanā sahasā saho vi rodasī majmanā bādhate śavaḥ.

Ā tvā vātasya nṛmaṇo manoyuja ā pūryamāṇam avahannabhi śravaḥ. (10)

Takṣat – Sharpen

yat – if

uśanā – desired by all (God)

sahasā – with His powers

sahah – Your powers

(vi – to be prefixed with bādhate)

rodasī – to earth and space

majmanā – with purifying powers

(bādhate – vi bādhate) terrify

śavaḥ – Your powers

(Ā – to be prefixed with vahan)

tvā – Your

vātasya – for powers like wind, for power of soul

nṛmaṇah – giving mind to all

manoyujah – enjoined with mind i.e. all senses

ā pūryamāṇam – while completing

(vahan – Ā vahan) makes available

abhi – towards

śravaḥ – being heard (in knowledge and fame).

Elucidation :-

What is the result of protecting vows?

If uśanā, the God desired by all, sharpens your powers with His powers then your powers would terrify the earth and space with your purifying acts.

Nṛmaṇah is one who gives mind to all i.e. works for the upliftment of all universally. You do so with the powers of your soul like powers of mind. You do so with the help of all your senses enjoined with powers of mind. Your life becomes complete in this way and makes available to you the knowledge and fame, liable to be heard.

This is the result of protecting his vows by an Indra.

Practical Utility in Life :-

How to gain the powers and blessings of the Supreme Authority?

To gain the powers and blessings of the Supreme Divine, the very first step of eligibility is that you must be an Indra. After being established as an Indra then

only you can protect your vows. And then only an Indra is blessed and empowered by the Supreme authority in any walk of life. Parents trust and bless such a son who is a vow full Indra.

RV 1.51.11

मन्दिष्ट यदुशने काव्ये सचाँ इन्द्रो वडकू वडकुतराधि तिष्ठति ।
उग्रो ययिं निरपः स्त्रोतसासृजद्वि शुष्णस्य दृहिता ऐरयत्पुरः ॥ ११ ॥

Mandiṣṭa yaduśane kāvyē sacāñ indro vankū vaṅkutarādhi tiṣṭhati.
Ugro yayim nirapaḥ srotasāsṛjadvi śuṣṇasya dṛṇhitā airayat puraḥ. (11)

Mandiṣṭah – Feeling the bliss
Yat – when
uśane – with that desired by all
kāvyē – in His Supreme poem
sacāñ – with Him
indrah – God, Sun, the Great king, Controller of senses
vankū – crooked
vaṅkutarā – over the crooked
adhi tiṣṭhati - controls
Ugrah – aggressive, Sun
yayim - pathways, clouds
nih – certainly
apaḥ - acts, waters
srotasā – with the original source
asṛjat – creates, enjoins
(vi – to be prefixed with airayat)
śuṣṇasya – of ego, anger etc., of dryness
dṛṇhitā – strongest
(airayat – vi airayat) specially tremble
puraḥ - cities, forts.

Elucidation :-

Who feels the bliss of divine poem?
What is the result of divine connectivity?

As per RV 1.51.9 and 10, after having established himself as Indra and after protecting his vows, one feels the bliss of divine poem with that Supreme, desired by all :-

(i) He controls the crooked over the crooked,

- (ii) He certainly becomes aggressive on the acts of his path,
- (iii) He enjoins himself and his acts with the original source, and
- (iv) He specially advances upon the stronghold of ego, anger etc.

Practical Utility in Life :-

What are the results of a constant connectivity with your supreme authority?

Anyone, receiving blessed and blissful company of his supreme authority, is bound to attain following features :-

- (i) He becomes competent and authorised to control the wicked minds.
- (ii) He performs his acts with unchallenged determination.
- (iii) He always keeps his acts in connection with the supreme authority.
- (iv) He successfully controls his ego and anger etc.

RV 1.51.12

आ स्मा रथं वृषपाणेषु तिष्ठसि शार्यातस्य प्रभृता येषु मन्दसे ।
इन्द्र यथा सुतासोमेषु चाकनोऽनर्वाणं श्लोकमा रोहसे दिवि ॥ 12 ॥

Ā smā ratham vṛṣapāṇeṣu tiṣṭhasi śāryātasya prabhṛtā yeṣu mandase.
Indra yathā sutasomeṣu cākano 'narvāṇaṁ ślokaṁ ārohase divi. (12)

(Ā – To be prefixed with tiṣṭhasi)

Sma – certainly

ratham - to the chariot (body)

vṛṣapāṇeṣu – for drinking virtues of nature

(tiṣṭhasi – Ā tiṣṭhasi) You rule

śāryātasya – in the life of brave men

prabhṛtā – are held

yeṣu – with that

mandase – feel delighted

Indra – Controller of senses

yathā – just as

sutasomeṣu – for those produced virtues

cākanah – desire

anarvāṇaṁ - not liable to be killed

ślokaṁ – fame

ārohase – receives

divi – light.

Elucidation :-

For what purpose God rules over human body?

Certainly, You rule over the body chariot for drinking divine virtues. When these divine virtues are held and established in the life of a brave man, with that you feel delighted.

Just as a controller of senses desires for these produced virtues which are indestructible, you receive fame and light of knowledge.

Practical Utility in Life :-

What do virtues and vedic wisdom provide?

The principal desire of both, the God and the soul, is to see the establishment and rule of divine natural virtues in this body chariot. Every human being certainly feels delighted over his virtues and vedic values, because these provide him great fame and light of true knowledge.

This appears to be the core purpose of human life and a fundamental requirement for realising the light of God that divine virtues and vedic values must rule over our life.

RV 1.51.13

अददा अर्भा महते वचस्यवे कक्षीवते वृचयामिन्द्र सुन्वते ।

मेनाभवो वृषणश्वस्य सुक्रतो विश्वेत्ता ते सवनेषु प्रवाच्या ॥ 13 ॥

Adadā arbhām mahate vacasyave kakṣīvate vṛcayām indra sunvate.

Menābhavo vṛṣaṇaśvasya sukrato viśvet tā te savaneṣu pravācyā. (13)

Adadā – Gave

arbhām – small knowledge (knowledge to be small)

mahate vacasyave – for those who greatly desire for knowledge

kakṣīvate – for expert

vṛcayām – expert knowledge

indra – God, Sun, the Great king, Controller of senses

sunvate – for preacher

Menā – devotional knowledge

Abhavah – be

vṛṣaṇaśvasya – for powerful

sukrato – doing best acts

viśva it – all these

te – your

savaneṣu – in all stages of life

pravācyā – well preached.

Elucidation :-

What are the three stages of life to gain different levels of knowledge?

Three stages of life and the three respective levels of knowledge are mentioned in this verse :-

- A. In students life one greatly desire for knowledge. They are given small knowledge i.e. knowledge to be small, humble and respectful for elders.
- B. In household life, everyone gains expert knowledge.
- C. In Vanaprashtha and Sanyas Ashrama, one needs devotional knowledge to gain divine powers.

Thus, in all stages of life, people are preached best knowledge for best acts.

Practical Utility in Life :-

How does God decide the level of our knowledge?

God grants knowledge to all according to one's maturity level. At every stage, we progress in knowledge – small knowledge, expert knowledge and devotional knowledge.

- A. Small knowledge to be small and humble learner.
- B. Expert knowledge to share the burdon of society.
- C. Devotional knowledge to devote rest of the life to God.

RV 1.51.14

इन्द्रो अश्रायि सुध्यो निरेके पज्रेषु स्तोमो दुर्यो न यूपः ।

अश्वयुर्गव्यू रथयुर्वसूयुरिन्द्र इद्रायः क्षयति प्रयन्ता ॥ 14 ॥

Indro aśrāyi sudhyo nireke pajreṣu stomo duryo na yūpaḥ .

Aśvayurgavyū rathayurvasūyur indra id rāya kṣayati prayantā. (14)

Indrah – Destroyer of evils and enemies

aśrāyi – is accepted

sudhyah – for best meditation

nireke – for preventing evils and diseases, without any doubt

pajreṣu – in the life of devotees

stomah – singing glories of God

duryah – in doors

na – like

yūpaḥ - pillar

Aśvayuh – controller of horses (senses of action)

gavyūh – controller of cows (senses of knowledge)
rathayuh – controller and giver of chariot (body)
vasūyuh – giver of abodes
indrah – God, Sun, the Great king, Controller of senses
ita – that
rāyah – of all wealth
kṣayati – giver and owner
prayantā – in accordance with our entitlement.

Elucidation :-

Who is the destroyer of evils and enemies?
How does God distributes wealth?

Indra, the destroyer of evils and enemies, is accepted by us for preventing evils and diseases, without any doubt and for the meditation.
Those who are devotees and worshippers of God, sing His glories, are like pillars in the doors.
Indra i.e. God, is the controller of horses (senses of action), controller of cows (senses of knowledge), controller of this chariot (body), giver of abodes and owner as well as giver of all wealth. He gives us all these in accordance with our entitlement i.e. karma bank.

Practical Utility in Life :-

Shall we pray to God for anything?
Is it necessary to worship or love God?

Worship of God or love for God is compared to the pillars of door. If there are no pillars in a door, it means actually there can be no door in our house. Such a house will not be safe. Just as pillars are the principal support of a door that prevents the entry of unwanted elements. Similarly, worship of God and love for God keeps evils and enemies away from us.
God gives us everything as fruits of our past deed. Therefore, we should neither pray nor beg anything from God nor forget or give up the path of worship of God or love for God.

RV 1.51.15

इदं नमो वृषभाय स्वराजे सत्यशुष्माय तवसेऽवाचि ।

अस्मिन्निन्द्र वृजने सर्ववीराः स्मत्सूरिभिस्तव शर्मन्त्स्याम ॥ 15 ॥

Idaṁ namo vṛṣabhāya svarāje satyaśuṣmāya tavase 'vāci.

Asminnindra vṛjane sarvavirāḥ smat sūribhistava śarmantsyāma. (15)

Idaṁ - This

namah – salutations

vṛṣabhāya – for the Rainer of happiness

svarāje – self-effulgent

satyaśuṣmāya – having eternal strength

tavase – extremely powerful in all respects

avāci – is said

Asmin – we

indra – God, Sun, the Great king, Controller of senses

vṛjane – in this war (of life)

sarvavirāḥ - all powerful

smat – best

sūribhiḥ – in the company of intellectuals

tava – Your

śarmanta – in asylum, in company

syāma – be, live.

Elucidation :-

Whom shall we address our salutations?

How to live in the asylum of God?

Salutations are addressed to that who is :-

- (i) Vṛṣabhāya – for the Rainer of happiness,
- (ii) Svarāje – self-effulgent,
- (iii) Satyaśuṣmāya – having eternal strength,
- (iv) Tavase – extremely powerful in all respects.

In this way of life, we wish to live in your asylum, company, the great Indra, while enjoying Your company as :-

- (i) Sarvavirāḥ - all powerful,
- (ii) Smat sūribhiḥ – best in the company of intellectuals.

Practical Utility in Life :-

“Singing glories to seek protection” – Is it a universal formula?

Singing the glories of God for all His special, extreme and eternal powers would entitle us for His protection.

The protection of God can be realised in the company of the best intellectuals and selfless great devotees of God.

Singing glories to seek protection is the divine assurance of God. This formula can't be applied to selfish and unintelligent people because in case their interests are at stake, such people never hesitate to destroy even those who are their well-wishers.

Rigveda Mandal-1, Hymn-52

Sukta on Enlightenment after destroying the Modifications of Mind

A basis of Yog Darshanam

RV 1.52.1

त्यं सु मेषं महया स्वर्विदं शतं यस्य सुभ्वः साकमीरते ।
अत्यं न वाजं हवनस्यदं रथमेन्द्रं ववृत्यामवसे सुवृक्तिभिः ॥

Tyaṁ su meṣam mahayā svarvidam śatam yasya subhvaḥ sākamīrate.

Atyaṁ na vājam havanasyadam ratham endram vavṛtyām avase
suvṛktibhiḥ.

(Tyaṁ) That (su meṣam) Rainer of the best activities and happiness (mahayā) glorify, worship (svarvidam) Provider of light of self (śatam) hundreds of (innumerable) (yasya) in whom (subhvaḥ) having best level (sākam) together

(īrate) proceed, progress (Atyaṁ) this chariot (body) (na) like (vājam) power house (havanasyadam) active on the call of Supreme Divine (ratham) to this chariot (indram) to the Supreme Power, God (vavṛtyām) surround (avase) for protection (suvṛktibhiḥ) sins and sorrows.

Elucidation :

Who is the Rainer of the best activities?

Who is the Provider of light of Self?

Glorify, worship and invoke that Rainer of the best activities and happiness who is the Provider of light of self and in whom, hundreds of those having best level proceeded and progressed together.

The body chariot is like a power-house and it should be made active on the call of the Supreme Divine. This chariot should surround the Supreme Power, God, for protection and to destroy sins and sorrows. It means consciously living in the company of Divinity.

Practical utility in life :

How to use this body chariot for protection and to destroy sins and sorrows?

We should realise that the Rainer of all our acts and their rewards is the source of light for our personal life. It's a power house supplying physical, mental and spiritual powers to us. We should worship and glorify that source within for all round protection and to get rid of all sins and sorrows.

Therefore, this should be our prime job to worship that Supreme power house within us. People living at higher consciousness have been following this path. It will provide us spiritual success as well as a sin-free and sorrow-free life. Let that source of power be the center of all our activities. Let this realisation perpetuate in life that "I'm not the doer, God is the doer and inducer in all acts."

RV 1.52.2

स पर्वतो न धरुणेष्वच्युतः सहस्रमूतिस्तविषीषु वावृधे ।
इन्द्रो यद् वृत्रमवधीन्नदीवृतमुब्जन्नर्णासि जुहृषाणो अन्धसा ॥

Sa parvato na dharuṇeṣvacyutaḥ sahasramūtiṣṭaviṣīṣu vāvṛdhe.

Indro yad vṛtram avadhīnnadīvṛtam ubjann arṇāṁsi jarhṛṣāṇo andhasā .

(Sah) He(Parvatah) mountain (na) like (dharuṇeṣu) in vows (acyutaḥ) stable (sahasram) in thousands of ways (ūtiḥ) protects (taviṣīṣu) strengths (vāvṛdhe) increases (Indrah) controller of senses (Yat) who (vṛtram) coverings of mind (avadhīta) destroys (nadīvṛtam) flowing in rivers, liquidates (ubjan) keeps under control (arṇāṃsi) the vital fluid (jarhṛṣāṇah) feels delighted (andhasā) with materials like food etc.

Elucidation :

How to gain stability and strength in our vows?

How is the life of an Indra Purusha?

Once the body chariot surrounds the Supreme Power, God, all times in all acts, he is established in his vows with stability like mountains and increases in strength to protect himself in thousand ways. Such an Indra, the controller of senses, who destroys the coverings of mind, makes those coverings flow in rivers and keeps the vital fluid under control. Such a person feels delighted with whatever materials he has.

Practical utility in life :

How to raise our consciousness level?

The core purpose of life is to keep the Supreme Power, God, at the center of all activities of our life. We should raise our consciousness to realise that the Supreme Power has always surrounded us from outside and is being surrounded by us within. Since He is the Supreme Inducer into all activities, He will certainly ensure stability and strength for all such acts. It is this raised consciousness that can raise our consciousness to the level of that Supreme Energy. We only need to focus always that “I’m not the doer, God is the doer and inducer in all acts.”

RV 1.52.3

स हि द्वरो द्वरिषु वव्र ऊधनि चन्द्रबुध्नो मदवृद्धो मनीषिभिः ।
इन्द्रं तमह्वे स्वपस्यया धिया मंहिष्ठरतिं स हि पप्रिरन्धसः ॥

Sa hi dvaro dvariṣu vavra ūdhani candrabudhno madavṛddho manīṣibhiḥ.
Indraṁ tamahve svapasyayā dhiyā mamhiṣṭharātiṁ sa hi paprir andhasaḥ.

(Sah) He(hi) certainly (dvarah) covers in his shadow (dvariṣu) in all troubles, darkness (vavra) pervades (ūdhanī) in our hearts (candra budhno) source of all bliss (mada vṛddho) increases bliss (manīṣibhiḥ) in those who are full in mind, heart and thinking (Indraṁ) to Indra (Tam) that (ahve) call, invoke (svapasyayā) doing best deeds (dhiyā) with mind, intellect (mamhiṣṭharātiṁ) with best donations (sah) He (hi) only (papri andhasaḥ) all foods etc.

Elucidation :

Why does an Indra person call the Supreme Indra?

What does the Supreme Indra do for the Indra purusha?

- (i) He certainly covers (protects) us, in all troubles and dark times, under His shadow.
- (ii) He pervades in our hearts.

- (iii) He is the source of all bliss and therefore, He increases the bliss in those who are full in their minds, heart and thinking.

I invoke that Indra with my best deeds performed with mind and intellect i.e. consciously and with best donations. He only completes us in all foods and materials.

Practical utility in life :

Who is a manīṣi i.e. a person living at higher consciousness?

Who is the actual donor and doer?

This verse focusses on what God promises to a person living at higher consciousness :-

- (A) God extends His protection cover in all times of troubles and darkness.
(B) God pervades in the heart of such a person who lives at higher consciousness.
(C) God is the source of all bliss and keep it increasing in those who are manīṣi i.e. contemplating people living in their mind, heart and thinking at higher consciousness.

To be a manīṣi, one is required to focus on two aspects of life activities :-

- (i) Perform all the best acts with mind and intellect i.e. svapasyayā dhiyā. It means we must always be conscious towards our acts.
(ii) Give the best donations with the consciousness that only God completes us with all food and materials.

Therefore, conscious feeling must prevail in all donations and acts that the actual donor and doer is God only.

RV 1.52.4

आ यं पृणन्ति दिवि सद्मद्यर्हिषः समुद्रं न सुभ्वः स्वा अभिष्टयः ।
तं वृत्रहत्ये अनु तस्थुरुतयः शुष्मा इन्द्रमवाता अहृतप्सवः ॥

Ā yam pṛṇanti divi sadmabarhiṣaḥ samudraṁ na subhvaḥ svā abhiṣṭayaḥ.

Tam vṛtrahatye anu tasthurūṭayaḥ śuṣmā indramavātā ahrutapsavaḥ.

(Ā – To be prefixed with pṛṇanti) (Yam) to whom (pṛṇanti – Ā pṛṇanti) completes by himself, pleases, joins (divi) on enlightenment (sadmabarhiṣaḥ) sitting in the best place, best level (samudraṁ) to the ocean (na) like (subhvaḥ) those having best level (svāh) of their own (abhiṣṭayaḥ) desired target (Tam) to that (vṛtrahatye) destroyer of modification (of mind) (anu tasthu) fixed as target (ūṭayaḥ) protecting (śuṣmā) with power to destroy enemies (Indram) Supreme Indra (avātāh) fixed in retained air (ahrutapsavaḥ) without any wickedness.

Elucidation :

What happens on enlightenment?

What area the divine features gained after the achievement of spiritual targets?

When He completes, pleases and joins a devotee on enlightenment while sitting at the best level (spiritually) the person feels a merger in the ocean of his own desired target. That Indra person, the destroyer of modifications, achieves his own fixed target with divine feature like :-

- (A) Protecting himself in all manners.
(B) Has powers to destroy inimical tendencies.
(C) Fixed in the retained air.
(D) Without any wickedness in acts or mind.

Practical utility in life :

What shall we do when we achieve best position and power?

In materialistic life also when one gains new powers or positions, he should ensure that he is at the best level having joined the Supreme Authority. On every position, one

should never allow his personal modifications or impressions to rule over him. With gained powers and positions in all manners, he should always ensure that :-

- (i) He protects himself in all manners.
- (ii) He has powers to destroy inimical tendencies both inner and outer.
- (iii) He should perform his duties in air retention mode i.e. fixing all attentions on job, with one-pointedness.
- (iv) He should never allow any wicked thoughts to enter in him.

Only with these features, one can maintain the best level achieved so far and to remain one with the superior authorities.

RV 1.52.5

अभि स्ववृष्टिं मदे अस्य युध्यतो रघ्वीरिव प्रवणे सस्तुरुतयः ।
इन्द्रो यद्वज्री धृषमाणो अन्धसा भिनद् वलस्य परिधीरिव त्रितः ॥

Abhi svavṛṣṭim made asya yudhyato raghvīriva pravaṇe sasrur ūtayaḥ .

Indro yad vajrī dhr̥ṣamāṇo andhasā bhinat valasya paridhīr iva tritaḥ.

(Abhi) Towards (svavṛṣṭim) desired rain, realisation of self (made) in that happiness (asya) this (seeker of realisation) (yudhyataḥ) warring (against evils, desires, ego) (raghvī) flowing with speed (iva) just as, like (pravaṇe) towards low lands (sasruh) received (ūtayaḥ) all protections (Indrah) the Indra purusha (Yat) when (vajrī) active with weapons, fully equipped (dhr̥ṣamāṇaḥ) destroying the enemies (andhasā) with protection of virtues (bhinat) kills, destroys (valasya) of covering (paridhīr) outer boundries (iva) like (tritaḥ) all the three.

Elucidation :

What happens when a seeker progresses on the path of God-realisation?

How to destroy the coverings of outer mind?

When a seeker progresses towards the desired rain, towards the realisation of self, in that happiness he marches ahead, warring against all hurdles like ego, desires and evils etc. He receives the protection of God just as rivers flowing with speed comes down to low lands, fully protected.

When such an Indra purusha becomes active with weapon (of spiritually divine features) and destroys all enemies and with the protection of his virtues, he destroys the coverings of outer mind like kama, krodha, lobha and moha i.e. sensual desires, anger, greed and attachment and shows his worth in tritaḥ i.e. gyan, karma and upasana i.e. knowledge, acts and worship.

Practical utility in life :

What is the most important aspect on the journey to achieve desired targets?

The most important aspect of life on the journey to achieve desired destination is a divine happiness while removing all hurdles from the path.

Only with such happiness and one-pointed progress, one can receive the protection of higher authorities. This points out towards a very high level of confidence to achieve desired levels.

There are four universal coverings of outer mind i.e. kama, krodha, lobha and moha i.e. sensual desires, anger, greed and attachment. A person progressing towards his desired levels easily destroys these coverings and works with inner

higher consciousness. Thus, he achieves a perfection in knowledge, actions and worship.

RV 1.52.6

परीं घृणा चरति तित्विषे शवोऽपो वृत्वी रजसो बुध्नमाशयत् ।
वृत्रस्य यत्प्रवणो दुर्गृभिश्वनो निजघन्थ हन्वोरिन्द्र तन्यतुम् ॥

Parīm ghrṇā carati titviṣe śavo 'po vṛtvī rajaso budhnamāśayat .

Vṛtrasya yat pravāṇe durgr̥bhiśvano nijaghantha hanvorindra tanyatum.

(Parī – To be prefixed with carati) (ghṛṇā) enlightenment of knowledge (carati – Parī carati) pervades in all sides (titviṣe) for shinning (śavah) of strength (apah) to all subjects/people (vṛtvī) cover the knowledge (rajasah) in deep spaces (budhnam) of body (āśayat) establish (Vṛtrasya) of this clouds, modifications (of mind) (yat) when (pravāṇe) forceful impact (durgr̥bhiśvanah) received very badly (nijaghantha) gives a blow (hanvoh) on the parts of mouth (Indrah) controller of senses (tanyatum) with focus on divinity.

Elucidation :

Why does an Indra need to destroy the modifications of mind?

What happens when the modifications are destroyed?

When Indra, the controller of senses, with his focus on divinity, gives a strong blow on the mouth of the clouds, modifications of mind, a forceful impact is received by them very badly. Those modifications (of ego, desires and of various thoughts) cover the knowledge and get established in the deep space.

But once these modifications are destroyed, the enlightenment of knowledge pervades on all sides for the shinning and strength of such an Indra.

Practical utility in life :

How to maintain one-pointed focus on the target?

As per Yog Darshanam (1.6) there are five principal causes of the generation of modifications of mind – pramaana, vipraya, vikalpa, nidra and smriti i.e. right knowledge, wrong knowledge, imaginary knowledge, no knowledge and past knowledge.

There are many ways to destroy these modifications. First and foremost is abhyaas and vairagya i.e. practice and renunciation. Practice to live egoless life and renunciation of all desires. It is possible only if one is tanyatum i.e. having a focus on divinity.

Yog Darshanam (1.23) explains it as ishvara pranidhaanaatva i.e. complete surrender to God, devotion and worship of God till the feeling of oneness with God.

Therefore, we must have one-pointed focus on our target without permitting any deviations while proceeding towards that target. This principle applies to the spiritual path as well as in the worldly material life.

RV 1.52.7

हृदं न हि त्वा नृषन्त्यूर्मयो ब्रह्माणीन्द्र तव यानि वर्धना ।
त्वष्टा चित्ते युज्यं वावृधे शवस्ततक्ष वज्रमभिमूत्योजसम् ॥

Hradam na hi tvā nṛṣanty ūrmayo brahmāṇīndra tava yāni vardhanā .

Tvaṣṭā cit te yujyam vāvṛdhe śavas tatakṣa vajram abhibhūtyojasam.

(Hradam) To the ocean, to the heart (na) just as (hi) certainly (tvā) to You (God) (nyṛṣanty) are received with humbleness (ūrmayah) streams, waves, vibrations (brahmāṇi) glories of God (Indra) controller of senses (tava) Your

(yāni) which (vardhanā) cause of progress (Tvaṣṭā) of You (God) (cit) certainly (te) Your (yuṣyam) competent, attached (vāvṛdhe) increase (śavah) strength (tatakṣa) make (vajram) weapon (abhibhūtyojasam) powerful to defeat.

Elucidation :

Why shall we sing the glories of God?

Just streams and waves emerging in the ocean and rivers are received with humbleness, just as vibrations in the heart become the cause of your progress, similarly your glories for God would certainly be received with humbleness and would become the cause of your progress.

O Indra! competence of your strength and your attachment to God certainly increases your strength and make your weapon powerful to defeat your enemies and to remove all hurdles.

Practical utility in life :

Why shall we glorify our elders?

Every heart should vibrate to sing the glories of God and to get attached to that core universal power as streams and waves rise to merge in the ocean. More one sings the glories of God, more he gets attached to that core strength resulting in the all round progress of life. With such attachment and progress, his weapons are more strengthened to defeat the hurdles of life.

Our elders and other seniors should also be glorified by us. The glorification increases our attachment to them resulting in our progress.

RV 1.52.8

जघन्वाँ उ हरिभिः संभृताक्रतविन्द्र वृत्रं मनुषे गातुयन्नपः।

अयच्छथा बाह्वोर्वज्रमायसमधारयो दिव्या सूर्य दृशे॥

Jaghanvāṁ u haribhiḥ sambhṛtakratav indra vṛtram manuṣe gātuyann apaḥ.

Ayacchathā bāhvor vajramāyasamadhārayo divyā sūryaṁ dṛṣe.

(Jaghanvāṁ) Kills, destroys(u) certainly (haribhiḥ) with rays, with powers of senses of action (sambhṛtakrato) holder of vows to perform karma and to gain knowledge (Indra) Sun, controller of senses (vṛtram) clouds, modifications (of mind) (manuṣe) for contemplating on God (gātuyann) desiring the path (apaḥ) works, waters (Ayacchathāh) receives (bāhvor) in arms engaged in activities (vajram) weapon (āyasam) made of iron (dhārayah) holds (divi) in mind, in space (sūryaṁ) to Sun (dṛṣe) for seeing its light, for enlightenment.

Elucidation :

What is the path to enlightenment?

Sun, certainly, destroys the clouds with its rays because it holds the vow of spreading light and heat to the whole world and is determined to proceed on its path. Thus, it receives and holds the iron strength in its rays to spread its light to the whole world.

A controller of senses destroys the modifications of mind with the powers of his senses of action because he is the holder of vows to perform karma and to gain knowledge and desires to proceed on his path. Thus, he receives the strength of iron in his arms to spread his enlightenment for the welfare of all.

Practical utility in life :

What is the path of complete personality development?

How to understand this principle – Destroy the modifications of mind to get enlightenment for the welfare of all?

There are just four steps to achieve the level of personality development :-

- (A) Destroy the modifications of mind.
- (B) Perform duties for the welfare of others.
- (C) Gain iron like powers for senses of action.
- (D) Gain enlightenment i.e. a complete personality.

Modification of mind are the first hurdle on the path of our life activities and to gain enlightenment about our core power. Therefore, first of all destroy these modifications. Only then we will be able to perform our duties for the welfare of others. Lastly, as a result, we will gain iron like powers and enlightenment to develop into a complete personality.

RV 1.52.9

बृहत्स्वश्चन्द्रममवद्यदुक्थ्यमकृण्वत भियसा रोहणं दिवः ।
यन्मानुषप्रधाना इन्द्रमूतयः स्वर्नृषाचो मरुतोऽमदन्ननु ।।

Bṛhat svaścandram amavad yadukthyam akṛṇvata bhiyasā rohaṇaṁ divaḥ .

Yan mānuṣapradhanā indramūtayāḥ svar nṛṣāco maruto 'madannanu.

(Bṛhat) Big (svaścandram) with self-enlightenment (amavat) best knowledge, best strength (yat) when (ukthyam) praise worthy (God) (akṛṇvata) establish (in heart) (bhiyasā) out of fear (rohaṇaṁ) for progress (divaḥ) to divine level (enlightenment, salvation) (Yat) when (mānuṣa pradhanā) for the welfare of men (Indram) controller of senses (ūtayāḥ) protects (svah) self (nṛṣācah) progressing person (marutah) air (pranas) (amadan) cause delightfulness (nanu) certainly.

Elucidation :

When do pranas cause delight in us?

When a controller of senses establishes the best knowledge and the best strength with self-enlightenment of the praiseworthy, God, in his heart due to fear and/or for the progress to the divine level of salvation; when he protects the self (soul) of the progressing life for the welfare of others, thereafter, the pranas (air) certainly become the cause of delight in him.

Practical utility in life :

What are the two principal causes to establish God in heart?

What is the sequence of progress in life?

There are two principal causes for which we must establish God in our heart truly and respectfully :-

- (i) To save our self from the fear of pains.
- (ii) To progress for the divine level of salvation.

After establishing God in heart, one can protect his own self and become useful for the welfare of others. Only then pranas will become delightful for him.

Thus, the sequence of progress in our life can be understood as :-

First, destroy the modifications of mind to focus on one thought i.e. progressing towards realising God within.

Second, protect self (soul) for the welfare of others.

Only such a progressing life can feel the delight of pranas or in other words. Pranas become delightful in him whose life is useful for others.

This sequence of progress is equally applicable in materialistic pursuits – first, destroy the modifications and deviations of mind to make it focused and one-pointed, second, develop your core power to protect your own self and to do welfare of others. After ensuring these two steps in life, one can feel that pranas become delightful for him.

RV 1.52.10

द्यौश्चिदस्यामवाँ अहेः स्वनादयोयवीन्द्रियसा वज्र इन्द्र ते ।
वृत्रस्य यद्धद्धानस्य रोदसी मदे सुतस्य शवसाभिनच्छिरः ॥

Dyauścidasyāmavāñ aheḥ svanād ayoyavīd bhiyasā vajra indra te.

Vṛtrasya yad badbadhānasya rodasī made sutasya śavasābhinac cchiraḥ.
(Dyauh) Light, knowledge (Cit) also, certainly (Asya) of this (amavāñ)
with strength (ahe) of these (modifications, desires) (svanāt) thundering
sound (ayoyavīt) separates (bhiyasā) due to fear (vajra) weapon (strength)
(Indra) controller of senses (te) You (Vṛtrasya) of modifications, of desires
(Yat) that

(badbadhānasya) hurdle creating, pain giving (rodasī) to body and mind, to
earth and sky (made) in the delight of (sutasya) knowledge, virtues, light
(śavasā) with strength (abhinat) cut off (śiraḥ) head.

Elucidation :

What are the dangers of modifications of mind and desires?

Who can destroy the modifications of mind?

With the strength of the thundering sound of these modifications of mind and of desires, even our inner light and knowledge also separates due to fear. But the weapon (strength) of Indra, the controller of senses, with the delight of knowledge, virtues and light etc., cuts off with full strength the head of these modifications and desires for the earth and sky, that are hurdle creating and pain giving for the body and mind.

Practical utility in life :

How to proceed fast towards destinations?

Modifications of mind and our desires are certainly a great hurdle creator and pain giving for our body and mind. These modifications relate to our past, whereas our desires relate to the future, both separate us from the present and thus, they separate us from our ultimate destination. The only weapon to destroy these modifications and desires lies with an Indra, the controller of senses.

While progressing towards any destination of life, we must learn to strengthen our self to keep the senses under control so that we may not get separated from the destination. That's the only way to proceed fast towards destination.

RV 1.52.11

यदिन्विन्द्र पृथिवी दशभुजिरहानि विश्वा ततनन्त कृष्टयः ।
अत्राह ते मघवन्विश्रुतं सहो द्यामनु शवसा बर्हणा भुवत् ॥

Yadinnvindra pr̥thivī daśabhujirahāni viśvā tatananta kṛṣṭayaḥ.

Atrāha te maghavan viśrutam saho dyāmanu śavasā barhaṇā bhuvat.
(Yat it nu) When certainly (Indra) controller of senses (pr̥thivī) earth, body (daśabhujih) with ten arms, ten senses (ahāni) days (viśvā) all (tatananta) expand (your powers) (kṛṣṭayaḥ) working (men) (Atrā) here (iha) certainly (te) Your (maghavan) with splendid wealth, performing yajna (viśrutam) special fame, worth hearing (sahā) strength (dyām) knowledge, light (anu) according to (śavasā) with speed (barhaṇā) giver of all comforts (bhuvat) be.

Elucidation :

How can we gain strength and wealth?

When certainly you enjoy this earth with ten directions and your body enjoys with ten senses, with this, all working human beings should expand powers, here in this life only. Thus, your splendid wealth and strength would gain special fame worth hearing. Your acts must be according to your knowledge and inner light. You should perform your acts with speed because these acts would become the giver of all comforts.

Practical utility in life :

What are the results of control over senses?

Everyone enjoys his physical living through senses on this earth having ten directions. We must keep our senses under control, only then our knowledge and splendid fame worth hearing. Our acts must follow our knowledge with speed only then we would gain splendid wealth to perform yajna and to enjoy all comforts.

Cycle of Control Over Senses

Control over senses ----- leads to ----- Strength of Knowledge ----- Great Acts ----- Splendid Wealth ----- Special Fame ----- Yajna ----- Comforts

RV 1.52.12

त्वमस्य पारे रजसो व्योमनः स्वभूत्योजा अवसे धृषन्मनः ।
चकृषे भूमिं प्रतिमानमोजसोऽपः स्वः परिभूरेष्या दिवम् ॥

Tvamasya pāre rajaso vyomanah svabhūtyojā avase dhṛṣanmanah .

Cakṛṣe bhūmim pratimānamojaso 'paḥ svaḥ paribhūreṣyā divam.

Tvam) You (asya) this (pāre) cross over (rajaso) having rajas feature (of activities) (vyomanah) sky (svabhūti) realisation of self (ojāḥ) splendour (avase) protecting (dhṛṣanmanah) mind having full control over senses and emotions (Cakṛṣe) do (bhūmim) abode of this life i.e. body (pratimānam) representing (ojasaḥ) strength and splendour (apaḥ) waters and space (svaḥ) enlightened (paribhū) from all sides (āeṣi) receiving divinity (divam) in mind.

Elucidation :

What are the spiritual results of control over senses?

You, dhṛṣan manah, the one who has successfully controlled mind and destroyed most of the modifications, cross over the sky that has rajas features and is full of activities. Such a dhṛṣan manah, while protecting his splendor, moves for the realisation of self. He makes his body represent the strength and splendor. His waters and space are enlightening receiving divinity in mind from all sides.

Therefore, a controller of senses realises great spiritual results :-

- (A) He lives a life at higher consciousness above the level of activities i.e. rajas level.
- (B) While protecting his splendor i.e. the complete strength of body and mind, he proceeds towards self-realisation.
- (C) He continuously receives divinities from all sides.

Practical utility in life :

What are the material results of control over senses?

Control over senses is equally important in a material life (i) to focus on your prime acts, (ii) to avoid the wastage of sensual powers, and (iii) to protect yourself from diseases and resulting pain.

RV 1.52.13

त्वं भुवः प्रतिमानं पृथिव्या ऋष्ववीरस्य बृहतः पतिर्भूः ।
विश्वमाप्रा अन्तरिक्षं महित्वा सत्यमद्धा नकिरन्यस्त्वावान् ॥

Tvaṁ bhuvaḥ pratimānaṁ pṛthivyā ṛṣvavīrasya brhataḥ patirbhūḥ .

Viśvamāprā antarikṣaṁ mahitvā satyamaddhā nakir anyastvāvān. (13)

(Tvaṁ) You (bhuvaḥ) of sky (pratimānaṁ) Creator (pṛthivyā) of earth (ṛṣva vīrasya) of brave men having great qualities, whole creation (brhataḥ) big, powerful (patiḥ) protector (bhūḥ) are (Viśvam) whole (āprā) complete (antarikṣaṁ) space (mahitvā) with your pervading power (satyam) true (addhā) it is (nakiḥ) no one (anya) other (tvāvān) like You.

Elucidation :

What are the observations of a person who has realised God?

Once a person successfully controls his senses and destroys the modifications of mind, he addresses God in this verse what he realises about Him :-

- (i) You are the Creator of earth and sky.
- (ii) You are the Protector of the whole powerful creation including the powerful brave men having great qualities.
- (iii) You complete the space with Your pervading power.
- (iv) It's a truth that there is no other like You.

Practical utility in life :

Why should we desire to associate with supreme authority?

There is no other power or person parallel, in powers, to God. Because only He is the Creator and Protector of every part of this creation. He pervades this whole creation and space.

Everyone is always desirous to get associated with the supreme authorities in the family, society, nation and at international level because one gains immensely by associating with higher authorities. God, the true Creator, is the Supreme Authority of this creation. Therefore, everyone must desire to associate with Him through meditative practices to gain divine powers and to realise Supreme Divinity.

RV 1.52.14

न यस्य द्यावापृथिवी अनु व्यचो न सिन्धवो रजसो अन्तमानशुः ।
नोत स्ववृष्टिं मदे अस्य युध्यत एको अन्यच्चकृषे विश्वमानुषक् ॥

Na yasya dyāvāpṛthivī anu vyaco na sindhavo rajaso antamānaśuḥ .

Nota svavṛṣṭim made asya yudhyata eko anyaccakṛṣe viśvamānuṣak. (14)

(Na) Not (yasya) whose (dyāvā pṛthivī) space and earth (anu vyacah) follow the all pervasiveness (na) not (sindhavah) flowing waters (rajasah) this active world (anta mānaśuḥ) receive, catch the end (Na) not (uta) and (sva vṛṣṭim) his own rains (made) for bliss (asya) whose (yudhyatah) while struggling, warring (ekah) alone (anyat) other than Him (cakṛṣe) does (viśvam) whole world (ānuṣak) encloses in His pervasiveness, makes dependent.

Elucidation :

How is God all pervasive?

Continuing the observations of a realised person about God, this verse further explains the all pervasiveness of God :-

- (i) Space and earth cannot follow His pervasiveness.

- (ii) Flowing waters and the active word cannot receive, catch His end.
- (iii) While struggling or warring for His rains of grants also, none can catch Him.
- (iv) He encloses all others in His pervasiveness and makes everything and every person dependent upon Him.

Practical utility in life :

Why is everyone dependent upon Him?

Because of just one feature of God i.e. All Pervasiveness, everything and everyone is dependent upon Him.

He pervades both our body and mind. Therefore, whatever we do with the help of these tools, we remain dependent upon Him. Our life force, our pranas, are also pervaded by Him. Therefore, even at our spiritual level also, we are dependent upon Him.

We must remain conscious about this core reality of His all pervasiveness.

RV Eng 1.52.15

आर्चन्नत्र मरुतः सस्मिन्नाजौ विश्वे देवासो अमदन्ननु त्वा ।
वृत्रस्य यद्वृष्टिमता वधेन नि त्वमिन्द्र प्रत्यानं जघन्थ ॥

Ārcannatra marutaḥ sasminnājau viśve devāso amadann anu tvā .

Vṛtrasya yad bhr̥ṣṭimatā vadhena ni tvamindra pratyānaṁ jaghantha.

(Ārcanna - Ni Ārcanna) Always and regularly worship and invoke You (atra) here, in this life (marutaḥ) divine devotees, speaking less (sasminn) in all (ājau) wars, troubles (viśve) all (devāsah) divine people (amadann) delight (anu) while following (tvā) You (Vṛtrasya) modifications, impressions etc. (Yat) that (bhr̥ṣṭimatā) wicked mind (vadhena) killing with weapon (ni - prefixed with Ārcanna) (tvam) You (indra) God, Controller of senses (prati ānaṁ) targeted at face (jaghantha) attack.

Elucidation :

Why do divine people worship and invoke God?

Divine devotees, who speak less, worship and invoke God always and regularly in all wars and troubles here, in this life. All divine people feel delighted while following You. Indra, God, target the mouth of all modifications and attack, of course through Indra, the controller of senses, as if a wicked mind is killed with a weapon.

Practical utility in life :

Who destroys our modifications?

The theme of Yog Darshanam is to control the modifications of mind i.e. *yogah chitavriti nirodhah*. This sukta 52 of mandal 1 of Rigveda is the foundation theme of Yog Darshanam. The present verse is a clear

assurance to the divine people that the Supreme Indra, God, makes his ardent devotee also an Indra by making them the controller of senses and thus, attacks on the mouth of all modifications. Therefore, it should be borne in mind by all divine people that regular invocation of Supreme Indra is the only way to make your own self an Indra and thus, to ensure the destruction of all modifications to progress on the path of God-realisation.

Rigveda Mandal-1, Hymn-53
Destruction of Modifications
Divine and Spiritual life.

RV 1.53.1

न्यू३ षु वाचं प्र महे भरामहे गिर इन्द्राय सदने विवस्वतः ।
नू चिद्धि रत्नं ससतामिवाविदन्न दुष्टुतिर्द्रविणोदेषु शस्यते ॥ १ ॥

Nyū3 ṣu vācaṁ pra mahe bharāmahe gira indrāya sadane vivasvataḥ.
Nū ciddhi ratnaṁ sasatām ivāvidan na duḥṣṭutir draviṇodeṣu śasyate. (1)

(Ni – To be prefixed with bharāmahe) (ṣu vācaṁ) best voices (of prayers and worship) (pra – to be prefixed with bharāmahe) (mahe) the great (bharāmahe - Ni pra bharāmahe) certainly makes available with humbleness (giraḥ) voices of glorification (indrāya) for Indra, for God (sadane) in the house of (vivasvataḥ) intellectual performing yajna (Nū cit hi) certainly very soon (ratnaṁ) wealth (sasatām iv) from sleeping state, from laziness and lethargy (āvidat) take back (na) not (duḥṣṭutirḥ) praises of wicked (draviṇo deṣu) among or in relation to munificent (śasyate) valued.

Elucidation :

What type of atmosphere is created at the place of Yajna?

In the house of intellectuals performing yajna, the best voices of prayers, worship and glorifications for Indra, God, are certainly made available with humbleness. Wealth is certainly taken back very soon from the sleeping, lazy and lethargic people. The praises for the wicked are not valued in the presence of munificent people.

Practical utility in life :

What type of person is the one doing real yajna?

Those who perform real yajna i.e. contribute for the welfare of others are certainly gifted with God worship. They perform yajna because they feel that other needy people have a social right over their wealth; because they are humble towards needy; because they realise that God is the actual Giver the wealth.

Therefore, such vivasvataḥ people are also gifted with humble voices for God-worship and glorification.

This is a core reality that people performing real yajna are actual God-seekers because real yajna makes them egoless and desireless.

Whereas, the wealth is taken back by divinity from those sleeping towards social responsibilities.

Munificent people are praised everywhere but the praises of wicked are not valued in the presence of such munificent people.

