



Om Om

Rig Veda Mandal 8 English

ऋग्वेद मन्त्र 8.1.18

Rigveda 8.1.18

अध ज्मो अध वा दिवो बृहतो रोचनादधि ।

अया वर्धस्व तन्वा गिरा ममा जाता सुक्रतो पृण ॥

Adha jmo adha vā divo bṛhato rocanādadhi.

Ayā vardhasva tanvā girā mamā jātā sukrato pṛṇa.

(Adha) on (jmaḥ) earth (adha) on (vā) and (divaḥ) heaven (bṛhataḥ) expansive (rocanāt) light (adha) on (ayā) this (vardhasva) increased (tanvā) body (girā) with speeches (mama) mine (jātā) produced (sukrato) performing all great deeds (pṛṇa) perfect fulfilment, contentment.

Note : This verse is same as SV 52.

Elucidation :

Whom to pray for the wellbeing of all produced?

The Supreme Energy, performing all great acts! Please provide perfect fulfilment, contentment to all produced and our progeny performing all great deeds in this increased body, with our speeches of praise, whether on the earth or above heaven or above the expansive light.

Practical utility in life :

What is the universal guarantee of God?

God, first of all, created Sun as the source of heat, light, energy and pranas for all beings. Therefore, the energy was a divine guarantee of God for all beings in the past, continuing in the present and will continue in future. Thus, the energy is a universal guarantee.

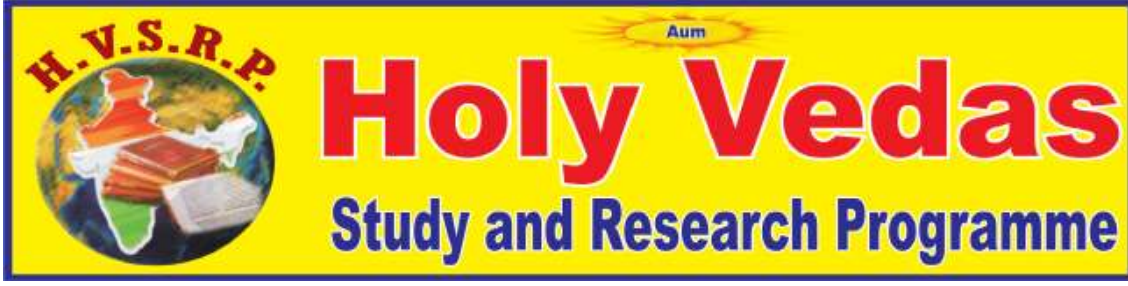
Quote :

(jātā sukrato pṛṇa, RV 8.1.18, SV 52)

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The Supreme Energy, performing all great acts! Please provide perfect fulfilment, contentment to all produced and our progeny.

R. V. 8.6.30

ऋग्वेद मन्त्र 8.6.30

Rigveda 8.6.30

आदित्प्रत्नस्य रेतसो ज्योतिष्पश्यन्ति वासरम् ।

परो यदिध्यते दिवा ।।

Ādit pratnasya retaso jyotiṣ-paśyanti vāsaram.

Paro yadidhyate divā.

(Āt it) with this (pratnasya) eternal, sanatan (retasaḥ) always moving, supreme strength (jyotiḥ) the enlightened (paśyanti) see (many divine intellectuals) (vāsaram) present everywhere, every moment (paraḥ) far away (yat) who (God) (idhyate) shines (divā) in space i.e. duloka.

Note : This verse is same in SV 20 with just one difference. In this verse ‘divā’ is replaced by ‘divi’ in SV 20. Meaning of both the words is same.

Elucidation :

How the divine intellectuals see God everywhere?

That God is shinning far away in space also. Due to this reality, many divine intellectuals see Him (God), always moving, the Supreme strength as enlightened everywhere every moment (in every being and in every situation), i.e. eternal, sanatan.

Practical utility in life :

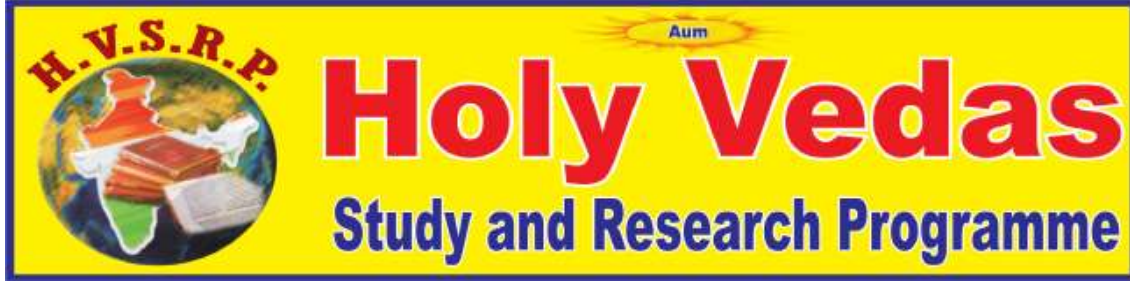
How to prove the Omnipresence of God?

