H.V.S.R.P.
Aum
Holy Vedas
Study and Research Programme

RV Mandal 1 English

Om Om Om
Rig Veda Mandal 1

Rigveda Mandal-1, Hymn-1

Verse 1.1.1
अग्निमीळे पुरोहितं यज्ञस्य देवमृत्विजम्।
होतारं रत्नधातमम्।
Agnimīḷe purohitaṁ yajñasya devamṛtvijam.
Hotāraṁ 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

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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

ratnadhātamam : 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.

Verse 1.1.2

अग्निः पूर्वेभिर्ऋषिभिरीडयो नूतनैरुत।
स देवाँ एह वक्षति।

Agniḥ pūrvebhirṛṣibhirīḍyo nūtanairuta.
Sa devāṅ 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

īdyaḥ : 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

devāṅ : 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.

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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. Apparantly these social units are our energy providers. Therefore, we must focus on strengthening these energy providers in return. Our energies would automatically increase.

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

Verse 1.1.4

अग्ने यं यज्ञमध्वरं विश्वतः परिभूरसि।
स इद्देवेषु गच्छति।

Agne yaṁ yajñamadhvaraṁ viśvataḥ paribhūrasi
Sa iddeveṣu gacchati.

Agne : The all Pervasive Energy, the Supreme Lord
yaṁ : those
yajñam : sacrifices, welfare activities
adhvaraṁ : that are undisturbed, non-violent, faultless and egoless
viśvataḥ : from all sides
paribhuḥ asi : surrounded, protected and taken care of (by agne)
sa it : only that (yajna, welfare act)
deveṣu : good, genuine, needy and ultimately the Divine Power

gacchati : reaches.

Elucidation

How are sacrifices protected?

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

Practical Utility in life

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

Verse 1.1.5

अग्निर्होता कविक्रतुः सत्यश्चित्रश्रवस्तमः।
देवो देवेभिरा गमत्।

Agnirhotā kavikratuḥ satyaścitraśravastamaḥ
Devo devebhirā gamat.

Agnih : The Supreme Energy, God

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

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

satyaḥ : real, permanent, undying and imperishable

citra shravastamaḥ : chitra means darshan i.e. liable to be realised within and shravastamah 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 divotees also.

Practical Utility in life

Who is the real doer?

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.

<u>Elucidation</u>

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

Whom does God take care of?

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
doṣāvastaḥ : 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

What are the insprirations 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

What does meditative life give us?

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।

Rājantamadhvarāṇāṁ gopāmṛitasya dīdivim.
Vardhamānaṁ 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

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

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

vardhamānaṁ : 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, God?

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

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

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.

Verse 1.1.9

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

What is the benefit of getting close to the Supreme authority?

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.

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Rigveda Mandal-1, Hymn-2

Verse 1.2.1

वायवा याहि दर्शतेमे सोमा अरंकृताः।
तेषां पाहि श्रुधी हवम्।

Vāyavā yāhi darśateme somā araṁkṛtāḥ.
Teṣāṁ pāhi śrudhī havam.

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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 :

How can we realise God through air?

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, no ego, no desires.

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

How can we ensure No Diseases, No Crimes in society?

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

How to 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

Who enjoys 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

वायविन्द्रश्च चेतथः सुतानां वाजिनीवसू।
तावा यातमुप द्रवत्।

Vāyuvindraśca cetathaḥ sutānāṁ 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.

<u>Elucidation</u>

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

How is God 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.

Verse 1.2.6

वायविन्द्रश्च सुन्वत आ यातमुप निष्कृतम्।
मक्ष्वित्था 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
niṣkṛitam : 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

Who 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 pūtadakṣaṁ varuṇaṁ ca riśādasam.
Dhiyaṁ ghṛtācīṁ sādhantā.

Mitraṁ : Sun (energy)
huve : I call/receive/accept
pūtadakṣaṁ : 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
sādhantām : 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

Who are 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 mitrāvaruṇāvṛtāvṛdhāvṛitspṛśā.
Kratuṁ 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

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

kratuṁ : 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

Is everyone subject to 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.
Dakṣaṁ 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
dakṣaṁ : 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

What is the greatness of tolerance power of Energetic and Active people?

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.

Rigveda Mandal-1, Hymn-3

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

What are the benefits of Ashvinā?

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।
धिष्ण्या वनतं गिरः।

Aśvinā purudaṁsasā narā śavīrayā dhiyā.
Dhiṣṇyā vanataṁ giraḥ.

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

How does aśvinā work in non-living things?

If we take the pair of fire and water to mean aśvinā, 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

How does aśvinā work in living bengs?

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
āyātaṁ : 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.

Verse 1.3.4

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

How to get close to our superior authority?

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

brahmāni : 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 sutaṁ.

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

sutaṁ : 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 अस्रिध एहिमायासो अद्रुहः।
मेधं जुषन्त वह्नयः।

Viśve devāso asridha ehimāyāso adruhaḥ.
Medhaṁ 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

Medhaṁ : 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 (medhaṁ)

(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 vājebhirvājinīvatī.
Yajñaṁ vaṣṭu dhiyāvasuḥ.

Pāvakā : Purifying
naḥ : for us
saraswatī : knowledge which is great, beneficial for all and supreme
vājebhirvājinīvatī : whatever materials are used in the attainment of knowledge, this knowledge, in return, produces materials in multiples
Yajñaṁ : welfare acts
vaṣṭu : enlightening
dhiyāvasuḥ : combining knowledge and activity

<u>Elucidation</u>

What is Saraswatī, 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 sūnṛtānāṁ cetantī sumatīnām.
Yajñaṁ dadhe sarasvatī.

Chodayitrī : Inspirer, entering into mind
sūnṛtānāṁ : sweet and truthful, sincere and kind
cetantī : creating consciousness
sumatīnām : of right minded intellect and knowledge
Yajñaṁ : welfare activities
dadhe : giver, holder
Saraswatī : the great and equally beneficial knowledge

Elucidation

How does Saraswatī hold 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

What is the benefit of Saraswatī?

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.

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Rigveda Mandal-1, Hymn-4

Verse 1.4.1

सुरूपकृत्नुमूतये सुदुघामिव गोदुहे।
जुहूमसि द्यविद्यवि।

Surūpakṛtnumūtaye sudughāmiva godhuhe.
Juhūmasi dyavidyavi.

Surūpakṛtnum : Supreme Creator who created all objects, God

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ūtaye : for knowledge
sudughāmiva : just as mother cow is milked
godhuhe : by a person in need of nourishment
juhūmasi : we worship and glorify Him
dyavi dyavi : every day regularly.

Elucidation

Why do we worship and glorify God?

When can we worship and glorify God?

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

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

Practical Utility in life

Can we also be glorified like God?

The Supreme Power, God, is for spiritual progress.

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

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

Be a milking cow for others - sudughAmiva godhuhe.

Verse 1.4.2

उप नः सवनागहि सोमस्य सोमपाः पिब।
गोदा इद्रेवतो मदः।

Upa naḥ savanā gahi somasya somapāḥ piba.
Godā id revato madaḥ.