RV 1.53.2

दुरो अश्वस्य दुर इन्द्र गोरसि दुरो यवस्य वसुन इनस्पतिः ।
शिक्षानरः प्रदिवो अकामकर्शनः सखा सखिभ्यस्तमिदं गृणीमसि ॥ 2 ॥

Duro aśvasya dura indra gorasi duro yavasya vasuna inaspatiḥ.
Śikṣānaraḥ pradivo akāmakarśanaḥ sakhā sakhibhyas tamidaṁ gṛṇīmasi.
(2)

(Duraḥ) Giver, gates of comforts (aśvasya) of horses etc., of senses of action (duraḥ) Giver, gates of comforts (indra) God, controller of senses (goḥ) of cows etc., of senses of knowledge (asi) are (duraḥ) Giver, gates of comforts (yavasya) of barley etc. (vasunaḥ) of means of abode (inaḥ) owner (patiḥ) protector (Śikṣānaraḥ) to provide education (pradivaḥ) enlightened to implement education (akāma karśanaḥ) crush the lazy, lethargic (sakhā sakhibhyaḥ) friend for the friends (tama) for you (idaṁ) this (prayer, submission) (gṛṇīmasi) we offer in glorification.

Elucidation :

What does God give us?

We offer our words in glorification of Indra, God, because of His following features :-

- (A) He is the Giver of horses etc. all means of transport and our senses of action.
- (B) He is the Giver of cows etc. beneficial animals and our senses of action.
- (C) He is the Giver of barley etc. all millets.
- (D) He is the Owner and Protector of all means of abode.
- (E) He gives all knowledge and enlightenment to us to implement His knowledge.
- (F) He crushes the lazy and lethargic people.
- (G) He is the friend of the friends.

Practical utility in life :

Who is competent to offer words of glorification to the Supreme Indra?

Who is crushed by the Supreme Indra?

The Supreme Energy, Indra i.e. God, has given this creation for the use of all living beings without any discrimination. Only those human beings who become Indra, controller of senses in deed, are able to offer their words and speeches in glorification of that Supreme Indra. Only an Indra person is

conscious about the importance and proper use of this creation and this life. Except an Indra, all others are just enjoying this creation unconsciously without an attachment to the Supreme Indra. Thus, all such beings are animalistic living beings, unable to offer any words in glorification in deed. At the worst level, the lazy and lethargic people are simply crushed by the Supreme Indra.

RV 1.53.3

शचीव इन्द्र पुरुकृद् द्युमत्तम तवेदिदमभितश्चेकिते वसु ।
अतः संगृभ्याभिभूत आ भर मा त्वायतो जरितुः काममूनयीः ॥ ३ ॥

Śacīva indra purukṛd dyumattama tavedidam abhitaścekite vasu .
Ataḥ saṁgr̥bhyābhibhūta ā bhara mā tvāyato jarituḥ kāmam ūnayīḥ. (3)

(Śacīva) Supreme intellect of all intellectuals, source of all powers, strength and energy (indra) Supreme Controller, God (purukṛta) sustain and complete everyone (dyumattama) Supreme light of all knowledge (tave) only Yours is (idam) this (abhitaḥ) in all directions (cekite) it is well known (vasu) all wealth and all abodes (Ataḥ) out of this (saṁgr̥bhyāḥ) receive and use (abhibhūte) destroyer of all evils and enemies (ābharah) fulfill us (mā) not (tvāyath) desirous of accepting You (jarituḥ) of those glorifying You (kāmam) desires (ūnayīḥ) incomplete and unfulfilled.

Elucidation :

Who is the Supreme Indra, God?

Whose desires are not left incomplete?

The Supreme Indra, God, is

- (i) Śacīva – Supreme intellect of all intellectuals, source of all powers, strength and energy,
- (ii) purukṛta – sustain and complete everyone, and
- (iii) dyumattama – Supreme light of all knowledge.

It is well known that all wealth and all abodes everywhere around in all directions belong to Him only.

I receive and use some part out of this wealth of the Supreme Indra. Please fulfil my life. You are the destroyer of all evils and enemies.

You don't leave incomplete the desires of those who desire for You and those who glorify You.

Practical utility in life :

What happens when we adopt supreme spiritual desire?

What is the importance of pure and divine relationship with higher authorities?

The Supreme desire should be just a realisation of the Universal companionship with the Supreme Energy, God. Once we proceed to seek the fulfilment of this Supreme Spiritual desire, we become unconcerned with lower worldly desires and in case we desire something else, those desires certainly get completed by God. Without the Supreme spiritual desire, everyone lives a lower life of worldly level, just chasing material things without real attachment to the Supreme Giver.

While working in a group or a society, if we desire for the company of supreme authorities or a leader, our lower level achievements either become immaterial for us or become easy to achieve. Always try to establish a pure and divine relationship with high authorities.

RV 1.53.4

एभिर्द्युभिः सुमना एभिरिन्दुभिर्निरुन्धानो अमतिं गोभिरश्विना ।
इन्द्रेण दस्युं दस्यन्त इन्दुभिर्युतद्वेषसः समिषा रभेमहि ॥ ४ ॥

Ebhirdyubhiḥ sumanā ebhirindubhirmirun-dhāno amatiṁ gobhiraśvinā .
Indreṇa dasyuṁ darayanta indubhiryutadveṣasaḥ samiṣā rabhemahi. (4)

(Ebhiḥ) With these (dyubhiḥ) enlightening knowledge (sumanāḥ) be a great, pure and divine mind (ebhiḥ) with these (indubhiḥ) with great virtues (nirun-dhānaḥ) stop, prohibit (amatiṁ) ignorance etc. (gobhiḥ) cows etc. senses of knowledge (aśvinā) pair of pranas (Indreṇa) by controlling senses (dasyuṁ) to wicked mentality (darayanta) destroying (indubhiḥ yuta dveṣasaḥ) be without animosity (sam – to be prefixed with rabhemahi) (iṣā) with the divine inspirations (rabhemahi - sam rabhemahi) begin every work.

Elucidation :

How to destroy ignorance?

How to be a divine life?

Be a great, pure and divine mind with enlightened knowledge and great virtues to destroy ignorance with animals like cows or senses of knowledge and pair of pranas, keep the senses under control to destroy the wicked mentality in our own life as well as in others. With great virtues, be a divine personality without any animosity in any form. Begin every work with divine instructions.

Practical utility in life :

How is a divine life free from animosity?

Features of a divine life can be listed as :-

- (i) Enlightened knowledge,
- (ii) Great virtues
- (iii) Good health by consuming healthy food,
- (iv) Controlling pair of pranas,
- (v) Controlling senses,
- (vi) Beginning every work with divine inspirations.

Such a great, pure and divine life would ultimately be free from animosity. Neither he will have any animosity towards others nor anyone would have animosity towards him.

RV 1.53.5

समिन्द्र राया समिषा रभेमहि सं वाजेभिः पुरुश्चन्द्रैरभिद्युभि ।
सं देव्या प्रमत्या वीरशुष्मया गोअग्रयाश्वत्या रभेमहि ॥ 5 ॥

Samindra rāyā samīṣā rabhemahi saṁ vājebhiḥ puruścandairabhidhyubhiḥ

Sam devyā pramatyā vīraśuṣmayā go agrayāśvāvatyā rabhemahi (5)

(sam – to be prefixed with rabhemahi) (Indra) Supreme Controller, God (rāyā) with splendid wealth (sam – to be prefixed with rabhemahi) (īṣā) with the divine inspirations (rabhemahi - sam rabhemahi) begin every work (saṁ vājebhiḥ) with all powers (puruścandraiḥ) sustaining and completing (abhi dyubhiḥ) with this enlightened knowledge (sam – to be prefixed with rabhemahi) (devyā) with divine features (pramatyā) sharp intellect (vīra śuṣmayā) bravery to shaken the enemies (go agrayā) importance of senses of knowledge (āśvā vatyā) strong senses of action (rabhemahi - sam rabhemahi) begin every work.

Elucidation :

What powers are required to begin any work?

O Indra, the Supreme Power, God! We may begin every work with following powers at our disposal :-

- (i) With splendid wealth,
- (ii) With divine inspirations,
- (iii) With all powers to sustain and complete ourself,
- (iv) With enlightened knowledge,
- (v) With divine features,

- (vi) With sharp intellect,
- (vii) With bravery to shaken the enemies,
- (viii) By giving due importance to senses of knowledge,
- (ix) With strong senses of action.

Practical utility in life :

What is required to make our life spiritual?

We should pray to the Supreme Power to bestow upon us all powers and all materials including divinities necessary for a shining life.

It's possible not simply by chasing material comforts but only when our life is full of devotion to the Supreme Power, God, to gain divinities. In the absence of complete devotion to God and divine features, all material and social powers would take us to the path of materialism. Whereas this devotion and divinities would make our life spiritual.

RV 1.53.6

ते त्वा मदा अमदन्तानि वृष्ण्या ते सोमासो वृत्रहत्येषु सत्पते ।
यत्कारवे दश वृत्राण्यप्रति बर्हिष्मते नि सहस्राणि बर्हयः ॥ 6 ॥

Te tvā madā amadan tāni vṛṣṇyā te somāso vṛtrahatyēṣu satpate.
Yat kārave daśa vṛtrāṇyapraṭi barhiṣmate ni sahasrāṇi barhayaḥ. (6)

(Te) Those (tvā) Your (madāḥ) joyful (amadan) be happiness giving (tāni) those (vṛṣṇyā) raining (happiness on all) (te) those (somāsaḥ) virtues, good deeds (vṛtra hatyēṣu) in the destruction of coverings, modifications (of mind) (satpate) the protector of truth (God) (Yat) to which (You) (kārave) doing acts

(daśa) tens of (vṛtrāṇi) coverings, modifications (apraṭi) disliked (barhiṣmate) for enlightened mind (ni – to be prefixed with barhayaḥ) (sahasrāṇi) thousands of (barhayaḥ - ni barhayaḥ) fully destroy.

Elucidation :

Who can destroy the modifications of mind?

O Satpate, the Protector of truth! those of your joyful people be happiness giving to all and to You also. Their rains, their good deeds and virtues be used in the determination of coverings, modifications (of mind) to which Your blissfulness destroys tens of thousands of the most disliked coverings, modifications for the bliss of enlightened mind.

Practical utility in life :

How to please God?

God is the Protector of truth. It means God loves truth. Only through truth, we can please God and be the rainer of good deeds, virtues and consequently happiness for all. Once on the path of complete truth, an enlightened mind would like to get rid of the modifications of mind. Such a life successfully gains the bliss of God to destroy all such disliked modifications.

RV 1.53.7

युधा युधमुप घेदेषि धृषुया पुरा पुरं समिदं हंस्योजसा ।
नम्या यदिन्द्र सख्या परावति निबर्हयो नमुचिं नाम मायिनम् ॥ 7 ॥

Yudhā yudham upa ghedeṣi dhṛṣṇuyā purā puram samidaṁ haṁsyojāsā .
Namyā yadindra sakhyā parāvati nibarhayo namuciṁ nāma māyinaṁ. (7)

(Yudhā Yudham) One after another struggle (upa – to be prefixed with eṣi) (gha ita) with certainty (eṣi - upa eṣi) receive very near (dhṛṣṇuyā) determined, empowered to crush enemies (purā puram) one after another city, fort (sam – to be prefixed with haṁsi) (idaṁ) these (haṁsi - sam haṁsi) completely destroy (ojasā) with glorious strength (Namyā) with humbleness (Yat) when (Indra) controller of senses (Sakhyā) with the help of that friend (parāvati) far off (nibarhayaḥ) certainly destroys (namuciṁ) pursuing to the last (nāma) ego of name (māyinaṁ) mysterious, pretentious.

Elucidation :

Who gets close friendship with God and how?

Who can destroy the ego of name, form and thoughts?

One after another struggle, certainly an Indra purusha, controller of senses, receives friendship of God very close to Him and he destroys one after another city, forts of troubles with the determination and power to crush enemies. He completely destroys those troubles with his glorious strength. With all humbleness, he enjoys the friendship with God and certainly destroys the ego of name, form and thoughts also, throws it far off, which otherwise is so mysterious and pretentious that it pursues us till the last.

Practical utility in life :

What is the path to destroy the basic ego of name, form and thoughts?

To be an Indra, the controller of senses, is the primary eligibility to move on the spiritual path. Only an Indra is competent to enjoy friendship with

God. Indra means one who has successfully controlled his senses including mind such that his outer ego and desires have come to an end. Thereafter, the basic ego of name, form and thoughts, is also thrown away by the divine friendship with God. Without divine help, this basic ego pursues every one till the last.

RV 1.53.8

त्वं करंजमुत पर्णयं वधीस्तेजिष्ठयातिथिग्वस्य वर्तनी ।
त्वं शता वङ्गदस्याभिनत्पुरोऽनानुदः परिषूता ऋजिश्वना ॥ ८ ॥

Tvaṁ karañjamuta parṇayaṁ vadhīstejiṣṭhayātithigvasya vartanī .
Tvaṁ śatā vaṅṛdasyābhinat purā 'nānudaḥ pariṣūtā ṛjiśvanā. (8)

(Tvaṁ) You (God, friend of God) (Karañjama) troubling nobles (uta) and (parṇayaṁ) stealing things of others (vadhīḥ) destroy (tejiṣṭhayā) with speed and strength (atithigvasya) of guest (of divinity of God and of friend of God) (vartanī) protect (Tvaṁ) You (śatā) hundreds of (vaṅṛdasya) poisoning others (abhinat) destroys (puraḥ) cities, forts (a'nānudaḥ) not liable to be pushed away by enemies (pariṣūtā) surrounded on all sides (ṛjiśvanā) by one moving on the path of truth, honesty.

Elucidation :

What happens to those who dishonour the divine nobles?

You (God, friend of God) destroy those who trouble or dishonour the divine nobles and steal materials of others. You protect the guests (divinities of God and friends of God) with speed and strength.

You (God, friend of God) are not liable to pushed away by enemies. It means You are indefeasible. You destroy hundreds of forts, cities of those poisoning others, by surrounding them on all through those moving on the path of truth and honesty.

Practical utility in life :

What is the strength of divine, noble and pure souls?

A person who loves and proceeds for divinity with speed and strength only becomes competent to destroy the tendencies of troubling others and stealing materials. One who welcomes Divinity of God in his life only becomes competent to destroy evils. One who chases the Creator, doesn't chase the creation. A lover of purity becomes so powerful that he himself

is not liable to be pushed away by enemies. Rather such a person, moving on the path of truth and honesty, surrounds those poisoning or misguiding others, to destroy such evil forces.

RV 1.53.9

त्वमेतांजनराज्ञो द्विर्दशाऽबन्धुना सुश्रवसोपजग्मुषः ।
षष्टिं सहस्रा नवतिं नव श्रुतो नि चक्रेण रथ्या दुष्पदावृणक् ॥ ९ ॥

Tvam etāñjanarājño dvirdaśā bandhunā suśravasopajagmuṣaḥ.
Ṣaṣṭim sahasrā navatiṁ nava śruto ni cakreṇa rathyā duṣpadāvṛṇak. (9)

(Tvam) You (Etāñ) these (janarājño) rulers over the republics (dviḥ daśā) twenty (abandhunā) unbound, friend of none (suśravasā) best listener of Divinity, best listened (for knowledge and realisation) (upajagmuṣaḥ) very near (Ṣaṣṭim) sixty (sahasrā) thousands (navatiṁ) ninety (nava) nine (śrutaā) listener (God) (ni) certainly (cakreṇa) wheels, movement (rathyā) of chariot of body (duṣpadā) difficult path (avṛṇak) keep far away.

Elucidation :

Who is the Supreme listener?

Who are the twenty rulers over the republic?

Whom does the Supreme listener save from the twenty rulers?

You, the Supreme Listener, certainly keep far away, the twenty rulers over the republic, from the difficult path of movement of body, of the wheels of chariot, of those great souls who are unbound, friend of none, who are the best listeners of divinity and who are best listened by others for their knowledge and realisation and are very near You. These rulers are sixties of thousand. But the great souls remain far away from these rulers for ninety nine and odd years.

These twenty rulers are – ten senses, five pranas, mind intellect, ego, heart and consciousness. The Supreme Listener is God.

Practical utility in life :

Who gets very close to the divinity?

How has the twenty rulers created a total misrule?

- (i) One who is not bounded to anything in this creation, having no desire for his ownself,
- (ii) Who is the best listener of divinities i.e. best listened by others for his great and divine knowledge and realisation becomes very close to the divinity.

Once a person becomes close to the divinity, is certainly listened by the Supreme Listener and is kept away from the rulers over the republics. Surprisingly, all except divine people, are ruled by the twenty tulers. The rule of these twenty rulers has practically proved to be a misrule leading to all troubles and tribulations of life. Therefore, to get rid of this misrule, we must live a life unbounded to anything in this creation, including our senses.

RV 1.53.10

त्वमाविथ सुश्रवसं तवोतिभिस्तव त्रामभिरिन्द्र तूर्वयाणाम् ।
त्वमस्मै कुत्समतिथिग्वमायुं महे राज्ञे यूने अरन्धनायः ॥ 10 ॥

Tvam āvitha suśravasaṁ tavotibhistava trāmabhir indra tūrvayāṇam .
Tvamasmai kutsam atithigvam āyurṁ mahe rājñe yūne arandhanāyaḥ. (10)

(Tvam) You (āvitha) protect (suśravasaṁ) best listener (of divinity), best listened (for his knowledge and realisation) (tava utibhiā) with Your modes of protection (tava trāmabhiā) with Your modes of sustenance (indra) God (tūrvayāṇam) attacking all vices and evils (Tvam) You (asmai) this (kutsam) destroyer of evils and vices (atithigvam) honouring guests (āyurṁ) active person (mahe) great (rājñe) king, ruler to regulate (yūne) youthful (arandhanāyaḥ) mighty thunderbolt power, complete personality.

Elucidation :

Whom does God protect?

O Indra, God! You protect those having following features with Your modes of protection and sustenance :-

- (i) suśravasaṁ - best listener (of divinity), best listened (for his knowledge and realisation)
- (ii) tūrvayāṇam – attacking all vices and evils

You give mighty thunderbolt power, complete personality to the great king, destroyer of evils and vices, who is active, in his youthful age, in honouring guests.

Practical utility in life :

When does life of love and devotion fructifies?

If the lives of most of the greatmen like Adi Guru Shankaracharya, Maharishi Dayanand Saraswati, Maharishi Ramana, Shri Aurovindo etc. is

deciphered agewise, a ratio can be seen that all these souls gained mighty thunderbolt powers of being a complete personality in their youthful age. It means the path of love and devotion to God and His realisation fructifies after dedicated efforts in the the past lives. Ultimately, the realisation comes to the surface in quite young age.

RV 1.53.11

य उदृचीन्द्र देवगोपाः सखायस्ते शिवतमा असाम ।
त्वां स्तोषाम त्वया सुवीरा द्राघीय आयुः प्रतरं दधानाः ॥ ११ ॥

Ya udṛcīndra devagopāḥ sakhāyaste śivatamā asāma.
Tvām stoṣāma tvayā suvīrā drāghīya āyuhḥ prataramḥ dadhānāḥ. (11)

(Ye) That we (udṛci) having best richas i.e. vedic mantras, knowledge and vibrations (indra) God (devagopāḥ) having divine protections, protecting divinities (sakhāya) friends (te) of you (śivatamā) with features of welfare (asāma) be (Tvām) Your (stoṣāma) praising, glorifying (tvayā) with Your (company and protection) (suvīrā) best brave (drāghīya) long (āyuhḥ) life (prataramḥ) best (healthy and spiritual) (dadhānāḥ) hold.

Elucidation :

Who gets a life of complete welfare?

Who becomes the best brave person?

O Indra, the Supreme Energy, God! That we, who have fallen in love with and devotion to God, having best richas i.e. Vedic mantras, Vedic Wisdom, knowledge and divine vibrations; having divine protections for us and protecting divinities; having attained Your friendship, be complete with welfare and doing welfare of others. Living a life in Your praises and glorifications, may we become best brave persons in Your company and protection. We may hold long and best life i.e. healthy and spiritual life.

Practical utility in life :

What are the features of the best spiritual life?

Features of the best spiritual life are as follows :-

- (i) udṛci – having best richas i.e. vedic mantras, knowledge and vibrations,
- (ii) devagopāḥ - having divine protections, protecting divinities,
- (iii) sakhāya te – friends of you,
- (iv) śivatamā – with features of welfare,
- (v) Tvām stoṣāma - praising, glorifying You,
- (vi) tvayā suvīrā – best brave with Your (company and protection),

- (vii) drāghīya āyuh prataram dadhānāḥ - hold long best (healthy and spiritual) life.

Rigveda Mandal-1, Hymn-54

Destroying the Modifications of Mind like Clouds destroyed by the Sun.

RV 1.54.1

मा नो अस्मिन्मघवन्पृत्स्वंहसि नहि ते अन्तः शवसः परीणशे ।
अक्रन्दयो नद्योꣳ रोरुवद्वना कथा न क्षोणीर्भियसा समारत ॥ १ ॥

Mā no asmin maghavan pṛtsvamhasi nahi te antaḥ śavasah parīṇaśe.
Akrandayo nadyoꣳ roruvad vanā kathā na kṣoṇīrbhiyasā samārata. (1)

(Mā) Not (Naḥ) us (asmin) this (maghavan) Giver of all wealth (pṛtsu) in wars, in conflicts (amhasi) in sins (nahi) not (te) yours (antaḥ) end, limit (śavasah) of powers (parīṇaśe) can be attained, can be surpassed (Akrandayah) boggled in, trapped in, cry in (Nadyah) to rivers (Roruvat) roar (vanā) forests (kathā na) why not (kṣoṇīḥ) earth and her children (bhiyasā) out of fear (samārata) attain, receive, accompany.

Elucidation :

Who has made rivers and forests to roar?

Does anyone wishes to be trapped in wars, conflicts and sins?

O God, The Giver of all wealth! Let us not boggled, cry, trapped in wars, conflicts and sins etc. as You make the rivers and forests roar (while in jig-jag manner). No one can attain, surpass the ends, limits of Your powers. Therefore, out of fear, why not this earth and her children attain, receive and accompany You.

Practical utility in life :

Why shall we accompany God?

No one wishes to spend life in wars, conflicts and sins. All rivers roar while moving in jig-jag manner. All forests, developed in totally unplanned manner, roar in loneliness. We cannot visualize the vast, unlimited and divine powers of God who created all rivers and forests. A life of conflicts and sins is like rivers and forests. Everyone should fear from such a life and therefore, everyone must accompany the Supreme Divine powers to avoid the life of wars, conflicts and sins.

RV 1.54.2

अर्चा शक्राय शाकिने शचीवते शृण्वन्तमिन्द्रं महयन्नभिष्टुहि ।
यो धृष्णुना शवसा रोदसी उभे वृषा वृषत्वा वृषभो न्यृजते ॥ २ ॥

Arcā śakrāya śākiṇe śacīvate śṛṇvantamindram mahayannabhi ṣṭuhi.
Yo dhr̥ṣṇunā śavasā rodasī ubhe vṛṣā vṛṣatvā vṛṣabho nyṛñjate. (2)

(Arcā) Offer homage (śakrāya) to the most powerful (śākinē) empowering all (śacīvate) most knowledgeable, the basis of all knowledge (śṛṅvantam) listens all (indram) God (mahayan) while paying homage (abhi śtuhi) praise and glorify Him (Yaḥ) who (dhr̥ṣṇunā) with crushing (śavasā) power (rodasī) earth and space, body and mind (ubhe) both (vṛṣā) being powerful to rain (vṛṣatvā) with the power to rain (vṛṣabhaḥ) rains (His blessings) (nyṛñjate) continuously arrange, decorate.

Elucidation :

Who showers the powers and knowledge on us?

We offer our homage to the Supreme Indra, God, the most powerful to empower all, the most knowledgeable, the basis of all knowledge, who listens all; being powerful to rain, continuously arrange, decorate the rains of His blessings on us with His power to rain. He showers these rains on both the earth and space i.e. our body and mind. Therefore, we should praise and glorify Him while paying our homage.

Practical utility in life :

What is the basis of our physical and mental health?

Our physical and mental, material and spiritual, all powers are gifted by the Supreme Power and Supreme Knowledge, God. With His grant of physical powers, we remain disease free and with His knowledge, we live trouble free and tension free life. The very foundation of our physical and mental health is our spiritual level connectivity with the Supreme Energy, God. Therefore, the spiritual course is the very basis of our healthy life in totality.

RV 1.54.3

अर्चा दिवे बृहते शूष्यं१ वचः स्वक्षत्रं यस्य धृषतो धृषन्मनः ।
बृहच्छ्वा असुरो बर्हणा कृतः पुरो हरिभ्यां वृषभो रथो हि षः ॥ ३ ॥

Arcā dive bṛhate śūṣyaṁ vacaḥ svakṣatram yasya dhr̥ṣato dhr̥ṣanmanah.
Bṛhacchravā asuro barhaṇā kṛtaḥ puro haribhyāṁ vṛṣabho ratho hi ṣaḥ. (3)

(Arcā) Pray, worship (dive) for the enlightened (bṛhate) the biggest (śūṣyaṁ) power, strength (vacaḥ) speeches (in glorification) (svakṣatram) strength of self, soul (yasya) whose (dhr̥ṣataḥ) of destroyer (of enemies) (dhr̥ṣat) destroying (manah) mind (Bṛhat) of the biggest (strength) (ṣravāḥ) listener (asuraḥ) enlightening (barhaṇā) for increasing (kṛtaḥ) Creator (puraḥ) promoter (haribhyāṁ) with powers of senses (vṛṣabhaḥ) rains (rathaḥ) chariot, carrier (hi) certainly (ṣaḥ) He.

Elucidation :

How does the Biggest Listener, God, enlighten us and become our charioteer? Pray to the Biggest Listener and the most Enlightened. Your speeches in glorification to the Supreme Power would increase your powers and strength. One whose mind is full of strength of his soul can destroy his enemies with his controlling powers. Then only the Biggest Listener, God, provides enlightenment to such a controller and he is promoted in all acts. God certainly becomes a charioteer for such a person by providing him powers of senses and raining all bliss upon him.

Practical utility in life :

How to share the powers of our elders?

If we love the Supreme Power, setting at rest all our ego and desires, He would certainly regard our life by protecting and promoting us in all ways. This is a universal practical principle even in our worldly life relations. You love and pay respect to your elders, you will certainly be blessed with a share in their powers and strength.

RV 1.54.4

त्वं दिवो बृहतः सानु कोपयोऽ व त्मना धृषता शम्बरं भिनत् ।
यन्मायिनो व्रन्दिनो मन्दिना धृषच्छितां गभस्तिमशानिं पृतन्यसि ॥ 4 ॥

Tvaṃ divo bṛhataḥ sānu kopayo 'va tmanā dhṛṣatā śambaram bhinat.
Yan māyino vrandino mandinā dhṛṣacchitāṃ gabhastimaśaniṃ pṛtanyasi.
(4)

(Tvaṃ) You (divaḥ) with light, with divinities (bṛhataḥ) increasing (sānu) top of clouds (kopayaḥ) shaken (ava – to be prefixed with bhinat) (tmanā) wicked minds (dhṛṣatā) with power to destroy (śambaram) covering peace (with evil thoughts) (bhinat – ava bhinat) cut and finish (Yat) when (māyinaḥ) with illusive cover (of evil thoughts) (vrandinaḥ) group of evil minds (mandināḥ) enjoying (evil minds) (dhṛṣat) destroying power (śitām) intense (gabhastim) with power of knowledge (aśaniṃ) with power of acts (pṛtanyasi) inspire to win.

Elucidation :

Who shakes the top of clouds of evils and how?

With Your Supreme Light and with Your Divinities, You shake the top of increasing clouds. With Your power to destroy, You cut and finish wicked

minds that cover the peace (with evil thoughts). When group of evil thoughts live in enjoyment with the illusive cover of evil thoughts, You apply Your intense destroying power and inspire them with powers of knowledge and powers of activity.

Practical utility in life :

How can we be inspired to destroy all evil thoughts?

Modifications of evil nature are always at rise unless a resolve is made to finish them off from life with the help of Supreme Divine Power. It means only a complete submission to the Supreme Divinity can help in this direction. The modifications of evil thought practically cover the peace of mind. These modifications keep on increasing and make a huge cloud like a group and live in that so-called enjoyment. But the Supreme Light inspires such people at every step of life with two dimensions :-

- A. Power of knowledge and
- B. Power of activities.

RV 1.54.5

नि यद् वृणक्षि श्वसनस्य मूर्धनि शुष्णस्य चिद् व्रन्दिनो रोरुवद्वना ।
प्राचीनेन मनसा बर्हणावता यदद्या चित्कृणवः कस्त्वा परि ॥ 5 ॥

Ni yadvṛṇakṣi śvasanasya mūrdhani śuṣṇasya cid vrandino roruvad vanā.
Prācīnena manasā barhaṇāvatā yadadyā cit kṛṇavaḥ kastvā pari. (5)

(Ni – To be prefixed with vṛṇakṣi) (Yat) when (vṛṇakṣi - ni vṛṇakṣi) continuously attacks, separates (śvasanasya) of breath (mūrdhani) mind (śuṣṇasya) of destroying, of exploiting (cit) also, like (vrandinaḥ) groups of evil thoughts (roruvat) roar (vanā) forests (Prācīnena) ancient, continuously (manasā) with mind, with science (barhaṇāvatā) with multiple intellect (yat) when (adya cit) today also (kṛṇavaḥ) does (kaḥ) who is (tvā) your (pari) away, above.

Elucidation :

Can anyone remain away from God?

Who is above all living beings as a protection umbrella?

When You (God) continuously attack, separate breath of those evil thoughts that destroy mind and also the groups of evil thoughts that roar in the forest. With multiple intellects, You do it today also as if You have been doing it with mind, with science, continuously since ancient times, who is away from You?

The obvious answer is no one is away from God.

When You (God) continuously attack, separate breath of those evil thoughts that destroy mind and also the groups of evil thoughts that roar in the forest. With multiple intellects, You do it today also as if You have been doing it with mind, with science, continuously since ancient times, who is above You?

The obvious answer is the Supreme Power, God, is above all such controller of senses, like a protective umbrella.

Practical utility in life :

Who are the lions of Kaliyuga?

Who is the hunter of these lions of Kaliyuga?

Evil thoughts destroy human beings. God is the only Supreme Power who can destroy all evil thoughts. Practically, evil thoughts roar in the present day society, as if lions roar in forests. Only a brave hunter can kill lions of forests, similarly only God and His brave devotees who are controller of senses can destroy all evil thoughts of the lions of Kaliyuga. Everyone wishes to live a life free from evil thoughts. Therefore, everyone is bound to live a life near Divinity with awareness that the Divine Supreme is the only protective umbrella of all and none can live without Him.

RV 1.54.6

त्वमाविथ नर्यं तुर्वशं यदुं त्वं तुर्वीति वय्यं शतक्रतो ।
त्वं रथमेतशं कृत्व्ये धने त्वं पुरो नवतिं दम्भयो नव ॥ 6 ॥

Tvamāvitha naryam turvaśam yadum tvam turvītim vayyam śatakrato.

Tvam rathametaśam kṛtvye dhane tvam puro navatim dambhayo nava. (6)

(Tvam) You (āvitha) protect (naryam) in human beings (turvaśam) best, with speed (yadum) engaged in efforts (tvam) You (turvītim) destroying evils and wicked (vayyam) best in knowledge and activity (śatakrato) having unlimited knowledge and innumerable acts (Tvam) You (Ratham) chariot, body (etaśam) horses, senses of action (kṛtvye dhane) for earning wealth (tvam) You (puraḥ) cities (navatim) ninety (dambhayah) destroy (nava) nine.

Elucidation :

Whom does God protect?

You (God), the performer of unlimited knowledge and innumerable acts, protect following persons :-

- A. Naryam - human beings,
 - B. Turvaśam - best, with speed,
 - C. Yadum - engaged in efforts,
 - D. Turvītim - destroying evils and wicked,
 - E. Vayyam - best in activity and knowledge,
 - F. Ratham etaśam kṛtvyē dhane –sense organs of body for earning wealth.
- On the other hand, You destroy ninety nine cities, forts of evils and wicked.

Practical utility in life :

How does God give rewards of all acts and thoughts?

What is the real import of the word ‘śatakrato’?

God has unlimited powers and all knowledge. He knows all our acts and thoughts. He is empowered to give the rewards of all our acts and thoughts. Our good acts and thoughts result in good, whereas bad result in bad.

This verse supports the principle of action and reward i.e. karma phala. This is the thunderbolt power of God who is the performer of innumerable acts. Therefore, with His unlimited knowledge of every act of every being and even the small vibrating thoughts of mind, He rewards every act suitably.

RV 1.54.7

स घा राजा सत्पतिः शूशुवज्जनो रातहव्यः प्रति यः शासमिन्वति ।
उक्था वा यो अभिगृणाति राधसा दानुरस्मा उपरा पिवते दिवः ॥ ७ ॥

Sa ghā rājā satpatiḥ śūśuvajjano rātahavyaḥ prati yaḥ śāsaminvati.
Ukthā vā yo abhigrṇāti rādhasā dānurasma uparā pivate divaḥ. (7)

(Sa) He (ghā) certainly is (rājā) regulator of life, enlightened with judicious mind (satpatiḥ) protector of truth (śūśuvat) competent to promote himself (janaḥ) man (rātahavyaḥ) giver of oblations (prati – to be prefixed with śāsam) (yaḥ) who (śāsam – prati śāsam) rule and dictates of God (invati) pervade, obey (Ukthā) the divine instructions (vā) and (yaḥ) who (abhigrṇāti) preaches for all (rādhasā) with the purpose of gaining (dānuḥ) Giver (of all rewards) (asmā) to him (controller of senses) (uparā) upper, divine (pivate) completes (divaḥ) divine knowledge.

Elucidation :

What are the features of a divine king?

He certainly is the king, the regulator of life, enlightened with judicious mind, who is :-

- (A) Satpatiḥ - protector of truth,
 - (B) śūśuvat janaḥ – man competent to promote himself,
 - (C) Rātahavyaḥ - giver of oblations,
 - (D) Prati śāsam invati – pervade, obey rule and dictates of God
 - (E) Ukthā abhigṛṇāti rādhasā – preaches the divine instructions for all with the purpose of gaining.
- Giver of all rewards i.e. God completes him with upper divine knowledge - dānuḥ asmā uparā pinvate divaḥ.

Practical utility in life :

How can a head in modern age become a divine head?

A true king is not the one who is forcibly imposed as a king over the people or who manages the weakness of election process to get himself elected as a king. A true king must have the important features of a king as mentioned in this verse like – truthfulness, competence to promote people, a good donor, pervading in the rules and dictate of God, preaches divine instructions.

God completes only such a king with upper divine knowledge. A head of the family, organisation or a nation should also bear these features to establish himself as a divine head.

RV 1.54.8

असमं क्षत्रमसमा मनीषा प्र सोमपा अपसा सन्तु नेमे ।
ये त इन्द्र ददुषो वर्धयन्ति महि क्षत्रं स्थविरं वृष्यं च ॥ ८ ॥

Asamaṁ kṣatram asamā manīṣā pra somapā apasā santu neme.
Ye ta indra daduṣo vardhayanti mahi kṣatram sthaviram vṛṣṇyam ca. (8)

(Asamaṁ) Unparallel (kṣatram) power, strength (asamā) unparallel (manīṣā) intellect (pra – to be prefixed with santu) (somapā) protector of virtues (apasā) with acts (of welfare) (santu - pra santu) highly increased (neme) these (Ye) those (Te) for you (indra) God (daduṣo) dedicated (vardhayanti) increase (mahi kṣatram) great power, strength (sthaviram) greatly established (vṛṣṇyam) rain of welfare (ca) and.

Elucidation :

Who gets unparallel powers and intellect?

Indra, the Supreme Energy, God! Those who are fully dedicated to You, have unparallel power, strength and intellect. Those protector of virtues are highly uplifted, increased with their acts of welfare. They are also increased

in the great power/strength and they are greatly established to rain the welfare on people.

Practical utility in life :

What's the importance of complete dedication?

Complete dedication to God is a very strong factor in increasing one's powers and strength. Complete dedication means complete surrender to God. This would help us in becoming egoless and desireless. Once we become egoless, our dedication becomes pure and we get more closer to the Supreme Pure.

Similarly, once we dedicate our efforts in the lotus feet of our parents, we get more love from them. Dedication to guru fetches more knowledge with love. Dedication to the heads of organisations fetches more powers and more faith. Dedication to the nations earns the status of a great patriot and a great leader. Therefore, dedicate fully to your work to get unparallel results.

RV 1.54.9

तुभ्येदेते बहुला अद्रिदुग्धाश्चमूषदश्चमसा इन्द्रपानाः ।
व्यश्नुहि तर्पया काममेषामथा मनो वसुदेयाय कृष्व ॥ ९ ॥

Tubhyedete bahulā adridugdhāścāmūṣadaścamasā indrapānāḥ.
Vyaśnuhi tarpayā kāmameṣāmāthā mano vasudeyāya kṛṣva. (9)

(Tubhya) For you (Ita) certainly (ete) these (bahulā) in large amount (adri dugdhā) complete virtues for the tree i.e. body, divine knowledge from nature (camūṣadaḥ) due to sit in body (camasāḥ) for drinking in the body (indra pānāḥ) for being protected by an Indra purusha, for attaining, realising the Supreme Indra (Vyaśnuhi) specially pervade them in body (tarpayā) satisfy (kāmam) desires (eṣām) of these (athā) hence (manāḥ) to the mind (vasudeyāya) Giver of wealth (kṛṣva) make.

Elucidation :

For whom are virtues made?

Where do virtues live?

What help do these virtues give us?

What should be our principal desire?

Complete virtues are ment for this tree i.e. body. Virtues are divine knowledge received from nature. These are in large amount certainly for you. These are due to live in this body, for consumption by this body. These

virtues can be protected by an Indra Purusha only and these virtues will help you attain and realise the Supreme Indra. An Indra purusha should specially pervade his body and whole life with these virtues to satisfy his desire for these virtues. Hence, an Indra purusha makes his mind as a giver.

Practical utility in life :

How is a virtuous life the most important for a spiritual and noble social life?

Virtues means 'excellence in being'. Virtuous life is the most important foundation of progress on spiritual path to God-realisation, but it is equally important for a noble social life and all round stable progress in all walks of life. Only a human life is ment to be a virtuous life. Only a virtuous life can strive for human excellence and discover a dignity and the core Supreme Power of God within. Without virtues, a man lives with animalistic vices like chasing our likes and attacking dislikes, developing inimical relationship. Education combined with virtuosity makes a complete human life sensitive to its divine purposes. Only such a life can be a life of yajna, doing welfare of all.

RV 1.54.10

अपामतिष्ठद्धरुणह्वरं तमोऽन्तर्वृत्रस्य जठरेषु पर्वतः ।
अभीमिन्द्रो नद्यो वव्रिणा हिता विश्वा अनुष्ठाः प्रवणेषु जिघ्नते ॥ 10 ॥

Apām atiṣṭhad dharuṇahvaram tamo 'ntarvṛtrasya jaṭhareṣu parvataḥ.
Abhīmindro nadyo vavriṇā hitā viśvā anuṣṭhāḥ pravaṇeṣu jighnate. (10)

(Apām) Of waters, of people (atiṣṭhat) establish, stops (dharuṇa hvaram) holding vices (tamaḥ) darkness (antaḥ) inside (vṛtrasya) clouds, modifications of mind (jaṭhareṣu) of stomach (parvataḥ) flying in sky like birds, flying without destination (Abhi) towards, in front of (Īma) now certainly (indra) Supreme Power, controller of senses, Sun (Nadyaḥ) rivers, flowing like water (vavriṇā) see, realise (hitāḥ) moving every moment (viśvāḥ) all (anuṣṭhāḥ) following the established (pravaṇeṣu) with humbleness (jighnate) progress.

Elucidation :

Who makes the clouds move towards rivers?

Who destroys the modifications of mind and makes us move towards divinity?

Scientific meaning : Water stops and is established in the stomach of clouds, flying in the sky holding vices of darkness. Now certainly when

they appear in front of the Sun, they see a flow towards rivers moving every moment, always following the established nature, progresses with humbleness.

Spiritual meaning : People are established in the stomach of modifications of mind, flying undestined like clouds and like birds, holding all vices and particularly the biggest of all vices, the ignorance. Now certainly when these vices appear in front of a controller of senses and the Supreme Power, God, they realise that every moment they are moving towards divinity following the established nature of their existence, progressing with humbleness.

Practical utility in life :

What is the status of modifications of mind?

Modifications of mind are non-est but certainly keep us trapped. They have no destination but are the cause of our ignorance. To destroy these modifications, one need to be an Indra i.e. the controller of senses, only then he will realise the Supreme Indra. Such a life follows the natural behaviour of a human being i.e. humbleness and welfare of all like rivers, always and every moment.

RV 1.54.11

स शेवृधमधि धा द्युम्नमस्मे महि क्षत्रं जनाषळिन्द्र तव्यम् ।
रक्षा च नो मघोनः पाहि सूरीन्नाये च नः स्वपत्या इषे धा ॥ 11 ॥

Sa śevṛdhamadhi dhā dyumnamasme mahi kṣatram janāṣālīndra tavyam.
Rakṣā ca no maghonaḥ pāhi sūrīn rāye ca naḥ svapatyā iṣe dhāḥ. (11)

(Saḥ) He (śevṛdham) gives happiness and promotes (adhi dhāḥ) holds in plenty (dyumnam) splendid wealth (asme) for us (mahi) great (kṣatram) powers and strength, kingdom (janāṣāt) tolerating people (indra) Supreme Power, God (tavyam) powerful (Rakṣā) protect (ca) and (naḥ) our (maghonaḥ) sacrificing, performing yajna (pāhi) protect (sūrīn) great intellectuals (rāye) for wealth (ca) and (naḥ) for us (svapatyā) for best progeny (iṣe) for your desire, company (dhāḥ) hold.

Elucidation :

What does God hold for us and why?

Whom does God protect?

Whom does God tolerate?

He, the Supreme Energy, God, holds the splendid wealth for us for giving happiness to us and for promoting us. He holds all great powers and

strengths. He tolerates people. He protects those who are sacrificing and performing yajna. He protects all great intellectuals. He holds and protects wealth for us and for our progeny. He holds us also, so that we may desire Him and His company. Otherwise He tolerates rest of all.

Practical utility in life :

Whom do governments protect?

Whom do governments tolerate?

Every nation is supposed to be a welfare state. Governments hold all wealth and properties for the happiness of citizens. A good government promotes great intellectuals and those citizens who perform sacrifices i.e. yajna for the welfare of all. A good government ensures happiness of the future generations also. Governments tolerate other people who are neither intellectuals nor perform yajna acts.

Every power, may it be a higher authority or our parents, holds nobility and tolerate others.

Rigveda Mandal-1, Hymn-55
Divinities for the Mankind

Beware of Kaliyuga

Rigveda 1.55.1

दिवश्चिदस्य वरिमा वि पप्रथ इन्द्रं न महना पृथिवी चन प्रति ।
भीमस्तुविष्मांचर्षणिभ्य आतपः शिर्षीते वज्रं तेजसे न वंसगः ॥ १ ॥

Divaś cidasya varimā vi papratha indraṁ na mahnā pṛthivī cana prati.
Bhīmas tuviṣmāñ carṣaṇibhya ātapaḥ śiśīte vajraṁ tejase na vaṁsagaḥ (1)

(Divaḥ) the enlightened space (Cit) also (asya) whose (of God) (varimā) supremacy (vi papratha) specially extended (indraṁ) of that Supreme controller, God (na) not (mahnā) greatness (pṛthivī) this earth (cana) comparable to (prati) represent (Bhīmaḥ) due to His extreme strength (tuviṣmāñ) Supreme knowledge (carṣaṇibhya) for hard working (ātapaḥ) blazing penance (śiśīte) sharpens, radiates (vajraṁ) weapons, rays (tejase) for great acts, for light (na) like (vaṁsagaḥ) thunderbolt strikes.

Elucidation :

Who is supreme in space and in greatness?

What is He for the hardworking people?

