

## Rigveda Mandal-10

ऋग्वेद मन्त्र 10.3.3

Rigveda 10.3.3

भद्रो भद्रया सचमान आगात्स्वसारं जारो अभ्येति पश्चात् ।  
सुप्रकेतैर्द्युभिरग्निर्वितिष्ठन्नुशदिर्भवर्णैरभि राममस्थात् ।।

Bhadrao bhadrayā sacamanā āgāt svasāraṁ jāro abhyeti paścāt.  
Supraketair-dyubhir-agnirvitiṣṭhan ruśadbhir-varṇair-abhi rāmamasthāt.

(Bhadraḥ) welfare doing, auspicious (bhadrayā) with the power of doing welfare (sacamanāḥ) associate closely (āgāt) comes, is received (sva sāraṁ) his own love, his own form (jāraḥ) weakening, breaking (abhyeti) runs (paścāt) behind (supraketaiḥ) with best consciousness (dyubhiḥ) with enlightened rays (of light, of knowledge) (agniḥ) the Supreme Energy, God, fire, heat, enlightened, first to lead, energetic, pure and divine (vitiṣṭham) specially established, prevail around (uśadbhiḥ) with beautiful shine (arṇaiḥ) colours, forms (abhi – to be prefixed with asthāt) (rāmam) to the darkness (asthāt - abhi asthāt) suppress, hold off.

### Elucidation:

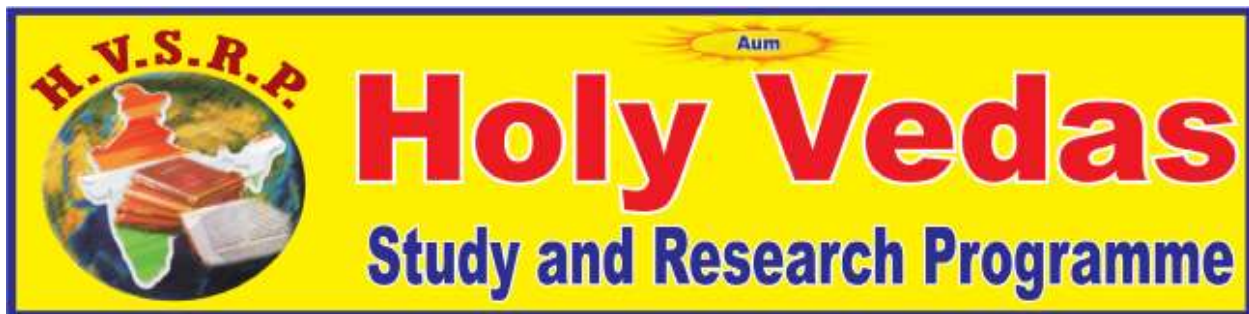
Who suppresses the darkness and ignorance?

Devata of this verse is 'Agni'.

Scientific meaning: The welfare doing auspicious (Sun) with his power of doing welfare (Usha) comes and is received to associate closely with his own love, his own form, which weakens or breaks the darkness, ignorance. Thus, he runs behind his powers, with the best consciousness and with enlightened rays. That Agni, the fire, heat and light (of Sun) especially gets established and prevails around with beautiful shine and colour. In this way, he (the Sun) suppresses and holds off the darkness.

Spiritual meaning: An auspicious divine person with all his divine powers comes close to his own love i.e. knowledge and his own form i.e. realisation of God, which

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weakens or breaks the darkness of ignorance. Thus, he runs behind his nobilities and divinities. The Supreme Energy, God, gets established and prevail in his life, with beautiful shine and colours. In this way, he supresses or holds off the darkness of ignorance and evils.

#### Practical utility in life:

Where shall we use our energies?

What is the role of knowledge?

What are the different connotations of 'Rama'?

When we invoke 'Agni', it comes to us in the form of energy. This verse inspires us to use that energy for enlightenment with knowledge and to supress or holding off the darkness of ignorance. Knowledge is a very positive path with obvious association of great noble features, particularly doing welfare of others. Nobilities bring divinities in life. Then both, the nobilities and divinities help us progress on the path to realise the truth of unity of God.

It's a truth that Vedas are the first knowledge on earth. Hence, Vedas don't contain any history. The word 'Ramam' used in this verse refers to the darkness, ignorance with an inspiration to supress it because the devata of this verse is 'Agni' that is empowered to hold off darkness and ignorance.

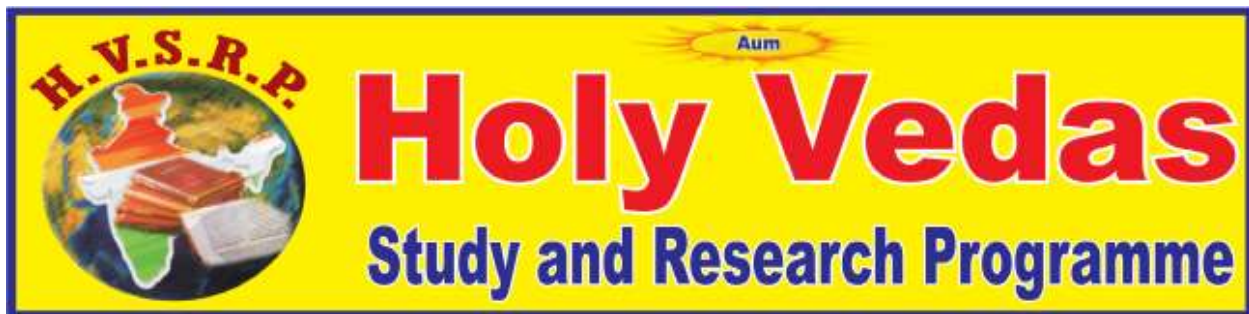
The word 'Rama' has many connotations, including the great incarnation as Lord Rama, the son of Lord Dashratha of Ayodhya:

- (1) In Indian history, 'Rama', the king of Ayodhya, was known to supress the demonic powers and to hold them away from saints and sages.
- (2) 'Rama' if separated in words and vowels i.e. Ra, aa and ma – 'Ra' refers to Rasatala, the lowest loka. 'Aa' refers to Akasha, the ether element in the universe i.e. the higher loka. 'Ma' refers to Mrityu loka i.e. death. The lord of all these lokas is 'Rama' i.e. God.
- (3) 'Ramante Sarvatra iti Rama' – that who pervades and prevails everywhere is 'Rama' i.e. God.
- (4) 'Ramante yoginah asmin saa Ramam uchyate' – 'Ram' is chanted as a word in which all yogis, saints and sages, get established or drowned in it's ecstasy, in it's peace.

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- (5) 'Rama' also refers to darkness or black colour.
- (6) 'Rama' refers to a loving lover or satisfying for his relation.
- (7) 'Rama' is made from 'Ram' (रम्) dhatu, the root word of Sanskrit, which means living in or enjoying in or established in, with this root word 'dham' (धम्) pratyah has been used to make 'Rama'. 'Dham' (धम्) means space of the universe. So 'Rama' means – established in space i.e. the Cosmic Purusha.
- (8) 'Rama' not only has male connotations, but it has female connotation also. 'Rama' refers to wife also.
- (9) In South Indian traditions, 'Ramana' also refers to 'Rama'.
- (10) When Lord Hanuman ji sought blessings from Lord Shri Ram Chandra ji to cross over the sea to Sri Lanka while chanting 'Jai Shree Ram', Lord Rama asked Hanuman ji – "How can you cross this sea with this name chanting, which even I cannot cross."
- Hanuman ji replied by explaining three dimensions of 'Rama' – (a) With atma budhi i.e. adhiatmic or spiritual dimension – "I am in you and you are in me", (b) with jiva budhi i.e. adhidevik or divine dimension – "I am your part", (c) with deha budhi i.e. adhibhoutic or material dimension – "I am your servant and you are my Lord".
- Then Lord Rama asked Hanuman ji, "there are many names of God, why do you chant my name 'Rama' and why not 'Narayana' etc.".
- Hanuman ji replied, "Of course, there are many names of God, but for continuous chanting only one name is to be adopted, that I have."
- (11) Kabir Dass ji narrated 'Rama' as

एक 'राम' दशरथ का बेटा (शरीर रूप अर्थात् अधिभौतिक),

One Ram is the son of Dashratha – in body form i.e. adhibhoutic.

एक 'राम' घट-घट में लेटा (प्रत्येक शरीर में जीव अर्थात् अधिदैविक),

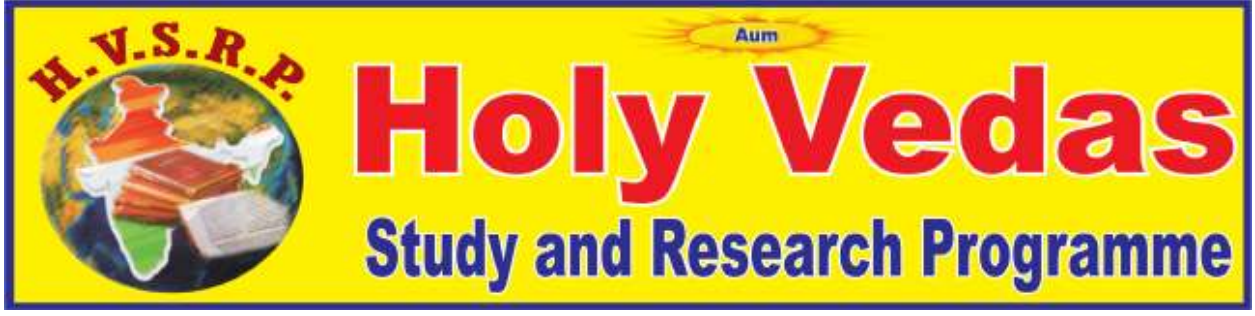
One Ram is resting in every home – as jiva in every body i.e. adhidaivic.

