

Aum Aum
Rig Veda Mandal 1

Sukta 1	Page 11	Sukta 2	Page 31
Sukta 3	Page 47	Sukta 4	Page 70
Sukta 5	Page 89	Sukta 6	Page 109
Sukta 7	Page 126	Sukta 8	Page 142
Sukta 9	Page 158	Sukta 10	Page 176
Sukta 11	Page 199	Sukta 12	Page 210
Sukta 13	Page 227	Sukta 14	Page 252
Sukta 15	Page 279	Sukta 16	Page 304
Sukta 17	Page 326	Sukta 18	Page 347
Sukta 19	Page 365	Sukta 20	Page 385
Sukta 21	Page 402	Sukta 22	Page 412
Sukta 23	Page 452	Sukta 24	Page 499
Sukta 25	Page 531	Sukta 26	Page 571

Sukta 27 Page 604

Sukta 29 Page 635

Sukta 31 Page 696

Sukta 33 Page 781

Sukta 35 Page 850

Sukta 37 Page 927

Sukta 39 Page 988

Sukta 41 Page1032

Sukta 43 Page1070

Sukta 45 Page1126

Sukta 47 Page1184

Sukta 49 Page1244

Sukta 51 Page1275

Sukta 28 Page 617

Sukta 30 Page 651

Sukta 32 Page 743

Sukta 34 Page 820

Sukta 36 Page 878

Sukta 38 Page 957

Sukta 40 Page 1012

Sukta 42 Page1050

Sukta 44 Page109

Sukta 46 Page1150

Sukta 48 Page1209

Sukta 50 Page1254

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

ratnadhātāmam : 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 paribhūraṣi
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

paribhūḥ 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

doṣāvastatḥ : night and day

dhiyā vayam : with our intellect and our actions

namo : with all humility

bharantaḥ : 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 प्रपृंचती धेना जिगाति दाशुषे ।

उरूची सोमपीतये ।

Vāyo tava prapṛñchatī dhenā jigāti dāśuṣe.

Urūchī somapītaye.

vāyo : God, air

tava : Your

prapṛñchatī : 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
āyātāṁ : 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

madah : 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 madah - 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

voceyuḥ : be sung

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

kṛṣṭayaḥ : 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

Indraḥ : 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) *pauṁsyā* : Everyone gains energy from that Supreme Energy

Verse 1.5.10

मा नो मर्ता अष्टभिद्रुहन् 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 tastaṣaḥ* : 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 satradāvannapā vṛidhi.

Asmabhyam apratiṣkutaḥ.

Saḥ : You, God

naḥ : for us

vṛishan : cause rain,

amum : emancipation, living in sky

charum : knowledge, clouds

satradāvan : 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
apratīṣkutaḥ : 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 vasūnāmirajyati.

Indraḥ pañca kṣitīnām.

Yaḥ : He

ekaḥ : alone, the only one

carṣaṇīnām : of energetic and active humans

vasūnām : of all wealth

irajyati : 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.
Tvatāso 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 vyaṁ 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

dadīmaḥi (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 प्रतन्यताःA4A

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 vibhūṭaya ūṭaya indra māvate.
Sadyaścit santi dāśuṣe.

Evā : This way
hi : certainly
te : Your
vibhūṭayaḥ : great deeds, great powers
ūṭayaḥ : 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 kāmyā stoma uktham ca śamsyā.
Indrāya somapītaye.

Evā : This way
hi : certainly
asya : God's (our desire for God)
kāmyā : 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 चक्रयेA2A

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 dyumnam sahasrasātamam.

Indra tā rathinīṣaḥ.

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

bṛhata : 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 vriṣaṇā 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)

vriṣaṇā : 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 स्तोमौ 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 gr̥ṇīh : 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 śaṁsyam vardhanam puruniṣṣidhe.

Śakro yathā suteṣu ṇo rāraṇat sakhyeṣu ca.

Uktham : Vedas, preaching, inspirations given

indrāya : by God

śaṁsyam : 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

naḥ : 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
Gavāṃ : 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 satyadharmāṇamadhvare.

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)

adhvare : 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 haviṣpatirdūtam deva saparyati.
Tasya sma prāvitā bhava.

Yah : One who

tvām : Your

agne : God, fire

haviṣpatiḥ : performer and protector of sacrifices

dūtam 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 devāṁ ihā vaha.

Upa yajñam haviśca naḥ.

Saḥ : He, God

naḥ : for us

pāvaka : purifying

dīdivaḥ : self-luminous

agne : God, fire

devāṁ : 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 yajñaṁ deveṣu naḥ kave.

Adyā kṛṇuhi vītaye.

Madhumantaṁ : Sweetened

tanūnapāt : protecting every smallest particle

yajñaṁ : 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 yajnik 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 sukhataame 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

tisrah : three

devīḥ : divinities

mayobhuvah : be for our welfare, enlightenment, realisation

Barhiḥ : in our space (mind and heart)

sīdantu : be established

asridhaḥ : 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

brihaspatiṁ : 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 viśantvindavaḥ.
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 adhware.