Whose supremacy is specially extended beyond the whole lightened space also, even the whole earth is also not comparable to represent that Supreme Controller, God, from the view of greatness. He is blazing penance for the hardworking people due to His extreme strength and Supreme Knowledge. He sharpens the weapons for great acts like thunderbolt strikes. He radiates rays for light like thunderbolt strikes.

Practical utility in life :

Who gives strength for thunderbolt strikes?

Who gives supreme knowledge for the enlightenment of others?

Whom shall we delegate our authority?

God is bigger than the biggest, greater than the greatest. All His powers can be categorised as (i) Material powers and (ii) Light of knowledge. These are actually gifted to hard working people who remain connected to God, rest others i.e. selfish people, are just enjoying the powers of God like a thief.

God increases the strength of those who perform great acts like yajna i.e. welfare of others. God gives special divine effect to those minds who are devoted to Him and enlighten others.

Deriving a ratio from this verse regarding delegating of authority, all seniors should delegate their powers only to those who perform yajna i.e. complete welfare of others.

Rigveda 1.55.2

सो अर्णवो न नद्यः समुद्रियः प्रति गृभ्णाति विश्रिता वरीमभिः ।

इन्द्रः सोमस्य पीतये वृषायते सनात्स युध्म ओजसा पनस्यते ॥ 2 ॥

So arṇavo na nadyaḥ samudriyaḥ prati gr̥bhṇāti viśritā varīmabhiḥ.

Indraḥ somasya pītaye vṛṣāyate sanāt sa yudhma ojasā panasyate (2)

(Saḥ) He (God) (arṇavaḥ) sea (na) just as (nadyaḥ) rivers (samudriyaḥ) going towards sea (prati gr̥bhṇāti) accepts (viśritāḥ) resting at various places (varīmabhiḥ) spread (Indraḥ) controller of sense (somasya) of virtuous knowledge (pītaye) by drinking (vṛṣāyate) behaves like a powerful person (sanāt) eternal i.e. sanatan (saḥ) He (yudhmaḥ) warring, struggling (ojasā) with his glories, powers and acts (panasyate) desires to realise God, desires to rule over people.

Elucidation :

Who can desire to realise God?

Who can desire to rule over people?

Just as sea accepts the rivers, spread and resting at various places, going towards sea; just as a controller of senses, after drinking virtuous knowledge, behaves like a powerful person; just as He, being an eternal power, keeps on warring, struggling, a person with his glorious powers, knowledge and acts, desires to realise God. Applying this verse in the worldly life, a person with his glorious powers, knowledge and acts should desire to rule over people.

Practical utility in life :

How to acquire glorious powers, knowledge and acts?

Everyone should endeavour hard to acquire glorious powers, knowledge and acts. With such a karma bank, one can desire to realise God on spiritual path. Whereas, in worldly life one can desire to rule over people.

Glorious powers come to us when we establish ourself in the eternal power of God, always warring and struggling with all odds, allurements, ego and desires etc. and become a true controller of senses. Win over all evils and protect all virtues.

Rigveda 1.55.3

त्वं तमिन्द्र पर्वतं न भोजसे महो नृम्णस्य धर्मणामिरज्यसि ।

प्र वीर्येण देवताति चेकिते विश्वस्मा उग्रः कर्मणे पुरोहितः ॥ 3 ॥

Tvaṁ tamindra parvataṁ na bhojase maho nṛmṇasya dharmaṇām irajyasi.
Pra vīryeṇa devatāti cekite viśvasmā ugraḥ karmaṇe purohitaḥ (3)

(Tvaṁ) You (Tam) that (indra) controller of senses (parvataṁ) clouds (of modifications, of ego, of ignorance) (na) not (bhojase) protect, consume (mahaḥ nṛmṇasya) of great wealth (dharmaṇām) for dharma (principles and acts liable to be held) (irajyasi) become divine, enjoy rule (Pra vīryeṇa) due to huge strength (Devata) divine life (ati cekite) well known (viśvasmai) for all (ugraḥ) strong, enlightening (karmaṇe) for all acts (purohitaḥ) ensuring welfare of all.

Elucidation :

What are the duties of a controller of senses?

You, the controller of senses, are not to protect or consume the clouds (of modifications, of ego, of desires). You become divine and enjoy your rule with great wealth to be used as dharma, hold the principles of dharma and perform the acts of dharma.

You will be well known for your divine life due to your huge strength of body, mind and soul.

Ensure the welfare of all with all your strong enlightening acts.

Practical utility in life :

What does a controller of senses gain?

Sun doesn't eat the clouds but rain them down for the protection and welfare of all. Similarly, a controller of senses doesn't protect or consume the modifications his ego or desires but rain them down to gain strong enlightenment and divinity, which he uses for the protection of dharma and for the welfare of all. Thus, a controller of senses becomes popular for his divinity.

Rigveda 1.55.4

स इद्वने नमस्युभिर्वचस्यते चारु जनेषु प्रब्रुवाण इन्द्रियम् ।
वृषा छन्दुर्भवति हर्यतो वृषा क्षमेण धेनां मघवा यद्विन्वति ॥ 4 ॥

Sa id vane namasyubhir vacasyate cāru janeṣu prabruvāṇa indriyam.

Vṛṣā chandur bhavati haryato vṛṣā kṣemeṇa dhenām maghavā yadinvati (4)

(Sa it) He only (vane) in lonely place, with concentrated mind (namasyubhiḥ) by humble admirers (vacasyate) praised, glorified (cāru) beautiful (janeṣu) for people (prabruvāṇa) expressed (indriyam) His

knowledge and power (Vṛṣā) rainer (chanduḥ) joyous and free (bhavati) He is (haryataḥ) for those performing best deeds (vṛṣā) rain (kṣemeṇa) for power and protection (dhenām) best speeches (for knowledge and inspiration) (maghavā) glorious wealth (yat invati) pervades, receives.

Elucidation :

Why is God praised by humble admirers?

He is praised and glorified only by humble admirers in lonely place, with concentrated mind, because He expresses His beautiful knowledge and divine powers for such people. He is joyful and free Rainer for those performing best deeds. When He rains His best speeches and glorious wealth for the power and protection of all, He pervades and receives all praises and glorifications.

Practical utility in life :

How to earn respect from the people from their deep heart?

Why do all saints prefer forests i.e. devotional loneliness for penances?

How to create a forest like situation in our mind?

This verse lays down a divine path for all human beings to undertake best deeds for the welfare of all and to receive best knowledge, divine speeches and glorious wealth for the protection of all. Thus, such a person also pervades in the heart of all and is praised and glorified by all with concentrated mind, not merely as a formality. He earns respect of the people from their deep hearts.

We should follow the path of God to be respected and praised like God. Follow God to be like God. Follow the divine path to gain divine powers. Second important aspect of this verse is ‘Vane’ i.e. forest, loneliness, isolation, concentration in deep mind and heart. Divinity doesn’t need public glorification. Real divinity needs real and core surrender. All great saints and rishis moved to forests and other lonely places to gain the concentration of mind and heart for glorifying God and gaining divinity. ‘Vane’ has both the connotations – physical and mental i.e. to create a forest like loneliness situation in mind.

To conclude, this verse inspires us to do the best jobs and to submit all your mental faculties in the glorification of the Supreme Divine by devoting mind at one-pointed destination i.e. to realise unity with the Supreme Divine. Devotional loneliness helps in acquiring equanimity of mind, the balance of mind.

Rigveda 1.55.5

स इन्महानि समिथानि मज्मना कृणोति युध्म ओजसा जनेभ्यः ।

अथा चन श्रद्धति त्विषीमत इन्द्राय वज्रं निघनिघन्ते वधम् ॥ 5 ॥

Sa in mahāni samithāni majmanā kṛṇoti yudhma ojasā janebhyaḥ.
Adhā cana śrad dadhati tviṣīmata indrāya vajraṁ nighanighnate vadham
(5)

(Saḥ) He (Ita) certainly (mahāni) in big (samithāni) wars, struggles and difficulties (majmanā) to empower, to purify (kṛṇoti) does (yudhmaḥ) becomes a great warrior (ojasā) the strength (janebhyaḥ) for the people (Adhā cana) after this victory, people (śrad dadhati) offer respect, full faith (tviṣīmata) splendour, majesty (indrāya) the supreme controller of all enemies, God (vajraṁ) the supreme weapon (nigha nighnate) with thunderbolt strike (vadham) to kill, destroy.

Elucidation :

Who makes us victorious in struggles and difficult situations?

What is the purpose of wars and difficult situations?

He certainly makes us face big wars, struggle and difficulties to gain power and to purify ourself. He Himself becomes a great warrior and the strength of the people. After victory, people offer respect and express full faith in the splendour and majesty of that Supreme controller of enemies. He is the Supreme weapon with His thunderbolt strike to kill and destroy the enemies, evil thoughts and wickedness.

Practical utility in life :

What is the weapon to destroy all difficulties?

Why do we respect God?

How do we get purified?

After every difficult situation, we gain a new strength, of course, already hidden in us. We just realise that we have some divine hidden powers. Thus, people start realising and respecting that Divine Power and its source, the Supreme Divine, God. In this process, ultimately we get purified by realising the divinity within.

Rigveda 1.55.6

स हि श्रवस्युः सदनानि कृत्रिमा क्षमया वृधान ओजसा विनाशयन् ।
ज्योतींषि कृण्वन्नवृकाणि यज्यवेऽव सुक्रतुः सर्तवा अपः सृजत् ॥ ६ ॥

Sa hi śravasyuḥ sadanāni kṛtrimā kṣmayā vṛdhāna ojasā vināśayan.
Jyotīmṣi kṛṇvann avṛkāṇi yajyave'va sukratuḥ sartavā apaḥ sṛjat (6)

(Saḥ) He (hi) only (śravasyuḥ) keen to make us worthy of hearing (sadanāni kṛtrimā) dwellings of evils and wicked (kṣmayā) with power (vṛdhānaḥ) expanding like earth (ojasā) with bravery (vināśayan) destroying (Jyotīṃsi) rays of knowledge (kṛṇvann) produces (avṛkāṇi) free from concealment (yajyave) for performing good deeds (ava – to be prefixed with sṛjat) (sukratuḥ - ava sukratuḥ) performer of best deeds, God (sartavā) enables to flow (apaḥ) waters, vast activities (sṛjat) produces.

Elucidation :

Who can make us worthy of hearing?

He only is keen to make us worthy of hearing by destroying the dwellings of evil and wicked tendencies in us, with His powers and bravery. He expands like earth. Being the Performer of best deeds, God produces rays of knowledge free from concealment for performing good deeds and enables the waters to flow and produces vast activities.

Practical utility in life :

What is the purpose of following vast knowledge and activities of God?

What is the divine path of gyan, karma and upasana?

God has vast knowledge and vast activities. He has opened His treasures for us. He inspires and helps us to destroy evil thoughts and to engage ourself in best activities like Him. As He is worthy of hearing, He is keen to make us also worthy of hearing.

Therefore, the divine path is to follow and gain knowledge from God, to act like God for the welfare of all and to become renowned like God. It means God is the Giver of both – gyan and karma. If we follow these two gifts of God religiously, it would be supreme bhakti i.e. upasana in itself.

Rigveda 1.55.7

दानाय मनः सोमपावन्नस्तु तेऽर्वाचा हरी वन्दनश्रुदा कृधि॥

यमिष्टासः सारथयो य इन्द्र ते न त्वा केता आ दभ्नुवन्ति भूर्णयः॥ 7॥

Dānāya manah somapāvann astu te'rvāñcā harī vandanaśrud ā kṛdhi.

Yamiṣṭhāsaḥ sārathayo ya indra te na tvā ketā ā dabhnuvanti bhūrṇayaḥ (7)

(Dānāya) for donating, for charity (manah) mind (soma pāvan) drinker of virtues, great divine knowledge (astu) be (te) your (arvāñcā) introvert (harī) all senses (vandanaśrut) listener of all glories of God (ākṛdhi) completely make (Yamiṣṭhāsaḥ) fully control (sārathayaḥ) the chariot, the intellect (ya) who (indra) the controller of senses (te) you (na) not (tvā) for you (ketāḥ)

knowledge (ādabhnuvanti) violent, disturbing from all sides (bhūrṇayah) relating to sustenance.

Elucidation :

What are the basic traits of a life full of Vedic Wisdom?

The one aspiring to drink virtues and great divine knowledge! Let your mind be inclined towards donating, giving charities.

The one aspiring to listen the glories of God! Your senses may become introvert completely.

The Indra, the controller of senses! Like a good charioteer, your intellect may keep your senses fully under control.

Your knowledge relating to your sustenance should not become violent or disturbing for you.

Practical utility in life :

What is the destructive consumerism of Kaliyuga life?

Whatever knowledge and development man is mastering in the present age of Kaliyuga, is ultimately becoming violent and disturbing for him, if there is absence of Vedic Wisdom in one's life.

- (i) In case man is not accustomed to donating his wealth for the welfare of all.
- (ii) In case his senses and mind are not introvert.
- (iii) In case his intellect is not accustomed to keep the senses under full control.

In these situations, man has become destructive for himself. Apparently, present day man is progressing but actually he is destroying the basic qualities of a peaceful and noble life. It's neither progress nor development. It's just a destructive consumerism, a way of Kaliyuga life.

Rigveda 1.55.8

अप्रक्षितं वसु बिभर्षि हस्तयोरषाळहं सहस्तन्वि श्रुतो दधे ।
आवृतासोऽ वतासो न कर्तृभिस्तनूषु ते क्रतव इन्द्र भूरयः ॥ ८ ॥

Aprakṣitaṃ vasu bibharṣi hastayor aṣālhaṃ sahas tanvi śruto dadhe.
āvṛtāso 'vatāso na kartṛbhis tanūṣu te kratava indra bhūrayaḥ (8)

(Aprakṣitaṃ) Imperishable, indestructible (vasu) wealth (bibharṣi) holds (hastayoḥ) in hands (aṣālhaṃ) inviolable, indefeasible (sahaḥ) strength (tanvi) in body (śrutaḥ) worth hearing (dadhe) holds (āvṛtāsaḥ) full of happiness (avatāsaḥ) full of protection (na) like (kartṛbhiḥ) duty bound and

active (tanūṣu) in bodies (te) your (kratavaḥ) knowledge and activities (indra) controller of senses (bhūrayaḥ) precious, valuable.

Elucidation :

What type of life does a person with Vedic Wisdom enjoy?

The previous verse (RV 1.55.7) inspires to possess all knowledge with Vedic Wisdom of being a giver and controller of senses.

This present verse envisions the resulting life of a person having Vedic Wisdom :-

- (i) He holds indestructible wealth in his hands,
- (ii) He holds inviolable and indefeasible strength in his body worth hearing,
- (iii) Being a duty bound and active person, he is full of happiness like a fully protected person.
- (iv) An Indra person holds precious and valuable knowledge and activities.

Practical utility in life :

How to use wealth and knowledge in Kaliyuga?

Wealth used for the welfare of others never gets destroyed, rather it increases. While using our knowledge, we must keep our senses and mind introvert i.e. focussed on divinity and under full control. We should never use senses indiscriminately. Such a knowledge would certainly be inviolable and indefeasible. Thus, the splendid wealth of materials and knowledge can make us a fully protected person even in this dark age of crimes and diseases i.e. Kaliyuga.

Rigveda Mandal-1, Hymn-56
Sukta on Vedic Wisdom and Indra Person

ऋग्वेद मन्त्र 1.56.1

Rigveda 1.56.1

एष प्र पूर्वीरव तस्य चम्रिषोऽत्यो न योषामुदयंस्त भुर्वणिः ।

दक्षं महे पाययते हिरण्यं रथमावृत्त्या हरियोगमृभवसम् ॥ १ ॥

Eṣa pra pūrvīr ava tasya camriṣo 'tyo na yoṣām ud ayamsta bhurvaṇiḥ.
Dakṣaṁ mahe pāyayate hiraṇyayaṁ ratham āvṛtyā
hariyogamṛbhvasam. (1)

(Eṣaḥ) He, the Giver and Controller of senses (pra - to be prefixed with udayasta) (pūrvīḥ) completely (ava - to be prefixed with udayasta) (tasya) for Him (for realising God) (camriṣḥ) body enjoying all objects (atyah) continuously active (na) just as (yoṣām) with intellectual ladies (udayasta - pra ava udayasta) progress completely (bhurvaṇiḥ) holds, sustains himself (Dakṣaṁ) with expertise (mahe) great and divine (pāyayate) receives, drinks (hiraṇyayaṁ) golden (ratham) chariot (āvṛtyā) remove the modulations of objects (hariyogam) to join God who removes all pains (ṛbhvasam) inspires all.

Elucidation :

What can a person, living a life with Vedic Wisdom, do for the society?
He, the giver and controller of senses, holds, sustains and completely keeps his body active for realising God, just as a head of family and society, progresses with intellectual ladies. He receives and drinks i.e. imbibe great and divine expertise. He removes the modulations of objects from his golden chariot, the most valuable human body. He inspires all to join God who removes all pains and sufferings.

Practical utility in life :

What is the destination of life?

When a man lives his life with Vedic Wisdom (as per verse RV 1.55.7) and becomes a giver for the society and controller of his senses and mind, he becomes competent to progress on the path to God-realisation. As a head of his family or society, he inspires others also on this path because he has gained expertise and has a clear mind free from modulations of objects around. He becomes pure in body and mind because of the two basic features of Vedic Wisdom i.e. a giver for the society and a controller of senses. Thus, he becomes a competent messenger of the ultimate destination of human life i.e. 'Hariyogam ribhvasam'.

ऋग्वेद मन्त्र १.५६.२

Rigveda 1.56.2

तं गूर्तयो नेमन्निषः परीणसः समुद्रं न संचरणे सनिष्यवः ।

पतिं दक्षस्य विदथस्य नू सहो गिरिं न वेना अधि रोह तेजसा ॥ २ ॥

Tam gūrtayo nemanīṣaḥ parīṇasaḥ samudraṁ na sañcaraṇe saniṣyavaḥ.
Patim dakṣasya vidathasya nū saho giriṁ na venā adhi roha tejasā. (2)

(Tam) Those who are (gūrtayaḥ) admirers (of God) (neman iṣaḥ) humbly after their salutations to God (parīṇasaḥ) pervade with activity (samudraṁ) to the sea (na) just as (sañcaraṇe) join (saniṣyavaḥ) rivers serving various lands (Patim) owner, protector (dakṣasya) of experts, of powerful (vidathasya) of knowledge (nū) be received (sahaḥ) source of power (giriṁ) on mountains (na) just as (venāḥ) eager, anxious (adhi roha) climbs and establishes (tejasā) with pure strength.

Elucidation :

Who merges in God?

Those who are admirers of God and humbly offer their salutations to Him and pervade with activities, they are received by that source of power and strength, just as rivers serving various lands join the sea and just as an eager and anxious person climbs and establishes on the mountain peak with his pure strength. God is the owner and protector of all expertise and all knowledge.

Practical utility in life :

What is the depth and highness of a true seeker?

A true seeker, on one hand, admires God and on the other hand, pervade with activities. His purity merges him deep in God just as rivers merge in sea. He is so high in living with his knowledge and penances that he looks like an anxious mountaineer established on the mountain peak. His depth and highness are unparalleled.

ऋग्वेद मन्त्र 1.56.3

Rigveda 1.56.3

स तुर्वणिर्महौ अरेणु पौंस्ये गिरेर्भृष्टिर्न भ्राजते तुजा शवः ।
येन शुष्णं मायिनमायसो मदे दुध्र आभूषु रामयन्नि दामनि ॥ 3 ॥

Sa turvaṇir mahāñ areṇu paumsye girer bhrṣṭirna bhrājate tujā śavaḥ.
Yena śuṣṇam māyina māyaso made dudhra ābhūṣu rāmayan ni dāmani. (3)

(Saḥ) He (turvaṇiḥ) destroyer of enemies moving very fast (mahāñ) great in all respects (areṇu) undisturbed (paumsye) in wars, struggles, difficulties (gireḥ bhrṣṭiḥ) peak of a mountain (na) just like (bhrājate) shines (tujā) destroyer of pains and difficulties (śavaḥ) strength, power (Yena) with which (śuṣṇam) exploiting power (māyina) dramatic (āyasaḥ) iron

bodied, protecting shield (made) in the bliss (dudhraḥ) blocking evil enemies (ābhūṣu) in prison (rāmayat - ni rāmayat) keeps (ni - prefixed with rāmayat) (dāmani) in bonds.

Elucidation :

What happens when a controller of senses work in communion with God? He, the Supreme Power, moving very fast to destroy the enemies, is great in all respects.

With the strength and power of God, when a controller of senses fights undisturbed in wars, struggles and difficulties, he becomes a destroyer of pains and difficulties and shines like a peak of mountain. With this divine support, he is able to keep the dramatic exploiting powers in prison and in bonds. He blocks the evil enemies because such a controller of senses is always in the state of bliss.

Practical utility in life :

Who gains the divine strength?

A life with Vedic Wisdom becomes a pure life and gains the divine strength and powers of God. In any walk of life, everyone must follow the life of Vedic Wisdom i.e. be a giver for the society and be a controller of senses.

ऋग्वेद मन्त्र 1.56.4

Rigveda 1.56.4

देवी यदि तविषी त्वावृधोतय इन्द्रं सिषक्त्युषसं न सूर्यः ।
यो धृष्णुना शवसा बाधते तम इयर्ति रेणुं बृहदर्हरिष्वणिः ॥ 4 ॥

Devī yadi taviṣī tvāvṛdhotaya indraṁ siṣakty uṣasaṁ na sūryaḥ.

Yo dhr̥ṣṇunā śavasā bādhate tama iyarti reṇum bṛhad arhariṣvaṇiḥ. (4)

(Devī) Divine (yadi) if (taviṣī) power (tvāvṛdhā) promoting progress towards You (utaye) for protection (indraṁ) to the Indra person, the controller of senses (siṣakty) joins (uṣasaṁ) dawn, the early morning time (na) like (sūryaḥ) receives Sun (Yaḥ) that (dhr̥ṣṇunā śavasā) with strong powers (bādhate tamaḥ) blocks the darkness, ignorance (iyarti) moves (reṇum) gracious time (bṛhat) greatly (arhariṣvaṇiḥ) make the sinners cry.

Elucidation :

What happens when divinity dawns upon an Indra person?

If divine powers of God join the Indra person, the controller of senses, these are used for promoting him and others towards God and for protection of all. Divine powers with Indra person are like Sun joining dawn time. This

unity of the two forces, the Supreme Indra and the controller of senses, blocks the darkness and ignorance with these strong powers. It moves everyone towards gracious time ahead and makes the sinners cry.

Practical utility in life :

What is the result of joining together of two pure forces?

Focus of this verse is on joining together of the two pure powers to convert their joining into divinity. This ratio is applicable to joining of husband and wife by way of marriage; joining of two business partners with a vow to remain truthful sincere and honest towards each other and towards business motive; joining of two or more social political workers; joining of a servant with his master etc. Such a joining results in :-

- (i) Closeness of the two forces,
- (ii) Protection of the lower in rank,
- (iii) Blocks the darkness, ignorance and evils,
- (iv) Moves both towards a gracious time.

ऋग्वेद मन्त्र 1.56.5

Rigveda 1.56.5

वि यत्तिरो धरुणमच्युतं रजोऽतिष्ठिपो दिव आतासु बर्हणा ।
स्वर्मीलहे यन्मद इन्द्र हर्ष्याहन्वृत्रं निरपामौब्जो अर्णवम् ॥ 5 ॥

Vi yat tiro dharuṇam acyutaṁ rajo'tiṣṭhipo diva ātāsu barhaṇā.
Svarmīlhe yanmada indra harṣyāhan vṛtraṁ nirapām aubjo arṇavam. (5)

(Vi) specially (yat) when (tiraḥ) introvert, slanting (dharuṇam) holds (the powers) (acyutaṁ) without failing, constant (rajaḥ) vital fluid, core power, to all planetary bodies (atiṣṭhipaḥ) establish (diva ātāsu) divinity, light and energy in all directions (barhaṇā) for increasing (Svarmīlhe) in wars, in difficulties, in space (Yat) when (Made) in mood of power (indra) controller of senses, Sun (harṣyā) with extreme joy (ahan) destroys (vṛtraṁ) modifications of mind, clouds (nir) certainly (apām) knowledge, light (aubjo) soften, make them friendly (arṇavam) oceans of.

Elucidation :

How does an Indra person make the ocean of knowledge friendly with him?
How does the Sun keep the ocean cool and friendly?

Spiritual Meaning : When an Indra person, a controller of senses, specially holds and establishes the core power, the vital fluid and constantly enjoys its effect in his introvert mind, divinity falls on him in all direction for increasing him. Even in wars and difficult times, he is in the mood of power

and with extreme joy he destroys the modifications of mind to certainly achieve the softness of oceans of knowledge and light in his life.

Scientific Meaning : When Indra, the Sun, specially holds all planetary bodies and establishes his powers on them, his light and energy spreads in all directions. When in warm times, he is in the mood of his power and with extreme joy, he destroys the clouds and spreads them to oceans to keep the oceans cool and friendly for all.

Practical utility in life :

How is the science of Sun related to the science of Spirituality?

The science of Sun destroys the clouds for the welfare of all living bodies, to keep the ocean cool and to create ocean currents. This ratio is equally fond in the life of an Indra person who destroys his personal clouds i.e. modifications of mind, for the welfare of all. He makes all his modifications merge and end in the ocean of knowledge. In this way the ocean of knowledge becomes soft and friendly for him. He warms up that Supreme Knowledge gained after realisation and pull it up to create the currents of that Supreme Knowledge for all.

ऋग्वेद मन्त्र 1.56.6

Rigveda 1.56.6

त्वं दिवो धरुणां धिष ओजसा पृथिव्या इन्द्र सदनेषु माहिनः ।

त्वं सुतस्य मदे अरिणा अपो वि वृत्रस्य समया पाष्या रुजः ॥ 6 ॥

Tvaṁ divo dharuṇaṁ dhiṣa ojasā pṛthivyā indra sadaneṣu māhinaḥ .

Tvaṁ sutasya made ariṇā apo vi vṛtrasya samayā pāṣyārujaḥ. (6)

(Tvaṁ) You (Indra) (divḥ) divine features (dharuṇaṁ) foundation of (dhiṣe) hold (ojasā) with your power (pṛthivyā) body, earth (indra) Sun, controller of senses (sadaneṣu) in these treasures (māhinaḥ) of respectable greatness (Tvaṁ) You (sutasya) of these produced (made) in the bliss of (ariṇāḥ) receive the happiness of (apah) waters (vi - to be prefixed with arujah) (vṛtrasya) of modulations, of clouds (samayā) in time, with nearness of God (pāṣyā) coverings (arujah - vi arujah) destroy, finish.

Elucidation :

What features are gained by a controller of senses?

Indra, the controller of senses! You hold the divine features of respectable greatness in your treasure which are foundation of all divinities. With these powers you hold your body. In the blissful state of these produced features you receive the happiness of water, it's coolness and activity. You also

destroy the coverings of modulations of mind in time due to your nearness to God.

This ratio is applicable to Sun also who holds this earth. Sun and water have same chemical composition – hydrogen and oxygen. Both are the source of energy and activity.

Practical utility in life :

How to be an Indra person?

Once a person becomes an Indra, divinity will rise in him.

Sun is Indra, the source of all divinities. Sun is the first creation of this universe. Rest of the creation came into being thereafter and is sustained by Sun.

In our life, we can be Indra by simple vow full determination to keep our senses under control by giving up unnecessary desires except the desire to maintain, sustain this body for God-realisation.

Rigveda Mandal-1, Hymn-57
Sukta on be an Indra

ऋग्वेद मन्त्र 1.57.1
Rigveda 1.57.1

प्र मंहिष्ठाय बृहते बृहद्रये सत्यशुष्माय तवसे मतिं भरे ।
अपामिव प्रवणे यस्य दुर्धरं राधो विश्वायु शवसे अपावृतम् ॥ १ ॥

Pra mañhiṣṭhāya bṛhate bṛhadraye satyaśuṣmāya tavase matiṁ bhare.
Apām iva pravāṇe yasya durdharaṁ rādho viśvāyu śavase apāvṛtam.(1)

(Pra – To be prefixed with matiṁ) (mañhiṣṭhāya) great donor, giver (bṛhate) high in virtues and knowledge (bṛhadraye) high in wealth (satya śuṣmāya) for power of truth (tavase) high in power (matiṁ - pra matiṁ) extreme respect, adoration (bhare) hold (Apām) of waters (Iva) just as (pravāṇe) towards down area (yasya) whose (durdharaṁ) not tolerating the evil, wicked (rādhaḥ) wealth (viśvāyu) whole life, complete life (śavase) for power (apāvṛtam) open.

Elucidation :

Why do we respect and adore God?

We hold with extreme respect and adoration that great Giver who is high in virtues and knowledge; high in power of truth and high in all powers. His powers are unbearable for evils and wicked just as it is not possible to hold the water falling towards lower places. His wealth and powers are open to all for whole life.

Practical utility in life :

How to achieve a complete life i.e. healthy and long life?

Whatever we are deriving from the treasury of God, the same must be utilized for the purposes that are in tune with the features of God :-

- (i) Be a great giver,
- (ii) Be high in virtues and knowledge,
- (iii) Be high in wealth,
- (iv) Be high in truth,
- (v) Be high in power,
- (vi) Don't promote or tolerate evils and wicked.

If we hold these features religiously, we would get complete age, healthy and long life, for all great activities.

ऋग्वेद मन्त्र १.५७.२

Rigveda 1.57.2

अध ते विश्वमनु हासदिष्टय आपो निम्नेव सवना हविष्मतः ।
यत्पर्वते न समशीत हर्यत इन्द्रस्य वज्रः श्नथिता हिरण्ययः ॥ २ ॥

Adha te viśvamanu hāsadiṣṭaya āpo nimneva savanā haviṣmataḥ .
Yatparvate na samaśīta haryata indrasya vajraḥ śnathitā hiraṇyayaḥ. (2)

(Adha) Hence, thereafter (te) your (viśvam) world, all (anu) become friendly, favourable (ha) certainly (asat) for a person who is above consumerism (iṣṭaya) for the desired target, for God-realisation (āpaḥ) water (nimna) for lower places (iva) just like (savanā) splendid wealth for yajna (haviṣmataḥ) of the best giver of oblations (Yat) when (parvate) on mountains, on clouds (na) not (samaśīta) sleep (haryataḥ) progressive person (indrasya) of Indra (vajraḥ) weapon (śnathitā) attacking and killing enemies (hiraṇyayaḥ) shining (in power and knowledge).

Elucidation :

What happens when one uses his splendid wealth appropriately and rises above consumerism?

As per verse RV 1.57.1, when after appropriate use of wealth received from God, we achieve complete age, thereafter, Your world certainly becomes friendly and favourable for a person who rises above consumerism and helps him to achieve the desired target of God-realisation. The splendid wealth of the best giver of oblations for yajna is just like water at lower places that becomes useful for many purposes. Such a progressive person doesn't sleep over the clouds of modifications of mind when the weapons of such an Indra attacks his enemies and shine in power and knowledge.

Practical utility in life :

What should be our divine target?

Does the Supreme Divine help us in divine targets?

Divinity becomes friendly and favourable for those who follow the divine path of God :-

- (i) Use their splendid wealth given by God for the welfare of all, and
- (ii) Confine themselves to the basic needs of life and rise above consumerism.

The cause of all diseases, crimes and destruction is consumerism. Whereas, a real progressive person would have desired targets in tune with divinity. His target should be to achieve the Supreme Divine through His divinities. Therefore, he doesn't stop even on being helped by divinities. He doesn't fix worldly targets. He is not a simple consumer of this creation but a lover of the Creator. That is why He is helped by the Creator in all yajnas.

ऋग्वेद मन्त्र 1.57.3

Rigveda 1.57.3

अस्मै भीमाय नमसा समध्वर उषो न शुभ्र आ भरा पनीयसे ।

यस्य धाम श्रवसे नामेन्द्रियं ज्योतिरकारि हरितो नायसे ॥ 3 ॥

Asmai bhīmāya namasā sam adhvara uṣo na śubhra ā bhara panīyase.

Yasya dhāma śravase nāmendriyaṁ jyotir akāri harito nāyase. (3)

(Asmai) This (bhīmāya) fierce full for enemies (namasā) with salutations (sam – to be prefixed with ābhara) (adhvare) non-violent, faultless yajna (uṣaḥ) early morning rays of Sun (na) like (śubhre) shines, useful (ābhara – sam ābhara) holds and sustains well (panīyase) for praising, adoring (Yasya) whose (dhāma) shine, glory (śravase) is worth hearing, for our strength (nām) name chanting (indriyaṁ) giver of strength to all senses (jyotiḥ) light of knowledge (akāri) is like that (haritaḥ na) just like horses, direction (reach their destination) (ayase) for reaching our destination.

Elucidation :

What are the benefits of fixing divine targets?

Just as early morning time is useful and shining, let us receive the fierce full power for enemies, with salutations to God. We may hold and sustain this power for non-violent and faultless yajnas and for praising, adoring God, whose shine and glory is worth hearing and for our strength, whose name chanting vibrates the whole body and gives strength to all our senses, whose light of knowledge makes us reach our destination, just as horses and different directions reach their respective destinations.

Practical utility in life :

What do we gain from divine companionship?

Always aspire for the companionship of God which is superbly beneficial in human life. In addition, we should aspire for the company of divine people around us in the family and society. We should inspire the people to live a divine life at higher consciousness.

- (i) This process of aspiring and inspiring divinity is the actual divine path for humanity to get rid of the effects of Kaliyuga which is focussed on consumerism.
- (ii) This divine path makes the evils and wicked cry.
- (iii) This divine path ensures non-violent and faultless yajnas.
- (iv) This path keeps us free from diseases and crimes.
- (v) This path strengthens our body through vibrations. This path only can make us reach our destination.

ऋग्वेद मन्त्र 1.57.4

Rigveda 1.57.4

इमे त इन्द्र ते वयं पुरुष्टुत ये त्वारभ्य चरामसि प्रभूवसो ।

नहि त्वदन्यो गिर्वणो गिरः सघत्क्षोणीरिव प्रति नो हर्य तद्वचः ॥ 4 ॥

Ime ta indra te vayam puruṣṭuta ye tvārabhya carāmasi prabhūvaso.

Nahi tvad anyo girvaṇo giraḥ saghat kṣoṇīr iva prati no harya tad vacaḥ.

(4)

(Ime) These (te) Your (indra) God (te) Your (vayam) we (puruṣṭuta) complete and sustain (ye) who (tvārabhya) shelter of your power (carāmasi) performing activities (prabhūvaso) in the abodes of God, full of happiness (Na hi) there is no (tvat anyah) other than You (girvaṇaḥ) praised and adored with vedic speeches in practice (giraḥ) our speeches in praise (saghat) receives (kṣoṇīḥ iva) like mother earth (prati - to be prefixed with harya) (naḥ) our (harya – prati harya) accept (tat vacaḥ) those speeches.

Elucidation :

What is our relation with God?

How is God the very basis of our life?

O God! We are Your people, whom You complete and sustain; who seek shelter of Your power; who perform all activities in the abodes provided by You that are full of happiness in Your company. There is no other than You who is praised and adored with Vedic speeches in practice. Please receive and accept our prayers.

Practical utility in life :

Why is mother earth equated with God?

Our relation with God is unique and unparalleled. Our every breath and consequently whole life is dependent upon Him only. There is no power or personality other than God who deserves our complete praises. He accepts only those praises that are followed by practices of Vedic wisdom.

He is equated with Mother Earth in receiving our praises and prayers because Mother Earth is the direct divine power of God for our birth, sustenance and all our activities. Ultimately, our bodies merge in earth only. Therefore, mother earth is the living example of all powers of God for us.

ऋग्वेद मन्त्र 1.57.5

Rigveda 1.57.5

भूरि त इन्द्र वीर्यं¹ तव स्मस्यस्य स्तोतुर्मघवन्काममा पृण ।
अनु ते द्यौर्बृहती वीर्यं मम इयं च ते पृथिवी नेम ओजसे ॥ 5 ॥

Bhūri ta indra vīryam tava smasyasya stotur maghavan kāmam ā pṛṇa .
Anu te dyaur bṛhatī vīryam mama iyaṁ ca te pṛthivī nema ojase. (5)

(Bhūri) extremely excessive (te) Your (indra) The Supreme Power, God (vīryam) strength and power (tava) Your (smasi) dependent (asya) I who is (stotuḥ) full of praises for You (maghavan) wealthy and powerful, God (kāmam) desires (āpṛṇa) complete (Anu - to be prefixed with mame) (te) Your (dyauḥ bṛhatī) huge sky and space (vīryam) strength and power (mame - anu mame) follow and represent (iyaṁ) this (ca) and (te) Your (pṛthivī) earth (neme) bows (ojase) for power.

Elucidation :

How is God the Supreme Power?

Indra, the Supreme Power, God! I am dependent on Your extreme and excessive strength and power. You are wealthy and powerful. I am full of praises for You. Please complete my desires. Huge sky and space follow and represent Your strength and power and this mother earth also bows before You for Your powers.

Practical utility in life :

Does God fulfil all our dreams or desires?

God has extreme and excessive strength and power. All living beings and non-living things are dependent upon Him. Even the huge sky, space and the vast earth also follow and represent Him. Being the Supreme Head of this whole universe, God certainly completes the desires of all. But problem begins when man starts exceeding in desires after crossing the boundaries of his basic needs for survival. He is made competent to get his unlimited desires fulfilled but certainly to his own prejudice like king Midas who got a boon to convert everything he touch into gold and ultimately he starved to death. On the path of unlimited desires, man forgets that desires never end but he ends first. Therefore, we should keep a self-control over desires and limit them to necessities.

ऋग्वेद मन्त्र 1.57.6

Rigveda 1.57.6

त्वं तमिन्द्र पर्वतं महामुरुं वज्रेण वज्रिन्पर्वशश्चकर्त्तिथ ।

अवासृजो निवृताः सर्तवा अपः सत्रा विश्वं दधिषे केवलं सहः ॥ 6 ॥

Tvaṁ tam indra parvatam mahāmuruṁ vajreṇa vajrin parvaśaś cakartitha .
Avāsrjo nivṛtāḥ sartavā apaḥ satrā viśvaṁ dadhiṣe kevalaṁ sahaḥ. (6)

(Tvaṁ) You (tam) Your (indra) Controller of senses (parvatam) clouds, modifications of mind (mahām) great (uruṁ) vast (vajreṇa) with weapons (vajrin) holder of weapons (parvaśaś) part by part (cakartitha) cut into pieces to destroy (Avāsrjah) build (nivṛtāḥ) frees (sartavā) for flowing (apaḥ) waters, knowledge (satrā) form of truth (viśvaṁ) all pervading (dadhiṣe) hold (kevalaṁ) blissful (sahaḥ) strength.

Elucidation :

Why shall we destroy the modifications of mind?

You, the Supreme Indra, God! Inspire and instruct Your Indra persons, the controller of senses and the holder of weapons (senses) to cut into pieces and to destroy the huge and vast modifications of mind, part by part. Therefore, build the freed mind to follow the divine knowledge which is the form of Supreme Truth that the all pervading God is blissful and hold the Supreme Strength.

Scientific meaning : God, the Supreme Energy, empowers the Sun, who is holding the supreme weapon of energy, to cut the huge and vast clouds into pieces, thereafter, to flow waters as all pervading energy and strength.

Practical utility in life :

Why does Sun destroy the clouds?

How to destroy the mountains of household problems?

It's necessary to break the clouds in the sky, to spread the water on earth to ensure the free flow of energy and strength for the sustenance of all living beings on earth. Sun does this job.

To reach and realise the Supreme Truth of this creation, one needs to destroy the modifications of mind. A yogi, an Indra person, by controlling his senses does this and realise that only God, the all pervading, is blissful. For ordinary householders, there are mountains of pains, sufferings and difficulties. They should be inspired to follow the path of Indra i.e. exercising control over senses, putting a limit on the desires beyond basic needs, setting at rest the ego of name and form because ego is actually a non est but builds up the mountains of problems.

Rigveda Mandal-1, Hymn-58
Sukta on Agni Purusha

ऋग्वेद मन्त्र 1.58.1

Rigveda 1.58.1

नू चित्सहोजा अमृतो नि तुन्दते होता यदूतो अभवाद्विवस्वतः ।
वि साधिष्ठेभिः पथिभी रजो मम आ देवताता हविषा विवासति ॥ 1 ॥

Nū cit sahojā amṛto ni tundate hotā yad dūto abhavad vivasvataḥ .
Vi sādhiṣṭhebhīḥ pathibhī rajo mama ā devatātā haviṣā vivāsati. (1)

(Nū cit) Certainly very soon (sahojāḥ) strength producing (amṛtaḥ) non-dying, in salvation stage (ni tundate) working humbly (hotā) brings and accepts (yat) who (dutaḥ) messenger (abhavat) is (vivasvataḥ) established in self-enlightened, God (Vi – to be prefixed with mame) (sādhiṣṭhebhīḥ) participating in the welfare of all (pathibhīḥ) moving on the path (rajaḥ) deep space (mame – vi mame) makes extremely beautiful (ā – to be prefixed with vivāsati) (devatātā) divinity producing, divine life (haviṣā) with oblations (vivāsati – ā vivāsati) pervade around God.

Elucidation :

What happens when an Indra person becomes and Agni?

RV 1.56 and 1.57 suktas inspired us to be an Indra, a true controller of senses. Once that is achieved :

- (i) Very soon, certainly (in the present birth or in the next birth from the teenage) that Indra becomes strength producing.
- (ii) Working very humbly, while living a life in salvation state.
- (iii) He becomes a messenger of God and harbinger of a major change.
- (iv) Established in the Self-enlightened God.
- (v) Moving and participating on the path of welfare for all.
- (vi) Making his deep space very beautiful.
- (vii) Looks a divine life, producing divinities in multiple ways.
- (viii) Pervade around God with his oblations.

This shows that Indra has become an Agni.

Practical utility in life :

How did great saints ignite a fire of spirituality with just a little spark?

This verse lists the features of a realised soul who must first become an Indra, the controller of senses, and thereafter the level of God-realisation is achieved. It may take many birth. Great realised saints like Shankaracharya, Gautam Budha, Maharishi Dayanand Saraswati, Maharishi Ramana etc. became well decorated with all these features from the early age of their life. This shows that the penance of previous births made them Indra and in the given birth they became Agni of God as just a little spark ignited them to convert into a harbinger of spiritual inspirations from their teenage. Therefore, in the last life of the eternal journey of soul,

they were made not to waste their energies in mundane worldly lives. Drawing inspirations from such lives, we too should strive hard to improve ourselves by not wasting our energies unnecessarily in lower level affairs but try to live a life at higher consciousness.

ऋग्वेद मन्त्र 1.58.2

Rigveda 1.58.2

आ स्वमद्य युवमानो अजरस्तृष्वविष्यन्नतसेषु तिष्ठति ।

अत्यो न पृष्ठं प्रुषितस्य रोचते दिवो न सानु स्तनयत्र चिक्रदत् ॥ 2 ॥

Ā svam adma yuvamāno ajaras trṣv aviṣyann ataseṣu tiṣṭhati.

Atyo na prṣṭham prūṣitasya rocate divo na sānu stanayann acikradat. (2)

(Ā – to be prefixed with yuvamānaḥ) (svam) self, His own (adma) share (of karma rewards, of food) (yuvamānaḥ - ā yuvamānaḥ) enjoins, mixes in life (ajaraḥ) without disease (trṣu) on urge of eating (aviṣyann) consumes, protects (ataseṣu) in sky, space (tiṣṭhati) established (Atyaḥ) horse (na) just like (prṣṭham) on the back, on the front (prūṣitasya) doing the work of Supreme power (rocate) shines, enlightened (dīvaḥ) divine (na) like (sānu) peak of the mountain (stanayann) chanting the name (of God) (Acikradat) makes sound of adoring, invoking God.

Elucidation :

How is the life of an Agni purusha looks like?

