

Om Om

Rig Veda Mandal 9 English

ऋग्वेद मन्त्र 9.1.6

Rigveda 9.1.6

पुनाति ते परिस्रुतं सोमं सूर्यस्य दुहिता ।

वारेण शश्वता तना ॥

Punāti te parisrutam somam sūryasya duhitā.

Vāreṇa śaśvatā tanā.

(Punāti) purifying (Te) your (parisrutam) receivable from all sides (somam) of virtues, divine knowledge, herbs etc. (sūryasya) of the Sun (duhitā) daughter (i.e. Usha, the first rays of dawn) (Vāreṇa) worthy of being received (Śaśvatā) eternally, uninterrupted (tanā) vast spread.

Note : This verse is same as YV 19.4.

Elucidation :

How somas are purified?

The eternal, uninterrupted vast spread (heat, light, energy and pranas) which is worthy of being received as the daughter of Sun i.e. Usha, the first rays of dawn, receivable from all sides, purifies your somas.

Practical utility in life :

How does Brahmavela i.e. Usha, creates an impact on human mind and behaviour?

Virtues, divine knowledge and herbs etc. also are purified and strengthened in the lives of early morning risers in Brahmavela, the dawn time.

Rig Veda Sukta 1.48 and 49, 1.123, 1.124, 3.61, 4.30, 4.51, 4.52, 5.79, 5.80, 6.64, 6.65, 7.75 to 81 and 10.172 etc. specially inspire for getting up before sunrise, in Usha time.

This time is called Brahmavela because it creates pure spiritual thoughts in us that bring us close to the knowledge of the Supreme Brahman, God. Such early

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morning risers naturally gain virtues and divine knowledge in mind and behaviour.

R. V. 9.11.1 to 9

ऋग्वेद मन्त्र 9.11.1

Rigveda 9.11.1

उपास्मै गायता नरः पवमानायेन्दवे ।

अभि देवो इयक्षते ॥

Upāsmāi gāyatā naraḥ pavamānāyendave.

Abhi devāñ iyakṣate.

(Upa) near (asmai) his (gāyatā) sing (the glories) (naraḥ) people performing yajna (pavamānāya) purifying (indave) for a drop (of somas), for a spark (of light) (Abhi) towards (devāñ) divinities (iyakṣate) takes, associates.

Note : This verse is same as SV 651.

Elucidation :

Who takes us towards divinities?

Those performing yajnas should sit near and sing the glories of the purifying (God) for just one drop (of his somas i.e. virtues, divine knowledge etc.) or for just on spark of light (of His light). He takes us towards divinities and associates us with them.

Practical utility in life :

How can we associate with divinities?

Whom does God like?

The spiritual path goes through divinities and there are certain parameters for the aspirants of association with divinities :-

- (i) He must perform yajna i.e. living a life for the welfare of all.
- (ii) He must sing the glories of God who is purifying all.

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(iii) He must endeavour to achieve just a drop of His somas or just a spark of His light.

When such a person is associated with divine attributes, thereafter, he can proceed towards God-realisation also because God likes such purified divinity achievers.

ऋग्वेद मन्त्र ९.११.२

Rigveda 9.11.2

अभि ते मधुना पयोऽथर्वाणो अशिःश्रयुः ।
देवं देवाय देवयु ॥

Abhi te madhunā payo 'tharvāṇo aśiśrayuḥ.
Devam devāya devayu.

(Abhi) towards (te) your (madhunā) for sweetness (payah) drink (drop of somas) (atharvāṇah) firm and determined (aśiśrayuḥ) take shelter, depend upon (devam) the Supreme Divine (devāya) for giving divine powers (devayu) to a seeker of divine powers.

Note : This verse is same as SV 652.

Elucidation :

Who is entitled to get a drop of sweet drink of God i.e. supreme bliss?

Who can provide us that drop of sweet drink of God i.e. supreme bliss?

Only firm and determined people take shelter in You and depend upon You for your sweet drink i.e. a drop of somas and with that desire only they proceed towards You with determination. You are the only Supreme Divine for giving divine powers to a seeker of that drop.