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)

adhware : 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 śiṛṇvire.

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 pibataṁ madhu dīdyagnī śucivratā.

Ṛitunā yajñavāhasā.

Aśvinā : The pair of two, body and mind, prAna and apAna, God and soul

pibataṁ : 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
ṛitunā : 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

pitaye : 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
idrśe : 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

vayaṁ : 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 vāmahaṁ huve chitrāya rādhase.

Asmāntsu jigyuṣaskṛtam. (7)

Indrāvaruṇa : Divine powers at macro and micro levels, Sun and water, control over senses and vowfulness

vām : to both of these

ahaṁ : I

huve : accept, call

chitrāya : for fame, for wealth

rādhase : 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

dhīṣu : 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 dhūrṭiḥ praṇaṁ martyasya.

Rakṣā ṇo brahmaṇaspate. (3)

Mā : Never

naḥ : our

śaṁsaḥ : praiseworthy acts and behaviour

araruṣaḥ : irreligious

dhūrṭiḥ : 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 ourselves 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 kamyam.

Sanim medhamayaśiṣam. (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 pitaraḥ 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)

Sam̐ (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 navam tvaṣṭurdevasya niṣkṛtam.

Akarta caturaḥ punaḥ. (6)

Uta : And

tyaṁ : that

camasaṁ : body vessel

navam : renew

tvastuḥ : 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)
punah : 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
yajñiyam : 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

tayoh : 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 ásvinā of inhaled and exhaled breath help us to detach from the worldly pursuits and to proceed towards enlightenment.

Therefore, practically in life, whenever an ásvinā 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.

Ásvinā somino gṛham. (4)

Nahi : not

vām : both

asti : are

dūrake : far away

yatra : where

rathena : by chariot

gacchathaḥ : go

Ásvinā : the pair

sominah : God, the producer of all somas i.e. objects, knowledge and virtues etc.

gṛham : abode.

Elucidation

How far the pair of Ásvinā can go?

How far is the God-realisation from ásvinā?

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 ।

अग्नारीं 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
somapītaye : 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 ।।

Rtena yāvṛtāvṛdhāvṛtasya jyotiṣaspatī.

Tā mitrāvaruṇā huve. (5)

Rtena : 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 mṛḷayantu 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

mṛḷayantu : 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 payaḥ. (16)

Ambayaḥ : Protecting water

yanti : is received

adhvabhiḥ : on paths (various ways)

jāmayāḥ : brothers (similarly born)

adhvarīyatām : for faultless sacrifices

Pr̥ñcatīḥ : provide

madhunā : sweet

payāḥ : 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)

Apah : 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)

kartvam : 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 śāmbhuvam : 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 śrja sam prajayā samāyuṣā.

vidyurme asya devā indro vidyātsaha ṛṣibhiḥ. (24)

Sam (To be prefixed with srija)

mā : me

agne : fire

varcasā : with immunity

śrja (sam srija) : decorate

sam (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.

Bādhvasya dūre nirṛtiṁ 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
Bādhvasya : hurdles and diseases
dure : keep away
nirṛtiṁ : of all those grounds
parācaiḥ : 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
naktaṁ 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)

naktaṁ : in night

dadṛśre : visible

kuha cit : where actually

divā : in day

iyuḥ : 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 शेषो यमहृद् गृभीतः सो अस्मान् राजा वरुणो मुमोक्तु ॥

Tadinnaktaṁ taddivā mahyamāhustadayam

keto hr̥da ā vi caṣṭe.

Śunaḥśepo yamahvadgrbhītaḥ

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 ससृज्याद्विद्वं अदब्धो विमुमोक्तु पाशान् ॥

Śunaḥśepo hyahvadgrbhītastrīśvādityaṁ
drupadeṣu baddhaḥ.

Avainaṁ rājā varuṇaḥ sasṛjyādvīdvāṅ
adabdhō vi mumoktu pāśān. (13)

Śunaḥ śepaḥ : Desires of God-realisation

hi : certainly

avahvat : call, preach

grbhītaḥ : trapped in modulations

trīśu : all three worlds (sattva, raja, tamas) (knowledge, action and communion)

ādityaṁ : non-dying, God

drupadeṣu : inviolable, irresistible

baddhaḥ : bonded

Ava (to be prefixed with sasṛjyāt)

enaṁ : this (bonded man)

rājā : Supreme Ruler

varuṇaḥ : Universal Regulator

sasṛjyāt (ava sasṛjyāt) : enjoin, unite with virtues

vidvāṅ : 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 mṛṭīkāya te mano rathīraśvaṁ na saṁditam.

Gīrbhirvaruṇa sīmahi. (3)

Vi (To be prefixed with sīmahi)

mṛṭīkāya - 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 धृत्व्रतो 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 dhītayō 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 viśvadarśatam darśam rathamadhi kṣami. Etā juṣata me girah. (18)

Darśam - To see, realise

nu - certainly

viśva darśatam - 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.