Upa naḥ : Near us

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

āgahi : please come

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

somapāh : being the protector of all such things in us

piba : we receive

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

it : with this determination, with this power

revataḥ : people possessing objects, knowledge and virtues

madaḥ : enjoy (His grants).

Elucidation

How are the powers of God innumerable?

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

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

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

Practical Utility in life

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

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

Mā no atikhya ā gahi.

Athā : Hence
te : Your
antamānām : very close, feeling You in their heart
vidyāma : competent to know You
sumatinām : 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 विग्रमस्तृतमिन्द्र पृच्छा विपश्चितम्।
यस्ते सखिभ्य आ वरम्।

Parehi vigramastṛtamindraṁ pṛcchā vipaścitam.
Yaste sakhibhya ā varam.

Parehi : Keeping away from worldly issues
vigram : noble intellectuals
astṛtam : non-violent, virtuous

indram : holding divinity, controll over sense organs

pṛcchā : go and ask (your querries)

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

Yaḥ : who are

te : for You and

sakhibhyaḥ : Your equal minded friends, seekers of divinity

āvaram : 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

What are the 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 इद्दुवः।

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
krishtayaḥ : be a hard working person (working with a happy and balanced mind)
syām : inspired and established
it : with determination
indrasya : in God's
śarmaṇi : permanent pleasure.

<u>Elucidation</u>

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?

Who punishes the wrong-doer?

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 यज्ञश्रिंय नृमादनम्।
पतयन्मदयत्सखम्।

Emāśumāśave bhara yajñaśriyaṁ nṛmādanam.
Patayanmandayatsakham.

Īm : These
āshum : objects of speed and other qualities, virtues
āshave : for realising God, for achieving splendid wealth
ābhara : hold
yajñaśriyaṁ : 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

How is protection a 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 वाजिंन वाजयामः शतक्रतो।
धनानामिन्द्र सातये।

Taṁ tvā vājeṣu vājinaṁ vājyāmaḥ śatakrato.
Dhanānāmindra sātaye.

Taṁ tvā : To You (the Shatakrato)
vājeṣu : in this war of life
vājinaṁ : 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

How do people become 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 रायोऽवनिर्महान्त्सुपारः सुन्वतः सखा।
तस्मा इन्द्राय गायत।

Yo rāyo´ avanirmahāntsupāraḥ sunvataḥ sakhā.
Tasmā indrāya gāyata.

Yaḥ : Who
rāyaḥ : splendid wealth - material, mental and spiritual
avaniḥ : produces and provides
mahānta : is liable to be worshipped and glorified for His Greatness
supāraḥ : He facilitates all tasks and fulfills all desires
sunvatah : 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

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

H.V.S.R.P.

Aum

Holy Vedas

Study and Research Programme

Rigveda Mandal-1, Hymn-5

Verse 1.5.1

आ त्वेता निषीदतेन्द्रमभि प्रगायत।

सखायः स्तोमवाहसः।

Ā tvetā ni ṣīdatendramabhi pra gāyata.

Sakhāyaḥ stomavāhasaḥ

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Ā (to be prefixed with nishidata)

tvetāḥ (tu etāḥ) : 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

पुरूतंम पुरूणामीशानं वार्य्याणाम्।
इन्द्रं सोमे सचा सुते।

Purūtamaṁ purūṇāmīśānaṁ vāryāṇām.
Indraṁ some sacā sute.

Purūtamaṁ : God, the dispenser of justice by creating a feeling of guilt

purūṇām īśānaṁ : Only God is competent to create innumerable objects from ether to earth

vāryāṇām : extremely beneficial (are all such obects)

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

What is the principle of action and reward i.e. karma phala principle?

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

Is God 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

Why does a giver always affect 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

How shall we energise our self ?

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

What is the importance of purification in life?

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 सद्यो वृद्धो अजायथाः।
इन्द्र ज्यैष्ठयाय 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
sadhyaḥ : very soon
vṛiddhaḥ : 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

What are the benefits of performing great acts?

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.
Śaṁ 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
Śaṁ : 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

What are the benefits of keeping the senses under control?

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।

Tvāṁ stomā avīvṛdhan tvāmukthā śatkrato.
Tvām vardhantu no giraḥ.

Tvāṁ : To you
stomāḥ : Vedic knowledge
avīvṛdhan : 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 do we 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

Why shall we praise all great souls?

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 pauṁsyā.

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
pauṁsyā : 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

What are the features of Divine knowledge?

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) *indra*ḥ : 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 मर्त्ता अट्टभिद्रुहन् तनूनामिन्द्र गिर्वणः।
ईशानो यवया वधम्।

Mā no martā abhi druhan tanūnāmindra girvaṇaḥ.
Iśāno 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
girvanaḥ : is the protector
Ishānaḥ : 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) *aru*ṣaṁ *:* Energises us like fire,

(iii) *carantaṁ :* Omnipresent and All-knowledgeable like air,

(iv) pari tasthuṣaḥ *:*Surrounding every living and non-living.

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

(i) His presence like Sun's energy in our body,

(ii) Fire's presence like digestive fire,

(iii) Air's presence like pranas,

Meditation always energies 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

Why is it necessary for the scientists and materialists alsoto 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 kāmyā harī vipakṣasā rathe.

Śoṇā dhṛṣṇū nṛvāhasā.

Yuñjanti : Communion, adding, deploying, harnessing

asya kāmyā : 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

driṛṣṇū : 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

How shall scientists use the powers of nature?
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. Just as intellectual spiritualists use their sense organs for positive and creative acts, similarly, scientists should realise the powers of nature as the sense organs of nature and should never use them for negative or destructive purposes.

Verse 1.6.3

केतुं कृण्वन्नकेतवे पेशो मर्य्या 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

How to remove ignorance and poverty?

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

What are our spiritual and social obligations?

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 बह्निभिः।
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 ate 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 giraḥ.
Mahāmanūṣata śrutam.

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

yathā matim : having actual, real knowledge
accha : object
vidadvasuṁ : 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.

Verse 1.6.7

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 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 सहस्वदर्च्चति।

गणैरिन्द्रस्य काम्यैः।

Anavadyairabhidyubhirmakhaḥ sahasvadarcati.
Gaṇairindrasya kāmyaiḥ.

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

Gaṇaih : sun rays, our pranic energy

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

kāmyaiḥ : 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।
समस्मिन्नृंजते गिरः।

Ataḥ parijmannāgahi divo vā rocanādadhi.
Samasminnṛñjate giraḥ.

Ataḥ : From the earth
parijmannā : this air being omnipresent
Agahi : come to us
divo : from sun
vā : and
rocanāt adhi : from ether, space etc.
Samasminnṛñjate : 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

How do our elders uplift us?

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।
इन्द्रं महो वा रजसः।

Ito vā sātimīmahe divo vā pārthivādadhi.
Indraṁ maho vā rajasaḥ.

Itaḥ : This
vā : and
sātim : various objects/materials on earth
imahe : we know
divaḥ vā : and the energy of sun, fire etc.
pārthivāt adhi : in contact with this earth
Indraṁ : Sun or God
maho : is very huge, great, expanded
vā : then
rajasaḥ : 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

Can any person be supreme?