एक 'राम' का सकल पसारा (सर्वविद्यमान, सत्, चित्त और आनन्द – अधिदैविक), One Ram is present everywhere – as Omnipresent, sat, chit and Ananda i.e. adhidaivic.

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एक 'राम' सब जग से न्यारा (अव्यक्त अर्थात् आध्यात्मिक) One Ram is totally different from the whole universe – unmanifest i.e. adhiatmic.

## Rig Veda Mandal 10 sukta 9

### On Water

ऋग्वेद मन्त्र 10.9.1

Rigveda 10.9.1

आपो हिष्ठा मयोभुवस्ता न ऊर्जे दधातन ।

महेरणाय चक्षसे ।।

Āpo hi ṣṭhā mayobhuvastā na ūrje dadhātana.

Mahe raṇāya cakṣase.

(Āpaḥ) waters, liquid energies of the cosmos (hi ṣṭhāḥ) surely are (mayobhuvah) creators and givers of peace, welfare and joy (tāḥ) they (naḥ) us (ūrje) in energies (of body, mind and soul) (dadhātana) hold us (mahe) mighty (raṇāya) power, splendour (cakṣase) perfect knowledge of brahman, of all senses, power of perception.

Note : This verse is same as YV 11.50 and 36.14.

#### Elucidation:

What is the importance of water in our life?

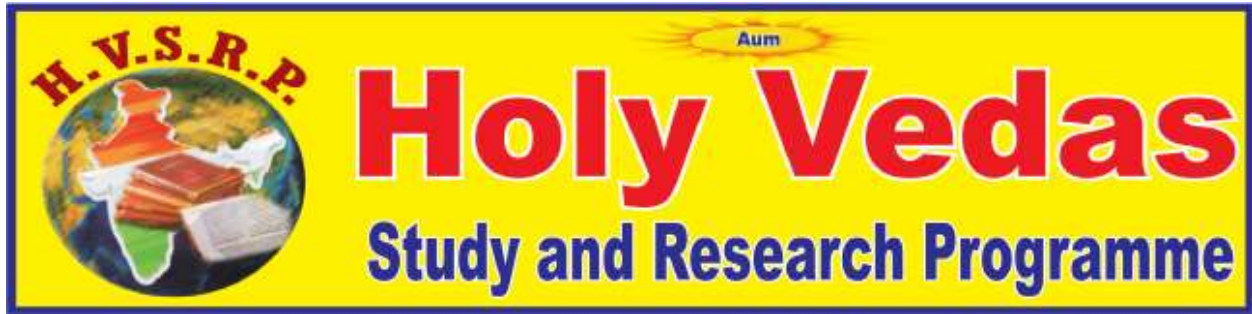
Water i.e. the liquid energies of the cosmos, are surely the creators and givers of peace, welfare and joy. They hold us in energies (of body, mind and soul), that are

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mighty powers, splendour of perfect knowledge of Brahman, perfect knowledge of all senses and power of perception.

Practical utility in life:

Is water useful in therapies?

How is water the liquid energy of the cosmos?

How does water strengthen our sankalpa i.e. vows and helpful in spiritual progress?

Water is the source of our three dimensional energies and complete development – material and spiritual.

There are many ways of water therapies to treat our physical and mental problems. Simply consumption of water, at room temperature, is good for physical and mental health. It keeps the body hydrated and detoxifies it. We should be careful that water element in vegetables etc. is not lost during cooking process. Acidic water harms us badly.

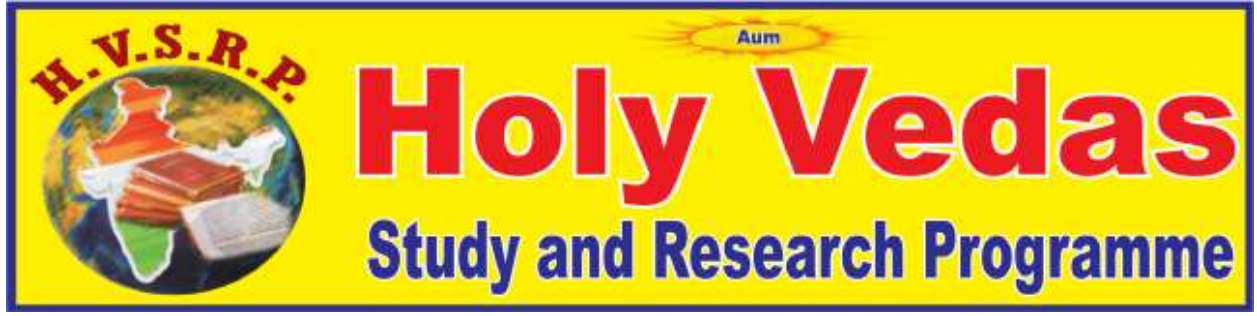
We must also be conscious about various therapeutic properties of water :- (i) helps in metabolic process, (ii) purgative i.e. helps in the expulsion of waste material, (iii) cooling i.e. quenches thirst, (iv) sedative i.e. gives tension free relaxation, (v) expectorant i.e. cures the problems related to throat like cough etc., (vi) emetic i.e. helps in vomiting, (vii) helps in extinguishing fire, (viii) helps in blood-circulation, (ix) gives cool effect, (x) stimulant i.e. stimulates energy, (xi) spoliative i.e. helps in reducing weight, (xii) antiseptic i.e. prevents decaying by killing germs, (xiii) antipyretic i.e. helps in lowering temperature, (xiv) antispasmodic i.e. softens the hardness and stiffness, (xv) anodyne i.e. reduces pains and aches, (xvi) diuretic i.e. helps in increasing the volume of urine expelled, (xvii) diaphoretic i.e. helps in sweat formation, (xviii) anaesthetic i.e. ice cold water makes any part of the body numb, (xix) homeostatic i.e. helps in maintaining body equilibrium, (xx) soporific i.e. induces good sleep, e.g. hot foot bath gives good sleep, (xxi) inhalant i.e. its steam helps in respiratory problems, (xxii) lubricant i.e. helps in movement of joints.

Cosmic energy is all powerful. Cosmic energy is present in every cell, it's molecules and the smallest atom. Since 70% of the earth is water, obviously, same ratio of cosmic energy is present in water. It's called liquid energy of the cosmos.

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If we raise our consciousness on water, certainly we can raise the powers of our body, mind and soul all together.

Water has memory. Therefore, submit your vows, prayers etc. to water while performing sankalpa in religious ceremonies or otherwise as a routine practice. That is why fasting on water is very useful for our spiritual progress because it strengthen our vows and prayers.

This mantra should always be chanted while bathing and before drinking water or serving water to others.

ऋग्वेद मन्त्र 10.9.2

Rigveda 10.9.2

यो वः शिवतमो रसस्तस्य भाजयतेह नः ।

उशतीरिव मातरः ॥

Yo vaḥ śivatamo rasastasya bhājayateha naḥ.

Uśatīriva mātaraḥ.

(Yah) that (vaḥ) your (śivatamaḥ) blissful, doing welfare of all (rasaḥ) liquid, juice of energies (tasya) of that (bhājayat) share (iha) here, in this life (naḥ) to us (uśatīḥ) loving, affectionate (iva) just as (mātaraḥ) mothers.

Note: This verse is same as YV 11.51 and 36.15.

Elucidation:

What is the divinity of water?

Why is water compared to mother's milk?

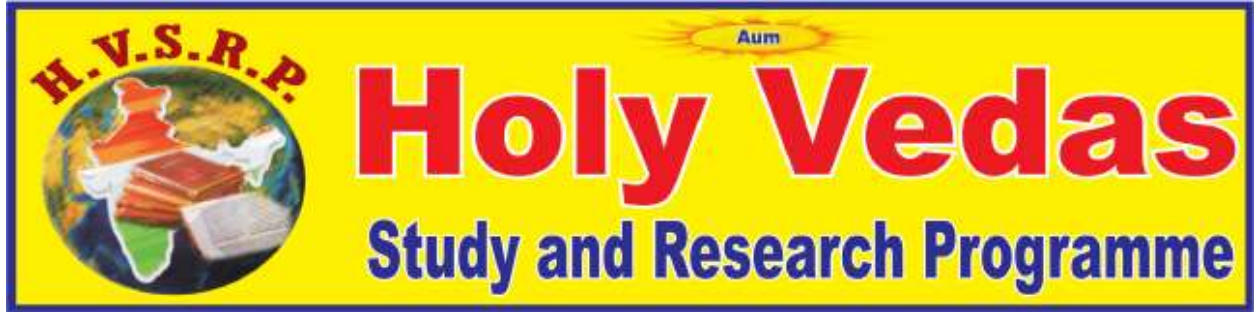
A prayer is made to the water i.e. 'aapah' devata of this hymn.