As per RV 1.58.1, an Indra person becomes an Agni purusha at the earliest stage of his life and the present verse further elaborates the life of an Agni purusha as follows :-

- (i) He mixes in his life, his own share of karma rewards.
- (ii) He lives a life without diseases because he consumes only when there is hard need of eating. He consumes food just for the protection of body and not for enjoyment.
- (iii) His soul is established in the deep space within.
- (iv) Just as a horse carries load on his back, an Agni purusha is always engaged in doing work of the Supreme Power, God.
- (v) He shines in divinity like a peak of mountain.
- (vi) He chants the name of God for adoring or invoking.

Practical utility in life :

How can an ordinary householder live a great spiritual life at higher consciousness?

We can derive great inspirations from the life of an Agni purusha even while living a normal household life.

- (A) Every moment we must bow down before every situation considering it as the result of our own past karmas. There should not be any good or bad observation about any situation. There must be a conscious acceptability for every situation. This consciousness would provide us equanimity of mind and thus, stable mental health.
- (B) To live a life without diseases, we should consume only healthy food and that too when urge of hunger is there. Our focus should be to live a healthy life always. No compromise with health. Food should be consumed for the protection of body and not for enjoyment.
- (C) We should work like a horse of God, doing work for Him, in His name.
- (D) We should live a life at higher consciousness always in the thoughts of divinities and God, paying no or little attention to petty issues of mundane nature, particularly involving our ego or desires etc.
- (E) We must keep chanting the name of God or keep the mind vibrating with His thoughts for adoring or invoking Him just for companionship and not at all for any worldly prayers.

ऋग्वेद मन्त्र 1.58.3

Rigveda 1.58.3

क्राणा रुद्रेभिर्वसुभिः पुरोहितो होता निषत्तो रयिषाळमर्त्यः ।
रथो न विक्ष्वंजसान आयुषु व्यानुषग्वार्या देव ऋण्वति ॥ ३ ॥

Krāṇā rudrebhir vasubhiḥ purohito hotā niṣatto rayiṣāḥ amartyaḥ .
Ratho na vikṣvṛñjasāna āyūṣu vyānuṣagvāryā deva ṛṇvati. (3)

(Krāṇā) agent of nature's karma (rudrebhiḥ) with giver of knowledge and energy (vasubhiḥ) with giver of abodes (purohitaḥ) priest of Cosmic Yajna (hotā) receiver and bringer of oblations (niṣattaḥ) established (in God) (rayiṣāt) increasing the glory of wealth (amartyaḥ) non-dying (Rathaḥ) chariot (na) not (vikṣu) in people (ṛñjasānaḥ) decorating with karmas (āyūṣu) life (Vi – to be prefixed with ṛṇvati) (ānuṣak) continuously, in a friendly way (vāryā) best comforts and wealth (devaḥ) divine (ṛṇvati – vi ṛṇvati) receives.

Elucidation :

What are the features of an Agni purusha, a realised soul?

One who becomes an Agni purusha, acts like an agent of nature, lives like a part of cosmic yajna with following features :-

- (A) He works with rudrebhiḥ and vasubhiḥ i.e. with the giver of knowledge, energy and abodes for all.
- (B) He acts like a purohitaḥ i.e. priest of cosmic yajna, doing welfare of all.
- (C) He becomes a hotā i.e. receiver and bringer of oblations.
- (D) He is niṣattaḥ i.e. established in God.
- (E) He is rayiṣāt i.e. increase the glory of wealth. He rules over wealth and not ruled by wealth.
- (F) He becomes amartyaḥ i.e. non-dying. He realises that he is non-dying and therefore does not aspire for further birth.
- (G) He is Rathaḥ na vikṣu i.e. a chariot for the people. He carries people towards God-realisation.
- (H) He decorates his life with karmas i.e. ṛñjasānaḥ āyusū.
- (I) He receives and uses best comforts and wealth continuously in a comfortable way.

Practical utility in life :

How can a householder follow the footprints of an Agni purusha?

Lives of great men should not be confined to be used as photographs to decorate our houses, but they are to be followed in spirit.

Every householder is bound by the laws of karma i.e. some duties towards other family members. Even while performing our family or social duties, we can follow the foot prints of Agni purushas as explained in RV 1.58.2 and 3. A mindset consciously dedicated to the Supreme power, God, would certainly give us a higher consciousness living. On that strength, we can improve the quality of our household life also till we free our self from our duties and then dedicate completely to the living and working for the Supreme consciousness.

ऋग्वेद मन्त्र 1.58.4

Rigveda 1.58.4

वि वातजूतो अतसेषु तिष्ठते वृथा जुहूभिः सृण्या तुविष्वणि ।
तृषु यदग्ने वनिनो वृषायसे कृष्णं त एम रुशदूर्मे अजर ॥ 4 ॥

Vi vātajūto ataseṣu tiṣṭhate vṛthā juhūbhiḥ sṛṇyā tuviṣvaṇiḥ .

Tṛṣu yadagne vanino vṛṣāyase kṛṣṇaṁ ta ema ruśadūrme ajara. (4)

(Vi – to be prefixed with tiṣṭhate) (vātajūtaḥ) inspired by air (ataseṣu) in vast space (tiṣṭhate – vi tiṣṭhate) specially established (vṛthā) with desire (juhūbhiḥ) with habit of sacrifice (sṛṇyā) with speed (tviṣvaṇiḥ) praises and glorifies God (Trṣu) very soon (Yat) which (agne) fire, agni purusha (vaninaḥ) to followers and worshippers (vṛṣāyase) gives strength (kṛṣṇam) very attractive (te) Your (ema) path (ruśadūrme) flame of enlightened knowledge (ajara) never dying.

Elucidation :

How does an Agni purusha live?

How is an Agni purusha inspiring for others?

Just as fire is inspired by air to go up and establish in the vast space, similarly, the Agni purusha is also inspired by air through pranayama and meditational practices to establish his mind and consciousness in deep space called brahmarandhra, the place of top chakra.

Agni purusha desires and is always ready to perform any activity of sacrifice at the earliest and while so doing, he always praises and glorifies God.

Physical agni i.e. fire is also, by nature, ready to perform many acts for the welfare of others. Even most of the religious practices are also performed with this fire.

Thus, the Agni purusha, very soon gives strength to the followers and worshippers of God. A mere glimpse of such an Agni purusha proves to be full of divine inspiration.

O Agni! Your path is very attractive because your flames of enlightened knowledge are never dying.

Practical utility in life :

Why is the path of Agni purusha very attractive?

What is the real purpose of human life?

Follow the path of an Agni purusha to be like that. First step on this path is to be an Indra purusha.

In Vedic Wisdom, there is a great scope to be an Agni purusha. The path of Agni purusha is very attractive because of just one reason that the flames of Agni purusha are full of enlightened knowledge and are never dying. This enlightened knowledge leads us on the path of God-realisation which is the ultimate truth of our human existence. Therefore, to fructify this human life, the only one reality and the only one truth is the path to God-realisation for which we must endeavour to be an Agni purusha.

ऋग्वेद मन्त्र 1.58.5

Rigveda 1.58.5

तपुर्जम्भो वन आ वातचोदितो यूथे न साह्वौ अव वाति वंसगः ।
अभिव्रजन्नक्षितं पाजसा रजः स्थातुश्चरथं भयते पतत्रिणः ॥ 5 ॥

Tapurjambho vana ā vātacodito yūthe na sāhvāñ ava vāti vaṃsagaḥ .
Abhivrajann akṣitam pājasā rajaḥ sthātuś caratham bhayate patatriṇaḥ .(5)

(Tapurjambhaḥ) penance full appearance (vane) in worship of God, in loneliness (ā vātacoditaḥ) inspired by air in every manner (yūthe) in the herd of cows (na) like (sāhvāñ) competing ox (ava vāti) away from sensory objects (vaṃsagaḥ) with speed (Abhivrajann) going towards (akṣitam) non-decaying (pājasā) with power (rajaḥ) deep space (sthātuḥ caratham) fixed and moving (bhayate) fear (patatriṇaḥ) like birds.

Elucidation :

What is the fundamental feature of an Agni purusha?

The appearance of an Agni purusha is full of penances who is always inspired by air in every manner and always remains in worship of God. He looks like a competing ox, among cows, away from sensory objects and moves with speed. He is always progressing, with power, towards non-decaying deep space. All objects and living beings fear from him like birds. Thus, the foundation of an Agni purusha is his successful control over sense organs.

Practical utility in life :

How can we control our senses?

An Agni purusha really lives a life at higher consciousness. We too can follow his footprints by simply exercising full control over senses, even in household life. An honest and dedicated life is the basis to inspire us to exercise control over senses. Only after this vow, we can proceed to adore, worship and invoke the Supreme Divine.

ऋग्वेद मन्त्र 1.58.6

Rigveda 1.58.6

दधुष्ट्वा भृगवो मानुषेष्वा रयिं न चारुं सुहवं जनेभ्यः ।
होतारमग्ने अतिथिं वरेण्यं मित्रं न शेवं दिव्याय जन्मने ॥ 6 ॥

Dadhuṣṭvā bhṛgavo mānuṣeṣv ā rayim na cāruṃ suhavam janebhyaḥ.

Hotāram agne atithim vareṇyam mitraṁ na śevam divyāya janmane. (6)

(Dadhuḥ - ā Dadhuḥ) completely hold (tvā) to You (bhṛgavaḥ) matured in knowledge (mānuṣeṣu) in men (ā – prefixed with Dadhuḥ) (rayim) wealth (na) like (cārum) beautiful (suhavam) liable to be called easily (janebhyaḥ) by people (Hotāram) brings, accepts (agne) Supreme Energy, God (atithim) liable to welcome every time or any time (vareṇyam) liable to be adopted (mitraṁ) friend (na) like (śevam) welfare doing (divyāya) divine (janmane) for birth.

Elucidation :

Who gets a divine life like an Agni purusha?

The Supreme Energy, God! Among men, only those who are mature in knowledge, completely hold You. You are like beautiful wealth for them. You are liable to be called easily by people. You are bringer and giver of everything in their lives. You are liable to be welcomed by such people every time. You are liable to be adopted and held by them. You ensure their welfare like a friend. You give them divine birth to ultimately make them Agni purusha like You.

Practical utility in life :

How to live a life at Supreme Consciousness?

We must have a clear conception about the Supreme Energy, God. Gaining a clear knowledge about the existence and powers of God is neither impossible nor very difficult. He is an all-pervading and vibrating force, very friendly and personal to us as well as a universal well-wisher and controller.

We must develop a love for this personal power of our life in our deep heart space. He is the giver of every particle to us. Therefore, we must try to live in His consciousness always and everywhere. This type of life would automatically become an Indra.

Only after a conscious living with Him, we would get a divine birth.

ऋग्वेद मन्त्र 1.58.7

Rigveda 1.58.7

होतारं सप्त जुह्वोऽ यजिष्ठं यं वाघतो वृणते अध्वरेषु ।
अग्निं विश्वेषामरतिं वसूनां सपर्यामि प्रयसा यामि रत्नम् ॥

Hotāram sapta juhvo yajisṭham yaṁ vāghato vṛṇate adhvareṣu .

Agnim viśveṣām aratiṁ vasūnām saparyāmi prayasā yāmi ratnam. (7)

(Hotāraṁ) Brings and gives objects (sapta) seven (juhvaḥ) offering oblations of knowledge (yajīṣṭhaṁ) invoke (yaṁ) whom (vāghataḥ) powers of intelligence (vr̥ṇate) accept, adopt and hold (adhvareṣu) for sacrifices for the welfare of others (Agniṁ) to the Supreme Energy, God (viśveṣāṁ) all (aratiṁ) provides (vasūnāṁ) for the abode of (saparyāmi) I worship, invoke that agni, God (prayasā) with efforts, with emotional love (yāmi) to receive (ratnam) splendid wealth, enjoyable bliss.

Elucidation :

How can we seek divine companionship?

Agni, the Supreme Energy, God! You are the bringer and giver of all objects to whom the seven powers of intelligence offering oblations of knowledge invoke, accept, adopt and hold for sacrifices for the welfare of others. You are the provider of every material for the abodes of all.

I worship and invoke that Agni, God, with my efforts and emotional love to receive splendid wealth, the enjoyable bliss of God. The seven powers of intelligence refer to seven i.e. five senses of knowledge, mind and intellect. This refers to seven rishis also.

Practical utility in life :

Why shall we seek Divine companionship?

All our senses, each and every part of our body, every moment should seek the company of Supreme Divine in this life. The two reasons of seeking Divine companionship are very clear :-

- (A) Because He is the provider of each and everything to all for performing sacrifices for the welfare of others.
- (B) Because His company only can give us the splendid wealth, the enjoyable bliss.

Maharishi Dayananda Saraswati ji has given one pointed formula out of this verse as :-

“Those men, by knowing their soul, know Para Brahma, only they attain salvation.”

ऋग्वेद मन्त्र 1.58.8

Rigveda 1.58.8

अच्छिद्रा सूनो सहसो नो अद्य स्तोतृभ्यो मित्रमहः शर्म यच्छ ।

अग्ने गृणन्तमंहस उरुष्योर्जो नपात्पूर्मिरायसीभिः ॥ ८ ॥

Acchidrā sūno sahaso no adya stotṛbhyo mitramahaḥ śarma yaccha .

Agne gr̥ṇantam am̐hasa uruṣyorjo napāt pūrbhir āyasībhiḥ. (8)

(Acchidrā) faultless (sūno) son (sahasah) of complete strength (nah) our (adya) today (stotṛbhyah) singing glories of God (mitra mahah) friend of all (śarma) uninterrupted comforts (yaccha) make available to us (Agne) The Supreme Energy, God (gr̥ṇantam) worshipper (am̐hasah) from sins (uruṣya) save (urjo) from power, strength (napāt) non-falling (pūrbhiḥ) protect (āyasībhiḥ) with guards of iron.

Elucidation :

What is Agni, the Energy?

What do we expect from Agni, the Energy?

Agni, the fire or energy, is the son of the Supreme Energy, God and the friend of all to whom a devotee, singing glories of God, is praying that faultless and uninterrupted comforts and happiness be made available to us today. The worshipper of Agni be saved from sins. For such a devotee, God is the only power that saves his power, strength from falling down. God protects him with guards of iron.

Practical utility in life :

How to improve Agni, the Energy?

We worship and invoke Agni to gain the strength of Agni. Actually, the energy needed for our happy and comfortable living is available every moment very near us. We just need to realise that the energy is the part of the Supreme Energy, God. Therefore, whenever and for whatever purposes we feel the need of energy, we should invoke it and get it. The only art and science of invocation is to be pure in our life, exercise full control over senses and then seek divinities. We must love the Supreme Energy, God, emotionally from deep heart. Without creating a consciousness for our individual soul i.e. jeevatma and the Supreme Universal Soul i.e. Parmatma, within our life, within our deep heart space, we can't gain permanent happiness and get rid of all troubles and tribulations.

ऋग्वेद मन्त्र 1.58.9

Rigveda 1.58.9

भवा वरुथं गृणते विभावो भवा मघवन्मघवद्भ्यः शर्म ।

उरुष्याग्ने अंहसो गृणन्तं प्रातर्मक्षु धियावसुर्जगम्यात् ॥ 9 ॥

Bhavā varūtham gr̥ṇate vibhāvo bhavā maghavan maghavadbhyaḥ śarma .
Uruṣyāgne am̐haso gr̥ṇantam prātar makṣū dhiyāvasurja gamyāt. (9)

(Bhava) Be (varūtham) a shelter (gr̥ate) to those singing in Your glorification (vibhāvaḥ) specially shining, agni (bhava) be (maghavan) complete prosperity, God (maghavadbhyaḥ) for the wealthy, who offer their wealth in oblation (śarma) uninterrupted comforts (Uruṣyaḥ) from sins (agne) Supreme Energy, God (amhasaḥ) from sins (gr̥antam) Your worshipper (prātaḥ) in the morning (makṣū) very soon (dhiyāvasuḥ) God, giving abode to the intellectuals performing activities (jagamyāt) be received.

Elucidation :

How to ensure a proper shelter, uninterrupted comforts, preserving oneself from sins?

What is Satsang?

Whom shall we receive in Satsang?

The specially shining Agni, God! Be a shelter to those singing in Your glorification.

The complete prosperity, God! Be an uninterrupted comfort for those wealthy persons who offer their wealth in oblations.

The Supreme Energy, God! Preserve Your worshippers from sins.

Let the company of those great intellectual living in beautiful abodes and in beautiful divine knowledge be received by us every morning as a Satsang, the company of the truth.

Practical utility in life :

How to maintain a connectivity to God?

Who is powerful enough to fight all problems?

Connectivity to God in any manner is the most important duty of human beings. This connectivity may be in the form of :-

- (i) Singing glories of God,
- (ii) Offering wealth as oblations for the welfare of others,
- (iii) Worshipping God, and
- (iv) Performing acts intelligently with a conscious realisation that the intellect is given by God.

The Supreme Power, God, fulfils all requirements of the devotees. The real devotees gain all powers to fight and destroy all problems.

Rigveda Mandal-1, Hymn-59

ऋग्वेद मन्त्र 1.59.1

Rigveda 1.59.1

वया इदग्ने अग्नयस्ते अन्ये त्वे विश्वे अमृता मादयन्ते ।
वैश्वानर नाभिरसि क्षितीनां स्थूणेव जनाँ उपमिद्ययन्थ ॥ 1 ॥

Vayā id agne agnayas te anye tve viśve amṛtā mādayante .
Vaiśvānara nābhirasi kṣitīnām sthūṇeva janāñ upam id yayantha. (1)

(Vayāḥ) Branches (ita) like (agne) the Supreme Energy, God (agnayaḥ) all enemies (te) Your (anye) other (tve) in You (viśve) all (amṛtāḥ) non-dying, realised, in salvation (mādayante) feel blissful (Vaiśvānara) doing welfare and taking care of all beings, God (nābhiḥ) central, core (asi) are (kṣitīnām) of all living on this earth (sthūṇā) pillar (iva) like (janāñ) of all people (upam ita) established (yayantha) regulate and hold.

Elucidation :

How are we connected to God?

The Supreme Energy, God! All other energies are like Y our branches. All non-dying, realised souls feel blissful in You. Since You are doing welfare and taking care of all beings, therefore, You are the central core of all living beings on this earth. You are like pillar for all people to establish, regulate and hold them.

Practical utility in life :

How can we attain permanent bliss?

How are we connected to each other?

There is no reason with any one to feel disconnected to God. Lives of all beings and all material things are having one or the other form of energies. All energies are the branches of God. This core reality ensures that we all are connected to the Supreme Energy, God.

All human beings always look for happiness, comforts and bliss. We can attain permanent bliss only after reaching and realising the stage of unity with God, who is the core power of all beings. He is Vaishwaanara. He is the pillar holding and regulating our lives. We are connected not only to Him but through Him we are connected to each other and everyone.

ऋग्वेद मन्त्र 1.59.2
Rigveda 1.59.2

मूर्धा दिवो नाभिरग्निः पृथिव्या अथाभवदरती रोदस्योः ।
तं त्वा देवासोऽजनयन्त देवं वैश्वानर ज्योतिरिदार्याय ॥ 2 ॥

Mūrdhā divo nābhir agniḥ prthivyā athābhavad aratī rodasyoḥ .
Taṁ tvā devāso 'janayanta devaṁ vaiśvānara jyotir id āryāya. (2)

(Mūrdhā) Exalted, superior (divaḥ) light, divinities (nābhiḥ) central, principal bond (agniḥ) the Supreme Energy, God (prthivyāḥ) of earth (atha) hence (abhavat) becomes (aratīḥ) upholder (with His all-pervasiveness) (rodasyoḥ) of space and earth (Taṁ) that (tvā) to you (devāsaḥ) holder of divinities, divine knowledge and light (ajanayanta) manifest (devaṁ) the supreme light (vaiśvānara) doing welfare of all beings (jyotiḥ) light of knowledge (ita) certainly (āryāya) for the righteous person.

Elucidation :

Who is the central and principal bond of this creation?

Who manifests God and what does he get?

The Supreme Energy, God, the exalted light, divinities, is the central and principal bond of the earth. Hence, He becomes the holder of this space and earth due to His pervasiveness. To that You, the Supreme Light doing welfare of all beings, holders of divinities manifest in their lives. For righteous persons, You certainly provide light of knowledge.

Practical utility in life :

Who is an Arya?

What is resultant spiritual life of an Arya?

One who is righteous, noble, spiritual, duty bound, valuable for all precious, pure, exalted, religious is referred to as an 'Arya'.

Buddhist scripture 'Arya Ashtangika Marg' gives an eightfold noble path to be followed by an Arya. (i) Samyak drishti (right vision), (ii) Samyak sankalpa (right resolve) (iii) Samyak vaak (right speech) (iv) Samyak karma (right conduct) (v) Samyak jeevika (right livelihood) (vi) Samyak vyayaam (right effort) (vii) Samyak smriti (right mindfulness) (viii) Samyak samaadhi (right realisation of unity).

Paul Williams states – The Aryas are the noble ones, the saints, those who have attained the fruits of the path, that middle path, the Tathagata has comprehended which promotes sight and knowledge and which tends to peace and higher wisdom, enlightenment.

Other Buddhist scholars have also defined Arya as one who has perceived the truth, who has direct realisation of emptiness or selflessness. An Arya sees all types of sufferings – physical, mental, gross and subtle – exactly as they are.

Buddhists classify human beings into two broad categories – Puthujjanas and Aryas. Puthujjanas, the worldlings, those belonging to the multitude, whose eyes are still covered with the dust of defilements and delusion, a person engrossed in the concerns of this present world. Aryans, the noble ones, the spiritual elite, who obtains the status not from birth, social station or ecclesiastical authority i.e. a group of particular religious pattern, but from their inward nobility of character.

Chinese describe Arya as holy, sacred.

In South India, if some body is to be addressed respectably, they use ‘Ayya’ derived from ‘Arya’.

Maharishi Dayanand Saraswati has also classified human beings into – Arya and Dasyu. Arya is noble, Dasyu is ignoble.

India alone was known as Aryavrata, the land of Aryas, the original and ancient men following Vedic wisdom and nobility derived from Holy Vedas in all respects.

This verse (RV 1.59.2) assures the light of knowledge, the realisation, only to the Aryas. Therefore, to be a true Arya is the foundation, the basic requirement of God-realisation. Thus, an Arya is one who really manifests the divinities of God. He is always in the light and never feels darkness in any manner. God is the central and principal bond of this creation. To realise God, one has to become divine, a true Arya in deed, not just using the word Arya to symbolise his association with some group or organisation.

ऋग्वेद मन्त्र 1.59.3

Rigveda 1.59.3

आ सूर्ये न रश्मयो ध्रुवासो वैश्वानरे दधिरेऽग्ना वसूनि ।
या पर्वतेष्वोषधीष्वप्सु या मानुषेष्वसि तस्य राजा ॥ ३ ॥

Ā sūrye na raśmayo dhruvāso vaiśvānare dadhire 'gnā vasūni.
Yā parvateṣv oṣadhīṣv apsu yā mānuṣeṣvasi tasya rājā. (3)

(Ā - to be prefixed with dadhire) (sūrye) in Sun (na) like (raśmayah) of the rays in all sides (dhruvāsaḥ) established permanently (vaiśvānare) in God, doing welfare of all beings (dadhire - Ā dadhire) is established in all sides

(agnā) the Supreme Energy, leading first (vasūni) all materials (Yā) who (God) (parvateṣu) in mountains (oṣadhīṣu) in medicinal herbs (apsu) in waters (yā) who (mānuṣeṣu) in men (asi) is (tasya) of that (rājā) owner, regulator.

Elucidation :

How is God the owner and protector of all living beings and all materials? Just as rays are established in all sides of Sun, the Supreme Energy, God, the first to lead and doing welfare of all beings is established in all materials in all sides – in mountains, in medicinal herbs, in waters and in all living beings. Thus, He is the owner and regulator due to His all pervasiveness.

Practical utility in life :

How to overcome the ego of our existence and the effect of changes in situations?

The deepest and the supreme concept of realisation and consciousness is to feel the presence and supremacy of God, the Supreme Energy, in all materials and all living beings. If we are conscious of His presence everywhere around and His being the owner and protector of everything in the creation, the result of this consciousness would be that we will successfully overcome the ego of existence and the effect of changes in situations every moment. We would be established in the consciousness of His Supremacy and intelligence. We would fall in love with that Supreme Power. And thus our consciousness about sufferings would vanish.

ऋग्वेद मन्त्र 1.59.4

Rigveda 1.59.4

बृहती इव सूनवे रोदसी गिरः होता मनुष्यो न दक्षः ।
स्वर्वते सत्यशुष्माय पूर्वैर्वैश्वानराय नृत्तमाय यह्वीः ॥ 4 ॥

Bṛhatī iva sūnave rodasī giro hotā manuṣyo na dakṣaḥ .
Svarvate satyaśuṣmāya pūrvīr vaiśvānarāya nṛtamāya yahvīḥ. (4)

(Bṛhatī iva) just like mother, just as increased (sūnave) for the son, for the Creator (father) (rodasī) space and earth (giraḥ) to the speeches of knowledge by God, Vedas (hotā) the bringer and provider intellectual (manuṣyaḥ) the contemplative men (na) like (dakṣaḥ) expert and skilful in deed (Svarvate) self-enlightened, full of delight (Satya śuṣmāya) with power of truth (pūrvīḥ) completing us (vaiśvānarāya) doing welfare and taking care of all beings (nṛtamāya) giving best leadership to men (yahvīḥ) great meaningful.

Elucidation :

What is the common feature in birth-giving mother, mother earth and the great intellectual?

What are the features of God?

Just as a birth giving mother holds the son for his welfare; just as the vast space and mother earth hold all for their welfare, the bringer and provider of intellectuals, the contemplative men, hold the great and meaningful speeches of knowledge given by God i.e. Vedas as expert and skilful in deed, for the welfare of all.

The speeches are provided by God, who is :-

- (i) Svarvate - self-enlightened, full of delilght
- (ii) Satya śuṣmāya - with power of truth
- (iii) Pūrvīḥ - completing us
- (iv) Vaiśvānarāya - doing welfare and taking care of all beings
- (v) Nṛtamāya - giving best leadership to men

Practical utility in life :

How can we realise the features of God in us?

Great features of birth-giving mothers, mother earth and the great intellectuals inspire us to hold something great from God.

God has many great features. By regularly pondering over those features, we too can hold those features. God is all pervading, His features are also all pervasive. Therefore, these can be realised by us also. God is self-enlightened and full of delight. We too, by following God in spirit, can realise His supreme light and delight.

All heads of family, organisations, society or a nation must realise and imbibe the features of God for proper guidance of their next generations.

ऋग्वेद मन्त्र 1.59.5

Rigveda 1.59.5

दिवश्चित्ते बृहतो जातवेदो वैश्वानर प्र रिरिचे महित्वम् ।

राजा कृष्टीनामसि मानुषीणां युधा देवेभ्यो वरिवश्चकर्थ ॥ 5 ॥

Divas cit te bṛhato jātavedo vaiśvānara pra ririce mahitvam.

Rājā kṛṣṭīnām asi mānuṣīṇāṁ yudhā devebhyo varivaś cakartha. (5)

(Divas cit) Even from all divinities (te) Your (bṛhataḥ) broad and spread (jātavedaḥ) producer and knower of everything (vaiśvānara) doing welfare of all beings (pra ririce) is broader (mahitvam) the effect of your glory and

greatness (Rājā) king, regulator (kṛṣṭīnām) of laborious people (asi) is (mānuṣīnām) contemplative people (yudhā) through struggle (devebhyaḥ) for divine people (varivah) splendid wealth (cakartha) You make available.

Elucidation :

How does God regulate laborious and contemplative people?

The Provider and Knower of everything, doing welfare of all! The effect of Your glory and greatness is broader than the other divinities, howsoever broad and spread they are. You are the king i.e. Regulator of laborious people and contemplative people. You make available splendid wealth for divine people through struggle.

Practical utility in life :

What is the relation between struggle and success?

The powers of God are unlimited, more than the wide spread earth and the Sun. He is the Regulator of all people doing physical or mental labour. Our activities are valued according to the amount of struggle put in. More the struggle, more would be the success and splendid wealth for us.

In return of physical and mental labour, we get comforts and happiness for our worldly desires.

In return of our struggle for controlling our sense organs, we get divine features and spiritual progress.

For success in any field of life, we need to struggle hard. Struggle and success have direct relationship.

Similarly, everyone of us should also honour and properly reward all laborious and contemplative people.

ऋग्वेद मन्त्र 1.59.6

Rigveda 1.59.6

प्र नू महित्वं वृषभस्य वोचं यं पूरवो वृत्रहणं सचन्ते ।

वैश्वानरो दस्युमग्निर्जघन्वौ अधूनोत्काष्ठा अव शम्बरं भेत् ॥ 6 ॥

Pra nū mahitvaṁ vṛṣabhasya vocaṁ yaṁ pūravo vṛtrahaṇaṁ sacante.

Vaiśvānaro dasyum agnir jaghanvāñ adhūnot kāṣṭhā ava śambaram bhet.

(6)

(Pra – to be prefixed with vocaṁ) (nū) very soon, now (mahitvaṁ) glory and greatness (vṛṣabhasya) the most powerful, the most enlightened (vocaṁ - Pra vocaṁ) strongly speak (yaṁ) whom (pūravaḥ) complete and competent to sustain themselves in their soul (vṛtrahaṇaṁ) destroyer of clouds and modifications of mind (sacante) accompanying, join

(Vaiśvānaraḥ) doing welfare of all beings (dasyum) evil tendencies (agni) the Supreme Energy, God (jaghanvāñ) destroy completely (adhūnot) by shaking, trembling (kāṣṭhā) all sides, extremities (ava – to be prefixed with bhet) (śambaram) coverings of peace of mind (bhet – ava bhet) rupture.

Elucidation :

Who speaks about the glory and greatness of God?

Why do such people accompany God?

Those who are complete and competent to sustain themselves in their soul, now strongly speak about the glory and greatness of the most powerful and the most enlightened who is the destroyer of clouds and modifications of mind i.e. God.

Such people always accompany God, the Supreme Energy, who is doing welfare of all beings and completely destroy the evil tendencies by shaking and trembling from all sides. Only the company of God in feeling can rupture the coverings over our mind.

Practical utility in life :

What types of situations have covered the minds of the modern men?

How to destroy the coverings of mind to realise the company of God?

In the present age, most of the minds have lost the peace because of many types of coverings over their mind, like jealousy, hatred, anger, discontentment, unfulfillment of desires, ego-hurt etc. There can be innumerable instances of such coverings of mind resulting into imbalance of mind causing frustrations, crimes and diseases.

The treatment of all such causes of imbalance of mind is to start accompanying God in feeling till realisation. Ultimately all coverings of mind would be destroyed with such a divine feeling. Only a real Arya (as explained in RV 1.59.2) can realise the company of God and destroy the coverings of mind.

ऋग्वेद मन्त्र 1.59.7

Rigveda 1.59.7

वैश्वानरो महिम्ना विश्वकृष्टिर्भरद्वाजेषु यजतो विभावा ।
शातवनेये शतिनीभिरग्निः पुरुणीथे जरते सूनृतावान् ॥७॥

Vaiśvānaro mahimnā viśvakṛṣṭir bharadvājeṣu yajato vibhāvā.
Śātavaneye śatinībhir agniḥ puruṇīthe jarate sūnṛtāvān.(7)

(Vaiśvānaraḥ) doing welfare of all beings (mahimnā) with His glory and greatness (viśvakṛṣṭiḥ) Creator of all (bharadvājaḥ) in those filling them with strength and powers (yajataḥ) worthy of companionship (vibhāvā) specially enlightened (Śātavaneye) innumerable materials (śatinībhiḥ) innumerable activities (agniḥ) the Supreme Energy, God (puruṣīthe) the one who is competent and complete to lead others (jārate) is honoured and glorified (sūnṛtāvān) who inspires with best speeches i.e. Vedas.

Elucidation :

Who is a bharadvāj?

What does a bharadvāj gain from God?

God, the Vaiśvānaraḥ (i.e. doing welfare of all beings) and the Viśvakṛṣṭiḥ (i.e. the Creator of all) is worthy of company with His glory and greatness, in a bharadvāj (i.e. in those filling themselves with divine strength and power). The Supreme Energy, God, inspires them with best speeches i.e. Vedas to those who are complete and competent to lead others. God is honoured and glorified by such people who perform innumerable activities with innumerable materials for the welfare of others.

Practical utility in life :

What features of God, can we develop in our life?

What would we gain from those features?

There are some features of God that anyone can develop in his life :-

- (i) Vaiśvānaraḥ – We too can be that by doing welfare of all.
- (ii) Vibhāvā – We too can gain divine enlightenment by giving up our ego and desires and by focussing, meditating on God, our core spiritual power.
- (iii) Sūnṛtāvān – We can inspire others with best speeches i.e. Vedas.

Rigveda Mandal-1, Hymn-60

ऋग्वेद मन्त्र 1.60.1

Rigveda 1.60.1

वह्निं यशसं विदथस्य केतुं सुप्राव्यं दूतं सद्योऽर्थम् ।

द्विजन्मानं रयिमिव प्रशस्तं रातिं भरद् भृगवे मातरिश्वा ॥ 1 ॥

Vahniṁ yaśasaṁ vidathasya ketuṁ suprāvyam dūtaṁ sadyoartham.
Dvijanmānaṁ rayim iva praśastaṁ rātim bharad bhṛgave mātariśvā.(1)

(Vahniṁ) Bearing the burden (yaśasaṁ) famous due to his glory (vidathasya ketuṁ) creating light of knowledge in the heart (suprāvyam) protecting us in the best manner (dūtaṁ) messenger (of divinities) (sadyaḥ artham) performing with speed (Dvijanmānaṁ) appearing from prana and divine knowledge, appearing in mind and heart (rayim iva praśastaṁ) like splendid wealth (rātim) giver of anything for the welfare of all (bharat) holds (God) (bhṛgave) through divine knowledge (mātariśvā) pranas.

Elucidation :

What are the features of God?

This verse lists the following nine features of God :-

- (i) Vahniṁ - He bears the burden of the whole universe.
- (ii) Yaśasaṁ - He is famous due to his glory.
- (iii) Vidathasya ketuṁ - He creates light of knowledge in the heart.
- (iv) Suprāvyam - He protects us in the best manner (by inspiring us to lead the best life through good food, good conduct).
- (v) Dūtaṁ - He is messenger (of divinities).
- (vi) Sadyaḥ artham – He performs all acts with appropriate speed.
- (vii) Dvijanmānaṁ - He appears from prana and divine knowledge, appearing in mind and heart.
- (viii) Rayim iva praśastaṁ - He is like splendid wealth.
- (ix) Rātim – He is giver of anything for the welfare of all.

By holding pranas, one gains gyana i.e. divine knowledge and through gyana one holds God.

Practical utility in life :

What is the process of God-realisation?

What is the prime duty of a good parent, a good teacher and a good king?

There's a simple process of God-realisation, of course subject to the fundamental eligibilities of an Arya life. A yogi holds his breath while performing pranayama. After continuous and long practices of pranayama,

he starts gaining divine knowledge from God. During retention period, think of features of God, one by one, you will realise all aspects of divinities one by one.

Pranayama i.e. holding of breath and gaining maturity in divine knowledge are the only two steps to realise God.

Pranayama symbolises samyam i.e. retention, restraint or control over breath resulting into a control over modulations of mind, ego and desires. It's mental pranayama. Every good parent, good teacher and a good king should inspire their subjects to follow the process of pranayama, physically and mentally, to gain maturity in divine knowledge.

ऋग्वेद मन्त्र 1.60.2

Rigveda 1.60.2

अस्य शासुरुभयासः सचन्ते हविष्मन्त उशिजो ये च मर्ताः ।
दिवश्चित्पूर्वो न्यसादि होताऽऽपृच्छयो विश्वपतिर्विक्षु वेधाः ॥ 2 ॥

Asya śāsura ubhayāsaḥ sacante haviṣmanta uśijo ye ca martāḥ .
Divaś cit pūrvo nyasādi hotāpṛcchyo viśpatir vikṣu vedhāḥ.(2)

(Asya) This (śāsuḥ) of Ruler and Regulator (of whole creation) (ubhayāsaḥ) both (rulers and the subjects, offering oblations and engaged in divine work) (sacante) serve and worship (haviṣmanta) offering oblations, performing yajna (uśijaḥ) engaged in divine knowledge (ye) who (ca) and (martāḥ) human beings (Divaḥ cit pūrvaḥ) even before realising light of divine knowledge (nyasādi) is established in our deep heart (hotā) bringer and giver of everything for yajna (āpṛcchyaḥ) is realisable in everything, His glory is felt in everything, contemplative men pose questions on everything regarding God (viśpatiḥ) the creator and protector of all (vikṣu) in all beings (vedhāḥ) hold knowledge, awards fruits of all acts.

Elucidation :

By whom is God liable to be worshipped?

The Ruler and Regulator of the whole universe i.e. God, is liable to be served and worshipped by all human beings, the rulers and the subjects together, those offering oblations in the yajna and those engaged in acquiring and imparting divine knowledge.

God is established in our deep heart even before realising His light of divine knowledge.

He is the bringer and giver of everything for yajna.

He is realisable in everything. His glory is felt in everything.

The contemplative men pose questions about God on everything.

He is the Creator and Protector of all. Therefore, He gives knowledge and awards fruits of all acts to everyone.

Practical utility in life :

Why is God liable to be worshipped by all?

Who is established in every heart?

Who provides materials to all?

What do we realise, when we pose every question about any material?

Who holds knowledge in all and awards fruits of all acts?

Every human being has heart and mind. Since God is established in every heart even before one realises the light of divine knowledge. Therefore, everyone should aspire to realise Him.

Whatever materials we have acquired are provided by God. There is none who says that he has acquired nothing from this creation of God. Therefore, God is realisable by all. Being the Creator, Protector and Sustaining of all, He holds knowledge in all and awards fruits of all acts. Thus, certainly, He must be known by all up to the level of realisation.

ऋग्वेद मन्त्र 1.60.3

Rigveda 1.60.3

तं नव्यसी हृद आ जायमानमस्मत्सुकीर्तिर्मधुजिह्वमश्याः ।
यमृत्विजो वृजने मानुषासः प्रयस्वन्त आयवो जीजनन्त ॥ ३ ॥

Tam navyasī hr̥da ā jāyamānam asmat sukīrtir madhujihvam aśyāḥ .
Yam ṛtvijo vṛjane mānuṣāsaḥ prayasvanta āyavo jījananta. (3)

(Tam) That (navyasī) brand new praises and glorifications (hr̥daḥ ājāyamānam) emerging in the heart (asmat sukīrtiḥ) our chantings in glorification (of God) (madhujihvam) to the sweet tongue, inspiring sweetness (God) (aśyāḥ) be received (Yam) whom (ṛtvijaḥ) performing yajna activities in every season (vṛjane) in righteous life free from evils (mānuṣāsaḥ) contemplative men working for the welfare of others

(prayasvantah) endowed with good knowledge (āyavaḥ) always active at work, truthful (jījananta) enlighten themselves.

Elucidation :

Where do our chanting in praise of God go?

The brand new praises and glorifications through our chanting about God emerge in the heart and be received to that God who is sweet tongue and inspires sweetness. Those performing yajna activities in every season, in their righteous life free from evils and those contemplative men who work for the welfare of others, endowed with good knowledge, always active at work truthfully, enlighten themselves.

Practical utility in life :

How to receive the light of Divine knowledge?

To gain the light of divine knowledge in us, we need to live a truthful life, working for the welfare of others along with praising God for everything, every moment.

ऋग्वेद मन्त्र 1.60.4

Rigveda 1.60.4

उशिक्पावको वसुर्मानुषेषु वरेण्यो होताधायि विक्षु ।
दमूना गृहपतिर्दम आँ अग्निर्भुवद्रयिपती रयीणाम् ॥ 4 ॥

Uśik pāvako vasur mānuṣeṣu vareṇyo hotādhāyi vikṣu .

Damūnā gr̥hapatir dama āñ agnir bhuvad rayipatī rayīṇām. (4)

(Uśik) Truly desire for the welfare of soul (pāvakaḥ) purifies his life (vasu) arranges his abode (mānuṣeṣu) in contemplative men (vareṇyaḥ) liable to be adopted (hotā) bringer and giver of all materials (adhāyi) in the heart space (vikṣu) of people (Damūnāḥ) He is mindful in the body of all (gr̥hapatīḥ) Protector of this house (dame) in this house (ā - to be prefixed with abhuvat) (agniḥ) the Supreme Energy, God (abhuvat – ābhuvat) lives (rayipatīḥ) owner of all wealth (rayīṇām) makes the wealth shine.

Elucidation :

Who desires for the welfare of soul?

Who lives in our mind?

Who is the owner of our wealth?

God truly desires for the welfare of soul, arranges for his abode and purifies his life. The Bringer and Giver of all materials, to the people, is liable to be adopted in the heart space of the contemplative men. He is mindful in the body of all. The Supreme Energy, God, lives in this house. He is the owner of all wealth and makes the wealth shine.

Practical utility in life :

Who adopts God in heart?

Whose wealth shines with the glory of God?

God is Omnipresent, therefore, present in our body also. He is the Giver of our body and every material to everyone. But only contemplative men adopt Him in their heart space. For such great souls, God is their mind who inspires and empowers them for every act. With this consciousness, the wealth of such people shines with the glory of God.

ऋग्वेद मन्त्र 1.60.5

Rigveda 1.60.5

तं त्वा वयं पतिमग्ने रयीणां प्र शंसामो मतिभिर्गोतमासः ।
आशुं न वाजम्भरं मर्जयन्तः प्रातर्मक्षू धियावसुर्जगम्यात् ॥ 5 ॥

Tam tvā vayam patim agne rayīṇām pra śaṁsāmo matibhir gotamāsaḥ .
Āśum na vājambharam marjayantaḥ prātarmakṣū dhiyāvasur jagamyāt.(5)

(Tam) To that (tvā) You (vayam) we (patim) owner and protector (agne) the Supreme Energy, God (rayīṇām) of all wealth (pra śaṁsāmaḥ) praise and glorify (matibhiḥ) with intellect, with intellectuals (gotamāsaḥ) by purifying and sharpening our senses (Āśum) horses (na) like (vājambharam) fills us with power and speed (marjayantaḥ) purifying us (prātaḥ) in the morning (rmakṣū) very soon (dhiyāvasuḥ) people living in divine knowledge, wealth from intellectual acts (jagamyāt) be received.

Elucidation :

How shall we praise and glorify God?

What is the result of praising and glorifying God?

To that You, the Supreme Energy, God, the Owner and Protector of all wealth, we praise and glorify with intellect and with intellectuals by purifying and sharpening our senses. By purifying, You fill us with power

and speed like horses. Let us receive wealth from intellectual acts and from the people living in divine knowledge very soon in the morning.

Practical utility in life :

What is the fundamental feature to praise and glorify God?

What is splendid wealth?

Purifying and sharpening of senses is the fundamental feature to praise and glorify God. Impure people cannot have a connectivity with God. Impure people doesn't even enjoy good health, physical as well as mental and spiritual.

Without good health either there is no wealth or there is no enjoyment of wealth. Wealth is not only material in nature. It includes mental and spiritual achievements also. All wealth is attributable to God and with this conscious connectivity only, our wealth becomes splendid, useful for the welfare of all.

Rigveda Mandal-1, Hymn-61
Sukta on Modifications of mind

ऋग्वेदे मन्त्र 1.61.1
Rigveda 1.61.1

अस्मा इदु प्र तवसे तुराय प्रयो न हर्मि स्तोमं माहिनाय ।
ऋचीषमायाध्रिगव ओहमिन्द्राय ब्रह्माणि रततमा ॥ 1 ॥

Asmā idu pra tavase turāya prayo na harmi stomam māhināya .
Ṛcīṣamāyādhrigava oham indrāya brahmāṇi rātataṁ. (1)

(Asmai ita u) For this certainly is (for God) (pra – to be prefixed with harmi) (tavase) strong, increased powers (turāya) doing speedily (prayah) satisfying food and wealth (na) like (harmi – pra harmi) give, receivable (stomam) praises (māhināya) full of glories, best features (Ṛcīṣamāya) praises beyond limit (adhrigave) path without any hurdle (oham) liable to receive (indrāya) God, great king, controller of senses (brahmāṇi) best cultured (rātataṁ) liable to be given.