When a supreme enlightened and shinning force is present and controls the far away heavenly space, other bodies and other solar systems, on the basis of this

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supreme and universal feature, the great seers see that enlightened Supreme strength everywhere. Hence, the Omnipresence of God.

Quote :

(pratnasya retasah jyotiḥ paśyanti vāsaram, RV 8.6.30, SV 20)

Many divine intellectuals see Him (God), always moving, the Supreme strength as enlightened everywhere every moment (in every being and in every situation), i.e. eternal, sanatan.

R. V. 8.11.7

ऋग्वेद मन्त्र 8.11.7

Rigveda 8.11.7

आ ते वत्सो मनो यमत्परमाच्चित्सधस्थात् ।

अग्ने त्वांकामया गिरा ॥

Ā te vatso mano yamat paramāccit sadhasthāt.

Agne tvāṁ kāmāyā girā.

(Ā - to be prefixed with yamat) (Te) from you (vatsah) specially (manah) mind (yamat – ā yamat) spreads (paramāccit) highest mind (sadhasthāt) from heart (living with God i.e. at higher consciousness) (agne) The Supreme Energy, God, heat, fire, first to lead, energetic, enlightened, pure and divine (tvām) your (kāmāyā) desire (girā) with speech.

Note : This verse is same in SV 8.

Elucidation :

What's the divine science of speech?

The Supreme Energy, God, heat, fire, first to lead, energetic, enlightened, pure and divine! I desire your speeches or I desire you, the Supreme Energy, God, with power of speech because these speeches of your mind spread from higher mind and from heart of those who live with God i.e. at higher consciousness.

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Practical utility in life :

How do the thoughts of a person living at higher consciousness spread?

One who lives with the consciousness that the power of speech is due to the energy given by God, he doesn't misuse this power of speech.

Such a person desires this power of speech from God because he realises that with this consciousness, his thoughts would spread from the heart i.e. a place where he feels the presence of God and doesn't talk unnecessarily.

Quote :-

(agne tvām kāmāyā girā, RV 8.11.7, SV 8)

The Supreme Energy, God, I desire your speeches.

R. V. 8.14.13

ऋग्वेद मन्त्र 8.14.13

Rigveda 8.14.13

अपां फेनेन नमुचेः शिर इन्द्रोदवर्तयः ।

विश्वा यदजयः स्पृधः ॥

Apām phenena namuceḥ śira indrodavartayaḥ.

Viśvā yadajayaḥ spr̥dhaḥ.

(Apām) of waters, of acts (karmas), of foams in the sea (phenena) with rise, with increase (namuceḥ) of not giving up (ego) (śiraḥ) to the head (indrah) Sun, controller of senses (udavartayaḥ) rise with pride (by destroying clouds, karmas) (viśvā) all (yat) who (ajayaḥ) wins (spr̥dhaḥ) competitors, enemies etc.

Note : This verse is same as YV 19.71.

Elucidation :

How to destroy or cut-short all enemies?

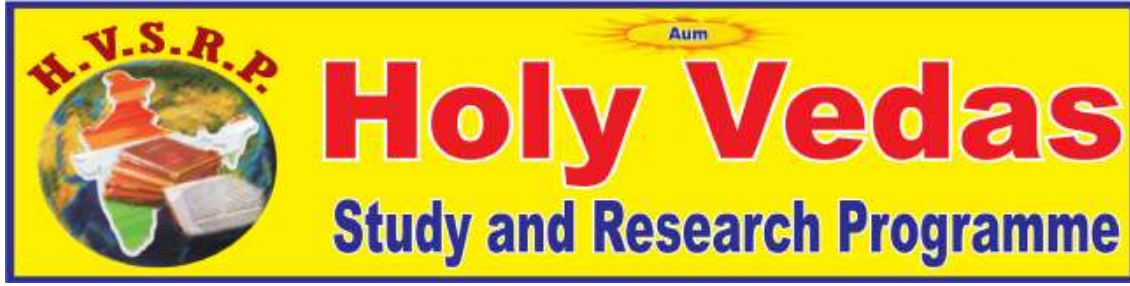
Devata of this verse is 'Indra'.

Indra i.e. Sun, rises with pride, to destroy, to cut-short the head of those waters that don't give up their rising i.e. clouds or foams in the sea.

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Indra i.e. a controller of senses rises with pride, to destroy, to cut-short the ego and desires associated with rising karmas.