Your blissful liquid i.e. water, juice of cosmic energies, is blissful for all, does welfare of all. Therefore, please share to us that liquid energy here, in this life, just

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as a loving affectionate mother shares her liquid energies i.e. breast milk, to her child.

Practical utility in life:

How should we consume water?

Water is compared to mother's milk which is the first energy given to the child after birth. Water should also be taken as the prime element of liquid cosmic energies.

Water is blissful for all creatures in every way for good health and treatment of diseases. It should be consumed as juice of divinity exactly like mother's milk, slowly sip by sip mixing saliva in every sip. While drinking water, we should also attach our consciousness about it's divine powers.

ऋग्वेद मन्त्र 10.9.3

Rigveda 10.9.3

तस्मा अरं गमाम वो यस्य क्षयाय जिव्थ ।

आपो जनयथा च नः ॥

Tasmā araṁ gamāma vo yasya kṣayāya jinvatha.

Āpo janayathā ca naḥ.

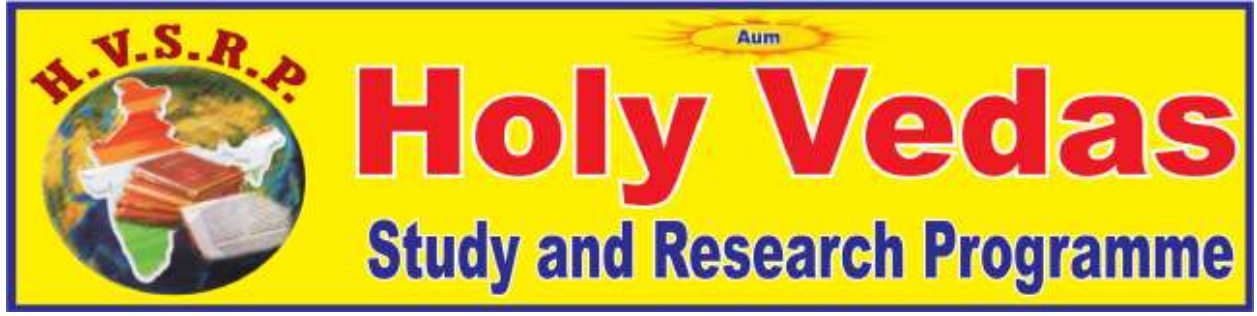
(Tasmā) for that (liquid energy of cosmos) (araṁ gamāma) we come without delay, we make appropriate efforts (vaḥ) your (yasya) for whose (kṣayāya) abode or production (jinvatha) inspire us, impel us (Āpaḥ) waters (janayathā) empower with vigour and vitality, procreant strength (ca) and (naḥ) us.

Note: This verse is same as YV 11.52 and 36.16.

Elucidation:

What for water is needed by us?

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For that your liquid energies of cosmos i.e. water, we come close to you without delay, we make appropriate efforts, for whose abode or production, you inspire and impel us. And waters empower us with vigour, vitality and procreant strength.

Practical utility in life:

How does water provide procreant strength?

We need water for the abode or production of all eatables – grains, fruits and vegetables etc. because we are inspired or impelled to grow all eatables for the empowerment of all living beings with vigour and vitality. Water is the most important element for our survival and sustenance, nutrition and empowerment. Without water no vegetation can be grown.

Water gives us procreant strength also, just as water makes the infertile land grow vegetables. The word ‘janayathā’ signifies infertility treatment. Those, who are incompetent to conceive, male or female, should drink plenty of water as medicine along with regular chanting of this mantra.

It is not out of place to mention that each one of the five elements is most important for the survival of living beings. This sukta highlights the importance of water because ‘āpaḥ’ i.e. water, is divine power, devata.

ऋग्वेद मन्त्र 10.9.4

Rigveda 10.9.4

शं नो देवीरभिष्टय आपो भवन्तु पीतये ।

शं योरभि स्रवन्तु नः ॥

Śaṁ no devīrabhiṣṭaya āpo bhavantu pītaye.

Śaṁ yorabhi sraṁvantu naḥ.

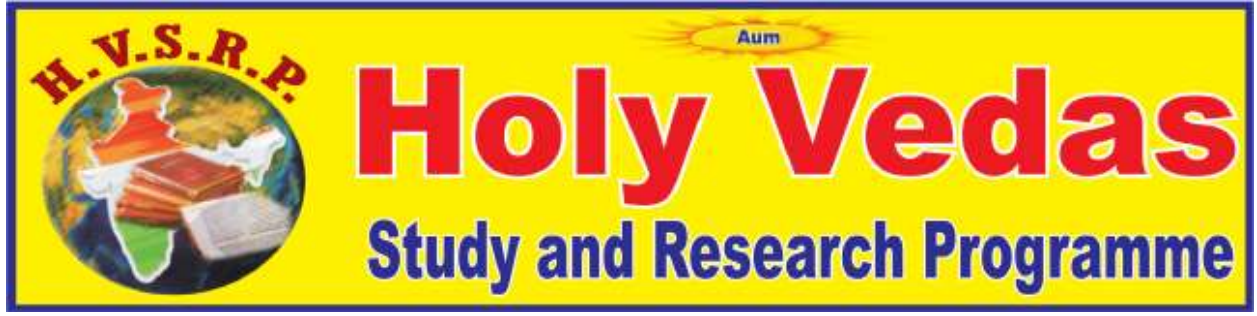
(Śaṁ) peace, welfare giving (naḥ) our (devīḥ) divine, winner (abhiṣṭaye) for attacking (evils, diseases) (āpaḥ) waters (bhavantu) be (pītaye) for protection (Śaṁ

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yoh) for curing and preventing (abhi sravantu) flow on all sides (inside for consumption and outside for bathing) (nah) our.

Note: This verse is same as YV 36.12 and with one word change in SV 33. In SV 33, there is 'Śam no' instead of 'āpo' in RV 10.9.4 because in SV 33, devata of the verse is 'Agni' and not the 'āpah'.

#### Elucidation:

How does water ensure our good health?

The divine winning water is peace giving, welfare doing for us. It attacks our evils and diseases. It protects our health. It's curing and preventing diseases from both sides i.e. inside by consumption and outside by bathing

#### Practical utility in life:

How is water a food as well as medicine?

Water is a food as well as medicine for us. Daily water consumption in sufficient quantity works as food and medicine for us. In fasting time, water is the only food. As medicine, water detoxifies our body. With water, we can treat H.B.P., bad cholesterol, diabetes, constipation, liver detoxification and kidney weakness etc. Daily bathing with water, at room temperature, keeps our outer skin clean and healthy. Care should be taken that for consumption water should be warm or at room temperature, whereas, for bathing, it should be normal room temperature only or ground water.

ऋग्वेद मन्त्र 10.9.5

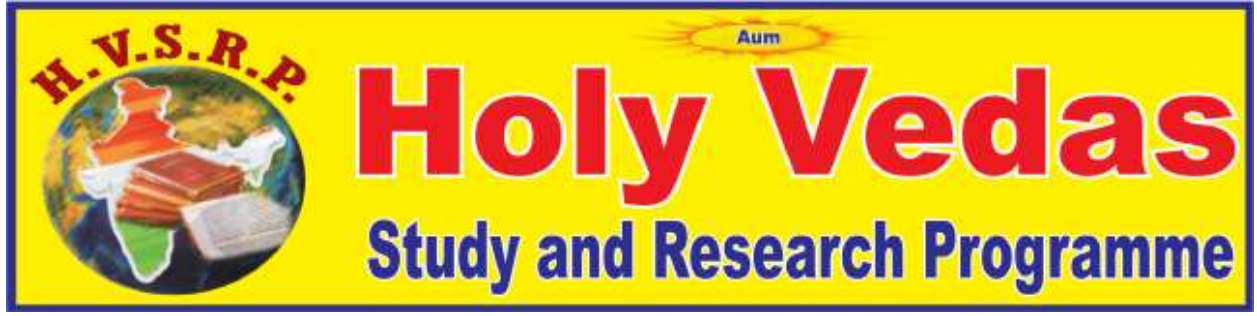
Rigveda 10.9.5

इशाना वार्याणां क्षयन्तीश्चर्षणीनाम् ।

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अपो याचामि भेषजम् ।।  
Īsānā vāryāṇām kṣayantīś-carṣaṇīnām.  
Apo yācāmi bheṣajam.

(Īsānā) sovereign, supreme owner (vāryāṇām) all desired wealth and health (kṣayantīḥ) abodes (carṣaṇīnām) of working beings (apaḥ) waters (yācāmi) solicit (bheṣajam) medicine.

Elucidation:

Why do we solicit water or medicine?

Waters! You are the sovereign and supreme owner of all desired wealth and health. You are the abodes of all working beings. I solicit you (water) as medicine.