Practical utility in life :

What is the importance of a drop of sweet drink of God i.e. supreme bliss?

The sweet drink of the supreme divine is more than nectar; more than any amount of wealth and power; more than all aspects of worldly knowledge. A drop of that sweet drink is the supreme achievement of human life, after which nothing is left to be achieved.

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Gita says – yat labhdhvaa naapro laabhah.

Taitiriya 2.7 says – A drop of God's divinity is the Supreme bliss.

ऋग्वेद मन्त्र 9.11.3

Rigveda 9.11.3

स नः पवस्व शं गवे शं जनाय शमर्वते ।

शं राजन्नोषधीभ्यः ॥

Sa naḥ pavasva śam gave śam janāya śamarvate.
śam rājann-oṣadhībhyaḥ.

(Sah) He (that Supreme Divine) (naḥ) for us (pavasva) be purifying (śam) peace, welfare and happiness giving (gave) for senses of knowledge (śam) peace, welfare and happiness giving (janāya) for the people (śam) peace, welfare and happiness giving (arvate) for the senses of action (śam) peace, welfare and happiness giving (rājan) the supreme enlightening king (oṣadhībhyaḥ) medicines, herbs.

Note : This verse is same as SV 653.

Elucidation :

Who can purify us?

He, the Supreme Divine and the Supreme enlightening king, be purifying for us; be peace, welfare and happiness giving for our sense of knowledge; be peace, welfare and happiness giving for our senses of action; be peace, welfare and happiness giving for the people performing yajnas; be peace, welfare and happiness giving for medicines, herbs etc.

Practical utility in life :

What are the benefits of purified body and mind?

God purifies firm and determined seekers through a drop of His sweet drink i.e. somas. Once a seeker is purified, his senses of knowledge and action would

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automatically become peace, welfare and happiness giving for him and through him for others too.

Purity of medicinal herbs means his food, full of purity, also becomes peace, welfare and happiness giving for him.

Purification of body and mind is a great asset not only on spiritual path but in worldly material life also. A purified body and mind ensures complete peace, welfare and happiness giving by itself.

ऋग्वेद मन्त्र 9.11.4

Rigveda 9.11.4

बभ्रवे नु स्वतवसेऽरुणाय दिविस्पृशे ।
सोमाय गाथमर्चत ॥

Babhrave nu svatavase'aruṇāya diviṣpṛśe.
Somāya gātham-arcata.

(Babhrave) completing, nourishing all (nu) certainly, speedily (svatavase) himself full of strength (aruṇāya) all pervading (diviṣpṛśe) extended up to heavenly space (somāya) for somas i.e. virtues, divine knowledge etc. (gātham) songs in glory (arcata) sing.

Elucidation :

Whom shall we glorify?

Certainly and speedily sing the songs in His glory who is :

- (i) Complete and nourishing all,
- (ii) Himself full of strength,
- (iii) All pervading,
- (iv) Extended up to heavenly space.

Practical utility in life :

What are the benefits of glorification?

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We must glorify that Supreme Power, full of strength and all-pervading up to heavenly space, who completes our life by appropriate nourishment of all beings. Firstly, by glorifying a power, we feel and realise closeness to him. Secondly, glorification of that Supreme Lord would ultimately result in our own glorification because that Supreme Power is very much present in us. Thus, we glorify our own self. Thirdly, the closeness earned by glorification enlists many benefits of the Supreme Power like peace, welfare, happiness, purity and divinity. We can apply the principle of glorification to our parents, elders, seniors also to ensure closeness with them and to achieve their blessings and benefits.

Note : AV 10.7.32 (yasya boomi pramaam) and many other similar verses also inspire us to glorify God who is vast enough to cover the whole universe i.e. earth, space, heaven etc.

ऋग्वेद मन्त्र 9.11.5

Rigveda 9.11.5

हस्तच्युतेभिरद्विभिः सुतं सोमं पुनीतन ।
मधावा धावता मधु ।। ५ ।।

Hastacyutebhir-adribhiḥ sutam somam punī-tana.

Madhāvā dhāvatā madhu.