Some one may enjoy vast powers in his family, establishment, society, in his country or internationally, but such a person also cann'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 बृहदिन्द्रमर्केभिरर्किणः।
इन्द्रं वाणीरनूषत।
Indramidgāthino bṛhadinramarkebhirakiṇaḥ

Indraṁ vāṇīran 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 इद्हर्य्योः सचा सम्मिश्ल आ वचोयुजा।
इन्द्रो वज्री हिरण्ययः ।

Indra iddharyoḥ sacā saṁmiśla 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
hiranyayaḥ : 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

How to be divine?

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 सूर्य्यं रोहयद्दिवि।
वि गोभिरद्रिमरैयत्।

Indro dīrghāya cakṣasa ā sūryaṁ rohayad divi.

Vi gobhiradrimairayat.

Indrah : Supreme Power of God
dīrghāya : for ever
cakṣasa : to use vision etc.
ā (to be prefixed with rohayat)
sūryaṁ : 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 उग्राभिरूतिभिः।

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 ourself 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

How to intensify our mind?

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 ugr*ābhiḥ *utibhi*ḥ.

Rigveda 1.7.5

इन्द्र वयं महाधन इन्द्रमर्भे हवामहे।
युंज वृट्रत्रेषु 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
vajrinaṁ : 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।
अस्मभ्यमप्रतिष्कुतः।

Sa no vṛṣannamuṁ caruṁ satrādāvannapā vṛidhi.
Asmabhyam apratiṣkutaḥ.

Saḥ : You, God
naḥ : for us
vrishan : cause rain,
amuṁ : emancipation, living in sky
charuṁ : knowledge, clouds
satrādāvan : being the giver of everything
apāvṛdhi : open the doors (of emancipation)
Asmabhyam : for us

apratiṣkutaḥ : 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.

Rigveda 1.7.7

तुंजेतुंजे य उत्तरे स्तोमा इन्द्रस्य वज्रिणः।
न विन्धे अस्य सुष्टुतिम्।।

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
vajrinaḥ : 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 कृष्टीरियर्त्योजसा।
ईशानो अप्रतिष्कुतः।।

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
apratiṣkutaḥ : 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

How to achieve blessings 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 एकष्चर्षणीनां वसूनामिरज्यति।
इन्द्रः पंच क्षितीनाम्।

Ya ekaścarṣaṇīnāṁ vasūnāmirajyati.
Indraḥ pañca kṣitīnāṁ.

Yaḥ : He
ekaḥ : alone, the only one
carṣaṇīnāṁ : of energetic and active humans
vasūnām : of all wealth
irajyati : is adorable
Indraḥ : Supreme God (is for)
pañca : five
kṣitināṁ : 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

Is there only one God?

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 विष्वतस्परि हवामहे जनेभ्यः।
अस्माकमस्तु केवलः।

Indraṁ vo viśvataspari havāmahe janebhyaḥ.
Asmākamastu kevalaḥ.

Indraṁ : Supreme Father
vaḥ : for all of you
viśvataḥ : all objects and materials
pari : beyond, better
havāmahe : is adorable, worshipable, praiseworthy

janebhyaḥ : all people
Asmākam : for us
astu : is He
kevalaḥ : 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 sānasiṁ rayiṁ sjitvānaṁ sadāsaham.
varṣiṣṭhamūtaye bhara.

Endra : The Supreme Power, God
sānasiṁ : contiuously & equally consumable
rayiṁ : wealth (material and spiritual)
sjitvānaṁ : 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 muṣṭihatyayā ni vṛitrā ruṇadhāmahai.
Tvotāso nyarvatā.

Ni : Strongly
yena : with that wealth
muṣṭihatyayā : 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 nutritous 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

Shall we spend money and all energy to strength armies?

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

Rigveda 1.8.3

इन्द्र त्वोतास आ वयं वज्रं घना ददीमहि।
जयेम सं युधि स्पृधः।

Indra tvotāsa ā vayaṁ vajraṁ ghanā dadīmahi.
Jayema saṁ yudhi spṛdhaḥ.

Indra : God
tvotāsa : being protected by You

ā (to be prefixed with dadimahi)
vayaṁ : we
vajraṁ : weapons, physical powers
ghanā : strong, determined
dadīmahi (ā dadimahi) : receive, accept
Jayema : victorious
saṁ : completely
yudhi : all wars
spṛdhaḥ : 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 पृतन्यतःA4A

Vayaṁ śūrebhirastṛbhirindra tvayā yujā vayam.
Sāsahyāma pṛtanyataḥ.

Vayaṁ : We, the warriors
śūrebhiḥ : with our great heroes of physical strength and technical knowledge
astṛbhiḥ : expert in using all weapons
indra : God
tvayā : You
yujā : enjoined, united
vayam : with us
Sāsahyāma : competent to bear and to weaken the enemies and all difficulties
pṛtanyataḥ : 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

महाँ 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 do 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

Should warriors be spiritual also?
Are spiritual people warriors?
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
Aśata : 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

What is the importance of spiritual and cultural knowledge?

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।

Yaḥ kukṣiḥ somapātamaḥ samudra iva pinvate.
Urvīrāpo na kākudaḥ.

Yaḥ : That
kukshiḥ : 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

How are *Pranas* helpful in spiritual progress?

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 hyāsya 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

virapśi : related to all subjects and requirements

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

mahī : liable to worship for its greatness

Pakvā : mature, beneficial

śākhā : branches

na : like

dāśuṣe : gives in donation, enlightening knowledge of Vedas.

Elucidation

What are the features of Vedas?

When a person becomes competent to protect himself and his society from outer and inner enemies while doing great acts, he realises that his body, mind or any organ is not the actual doer. It's *prana*, his breath, the

actual doer of all acts. Thereafter, he receives great knowledge of God, called Vedas that has following important features :-

(i)It's *sūṇṛtā* i.e. the best, universally truthful and killing enemies.

(ii) It's *virapśi* i.e. relates to all subjects or issues of life.

(iii) It's *gomatī* i.e. competent to give everything required for life.

(iv) It's *mahī* i.e. so great like God Himself liable to be worshipped.

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

Practical Utility in life

Who is competent to receive the great knowledge, Veda?

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

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

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

Rigveda 1.8.9

एवा हि ते विभूतय ऊतय इन्द्र मावते।
सद्यश्चित्सन्ति दाशुषे।

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

Evā : This way
hi : certainly

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

Elucidation

Who are near God?

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

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

Practical Utility in life

Who are our protectors?

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

Rigveda 1.8.10

एवा ह्यास्य काम्या स्तोम उक्थं च शंस्या।
इन्द्राय सोमपीतये।

Evā hyāsya kāmyā stoma ukthaṁ ca śaṁsyā.
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)
ukthaṁ : for praising about His qualities
ca : and
śaṁsayā : 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 their is only one last level to realise God - by feeling and realising His presence everywhere, in every particle every time.

Only after protecting ourself 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 abhiṣṭirojasā.

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

How to get close to the giver?