Practical utility in life:

What is the role of water in cosmos?

This earth has water inside. Clouds are made of water. Earth cannot produce any vegetation without water. Man can neither earn any wealth nor can he remain healthy without this liquid energy of cosmos.

Only water in the cosmos, around 70%, energises this creation. Similarly, water, around 70% in our body also, keeps it hydrated, rich in oxygen and thus, healthy and competent to work. Same is the case with all creatures. Flora and fauna cannot survive without water.

That is why we should pray for water as a medicine for all living beings.

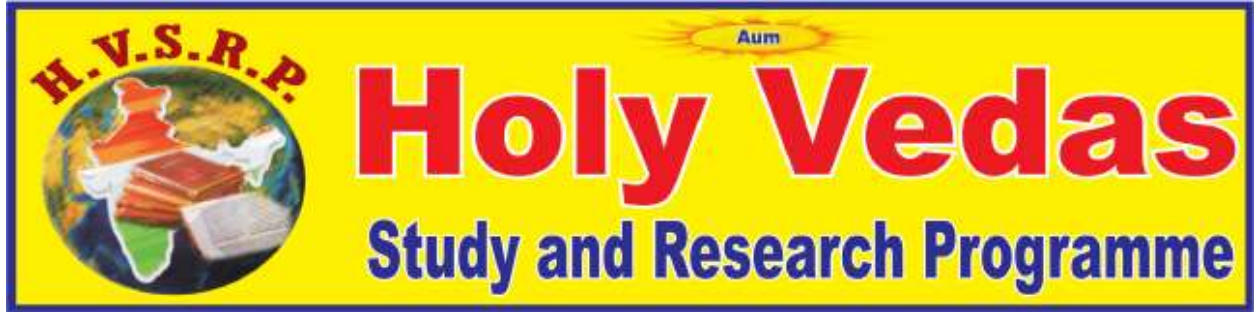
Quote :

(apaḥ yācāmi bheṣajam, RV 10.9.5)

I solicit you (water) as medicine.

ऋग्वेद मन्त्र 10.9.6  
Rigveda 10.9.6

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अप्सु मे सोमो अब्रवीदन्तविश्वानि भेषजा ।  
अग्निं च विश्वशम्भुवम् ॥

Apsu me somo abravīd-antarviśvāni bheṣajā.  
Agniṁ ca viśvaśambhuvam.

(Apsu) of waters (me) for me (somaḥ) virtues, divine knowledge, herbs etc. (abravīt) express (antaḥ) inside (viśvāni) all (bheṣajā) sanative, medicaments (agniṁ) heat energies of the cosmos (ca) and (viśva śambhuvam) doing welfare of all.

#### Elucidation:

In which element of nature, divinities, sanatives and heat energies are present together?

Virtues, divine knowledge, and divinities have been expressed by God in water. All sanative and medicaments are inside it. Water also contains heat energies of the cosmos doing welfare of all.

#### Practical utility in life:

How is water a divine guru, a natural doctor and a humble warmth for our comforts?

Three beneficial properties of water are :-

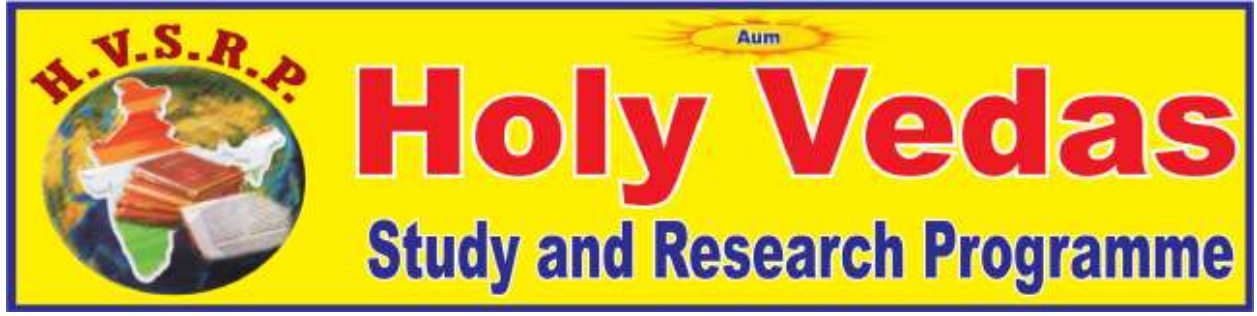
- A. It has divinities in it. Regular and sufficient consumption of water makes your body detoxified, mind soft and spiritually progressive. Water is used in all religious practices. Water is a complete divine guru.
- B. Water contains all sanative and medicaments for maintaining good health and also to cure all diseases. Thus, water is a complete natural doctor.
- C. Heat energies are also present in water. Hydro electricity produced from water is the basis of most of our comforts enjoyed in the present times. Thus, water is a humble warmth for our comfortable life.

#### Quote:

(Apsu me somaḥ abravīt antaḥ viśvāni bheṣajā, RV 10.9.6)

Virtues, divine knowledge, and divinities have been expressed by God in water. All sedatives and medicaments are inside it.

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ऋग्वेद मन्त्र 10.9.7

Rigveda 10.9.7

आपः पूर्णीत भेषजं वरुथं तन्वेऽमम ।

ज्योक्च सूर्यं दृशे ॥

Āpaḥ prṇīta bheṣajaṁ varūthaṁ tanve mama.

Jyok ca sūryaṁ dṛśe.

(Āpaḥ) waters, liquid energies of cosmos (prṇīta) complete, bring to perfection (bheṣajaṁ) sanative and medicaments (varūthaṁ) for the good (tanve) of body (mama) my (jyok) for long period of time (ca) and (sūryaṁ) to Sun (dṛśe) for seeing.

#### Elucidation:

Does water ensure longevity?

Waters, the liquid energies of cosmos, complete and bring to perfection, the sanative and medicaments for the good of my body, so that I may see the Sun for long period of time.

#### Practical utility in life:

How is water a divine element in nature?

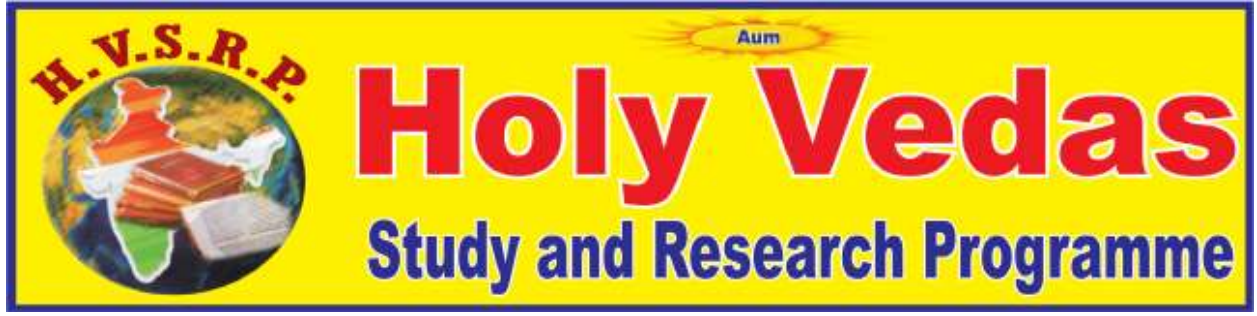
Water is an important element for all flora and fauna. No grains or vegetables can grow without water and consequently no creature can survive on earth. Through various productions possessing multi-vitamins and minerals, our life is nourished and health is maintained. Water itself, due to its richness in oxygen, is very useful to treat various disorders. Water is very useful for our spiritual progress also as it increases ether element in the body.

Thus, water is the only divine element, with all liquid energies of cosmos, to ensure complete health i.e. physical, mental and spiritual and also the longevity.

#### Quote:

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(Āpaḥ pṛṇīta bheṣajam varūtham tanve mama)

Waters, the liquid energies of cosmos, complete and bring to perfection, the sanative and medicaments for the good of my body.

ऋग्वेद मन्त्र 10.9.8

Rigveda 10.9.8

Mantra for meditation on Water

इदमापः प्र वहत यत्किं च दुरितं मयि ।

यद्वाहमभिदुद्रोह यद्वा शेष उतानृतम् ॥

Idamāpaḥ pra vahata yat kiṁ ca duritaṁ mayi.

Yadvāham-abhidudroha yadvā śepa utānṛtam.

(Idam) All these (āpaḥ) waters, liquid energies of cosmos (pra vahata) always hold, take away, wash off (yat kiṁ) whatever (ca) and (duritaṁ) evils, vices, offences (mayi) in me (yat) whatever (vā) or (aham) I (abhi dudroha) revolt, cheat (yat) whatever (vā) or (śepe) curse or imprecate (out of anger) (uta) and (anṛtam) speak false or indecent.

#### Elucidation:

What are the powers of water as regards our evils or vices etc.?

Waters, the liquid energies of the cosmos, hold or take away all evils, vices, offences in me, of whatever nature, even if I revolt or cheat anyone or curse or imprecate anyone out of anger or speak false or indecent.