Elucidation :

Why is God liable to be praised?

How can we earn praises?

Indra, the Supreme Controller, God, is liable to receive our praises full of glories. He has best features beyond limit because He performs His work speedily with strong and increased powers and there is no hurdle on His path. We offer our praises to Him as we receive satisfying food and wealth from Him. He gives us best cultured food and wealth.

Similarly, an Indra person, a controller of senses, is liable to receive everyone's praises full of glories beyond limit. He performs His work speedily with strong and increased powers. There is no hurdle on His path. He receives praises like satisfying food and wealth. He distributes wealth among others also.

Practical utility in life :

Why is praising God compared with satisfying food and wealth?

God is the Supreme Indra. We too can become Indra by following one-pointed programme of keeping full control over our senses. We too can gain immense powers and intellect, resulting into praises, glory and wealth from all sides.

Praising God is very uplifting for our own self like food and wealth. It strengthens us mentally and spiritually. Like food and wealth, the practice of praising God should be followed on regular basis. Like a wealthy person in material richness, a devotee feels wealthy in spirit. He submits before God out of love, even in odd situations. Praising God and living in His connectivity gives him more satisfaction than the material wealth.

ऋग्वेद मन्त्र 1.61.2

Rigveda 1.61.2

अस्मा इदु प्रयइव प्र यंसि भराम्याङ्गूषं बाधे सुवृक्ति ।
इन्द्राय हृदा मनसा मनीषा प्रत्नाय पत्ये धियो मर्जयन्त ॥ 2 ॥

Asmā id u praya iva pra yaṁsi bharāmy āṅgūṣaṁ bādhe suvṛkti.
Indrāya hṛdā manasā manīṣā pratnāya patye dhiyo marjayanta (2)

(Asmai ita u) For this certainly is (for God) (prayaḥ) satisfying food and wealth (iva) just as (prayaṁsi) gives himself (bharāmi) hold, do (āṅgūṣaṁ) chanting glories of God (bādhe) competent to stop (enemies) (suvṛkti) creating best traits, features (Indrāya) for an Indra (hṛdā) with heart (manasā) with mind (manīṣā) with intellect (pratnāya) is ancient (patye) protector (dhiyaḥ) intellect and acts (marjayanta) purify.

Elucidation :

Why do we chant glories of God?

Who is our ancient protector?

Who purifies us physically and mentally?

You give yourself for this God certainly, just as you accept and eat satisfying food and wealth.

You do and hold the chanting of glories of God because these are competent to stop (the enemies and evils) and create best traits and features. That is why contemplative people make efforts with their heart, mind and intellect for realising that Supreme Indra who is the ancient protector and purifies our intellect and acts.

Practical utility in life :

How is our relation with God similar to eating food frequently?

We accept and eat food frequently. It is our physical requirement. It protects our body. It helps in our progress. It gives us strength.

Similarly, we should submit our-self before God, remain conscious about the presence of God in our life, and about our love-full relation with that core power within. We should live in this higher conscious frequently, every moment because this conscious relation with God would help us :-

- (i) In mental purification,
- (ii) In our permanent protection against evils and enemies,
- (iii) In creating best traits and features.

Quote :

(Indrāya hr̥dā manasā manīṣā)

The contemplative people make efforts with their heart, mind and intellect for realising that Supreme Indra.

(pratnāya patye dhiyaḥ marjayanta)

God is the ancient protector and purifies our intellect and acts.

ऋग्वेद मन्त्र 1.61.3

Rigveda 1.61.3

अस्मा इदु त्यमुपमं स्वर्षा भराम्याङ्गूषमास्येन ।

महिष्ठमच्छोक्तिभिर्मतीनां सुवृक्तिभिः सूरिं वावृधध्यै ॥ 3 ॥

Asmā id u tyam upamaṁ svarṣām bharāmy āṅgūṣam āsyena .

Maṁhiṣṭham acchoktibhir matīnām suvṛktibhiḥ sūriṁ vāvṛdhadhyai. (3)

(Asmai ita u) For this certainly is (for God) (tyam) that (upamaṁ) following Him (God) nearly, closely (svarṣām) raining happiness (bharāmi) hold, do (āṅgūṣam) chanting glories of God (āsyena) from mouth (Maṁhiṣṭham) extremely great (acchoktibhiḥ) with noble speeches (matīnām) of revered and magnanimous people (suvṛktibhiḥ) following best features after renouncing evils (sūriṁ) great knowledge (vāvṛdhadhyai) for advancement, for increasing.

Elucidation :

How to realise God?

Why to realise God?

Who chants the glories of God and follow Him?

Those people who certainly aspire for their advancement, for increase, realise God by following Him nearly, closely, because He is the Rainer of

happiness. Such people chant glories of God from their mouth and hold it. With noble speeches of revered and magnanimous people, God is established as great. Such noble speakers are of great knowledge and follow best features after renouncing evils.

Practical utility in life :

Who is the core Rainer of happiness?

How to follow any great personality in life?

The purpose of chanting glories of God is to follow Him in spirit. Once we realise Him in spirit, we feel that He alone is the core Rainer of all happiness. He is the source of everything we enjoy in our life both materials and thoughts. Therefore, after chanting glories of God, hold it in your heart and mind to follow it in life. Following God nearly and closely means chanting glories, holding and following.

If you wish to follow any great personality in life, chant His glories, hold these glories in your mind and heart to follow it in life. Following God nearly and closely means chanting glories, holding and following.

If you wish to follow any great personality in life, chant his glories, hold these glories in your mind and heart to follow them in life. That energy of high level, which you are praising and glorifying, will energise you in return.

Quote ;

(acchoktibhiḥ matīnām suvṛktibhiḥ sūriṁ vāvṛdhadhyai)

With noble speeches of revered and magnanimous people, God is established as great. Such noble speakers are of great knowledge and follow best features after renouncing evils.

ऋग्वेद मन्त्र 1.61.4

Rigveda 1.61.4

अस्मा इदु स्तोमं सं हिनोमि रथं न तष्टेव तत्सिनाय ।
गिरश्च गिर्वाहसे सुवृक्तीन्द्राय विश्वमिन्व मेधिराय ॥ 4 ॥

Asmā id u stomam sam hinomi ratham na taṣṭeva tatsināya .

Giraś ca girvāhase suvṛktīndrāya viśvaminvaṁ medhirāya. (4)

(Asmai ita u) For this certainly is (for God) (stomam) glories of God (sam hinomi) equally spread and increase (ratham) chariot (na) like (taṣṭeva) maker of the chariot (tatsināya) for the master of the chariot (Gira) speeches of Vedic wisdom (ca) and (girvāhase) holders of speeches of Vedic wisdom (suvṛkti) best features after renouncing evils (indrāya) for

the Supreme Indra (viśvaminvaṁ) all pervading oblations, knowledge (medhirāya) to realise the source of knowledge.

Elucidation :

For whose benefit a maker makes a chariot?

For whose purpose we should make our life?

I receive and hold the glories of God certainly for realising Him and to equally spread and increase these glories just as a maker of the chariot submits the chariot for the master's use. And the speeches of Vedic Wisdom are for the Supreme Indra so that the holders of those speeches may create and hold best features after renouncing evils. Our oblations and knowledge pervade and help us to realise the source of that knowledge and oblations.

Practical utility in life :

What's meant by 'Get and Spread'?

What are the harms of not following Vedic wisdom?

We must prepare and maintain this body chariot, our life, so that it may help its master in running the creation. We must use the knowledge and oblations also to spread it for the benefit of all. This is the crux of Vedic Wisdom. 'Get it and Spread it', whether it's material or mental. This way we will be able to use this creation appropriately and to realise the creator. Using the materials and knowledge for selfish interests, concentrating on one life or one family or one group, would create conflicts and wars, harmony among men and between men and nature would be disturbed. Disharmony, all around, would result in mental imbalance, nature's imbalance and precisely the prevailing scenario of Kaliyuga. Therefore, the only solutions to the problems of Kaliyuga is to follow Vedic Wisdom of 'Getting and Spreading'.

Quote ;

(viśvaminvaṁ medhirāya)

Our oblations and knowledge pervade and help us to realise the source of that knowledge and oblations.

ऋग्वेद मन्त्र 1.61.5

Rigveda 1.61.5

अस्मा इदु सप्तमिव श्रवस्येन्द्रायार्कं जुह्वा३ समंजे ।
वीरं दानौकसं वन्दध्यै पुरां गूर्तश्रवसं दर्माणम् ॥ 5 ॥

Asmā id u saptim iva śravasyendrāyārkaṁ juhvā samañje .

Vīraṁ dānaukasam vandadhyai purāṁ gūrtaśravasam darmāṇam (5)

(Asmai ita u) For this certainly is (for God) (saptim iva) just as horses (having power and speed) (śravasyā) for acquiring great knowledge (indrāya) for the Supreme Controller (arkaṁ) glorifying speech (juhvā) with my tongue (samañje) enjoin (Vīraṁ) brave (dānaukaṣaṁ) house of charity (vandadhyai) for His worship (purāṁ) of the cities, of forts(gūrta śravasaṁ) having deep knowledge (darmāṇam) destroys.

Elucidation :

How shall I use my speech power?

What for shall I glorify God?

Certainly for realising the Supreme Controller and for acquiring great knowledge, I enjoin my glorifying speeches with my tongue just as a horse (having power and speed) is enjoined to the chariot. I do it for His worship who is superbly brave and the treasure house of charity. He is the deep knowledge worth hearing and competent to destroy the forts and cities of evils.

Practical utility in life :

What is the purpose of human life?

How can our life represent Supreme consciousness?

The supreme purpose of human life is to realise the Supremacy of God and His unity with our individual life. We should use our speech power to glorify God. All our acts should be dedicated to the welfare of others which is the core purpose of creation. Only a deep and continuous consciousness about the connectivity with God can provide us materials and knowledge with an inspiration to use it for divine purposes, worth hearing by the society. Our life should represent Supreme consciousness.

ऋग्वेद मन्त्र 1.61.6

Rigveda 1.61.6

अस्मा इदु त्वष्टा तक्षद्वज्रं स्वपस्तमं स्वर्यं¹ रणाय ।
वृत्रस्य चिद्विदद्येन मर्म तुजन्नीशानस्तुजता कियेधाः ॥ 6 ॥

Asmā idu tvaṣṭā takṣad vajraṁ svapastamaṁ svaryaṁ raṇāya.

Vṛtrasya cid vidad yena marma tujann īśānas tujatā kiyedhāḥ. (6)

(Asmai ita u) For this certainly is (for God) (tvaṣṭā) the maker (God) (takṣat) makes (vajraṁ) weapon (svapastamaṁ) for best noble and purified

deeds (svaryam) for giving peace and happiness (raṇāya) for wars, struggles, difficult times (Vṛtrasya) clouds, coverings (of mind) (cit) place, spot (vidat) received (yena) with which (marma) center (tujann) killing (īśānaḥ) having prosperity, power (tujatā) harming (kiyedhāḥ) holds, controls the power of enemies.

Elucidation :

Who makes the weapons for our best acts, peace and happiness?

This life, our acts and our glories are certainly for that who is the maker of everything and makes the weapons for our best, noble and purified deed and for giving us peace and happiness in wars, struggles and difficult times. A deep consciousness about that Supreme power is received at the central-spot of the coverings of our mind just as the rays of Supreme Energy. Sun rays reach the centre of clouds. Thus, that deep consciousness kills and harms the evils, controls the power of enemies. Such a person holds prosperity and power.

Practical utility in life :

What is the real benefit of God-worship?

What's the life of higher consciousness?

A life dedicated to glorify God simply means to live a life with our own core power duly glorified. God worship is nothing outside your life, but it relates to magnifying your own core spiritual power. With that raised spiritual power, you will certainly attain peace and happiness after destroying all evils in your life as well as outside enemies. Thus, in the name of God-worship, you just arouse your spiritual faculties. This is called a life of higher consciousness, free from lower level animalistic traits.

ऋग्वेद मन्त्र 1.61.7

Rigveda 1.61.7

अस्येदु मातुः सवनेषु सद्यो महः पितुं पपिवाचार्वन्ना ।

मुषायद्विष्णुः पचतं सहीयान्विध्यद्वराहं तिरो अद्रि मस्ता ॥ 7 ॥

Asyedu mātuḥ savaneṣu sadyo mahāḥ pitum papivāñ cārvannā .

Muṣāyad viṣṇuḥ pacataṁ sahīyān vidhyad varāhaṁ tiro adrimastā. (7)

(Asya ita u) For this certainly is (for God) (mātuḥ) for the creator (savaneṣu) to create (to hold His light in deep heart) (sadyaḥ) very soon

(mahah) great (pitum) protector (pāpivāñ) eat and drink (cāru) beautiful, pure (annā) from food (Muṣāyat) extract (viṣṇuḥ) pervading soul (in body) (pacataṁ) mature (sahīyān) tolerate and defeat (vidhyat) pierce, destroy (varāham) the clouds, modifications (of mind) (tiraḥ) far away (adrima) huge mountains (of ignorance) (astā) throws.

Elucidation :

How is our soul able to destroy the modifications of mind?

This is certainly for the Creator to create i.e. to hold Him and His light in our deep heart. Very soon a great protector devotee eats and drinks beautiful pure extract from food. The Supreme soul, pervading in body, with the help of mature extract of food tolerates and defeats the clouds and modifications of mind by piercing and destroying. He ultimately, throws far away the huge mountains of ignorance, of clouds.

Practical utility in life :

What's the importance of pure food on spiritual path?

We should develop a consciousness in our deep heart about the Creator by holding His light, His love.

The beginning of this path to higher consciousness is very simple. The devotee should strive to eat and drink only pure food. The extract of pure food is in the form of a mature vital fluid i.e. veerya, also called seminal fluid. This is the basic strength of our body and mind that helps us in higher consciousness living. It results in destroying the modifications of mind that encircle the divine light of God. Once these modifications are destroyed, the ignorance vanishes and the light of God emerges to guide us and rule over our mind. Thus, the pure food ensures both a sound health and spiritual progress.

ऋग्वेद मन्त्र 1.61.8

Rigveda 1.61.8

अस्मा इदु ग्राश्चिदेवपत्नीरिन्द्रायार्कमहिहत्य ऊवुः ।
परि द्यावापृथिवी जभ्र उर्वी नास्य ते महिमानं परिष्टः ॥ ८ ॥

Asmā idu gnāscid devapatnīr indrāyārkam ahihatya ūvuḥ.

Pari dyāvāpṛthivī jabhra urvī nāsy te mahimānam pari ṣṭaḥ. (8)

(Asmai ita u) For this certainly is (for God) (gnāḥ cid) Vedic speeches (devapatnīḥ) protector of divine features (indrāya) for the Supreme Indra

(arkam) source of divinity (ahihatye) for destroying the enemy (ūvuḥ) expand
(Pari – to be prefixed with jabhre) (Dyāvā pṛthivī) space and earth (Jabhre – pari jabhre) wins over, controls from all sides (urvī) huge (na) not (asya) this
(te) they (mahimānam) greatness and grandeur (pariṣṭaḥ) pervades in all sides.

Elucidation :

What are the benefits of Vedic speeches?

This certainly is for the Supreme Indra who is competent to destroy the enemies and whose Vedic speeches are the protector of divine features. These Vedic speeches expand the source of His divinity, who wins over and controls from all sides, the huge space and earth. Even these huge bodies are not competent to pervade the greatness and grandeur of God.

Practical utility in life :

Can any divine person or power compete with God?

How to gain and maintain divinities?

Vedic speeches produce a divine Vedic wisdom which protects the divine features of all divine bodies including divine people. Thus, their divinity is surely able to destroy the enemies by expanding them to the source of divinity i.e. God. They are controlled from all sides by God. But in any case, no person or cosmic body is competent to pervade God, His greatness and grandeur.

God has given enormous divine powers to the cosmic bodies like Sun and Earth etc. because these bodies neither express their ego against the Supreme source of their divinity nor do they have any personal desire but work silently for the welfare of all. But when some divine powers are given to human beings, they start expressing their ego and involve their desires. They deviate from the path of yajna i.e. living for others only. Yajna wisdom is the only way to gain and maintain divinities.

Therefore, when an Indra person is bestowed with some divine features and divine powers, he should not try to compete or pervade God in any manner. But ego makes some of them to claim or to project that they are equivalent to God. Their followers also should not compare them with God.

अस्येदेव प्र रिरिचे महित्वं दिवस्पृथिव्याः पर्यन्तरिक्षात् ।
स्वराळिन्द्रो दम आ विश्वगूर्तः स्वरिरमत्रो ववक्षे रणाय ॥ ९ ॥

Asyed eva pra ririce mahitvaṁ divas pṛthivyāḥ paryantarikṣāt.
Svarāḷ indro dama ā viśvagūrtaḥ svarir amatro vavakṣe raṇāya. (9)

(Asya ita eva) Of this only (of God's) (pra ririce) is broader (mahitvaṁ) grandeur and greatness (divaḥ) from divinities (pṛthivyāḥ) from earth (pari antarikṣāt) even from the space (Svarāt) self-radiating (indrah) the Supreme Controller (dame) to suppress (ā – to be prefixed with vavakṣe) (viśva gūrtaḥ) always encouraged to do His duties (svariḥ) with best attack on enemies (amatrah) with unlimited knowledge and speed (vavakṣe - ā vavakṣe) powerful (raṇāya) for wars.

Elucidation :

How is God supreme?

The greatness of grandeur of God only is broader than the divinities, broader than the earth and even the space for the following reasons :-

- (i) The Supreme Controller is self-radiating.
- (ii) He is competent to suppress all evils and enemies.
- (iii) He is always encouraged to do His duties.
- (iv) He ensures the best attacks on enemies with unlimited knowledge and speed.
- (v) He is powerful for all wars.

Practical utility in life :

How can we gain supremacy in the society?

If we follow the features of God by just trying to be an Indra, the controller of senses, we too can develop following features in us :-

- (i) Our pure light would radiate divine vibrations.
- (ii) We would be able to suppress evils.
- (iii) We would always be ready to do our duties.
- (iv) We would increase our knowledge and speed to ensure solution to any difficult situation.

Such a powerful divine personality is always considered supreme in the society.

Quote :

(Asya ita eva pra ririce mahitvaṁ divaḥ pṛthivyāḥ pari antarikṣāt)
The greatness of grandeur of God only is broader than the divinities, broader than the earth and even the space.

ऋग्वेद मन्त्र 1.61.10

Rigveda 1.61.10

अस्येदेव शवसा शुषन्तं वि वृश्चद्वज्रेण वृत्रमिन्द्रः ।

गा न व्राणा अवनीरमुंचदभि श्रवो दावने सचेताः ॥ 10 ॥

Asyed eva śavasā śuṣantam vi vṛścad vajreṇa vṛtram indrah.
Gā na vrāṇā avanīr amuñcadabhi śravo dāvane sacetāḥ. (10)

(Asya ita eva) Of this only (of God's) (śavasā) with the strength (śuṣantam) weakening (vi vṛścat) cut to destroy (vajreṇa) with weapons (vṛtram) modifications, desires (indrah) controller of senses (Gāḥ) releasing cows from cowpen (na) like (vrāṇāḥ) covered with desires (avanīḥ) vital powers (amuñcat) frees (from coverings) (abhi) take towards (śravaḥ) worth listening knowledge (dāvane) for sacrificing (devotee) (sacetāḥ) conscious.

Elucidation :

Who can weaken the modifications of our mind and desires?

Who is taken towards higher knowledge?

With the strength of God only, the modifications of our mind and desires get weakened and ultimately cut to be destroyed with the weapons of a controller of senses. Vital powers that were covered with desires are freed from the coverings as if cows are freed from cow-pen.

One who is a complete sacrificing devotee and is always conscious of his destination, is taken towards the higher knowledge worth listening.

Practical utility in life :

How to progress and achieve success on one target?

Once we fix any destination and start progressing to achieve that target, we need to ensure only one most important feature in us i.e. to keep our senses fully under control, not allowing the senses to scatter here and there running behind other desires. One destination or one target means full devotion to that target and to remain fully conscious about that target always. Consciousness means continued deep awareness without scattering the faculties of mind and senses. With such deep consciousness, all faculties of mind become divine and attract divine help of God to achieve success.

Rigveda 1.61.11

अस्येदु त्वेषसा रन्त सिन्धवः परि यद्वज्रेण सीमयच्छत् ।
ईशानकृदाशुषे दशस्यन्तुर्वीतये गाधं तुर्वणिः कः ॥ 11 ॥

asyed u tveṣasā ranta sindhavaḥ pari yad vajreṇa sīm ayacchat.
Īśānakṛd dāśuṣe daśasyan turvītaye gādham turvaṇiḥ kaḥ (11)

(Asya ita u) Of this only (of God's) (tveṣasā) with the light of knowledge, strength and justice (ranta) feels comfortable (sindhavaḥ) like seas (of knowledge) (pari) on all sides (yat) when (vajreṇa) with weapons (sīm) certainly, inimical forces (ayacchat) controls, overpower (Īśānakṛt) makes divine (dāśuṣe) completely sacrificing person (daśasyan) doing favour of all (turvītaye) for the victorious over all enemies (gādham) firm standing over shallow waters, established (turvaṇiḥ) doing speedily (kaḥ) makes, does.

Elucidation :

What happens after controlling modifications of mind?

What does a sacrificing person achieves?

With the supreme light of knowledge, strength and justice of God only, one feels comfortable like seas (of knowledge) after controlling the inimical forces (like modifications and desires) from all sides with the weapons of sense control. God makes divine a completely sacrificing person doing favour of all. One who is victorious over his enemies and does his duty speedily, God makes him established with firm standing over shallow waters.

Practical utility in life :

How does a sacrificing person become divine in nature?

The result of over powering the modifications of mind is the end of ego and desires. With this state of life, one certainly becomes a sacrificing personality doing good for all. God showers all sorts of divinities upon such a sacrificing person. A sacrificing person is like a rishi or a saint doing nothing for his personal benefit but always doing good for all. Therefore, his life gets closer to God and projects all divinities.

ऋग्वेद मन्त्र 1.61.12

Rigveda 1.61.12

अस्मा इदु प्र भरा तूतुजानो वृत्राय वज्रमीशानः कियेधाः ।
गोर्न पर्व वि रदा तिरश्चेष्यन्र्णास्यपां चरध्यै ॥ 12 ॥

Asmā id u pra bharā tūtujāno vṛtrāya vajram īśānaḥ kiyedhāḥ.
Gorna parva vi radā tiraśceṣyannarṇāmsy apām caradhyai. (12)

(Asmai ita u) Of this only (of God's) (pra bharā) completely hold, fill (tūtujānaḥ) working speedily (vṛtrāya) clouds (in sky), modifications, coverings (of mind) (vajram) to the weapon (īśānaḥ) ruling over all (kiyedhāḥ) holding innumerable features and powers (Goḥ) speech, cow, earth (it's relevant here to take the meaning of 'goh' as speech to suit the theme of this verse because speech is the medium of knowledge by which modifications are to be destroyed, cow and earth are irrelevant meanings in this verse) (Na) like (parva) parts (vi radā) cut, explain, elucidate (tiraścā) hidden movement (iṣyan) desiring to receive (arṇāmsy) flowing knowledge (apām) rivers (caradhyai) in the feel.

Elucidation :

Who holds the weapon to destroy the modifications?

To destroy the modifications, coverings of mind, certainly, You completely hold and fill the weapon because :-

- (i) You are working speedily.
- (ii) You are ruling over all.
- (iii) You are holding innumerable features and powers.

Just as speeches are elucidated into parts to clarify the hidden moving knowledge for those desiring to receive that knowledge, flowing in the feet of rivers and seas of knowledge.

Practical utility in life :

What is the role of deep hidden knowledge on the path of realisation?

As clarified in RV 1.61.10, modifications of mind are destroyed only with the help of God, this present verse lays down three reasons.

A controller of senses has to ensure the deep knowledge by living at higher consciousness. Lack of true divine knowledge is the only cause of modifications of mind. Once a devotee achieves the realisation of divine consciousness, he progresses to realise the hidden light of knowledge. Similarly, vice-versa, by knowing the hidden light of knowledge, one can succeed in destroying modifications and thus, gain a state of realisation and living at higher consciousness.

ऋग्वेद मन्त्र 1.61.13

Rigveda 1.61.13

अस्येदु प्र ब्रूहि पूर्याणि तुरस्य कर्माणि नव्य उक्थैः ।
युधे यदिष्णान आयुधान्यृघायमाणो निरिणाति शत्रून् ॥ 13 ॥

Asyedu pra brūhi pūrvyāṇi turasya karmāṇi navya ukthaiḥ .
Yudhe yad iṣṇāna āyudhānyṛ ghāyamāṇo niriṇāti śatrūn. (13)

(Asya ita u) Of this only (of God's) (pra brūhi) say well (pūrvyāṇi) for completing (human life) (turasya) working speedily (karmāṇi) activities (navyaḥ) new (ukthaiḥ) with speeches (Yudhe) for wars, for struggles (Yat) who (iṣṇānaḥ) while making available (āyudhāny) weapons (for wars) (ghāyamāṇaḥ) for destroying (niriṇāti) faces (śatrūn) enemies.

Elucidation :

Who completes our life?

Speak well about God only with new speeches who completes our human life for doing all activities speedily, who, while making available all weapons for wars and struggles, faces all enemies for destroying them.

Practical utility in life :

How does one become free from evils and karmas i.e. duties?

Once a person becomes successful in destroying the modifications of mind with the help of God and by controlling over senses, he gets divine consciousness. At that stage divinity works through such a person to complete his life and to finish his karma bank. God provides him all knowledge and energy to face and finish all inimical thoughts instantly. Such a divine life becomes free from all evils and free from duties.

ऋग्वेद मन्त्र 1.61.14

Rigveda 1.61.14

अस्येदु भिया गिरयश्च दृढहा द्यावा च भूमा जनुषस्तुजेते ।
उपो वेनस्य जोगुवान ओणिं सद्यो भुवद्दीर्यीय नोधाः ॥ 14 ॥

Asyedu bhiyā girayaśca dṛḥhā dyāvā ca bhūmā januṣas tujete.
Upo venasya joguvāna oṇim sadyo bhuvad vīryāya nodhāḥ. (14)

(Asya ita u) Of this only (of God's) (bhiyā) with fear (girayaḥ) mountains (ca) and (dṛḥhā) strong, firm (dyāvā) dyuloka i.e. heavenly bodies (ca) and

(bhūmā) earth (januṣaḥ) men and everything created (tujete) tremble, shaken (Upa) near (venasya) of the great intellect (joguvāna) singing stories (of God) (oṇim) for keeping away evils and sufferings (sadyaḥ) very soon (bhuvāt) becomes (near) (vīryāya) for strength (nodhāḥ) holding speeches in praise (of God), a divine warrior.

Elucidation :

Who makes the whole creation tremble in fear?

How to get closer to the Supreme Intellect, God?

With the fear of God only, the strong and firm mountains, heavenly bodies like earth etc. and everything created including men tremble.

One holding speeches in praise of God, a divine warrior comes near that great intellect for gaining because he keeps all evils and sufferings away from him.

Practical utility in life :

What is the rampant effect of Kaliyuga?

How to get rid of the effects of Kaliyuga?

With particular reference to the scenario in Kaliyuga, where every mind is trembling in fear, everyone is facing the imbalance of mind in one way or the other, this verse provides a way to get rid of that fear and imbalanced state of mind. Try to be near God by loving Him, singing His glories, by developing Vedic wisdom of yajna, by exercising full control over senses, by living a life without ego and desires, by living a life at higher consciousness through meditational practices, self-searching to God-realisation.

Lord Krishna also explained this one feature of Ishwar Bhakti i.e. loving God, as the only remedy to avoid the effect of Kaliyuga while explaining the fear of Pandavas about the possible scenario in Kaliyuga.

ऋग्वेद मन्त्र 1.61.15

Rigveda 1.61.15

अस्मा इदु त्यदनु दाय्येषामेको यद्वन्ने भूरेरीशानः ।
प्रेतशं सूर्ये पस्पृधानं सौवश्ये सुष्विमावदिन्द्रः ॥ 15 ॥

Asmā idu tyadanu dāyyeṣāmeko yad vavne bhūrerīśānaḥ .

Praitāsaṁ sūrye pasprdhānaṁ sauvaśvye suṣvim āvad indraḥ. (15)

(Asmai ita u) Of this only (of God's) (Tyat) that (act) (anu dāyi) is given (eṣāṁ) of his (nodhaah as per RV 1.61.14) (ekaḥ) the only one (God) (yat)

who (vavne) wins (bhūreḥ) all that sustains us (īśānaḥ) is the owner (Pra – to be prefixed with āvat) (etaśam) makes us active and energetic to weaken the evils (sūrya pasṛdhānam) compete with Sun (sauvaśvye) having best senses like horses (suṣvim) producing virtues, knowledge (āvat - pra āvat) completely protect (indrah) the Supreme Controller, God.

Elucidation :

Why shall we devote our acts to God?

As per last verse RV 1.61.14, a divine warrior, called nodhaah, is competent to get near God, live in higher consciousness.

All his acts certainly go to God who is the only Supreme Power to win and own all that sustain us.

When all acts are devoted to God, the devotee gains the following features :-

- (i) He is made active and energetic to weaken evils.
- (ii) With his senses like horses, he competes with Sun.
- (iii) He produces virtues and knowledge.
- (iv) The Supreme Indra, God, protects such a person.

Practical utility in life :

What is the basis of principle of renouncing karma phala?

Actually, Karma Phala principle is a universal feature of the divine creation. There is no need to express your desire to achieve rewards of your acts. You will certainly get what is due as reward of your acts. When you detach yourself from the rewards, you become more competent to focus on your acts and gain many additional benefits.

Thus, it becomes a great and divine science of spirituality to get connected to God by devoting all your acts to Him. You will be double benefitted – materially and spiritually.

Continuing with the spiritual progress and higher consciousness, a time comes when a realised soul even rejects the enjoyment of comfortable rewards of his acts because of the firm belief that all acts are performed actually by God and not by him.

ऋग्वेद मन्त्र 1.61.16

Rigveda 1.61.16

एवा ते हारियोजना सुवृक्तीन्द्र ब्रह्माणि गोतमासो अक्रन् ।
ऐषु विश्वपेशसं धियं धाः प्रातर्मक्षु धियावसुर्जगम्यात् ॥ 16 ॥

Evā te hāriyojanā suvṛktīndra brahmāṇi gotamāso akran.

Aiṣu viśvapeśasaṁ dhiyaṁ dhāḥ prātar makṣū dhiyāvasur jagamyāt. (16)

(Eva te) For You only (for God) (Hāri yojana) knowing how to successfully complete the journey of life and making us competent for that by enjoining our senses to that chariot (suvṛkti) one who has removed evils and become the best in deed (indra) the Supreme Controller, God (brahmāṇi) divine speeches (gotamāsaḥ) with their best senses and intellect (akran) do, make (Aiṣu) in these (Viśva peśasaṁ) making the whole world beautiful (dhiyaṁ) divine intellect (ādhāḥ) establish (prātaḥ makṣū) very soon in the morning (dhiyāvasuḥ) living in divine knowledge (jagamyāt) be received.

Elucidation :

Who can make us competent to successfully complete the journey of life?

Who makes divine speeches in praise of God?

The Supreme Controller, God! You know how to successfully complete the journey of life and make us competent for that by enjoining our senses to the body chariot appropriately. One who has removed evils and become the best in deed, makes the divine speeches in Your praise only with his best senses and intellect, in such people, You establish the divine intellect by making the whole world beautiful. Very soon in the morning, let such people gain wealth from intellectual acts and living in divine knowledge.

Practical utility in life :

What type of people shall we aspire to meet everyday?

What is the successful completion of human life journey?

The successful completion of human life journey is not simply acquiring material comforts. More important is to maintain a connectivity with God, the Supreme Energy and Supreme Controller. It's possible only if you are yourself a good controller of senses. Having removed the evils from your life, you have become best in deed.

You are aspiring to make the whole world beautiful and connected to the divinity. That is why the people desire to receive you early morning every day.

Rigveda Mandal-1, Hymn-62

ऋग्वेद मन्त्र 1.62.1

Rigveda 1.62.1

प्र मन्महे शवसानाय शूषमाङ्गूषं गिर्वणसे अङ्गिरस्वत् ।
सुवृत्तिभिः स्तुवत ऋग्मियायाऽर्चामार्कं नरे विश्रुताय ॥ १ ॥

Pra manmahe śavasānāya śūṣam āṅgūṣam girvaṇase aṅgirasvat.
Suvṛtibhiḥ stuvata ṛgmiyāyārcāmārkaṁ nare viśrutāya. (1)

(Pra manmahe) Completely contemplate and pray (śavasānāya) doing all acts with the power of knowledge (śūṣam) to destroy the enemies (āṅgūṣam) worthy of adoration (girvaṇase) with praising Vedic speeches (aṅgirasvat) present as power and joy in every part (of our body, of the whole creation) (Suvṛtibhiḥ) by removing evils and inspiring for the best (stuvate) liable to be glorified (ṛgmiyāya) with verses (arcām) chanting to worship (arkaṁ) liable to worship (nare) in human beings (viśrutāya) heard.

Elucidation :

What are the Supreme features of God?

We contemplate on God and pray to Him only for His following features :-

- (i) He is Omniscient. He does all acts with His power of knowledge.
- (ii) He is Omnipotent. He is powerful to destroy all enemies.
- (iii) He is aṅgirasvat i.e. present as power and joy in every part of our body and of the whole creation.
- (iv) He removes all evils and inspires for the best.
- (v) He is worthy of adoration with Vedic speeches.
- (vi) He is nare viśrutāya i.e. heard in human beings not in other animals. He is liable to be glorified with the chanting of verses. We chant to worship Him because He is liable to be worshipped.

Practical utility in life :

What are the universal aspirations of human beings?

Who can fulfil the universal aspirations of human beings?

Who is a real human being?

Everyone aspires for knowledge. Everyone aspires for power. Everyone aspires for a permanent companion. Everyone aspires to remove evils and perform the best.

For all these features, we must contemplate on a universal power, God, who is a subject of discussion only in human beings not in animals. The

Supreme power only can empower us. The Supreme knowledge only can give us true knowledge.

Therefore, those who don't discuss about God, but focus only on eating, drinking and marrying like animals, are devoid of the features of a real human being.

Quote :

(nare viśrutāya) He is heard in human beings only, not in other animals

ऋग्वेद मन्त्र 1.62.2

Rigveda 1.62.2

प्र वो महे महि नमो भरध्वमाङ्गूष्यं शवसानाय साम ।

येना नः पूर्वे पितरः पदज्ञा अर्चन्तो अङ्गिरसो गा अविन्दन् ॥ 2 ॥

Pra vo mahe mahi namo bharadhvam āṅgūṣyaṃ śavasānāya sāma.

Yenā naḥ pūrve pitarāḥ padajñā arcanto aṅgirasō gā avindan. (2)

(Pra – To be prefixed with bharadhvam) (vaḥ) you all (mahe) for the great (God) (mahi) extreme (namaḥ) salutations (bharadhvam – pra bharadhvam) completely hold and sustain (āṅgūṣyaṃ) worthy of adoration (śavasānāya) doing all acts with the power of knowledge (sāma) songs of worship (Yenā) with which (naḥ) our (pūrve) ancient, completing (pitarāḥ) forefathers, protecting (padajñā) knower of path (arcantaḥ) worshipping (aṅgirasāḥ) present in every part (of our body, of the creation as power and joy) (gāḥ) speeches (of knowledge, of light) (avindan) receiver.

Elucidation :

How did our forefathers receive divine knowledge?

You all completely hold and sustain extreme salutations for the great (God) who is doing all acts with His power of knowledge and is worthy of adoration with songs of worship.

With these songs of worship, our ancient forefathers, knowing the path of life, worshipping the Omnipresent God who is present as power and joy in every part of our body and of the whole creation, received the speeches of light and knowledge. With this light only we too can complete our life and protect it.

Practical utility in life :

Why shall we follow the path of God worship i.e. Ishwar Bhakti?

How to make our life complete and protected?

This verse gives a specific inspiration to follow the path of real God worship i.e. Ishwar Bhakti, singing songs in worship and adoration of the great Supreme Power. That is the only path to achieve the Supreme Divine Knowledge and joy and to realise that Omnipresent Power. Our life would be complete and protected only on this path, otherwise it will be incomplete, unprotected and mixed with evils and troubles. Our forefathers, ancient rishis and saints followed this path only.

ऋग्वेद मन्त्र 1.62.3

Rigveda 1.62.3

इन्द्रस्याङ्गिरसां चेष्टौ विदत्सरमा तनयाय धासिम् ।
बृहस्यतिर्भिनदद्भिं विदद् गाः समुस्त्रियाभिर्वावशन्त नरः ॥ ३ ॥

Indrasyāṅgirasām ceṣṭau vidat saramā tanayāya dhāsim.
Bṛhaspatir bhinad adriṁ vidad gāḥ sam usriyābhir vāvaśanta naraḥ. (3)

(Indrasya) of controller of senses (aṅgirasām) of one feeling joy in every part (ca) and (iṣṭau) for achieving desires (vidat) makes receivable (saramā) intellect, companion of soul, mother (tanayāya) for extension, for increase (dhāsim) food (Bṛhaspatiḥ) the biggest protector, Lord (God) (bhinat) breaks (adriṁ) clouds (vidat) makes receivable (gāḥ) speeches (of knowledge, of light) (sam – to be prefixed with vāvaśanta) (usriyābhiḥ) with rays of knowledge (vāvaśanta – sam vāvaśanta) chant the glories (of God), enlighten (naraḥ) human beings.

Elucidation :

Who gives us food and knowledge?

One who is the controller of senses and the one who feels divine joy in every part (of body and of creation), progresses to achieve his desired target just as a mother makes food available to her child for progress and just as the biggest protector (God or Sun) breaks the clouds (of ignorance and darkness) to make the speeches (of knowledge and light) receivable to us. With all these protecting and enlightening divinities all human beings should chant the glories (of God) with all rays of knowledge.

Practical utility in life :

Who ensures our physical and mental progress?

Who constitute our giver family?

All human beings have received physical and mental gifts from the Supreme Divine. A mother after giving birth to her baby, takes care of her progress also by serving milk and food, but actually it is God who is doing it through mother or through other protectors. Just as Sun breaks the darkness to provide light to us, similarly, God breaks our ignorance to give us knowledge directly or through mother, father and teachers. Thus, God ensures physical and mental progress of every human being.

Therefore, it is the bounden duty of every human being to use all his mental faculties in maintaining a connectivity with the Supreme Giver and also in maintaining a respectful connectivity with our parents, teachers or other seniors who help us in any manner.

Our progress depends on our connectivity this whole of giver family.

ऋग्वेद मन्त्र 1.62.4

Rigveda 1.62.4

स सुष्टुभा स स्तुभा सप्त विप्रेः स्वरेणाद्रिं स्वर्योऽनवग्वैः ।

सरण्युभिः फलिगमिन्द्र शक्र वलं रवेण दरयो दशग्वैः ॥ 4 ॥

Sa suṣṭubhā sa stubhā sapta vipraiḥ svareṇādrim svaryo navagvaiḥ .
Saranyubhiḥ phaligam indra śakra valaṁ raveṇa darayo daśagvaiḥ. (4)

(Saḥ) He (suṣṭubhā) with best speeches (in glory of God) (saḥ) He (stubhā) by stopping (evils) (sapta vipraiḥ) with seven rays of Sun (svareṇa) with the voice of self (soul) (ādrim) which is difficult to destroy (ignorance) (svaryah) set of spiritual light (navagvaiḥ) till nine
(Saranyubhiḥ) with best knowledge and speed (phaligam) false, baseless (indra) controller of senses (śakra) powerful (valaṁ) coverings over knowledge (raveṇa) with speeches of scriptures, self-inspiration (darayah) destroy (daśagvaiḥ) till ten.

Elucidation :

How to destroy ignorance?

What happens after the ignorance is destroyed?

The powerful controller of senses can destroy the mountains of ignorance that is difficult for normal people. This ignorance is false and baseless covering over our knowledge. Thereafter, he achieves the state of spiritual light i.e. self-realisation. You can destroy the ignorance i.e. false covering over knowledge, in following ways :-

(i) Suṣṭubhā - with best speeches (in glory of God),

- (ii) Stubhā - by stopping (evils),
- (iii) Sapta vipraiḥ - with seven rays of Sun,
- (iv) Svareṇa – with the voice of self (soul),
- (v) Saranyubhiḥ - with best knowledge and speed,
- (vi) Raveṇa - with speeches of scriptures, self-inspiration.

Every human being should strive hard every moment till nine or ten decades i.e. up to long life, to destroy the coverings over knowledge.

Practical utility in life :

What's the difference between knowledge and ignorance?

Divine great knowledge is not to be acquired because it is already there in us but covered with ignorance. We have to destroy that covering called ignorance. The only way to destroy ignorance is by maintaining a connectivity with God while enjoying the creation. Knowledge is a constant consciousness about the supremacy of the Divine Power within us. Ignorance creates multiple troubles but solves none. Whereas true knowledge, about our core self, destroys the source of all troubles and tribulations. Just as darkness goes with the appearance of Sun, similarly, ignorance vanishes when a connectivity to your source is maintained.

Guru Nanak Dev ji has unambiguously observed that just as darkness goes after lighting a lamp, sins or ignorance go after studying Vedas (diva bale andhera jaye, ved padhe matti papan khaye).

ऋग्वेद मन्त्र 1.62.5

Rigveda 1.62.5

गृणानो अङ्गिरोभिर्दस्म वि वरुषसा सूर्येण गोभिरन्धः ।
वि भूम्या अप्रथय इन्द्र सानु दिवो रज उपरमस्तभायः ॥ 5 ॥

Gṛṇāno aṅgirobhirdasma vi varuṣasā sūryeṇa gobhirandhaḥ .

Vi bhūmyā aprathaya indra sānu divo raja uparam astabhāyaḥ (5)

(Gṛṇānaḥ) while glorifying God (aṅgirobhiḥ) who enjoy the connectivity with God (dasma) destroying (evils) (vi vaḥ) keeps away (uṣasā) with early morning (sūryeṇa) with Sun, with activity (gobhiḥ) with rays, with best sense organs (andhaḥ) darkness (Vi – to be prefixed with aprathaya) (bhūmyā) of earth (aprathaya – vi aprathaya) specially expand (indra) Supreme Controller, God (sānu) the best place (divaḥ) in heavenly space i.e. duloka (rajaḥ) heavenly bodies (uparam) above (in sky) (astabhāyaḥ) hold in space.

Elucidation :

What does God do for us?

The Supreme Controller, God, helps the controller of senses who enjoys the connectivity with God, while glorifying Him, in keeping away darkness of ignorance and destroy it in early morning with the Sun and with activities, with rays and with best sense organs.

God specially expands the best place of earth and holds the heavenly bodies in heavenly space i.e. duloka above sky in space.

Practical utility in life :

How is the Sun and its rays relevant in keeping ignorance away from us?

For what purpose, does God conduct water cycle?

God is the only power of destroying our ignorance through Sun and its rays. Sun is symbolic of activities. With the rise of Sun in the early morning noble devotees begin their activities. Rays of Sun remove darkness. Similarly, our best sense organs are also called gobhih as they keep us engaged in best activities and help us in keeping ignorance away from us. At the same time, God holds all heavenly bodies in space to facilitate smooth life to all beings. Holding of clouds in the sky is the part of water cycle that enables life to all beings on earth, by spreading water in all areas.