This way only we can win all those who are our competitors, enemies etc.

Practical utility in life :

Why shall we become an Indra?

How to be an Indra?

Every one must become an Indra i.e. a controller of senses. Otherwise, the whole life is wasted in sense-gratification. What to talk of or think about God-realisation or salvation, without being an Indra, one cannot live a peaceful life even in material worldly path.

To be an Indra, a very simple thought process one should follow, that the mind is meant to clear the road to our target and not to run after senses in deviating paths. Rather, mind should deploy all sense organs to help the body chariot move in the targeted direction. Mind should not be controlled by senses. Rather, mind should effectively control all sense organs.

ऋग्वेद मन्त्र 8.71.1

Rig Veda 8.71.1

त्वं नो अग्ने महोभिः पाहि विश्वस्या अरातेः ।
उत द्विषो मर्त्यस्य ॥

Tvaṁ no agne mahobhiḥ pāhi viśvasyā arāteḥ.
Uta dviṣo martyasya.

(Tvaṁ) you (naḥ) us (agne) the Supreme Energy, God, first to lead, heat, fire, energy (mahobhiḥ) with splendour, with grandeur, with mighty powers (pāhi) protect (viśvasyāḥ) from all (arāteḥ) habitual of not donating (selfishness) (uta) and (dviṣaḥ) jealousy, enmity (martyasya) of the mortals.

Note: This verse is same at RV 8.71.1 and SV 6.

Elucidation:

Who can protect us from non-donating and inimical people?

Materialistic i.e. adhibhoutic and Divine i.e. adhidevic meaning: Agni, the core power of yajna! Your great association, your splendour protects us from those

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who have no habit of donating and who don't perform yajna and those who are jealous or inimical.

Spiritual i.e. adhiatmic meaning: The Supreme Energy, God, empowering everyone to perform yajna! Your association, your splendour, your grandeur and your mighty powers protect us from those who don't follow yajna path and those who are inimical forces on our spiritual path.

Practical utility in life:

How is yajna an automatic protection shield?

Yajna way of life is very empowering, particularly for those who perform complete yajna in their life. Yajna makes the performer equivalent to the Supreme Divine, like God. Such a person doesn't live for himself. He lives for others. Therefore, his beneficiaries cannot be a hurdle on his path. Keep on adding people to the list of beneficiaries of yajnas performed by you. Then, your yajna life would automatically become a shield of protection for you.

Quote:

(Tvam naḥ agne mahobhiḥ pāhi, SV 6, RV 8.71.1)

Agni, the core power of yajna! Your great association, your splendour protects us.

ऋग्वेद मन्त्र 8.84.1

Rig Veda 8.84.1

प्रेष्ठं वो अतिथिं स्तुषे मित्रमिव प्रियम्।

अग्ने रथं न वेद्यम्॥

Preṣṭham vo atithim stuṣe mitram iva priyam.

Agne ratham na vedyam.

(Preṣṭham) Omniscient, enlightened, most beloved (vaḥ) your (our) (atithim) guest (likely to come, be realised without time) (stuṣe) glorify, praise (mitram iva) like a friend (priyam) loving (agne) the Supreme Energy, God, first to lead, heat, fire, energy (ratham) chariot (na) like (vedyam) establish, giving knowledge.

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Note: This verse is same at RV 8.84.1 and SV 5.

Elucidation:

Who is a guest?

How to welcome our guests?

Materialistic i.e. adhibhoutic meaning: Most beloved of your guests can come to you without fixing time because he is loving like a friend. You should welcome him on the chariot i.e. in your home with all energies.

Divine i.e. adhidevic meaning: Agni should be established in the chariot called yajna kunda and considered as the most beneficial guest for you. Love agni by praising it like a friend.

Spiritual i.e. adhiatmic meaning: The Omniscient and enlightened Supreme Power, God, is our guest. He can come to our realisation anytime. We must glorify, praise, worship and serve Him as a loving friend and establish Him on our heart chariot i.e. Brahmarandhra.

Practical utility in life:

Is welcoming guests, a social as well as a spiritual culture?

As social culture, we must be prepared to welcome any guest any time. A real guest is one who comes without fixing time. All guests should be considered as loving friend and should be glorified. It should be our honour to receive our guests by establishing them respectably in our home chariot. Guests are like God.

On our spiritual journey, we should consider all opportunities of actions and behaviour while interacting with others or while performing meditation in isolation, as time to welcome God. Be conscious every moment just as we invoke God in life, any moment can be a divine moment of realisation of God.

Any guest at social level or the Supreme Guest at spiritual level must be welcomed through yajna acts.

Quote:

(Preṣṭham vaḥ atithim, SV 5, RV 8.84.1)

Most beloved of your guests can come to you without fixing time.



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