#### Practical utility in life:

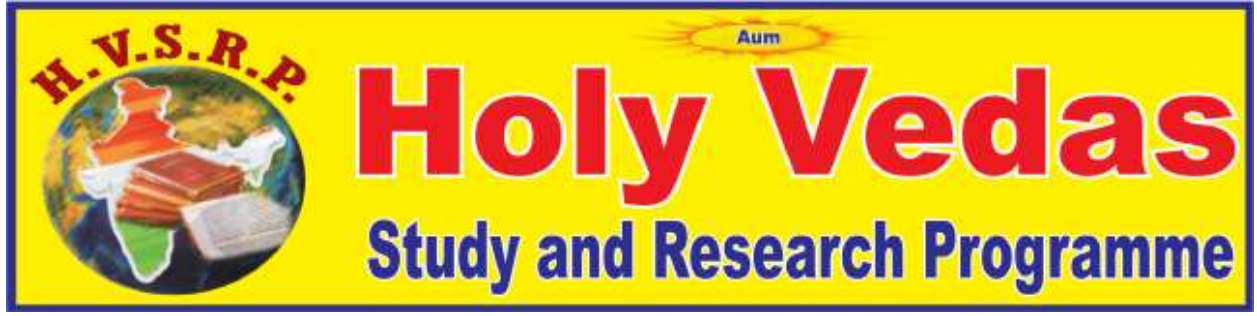
How waters manage the two opposites powers of holding and washing away our evils, vices etc.?

What are the three categories of evils, vices or sins etc.?

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The capacity of waters to hold all our evils and vices as well as to wash them away appear to be opposite to each other. But both these powers are two aspects of the same power.

The liquid energies in our body are found in blood. Water in our body is in the form of blood. Whatever we think or act, our blood holds it because water has memory. This memory is communicated to mind. Every thought constitutes our karma bank and gets established as an impression of mind.

Mind is a part of our subtle body i.e. sookshama shareera that travels even after death. Thus, our karma bank remains till rewarded in equal and opposite.

Secondly, water consumption detoxifies our body and mind, thus, helps us in getting rid of evil thoughts and habits in future.

There are three kinds of evil thoughts or sins that are held and at the same time washed away by waters.

- A. Violating against physical, mental or spiritual powers of any person.
  - B. Cursing or imprecating anyone for any reason.
  - C. Speaking false or indecent.
- Save yourself from these three sins.

ऋग्वेद मन्त्र 10.9.9

Rigveda 10.9.9

आपो अद्यान्वचारिषं रसेन समगस्महि ।

पयस्वानग्न आ गहि तं मा सं सृज वर्चसा ॥

Āpo adyānvacāriṣaṁ rasena samagasmahi.

Payasvānagna ā gahi taṁ mā saṁ sṛja varcasā.

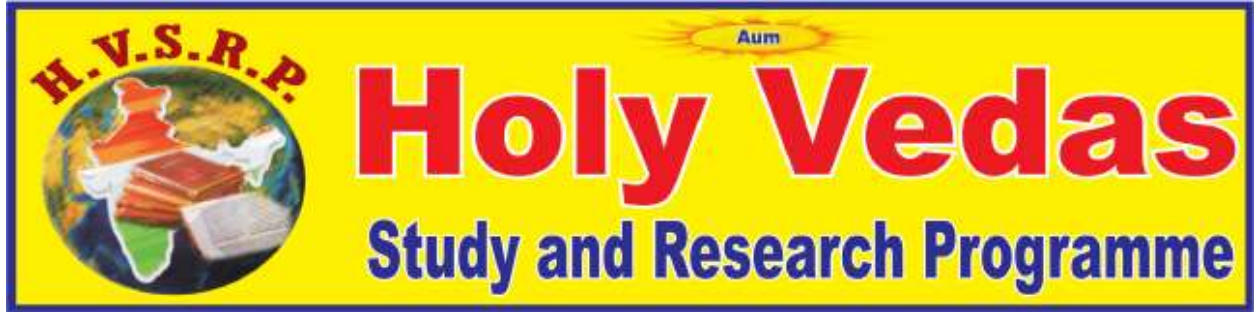
(Āpah) waters, liquid energies of cosmos (adya) even today (anvacāriṣaṁ) acts of past lives (rasena) combined with juices (liquids) (samagasmahi) receive (payasvān) body with liquid (agne) energies (ā gahi) makes us receive (taṁ) that (mā) me (saṁ sṛja) enjoins, associates (varcasā) with light.

Elucidation:

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How are the acts carried forward in the next lives?

All our acts are carried by waters, the liquid energies of cosmos, right now, even today. Combined with these juices i.e. liquids, we receive this body with liquids that make us receive energies and associate me with the light of God.

Practical utility in life:

What's the role of water in carrying the modifications of mind in next lives?

A science of spiritual journey of our thoughts, karmas and all modifications of mind is revealed by this whole sukta and concluded in this present verse.

Our waters hold our thoughts, karmas and modifications of mind. These memories become part of subtle i.e. sookshama shreera having 13 parts – 5 senses of knowledge, 5 senses of action, mind, intellect and ego. This subtle body gains a new birth according to past thoughts, karmas etc., carries that bank in next lives, till they are rewarded in equal and opposite. Thus, in new body, the liquid energies with their power of memory, carry the past thoughts and deeds to bear the fruits thereof.

Therefore, be conscious about the carrying forward of all thoughts and karmas through these liquid energies and be ready to bear the fruits in next lives. This karma bank can be cleared with egoless and desire-less acts, and without keeping any ill-will against anyone.

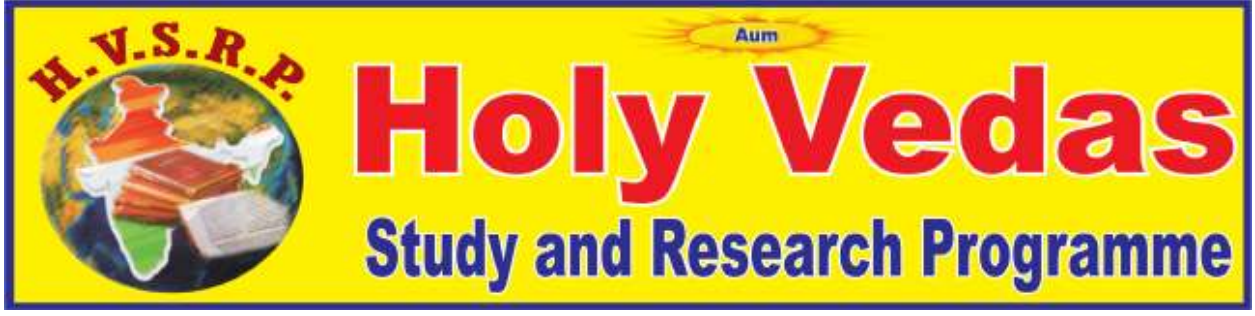
Rig Veda 10.82.3

यो नः पिता जनिता यो उत बन्धुर्धामानि वेद भुवनानि विश्वा ।  
यो देवानां नामधा एक एव तं संप्रश्नं भुवना यन्ति अन्या ॥३॥

Sa naḥ pitā janitā sa uta bandhurdhāmāni veda bhuvanāni viśvā.  
Yo devānām nāmadha eka eva taṁ sampraśnaṁ bhuvanā yanti sarvā. 3

(yaḥ) who (God) (naḥ) our (pitā) the Lord, protector (janitā) generator (yaḥ) who (God) (uta) and (bandhuḥ) brother, binding force (binding on Him) (dhāmāni) establishments, situations, destinations (veda) knows (bhuvanāni) places and beings (viśvā) all (yaḥ) who (devānām) of divine (powers and people, rishis and devatas)

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(nāmadhāḥ) comprehends the names (ekah eva) one only (tam) to Him (sampraśnaṁ) appropriate questions, object of all questions, queries, research and meditations (bhuvanā) worlds of existence (yanti) are received (anyā) others.

Note: This verse is same at AV 2.1.3, RV 10.82.3 and YV 17.27 with small variations. In RV and YV – (i) 'yoh' is used in place of 'saḥ'. 'yoh' means who (God), (ii) 'nāmadhāḥ' is used in place of 'nāmadhaḥ', (iii) 'anyā' is used in place of 'sarvā'. 'anyā' means others.

#### Elucidation:

Where do all divinities and queries merge?

Who (God) is our generator, Lord and Protector;

Who is our brother i.e. binding in Him;

Who (God) knows all establishments, situations, destinations and all beings;

Who is the only one who comprehends the names of all divine (powers and people, rishis and devatas).

Other appropriate questions, queries, research and meditations and whole world of existence reach Him.

#### Practical utility in life:

Who is every relation and every care for us?