(hastacyutebhiḥ) with free hands (donating, sacrificing) (adribhiḥ) with those adoring God (sutam) produced (somam) virtues, divine knowledge etc. (punītana) to purify (madhou) in that Supreme Brahman (ādhāvatā) depute, use (madhu) sweet (soma).

Elucidation :

How are somas produced?

How shall we use somas?

Somas i.e. virtues, divine knowledge etc. are produced with free hands donations and sacrifices as well as with adoring God, to purify our own self. We should use that sweet somas in that Brahman.

Practical utility in life :

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What is the ultimate destination of human life?

Glorification, purification, producing somas, divinities and Brahman form a circular path of spiritual life. Start from one to reach other destinations one by one. The ultimate destination of this path is realisation of Brahman everywhere around.

Purity and somas fetch divine worldly progress on the path of material pursuits also. A touch of the role of Supreme Brahman even at worldly progressive level also can take one towards the path of realisation.

A circle of noble divine path :

Glorification ----- purification ----- producing somas ----- divinities -----
Brahman

ऋग्वेद मन्त्र 9.11.6

Rigveda 9.11.6

नमसेदुप सीदत दध्नेदभि श्रीणीतन ।

इन्दुमिन्द्रे दधातन ॥

Namasedupa sīdata dadhnedabhi śrīṇītana.

Indum-indre dadhātana.

(Namasa) with humble salutations (ita) these (upa) near (sīdata) establish (dadhnā) with our perception (dharna) (ita) this (abhi) towards, with focus (śrīṇītana) our attention (dhyana) (indum) to the drop (of soma) (Indre) for the Supreme Controller, God (dadhātana) hold.

Elucidation :

What is the effect of glorification?

Who gets focussed?

With our humble salutations, please be established near (our heart).

With our perception (dharna) be the focus of our attention (dhyana).

Indra holds and uses the drop (of soma) for realising the Supreme Controller, God.

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Practical utility in life :

How to achieve destinations in material worldly life also?

Let this be a perception in your mind that with glorification, God will certainly be realised near heart.

Let this perception progress to achieve a focus of your attention. Let all your efforts be for the ultimate destination.

These principles equally apply in a materially progressing life also.

Quote :

(Namasa Ita upa sīdata, RV 9.11.6)

With our humble salutations, please be established near (our heart).

(indum Indre dadhātana, RV 9.11.6)

Indra holds and uses the drop (of soma) for realising the Supreme Controller, God.

ऋग्वेद मन्त्र 9.11.7

Rigveda 9.11.7

अमित्रहा विचर्षणिः पवस्व सोम शं गवे ।

देवेभ्यो अनुकामकृत् ॥

Amitrahā vicarṣaṇiḥ pavasva soma śaṁ gave.

Devebhyo anukāmakṛt.

(Amitra hā) destroyer of unfriendly (enemies of their self) (vicarṣaṇiḥ) specially see (with judicious mind) (pavasva) purify (soma) drops of divinity i.e. virtues, divine knowledge etc. (śaṁ) peace, welfare and happiness giving (gave) for our senses of knowledge (devebhyah) for divine people (anukāma kṛt) complete their desires, prayers.

Elucidation :

How does God treat unfriendly people?

Who completes the desires and prayers of divine people?

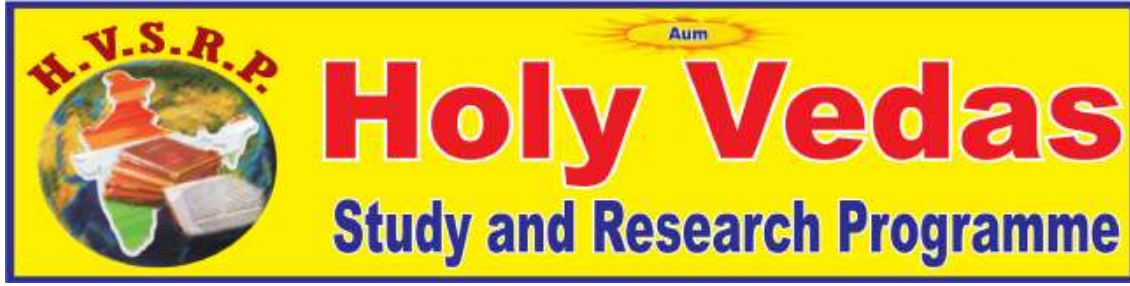
God specially sees the unfriendly people to destroy them with judicious mind.