ऋग्वेद मन्त्र 1.62.6

Rigveda 1.62.6

तदु प्रयक्षतममस्य कर्म दस्मस्य चारुतममस्ति दंसः ।

उपह्वरे यदुपरा अपिन्वन्मध्वर्णसो नद्यश्चतस्त्रः ॥ 6 ॥

Tad u prayakṣatamam asya karma dasmasya cārutamam asti daṁsaḥ.
Upahvare yad uparā apinvan madhvarṇaso nadyaś catasraḥ. (6)

(Tat u) That only is (prayakṣatamam) most admirable (asya) His (karma) work (dasmasya) of that who is destroyer of all evils and troubles (cārutamam) most charming (asti) is (daṁsaḥ) this work (Upahvare) in space (yat) which (uparāḥ) clouds above (apinvat) full of waters (madhvarṇasaḥ) having delicious water (nadyaḥ) rivers (catasraḥ) active/moving in all directions.

Elucidation :

What's the most admirable and charming work of God?

Water cycle is mentioned in RV 1.62.5. It's the most admirable work of God who is the destroyer of all evils and troubles. This is most charming work. In space, which is above the sky, are the clouds full of delicious water active and moving in all directions like rivers.

Practical utility in life :

How is water cycle important for all living beings?

God takes care of all human beings both physically and mentally. Water cycle is the most admirable and charming work of God in this direction. Only this water cycle is the base of all agricultural productions for every living being. Water is the basic element in our food. Earth would have been of no use without earth. Water under earth is also because of rains.

Without this water cycle, water would have been available only in seas or rivers etc. for the people living near such water bodies. Sun evaporates the sea water to form clouds that fall down as rain to spread water in far off areas. Thus, water cycle helps in sustenance of all living beings everywhere on earth.

ऋग्वेद मन्त्र 1.62.7

Rigveda 1.62.7

द्विता वि वव्रे सनजा सनीले अयास्यः स्तवमानेभिरर्कैः ।
भगो न मेने परमे व्योमन्धारयद्रोदसी सुदंसाः ॥ ७ ॥

Dvitā vi vavre sanajā sanīle ayāsyah stavamānebhir arkaiḥ.

Bhago na mene parame vyomann adhārayad rodasī sudamsāḥ. (7)

(Dvitā) In two ways (vi) specially (vavre) accepts, establishes (sanajā) since ancient time i.e. sanatan (sanīle) established in God, near God (ayāsyah) limitless power (indefatigable) (stavamānebhiḥ) with glorifying, praising (arkaiḥ) mantras (Bhagah) comforts (na) like (mene) projecting glory and grandeur (parame) Supreme, beyond (vyomann) space (adhārayat) holds (rodasī) both (the dyuloka and earth, the internal and external worship) (sudamsāḥ) performing best deeds.

Elucidation :

Where is the creation established?

Who is Param vyom i.e. beyond space?

God specially established this creation in two ways since ancient times. Sanatan God has done this, with His limitless powers (indefatigable) and with glorifying, praising mantras. Both are established in God, near God. This creation is like complete comforts projecting glory and grandeur of God, performing best deeds, holding both (the dyuloka and earth, the internal and external worship). Whereas, He Himself is infinite i.e. parame vyomann, Supreme, beyond space.

Practical utility in life :

Where does our devotion get established?

‘Vavre’ means establishes and accepts also. A spiritual meaning can also be derived out of this verse. God accepts the glorifying and praising mantras and devotion in two ways since ancient times, both near God in His space. With our indefatigable efforts either by way of internal meditation or externally singing glories and praises of God, we can reach the space of divinity, the most comfortable achievement for a devotee.

ऋग्वेद मन्त्र 1.62.8

Rigveda 1.62.8

सनादिवं परि भूमा विरूपे पुनर्भुवा युवती स्वेभिरेवैः ।
कृष्णेभिरक्तोषा रुशदिभर्वपुर्भिरा चरतो अन्यान्या ॥ ८ ॥

Sanād divaṁ pari bhūmā virūpe punarbhuṣā yuvatī svebhir evaiḥ.
Kṛṣṇebhir aktoṣā ruśadbhir vapurbhir ā carato anyānyā. (8)

(Sanāt) Since ancient times i.e. sanatan (divaṁ) heavenly space (pari – to be prefixed with carataḥ) (bhūmā) earth (virūpe) different forms (punaḥ bhuvā) repeatedly occur (yuvatī) night and dawn (usha) (svebhiḥ) own (evaiḥ) speed, movement (Kṛṣṇebhiḥ) from darkness (Aktā) night (uśāḥ) dawn (ruśadbhiḥ) from illuminated (vipurbhiḥ) bodies (ā - to be prefixed with carataḥ) (carataḥ - pari carataḥ) move around (carataḥ - ā carataḥ) moves (anyānyā) different.

Elucidation :

Where from heavenly bodies come?

How do natural events take place?

Since ancient time heavenly space i.e. duloka and earth i.e. bhuloka have different forms; night and dawn repeatedly occur at their own speed, movement. From dark body comes night and from illuminated body comes dawn to move differently.

Practical utility in life :

What are the features of non-living natural bodies?

What do we learn from natural bodies?

Despite difference in form and movements, there are many things common in heavenly bodies and earth, night and dawn :-

- (i) They are all born for external cause.
- (ii) They all co-exist.
- (iii) They all co-operate.
- (iv) They all are always young, never get old.
- (v) They all move on and on along their destined path together yet separately.

There are remarkable lessons from these non-living bodies :-

- (i) They don't work for their own self but work for facilitating the existence of other.
- (ii) They have no ego of their existence even.

ऋग्वेद मन्त्र 1.62.9

Rigveda 1.62.9

सनेमि सख्यं स्वपस्यमानः सूनुर्दाधार शवसा सुदंसाः ।
आमासु चिदधिषे पक्वमन्तः पयः कृष्णासु रुशद्रोहिणीषु ॥ ९ ॥

Sanemi sakhyam svapasyamānaḥ sūnur dādhāra śavasā sudamśaḥ .
Āmāsu cid dadhiṣe pakvam antaḥ payaḥ kṛṣṇāsu ruśad rohiṇīṣu. (9)

(Sanemi) Ancient i.e. Sanatan (sakhyam) friendship (svapasyamānaḥ) doing His best acts (sūnuḥ) inspiring for the best (dādhāra) holds (śavasā) with strength (sudamśaḥ) performing beatific acts (Āmāsu) immature (Cit) and (dadhiṣe) holds (pakvam) mature (antaḥ) inside (payaḥ) drink (kṛṣṇāsu) in black (ruśat) shining white (rohiṇīṣu) in red.

Elucidation :

Who is our ancient friend i.e. a Sanatan Sakha?

While doing His best and beatific acts with His full strength, He holds us as a friend inspiring for the best since ancient times i.e. a Sanatan friend. Inside mature as well as immature in black, red or shining white, He holds many juices.

Practical utility in life :

How is God our ancient friend?

What does God inspire us?

The great and divine support for all human beings is the real assurance that God is our friend since ancient times i.e. a Sanatan Sakha.

He is Himself doing the best and beatific for us and inspires us also to do the best for others.

His best acts of strength includes the production of beneficial nutritious juices in all sorts of vegetation, mature or immature, having any colour outside. Nutritious milk in cows of all colours. All these are the proofs of His friendship for us. His greatness is the inspiration for us that we too should try to be great. Outside, we may be different, but inside we must produce nutritious, beneficial thoughts for all.

Quote :-

(Sanemi sakhyam svapasyamānaḥ) While doing His best and beatific acts with His full strength, He holds us as a friend inspiring for the best since ancient times i.e. a Sanatan friend.

ऋग्वेद मन्त्र 1.62.10

Rigveda 1.62.10

सनात्सनीळा अवनीरवाता व्रता रक्षन्ते अमृताः सहोभिः ।
पुरु सहस्रा जनयो न पत्नीर्दुवस्यन्ति स्वसारो अह्रयाणम् ॥

Sanāt sanīlā avanīr avātā vratā rakṣante amṛtāḥ sahoभिḥ.

Purū sahasrā janayo na patnīr duvasyanti svasāro ahrayāṇam. (10)

(Sanāt) Since ancient times i.e. sanatan (sanīlā) living in God, near God (avanīḥ) earth, fingers (avātā) faithful, non-violent (vratā) vows, resolves (rakṣante) protects (amṛtāḥ) non-dying (sahobhiḥ) with her powers (Purū) many (sahasrā) thousands (janayaḥ) giving birth (na) like (patnīḥ) wives (duvasyanti) serve (svasāraḥ) sisters (ahrayāṇam) active and energetic.

Elucidation :

What does earth do for us?

What's earth's relationship to us?

Since time immemorial, the earth, living in God, near God, is faithful and non-violent to all beings. She protects our vows. She is non-dying, always active, with all her powers. Like wives, the mother earth has given birth to many thousands and like sisters, served the active and energetic brothers. 'Avanīḥ' is also taken as fingers. These are also faithful and non-violent for all beings. They help us in protecting our vows. They are always active with all their powers. They have the powers of all the five elements in them. That is why fingers are used by yogis in various Mudras to attain various perfections i.e. siddhis.

Practical utility in life :

How to protect mother and sister earth?

Our consciousness about devotion and protection of mother earth must always be high to the level of divinity. God has bestowed upon mother earth the Supreme job of producing and sustaining all living beings. That is why God inspires us to consider earth as birth giving mother and serving sister. Therefore, it is the bounden duty of all human beings to protect this mother and sister from pollution. Modern day agriculture is adding unlimited amount of poisonous chemicals in this mother and sister. Ultimately, this would prove to be fatal to the people of kaliyuga. We need to worship this great and divine mother and sister.

Quote :-

(Sanāt sanīlā avanīḥ avātā) Since time immemorial, the earth, living in God, near God, is faithful and non-violent to all beings.

ऋग्वेद मन्त्र 1.62.11

Rigveda 1.62.11

सनायुवो नमसा नव्यो अर्कैर्वसूयवो मतयो दस्म दद्रुः।

पतिं न पत्नीरुशतीरुशन्तं स्पृशन्ति त्वा शवसावन्मनीषाः ॥

Sanāyuvō namasā navyo arkair vasūyavo matayo dasma dadruḥ.

Patimna patnīr uśatīr uśantam sprśanti tvā śavasāvanmanīṣāḥ (11)

(Sanāyuvah) desiring for ancient and eternal i.e. sanatan (namasā) by salutations (navyah) new, best (in praising, glorifying) (arkaih) with mantras (of prayer) (vasūyavah) desiring for wealth, knowledge etc. (matayah) intellect (dasma) destroyer (of pains and evils) (dadruḥ) proceed towards you (Patim) to the husband (na) just as (patnīḥ) wife (uśatīḥ) desiring (uśantam) to the desiring (sprśanti) touches (tvā) to you (śavasāvana) owner of all strengths (manīṣāḥ) contemplating men.

Elucidation :

Who prays and praises God?

Who loves God?

The intellectual men desiring for the ancient and eternal i.e. sanatan and those desiring for wealth, knowledge etc. proceed towards You, the destroyer of all pains and evils, by salutations and with new mantras of prayer, praising and glorifying You. Just as a desiring wife touches her desiring husband with love and devotion, the contemplating men love You, the owner of all strengths.

Practical utility in life :

Is love for God, a universal feature among all human beings?

Praying and praising God is a universal feature of those desiring Him, the eternal and ancient or desiring for wealth and knowledge etc. But only contemplative men love Him like a wife loves her husband. Love for God, on a personal level, is a rare feature. Meera loved Lord Krishna as her husband. We too should love God as very personal in relation.

ऋग्वेद मन्त्र 1.62.12

Rigveda 1.62.12

सनादेव तव रायो गभस्तौ न क्षीयन्ते नोप दस्यन्ति दस्म ।

द्युमाँ असि क्रतुमाँ इन्द्र धीरः शिक्षा शचीवस्तव नः शचीभिः ॥

Sanādeva tava rāyo gabhastau na kṣīyante nopa dasyanti dasma.

Dyumāñ asi kratumāñ indra dhīraḥ śikṣā śacīvastava naḥ śacībhiḥ. (12)

(Sanāt) Since ancient times i.e. sanatan (eva) only (tava) your (rāyaḥ) wealth (gabhastau) in hands, in management (na) not (kṣīyante) destroy (na) not (upa dasyanti) weaken (dasma) destroyer of all pains and evils (Dyumāñ) illuminated (asi) are (kratumāñ) active in doing (indra) Supreme Controller (dhīraḥ) intellectual (śikṣā) preach, teach (śacīvaḥ) Supreme Power, God (tava) you (naḥ) us (śacībhiḥ) with your power and acts.

Elucidation :

What is the effect of wealth earned with connectivity of God?

The destroyer of pains and evils! Since time immemorial, the wealth in your hand i.e. in your management or in your connectivity, neither gets destroyed nor gets weakened.

The Supreme Controller and Supreme Power! You are illuminated in intellect and active in working. Please teach, preach us with powers and acts.

Practical utility in life :

How to earn wealth with connectivity of God?

The wealth in connectivity of God means the divine wealth, earned through noble ways and means, as well as spend on noble path of doing welfare of others. We earn wealth on the strength of our intellect and power to work. God is the Supreme Intellect and Supreme Power. We should seek divine guidance from God to acquire intellect and energy to work. Wealth earned through such a divine guidance only would become divine and splendid wealth.

ऋग्वेद मन्त्र 1.62.13

Rigveda 1.62.13

सनायते गोतम इन्द्र नव्यमतक्षद्ब्रह्म हरियोजनाय ।

सुनीथाय नः शवसान नोधाः प्रातर्मक्षू धियावसुर्जगम्यात् ॥ 13 ॥

Sanāyate gotama indra navyam atakṣad brahma hariyojanāya .

Sunīthāya naḥ śavasāna nodhāḥ prātar makṣū dhiyāvasur jagamyāt. (13)

(Sanāyate) working and behaving like ancient being (gotamaḥ) having praise worthy senses (indra) Supreme Power (navyam) new (atakṣat) creates (brahma) songs in honour of God (hari yojanāya) for enjoining senses with body, for effectuating the planning of God (Sunīthāya) for you, taking us on the comfortable path (naḥ) us (śavasāna) the powerful, God (nodhāḥ) holding speeches in praise of God (prātaḥ makṣū) very soon in the morning (dhiyāvasuḥ) living in divine knowledge (jagamyāt) be received.

Elucidation :

Who works for effectuating the planning of God?

The Supreme Power, Indra! The people having praiseworthy senses work for effectuating Your planning and behave like ancient being (rishis and saints). They create new songs in Your honour.

Those having speeches in praise of God, the most powerful, work for You, who take us on the comfortable path of life.

Let us receive wealth from intellectual acts and knowledge from the people living in divine knowledge very soon in the morning.

Practical utility in life :

Who are the praiseworthy people?

How do such praiseworthy people worship God?

What's the source of inspiration behind Vedic Pedia and Holy Vedas Study and Research Programme?

People who try to understand the real powers and purposes of God, imbibe the teachings of God and thus, realise Him ultimately by invoking that divine Supreme in their consciousness permanently, they guide others to live at higher consciousness, to live a life free from troubles and evils.

With this consciousness, they devise newer ways to live a life in tune with divinity. They guide all people to live comfortably as per prevailing situations.

The purpose of Vedic Pedia and Holy Vedas Study and Research Programme is also in tune with the theme of this verse.

Quote :-

(prātaḥ makṣū dhiyāvasuḥ jagamyāt) Let us receive wealth from intellectual acts and knowledge from the people living in divine knowledge very soon in the morning.

Rigveda Mandal-1, Hymn-63

ऋग्वेद मन्त्र 1.63.1

Rigveda 1.63.1

त्वं महौ इन्द्र यो ह शुष्मैर्द्यावा जज्ञानः पृथिवी अमे धाः ।
यद्ध ते विश्वा गिरयश्चिदभ्वा भिया दृळहासः किरणा नैजन् ॥ 1 ॥

Tvaṁ mahāñ indra yo ha śuṣmair dyāvā jajñānaḥ pṛthivī ame dhāḥ.
Yaddha te viśvā girayaś cid abhvā bhiyā dṛḷhāsaḥ kiraṇā naijan. (1)

(Tvaṁ) You (Mahāñ) great, divine (indra) Supreme Controller (yaḥ) who (ha) certainly (śuṣmaiḥ) with the power of destroying enemies (dyāvā) duloka i.e. heavenly space (jajñānaḥ) create, manifest (pṛthivī) earth (ame) in power and light (dhāḥ) hold (Yat) who (ha) certainly (Te) your (viśvā) all (girayaḥ) mountains (cit) also (abhvā) mighty (bhiyā) from fear (dṛḷhāsaḥ) despite being fixed (kiraṇāḥ) rays (na) like (ejan) tremble.

Elucidation :

How does God hold this creation?

The Supreme Controller, God! You are great divine who certainly hold the heavenly space and the earth, including Your mighty mountains, in Your power and light. You certainly, despite being fixed, also tremble with Your rays creating fear for all.

Practical utility in life :

Why shall we fear from God?

Who is the principal doer of all acts?

God has held everything in His power and light of knowledge, which is Supreme in all respects. That is why everything in this creation, including huge mountains, tremble with fear. The status of man is not more than mountains as regards their immovability and huge appearance.

ऋग्वेद मन्त्र 1.63.2

Rigveda 1.63.2

आ यद्धरी इन्द्र विव्रता वेरा ते वज्रं जरिता बाह्वोर्धात् ।
येनाविहर्यतक्रतो अमित्रान्पुर इष्णासि पुरुहूत पूर्वीः ॥ 2 ॥

Ā yaddharī indra vivratā verā te vajraṁ jaritā bāhvor dhāt.
Yenāviharyatakrato amitṛān pura iṣṇāsi puruhūta pūrvīḥ. (2)

(Ā – to be prefixed with dhāt) (Yat) who (Harī) senses (indra) the Supreme Controller (vivratā) with various vows (āveḥ) in body chariot (te) Your (vajraṃ) weapon (jaritā) devotee (bāhvoḥ) in arms (dhāt) holds (Yena) thereafter (Aviharyata krato) devoid of unwarranted acts (evils, sins) (Amitrān) unfriendly (enemies) (puraḥ) cities, forts (iṣṇāsi) proceed (puruhūta) sustaining, completing (pūrvīḥ) many.

Elucidation :

What powers did God give to human beings?

Indra, the Supreme Controller, enjoins the senses to our body chariot with various vows. Your devotees hold such powers of senses in their arms as a weapon.

Therefore, that Indra, who is Himself devoid of unwanted acts, evils and sins, who is completing and sustaining power, proceed to destroy many cities, forts of all unfriendly (enemies).

Practical utility in life :

When does God destroy our enemies?

How to seek divine support?

God has bestowed the power of senses upon us as a weapon. We must keep them under control. Once we become an Indra, then the Supreme Indra destroys all our enemies, troubles and pains etc. Thus, the remote of divine support lies in our own arms which we can use by exercising full control over our senses.

ऋग्वेद मन्त्र 1.63.3

Rigveda 1.63.3

त्वं सत्य इन्द्र धृष्णुरेतान्त्वमृभुक्षा नर्यस्त्वं षाट् ।

त्वं शुष्णं वृजने पृक्षा आणौ यूने कुत्साय द्युमते सचाहन् ॥ 3 ॥

Tvaṃ satya indra dhr̥ṣṇuretān tvam ṛbhukṣā naryas tvaṃ ṣāṭ.

Tvaṃ śuṣṇaṃ vṛjane pṛkṣa āṇau yūne kutsāya dyumate sacāhan. (3)

(Tvaṃ) You (satyaḥ) complete truth, unborn, ever existing (indra) the Supreme Controller (dhr̥ṣṇuḥ) determined to defeat (etān) these (enemies) (tvam) You (ṛbhukṣā) shining in knowledge and regularity (naryaḥ) in men (tvam) You (ṣāṭ) patient, forbearing (Tvaṃ) You (śuṣṇaṃ) exploitive (thoughts, people) (vṛjane) in wars, in struggles (pṛkṣe) that enjoins a warrior with you (āṇau) in sound, in chanting (yūne) gives all good features

(kutsāya) for one who has killed (all desires, greed and modifications) (dyumate) for enlightened mind (sacā) with them (as companion) (ahan) destroy.

Elucidation :

What are the supreme and special features of God?

The Supreme Controller, God!

- (i) You are complete truth, unborn, ever existing.
- (ii) You are determined to defeat all enemies.
- (iii) You are shining in knowledge and regularity among men.
- (iv) You are patient and fore-bearing.
- (v) You destroy the exploitive (thoughts and people)
- (vi) Wars and struggles cannot be won without your association and without chanting about You.
- (vii) You give all good features to the enlightened mind who has killed all desires, greed and modifications.

Practical utility in life :

How to win the wars and struggles of life?

Once you start believing and feeling that God is the Supreme Controller with numerous supreme and special features as listed in this verse, you will realise that to win the wars and struggles of life, a regular and deep connectivity with God is the most important foundation. Be with Him, Be for Him.

ऋग्वेद मन्त्र 1.63.4

Rigveda 1.63.4

त्वं ह त्यदिन्द्र चोदीः सखा वृत्रं यद्वज्रिन्वृषकर्मत्रुभ्नाः ।

यद्ध शूर वृषमणः पराचैर्वि दस्यूर्योनावकृतो वृथाषाट् ॥ 4 ॥

Tvaṁ ha tyad indra codīḥ sakhā vṛtraṁ yad vajrin vṛṣakarmanubhnāḥ .
Yad dha śūra vṛṣamaṇaḥ parācāir vi dasyūñr yonāv akṛto vṛthāṣāṭ . (4)

(Tvaṁ) You (Ha) certainly (tyat) that (knowledge, wealth etc.) (indra) the Supreme Controller (codīḥ) gives, inspires (sakhā) to friends, devotees (vṛtraṁ) modifications, coverings of ignorance (yat) when (vajrin) bearers of weapon (vṛṣakarman) showering, raining power and happiness (ubhnāḥ) complete, destroy (Yat) when (Ha) certainly (śūra) brave (to destroy all enemies) (vṛṣamaṇaḥ) with mind to rain, shower (happiness on all) (parācāiḥ) keep away (dasyūñ) evil, wicked (yonou) to their place of origin (vyakṛtaḥ) specially destroy (vṛthāṣāṭ) by nature patient, fore-bearing.

Elucidation :

What does God specially do for His friends and devotees?

The Supreme Controller, God! You have certainly given that knowledge and wealth to all Your friends and devotees.

You completely destroy the modifications and coverings of ignorance.

You are bearer of all weapons i.e. remedies.

You shower power and happiness.

You are certainly brave (to destroy all enemies) with mind to rain happiness on all; You keep away evils and wicked to their places of origin and specially destroy those evil forces. By nature You are patient and fore-bearing.

Practical utility in life :

How to get God's grace?

Sequence of God's grace is very clear. God has kept His treasures of knowledge and power open for all. But a simple, of course regular, connectivity with God destroys the evil and wicked tendencies in and around us. Thus, a higher and beautiful life always lives at peace and progress in life.

ऋग्वेद मन्त्र 1.63.5

Rigveda 1.63.5

त्वं ह त्यदिन्द्रारिषण्यन्दृळहस्य चिन्मर्तानामजुष्टौ ।

व्यस्मदा काष्ठा अर्वते वर्धनेव वज्रिच्छन्थिह्यमित्रान् ॥ 5 ॥

Tvaṁ ha tyad indrāriṣaṇyan dṛlhasya cin martānām ajuṣṭau .

Vyasmad ā kāṣṭhā arvate varghaneva vajriṇ chnathihy amitrān. (5)

(Tvaṁ) You (Ha) certainly (tyat) that (knowledge, wealth etc.) (indra) the Supreme Controller (ariṣaṇyan) desiring not violence, evils etc. (dṛlhasya) strong, firm (modifications, evils) (cit) also (martānām) of mortal men (ajuṣṭau) on being detached (Vi) separate (Asmat) from us (kāṣṭhā) to the directions (arvate) for our senses, forces (ghaneva) like scattering the clouds

(vajriṇ) having weapons (God) (śnathihy) destroy (amitrān) unfriendly, anti-social.

Elucidation :

How does God save us from evils and anti-social elements?

The Supreme Controller, God! Having all weapons, You certainly desire that knowledge and wealth should not be used for violence and evils etc.

That is why You separate us from the strongest and firm modifications, evils etc.

When a mortal man acts like an unfriendly and anti-social element, he is detached from the society. God, with His supreme weapon scatters such an evil like clouds. Thus, He opens all directions for our senses.

Practical utility in life :

How to attract the grace of God?

There is no doubt that God would certainly dislike that the knowledge and wealth given by Him be misused. Therefore, He wishes for all of us to remain free from evils. Once we follow that, God opens all directions for our senses. God scatters all evil forces like clouds to make us succeed. Therefore, if one wishes to attract the grace of God, he must remain free from evils always.

ऋग्वेद मन्त्र 1.63.6

Rigveda 1.63.6

त्वां ह त्यदिन्द्रार्णसातौ स्वर्मिलहे नर आज्ञा हवन्ते ।
तव स्वधाव इयमा समर्य ऊतिर्वाजेष्वतसाय्या भूत् ॥ 6 ॥

Tvām ha tyad indrārṇasātau svarmīlhe nara ājñā havante .

Tava svadhāva iyam ā samarya ūtir vājeṣvatasāyyā bhūt . (6)

(Tvām) You (Ha) certainly (tyat) that (knowledge, wealth etc.) (indra) the Supreme Controller (arṇasātau) active to win (in different situations, wars) (svarmīlhe) to earn happiness and comforts (nara) progressing human beings (ājñā) in wars, in difficulties (havante) call, invoke (Tava) yours (svadhāvaḥ) holder of soul, God (iyam) this (samarya) in wars, in difficulties (ūtiḥ) protection (vājeṣu) for means of powers (atasāyyā) make us receive (bhūt) be.

Elucidation :

Whose protection shall we seek in wars?

Certainly those progressing human beings, bearing Your knowledge and wealth, active to win the wars and difficulties and to earn happiness and comforts, call and invoke You, the Supreme Controller, God. Being the holder of our soul, You make available to us Your protecting powers as means of power in wars and difficulties.

Practical utility in life :

Who are contemplative people?

A normal household or material life is full of wars and difficulties. Every moment there are conflicting thoughts emerging in human minds. Small or big, in all decision making or warring situations, contemplative men call and invoke God for His powers. Those who feel and believe that every knowledge and wealth is given by God are contemplative people. They always keep God in mind and knowledge and destined to win in every situation. They work hard intelligently but at the same time devote every effort to God.

On the other hand, not realising or believing the presence and supremacy of God, is the cause of all troubles, wars and failures.

ऋग्वेद मन्त्र 1.63.7

Rigveda 1.63.7

त्वं ह त्वदिन्द्र सप्त युध्यन्पुरो वज्रिन्पुरुकुत्साय दर्दः ।
बर्हिर्न यत्सुदासे वृथा वर्गहो राजन्वरिवः पूरवे कः ॥ ७ ॥

Tvaṁ ha tyad indra sapta yudhyan puro vajrin purukutsāya dardah.
Barhira yat sudāse vṛthā vargaṁho rājan varivaḥ pūrave kaḥ. (7)

(Tvaṁ) You (Ha) certainly (tyat) that (knowledge, wealth etc.) (indra) the Supreme Controller (sapta) seven (yudhyan) engaged in wars, struggles (puraḥ) cities, forts (vajrin) having weapons (purukutsāya) destroyer of cities, forts etc. (dardah) destroy (Barhiḥ) grass, space (Na) like (yat) that (sudāse) for the best devotee (vṛthā) suddenly (varka) destroy (aṁhaḥ) the sin (rājan) the Supreme King, God (varivaḥ) wealth (pūrave) who completes (with sacrifices) (kaḥ) does.

Elucidation :

For whom does God fight in wars?

Whom does God give splendid wealth?

The Supreme Controller, God! Having all weapons, You certainly fight for a purukutsāya, the destroyer of cities and forts of evils, who is engaged in warring, struggling with seven cities/forts.

For your such devotees, You suddenly destroy sins like a blade of grass and make like a clear and pure space.

The Supreme King, God! You ensure splendid wealth for such a person who completes His wealth with sacrifices.

Practical utility in life :

Why does God help a purukutsāya?

A purukutsāya is a brave person. God, the divine power, believes such a person like a winning horse and that is why all divine powers fight for such a person.

ऋग्वेद मन्त्र 1.63.8

Rigveda 1.63.8

त्वं त्यां न इन्द्र देव चित्रामिषमापो न पीपयः परिज्मन् ।
यया शूर प्रत्यस्मभ्यं यंसि त्मनमूर्जं न विश्वध क्षरध्वै ॥ ८ ॥

Tvaṁ tyāṁ na indra deva citrāmiṣam āpo na pīpayah parijman.
Yayā śūra praty asmabhyaṁ yaṁsi tmanam ūrjaṁ na viśvadhā kṣaradhyai. (8)

(Tvaṁ) You (tyāṁ) that (naḥ) our (indra) the Supreme Controller (deva) giver of divine light (knowledge and wealth) (citrām) promoting knowledge and comforts (iṣam) desires etc. (āpo) water (na) like (pīpayah) make us drink (parijman) moving around on earth (Yayā) with which (Śūra) destroyer of enemies, God (praty – to be prefixed with yaṁsi) (asmabhyaṁ) for us (yaṁsi – praty yaṁsi) make us receive (tmanam) soul (ūrjaṁ) energy (of soul) (na) like (viśvadhā) holder of whole (universe), God (kṣaradhyai) weaken the evils.

Elucidation :

Who is the giver of divine knowledge and wealth?

The Supreme Power, God! You are the Giver of that divine light (of knowledge) and wealth as if water is made available for drinking to all moving around on earth. This promotes our desires for that knowledge and wealth, with which You, the destroyer of enemies, make that available to us with the energy of soul to weaken the evils as You, the holder of whole universe, do.

Practical utility in life :

What's the purpose of divine knowledge and wealth?

The purpose of all grants of God is to weaken and destroy the evils. But the present age is committing a serious mistake of nurturing evils. That is why the present age is suffering from mental imbalance, crimes and diseases etc.

Therefore, contemplative people should inspire and guide the people to weaken the evils and spread the divine practice of living at higher consciousness.

ऋग्वेद मन्त्र 1.63.9

Rigveda 1.63.9

अकारि त इन्द्र गोतमेभिर्ब्रह्माण्योक्ता नमसा हरिभ्याम् ।
सुपेशसं वाजमा भरा नः प्रातर्मक्षू धियावसुर्जगम्यात् ॥ १ ॥

Akāri ta indra gotamebhir brahmāṇy oktā namasā haribhyām.
Supeśasaṃ vājam ā bharā naḥ prātar makṣū dhiyāvasur jagamyāt. (9)

(Akāri) is performed (Te) Your (indra) the Supreme Controller (gotamebhiḥ) by the best intellectuals and controller of senses (brahmāṇy) praiseworthy speeches (ā uktā) always said (namasā) respectfully with salutations (haribhyām) through sense organs (Supeśasaṃ) presenting a beautiful image

(Vājam) strength (ā bhara) completely fill (naḥ) for us (prātaḥ) in the morning (makṣū) very soon (dhiyāvasuḥ) people living in divine knowledge, wealth from intellectual acts (jagamyāt) be received.

Elucidation :

What type of people praise God?

The Supreme Controller, God! Your praiseworthy speeches are always chanted by the best intellectuals and controller of senses with respectful salutations through their sense organs. Such people present a beautiful image of God and His worship and completely fill us with strength.

Let us receive wealth from intellectual acts and knowledge from the people living in divine knowledge very soon in the morning.

Practical utility in life :

How do great and divine people inspire others?

Of course, anyone can worship God, but intellectuals performing various penances worship God completely with all their physical, mental and spiritual strength. Only such a worship becomes an inspiration for common people. Such great people aspire for merger with or realisation of God. Whereas common people, with such inspirations, worship God to live a life in peace, with mental balance, equanimity and competence to solve their day today household troubles and tribulations without much difficulty.

That is why everyone prays for the company of such great and divine intellectuals everyday.

Rigveda Mandal-1, Hymn-64

SUKTA ON AIR AND MARUTAS

ऋग्वेद मन्त्र 1.64.1

Rigveda 1.64.1

वृष्णे शर्धाय सुमखाय वेधसे नोधः सुवृक्तिं प्र भरा मरुद्भयः ।
अपो न धीरो मनसा सुहस्त्यो गिरः समंजे विदथेष्वा भुवः ॥ 1 ॥

vṛṣṇe śardhāya sumakhāya vedhase nodhaḥ suvṛktim pra bhara
marudbhyaḥ.

Apo na dhīro manasā suhastyo giraḥ samañje vidatheṣvā bhuvah (1)

(vṛṣṇe) Rainer (of happiness, comforts), God (śardhāya) powerhouse of all powers, God (sumakhāya) managing whole creation as a yajna, God (vedhase) Creator of this universe, God (nodhaḥ) holding speeches in praise of God (suvṛktim) be a performer of the best activities (pra bhara) holds completely (marudbhyaḥ) the company of air, pranas (Apaḥ) acts and deeds (Na) like (dhīraḥ) patient, forbearing (manasā) with mind (suhastyah) with best hands, art, skills (giraḥ) speeches (samañje) I express (vidatheṣu) in yajna of knowledge (ā bhuvah) in all subjects and situations.

Elucidation :

How is God performing a universal yajna?

What's expected from a participant of the universal yajna?

God is the Rainer of happiness and comforts. He is the Power House of all powers. He is managing the whole creation as a yajna. He is the Creator of this universe.

One who holds speeches in praise of God, is expected to hold completely the company of air, pranas, to be a performer of the best activities. His acts should be like a patient and a fore-bearing expert performing acts with best hands, art, skill and with best mind.

God expresses speeches of Vedic Wisdom to such a person to be used in the yajna of knowledge in all subjects and situations.

Practical utility in life :

Who is a nodhaḥ?

One who participates in the universal yajna as a nodhaḥ, always praising God, is bestowed with great and divine speeches that develop Vedic Wisdom among masses. It's divine richness, divine greatness to be nodhaḥ, a person holding divine speeches and participating in the universal yajna of God. He is like a celebrant of God in deed.

ऋग्वेद मन्त्र 1.64.2
Rigveda 1.64.2

ते जज्ञिरे दिव ऋष्यास उक्षणो रुद्रस्य मर्या असुरा अरेपसः ।
पावकासः शुचयः सूर्या इव सत्त्वानो न द्रप्सिनो घोरवर्पसः ॥ 2 ॥

Te jajñire diva ṛṣvāsa ukṣaṇo rudrasya maryā asurā arepasah.
Pāvakāsaḥ śucayaḥ sūryā iva satvāno na drapsino ghoravarpasah. (2)

(Te) They (nodhah) (Jajñire) are born and developed (divah) divine enlightened (ṛṣvāsaḥ) a life worth seeing and for knowledge (ukṣaṇah) providing happiness to all (rudrasya maryāḥ) breath of Rudra (asurāḥ) cosmic energy of pranas (arepasah) away from sins, evils, faults (Pāvakāsaḥ) purifying for all persons and places (śucayaḥ) pure in earning (sūryāḥ iva) like Sun, enlightening all (satvāno) rich in vitality, in sattva (na drapsinaḥ) un-trapped in attachment (ghora varpasah) highly sublime.

Elucidation :

What are the features of a nodhah? (1)

As per last verse RV 1.64.1, a nodhah is one who holds divine speeches and participate in the divine universal yajna.

Such people are born and developed with following features :-

- (i) Divah - divine enlightened,
- (ii) Ṛṣvāsaḥ - a life worth seeing and for knowledge,
- (iii) Ukṣaṇah - providing happiness to all,
- (iv) Rudrasya maryāḥ - breath of Rudra,
- (v) Asurāḥ - cosmic energy of pranas,
- (vi) Arepasah - away from sins, evils, faults,
- (vii) Pāvakāsaḥ - purifying for all persons and places,
- (viii) Śucayaḥ - pure in earning,
- (ix) Sūryāḥ iva - like Sun, enlightening all,
- (x) Satvāno - rich in vitality, in sattva,
- (xi) Na drapsinaḥ - untrapped in attachment,
- (xii) Ghora varpasah - highly sublime.

Continued in RV 1.64.3

Practical utility in life :

How are these features acquired?

All these features are actually the rewards of a nodhaḥ. They are not to be chased. They are developed by God as divine grants and divine grace. A nodhaḥ gains these features by birth also.

Such people can show a ray of light in this dark age of ignorance, troubles and tribulations. Therefore, either be a nodhaḥ or follow a nodhaḥ.

ऋग्वेद मन्त्र 1.64.3

Rigveda 1.64.3

युवानो रुद्रा अजरा अभोग्घनो ववक्षुरध्रिगावः पर्वता इव ।
दृळ्हा चिद्विश्वा भुवनानि पार्थिवा प्रच्यावयन्ति दिव्यानि मज्मना ॥ ३ ॥

Yuvāno rudrā ajarā abhogghano vavakṣur adhrigāvaḥ parvatā iva .

Dr̥lhā cid viśvā bhuvanāni pārthivā pra cyāvayanti divyāni majmanā (3)

(Yuvānaḥ) ever young, energetic, mixing virtues and separating evils (rudrāḥ) dynamic catalyst (ajarāḥ) un-aging (abhogghanaḥ) not like eating first instead of serving others first (vavakṣuḥ) progressing in all dimensions (adhrigāvaḥ) irresistible in work (to whom no one can disturb or interrupt) (parvatā iva) like mountains (strong and steady) (Dr̥lhā cit) firm and determined (viśvā bhuvanāni pārthivā pra cyāvayanti) who can make all material things move (divyāni) divine bodies (majmanā) with their purifying strength.

Elucidation :

What are the features of a nodhaḥ? (2)

This verse further adds the features of a nodhaḥ as follows :-

- (xiii) Yuvānaḥ - ever young, energetic, mixing virtues and separating evils,
- (xiv) Rudrāḥ - dynamic catalyst,
- (xv) Ajarāḥ - unaging,
- (xvi) Abhogghanaḥ - not like eating first instead of serving others first,
- (xvii) Vavakṣuḥ - progressing in all dimensions,
- (xviii) Adhrigāvaḥ - irresistible in work (to whom no one can disturb or interrupt),
- (xix) Parvatā iva - like mountains (strong and steady),
- (xx) Dr̥lhā cit - firm and determined,
- (xxi) Viśvā bhuvanāni pārthivā pra cyāvayanti - who can make all material things move,
- (xxii) Divyāni majmanā - divine bodies with their purifying strength.

Practical utility in life :

How does a nodhaḥ represent God?

The next impression about a nodhaḥ is that he represents the powers and capacities of God. He not only makes the material forces on earth move according to his commands but he is equally empowered to move the divine bodies, divine powers. Despite all great and divine features, he remains free from ego and desires for his own personal existence. He doesn't work for his own life. He works with God for the welfare of all.

Quote :

(viśvā bhuvanāni pāṛthivā pra cyāvayanti) who can make all material things move.

ऋग्वेद मन्त्र 1.64.4

Rigveda 1.64.4

चित्रैरजिभिर्वपुषे व्यंजते वक्षःसु रुक्माँ अधि येतिरे शुभे ।
अंसेष्वेषां नि मिमृक्षुर्ऋष्टयः साकं जज्ञिरे स्वधया दिवो नरः ॥ 4 ॥

Citrair añjibhir vapuṣe vy añjate vakṣaḥsu rukmāñ adhi yetire śubhe .

Aṁseṣveṣāṁ ni mimṛkṣurṛṣṭayaḥ sākaṁ jajñire svadhayā divo naraḥ (4)

(Citraiḥ) Astonishing (añjibhiḥ) forms and expressions (vapuṣe) for the beauty of body (vyañjate) decorates (vakṣaḥ su) on their chest, heart (rukmañ) shinning (adhi yetire) strengthen (śubhe) for glory (Aṁseṣu) on the shoulder (eṣāṁ) of these (ni mimṛkṣu) shine, purify (ṛṣṭayaḥ) weapons to destroy enemy, all movements (sākaṁ) with (jajñire) born (svadhayā) power of holding soul (divaḥ) divine, enlightened (naraḥ) progressing men.

Elucidation :

How do soldiers look in appearance and powers?

How are pranas useful for our body, mind and soul?

This verse explains the glory of military men as well as of pranas.

On soldiers – They decorate themselves with astonishing ornaments, designs, forms and expressions for the beauty of body. They hold strength marks of their glory (like medals) shinning on their chest, heart. Shinning weapons to destroy the enemies are seen on the shoulders of brave men. They are divine and born as progressing men with the power of holding soul.

On pranas – They decorate themselves with knowledge as their impressions for the body. They hold pure emotions in their heart. All movements of the body are on the shoulders of these pranas. They are divine to enlighten mind for the progress with the power of holding soul.

Practical utility in life :

How are soldiers divine in nature?

How are pranas divine in nature?

The beauty of anything lies in its divinity. Soldiers are valuable asset of the nations because they are competent to destroy enemies and prove their worth of their holding soul. Due to the protection by soldiers, innumerable citizens live at peace and progress in their lives. All dimensions of progress in the country are due to the soldiers.

Similarly, pranas are also valuable asset of all living beings and particularly all human beings. Through pranas only, we can destroy our modifications and coverings of mind and proceed on the path to God-realisation.

ऋग्वेद मन्त्र 1.64.5

Rigveda 1.64.5

ईशानकृतो धुनयो रिशादसो वातान्विद्युतस्तविषीभिरक्रत ।
दुहन्त्यूधर्दिव्यानि धूतयो भूमिं पिन्वन्ति पयसा परिज्रयः ॥ 5 ॥

Īśānakṛto dhunayo riśādaso vātān vidyutas taviṣībhir akrata.

Duhanty ūdhar divyāni dhūtayao bhūmim pinvanti payasā parijrayaḥ. (5)

(Īśānakṛtaḥ) providing comforts (dhunayaḥ) shaken (riśādasah) destroyer of the destroyer (vātān) air (vidyutaḥ) electricity, current (taviṣībhiḥ) with strength (akrata) made (Duhanty) extract, draw (adhaḥ) from udder, breast, clouds (divyāni) divine lights (dhūtayaḥ) by shaking (bhūmim) earth, body (pinvanti) drinking (payasā) juice, liquid (parijrayaḥ) moving everywhere.

Elucidation :

What is the role of air and electricity in the material world?

What is the role of air and electricity in spiritual life?

Scientific meaning – They provide comforts to all. They shake the whole atmosphere. They are the destroyer of the destroyers. The air and electricity current are made with the strength (of God). (It means God is the creator of these two powers – air and electricity). These two powers together extract the divine light by shaking the clouds moving everywhere and make the whole earth drink water.

Spiritual meaning – The air and current are comforts providing to all. They shake our desires and modifications of mind. They are the destroyer of destroyers i.e. all evil thoughts and practices. The air i.e. breath and the

light of knowledge, like current, are produced in us by God. These two are the ruling powers of our life. These two together extract the divine light of higher consciousness by shaking our rampant desires etc. and make our body drink the juices like virtues etc.

Practical utility in life :

What is the role of our breath, spinal cord and light of knowledge to reach Supreme Consciousness?

Just as air and electricity are the two most important ruling powers of the material world, the same elements are equally important for our complete development – physical, mental and spiritual.

Concentrating and meditating on our breath covering ida, pingla and saraswati through our spinal passage make us live a life at higher consciousness, beyond our experiences gained and communicated to mind. A long retention phase of breath process can help us realise a realm of the divine wholesome of creation, much beyond our solar system of which we are just like a minute particle and that solar system itself is a small part of the whole creation. That is the higher consciousness rather Supreme Consciousness. Thus, the path to Supreme Consciousness starts from our breath, passes through spinal cord, creates a divine path and make us realise the Supreme Consciousness i.e. God.

ऋग्वेद मन्त्र 1.64.6

Rigveda 1.64.6

पिन्वन्त्यपो मरुतः सुदानवः पयो घृतवद्विदथेष्वभुवः ।

अत्यं न मिहे वि नयन्ति वाजिनमुत्सं दुहन्ति स्तनयन्तमक्षितम् ॥ 6 ॥

Pinvantyapo marutaḥ sudānavaḥ payo ghṛtavat vidatheṣvābhuvāḥ.

Atyam na mihe vi nayanti vājinam utsam duhanti stanayantam akṣitam. (6)

(Pinvanty) drink, consume (apaḥ) waters (marutaḥ) air, pranas (sudānavaḥ) for the best welfare (payāḥ) liquid, water (ghṛtavat) like pure oil (vidatheṣu) for yajna, for knowledge (ābhuvāḥ) pervading everywhere (Atyam) horses (Na) like (mihe) for raining comforts (vi nayanti) educate, deploy in various ways (vājinam) actives and energetic (utsam) well, source of knowledge (duhanti) draw, extract (stanayantam) making sound (akṣitam) perennial.