Meditation means establishing close contact with the giver.

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

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

Rigveda 1.9.2

एमेनं सृजता सुते मन्दिमिन्द्राय मन्दिने।
चक्रिं विश्वानि चक्रये।।

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
Cakriṁ : 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 giraḥ prati tvāmudahāsata.
Ajoṣā vṛṣabhaṁ patim.

Asṛigram : Described in many ways
indra : God
te : your
giraḥ : 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 reveal 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

What is the relation of God with 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।।

Saṁ 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 cann'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 यशस्वतः।।

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

What are the benefits of hard work with dedication?

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) *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."

Rigveda 1.9.7

सं गोमदिन्द्र वाजवदस्मे पृथु श्रवो बृहत्।
विश्वायुर्धेह्यक्षितम्।।

Saṁ gomadindra vājavadasme pṛthu śravo bṛhat.
Viśvāyurdhehyakṣitam.

Saṁ : That
gomat : providing great and soft speech and intellect
indra : God
vājavat : providing useful and nourishing grains etc.
Asme : for us
pṛthu : 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 धेहिट्ट श्रवो बृहद् द्युम्नं सहस्रसातमम्।
इन्द्र ता रथिनीरिषः।

Asme dhehi śravo bṛhad dyumnaṁ sahasrasātamam.
Indra tā rathinīriṣaḥ.

Asme : For us
dhehi : make available
śravaḥ : splendid wealth
bṛhat : cause of our complete progress
dyumnaṁ : brilliant knowledge

sahasra sātamam : cause of happiness in thousands of ways
Indra : God
tā : You
rathinīh iṣah : many chariots to transport that wealth for all.

Elucidation

What benefits should be achieved from wealth?

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 cann'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।।

Vasorindraṁ vasupatiṁ gīrbhirgṛṇanta ṛigmiyam.
Homa gantāramūtaye.

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

indraṁ : to the Almighty God

vasupatiṁ : owner of all habitats like earth, atmosphere, either, agni, moon, stars, planets etc.

gīrbhiḥ : with vedic speeches

gṛṇantaḥ : glorifying Him

ṛigmiyam : vedic wisdom
Homa : we pray, call for
gantāram : Omnipresent and Omniscient
ūtaye : for protection and companionship.

Elucidation

Why should we glorify God?

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

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

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

Practical Utility in life

Why do people glorify their parents and employers?

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

Similarly, in families our existence is unimaginable without parents. At workplaces, our existence is associated with our seniors or employers

etc. These elders are the support of our financial life. Therefore, all such people also deserve our praises and glorifications.

Rigveda 1.9.10

सुतेसुते न्योकसे बृहद् बृहत एदरिः।
इन्द्राय शूषमर्चति।।

Sutesute nyokase bṛhad bṛhata edariḥ.
Indrāya śūṣamarcati.

Sute sute : In each and every particle
nyokase : certainly He resides
bṛhat : Great in noble and divine features
bṛhate : Great in all respects
it : to that
ā : very
ariḥ : all people receiving His grants
Indrāya : God
śūṣam : strength and happiness
arcati : pray, submit.

Elucidation

Why should we glorify God?

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

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

Practical Utility in life

Who would not like to love with his personal fundamental energy? God worship should not be considered just as a vote of thanks to God. Worship of God is our every moment need. God i.e. our indvidual 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 outwordly 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 gāyatriṇo ̍rcantyarkamarkiṇaḥ.
Brahmāṇastvā śatakrata udvaṁśamiva yemire.

Gāyanti : Sing
tvā : for you
gāyatriṇaḥ : 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
Brahmāṇah : 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

Why do 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 सानुमारुहभर्य्यस्पष्ट कर्त्त्वम्।
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
indraḥ : God
arthaṁ : 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 it's 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

युक्ष्वा हि केशिना हरी वृषणा कक्ष्यप्रा।
अथा न इन्द्र सोमपा गिरामुपश्रुतिं चर।

Yukṣvā hi keśinā harī vriṣaṇā kakṣyaprā.
Athā na indra somapā girāmupaśrutiṁ 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)

vriṣanā : 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
upaśrutiṁ : 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 it's 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

What are the factors that determine the result of every action?

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 infut 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 स्तोमाँ अभि स्वराभि गृणीह्यारुव।
ब्रह्म च नो वसो सचेन्द्र यज्ञं च वर्धय।

Ehi stomāṁ abhi svarā ' bhi gṛṇīhyāruva.
Brahma ca no vaso sacendra yajñaṁ ca vardhaya.

Ehi : Just as
stomāṁ : speeches of Your glories and worship
abhi svarā : are sung in proper rythm
abhi gṛṇīh : understood deeply and properly
āruva : applied in life
Brahma : God, Vedas
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
yajñaṁ : 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 पुरुनिष्षिधे।

शक्रो यथा सुतेषु णो रारणत्सख्येषु च।

Ukthamindrāya śaṁsyaṁ vardhanaṁ puruniṣṣidhe.
Śakro yathā suteṣu ṇo rāraṇat sakhyeṣu ca.

Uktham : Vedas, preaching, inspirations given
indrāya : by God
śaṁsyaṁ : worth praising and glorifying
vardhanaṁ : 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, educate and make 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 सुवीर्य्ये।
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
indraḥ : 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

Why shall we seek friendship with givers?

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 व्रजं वृधि 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
tvādātam : purified and given by You
ita : certainly
yaśaḥ : fame, splendor knowledge
Gavām : rays, senses
apa : to be prefixed with vridhi
vrajaṁ : 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

Why should we strength our energies?

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.

We must strengthen our senses by destroying our mental enemies to receive the Divine knowledge of God.

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 deputes 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 चिद्दधिष्व मे गिरः।
इन्द्र स्तोममिमं मम कृष्वा युजश्चिदन्तरम्।।

Aśrutkarṇa śrudhī havaṁ nū ciddadhiṣva me giraḥ.
Indra stomamimaṁ 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
iṁ : all these
mama : mine
kṛṣvā : please do
yujaḥ : 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

When are our prayers accepted?

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 sātamām : 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 sutaṁ piba.
Navyamāyuḥ 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
Navyamāyuḥ : long and healthy life
pra sū tira : please give
kṛdhī : make us
sahasrasām : knower of various knowledge and sciences
ṛṣim : 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?

Why shall we acquire 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. 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
imāh : sung by seers and intellectuals
bhavantu : enlightening
viśvatah : for the whole world
Vṛddhāyum : 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) Venerablity in the society.

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Rigveda Mandal-1, Hymn-11

Rigveda 1.11.1

इन्द्रं विश्वा अवीवृधन्त्समुद्रव्यचसं गिरः।
रथीतमं रथीनां वाजानां सत्पतिम्पतिम्।।

Indraṁ viśvā avīvṛdhantsamudravyacasaṁ giraḥ.
Rathītamaṁ rathīnāṁ vājānāṁ satpatiṁ patim.

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Indraṁ : Of God, of a spiritualist, of a great king
viśvā : all
avivṛdhan : 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 maṁhate 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।।

Purāṁ bhinduryuvā kaviramitaujā ajāyata.