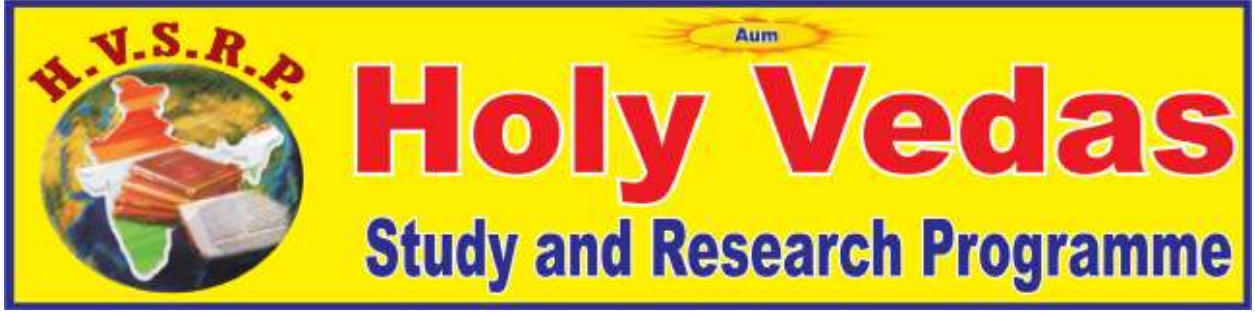
A Sanskrit composition in glorification of God – tvam eva matā ca pita tvameva, tvam eva bandhu ca sakhā tvam eva, appears to have been composed on the basis of this verse. All divinities and all queries take His form. That is why a real devotee always remain conscious of His supremacy and intelligence. He is truly, everything for us human beings. Feeling and believing in His brotherhood and care etc. no one should feel or allow any sort of imbalance in mind due to any situation whatsoever.

#### Quote:

(Saḥ veda bhuvanāni viśvā, AV 2.1.3, RV 10.82.3, YV 17.27)

He (God) knows all establishments, situations, destinations, places and all beings.





(yaḥ devānām nāmadhaḥ ekaḥ eva, AV 2.1.3, RV 10.82.3, YV 17.27)

He (God) is the only one who comprehends the names of all divine (powers and people, devatas and rishis).

(taṁ sampraśnaṁ bhuvanā yanti sarvā, AV 2.1.3, RV 10.82.3, YV 17.27)

All appropriate questions, queries, research and meditations and whole world of existence reach Him.

### Rig Veda 10.85.1

सत्येनोत्तभिता भूमिः सूर्येणोत्तभिता द्यौः ।  
ऋतेनादित्यास्तिष्ठन्ति दिवि सोमो अधि श्रितः ॥१॥

Satyenottabhitā bhūmiḥ sūryeṇottabhitā dyauḥ.  
Ṛtenādityāstiṭṭhanti divi somo adhi śritaḥ. 1

(Satyena) by Truth (uttabhitā) is sustained (bhūmiḥ) the earth, body (sūryeṇa) by Sun (uttabhitā) is sustained (dyauḥ) the heavenly space (Ṛtena) by regularity, by discipline (Ādityāḥ) the rays of light, knowledge (tiṣṭhanti) are established (divi) in light, in divinity (somaḥ) virtues, divine knowledge, moon (adhi śritaḥ) are dependent.

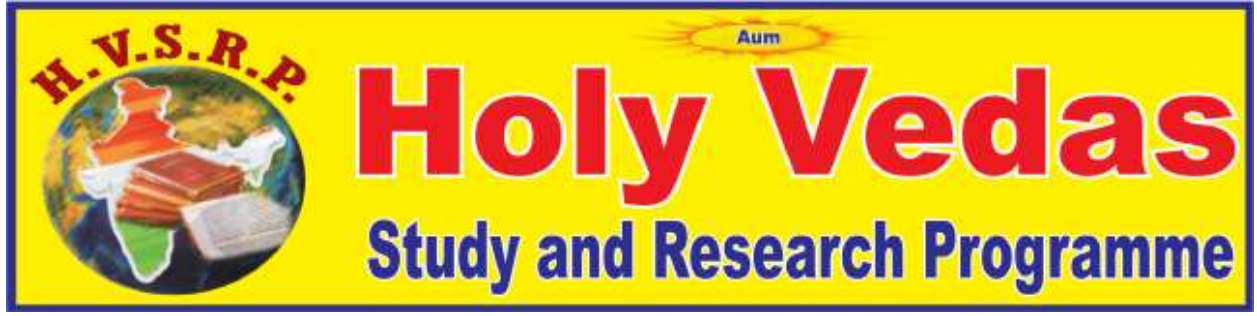
Note: RV 10.85.1 and AV 14.1.1 are similar.

#### Elucidation:

What are the divine basis of various divinities?

- A. The earth, this body, is sustained by truth.
- B. The heavenly space is sustained by Sun.
- C. The rays of light and rays of knowledge stand by regularity and discipline.
- D. Virtues, divine knowledge and moon are dependent on light, divinity.

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Practical utility in life:

What is the supreme truth that is the basis of everything in this universe?

At macro level, the supreme truth is God, upon whose supreme divinity stands the earth and all cosmic bodies of all solar systems. He is supreme and the only basis of all that is in existence in a very divine way.

At micro level, our body also is sustained by truthful behaviour, otherwise, it would create an imbalanced physical and mental body entangled in diseases and crimes.

The first and foremost source of all energies i.e. Sun sustains the whole heavenly space. This is also a part of the supreme divinity. Sun's energy gives not only physical light but also enables us to realise spiritual light.

The rays of Sun are regular and disciplined in nature. This is the only feature that can enable us to develop the rays of light and knowledge in our life.

All virtues, divine knowledge etc. are dependent on the rays of light, which become the basis of our complete progress – material and spiritual. Even moon also shines with the light of Sun. Similarly, with the rise of knowledge sun in us, our moon like mind would also shine.

Therefore, the supreme truth, God, is the basis of every divinity. We must maintain a regular connectivity with that Supreme Truth.

Quote:

(Satyena uttabhitā bhūmiḥ, AV 14.1.1, RV 10.85.1)

The earth is sustained by truth. This body is sustained by truth.

(sūryeṇa uttabhitā dyauḥ, AV 14.1.1, RV 10.85.1)

The heavenly space is sustained by Sun.

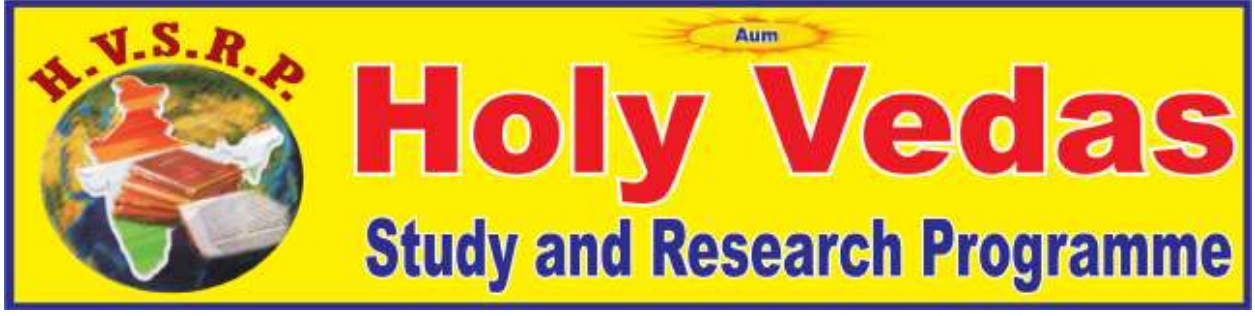
(Ṛtena Ādityāḥ tiṣṭhanti, AV 14.1.1, RV 10.85.1)

The rays of light and rays of knowledge are established by regularity and discipline.

(divi somaḥ adhi śritaḥ, AV 14.1.1, RV 10.85.1)

Virtues, divine knowledge and moon are dependent on light, divinity.

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## Rig Veda 10.85.2

सोमेनादित्या बलिनः सोमेन पृथिवी मही ।  
अथो नक्षत्राणामेषामुपस्थे सोम आहितः ॥२॥

Somenādityā balinaḥ somena pṛthivī mahī.  
Atha nakṣatrāṇāmeṣāmupasthe soma āhitaḥ. 2

(Somena) with somas i.e. virtue, divine knowledge, moon (ādityā) rays of knowledge, rays of Sun (balinaḥ) get strengthened (somena) with somas i.e. virtue, divine knowledge, moon (pṛthivī) the earth, the body (mahī) becomes great, important (atha) now (u) and (nakṣatrāṇām) cosmic stars, various achievements of science (eṣām) of these (upasthe) near (soma) virtues, divine knowledge, moon (āhitaḥ) established.

Note: RV 10.85.2 and AV 14.1.2 are similar.

### Elucidation:

What is soma?

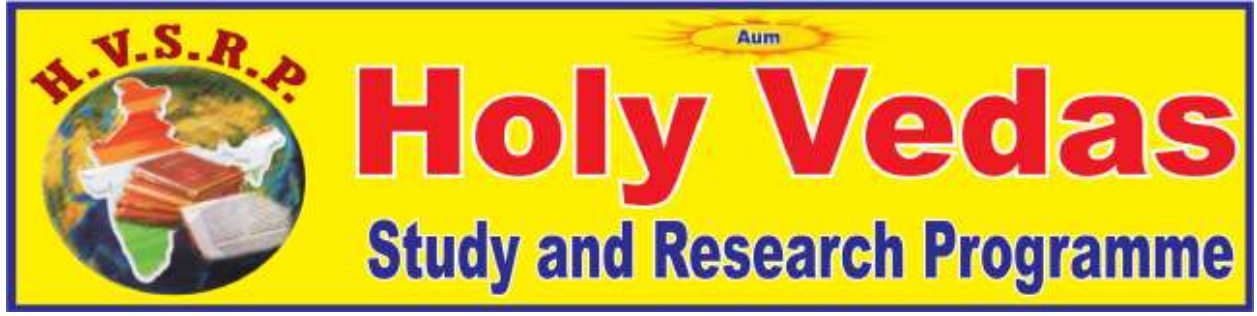
Soma i.e. virtues, divine knowledge and moon.