Elucidation :

How is air useful for us?

The air consumes waters for the best welfare of all. (refer to water cycle, yajna cycle). Just as liquid pure oil for yajna is consumed by air for pervading it or spreading it's effect everywhere. Like horses, air deploys its powers in various ways to the active and energetic person. Like well, the air draws perennial effects while making sound.

Practical utility in life :

How does air makes the water cycle effective for all?

How does air makes the air cycle of yajna effective for all?

How does air makes the air cycle of pranayama and seminal fluid effective for all?

The air is useful in many ways – scientific, material and spiritual as well. Water cycle projects the supreme scientific use of air, with the help of which, Sun evaporates water from seas etc., convert them into clouds and then rain them on earth to spread everywhere.

Yajna cycle projects that air consumes the liquid i.e. pure oil burnt in fire to spread it's effect everywhere in the atmosphere. The yajna returns spiritual effects to us. It can be called air cycle of yajna.

The air in our body, when used in a yogic pranayama way, consumes the seminal fluid from our body i.e. the condensed form of huge nutritious food and convert it into divine virtues to spread everywhere for the welfare of all through blessings only. This is the air cycle of pranayama.

ऋग्वेद मन्त्र 1.64.7

Rigveda 1.64.7

महिषासो मायिनश्चित्रभानवो गिरयो न स्वतवसो रघुष्यदः ।
मृगाइव हस्तिनः खादथा वना यदारुणीषु तविषीरयुग्ध्वम् ॥ 7 ॥

Mahiṣāso māyinaś citrabhānavo girayo na svatavaso raghuṣyadaḥ .
Mṛgā iva hastinaḥ khādathā vanā yadāruṇīṣu taviṣīr ayugdhvam. (7)

(Mahiṣāsaḥ) Great, vast (māyinaḥ) possessing knowledge (citra bhānavaḥ) bright shining (girayaḥ na) like mountains, like speeches of vedic intellectuals (svatavasah) innately powerful (physically, mentally, spiritually) (raghuṣyadaḥ) impetuous in motion (Mṛgā) deer (Iva) like (hastinaḥ) elephants (khādathā) consume (vanā) forest (vegetable food) (yadāruṇīṣu) whose brilliant powers (taviṣīḥ) strengths (ayugdhvam) associate.

Elucidation :

What are the powers and features of air?

What are the features of those people who establish mastery over air?

This verse lists the powers of air i.e. pranas and of those who have established mastery over pranas, called marutas :-

- (i) Mahiṣāsaḥ - They are Great and vast.
- (ii) Māyinaḥ - They possess knowledge.
- (iii) Citra bhānavaḥ - They are bright shining.
- (iv) Girayaḥ na svatavaśaḥ - They are innately powerful (physically, mentally, spiritually) like mountains and like speeches of vedic intellectuals.
- (v) Raghuṣyadaḥ - They are impetuous in motion.
- (vi) Mṛgā Iva hastinaḥ khādathā vanā - They consume forest food i.e. vegetarian food like deer and elephants.

Everyone should associate with the brilliant powers and strength of air and marutas.

Practical utility in life :

What is the use of air in spiritual progress and in material world?

Powers of air are immense. Only great yogis master over it through their breath.

Everyone must meditate on breath, follow the yogic practices of pranayama, particularly holding in kumbhaka. Thus, one can easily develop the above features of air to progress for spiritual realisation, maintaining a mental balance and in solving all troubles and tribulations of life.

On material side also, air is scientifically used with electricity and water to develop various vehicles moving on land, water and in air.

ऋग्वेद मन्त्र 1.64.8

Rigveda 1.64.8

सिंहा इव नानदति प्रचेतसः पिशा इव सुपिशो विश्ववेदसः ।
क्षपो जिवन्तः पृषतीभिर्ऋष्टिभिः समित्सबाधः शवसाहिमन्यवः ॥ ८ ॥

Simhā iva nānadati pracetasah piśā iva supiśo viśvavedasah .

Kṣapo jinvantah pṛṣatībhir ṛṣṭibhiḥ samit sabādhah śavasāhimanyavaḥ. (8)

(Simhā iva) like lions (Nānadati) roar and proclaim (pracetasah) enlightened in knowledge, knowing the nature of the nature (piśāḥ iva) like white spots on deer (supiśāḥ) smart in body appearance and in knowledge (viśvavedasah) possessing energies in body and mind (Kṣapah) destroyer of enemies (jinvantah) loving and promoting virtues (pṛṣatībhiḥ) raining happiness (ṛṣṭibhiḥ) with weapons (samit sabādhah) join to limit the enemies (śavasā) with power (ahimanyavaḥ) gains and gives knowledge.

Elucidation :

What are the powers of marutas i.e. breath controller yogis?

Marutas, who master over air through yogic practices of pranayama, develop following features :-

- (i) Simhā iva nānadati – They roar and proclaim like lions.
- (ii) Pracetasah - They become enlightened in knowledge, knowing the nature of the nature.
- (iii) Piśāḥ iva supiśāḥ - They are like white spots on deer and smart in body appearance and in knowledge.
- (iv) Viśvavedasah - They possess energies in body and mind.
- (v) Kṣapah - They are destroyer of enemies.
- (vi) Jinvantah - They are loving and promoting virtues.
- (vii) Pṛṣatībhiḥ - They rain happiness.
- (viii) ṛṣṭibhiḥ samit sabādhah - They join with weapons to limit the enemies.
- (ix) Śavasā ahimanyavaḥ - They gain with power and give knowledge.

Practical utility in life :

How does a maruta live and progress in life?

A real yogi, after long and continuous practices of pranayama and meditation, becomes a spiritual master. He becomes powerful but remains contained in his own life, fully satisfied and trouble free. No one dares to create hurdles on his path. Even the nature stops troubling him. With a stable mind, he progresses on his path, uncaring for troubles or hurdles. He gives the knowledge of his life unconditionally to all. He becomes a source of attraction and inspirations.

FOLLOW A REAL YOGI TO BE A REAL YOGI.

रोदसी आ वदता गणश्रियो नृषाचः शूराः शवसाहिमन्यवः ।
आ वन्धुरेष्वमतिर्न दर्शता विद्युन्न तस्थौ मरुतो रथेषु वः ॥ ९ ॥

Rodasī ā vadatā gaṇasriyo nṛṣācaḥ śūrāḥ śavasāhimanyavaḥ.
Ā vandhureṣv amatir na darśatā vidyunna tasthau maruto ratheṣu vaḥ (9)

(Rodasī) both heavenly space i.e. duloka and earth i.e. bhuloka (ā vadata) come and preach, be present (in my life) (gaṇasriyaḥ) distinguish in group (nṛṣācaḥ) serving people (śūrāḥ) brave (śavasā) with power (ahimanyavaḥ) gains and gives knowledge (Ā) in all sides (vandhureṣu) in bonds (amatih na) like best in form (darśatā) worth seeing (vidyut na) like energy, knowledge (tasthau) is present (marutaḥ) air, devotee of air (ratheṣu) on the chariot, on this body (vaḥ) your.

Elucidation :

How is air important for us scientifically and spiritually?

Scientific : The air be present in our life from both the heavenly space i.e. duloka and the earth i.e. bhooloka. The air is a distinguished element in our life that serves the people by making them competent to work. It makes them powerful, brave and competent to gain knowledge. It is worth seeing as electricity current in its best form like energy and is present everywhere in every vehicle i.e. living beings or mechanically moving vehicles.

Spiritual : A real yogi i.e. maruta, projects the presence of both the lokas i.e. heavenly space and earth in their life in the form of mental intellect and physical fitness. Such yogis are light in body and mind like air. This lightness only makes them competent to gain and give knowledge to all. Air element is the dominant force in their life, present and realised every moment.

Practical utility in life :

How to ensure material and spiritual progress together?

Air is the dominating element in our life. Without air we become non-living matter. Therefore, to fructify our life, we must master over this element through regular and long practices of pranayama. This would improve our life qualitatively and make us progress on the spiritual path too.

ऋग्वेद मन्त्र 1.64.10

Rigveda 1.64.10

विश्ववेदसो रयिभिः समोकसः संमिश्लासस्तविषीभिर्विरश्चिनः ।

अस्तार इषुं दधिरे गभस्त्योरनन्तशुष्मा वृषखादयो नरः ॥ 10 ॥

Viśvavedaso rayibhiḥ samokasaḥ sammiślāsaḥ taviṣṭibhir virapśinaḥ.
Astāra iṣum dadhire gabhastyor anantaśuṣmā vṛṣakhādayo naraḥ . (10)

(Viśvavedasaḥ) all knowing (rayibhiḥ) splendid wealth (samokasaḥ) live with (sammiślāsaḥ) combined (taviṣṭibhiḥ) with strengths (virapśinaḥ) become great (Astāraḥ) Repeller of foes (iṣum) arrows, desires (dadhire) hold (gabhastyoḥ) in both the arms (Ananta śuṣmaḥ) infinite powers (vṛṣakhādayaḥ) eat food that produces juices (vegetarian food) (naraḥ) progressive human beings.

Elucidation :

How do marutas become real and progressive human beings?

Marutas develop following features in their life to become a real and progressive human being :-

- (i) Viśvavedasaḥ - They become all knowing.
- (ii) Rayibhiḥ samokasaḥ - They live with splendid wealth.
- (iii) Sammiślāsaḥ taviṣṭibhiḥ virapśinaḥ - They are combined with strengths to become great.
- (iv) Astāraḥ - They are repeller of foes.
- (v) Iṣum dadhire gabhastyoḥ - They hold arrows, desires in both the arms.
- (vi) Ananta śuṣmaḥ - They have infinite powers.
- (vii) Vṛṣakhādayaḥ - They eat food that produces juices (vegetarian food).

Practical utility in life :

How to gain special powers?

Once a person becomes a maruta, he gains many such features of a noble personality along with special powers and becomes progressing human being in material and spiritual journey of life.

ऋग्वेद मन्त्र 1.64.11

Rigveda 1.64.11

हिरण्ययेभिः पविभिः पयोवृध उज्जिघ्नन्त आपथ्योऽ न पर्वतान् ।

मखा अयासः स्वसृतो ध्रुवच्युतो दुध्नकृतो मरुतो भ्राजदृष्टयः ॥ 11 ॥

Hiraṇyayebhiḥ pavibhiḥ payovṛdha ujjighnanta āpathyo na parvatān .
Makhā ayāsaḥ svasṛto dhruvacyuto dudhrakṛto maruto bhrājadṛṣṭayaḥ (11)

(Hiraṇyayebhiḥ) shinning like gold (pavibhiḥ) with speeches, pious wheels, movements (payovṛdhaḥ) increases water, juices (ujjighnanta) destroys the hurdles (āpathyaḥ) moving on a path (na) like (parvatān) mountains (Makhā) for a yajna (ayāsaḥ) always active naturally (svasṛtaḥ) progressing towards their own self (dhruvacyutaḥ) scatter the firm enemies (dudhrakṛtaḥ) themselves firm and determined (marutaḥ) air, breath controller (bhrājadṛṣṭayaḥ) having enlightened vision.

Elucidation :

How is the working of air divine in nature?

How is the working of marutas divine in nature?

Scientific : The air with its movements increases waters in the form of clouds shinning like gold. These airs destroy or cross over all hurdles, like mountains, while moving on their path. They are naturally active for yajna i.e. doing welfare for all. They progress towards their own self (They have no other destination at all like materialist human beings). They scatter their enemies but themselves they are firm and determined. The air has a divine and enlightened vision.

Spiritual : The marutas increase their fluids i.e. seminal fluids in their body and shine like gold. They destroy or cross over all hurdles, howsoever big, and progress in life. They are naturally active for yajna i.e. doing welfare for all. They progress towards self-realisation and have no other material targets. They scatter their enemies but themselves they are firm and determined. They have enlightened and divine vision.

Practical utility in life :

How to make our life balanced and focussed?

In material life, we may have many targets but we should focus on one job at a time, while maintaining our mental balance and focus on our core power i.e. God within us. Regular habit of yogic pranayama and meditation can be very helpful for all.

ऋग्वेद मन्त्र 1.64.12

Rigveda 1.64.12

घृषुं पावकं वनिनं विचर्षणिं रुद्रस्य सूनुं हवसा गृणीमसि ।

रजस्तुरं तवसं मारुतं गणमृजीषिणं वृषणं सश्चत श्रिये ॥ १२ ॥

Ghr̥ṣum pāvakaṁ vaninaṁ vicar̥ṣaṇiṁ rudrasya sūnum havasā gr̥ṇīmasi.
rajasturaṁ tavaṣam mārutaṁ gaṇam r̥jīṣiṇaṁ vṛṣaṇaṁ saścata śriye (12)

(Ghr̥ṣum) destroyer of enemies (pāvakaṁ) purifying (vaninaṁ) struggling for success (vicar̥ṣaṇiṁ) inspiring us to be active (rudrasya) of Rudra, God (sūnum) off-spring (havasā) with speeches, with sacrifices (gr̥ṇīmasi) we glorify, praise (rajasturaṁ) destroyer of rajas (egoistic and selfishness) (tavaṣam) making us powerful (mārutaṁ) of airs (gaṇam) group (r̥jīṣiṇaṁ) providing splendid wealth through regular course (vṛṣaṇaṁ) Rainer (of happiness) on all (saścata) know and receive (śriye) for beauty, prosperity, grace.

Elucidation :

Why shall we concentrate on our breath?

What are the qualities and powers of air?

The air we inhale is life sustaining breath for us. The qualities and powers of air are certainly helpful for us to develop similar qualities and powers in our life :-

- (i) Ghr̥ṣum - The air is destroyer of enemies.
- (ii) Pāvakaṁ - The air is purifying.
- (iii) Vicar̥ṣaṇiṁ - The air inspires us to be active.
- (iv) Rajasturaṁ - The air is destroyer of rajas (egoistic and selfishness).
- (v) Tavaṣam – The air makes us powerful.
- (vi) r̥jīṣiṇaṁ - The air provides us splendid wealth through regular course.
- (vii) Vṛṣaṇaṁ - The air rains (happiness) on all.

We glorify and praise air, the progeny of Rudra, with our speeches and sacrifices. Therefore, we should know and receive the groups of air through regular concentration and meditation.

Practical utility in life :

How is mastery over breath useful for all?

Air is no doubt a very important element in the life of a yogi, but it's importance can not be sidelined even by any materialistic life. There are two ways to glorify this life force :-

(A) By speeches, (B) By sacrifices.

More important than glorifying is to master over our breath. With the help of pranayama mixed with meditational practices, people of any walk of life would gain immensely, may it be a student life, business life, service life, scientist's life or a politician's life.

ऋग्वेद मन्त्र 1.64.13

Rigveda 1.64.13

प्र नू स मर्तः शवसा जनाँ अति तस्थौ व ऊती मरुतो यमावत ।
अर्वदिभर्वाजं भरते धना नृभिरापृच्छयं क्रतुमा क्षेति पुष्यति ॥ 13 ॥

Pra nū sa martaḥ śavasā janāṃ ati tasthau va ūtī maruto yam āvata .
Arvadbhir vājam bharate dhanā nṛbhirāpṛcchyaṃ kratumā kṣeti puṣyati
(13)

(Pra - to be prefixed with bharate) (nū) certainly (saḥ) he (martaḥ) mortal man (śavasā) with power (janāṃ) people (ati tasthau) crosses to establish (vaḥ) with your (ūtī) protection (marutaḥ) air (yam) whom (āvata) protect (Arvadbhiḥ) through his senses (vājam) power and knowledge (bharate – pra bharate) completely fill (dhanā) wealth (nṛbhiḥ) by human beings (āpṛcchyaṃ) liable to be loved and desired (kratuma) with acts (of yajna) (ākṣeti) receives, establishes (puṣyati) makes himself strengthened.

Elucidation :

What happens when air protects the marutas?

Once a person becomes a maruta by mastering over breath, whom air protects with its protection, certainly crosses over people with his power to establish himself. He fully empowers himself through his senses with power, knowledge and wealth also. He becomes liable to be loved and desired by the people. With his acts of yajna, he establishes himself in strength.

Practical utility in life :

What are the advantages of being a maruta?

If you want to be protected by air and to get a healthy and long life, be a maruta as explained in earlier verses of this sukta. You will certainly succeed in any walk of life.

If you want knowledge, power or wealth, be a maruta.

If you want to be loved and desired by the people, be a maruta.

ऋग्वेद मन्त्र 1.64.14

Rigveda 1.64.14

चकृत्त्यं मरुतः पृत्सु दुष्टरं द्युमन्तं शुष्मं मघवत्सु धत्तन ।
धनस्पृतमुख्यं विश्वचर्षणिं तोकं पुष्येम तनयं शतं हिमाः ॥ 14 ॥

Carkṛtyaṁ marutaḥ pṛtsu duṣṭaraṁ dyumantaṁ śuṣmaṁ maghavatsu dhattana.

Dhanaspṛtam ukthyaṁ viśvacarṣaṇiṁ tokaṁ puṣyema tanayaṁ śataṁ himāḥ (14)

(Carkṛtyaṁ) having valour and virility of sustained nature in work (marutaḥ) the controller of pranas, the master of pranas (pṛtsu duṣṭaraṁ) irresistible and indefeasible in wars against evils (dyumantaṁ) enlightened in knowledge (śuṣmaṁ) annihilator (of adversaries) (maghavatsu) investing wealth for yajna (dhattana) holds (Dhanaspṛtam) holder of wealth (ukthyaṁ) best in speeches, praiseworthy (viśvacarṣaṇiṁ) all discerning, taking care of all (tokaṁ) son (puṣyema) nurse, nourish, protect, promote (tanayaṁ) sons, grandsons etc. (śataṁ) for hundreds (himāḥ) winters.

Elucidation :

What type of sons and grandsons do you expect?

A controller of breath holds a son and grandson who is :-

- (i) Carkṛtyaṁ - having valour and virility of sustained nature in work,
- (ii) Pṛtsu duṣṭaraṁ - irresistible and indefeasible in wars against evils,
- (iii) Dyumantaṁ - enlightened in knowledge,
- (iv) Śuṣmaṁ - annihilator (of adversaries),
- (v) Maghavatsu - investing wealth for yajna,
- (vi) Dhanaspṛtam - holder of wealth,
- (vii) Ukthyaṁ - best in speeches, praiseworthy,
- (viii) Viśvacarṣaṇiṁ - all discerning, taking care of all.

May we nurse, nourish, protect and promote such a great son and grandsons for hundred winters.

Practical utility in life :

How to have noble sons and grandsons?

To have a noble son and grandsons, the most important base is to be yourself a controller of breath i.e. a marutah.

Secondly, all parents should be prayerful and active in creating an atmosphere of symbolic yajna i.e. giving oblations in sacred fire as well as a real yajna i.e. using wealth in a splendid way for the welfare of all in the society.

ऋग्वेद मन्त्र 1.64.15

Rigveda 1.64.15

नूष्टिरं मरुतो वीरवन्तमृतीषाहं रयिमस्मासु धत्त ।
सहस्रिणं शतिनं शूशुवांसं प्रातर्मक्षू धियावसुर्जगम्यात् ॥ 15 ॥

Nū ṣṭhiram maruto vīravantam ṛtīṣāham rayim asmāsu dhatta.
Sahasriṇam śatinam śūśuvāṁsam prātar makṣū dhiyāvasur jagamyāt (15)

(Nū) Now (ṣṭhiram) stable (marutaḥ) pranas, breath, controller of breath (vīravantam) heroic (ṛtīṣāham) giver of victory (rayim) wealth (asmāsu) in us (dhatta) hold (Sahasriṇam) thousands fold (śatinam) hundreds fold (śūśuvāṁsam) causes of happiness, progress (prātaḥ) in the morning (makṣū) very soon (dhiyāvasuḥ) people living in divine knowledge, wealth from intellectual acts (jagamyāt) be received.

Elucidation :

What features shall be possessed by our wealth?

Marutas! Please hold in us the splendid wealth with following features :-

- A. Ṣṭhiram - stable,
- B. Vīravantam – heroic,
- C. Ṛtīṣāham - giver of victory,
- D. Sahasriṇam śatinam śūśuvāṁsam - thousands fold and hundreds fold causes of happiness, progress.

Let us receive wealth from intellectual acts and knowledge from the people living in divine knowledge very soon in the morning.

Practical utility in life :

What is the importance of good company i.e. satsang?

RV Mandal 1, Sukta 58 and 60 to 64 specially inspire us, through last part of last verse of each sukta, that we should seek the company of truth to realise the true God through those living at great divine knowledge level. Such a company regularly and in long period becomes a magnet for us, just as an iron becomes a magnet after long and continuous attachment with the magnet.

If we join the company of noble and divine people, we too can become that.

Goodness lies in serving others not snatching from others. Serving the society, not snatching from society. Goodness lies in truthfulness, non-violence, non-stealing, considering and respecting everyone as a manifestation of God.

Rigveda Mandal-1, Hymn-65
Sukta on desiring and realising God

ऋग्वेद मन्त्र 1.65.1

Rigveda 1.65.1

पश्वा न तायुं गुहा चतन्तं नमो युजानं नमो वहन्तम् ।
सजोषा धीराः पदैरनुगमन्नुप त्वा सीदन्वश्वे यजत्राः ॥ 1 ॥

Paśvā na tāyurṁ guhā catantaṁ namo yujānaṁ namo vahantam.
Sajoṣā dhīrāḥ padair anu gmannupa tvā sīdan viśve yajatrāḥ. (1)

(Paśvā) Seer (na) like (tāyurṁ) taking care to sustain everyone, God (guhā) in cave (heart) (catantaṁ) moves, pervades (namaḥ) salute (yujānaṁ) while associating with Him (namaḥ) salute (vahantam) while receiving Him (Sajoṣā) performing their duties (dhīrāḥ) bearing patient people (padaiḥ) the words of wisdom (anu gmanṇa) receive (upa) near (tvā) your (sīdan) established (viśve) all (yajatrāḥ) through yajna.

Elucidation :

Where is God?

How to receive or realise God?

Like a seer (present and seeing everywhere), God takes care of everyone to sustain. God pervades in the cave (heart of seers). We salute Him while associating with Him and while receiving Him.

Deep and patient persons perform their duties with words of wisdom and receive God by establishing themselves near Him by performing yajna i.e. acts for the welfare of all.

As people trace and follow the footprints of their pets even if the pet is hiding in a cave. Similarly, sacrificing people follow the footprints of God hiding in their own heart cave.

Practical utility in life :

How to be a seer to realise God?

God is the Supreme Seer. We too should try to be a seer, not talking much, not being a complainant, just observing all situations, performing duties with words of wisdom. Duties should be like a yajna i.e. for the welfare of all, not for any selfish motives.

There is a rampant confusion and misunderstanding about God. But this verse clarifies that it is not difficult to feel, believe and realise God in a simple way of being a seer.

ऋग्वेद मन्त्र 1.65.2

Rigveda 1.65.2

ऋतस्य देवा अनुव्रता गुर्भुवत्परिष्टिर्द्यौर्न भूमः ।
वर्धन्तीमापः पन्वा सुशिशिवमृतस्य योना गर्भे सुजातम् ॥ 2 ॥

Ṛtasya devā anu vratā gurbhuvat pariṣṭirdyaur na bhūma.

Vardhantīm āpaḥ panvā suśiśvim ṛtasya yonā garbhe sujātam. (2)

(Ṛtasya) of truth, real (devāḥ) divine people (anu – to be prefixed with guḥ) (vratā) vows (guḥ - anu guḥ) receive, follow (bhuvat) is done (pariṣṭiḥ) searching truth (dyauḥ) heavenly (na) like (bhūma) earth (Vardhanty) increase, promote (īma) certainly (āpaḥ) great, divine people (panvā) by praising, glorifying (suśiśvim) by the best movement, education (ṛtasya) of truth, real (yonou) in the life (garbhe) centre, inside (sujātam) manifest.

Elucidation :

How does God manifest in the life of divine people?

The divine people receive and follow the vows of truth. This way their search of Supreme truth (God) gets completed. They can make the earth like a heaven. Such great and divine people certainly increase or promote the effect of God by praising and glorifying Him. They cause the best movement of divinity by educating others and ultimately the real Supreme truth i.e. God is manifested in their own life.

Practical utility in life :

What's the importance of truth on spiritual path?

The path of spirituality is based on complete truthfulness throughout. It begins with truth, the whole path is truth and the destination is truth.

MOVE ON TRUTH TO REALISE THE SUPREME TRUTH.

Quote :

(Ṛtasya devā anu vratā) The divine people receive and follow the vows of truth.

ऋग्वेद मन्त्र 1.65.3

Rigveda 1.65.3

पुष्टिर्न रण्वा क्षितिर्न पृथ्वी गिरिर्न भुज्म क्षोदो न शंभुः ।
अत्यो नाज्मत्सर्गप्रतक्तः सिन्धुर्न क्षोदः क ई वराते ॥ 3 ॥

Puṣṭir na raṇvā kṣitir na pṛthvī girir na bhujma kṣodaḥ na śambhu.
Atyo nājman sarga prataktaḥ sindhur na kṣodaḥ ka īm varāte. (3)

(Puṣṭiḥ na) like nourishment, health (raṇvā) delightful, happiness giver
(kṣitiḥ na) like vast abode giving (pṛthvī) earth (giriḥ na) like mountains
(bhujma) generous, providing all materials for sustenance (kṣodaḥ na) like
water (śambhu) sanctifying, peace giving (Atyaḥ na) like horses (ajman) in
wars (sarga prataktaḥ) rapid in motion by nature (sindhuḥ na) like sea
(kṣodaḥ) deep and rapid rolling (kaḥ) who (īm) this (God) (varāte) stop
Him, receive Him.

Elucidation :

What are the attributes of God in our life?

All descriptions in this verse are attributable to God with a question at the end :-

- (i) Puṣṭiḥ na raṇvā – He is delightful, happiness giver like nourishment, health.
- (ii) Kṣitiḥ na pṛthvī – He is vast abode giver like earth.
- (iii) Giriḥ na bhujma – He is generous like mountains providing all materials for sustenance.
- (iv) Kṣodaḥ na śambhu – He is sanctifying, peace giving like water.
- (v) Atyaḥ na ajman sarga prataktaḥ - In wars, He is rapid in motion by nature like horses.
- (vi) Sindhuḥ na kṣodaḥ - He is deep and rapid rolling like sea.

Who wishes to stop Him from dominating in his life?

Who wishes to receive or realise Him?

Practical utility in life :

How to feel, believe and realise the dominance of God in our life?

Actually there can be no question of stopping Him from dominating in our life. No one can dare to do that or even to think like this.

There can be no person who does not wish to receive or realise Him. This denial means denial of one's own life.

He is always present and universally dominating in everyone's life. These questions just inspire us to feel, believe and realise His presence and dominance everywhere.

Quote :

(ka īm varāte) Who wishes to stop Him from dominating in his life? Who wishes to receive or realise Him?

ऋग्वेद मन्त्र 1.65.4

Rigveda 1.65.4

जामिः सिन्धूनां भ्रातेव स्तस्त्रामिभ्यान्न राजा वनान्यत्ति ।

यद्वातजूतो वना व्यस्थादग्निर्ह दाति रोमा पृथिव्याः ॥ 4 ॥

Jāmiḥ sindhūnām bhrāteva svasrām ibhyāna rājā vanānyatti.
yad vātajūto vanā vy asthādagnir ha dāti romā pṛthivyāḥ. (4)

(Jāmiḥ) brother (sindhūnām) of seas and rivers (bhrātā iva) like brother (svasrām) of sisters (ibhyāna na rājā) like a king of enemies (vanāny) to the forest (atti) eats away (yat) when (vāta jūtaḥ) inspired by air (vanā) in the forest (vyasthāt) specially established (agniḥ ha) only an agni purusha (dāti) eats (romā) only grass, branches of vegetation (pṛthivyā) of the earth.

Elucidation :

What are the features of a person who wishes and is competent to realise God?

After putting a question about God in RV 1.65.3, this verse explains the features of an Agni purusha i.e. a devotee who is competent to receive and realise God in his life :-

- (i) Jāmiḥ sindhūnām - One who is brother of seas and rivers.
- (ii) Bhrātā iva svasrām – One who is like brother of all sisters.
- (iii) Ibhyāna na rājā – One who eats away the enemies like a king.
- (iv) Vanāny atti – One who eats only vegetarian food.
- (v) Yat vāta jūtaḥ vanā vyasthāt – One who is inspired by air but specially established in the forests.
- (vi) Dāti romā pṛthivyā – One who eats only grass, branches of vegetation of the earth.

Practical utility in life :

How to gain divinities in life?

All these features make a noble divine personality very caring and loving for the people and the nature all around, brave and divine enough to check and destroy his enemies. Such a divine and noble person, despite doing all activities for the welfare of others, is established in God. He is competent to receive and realise God in his life. Thus, nobilities can be achieved by any human being with a life of restraint, discarding all desires and ego. But divinity is certainly a grant of God after examining nobilities. One becomes an Agni purusha only after becoming an Indra purusha in life.

ऋग्वेद मन्त्र 1.65.5

Rigveda 1.65.5

श्वसित्यप्सु हंसो न सीदन्क्रत्वा चेतिष्ठो विशामुषर्भुत् ।
सोमो न वेधा ऋतप्रजातः पशुर्न शिश्वा विभुर्दूरेभाः ॥ 5 ॥

Śvasity apsu haṁso na sīdan kratvā cetiṣṭho viśām uṣarbhut .
Somo na vedhā ṛtaprajātaḥ paśur na śiśvā vibhur dūrebhāḥ. (5)

(Śvasity) gives birth (apsu) in waters (haṁsaḥ na) like swam (sīdan) playing (kratvā) makes, creates (cetiṣṭhaḥ) extreme consciousness (viśām) to the people (uṣarbhut) awakens at dawn (Somaḥ na) like herbs, like divine virtuous (vedhā) nutritious for health, creator of this universe (ṛta prajātaḥ) producer of truth, God (paśuḥ) animal (na) like (śiśvā) for the off spring (vibhuḥ) all pervading (dūrebhāḥ) far away.

Elucidation :

What are the attributes of God?

In continuation of RV 1.65.3, this verse further describes some more attributes of God to inspire us to receive and realise Him in this life :-

- (i) Śvasity - He gives birth to all.
- (ii) Apsu haṁsaḥ na sīdan – He lives in waters like swam playing every time.
- (iii) Kratvā cetiṣṭhaḥ viśām uṣarbhut - He makes, creates extreme consciousness in human beings by awakening them at dawn.
- (iv) Somaḥ na vedhā – He is nutritious for health like herbs. He is creator of this universe like Supreme virtuous personality.
- (v) Ṛta prajātaḥ - He is a producer of truth.
- (vi) Paśu na śiśvā – He is loving and caring for everyone like an animal for it's off spring.
- (vii) Vibhuḥ dūrebhāḥ - He is all pervading and He is far away.

Practical utility in life :

Who can quench our thirst and hunger for all desires for ever?

All these attributes of God establish the supreme reality that God is inevitable and inseparable power in our life. All that we need in our life has a relation with God. He is every relation and every thing for us. One may or may not be satisfied with whatever he possesses because human desires are unending. But a simple desire to realise God, by itself, can quench for ever our thirst and hunger for other needs.

Rigveda 1.66

Agni Devata

ऋग्वेद मन्त्र 1.66.1

Rigveda 1.66.1

रयिर्नचित्रा सूरान् सन्दृगायुर्न प्राणो नित्यो न सूनुः ।
तक्वा न भूर्णिर्वना सिषक्ति पया न धेनुः शुचिर्विभावा ॥१॥

Rayirna citrā sūro na saṁdṛgāyurna prāṇo nityo na sūnuḥ.

Takvā na bhūrṇirvanā siṣakti payo na dhenuḥ śucirvibhāvā. (1)

(Rayiḥ) Wealth (na) just like (citrā) wondrous, desirable (God) (sūrah) sun
(na) just like (saṁdṛka) right seer, right enlightening (God) (āyuh) age,
life, health (na) just like (prāṇah) breath of energy (God) (nityah) real,
permanent, constant (God) (na) just like (sūnuḥ) best inspirator, real son
(Takvā) horse, restless (na) just like (bhūrṇiḥ) sustaining (God) (vanā)
rays, forests, devotees (siṣakti) associate, receivable (payah) milk, drink
(na) just like (dhenuḥ) desire fulfilling cow (śuciḥ) completely pure (God)
(vibhāvā) special light (of knowledge) (God).

Elucidation :

How is the energy form of God comparable to various things and beings?

(1)

This hymn invokes 'Agni' i.e. Energy form of God, by praising it's features and attributes comparable to different things and beings in nature :-

(1)(Rayiḥ na citrā) He is wondrous, desirable like wealth.

(2)(sūrah na saṁdṛka) He is like a right (Samyak) seer and right enlightening like Sun.

(3)(āyuh na prāṇah) He is breath of energy like age, life, health.

(4)(nityah na sūnuḥ) He is real, permanent, constant like the best inspirator and like real son.

(5)(Takvā na bhūrṇiḥ vanā siṣakti) He is sustaining all, like a restless horse and He associates or is receivable to rays of love to devotees in forests (of mind)

(6)(payah na dhenuḥ) He is like milk of a desire fulfilling cow.

(7)(śuciḥ vibhāvā) He is completely pure and special light (of knowledge) Himself and makes others also pure and enlightened.

Practical utility in life :

What should be our universal consciousness?

The energy form of God is as useful to us as anything or being in His creation. While using anything and even while breathing every moment, we must invoke our association with the Supreme Energy, God. This universal consciousness would certainly purify our life and make us realise Him, of course, after a long and continuous persuasion on this path.

Quote :

All the above features.

ऋग्वेद मन्त्र 1.66.2

Rigveda 1.66.2

दाधार क्षेममोको न रण्वो यवो न पक्वो जेता जनानाम ।

ऋषिर्न स्तुभ्वा विक्षु प्रशस्तो वाजी न प्रीतो वयो दधाति ॥2॥

Dādhāra kṣemamoko na raṇvo yavo na pakvo jetā janānām.

Ṛṣir na stubhvā vikṣu praśasto vājī na prīto vayo dadhāti. (2)

(Dādhāra) holds (kṣemam) welfare (okaḥ) home (na) just like (raṇvaḥ) joyful, soothing (yavaḥ) barley (na) just like (pakvaḥ) mature food (jetā) victorious (janānām) for human beings (Ṛṣiḥ) sage, seer (na) just like (stubhvā) worthy of reverence (vikṣu) among people (praśastā) praiseworthy (vājī) war chariot (na) just like (prītaḥ) Creator of happiness and admiration (God) (vayaḥ) best and long life (dadhāti) holds, give.

Elucidation :

How is the energy form of God comparable to various things and beings?
(2)

Continuing the attributes of God, this verse also furthers the list of various features of God, comparable to various powers :-

(8)(Dādhāra kṣemam) He holds the welfare of all.

(9)(okaḥ na raṇvaḥ) His association is joyful and soothing like our home.

(10) (yavaḥ na pakvaḥ) He is mature food like barley.

(11) (jetā janānām) He is winner of victories for human beings.

(12) (Ṛṣiḥ na stubhvā) He is worthy of reverence like sages and seers.

(13) (vikṣu praśastā) He is praiseworthy among people.

- (14) (vājī na prītaḥ) He is Creator of happiness and admiration like a war-chariot.
(15) (vayaḥ dadhāti) He holds and give the best and long life.

Practical utility in life :

How to maintain consciousness of our universal association with God?

The Supreme Energy, God, is actually our universal companion being with us every moment universally. But we fail to keep this permanent association in our consciousness because of the covering of ignorance in and around our mind that influences it to feel its individual identity and power. So, with a consciousness of this universal association with God only, we can enlighten our mind to fix itself in that real 'I' i.e. God and to discard our unreal 'I' i.e. our name and form.

Quote :

All the above features.

ऋग्वेद मन्त्र 1.66.3

Rigveda 1.66.3

दुरोकशोचिः क्रतुर्न नित्यो जायेव योनावरं विश्वस्मै ।

चित्रो यदभ्राट् छ्वेतो न विक्षु रथो न रुक्मी त्वेषः समत्सु ॥ ३ ॥

Durokaśociḥ kratuḥ na nityo jāyeva yonāvaram viśvasmai.

Citro yadabhrāt chveto na vikṣu ratho na rukmī tveṣaḥ samatsu. (3)

(Duroka śociḥ) Awesome, wondrous, far reaching light, heat, energy, purity (of Agni) (kratuḥ) performer of acts (na) just like(nityaḥ) real, permanent, inner (jāyā) housewife (iva) like (yonau) in house (aram) taking care of comforts (viśvasmai) of all (Citraḥ) wondrous (Yat) when (abhrāt) shines (chvetaḥ) white (na) just like (vikṣu) in people (rathaḥ) chariot (na) just like (rukmi) golden (tveṣaḥ) enlightened (samatsu) in wars, difficulties.

Elucidation :

How is the energy form of God comparable to various things and beings?
(3)

Continuing two previous verses, RV 1.66.1 and 2, this verse also compares the divine attributes of God with various powers in nature :-

- (16) (Duroka śociḥ) His light, heat, energy, purity (of Agni) is awesome, wondrous and far reaching.
- (17) (kratuḥ na nityaḥ) He is real, permanent and inner like the performer of acts.
- (18) (jāyā iva yonau aram viśvasmai) He is like a housewife who takes care of the comforts of all in house.
- (19) (Citrah Yat abhrāt chvetah na vikṣu) He is wondrous when shines in people like white (Sun or seers).
- (20) (rathaḥ na rukmī tveṣaḥ samatsu) He shines as pure gold like a golden chariot in wars and difficulties.

Practical utility in life :

What is result of living at higher consciousness?

The Supreme Energy, God, is the source of all lights, heat, energy and purity wherever seen in nature. Therefore, His comparison with every such smallest particle or the biggest Sun, makes us realise His Omnipresence and Omnipotence. This continuous practice of feeling His power and presence in every subtle to gross form would ensure a living at higher consciousness, which ultimately, results in making us egoless and realise His real and permanent power.

Quote :

All the above features.

(kratuḥ na nityaḥ) He is real, permanent and inner like the performer of acts.

ऋग्वेद मन्त्र 1.66.4

Rigveda 1.66.4

सेनेव सृष्टामं दधात्यस्तुर्न दिद्युत्वेषप्रतीका ।

यमो ह जातो यमो जनित्वं जारः कनीनां पतिर्जनीनाम् ॥ 4 ॥

Seneva sṛṣṭāmaṁ dadhātyasturna didyut tveṣapratīkā.

Yamo ha jāto yamo janitvaṃ jāraḥ kanīnām patirjanīnām. (4)

(Senā) warring army (iva) like (sṛṣṭā) Creator, inspired (amaṃ) power, strength (dadhāti) holds (astu) warrior (attacking on enemy) (na) just like (didyut) thunderous current (tveṣa pratīkā) roaring light (Yamaḥ) that (God) (hi) certainly (jātaḥ) produced (yamaḥ) that (God) (janitvaṃ) producer (jāraḥ) reduces (kanīnām) of weaknesses, darkness (patiḥ) protector (janīnām) of produced.

Elucidation :

How is the energy form of God comparable to various things and beings?
(4)

This verse also, like RV 1.66.1 to 3, counts various attributes of ‘Agni’, the energy form of God :-

- (21) (Senā iva sṛṣṭā amaṃ dadhāti) He is like an inspired Army (send to the battlefield in advance) holding all powers and strength.
- (22) (astu na didyut tveṣa pratīkā Yamaḥ) That warrior (attacking on enemy) has roaring light like thunderous current.
- (23) (hi jātaḥ yamaḥ janitvaṃ) God certainly is in all that is produced and He is the producer (of all that will be produced).
- (24) (jāraḥ kanīnām patiḥ janīnām) He reduces our weaknesses and darkness of knowledge and of night; He is the protector of all that is produced.

Practical utility in life :

Where does God principally uses His powers?

What's the principal path and target of human beings?

God uses His powers principally in producing/manifesting Himself as various forms of this creation and removes the ignorance of human beings, while protecting all beings. The human beings should follow just one path and one target. Trying to associate with God should be our path and His realisation our target destination. Only then we can easily cross over the struggleful path of life.

Quote :

All the above features.

ऋग्वेद मन्त्र 1.66.5

Rigveda 1.66.5

तं वश्चराथा वयं वसत्यास्तं न गावो नक्षन्त इद्धम् ।
सिन्धुर्न क्षोदः प्र नीचीरैनोन्नवन्त गावः स्वर्दृशीके ॥ ५ ॥

Taṁ vaścarāthā vayaṁ vasatyāstaṁ na gāvo nakṣanta iddham.
Sindhurna kṣodaḥ pra nīcīrainonnavanta gāvaḥ svaḥ dṛśīke. (5)

(Taṁ) to that (vaḥ) your (carāthā) moving here and there (vayaṁ) we (vasatyā) settled, resting (astaṁ) towards shelter (na) just like (gāvaḥ) cows (nakṣante) are received (iddham) completely enlightened (Sindhuḥ) waters (na) just like (kṣodaḥ) flowing (pra - to be prefixed with enota) (nīcīḥ) downwards (enota – pra enota) inspire (navanta) associate (gāvaḥ) rays (of light, of knowledge) (svaḥ) towards self, God, sun (dṛśīke) worth seeing, worth realising (God).

Elucidation :

Where are we all destined?

We, Your people, moving here and there or settled, resting at one place, receive You, the completely enlightened, God.

- (1) Just as cows are received or reach back to their shelter home.
- (2) Just as flowing waters are inspired to go downwards (towards seas i.e. their source).
- (3) Just as rays of Sun associate towards their self (source i.e. Sun) which is worth seeing; just as rays of light of knowledge associate towards their self (source i.e. God) which is worth realisation.

Practical utility in life :

How smaller is ignorance against knowledge?

How smaller is darkness against light?

Everything in this universe is destined to reach their respective source ultimately, whether it's light of rays of Sun or light of knowledge, water evaporated from sea or it's our soul (the micro working of God in our body). The air also remain in it's original level.

The space and time of separation from the source i.e. ignorance or darkness is very small in comparison to the source which is infinite. But certainly we need to move fast because time available to us is very short, fast running and our life is so transient that we should not waste a single second.

Prepare an image of Sun, earth and moon in one line as per size, showing moon as 1/4th of earth, and earth as 1/4th of Sun. Same image is in SV 51 and RV 8.103.2. This would show the dark area of earth in a triangular form till some part of moon, whereas, rest all is light.

Quote :

(Taṁ vaḥ carāthā vayaṁ vasatyā – iddham dṛśīke)

We, Your people, moving here and there or settled, resting at one place
receive You, the completely enlightened, God, who is worth seeing and
worth realising.

Rigveda Mandal-1, Hymn-67

ऋग्वेद मन्त्र 1.67.1
Rigveda 1.67.1

वनेषु जायुर्मर्तेषु मित्रो वृणीते श्रुष्टिं राजेवाजुर्यम् ।

क्षेमो न साधुः क्रतुर्न भद्रो भुवत्स्वाधीर्होता हव्यवाट् ॥1॥

Vaneṣu jāyurmarteṣu mitro vṛṇīte śruṣṭiṁ rājevājuryam.

Kṣemo na sādhuḥ kraturna bhadro bhuvat svādhīrhotā havyavāṭ. (1)

(Vaneṣu) in forests, in devotees (jāyuh) produced, manifested (marteṣu) in mortal men (mitraḥ) friend (vṛṇīte) selects (śruṣṭiṁ) enthusiastic, expeditious (rājā) the king (iva) just as (ajuryam) unageing, young (Kṣemaḥ) doing welfare (na) just like (sādhuḥ) great, divine, noble (kratuḥ) creative worker (na) just like (bhadraḥ) doing welfare (bhuvat) is (svādhīḥ) welfare doing (hotā) bringer and giver of materials (havyavāṭ) carrier of oblations.

Elucidation :

How do God and a king select their team?