His drops of divinity i.e. virtues, divine knowledge etc. are purifying and peace,

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welfare and happiness giving for our senses of knowledge. Whereas, He completes the desires and prayers of divine people.

Practical utility in life :

How does God inspire non-believers for purity?

Those who make efforts to maintain a friendly connectivity with God, become divine and God completes their desires and prayers.

Whereas those who don't maintain a connectivity with God i.e. the core spirit, very much within their own self, become unfriendly for God, rather unfriendly with their own self and start developing ego and desires. To fulfil their desires such non-believers start committing sins and crimes against others. Then, God applies His thunderbolt power of rewarding every act in equal and opposite. With His judicious system, God destroys the evil nature of non-believers, inspires them for purity and then grants somas for the welfare of their senses.

ऋग्वेद मन्त्र 9.11.8

Rigveda 9.11.8

इन्द्राय सोम पातवे मदाय परि षिच्यसे ।

मनश्चिन्मनसस्पतिः ॥

Indrāya soma pātave madāya pari śicyase.

Manas̥cin-manasaspatiḥ.

(Indrāya) by Indra, the controller of senses (soma) the drop of divinity i.e. virtues, divine knowledge etc., the drop of God's love (pātave) for drinking, imbibing (madāya) for the bliss (pari śicyase) spread in all sides (in life, in society) (manas̥ cita) certainly in mind (manasas̥ patiḥ) the protector of mind.

Elucidation :

Who is entitled to somas?

What is the purpose of soma?

Soma, the drop of divinity i.e. virtues, divine knowledge etc., the drop of God's love, are for drinking, imbibing by an Indra, the controller of senses. These somas grant bliss. That is why they are to be spread in all sides, in our own life and in the society. These somas are certainly in our mind and these are the protector of our mind.

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Practical utility in life :

What is the nature of somas?

Somas are no doubt very useful property of all human beings. They are already present in mind but need to be cultivated and spread within our own life also for the benefit of the whole society by performing yajna. Only somas can protect its protector and the whole society also.

Somas are the drops of divine nectar i.e. God's love. It means God's love is also very much present in everyone's life but only an Indra person realises this love for his bliss and spreading it all around.

Quote :

(Soma manah cita manasaḥ patih)

Somas are certainly in our mind and these are the protector of our mind.

ऋग्वेद मन्त्र 9.11.9

Rigveda 9.11.9

पवमान सुवीर्यं रयिं सोम रिरिहि नः ।

इन्द्रविन्द्रेण नो युजा ॥

Pavamāna suvīryaṁ rayiṁ soma rirīhi naḥ.

Indravindreṇa no yujā.

(pavamāna) purifying God (suvīryaṁ) the best, beautiful and vital strength (rayiṁ) splendid wealth (soma) drops of divinity, drops of God's love, virtues, divine knowledge etc. (rirīhi) give (naḥ) us (indo) giver of the drops of divine nectar (indreṇa) Supreme Controller, controller of senses, great king (naḥ) to us (yujā) associate, enjoin.

Elucidation :

How can we get associated to God?

The purifying God, Your somas, the drops of divinity, drops of God's love, virtues, divine knowledge etc. give us the best, beautiful and vital strength and splendid wealth.

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The Giver of that drops of divine nectar! Please associate us, enjoin us with Indra, the Supreme Controller (God), the controller of senses i.e. Indra purusha and the great king.

Practical utility in life :

What is the circle of divinity?

The Supreme power, God, is purifying for all. When we are purified, we get somas. These somas form a great character in our life. On the strength of the great character, we gain unparalleled divine strength and splendid wealth to be used in yajna activities. Yajna, first, make us divine and then, associates us to God.

This whole Sukta RV 9.11 describes the circle of divinity:

Glorification ----- Purification ----- somas ----- yajna and divinities -----
realisation of God.

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