With virtues, divine knowledge only the rays of knowledge get strengthened. With virtues, divine knowledge this body becomes great, important. And now, thereafter, various achievements of science are established near virtues.

Scientific meaning: With moon only rays of light get strengthened. With moon, the earth becomes great and important. And now, thereafter, various cosmic stars are established near moon.

### Practical utility in life:

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What is the importance of moon for earth?

What is the importance of virtues for a virtuous persons and others?

Moon is cold by nature. The Sun rays after falling upon moon become cold and are received by earth for change of temperature. Thus, moon makes the earth liveable. Various stars are established near moon. Whereas moon is the only travelling star. It works as a natural satellite for Mother Earth sustaining all living beings in her lap. Same ratio is applied to virtues and God. Virtues act like moon, keeping our mind cool. The divine blessings fall upon a virtuous person, making him great, noble and divine. Virtues also act as a divine satellite, sustaining the holder as well as many others who follow a virtuous person.

Quote:

(Somena ādityā balinaḥ somena pṛthivī mahī, AV 14.1.2, RV 10.85.2)

With virtues, divine knowledge only the rays of knowledge get strengthened. With virtues, divine knowledge this body becomes great, important.

## Mandal 10 Sukta 191

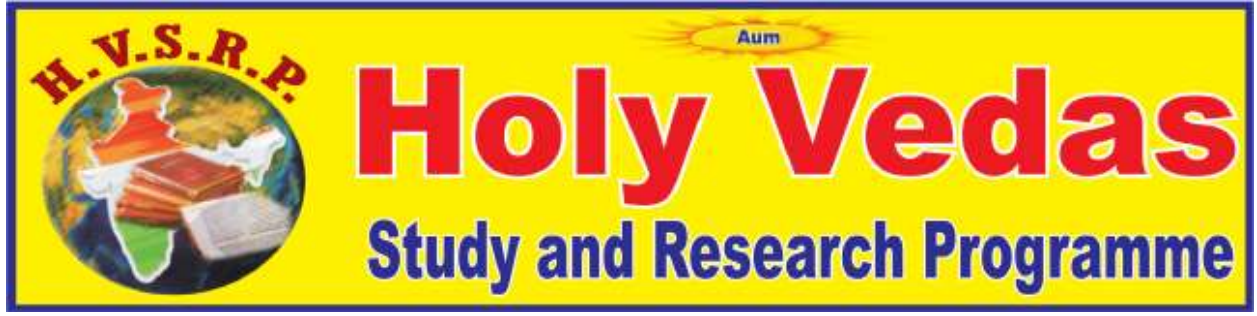
RV 10.191.1

संसमिद्युवसे वृषन्नग्ने विश्वान्यर्य आ ।  
इळस्पदे समिध्यसे स नो वसून्या भर । ॥ १ ॥

Saṁsamidyuvase vṛṣanagne viśvānyarya ā.  
Iḷaspade samidhyase sa no vasūnyā bhara. (1)

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(Saṁ sam) equanimity, integrity, unity, togetherness, pair (ita) certainly (yuvase) associate, introduce, combine (vṛṣan) Rainer (of all comforts) (agne) leading first, Supreme Energy (viśvāni) all (living beings) (aryaḥ) Lord (ā – to be prefixed with samidhyase) (Ilaḥ) vibrating speech (pade) in words (AUM) (samidhyase - ā samidhyase) completely illumined (saḥ) He (You) (naḥ) for us (vasūni) everything for our abode, for our living (ā bhara) make available.

#### Elucidation:

Who is the cause of our integration in the society?

How is God illumined in a vibrating word?

The Lord of all, You associate, introduce combine us equanimously as pair, integrate and make us united. You shower all comforts. The Supreme Energy, You are the first to lead us. You are completely illumined in words of speech i.e. Aum. You make everything available for our abode, for a comfortable living.

#### Practical Utility in life:

How to welcome and wish everyone?

How to receive and use everything?

God combines and integrate us in various ways, of course, as per our destiny. We are borne in a particularly family and gain brotherhood, sisterhood, parenthood and other relations. Outside our home, we are integrated as friends, teacher and the taught, business, social and political collaborations.

While interacting with others, we should remain conscious about the role of God in our life. He is illumined in each one of us by a vibrating sound – OM. Therefore, we should always be conscious about that Supreme reality vibrating in each and every living being and also in the whole of atmosphere, signalling about the reality of ONENESS.

Even at the receipt and use of any material, we must remain conscious about the Supreme Giver and His principle of ONENESS.

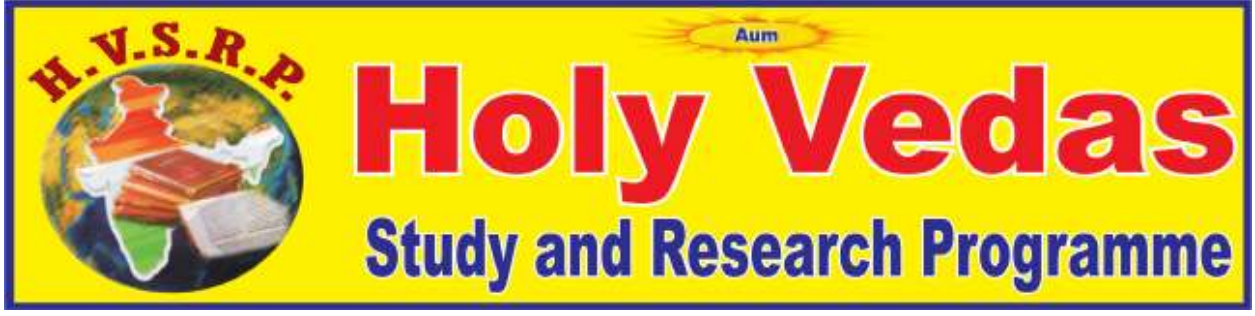
RV 10.191.2

सं गच्छध्वं सं वदध्वं सं वो मनांसि जानताम् ।

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देवा भागं यथा पूर्वे संजानाना उपासते ॥ २ ॥  
Saṁ gacchadhvaṁ saṁ vadadhvaṁ saṁ vo manāṁsi jānatām.  
Devā bhāgaṁ yathā pūrve saṁjānānā upāsate. (2)

(Saṁ) equally, unitedly (gacchadhvaṁ) move (saṁ) equally, unitedly (vadadhvaṁ) speak, communicate, interact (don't dispute, don't create conflicts) (saṁ) equally, unitedly (vaḥ) your (manāṁsi) minds (jānatām) gain knowledge, develop thoughts (Devāḥ) divine people (bhāgaṁ) role, share (yathā) just as (pūrve) if the past (saṁjānānā) equally, unitedly know, thought about (upāsate) worshipped, sat together, performed together.

Note: AV 6.64.1 and RV 10.191.2 are same except the first step of the first line.

#### Elucidation:

How to create equality and unity in the society?

- Equally united you all move.
- Equally united you all speak and interact. Don't dispute or create conflicts.
- Equally united be your minds to gain knowledge.

Just as divine people of the past played their role and shared everything. They worshipped, sat together and performed together, knowing and thinking equally and unitedly.

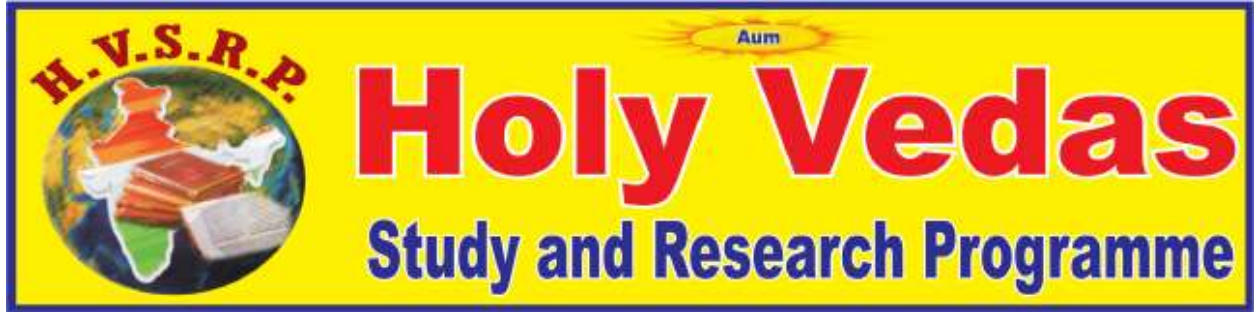
#### Practical Utility in life:

What was the vision of the framers of modern constitutions?