Indro viśvasya karmaṇo dhartā vajrī puruṣṭutaḥ.

Purāṁ : 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 ˈpāvaradrivo 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

What is the result of giving up all desires?

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 sindhumāvadan.
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)
āvadanam : 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 we 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।
सहस्त्रं 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 (abhyanushata) : 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.

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Rigveda Mandal-1, Hymn-12

Rigveda 1.12.1
अग्निं दूतं वृणीमहे होतारं विश्ववेदसम्।
अस्य यज्ञस्य सुक्रतुम्।।
Agniṁ dūtaṁ vṛṇīmahe hotāraṁ viśvavedasam.
Asya yajñasya sukratum.

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

Note: This verse is same as SV 3.

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

How do the science and spirituality have one common path?

Through whom can we realise God?

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.

Just as through an envoy, we invite some principal and respectable person, similarly, Agni of a yajna and Agni behind all welfare acts is an envoy of the supreme energy, God. Thus, through Agni, we invoke God. Through egoless sacrifices and desire-less karmas, divinity rises in us and God is realized.

Even that representative, envoy or ambassador is also supposed to be like the principal master. Therefore, Agni in me should also be full of energy and enthusiasm to ensure my working like God.

Rigveda 1.12.2

अग्निमग्निं हवीमभिः सदा हवन्त विश्पतिम्।
हव्यवाहं पुरुप्रियम्।।

Agnimagniṁ havīmabhiḥ sadā havanta viśpatim.
Havyavāhaṁ purupriyam.

Agniṁ : God
agniṁ : all other types of energies
havimabhiḥ : we call and desire
sada : always
havanta : accept
vishpatim : for the protection of all
Havyavāhaṁ : 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

What are the 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.

Rigveda 1.12.3

अग्ने देवाँ इहा वह जज्ञानो वृक्तबर्हिषे।
असि होता न ईड्यः।।

Agne devām̐ ihā vaha jajñāno vṛktabarhiṣe.
Asi hotā na īḍayaḥ.

Agne : God, Agni
devām̐ : Objects and knowledge with divine features
iha : here
āvaha : makes available

jajñānaḥ : manifests
vṛiktabarhiṛe : knowledge of space and sky, of deep inside heart.
āsi : are
hotā : provider
nah : for us
iḍayaḥ : 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

How are a great scientist and truse spiritualist alike?

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

What is the hallmark of permanent happiness?

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.

Rigveda 1.12.5

घृताहवन दीदिवः प्रति ष्म रिषतो दह।
अग्ने त्वं रक्षस्विनः।।

Ghṛitāhavana dīdivah prati ṣma riṣato daha.
Agne tvaṁ 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 ṣma daha : destroys/removes in many ways

riṣataḥ : all cruel features like violence, anger etc.

daha (used after prati sma)

Agne : God, fire

tvaṁ : You (present in it)

rakṣasvinaḥ : all cruelities.

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 cruelities and cruel features like voilence, 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।
हव्यवाड् जुह्वास्यः।।

Agnināgniḥ samidhyate kavirgṛhapatiryuvā.
Havyavād juhvāsyaḥ.

Agninā : From fire
agniḥ : fire
samidhyate : gets enlightened
kaviḥ : poet, visionary
gṛhapatiḥ : protector of a home
yuvā : mixing and separating
Havyavāt : vehicle of oblations
juhvāsyaḥ : mouth with glory of sacrifices, knowledge and wisdom.

<u>Elucidation</u>

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 continous 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 elightened 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.

<u>Practical Utility in life</u>

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).

<u>Elucidation</u>

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

Who doesn't 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 हविष्पतिर्दूतं देव सपर्यति।
तस्य स्म प्राविता भव।।

Yastvāmagne haviṣpatirdūtaṁ deva saparyati.
Tasya sma prāvitā bhava.

Yaḥ : One who
tvām : Your
agne : God, fire
haviṣpatiḥ : performer and protector of sacrifices
dūtaṁ deva : herald (of noble virtues), messenger of God
saparyati : serves, worships (God, fire)
Tasya : for him
sma : certainly
prāvitā : protector, in realisation
bhava : be.

Elucidation

Who realises God and fire?

Who is protected by God and fire?

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

(i) One who performs and protects sacrifices,

(ii) One who becomes an herald of noble virtues as messenger of God,

(iii) One who serves and worships God.

Three benefits of Yajnas i.e. sacrifices, are (i) deva puja - worship of purity, (ii) sangatikarana - 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

How to realise our 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 goes deep within to realise 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 devavītaye havishmāṁ āvivāsati.
Tasmai pāvaka mṛḷaya.

Yaḥ : Whoever
agniṁ : to you God, fire
devavītaye : for God realisation, for divine qualities
havishmāṁ : sacrifices, offer oblations
avivāsati : always worships
Tasmai : for him
pāvaka : purifying God
mṛḷaya : 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 ˈgne devāṁ ihā vaha.
Upa yajñaṁ haviśca naḥ.

Saḥ : He, God
naḥ : for us
pāvaka : purifying
dīdivaḥ : self-luminous
agne : God, fire
devāṁ : divinities
iha : here (in us)
āvaha : be receivable by You
Upa : near
yajñaṁ : 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 contended 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 स्तवान आ भर गायत्रेण नवीयसा।
रयिं वीरवतीमिषम्।।

Sa naḥ stavāna ā bhara gāyatreṇa navīyasā.
Rayiṁ vīravatīmīṣam.

Saḥ : He, God
naḥ : for us or our
stavānaḥ : glorified

A bhara : holds, protects
gāyatreṇa : sung with
navīyasā : newer (vedic glories/speeches)
Rayiṁ : 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 stomaṁ juṣasva naḥ.

Agne : Luminous God
śukrena : with infinite strength
śociṣā : purifying power
viśvābhiḥ : for all
devahutibhiḥ : with divine and intellectual speeches
Imaṁ : these
stomaṁ : 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

What is the benefit of praising others?

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 looser. 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 devāṁ agne haviṣmate.
Hotaḥ pāvaka yakṣi ca.

Susamiddhaḥ : Well illuminated, God
naḥ : for us
ā vaha : be receivable , be realised
devāṁ : 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 shall we 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

What is 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 yajik life among the citizens to be prepared to sacrifice for the welfare of others. Only in such a cultural atmosphere spiritual vibrations develop and establish permanent peace in all lives.

Rigveda 1.13.3

नराशंसमिह प्रियमस्मिन् यज्ञ उप ह्वये।
मधुजिह्वं हविष्कृतम्।।

Narāśaṁsamiha 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
Madhujihvaṁ : sweet tongued
haviṣkṛtam : created by oblations of sacrifices (oblations are the result of madhujihvaṁ).

Elucidation

How do 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) NarAshansam - 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 sukhatame 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

How shall we properly use 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।।

Stṛṇīta barhirānuṣag ghṛtapṛṣṭhaṁ manīṣiṇaḥ.
Yatrāmṛtasya cakṣaṇam.