Just as a king selects expeditious and enthusiastic young, unageing people in his team who are friends of all men, so does the Supreme Energy, God, selects those produced in the forests (of mind) or manifested as devotees; who are welfare doing like great, divine, noble; who do welfare like a creative worker. Agni i.e. Energy Himself is the bringer and giver of all materials for welfare yajnas and carries all oblations.

Practical utility in life :

Why do all employers look for honest and noble employees?

God is the Cosmic Purusha, performing cosmic yajna, therefore, obviously God will select only those performing real yajna as His divine companions. Similarly, a king or an employer would select his team whom they find competent to support in their respective mission. Even a dishonest employer would also wish to employ honest employees. Therefore, honesty, nobility would always remain in demand.

Quote :

(bhuvat svādhīḥ hotā havyavāt)

He is the bringer and giver of all materials for welfare yajnas and carries all oblations.

ऋग्वेद मन्त्र 1.67.2

Rigveda 1.67.2

हस्ते दधानो नृम्णा विश्वान्यमे देवान्धाद् गुहा निषीदन् ।

विदन्तीमत्र नरो धियं धा हृदा यत्तष्टान्मन्त्राँ अशंसन् ॥२॥

Haste dadhāno nṛmṇā viśvānyame devān dhād guhā niṣīdan.

Vidantīmatra naro dhiyaṁdhā hṛdā yat taṣṭān mantrāñ aśaṁsan. (2)

(Haste) in hands (dadhānaḥ) holding (nṛmṇā) wealth (viśvāni) all (ame) in strength, in knowledge (devān) in divine powers and divine people (dhāt) holds (guhā) in deep space (of antah karna, intellect and mind) (niṣīdan) established yogi or devotee (Vidanti) know (Him) (Īma) certainly (atra) here, in this life (naraḥ) man (progressing towards realisation) (dhiyaṁ) intellectual acts (dhāḥ) adopt, hold (hṛdā) from heart, mind (yat) when (taṣṭān) established, understood, experimented, sharpened intellect (mantrāñ) verses, formulae, deep thoughts (aśaṁsan) chant in worship, for realisation.

Elucidation :

Whom does God give strength and knowledge?

Who progresses to know God?

Holding all wealth in hands (the Supreme Energy, God) holds strengths and knowledge in divine powers and people, in the deep space (of antah karna, intellect and mind) of the established yogis and devotees.

Those men (progressing towards realisation) know (Him), certainly here, in this life, and adopt or hold (Him) in their intellectual acts, when from their mind and heart, they established, understood, experimented, and sharpened their intellect by chanting verses in worship, for realisation.

Practical utility in life :

How is a spiritual life different from a materialistic life?

For a person desiring to proceed for God realisation, powers or wealth don't carry any material importance but these are certainly bestowed upon him as divine perfections i.e. siddhis, of his yogic development. This is continuously progressive life of a spiritualist.

Whereas, in materialistic pursuits, powers and wealth, surely in material form, is the focus of success. With such a focus, the man rarely stick even to his nobility or truthfulness in character. Thus, he ruins his human life to roll back in the cycle of good and bad karmas. Progress and regress are repeated cycles of a materialistic life, because it's devoid of a true and deep association with God. Principle of diminishing returns also is a disturbing feature of life engaged in material consumerism. With diminishing interest in one material, man always remain in search of newer things of interest.

Quote :

(Vidanti Īma atra naraḥ dhiyaṁ)

(dhāḥ ḥṛdā yat taṣṭān mantrāñ āśaṁsan)

Those men (progressing towards realisation) know (Him), certainly here, in this life, and adopt or hold (Him) in their intellectual acts, when from their mind and heart, they established understood, experimented, and sharpened their intellect by chanting verses in worship, for realisation.

ऋग्वेद मन्त्र 1.67.3

Rigveda 1.67.3

अजो न क्षां दाधार पृथिवीं तस्तम्भ द्यां मन्त्रेभिः सत्यैः ।

प्रिया पदानि पश्वो नि पाहि विश्वायुरग्ने गुहा गुहं गाः ॥३॥

Ajo na kṣāṁ dādāhāra pṛthivīm tastambha dyām mantrebhiḥ satyaiḥ .

Priyā padāni paśvo ni pāhi viśvāyuragne guhā guhaṁ gāḥ. (3)

(Ajaḥ) a judicious, an active power (na) just like (kṣāṁ) worthy of abode (dādāhāra) holds (pṛthivīm) the earth (tastambha) hold on (dyām) heavenly space (mantrebhiḥ) with mantras, with divine tested thoughts (satyaiḥ) real, eternal truth (Priyā) loving, liked (padāni) of steps, abodes (paśvaḥ) from animals, animalistic tendencies (ni pāhi) certainly, protect (viśvāyuḥ) life of all (agne) the Supreme Energy, God (guhā) deepest (guhaṁ) in the deep cave (gāḥ) enter.

Elucidation :

Who holds earth and space?

Who protects all?

The Supreme Energy, God, like a judicious and active power holds the earth, worthy of abode for all.

He holds on the heavenly space with His mantras i.e. divine tested formulae that are real and eternal truths.

He being the life of all, enters the deepest in the deep cave and knows the secret of all secrets.

Practical utility in life :

What is a perfect divine life?

The Supreme Energy of this universe is present in the deepest of our deep cave i.e. Brahmarandhra where it's realisable by anyone progressing on spiritual path. That Supreme Energy, being Omnipresent and Omniscient, knows the secret of all secrets. Therefore, only after knowing or realising Him, nothing remains to be achieved. He extends a perfect divine life to those who know or realise Him. It means, fully at peace, contented and ensuring the end of karmic path and consequently the end of cycle of births and deaths.

Quote :

(viśvāyuh agne guhā guhaṁ gāḥ)

The life of all, the Supreme Energy, God, enters the deepest in the deep cave and knows the secret of the secrets.

ऋग्वेद मन्त्र 1.67.4

Rigveda 1.67.4

य ई चिकेत गुहा भवन्तमा यः ससाद धारामृतस्य ।

वि ये चृतन्त्यृता सपन्त आदिद्वसूनि प्र ववाचास्मै ॥४॥

Ya īm ciketa guhā bhavantamā yaḥ sasāda dhārāmṛtasya.

Vi ye cṛtanyṛtā sapanta ādidvasūni pra vavācāsmāi. (4)

(Yaḥ) who (īm) certainly (ciketa) knows (guhā bhavantama) is in the deep cave (ā - to be prefixed with sasāda) (yaḥ) who (sasāda – ā sasāda) invokes, receives, worships (dhārām) streams (ṛtasya) of rita, real and eternal truth

(Vi – to be prefixed with cṛtanti) (ye) who (cṛtanti – vi cṛtanti) specially illuminate (ṛtā) the real eternal truth, yajna (sapantaḥ) while practicing (that truth, yajna) (āta ita) thereafter (vasūni) of all wealth of knowledge (pra vavācaḥ) preach (asmai) for Him.

Elucidation :

Who is entitled to the Supreme wealth of knowledge?

Who certainly knows that (the Supreme Energy, God) is in the deep cave; who worships, invokes and receives the streams of rita i.e. the real and eternal truth; who specially illuminate (in him) that real, eternal truth, yajna while practicing (that truth, yajna), thereafter, for him (that God) preaches and provides all wealth of knowledge.

Practical utility in life :

Which attribute of God is the basis of this creation?

What's the divine formula for all round development of a nation?

Receiving supreme wealth of knowledge is the most important aspect of human life, irrespective of it's use, whether for material purposes leading him on the path of karmic bondages or for spiritual purposes leading him on the path of liberation from karmic bondages.

Energy form of God is the basis of each and every particle in this creation. Therefore, every ruler, may it be a head of nation, head of family or head of an institution, should tame and channelise physical, mental and spiritual energies of all his subjects and resources appropriately without letting them being wasted in any negativity. This is the divine formula of all round development of a nation.

ऋग्वेद मन्त्र 1.67.5

Rigveda 1.67.5

वि यो वीरुत्सु रोधन्महित्वोत प्रजा उत प्रसूष्वन्तः ।

चित्तिर पां दमे विश्वायुः सद्मेव धीराः संमाय चक्रुः ॥५॥

Vi yo vīrutsu rodhanmahitvota prajā uta prasūṣvantaḥ.

Cittirapāṁ dame viśvāyuh sadmeva dhīrāḥ saṁmāya cakruḥ. (5)

(Vi – to be prefixed with rodhata) (yaḥ) who (Supreme Energy, God) (vīrutsu) in herbs, in liquids (rodhata – vi rodhata) establishes, covers (mahitvā) with His glories (uta) and (prajāḥ) in progenies, in produced things (uta) and (prasūṣu) in the birth giving (mothers) (antaḥ) inside (Cittiḥ) knowing fully (apāṁ) of waters (dame) houses (viśvāyuh) life of

all (sadya) house (iva) like (dhīrāḥ) the radiant saints (saṁmāya) considering (cakruḥ) perform, live.

Elucidation :

Why do realised souls consider God as their house?

The Supreme Energy, God, who establishes His glories in herbs and in all liquids and inside the progenies, in produced things and in the birth giving (mothers); who being the life of all, fully knows the houses of waters, the radiant saints i.e. realised souls consider Him like their house and perform all acts.

Practical utility in life :

How can we realise unity with God?

How can we ensure unity with other beings?

Once we realise that God is in every particle around us or away from us, in the whole creation and obviously we are living somewhere in the creation, thus, it is simply proved that we are living in the house of God.

With this continuous consciousness, we will start feeling mentally also that our consciousness is an integral part of that Supreme consciousness. Just as an emotional input in the mindset as regards our core unity with that Supreme Energy, we can realise God, even while doing all worldly acts also.

Same ratio can be applied in all human relations also to establish our integrity with all beings, whether in a family, society, workplace or in the whole nation.

Quote :

(sadya iva dhīrāḥ saṁmāya cakruḥ)

The radiant saints i.e. realised souls consider Him like their house and perform all acts.

Rigveda Mandal-1, Hymn-68

ऋग्वेद मन्त्र 1.68.1

Rigveda 1.68.1

श्रीणन्नुप स्थादिवं भुरण्युः स्थातुश्चरथमक्तून्व्यूर्णोत् ।

परि यदेषामेको विश्वेषां भुवद्देवो देवानां महित्वा ॥१॥

Śrīṇannupa sthād divaṁ bhuraṇyuh sthātuścarathamaktūn vyūrṇot

Pari yadeṣāmeko viśveṣāṁ bhuvad devo devānām mahitvā. (1)

(Śrīṇan) Maturing, vibrating, energising (upa sthāt) appears, manifests (divaṁ) enlightened (bhuraṇyuh) sustaining (sthātuḥ) unmoving (caratham) moving (aktūn) everything appearing in creation, nights (vyūrṇota) pervades to brighten (with light) and enlighten (with knowledge) (Pari – to be prefixed with bhuvat) (Yat) who (eṣām) of these (ekah) the only one (viśveṣāṁ) everything (bhuvat - pari bhuvat) is all pervading (devaḥ) the divine Supreme (devānām) among all divine (mahitvā) by virtue of His own glorious might.

Elucidation :

What does God do due to His Omnipresence and Omnipotence?

The Supreme Energy, God, appears, manifests Himself while maturing, vibrating, energising and sustaining everything moving and unmoving or anything appearing in this creation. He pervades to brighten (nights with His light) and enlighten (ignorant with His knowledge).

He is the only one who is all pervading everything of these appearing, the divine Supreme among all divinities, by virtue of His own glorious might.

Practical utility in life :

What are the words to express the uniqueness, the only oneness, of God?

There are four prominent words with prefix ‘Omni’ to express the only oneness of God – Omnipresent (present every where, all pervading), Omnipotent (all powerful), Omniscient (knowing every thing), Omnificent (Supreme creative power).

Thus, these words express the supremacy of God in all aspects of the creation.

Quote :

(Yat eṣām ekah viśveṣāṁ pari bhuvat devaḥ devānām mahitvā)

He is the only one who is all pervading everything of these appearing, the divine Supreme among all divinities, by virtue of His own glorious might.

ऋग्वेद मन्त्र 1.68.2

Rigveda 1.68.2

आदिते विश्वे क्रतुं जुषन्त शुष्काद्यद्देव जीवो जनिष्ठाः ।

भजन्त विश्वे देवत्वं नाम ऋतं सपन्तो अमृतमेवैः ॥२॥

Ādit te viśve kratuṁ juṣanta śuṣkād yad deva jīvo janiṣṭhāḥ.

Bhajanta viśve devatvaṁ nāma ṛtaṁ sapanto amṛtamevaiḥ. (2)

(Āt it te) After this they (after believing and realising 'Omni' nature of God with various dimensions) (viśve) all (kratuṁ) perform, do (juṣanta) service (with love and for welfare) (śuṣkā) destroying toxins (of body and mind) with various penances (yat) when (deva) the divine Supreme (jīvaḥ) in the conscious being (janiṣṭhāḥ) appear, manifest (Bhajanta) chanting, invoking (viśve) all (devatvaṁ) receive divinities (nāma) Your name (ṛtaṁ) the eternal Truth (sapantaḥ) touching, imbibing, realising (amṛtam) towards salvation (evaiḥ) through paths.

Elucidation :

What are the simple steps to salvation?

Continuing RV 1.68.1, on the path to realise God –

After this, they all perform service (with love and welfare).

When they destroy the toxins (of body and mind) with various penances, He (God) appears, manifests in that conscious being.

When he chants, invokes Your name (including all nouns and all attributes of God), he receives divinities.

Upon touching, imbibing, realising the eternal truth (God) he moves through such paths towards salvation.

Practical utility in life :

How do Indian religious traditions lead us towards salvation?

Indian religious traditions of service, penances and name chanting are compact courses of a spiritual life to realise eternal truth, if performed truly and deeply.

For real service, first dissolve your individual ego and desires.

Penances should also be tuned to focus on making us egoless and desireless.

Chanting of all attributes of God enables us to meditate on Him.

Quote :

Seva, tap, naam jap – mile sanatan sat.

With service, penances and chanting of His name (including all nouns and all attributes of God), he receives the eternal truth.

ऋग्वेद मन्त्र 1.68.3

Rigveda 1.68.3

ऋतस्य प्रेषा ऋतस्य धीतिर्विश्वायुर्विश्वे अपांसि चक्रुः ।

यस्तुभ्यं दाशाद्यो वा ते शिक्षात्तस्मै चिकित्वान्नयिं दयस्व ।।३।।

Ṛtasya preṣā ṛtasya dhītirviśvāyurviśve apāṁsi cakruḥ.

Yastubhyaṁ dāśādyo vā te śikṣāt tasmai cikitvān rayiṁ dayasva. (3)

(Ṛtasya) About real, eternal truth (preṣām) inspirations, desire, enlightenment (ṛtasya) About real, eternal truth (dhītiḥ) adopt, hold (viśvāyuh) life of all (viśve) all (apāṁsi) acts (cakruḥ) perform (Yaḥ) who (tubhyaṁ) for you (dāśāt) gives, submits (yaḥ) who (vā) and (te) from you (śikṣāt) learns, seeks strength (tasmai) him (cikitvān) knowing completely (rayiṁ) wealth (dayasva) give.

Elucidation :

Whom does God know fully and give His wealth?

The life of all! We desire and are inspired to know the real eternal Truth; we adopt and hold the real eternal Truth. You perform all acts.

One who gives (all his acts) to you and who learns, seeks strength from You, fully completely knowing him, You give Your wealth to him.

Practical utility in life :

How to become entitled to be known by Him?

Actually God knows everyone. All our acts, good or bad, go to Him only as He is very much within our individual being. The focus of this verse is to become entitled to His wealth i.e. knowledge and realisation of the real eternal truth. To become entitled to receive that Supreme bliss, we must ensure the following steps :-

- (i) Desire and be inspired to know That (real eternal Truth).
- (ii) Adopt and hold That (real eternal Truth).
- (iii) Realising that actually He is the doer of all acts, submit all your acts which apparently you appear to be doing.
- (iv) Learn and seek strength from Him only.

Quote :

(tasmai cikitvān rayiṁ dayasva)

Knowing him fully, He (God) gives His wealth to him.

ऋग्वेद मन्त्र 1.68.4

Rigveda 1.68.4

होता निषत्तो मनोरपत्ये स चिन्वासां पती रयीणाम् ।

इच्छन्त रेतो मिथस्तनूषु सं जानत स्वैर्दक्षैरमूराः ॥४॥

Hotā niṣatto manorapatye sa cinnvāsāṁ patī rayīṇām.

Ichhanta reto mithastanūṣu saṁ jānata svairdakṣairamūrāḥ. (4)

(Hotā) Bringer and Giver of everything (niṣattaḥ) certainly established (manoḥ) of contemplative mindful, of intellect (apatye) progeny, followers (saḥ) He (the Supreme energy, God) (cit nu) only (āsāṁ) of the progenies, followers, all beings (patīḥ) Lord, Protector (rayīṇām) of all wealth (Ichhanta) desire (retaḥ) vital energy (mithaḥ) going together (tanūṣu) for bodies i.e. for giving birth to the progeny (saṁ jānata) take full cognizance, fully know (svaiḥ dakṣaiḥ) with expertise, strength of soul (amūrāḥ) intelligent (without any feature of foolishness).

Elucidation :

How is God established in the progenies?

Why did rishis and rishikas produce progeny?

The bringer and giver of everything i.e. energy form of God, is certainly established in the progeny and followers of contemplative mindful or intellectuals.

He, the energy form of God, only is the Lord Protector of the progenies, followers and all beings. The intellectuals (without any feature of foolishness) desire the joining together of the vital energies (of husband and wife) for bodies i.e. for giving birth to the progeny, as they fully know with the strength of soul (that their energies would be established in their progenies).

Practical utility in life :

What should every parent ensure before producing progenies?

An intellectual (without any feature of foolishness) should know that even as per proved theories of science, the features of parents get established in their progeny. With this knowledge, the saints, sages, rishis and rishikaas also produced their progenies with the desire that their energies, their

knowledge and other features and of course their realised divinities would certainly get established in their progeny. They desired the transmission of spiritual powers from generation to generation. Therefore, all parents should develop spirituality within their life so that they may get their true copy in the form of their progeny.

Quote :

(Hotā niṣattaḥ manoḥ apatye)

The bringer and giver of everything i.e. energy form of God, is certainly established in the progeny and followers of contemplative mindful or intellectuals.

ऋग्वेद मन्त्र 1.68.5

Rigveda 1.68.5

पितुर्न पुत्राः क्रतुं जुषन्त श्रोषन्त्ये अस्य शासं तुरासः ।
वि राय और्णोदुरः पुरुक्षुः पिपेश नाकं स्तृभिर्दमूनाः ॥५॥

Piturna putrāḥ kratuṁ juṣanta śroṣan ye asya śāsaṁ turāsaḥ.
Vi rāya aurnod duraḥ purukṣuḥ pipeśa nākaṁ str̥bhirdamūnāḥ. (5)

(Pituḥ) Father (na) just like (putrāḥ) son, progeny (kratuṁ) perform, do (juṣanta) service (with love and for welfare) (śroṣan) listen (ye) who (asya) of that (God, father) (śāsaṁ) rule, instructions (turāsaḥ) acting fast in performing great acts (Vi – to be prefixed with aurnot) (rāyaḥ) wealth (aurnot - vi aurnot) pervades to brighten (with light) and enlighten (with knowledge) (duraḥ) doors (purukṣuḥ) sustaining and completing with food etc. (pipeśa) creates, decorates (nākaṁ) heavenly space (str̥bhiḥ) with constellations (damūnāḥ) Lord of Omnipotence.

Elucidation :

For whom does God open the doors of wealth and heavenly space with constellations?

Those sons of God who do service (of all with love and for welfare i.e. yajna) like their father (God); who listen the rule or instructions (God); who act fast in performing great acts, God gives them wealth to brighten and enlighten their lives. God opens the door for them by sustaining and completing them with good acts and pervades to brighten (with light) and

enlighten (with knowledge). God, the Lord of Omnipotence, creates and decorates heavenly space for them with constellations.

Practical utility in life :

How should every son behave with his parents?

Every son should imbibe three basic features to attract complete blessings of his father :-

(1) Following the traditions of yajna i.e. performing welfare of others.

(2) Follow the instructions of parents.

(3) Act fast in performing great deeds.

With these features both your physical parents as well as the universal divine father (God) would be pleased in a spiritual way to ensure material and ultimate spiritual bliss.

Quote :

(Pituḥ na putrāḥ kratuṁ juṣanta śroṣan ye asya śāsaṁ)

A son should perform yajna acts like his father and listen his instructions.

Rigveda Mandal-1, Hymn-69

ऋग्वेद मन्त्र 1.69.1

Rigveda 1.69.1

शुक्रः शुशुक्वाँ उषो न जारः पप्रा समीची दिवो न ज्योतिः ।

परि प्रजातः क्रत्वा बभूथ भुवो देवानां पिता पुत्रः सन् ।।१।।

Śukraḥ śuśukvāñ uṣo na jāraḥ paprā samīcī divo na jyotiḥ.

Pari prajātaḥ kratvā babhūtha bhuvo devānām pitā putraḥ san. (1)

(Śukraḥ) purified (śuśukvāñ) purifying others (uṣaḥ) emerging rays of Sun (na) just like (jāraḥ) illumined (Sun), destroying darkness (paprāḥ) complete (samīcī) together (dīvaḥ) divine enlightened (na) just like (jyotiḥ) light (Pari) from all sides (prajātaḥ) having been produced (kratvā) with His acts (babhūtha) pervade (bhuvaḥ) become (devānām) of all divinities (pitā) father (putraḥ) son (san) despite being.

Elucidation :

What does God do in his energy form?

Is God a father or a son?

While invoking ‘Agni’, the energy form of God, this verse says -

- (i) You are purified in Yourself and purify others just as the emerging rays of Sun, enlighten and destroy the darkness.
- (ii) Like divine enlightened, You complete the light on earth and heaven together.
- (iii) Having been produced and manifested, You pervade with your acts from all sides.

Despite being a son (borne to Your own self), You become father of all divinities. (And vice-versa – despite being father of all divinities, You become son).

Practical utility in life :

How can a son become the father of his ancestry?

Every son has to become father of his ancestry, by ensuring following features :-

- (a) By invoking purity of his ancestry.
- (b) By seeking enlightenment from them.

(c) By pervading himself with his yajna acts for the welfare of all.
This way, every son can become a father of his ancestry by purifying them with his own purification and by satisfying them with his yajna acts. In Sanskrit, PUTRA is defined as ‘Punāti Trāyate iti Putrah’ i.e. one who purifies and satisfies is a son.

Quote :

(prajātaḥ kratvā babhūtha) pervade with His produced acts.

(bhuvah devānām pitā putrah san)

Despite being a son (borne to Your own self), You become father of all divinities.

ऋग्वेद मन्त्र 1.69.2

Rigveda 1.69.2

वेधा अदृप्तो अग्निर्विजानन्नुधर्न गोनां स्वादमा पितूनाम् ।

जने न शेव आहूर्यः सन्मध्ये निषत्तो रण्वो दुरोणे ॥२॥

Vedhā adrpto agnirvijānannūdharna gonām svādmā pitūnām.

Jane na śeva āhūryaḥ san madhye niṣatto raṇvo duroṇe. (2)

(Vedhāḥ) Creator, Planner (adrptaḥ) free from pride and infatuation (agniḥ) the Supreme Energy, God (vijānan) knower of everything (ūdhah) udders (na) like (gonām) of cows (svādmāḥ) ripens, sweetener (pitūnām) of food (Jane) of humans (na) like (śevaḥ) benefactor (āhūryaḥ) worthy of invocation, invitation (san) despite being (madhye) in the middle (niṣattaḥ) established (raṇvaḥ) making delightful (duroṇe) in the house.

Elucidation :

How is God benefactor and delightful for all?(1)

There are innumerable benefactor and delightful features of ‘Agni’, the energy form of God. Some are listed in this verse :-

- (1) He is the Creator and Planner (of the whole universe, yet fully free from pride and infatuation).
- (2) He is the knower of everything, right or wrong, knowledge or ignorance, light or darkness.
- (3) He is like udders of cows (full of nutritional care for all).
- (4) He ripens the food and He Himself is the sweetener in all foods.
- (5) He is benefactor for all beings.

(6) Despite being established in the middle, He is worthy of invocation and invitation.

(7) His sanctified presence in the house make everyone delightful.

Practical utility in life :

How to realise His delightfulness in our life?

Every moment of delight in our life is to remember that energy form of God in us who is the root cause of our life. Whenever we are in pain or any trouble, we should realise that somewhere we must have failed in our acts or intents to utilise His energies appropriately. Thus, the real and practical way of all delight is to honour the energy form of God and to use our energies in accordance with His planning behind the creation. The core and universal feature of His planning is Cosmic Yajna. We too should participate and contribute to this yajna at micro level in our life and to remain associated with Him.

Quote :

(Vedhāḥ adṛptaḥ)

He is the Creator and Planner (of the whole universe, yet fully free from pride and infatuation).

ऋग्वेद मन्त्र 1.69.3

Rigveda 1.69.3

पुत्रो न जातो रण्वो दुरोणे वाजी न प्रीतो विशो वि तारीत् ।

विशो यदहवे नृभिः सनीळा अग्निर्देवत्वा विश्वान्यश्याः ॥३॥

Putro na jāto raṇvo duroṇe vājī na prīto viśo vi tārit.

Viśo yadahve nṛbhiḥ sanīlā agnirdevatvā viśvānyaśyāḥ. (3)

(Putraḥ) son (na) like (jātaḥ) born (raṇvaḥ) making delightful (duruṇe) in the house (vājī) horse (na) like (prītaḥ) loving and joyous (viśaḥ) people (vi tārit) takes across the hurdles of life (Viśaḥ) people (Yat) when (ahve) call, invite (nṛbhiḥ sanīlāḥ) equally housed in all men (agniḥ) the Supreme energy, God (devatvā) divine features (viśvāni) in all (aśyāḥ) is received.

Elucidation :

How is God benefactor and delightful for all?(2)

Continuing benefactor and delightful features of ‘Agni’, the energy form of God, for all beings, this verse adds :-

- (8) His sanctified presence in houses makes everyone delightful like the occasion of a new born son.
(9) He takes people across the hurdles of life like a joyous and loving horse.
(10) When we call, invite people (with divine features), He is found equally housed in all men.
(11) He is received in all divine features.

Practical utility in life :

How to feel the Energy form of God every moment, even in dualities?
Presence of Energy form of God in our life is the easiest way to realise God every moment till our last breath. His presence in every moment of happiness gives us a delightful and blissful feeling. Similarly, in every moment either of pains or trouble, we should feel our own shortcomings, seek inspirations from Him along with courage to fight these moments.

Quote :

(Putraḥ na jātaḥ raṇvaḥ duroṇe)

His sanctified presence in houses makes everyone delightful like the occasion of a new born son.

(vājī na prītaḥ viśaḥ vi tārit)

He takes people across the hurdles of life like a joyous and loving horse.

(Viśaḥ Yat have nṛbhiḥ sanīlāḥ)

When we call, invite people (with divine features), He is found equally housed in all men.

(agniḥ devatvā viśvāni aśyāḥ)

He is received in all divine features.

ऋग्वेद मन्त्र 1.69.4

Rigveda 1.69.4

नकिष्ट एता व्रता मिनन्ति नृभ्यो यदेभ्यः श्रुष्टिं चकर्थ ।

तत्तु ते दंसो यदहन्त्समानैर्नृभिर्यद्युक्तो विवे रपांसि ।। 4 ।।

Nakiṣṭa etā vratā minanti nṛbhyo yadebhyaḥ śruṣṭim cakartha.

Tat tu te daṁso yadahansamānairnṛbhir yad yukto vive rapāṁsi. (4)

(Nakiḥ) not (te) your (etā) these (vratā) vows, resolve (minanti) destroy, violate (nṛbhyaḥ) men (yat) who (ebhyaḥ) such (disciplined) (śruṣṭim) internally heard (knowledge) (cakartha) do, make available (Tat tu te) that is your (daṁsaḥ) heroic act (yat) by which (ahan) destroy (samānaiḥ)

equally (divine powers) (nṛbhiḥ) men (yat) by which (yuktaḥ) joining together (vive) keep away (rapāṁsi) evils, wicked.

Elucidation :

What do disciplined devotees get from God?

Those who don't destroy or violate Your vows, resolves and rules, for such (disciplined) men You make available internally heard knowledge. That is Your heroic act by which You destroy or keep away all evils and wicked thoughts by joining together with men equally placed (in divine powers)

Practical utility in life :

What do disciplined workers get from their seniors?

Just as a disciplined devotee derives supreme divine knowledge directly from God along with divine support to keep the evils away, similarly a disciplined worker in any walk of life gets full patronage from his seniors.

Quote :

(Nakiḥ te etā vratā minanti nṛbhyaḥ yat ebhyaḥ śruṣṭim cakārtha)

Those who don't destroy or violate Your vows, resolves and rules, for such (disciplined) men You make available internally heard knowledge.

ऋग्वेद मन्त्र 1.69.5

Rigveda 1.69.5

उषो न जारो विभावोस्त्रः संज्ञातरूपश्चिकेतदस्मै ।
त्मना वहन्तो दुरो व्यृण्वन्नवन्त विश्वे स्वर्दृशीके ॥ 5 ॥

Uṣo na jāro vibhāvosraḥ saṁjñātarūpaściketadasmai.

Tmanā vahanto duro vyṛṇvan navanta viśve svaṛṣīke. (5)

(uṣaḥ) emerging rays of Sun (na) like (jāraḥ) illumined (Sun), destroying darkness (vibhāvā) specially enlightened (usraḥ) radiation like rays (saṁjñāta rūpaḥ) well known for His light (knowledge) (ciketata) know (asmai) that (Tmanā) with soul (vahantaḥ) bearing, progressing (duraḥ) doors (vyṛṇvan) specially received, opened (navanta) know, receive (viśve) all, universal (svaḥ) soul (dṛṣīke) worth seeing, worth realising.

Elucidation :

How does Usha, the emerging rays of Sun, inspire us on spiritual path?

Just as the emerging rays of Sun brighten and enlighten to destroy the darkness (physical and mental), 'Agni', the Energy form of God, is

specially enlightened and radiating like well known rays of His light (knowledge). One who knows That, bearing, progressing with soul, specially receives the opened doors (of salvation). Therefore, every one must know and receive That universal soul which is worth seeing and worth realising.

Practical utility in life :

What's the way to direct connectivity with God?

If one really wishes to know and realise That Universal Soul, he must know the way to direct connectivity with God by following the course of Usha i.e. brightening and enlightening all, showing light of knowledge to all. This course of Usha is an attribute of Sun only. Similarly, enlightening others with the light of knowledge is an attribute of God.

Gain enlightenment to enlighten other. This, verily is a way to directly connect to God.

Quote :

(uṣaḥ na jāraḥ vibhāvā usraḥ saṃjñāta rūpaḥ ciketat asmai)

Just as the emerging rays of Sun brighten and enlighten to destroy the darkness (physical and mental), 'Agni', the Energy form of God, is specially enlightened and radiating like well known rays of His light (knowledge).

(navanta viśve svaḥ dṛśīke)

Every one must know and receive That universal soul which is worth seeing and worth realising.

Rigveda Mandal-1, Hymn-70

Knowledge & Ignorance

ऋग्वेद मन्त्र 1.70.1

Rigveda 1.70.1

वनेम पूर्वीर्यो मनीषा अग्निः सुशोको विश्वान्यश्याः ।

आ दैव्यानि व्रता चिकित्त्वाना मानुषस्य जनस्य जन्म ।।1।।

Vanema pūrvīrāryo manīṣā agniḥ suśoko viśvānyaśyāḥ.

Ā daivyāni vratā cikitvānā mānuṣasya janasya janma. (1)

(Vanema) know, pray, invoke (pūrvīḥ) completing us (in wealth) (aryaḥ) Lord (God) (manīṣā) with intellect (agniḥ) the Supreme energy, God (suśokaḥ) shining knowledge, undoubtedly Omniscience (viśvāni) all (aśyāḥ) pervade in all gross elements (Ā - to be prefixed with cikitvāna) (daivyāni) divine (features, acts) (vratā) vows, resolve (cikitvāna – ā cikitvāna) completely knows (mānuṣasya) of human beings (janasya) in born (janma) birth.

Elucidation :

How does God completes us in all manners?

We know, pray and invoke ‘Agni’, the Supreme Energy, God, who completes us (in wealth). He is the Supreme Lord of intellect. He pervades in all gross elements with His shining knowledge which is undoubtedly Omniscience. He completely knows all vows, resolves with divine features or acts. He knows the birth of people in human beings.

Practical utility in life :

What is the effect of Omniscience?

Omniscience literally means all knowledgeable. Whatever we think, speak or act cannot remain hidden from that Energy form of God. With this power only, He manages the principle of Karma Phala i.e. appropriate reward for every act, even if it's just at thought level in the deep heart of a person.

With this power only, He accepts the devotional minds and completes their devotion after due examination in the form of penances.

With this power only, He knows and fully empower our divine vows.

Quote :

(daivyāni vratā ā cikitvāna mānuṣasya janasya janma)

He completely knows all vows, resolves with divine features or acts. He knows the birth of human beings in all borns.

ऋग्वेद मन्त्र 1.70.2

Rigveda 1.70.2

गर्भो यो अपां गर्भो वनानां गर्भश्च स्थातां गर्भश्चरथाम् ।

अद्रौ चिदस्मा अन्तर्दुरोणे विशां न विश्वो अमृतः स्वाधीः ॥2॥

Garbho yo apāṁ garbho vanānāṁ Garbhaśca sthātāṁ garbhaścarathām.

Adrau cidasmā antarduroṇe viśāṁ na viśvo amṛtaḥ svādhīḥ. (2)

(Garbhaḥ) established inside (yaḥ) who (apāṁ) waters, acts (garbhaḥ) established inside (vanānāṁ) forests, rays (of light, of knowledge) (Garbhaḥ) established inside (ca) and (sthātāṁ) unmoved (garbhaḥ) established inside (carathām) moving (Adrau) in mountains (Cit) also (asmai) for that (antaḥ) inside (dуроṇe) house (viśāṁ) of people (na) just like (viśvaḥ) all (consciousness) (amṛtaḥ) non-dying (svādhīḥ) with best deeds, best consciousness.

Elucidation :

How is God Omnipresent?

Agni, the Energy form of God, who is established inside the waters and all acts; inside forests, rays (of light, of knowledge); inside unmoved; inside mountains and inside houses also like all consciousness of people. He is non-dying, with best deeds and best consciousness.

Practical utility in life :

What is the real existence of our life?

A deep thinking about the Omnipresence of God can certainly make us realise that He is the permanent basis of our life and a permanent companion even beyond this present life. Therefore, the only purpose of this human life is to realise that real and permanent existence of our life. Whereas, this present life of our name and form is just in a transient phase.

ऋग्वेद मन्त्र 1.70.3

Rigveda 1.70.3

स हि क्षपावाँ अग्नी रयीणां दाशद्यो अस्मा अर सूक्तैः ।

एता चिकित्वो भूमा नि पाहि देवानां जन्म मर्ताश्च विद्वान् ॥3॥

Sa hi kṣapāvāñ agnī rayīnām dāśadyo asmā aram sūktaiḥ.
Etā cikitvo bhūmā ni pāhi devānām janma martāñśca vidvān. (3)

(Saḥ) He (hi) certainly (kṣapāvāñ) Lord of night, darkness and ignorance, competence to control night, darkness and ignorance (agnīḥ) the Supreme energy, God (rayīnām) wealth (material and spiritual) (dāśat) giver (yaḥ) who (asmai) to that (Lord, Giver) (aram) to completely receive, to offer oblations, to completely beautify their life (sūktaiḥ) through speeches (Etā) of them (of such devotees) (cikitvaḥ) knower (God) (bhūmā) of earth (ni pāhi) continuously protect (devānām) of divine powers and people (janma) birth, lives (martāñ) mortal men (ca) and (vidvān) knows.

Elucidation :

Who is the Lord and Controller of night, darkness and ignorance etc.?
‘Agni’, the Supreme Energy, God, is certainly the Lord of night, darkness and ignorance etc. and competent to control and throw away night, darkness and ignorance etc. He is the Giver of all wealth (material and spiritual) for those who desire to completely receive That (Lord, God), to offer oblations; to completely beautify their life, through speeches (in His glorification). He is knower of such devotees. He continuously protects everything on earth. He knows the births and lives of all divine (powers and people) and of mortal beings.

Practical utility in life :

What is ignorance and what is knowledge?

The Supreme Energy, God, manifested Himself in this creation by empowering ignorance away from Him as He was full of Light of knowledge. Thus, the ignorance became the original power of creation. The God is the Lord and Controller of this ignorance also. Those who desire to come out of ignorance, the only way to gain access to knowledge is to associate with God. He certainly guides everyone through devotional ways i.e. selfless, egoless and desireless service i.e. penances, chanting of His glories and pursuing real divine knowledge. Only devotional path makes one completely submissive and realise unity with the destined.

The whole creation is ignorance, only Creator is knowledge. We can pose a pertinent question as to what’s the purpose of ignorance. The simple answer is – without undergoing through ignorance, we could never have a craving for knowledge. Just as virtues are noble and appreciable only because we know and realise that evils are ignoble.

God has very well created a scope of knowledge within our ignorance. He has given us both the wealth – material and spiritual. More so, the knowledge is hidden in ignorance in seed form. God is within our body.

Quote :

(Saḥ hi kṣapāvāñ agnīḥ rayīṇām dāśat)

‘Agni’, the Supreme Energy, God, is certainly the Lord of night, darkness and ignorance etc. and competent to control and throw away night, darkness and ignorance etc. He is the Giver of all wealth (material and spiritual).

ऋग्वेद मन्त्र 1.70.4

Rigveda 1.70.4

वर्धान्यं पूर्वीः क्षपो विरूपाः स्थातुश्च रथमतप्रवीतम् ।

अराधि होता स्वर्निषत्तः कृण्वन्विश्वान्यपामसि सत्या ।।4।।

Vardhānyam pūrvīḥ kṣapo virūpāḥ sthātuśca rathamṛtapravītam.

Arādhī hotā svarniṣattaḥ kṛṇvan viśvānyapāmsi satyā. (4)

(Vardhān) increase, promote (yam) for whom (for God) (pūrvīḥ) completely sanatan i.e. eternal (kṣapaḥ) night, darkness and ignorance (virūpāḥ) having varied forms (this creation) (sthātuḥ) unmoved (ca) and (ratham) moving (ṛta pravītam) produced from ṛta i.e. Truth, knowledge (Arādhī) perfected (siddha), worship, invoke (hotā) bringer and giver (svaḥ) in self, in soul, in God (niṣattaḥ) established (kṛṇvan) while doing (viśvāni) all (apāmsi) acts (satyā) truthfully, with real knowledge.

Elucidation :

Are both knowledge and ignorance increasing and promoting towards God?

How to achieve perfection in God?

For whom (for God), both the completing Sanatan i.e. eternal truth as well as the night, darkness and ignorance etc. increase and promote this creation which is having varied forms both moving and unmoved. Everything is produced from Rīta i.e. eternal basic truth or knowledge. One who wishes to perfect himself (in that God) and to worship Him, needs to be :-

- (i) (hotā) bringer and giver,
- (ii) (svaḥ niṣattaḥ) established in self, in soul, in God,
- (iii) (kṛṇvan viśvāni apāmsi satyā) doing all acts truthfully, with real knowledge.

Practical utility in life :

How to realise That pure light of knowledge?

How to come out of the vicious circle of ignorance?

God manifested Himself in varied forms through ignorance also known as maya or the cause of original nature and thus of this whole creation consisting of moving and unmoved. God Himself is pure light of knowledge and He could not have manifested Himself as such i.e. as That Pure Light of knowledge. Therefore, He created and empowered ignorance to create everything in the creation. But God being Omnipresent, remains present in every form.

Therefore, if one wishes to realise God, the Pure Light of Knowledge he must endeavour hard to come out of the vicious circle of ignorance which is woven with two threads of ego and desires.

Quote :

(Vardhān yaṁ pūrvāḥ kṣapaḥ virūpāḥ sthātuḥ ca ratham)

God manifested Himself in varied forms through ignorance also known as maya or the cause of original nature and thus of this whole creation consisting of moving and unmoved.

ऋग्वेद मन्त्र 1.70.5

Rigveda 1.70.5

गोषु प्रशस्तिं वनेषु धिषे भरन्त विश्वे बलिं स्वर्णः ।

वि त्वा नरः पुरुत्र सपर्यन्पितुर्न जिव्रेर्वि वेदो भरन्त ।।5।।

Goṣu praśastiṁ vaneṣu dhiṣe bharanta viśve balim svarṇaḥ.

Vi tvā naraḥ purutrā saparyan piturna jivrervi vedo bharanta. (5)

(Goṣu) in cows, in our senses of knowledge, in all objects of earth (praśastiṁ) praiseworthiness (in nature) (vaneṣu) in rays (of knowledge), in forests (dhiṣe) establish (bharanta) provide (viśve) all (balim) sacrifices (svaḥ ṇaḥ) light of soul for us (Vi – to be prefixed with saparyan) (tvā) your (naraḥ) progressing men (purutrā) completely (saparyan - vi saparyan) specially worship (pituḥ) father (na) like (jivreh) aged (vi – to be prefixed with bharanta) (vedaḥ) wealth of knowledge (bharanta - vi bharanta) specially fill, provide.

Elucidation :

Does God provide us light of knowledge?

This verse also invokes ‘Agni’ Devata.

Establish praiseworthiness in our cows, in our senses of knowledge, in all objects of earth and in our rays (of knowledge) and in forests. You provide light of soul for us, comforts for us and for all sacrifices. Your progressing men completely and specially worship you and invoke You. You specially

fill in us the wealth of knowledge like an aged father (who provides all his wealth to his son).

Practical utility in life :

How can we pursue the Light of knowledge i.e. God?

God is Pure Light of knowledge. He manifested Himself in the form of this creation of living and non-living. Only human beings can pursue to realise that God i.e. Light of knowledge. But success on this path is impossible till ignorance remains there in our life. This can be made possible only by pursuing, craving for, that true light of knowledge, devoting all karmas to Him without just a touch of desire in any act and fully devoting our mind in worship by invoking Him every movement. We can get God only from God because any other thing in this creation is ignorance. Therefore, all desires, for anything from creation, are only out of ignorance. Whereas, our keen desire for God is from knowledge within us.

Quote :

(pituḥ na jivreḥ vedaḥ vi bharanta)

You specially fill in us the wealth of knowledge like an aged father (who provides all his wealth to his son).

ऋग्वेद मन्त्र 1.70.6

Rigveda 1.70.6

साधुर्न गृध्नुरस्तेव शूरो यातेव भीमस्त्वेषः समत्सु ॥6॥

Sādhurna gr̥dhnurasteva śūro yāteva bhīmastveṣaḥ samatsu. (6)

(Sādhuḥ) saint (na) like (gr̥dhnaḥ) loving, generous, venerable (asta) brave archer, throwing wealth for the welfare of others (iva) like (śūraḥ) heroic, generous donor (yātā) dispenser of punishments (iva) like (bhīmaḥ) terrible (tveṣa) blazing and brilliant (samatsu) in the battles of life (samarāṅgan).

Elucidation :

What are the features of ‘Agni’, the Supreme Energy, God?

‘Agni’ devata whom we invoked in this hymn is decorated with following features :-

- (1) He is (Sādhuḥ na gr̥dhnaḥ) loving, generous and venerable like a saint.
- (2) He is (asta iva) heroic like a brave archer and a generous donor like one throwing wealth for the welfare of others.

- (3) He is (yātā iva bhīmaḥ) terrible like a dispenser of punishments.
- (4) He is (tveṣa samatsu) blazing and brilliant in the battles of life (samarāṅgan).

Practical utility in life :

How can one become an 'Agni' Purusha, the energetic man?

We too can follow 'Agni' by imbibing above stated features. Saintliness, bravery, judicious mind and blazing brilliance make one an energetic leader to guide and support many others and to control evil minds. With these features, anyone can become an 'Agni' purusha.