Why does the present society fail in implementing equality and unity?

People of the past were ancient sages and the role models of the social unity. They played their respective roles to create equality and unity in the society. Even the framers of the Constitution of India and of many other countries expressed the importance of equality and unity but the corrupt political practices and even the executive authorities failed to understand and implement this basic trait of the society. Still it's not very difficult to establish and execute these basic social traits of equality and unity, by creating a consciousness and awareness in the minds of the

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present generation about the importance of equality and unity by introducing them to the glorious history of such saints and sages.

Education for all should be equal, laws should be equal for all. Opportunities for progress should be equal for all, of course giving special care to the depressed people as per their prevailing conditions.

RV 10.191.3

समानो मन्त्राः समितिः समानी समानं मनः सहचित्तमेषाम् ।  
समानं मन्त्रमभि मन्त्रये वः समानेन वो हविषा जुहोमि ॥ ३ ॥

Samāno mantraḥ samitiḥ samānī samānaṁ manaḥ saha cittameṣām.  
Samānaṁ mantramabhi mantraye vaḥ samānena vo haviṣā juhomi. (3)

(Samānaḥ) One and equal for all (mantraḥ) guiding rules, instructions, suggestions (samitiḥ) assembly, association (samānaḥ) One and equal for all (samānaṁ) be one and equal (manaḥ) mind (saha) together (cittam) the intellect (eṣām) of all these people (Samānaṁ) be one and equal (Mantram) guiding rules, instructions, suggestions (abhi mantraye) establish (vaḥ) for you (samānena) with equal (vaḥ) for you (haviṣā) oblations (juhomi) associate.

Note: This verse is similar at AV 6.64.2 and RV 10.191.3 with some changes.

Elucidation :-

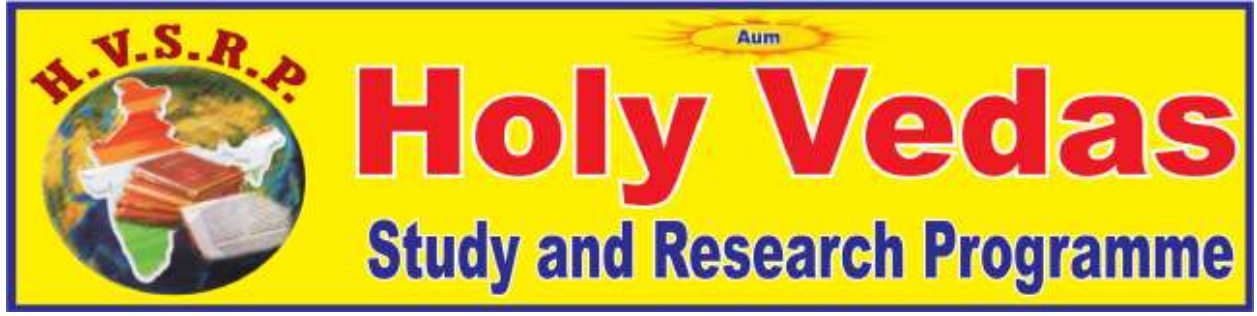
What are the Vedic instructions on equality?

- Let there be guiding rules, instructions and suggestions one and equal for all.
- Let there be assemblies, associations etc. one and equal for all.
- Let their minds and intellect be one and equal and together.

I establish one and equal thoughts, rules and instructions for all of you.

I associate you with equal oblations for the welfare of all.

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Practical Utility in life :-

Why have the modern governments failed in implementing equality in letter and spirit?

What's Vedic mandate on equality?

How can government working be a yajna?

It's the duty of every parent, elder, senior, leader and every government to establish one and equal rules etc. for all citizens.

Equality generates unity, whereas inequality results in disharmony among differently treated classes.

People of a nation should be guided by uniform laws that are implemented without any discrimination. Most of the laws and constitutions, across the globe, guarantee to check any type of inequality on the basis of community, caste, color, creed or gender etc. Courts declare equality as a basic constitutional mandate. Actually, it is a Vedic mandate too. All are equal in the eyes of God, an ant to elephant. Every living being enjoys the same core power as the basic power of his life.

Moreover, the governments are also supposed to perform yajnas while associating all citizens with the benefits of various plans and policies, without any discrimination of any nature. Just as fire yajna doesn't discriminate in extending the pure and purifying smoke to all within its arena, similarly every work of government should be like yajna, equally beneficial for all citizens without any discrimination. Every head of the government should ensure that all departments implement their policies and programmes as yajna.

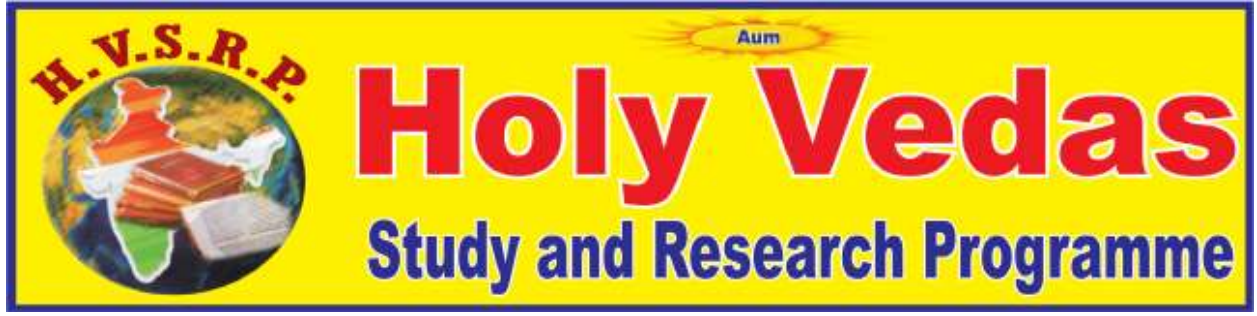
RV 10.191.4

समानी व आकूतिः समाना हृदयानि वः ।  
समानमस्तु वो मनो यथा वः सुसहासति ॥ 4 ॥

Samānī va ākūtiḥ samānā hṛdayāni vaḥ.  
Samānamastu vo mano yathā vaḥ susahāsatī. (4)

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(Samānī) be equal (vaḥ) your (ākūtiḥ) discussions, resolves (samānā) be equal (hṛdayāni) hearts (vaḥ) your (Samānam) equal (astu) be (vaḥ) your (mano) mind (yathā) so that (vaḥ) your (su saha asati) enjoy a common living (with equal peace, equal progress together).

Note: This verse is similar at AV 6.64.3 and RV 10.191.4.

#### Elucidation :-

How can we all enjoy a common living?

- Let your discussions and resolves be equal.
- Let your hearts, feelings and passions be equal.
- Let your mind and will-power be equal.

So that you may enjoy a common living.

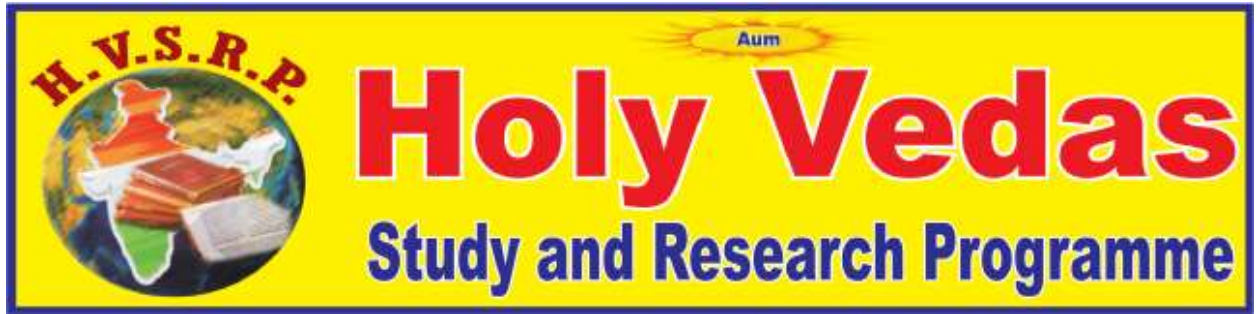
#### Practical Utility in life :-

How can a spiritual society be ensured in the present times?

This verse focusses on suhāsati i.e. common living which means equal peace, equal progress to all. Shri Narendra Modi, in his tenure as Prime Minister of India, raised a very popular slogan of his governance – "Sab kaa saath, sab kaa vikaas, sab kaa vishvas aur sab kaa prayas.

Only this common living, common peace, common efforts and common sharing of the progress can ensure a fast and complete development of the society and a nation. Peace is generally considered as a spiritual achievement. Governments and society can certainly ensure outer peace for all with the implementation of equality and unity of all. If governing laws are different for different groups, it causes embracement to some people and sense of pride to some. Therefore, it's the responsibility of the governments and the society to guide and regulate all with equal esteem and pride of spiritual strength. A spiritual society only can become a place of common living i.e. equal peace and equal progress of all. Education, laws and opportunities should be equal for all. Everyone should be subject to the control and supervision of governments. No one is above law, if the laws are same.

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