Stṛṇita : Covered is
barhiḥ : space
ānuṣak : all over from all sides
ghṛtapṛṣṭhaṁ : with the background of purity
manīṣiṇah : 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)
deviḥ : enlightening
asaścataḥ : not sticking, not clinging to the subjects
Adyā : from today itself, right now
nūnaṁ ca : and certainly
yaṣṭave : get ready for sacrifices, yajnas.

Elucidation

Are sacrifices helpful in proper use of sense organs and enlightenment?

Spiritually, if dvArah is taken to mean the doors of knowledge in our body i.e. our sense organs, according to this verse, they are shelter giving and truth promoting tools ultimately helpful in enlightenment if they are controlled and kept not sticking, clinging to various subjects and don't create manifestations in mind. This can be done with a resolve to perform sacrifices without the sense of least attachment henceforth. Even forgetting the thought of being a doer i.e. the sense of bare existential ego.

Establish shelters but don't forget sacrifices.

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 seven a second thought while facing an opportunity to sacrifice some part of our wealth for the welfare and protection of others.

Practical Utility in life

Self Control----------Sacrifices----------self control

. . .

. . .

.----------Enlightenment----------.

Self control leads to sacrifices. And sacrifices lead to self control. Both result in enlightenment.

Rigveda 1.13.7

नक्तोषासा सुपेशसाऽस्मिन् यज्ञ उप ह्वये।
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 benefit 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 ह्वये होतारा दैव्या कवी।
यज्ञं नो यक्षतामिमम्।।

Tā sujihvā upa hvaye hotārā daivyā kavī.
Yajñaṁ 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
Yajñaṁ : 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

Do 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 devīrmayobhuvaḥ.
Barhiḥ sīdantvasridhaḥ.

Ilā : Sweet tongue to praise and glorify
sarasvatī : equally beneficial for all
mahī : for worshipping God
tisraḥ : three
devīḥ : divinities
mayobhuvaḥ : 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

What are the benefits of divine speeches?

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 ह्वये।

अस्माकमस्तु केवलःA10A

Iha tvaṣṭāramagriyaṁ viśvarūpamupa hvaye.

Asmākamastu 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 universe[1]

upa hvaye : I call Him near me for realisation

asmākam : for us

---

astu : is
kevalaḥ : only blissful, only liable to be worshipped.

Elucidation

Why shall we 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 *tvashtāram* 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 kevalah 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

How to 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
devebhyaḥ : divine qualities
haviḥ : oblations for sacrifices
Pra dātuḥ : for giver

astu : are
cetanam : consciousness, realization.

Elucidation

How can we achieve consciousness and realization?

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

For whom consciousness is reserved?

Pradātu astu cetanam - 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 yajñaṁ kṛṇotanendrāya yajvano gṛhe.

Tatra devāñ upa hvaye.

Svāhā : Offering self as oblations

yajñaṁ : in sacrifices
kṛṇotana : be that doer
indrāya : for realising God
yajvanah : at yajnik's
gṛhe : home, body
Tatra : there
devāñ : divine qualities and divine people
upa hvaye : I call, pray.

Elucidation

For whom does one make complete sacrifice?

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

What is the result of sacrifices?

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
somapītaye : 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।
देवेभिरग्न 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 gaṁam.

Indra : God, controller of sensory organs
vāyū : air, movement
brihaspatiṁ : Sun, greatest protector, spirituality seeker
mitrā : friend of all
agniṁ : fire, energy
pūṣaṇaṁ : nutritional food, herbs etc.
bhagam : comforts
Adityān : twelve months of the year, habit of acquiring good features
mārutaṁ gaṇam : 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) Agniṁ : God is the Supreme energy. We are also given a part of the same universal energy to survive and serve others.

(vi) Pūṣaṇaṁ : 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 certain 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।।

Īḷate tvāmavasyavaḥ kaṇvāso vṛktabarhiṣaḥ.
Haviṣmanto araṅkṛtaḥ.

Īḷate : Worship

tvām : You

avasyavaḥ : those who wish to protect themself

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.

<u>Elucidation</u>

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 themself,

(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 वह्नयः।
आ देवान्त्सोमपीतये।।

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
somapītaye : 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 yajatrāñ ṛtāvṛdho 'gne patnīvataskṛdhi.
Madhvaḥ sujihva pāyaya.

Tān : Those (true worshippers)

yajatrāñ : living a life of sacrifices (yajnas)

ṛtāvṛdhaḥ : increasing truth, discipline

agne : the Supreme Energy, God

patnīvatah : having the best wife (patni), nature i.e. feminine of pati i.e. the lord of this universe

kṛdhi : make, enjoin with

Madhvaḥ : 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 ईडयास्ते ते पिबन्तु जिह्वया।
मधोरग्ने वषट्कृति।।

Ye yajatrā ya īḍyāste 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।।

Ākīṁ sūryasya rocanād viśvān devāñ uṣarbudhaḥ.
Vipro hoteha vakṣati.

Ākīṁ : From all sides
sūryasya : sun's
rocanāt : shinning
viśvān : all
devāñ : divine intellectuals
uṣarbudhaḥ : rising in the divine morning
Vipraḥ : 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 ˈgna 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

युक्ष्वा ह्यरुषी रथे हरितो देव रोहितः।

ताभिर्देवाँ इहा वह।।

Yukṣvā hyaruṣī rathe harito deva rohitaḥ.
Tābhirdevāñ ihā vaha.

Yukṣvā : Enjoin
hi : certainly
aruṣiḥ : speedily active
rathe : chariot (body)
haritaḥ : defeating (all pains and sufferings)
deva : divine
rohitaḥ : 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 Mandal-1, Hymn-15

Rigveda 1.15.1

इन्द्र सोमं पिब ऋतुना त्वा विशन्त्विन्दवः।
मत्सरासस्तदोकसः।।

Indra somaṁ piba ṛtunā tvā viśantvindavaḥ.
Matsarāsastadokasaḥ.

Indra : Sun, controller of senses (jiva)
somaṁ : 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.

<u>Elucidation</u>

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 yajñaṁ punītana.
Yūyaṁ hi ṣṭhā sudānavaḥ.

Marutaḥ : Air, breath
pibata : drinks
ṛtunā : properly, season
potrāt : purifying
yajñam : sacrifices
punītana : purify
yūyaṁ : you
hi : certainly
sthā : 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 yajñaṁ gṛṇīhi no gnāvo neṣṭaḥ piba ṛtunā.
Tvaṁ hi ratnadhā asi.

Abhi : Targetted, from all sides
yajñam : sacrifices
gṛṇīhi : 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

ṛitunā : as per season, properly

Tvaṁ : 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 sādayā yoniṣu triṣu.
Pari bhūṣa piba ṛtunā.

Agne : Fire i.e. burning fire or fire of knowledge or fire of love for God

devāṁ : divinities

iha : here(in this life)

āvaha : makes available
sādayā : establish
yoniṣu : in places
triṣu : three
pari bhūṣa : decorate from all sides
piba : drink
ṛitunā : 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 सोममृतूँरनु।
तवेद्धि सख्यमस्तृतम्।।

Brāhmaṇādindra rādhasaḥ pibā somamṛtūm̐ranu.
Taveddhi sakhyamastṛtam.

Brāhmaṇāt : For the biggest, Brahma related
indra : air, controller of senses
rādhasaḥ : wealth
piba : drink
somam : divine nectar
ṛtūm̐ anu : as per season, properly
Tva : Your
ita : is
hi : certainly
sakhyam : friend (Brahma)
astṛitam : 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 cann't be claimed as our wealth but felt like a burden.

Rigveda 1.15.6

युवं दक्षं धृतव्रत मित्रावरुण दूळभम्।
ऋतुना यज्ञमाशाथे।।

Yuvaṁ dakṣaṁ dhṛtavrata mitrāvaruṇa dūḷabham.
Ṛitunā yajñamāśāthe.

Yuvaṁ : You both
dakṣaṁ : strengthening
dhṛtavratā : vow of purity
mitrā varuṇā : sun & air, prāna & apāna, love & welfare, pair like ashvina
dūḷabham : non-violent
ṛitunā : as per season, properly
yajñam : sacrifices
āśāthe : pervade

Elucidation

What factors give us strength for welfare acts?

Scientifically, sun and air are the two companions who have power to give strength to all with their vow of purity and are non-violent. They perform various acts of welfare for all of us as per requirement.

Spiritually, our prAna and apAna, the features of love and welfare in us jointly bear the vow of purity and give strength to our life as well as perform various acts of welfare for others which are totally non-violent.

Practical Utility in life

What is the prime principle of purity and co-ordination?

MitrA and varunA, in our practical life, can be the pair of any two - body and mind, left and right mind, two brothers, sisters, husband and wife or any relations. We must make best use of the powers of both together with a vow of purity, selflessness, sacrifices for the welfare of

others. Only then we can generate a great strength in our life to perform various noble acts of sacrifices.

A prime principle of material physics applies in human empowerment also that purity and co-ordination between the two poles is the prime condition for generating current, strength and using it for sacrifices and welfare.

Rigveda 1.15.7

द्रविणोदा द्रविणसो ग्रावहस्तासो अध्वरे।
यज्ञेषु देवमीळते।।

Draviṇodā draviṇaso grāvahastāso adhvare.
Yajñeṣu devamīḷate.

Draviṇodāḥ : For Giver of strength and wealth, For Giver of fruits of our acts

draviṇasaḥ : desiring strength and wealth, desiring activities

grāvahastāsaḥ : having worship in his hands (by way of sacrifices)

adhvare : non-violent

Yajñeṣu : by sacrifices

devam : God, the Supreme Divine Power

īlate : worship.

Elucidation

What is "worshipping God on one's hands"?

Those who perform sacrifices in the name of God, desire strength and wealth from God for God, such people worship God on their hands.

A person who has made his life as an embodiment of sacrifices, if such a person desires strength and wealth, it would be for sacrifices only. God is worshipped with sacrifices. Therefore, the desire of such a person, for strength and wealth, is for God only.

God is the Giver of rewards of our actions. Therefore, our acts must be so pure and sacrificing that are easily receivable by God. We should perform all acts only as worship of God. That way, we would be worshipping God on our hands gloriously and proudly claim fruits thereof in the form of love for God.

Practical Utility in life

What is "service on one's hands"?

One who always works for the welfare of others and always ready for sacrifices, it implies that all his belongings are devoted for such welfare only. Such a person considers no sacrifice as great. God grants all strength and wealth to such a great person keeping in mind that it will be used for welfare of others.

Similarly, if you devote yourself for the protection and progress of an establishment, the superior authorities would rely upon you and would happily grant further means and powers with the confidence that every power would be used for the welfare of the establishment. Such service would be considered as service on one's hands.

Rigveda 1.15.8

द्रविणोदा ददातु नो वसूनिट्ट 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
śiṛṇvire : 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.
Neṣṭrādṛtubhiriṣyata.

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
ṛitubhiḥ : 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 turīyamṛtubhirdraviṇodo 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
ṛitubhih : properly, as per season
draviṇodaḥ : 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. turiam, 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

dīdhyagnī : 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 यज्ञनीरसि।
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) S*avanaṁ* : 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) *Savanaṁ* : 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
somāsah : 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 well 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 hṛdispṛgastu śantamaḥ.
Athā somaṁ sutam piba. (7)

Ayaṁ : This
te : Your
stomaḥ : praises for God, praise worthy acts
agriyaḥ : progressive, promoting
hṛdispṛk astu : be heart touching, deeply satisfying
śantamaḥ : peace giving
Athā : therefore
somaṁ : 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 (*stomaḥ*) 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।।
Viśvamitsavanaṁ sutamindro madāya gacchati.
Vṛtrahā somapītaye. (8)

Viśvam : All time, every situation
ita : certainly
savanaṁ : 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 svādhyaḥ. (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
svādhyaḥ : 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 svādhyaḥ)".

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 svādhyaḥ)
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
samrājoḥ : established and the best rule
avah : for protection
ā vṛṇe : accept absolutely
Tā : they (both Indra and Varuna)
nah : us
mṛḷātaḥ : keep happy and comfortable
idṛśe : 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 havaṁ viprasya māvataḥ.
Dhartārā carṣaṇīnāṁ. (2)

Gantārāḥ : Knowing
hi : certainly
stha : are
avase : for protection

havaṁ : our call, prayers
viprasya : special complete
māvataḥ. intelligent
Dhartārā : holder of
carṣaṇīnāṁ : 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
vāṁ : 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.

Rigveda 1.17.4

युवाकु हि शचीनां युवाकु सुमतीनाम्।
भूयाम वाजदाव्नाम्।।

Yuvāku hi śacīnāṁ yuvāku sumatīnām.
Bhūyāma vājadāvnām. (4)

Yuvāku : Mingle
hi : certainly
śacīnāṁ : 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 सहस्रदाव्नां वरुणः शंस्यानाम्।
क्रतुर्भवत्युक्थ्यः।।

Indraḥ sahasradāvnāṁ varuṇaḥ śaṁsyānām.
Kraturbhavatyukthyaḥ. (5)

Indraḥ : God, Sun
sahasradāvnāṁ : giver of innumerable things
varuṇaḥ : God, air or water etc.
śaṁsyānām : 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 ukthyaḥ)
God is the actual doer of all noble and best deeds.

Rigveda 1.17.6

तयोरिदवसा वयं सनेम नि च धीमहि।
स्यादुत प्ररेचनम्।।
Tayoridavasā vayaṁ 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।
अस्मान्त्सु 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 vowfullness 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 vāṁ 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

vāṁ : both of those

siṣāsantīṣu : for best activities

dhishu : 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 :
(smabhyaṁ 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.
Kakṣīvantaṁ ya auśijaḥ. (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)

Kakṣivantaṁ : determined and established (on its axis), expert (of his field)

yah : that me

auśijaḥ : 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 puṣṭivardhanaḥ.
Sa naḥ siṣaktu yasturaḥ. (2)

Yaḥ : Who
revān : rich in knowledge
yaḥ : 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
yaḥ : who
turaḥ : living in the 4th state i.e. turiya, beyond body, mind and soul, remover of our weakness, working speedily.

Elucidation

What are the features of God with whom we seek to mingle?

We pray to enjoin and rather mingle with that Divine Supreme power having following five features :-

(i) *Revān* : rich in all true knowledge,
(ii) *Amivahā* : destroyer of ignorance, enemies and diseases
(iii) *Vasuvit* : abode of all, knower of all
(iv) *Puṣṭivardhanaḥ* : increases strength of body, mind and soul

(v) *Turaḥ* : living in the 4th state i.e. *turiya*, beyond gross, subtle and causal body and therefore Himself doesn't have any weakness and is the remover of our weaknesses, who works speedily.

All these features are found in the Supreme Power of universe i.e. God only. We should remain satisfied not just by praising, glorifying, thanking Him for His grants, worshipping Him in any form and even knowing Him in depth. We should strive hard to mingle with Him, feeling total unity with Him forgetting our body, mind and soul level. Mingling with Him should be the nature of our companionship with and realisation of God.

Practical Utility in life

How can the leaders, parents and teachers be our personal gods?

We should pray for such leaders, parents and teachers having following features :-

(i) Rich in true knowledge,

(ii) Destroyer of ignorance, enemies and diseases,

(iii) Knower of all about us,

(iv) Increasing our strength,

(v) Without wordly weaknesses and active in all respects.

Only such parents, teachers and leaders are liable to be mingled with and are considered no less than personal gods. We should follow each and every step of their life to realise a mingling of two souls and enjoy our life fruitfully.

Rigveda 1.18.3

मा नः शंसो अररुषो धूर्तिः प्रणङ् मर्त्यस्य।
रक्षा णो ब्रह्मणस्पते।।

Mā naḥ śaṁso araruṣo dhūrtiḥ praṇaṅ martyasya.
Rakṣā ṇo brahmaṇaspate. (3)

Mā : Never
naḥ : our
śaṁsaḥ : praiseworthy acts and behaviour
araruṣaḥ : irreligious
dhūrtiḥ : destructive, corrupt
praṇaṅ : 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.

Rigveda 1.18.4

स घा वीरो न रिष्यति यमिन्द्रो ब्रह्मणस्पतिः।
सोमो हिनोति मर्त्यम्।।

Sa ghā vīro na riṣyati yamindro brahmaṇaspatiḥ.
Somo hinoti martyam. (4)

Saḥ : He

ghā : certainly
vīraḥ : brave (winning over his enemies)
na : not
riṣyati : destroyed
yam : whom
indraḥ : the Supreme Controller
brahmaṇaspatiḥ : God, the protector of universe (brahmand)
Somaḥ : natural vegetation and virtues etc.
hinoti : make progressing
martyaḥ : liable to death, mortal life.

Elucidation

How can a man, who is otherwise liable to death, become indestructible?

A brave man can never be destroyed because he has won over his enemies, the Supreme controller and protector of the universe make him progressing with natural vegetation and virtues etc. Therefore, despite this reality that everyone is liable to physical death but such a brave soul is uplifted to the Divine level of salvation and is not subjected to births and deaths again.

It means to achieve the level of salvation, one must become :-

(i)Brave i.e. win over all his enemies particularly mental and spiritual enemies within, like lust, anger, greed, attachment etc.

(ii) Live with *somas* i.e. natural food and divine virtues etc. because these are the forces of protection provided by God.

Practical Utility in life

Brave is protected by God.

God's protection makes us brave.

It's a universal rule that when a person becomes brave after winning over his mental enemies, God protects him with all somas i.e. natural food and virtues etc. Vice-versa, when a person is protected by God's blessings with natural food and virtues etc., he becomes brave and win over all his mental enemies.

Rigveda 1.18.5

त्वं तं ब्रह्मणस्पते सोम इन्द्रश्च मर्त्यम्।
दक्षिणा पात्वंहसः।।

Tvaṁ taṁ brahmaṇaspate soma indraśca martyam.
Dakṣiṇā pātvamhasaḥ. (5)

Tvam : You
taṁ : that
brahmaṇaspate : God, the protector of universe (brahmand)
somaḥ : natural vegetation and virtues etc.
indrah : controller of senses
cha : and
martyam : liable to death, mortal life.
Dakṣiṇā : donations and sacrifices
pātu : protect

amhasaḥ : from sins.

Elucidation

How does God protect us from sins?

God, the protector of universe, protects us from sins in following ways :-

(i)By extending His *somas* i.e. natural food and virtues etc.

(ii) By making us *Indra* i.e. ability to exercise effective control over senses.

(iii) By providing *dakshina* i.e. His donations and sacrifices.

Somas i.e. natural food and virtuous thoughts protect us physically and mentally. *Indra* and *dakshinA* features protect us spiritually.

Practical Utility in life

Attachment to our inner Divinity fetches blessings of God.

(i) After consuming somas i.e. natural food and virtues, one doesn't commit sins.

(ii) After exercising effective control over senses, one doesn't commit sins.

(iii) One who is always ready to give his belongings in donation and sacrifice, doesn't commit sins.

If we adopt and hold these three features practically in our life we will be able to keep ourself away from all sins. It's very difficult to hold these features without the attachment to our inner Divinity fetching blessings of God.

Rigveda 1.18.6

सदसस्पतिमभुतं प्रियमिन्द्रस्य काम्यम्।
सनिं मेधामयासिषम्।।

Sadasaspatim adbhutaṁ priyamindrasya kāmyam.
Saniṁ medhāmayāsiṣam. (6)

Sadasaspatim : Supreme protector of justice, God
adbhutaṁ : astonishing (God)
priyam : lovable
indrasya : for controller of senses
kāmyam : desireable
Saniṁ : 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।।

Yasmādṛte na sidhyati yajño vipaścitaścana.
Sa dhīnāṁ yogaminvati. (7)

Yasmāt : Whom
ṛte : without

na : not
sidhyati : fructify, accomplish
yajñaḥ : 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 priniciple.

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

आदृध्नोति हविष्कृतिं प्रांचं कृणोत्यध्वरम्।
होत्रा देवेषु गच्छति।।

Ādṛdhnoti haviṣkṛtiṁ prāñcaṁ kṛṇotyadhvaram.
Hotrā deveṣu gacchati. (8)

Āt : Egoless
ṛidhnoti : increases
havishkṛitiṁ : offerings of oblations, sacrifices
prāñcaṁ : 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 sudhṛṣṭamama paśyaṁ sa prathastamam.
Divo na sadmamakhasam. (9)

Narāśaṁsaṁ : Glorified by all men
sudhṛṣṭamam : 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) *Narāśaṁsaṁ* : Glorified by all men

(ii) *Sudhṛṣṭamam* : 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.

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Rigveda Mandal-1, Hymn-19

Realising the Universal Companionship of Divinity
Āgahi Sukta i.e. God coming near

Rigveda 1.19.1

प्रति त्यं चारुमध्वरं गोपीथाय प्र हूयसे।
मरुभिरग्न आ गहि।।

Prati tyaṁ chārumadhvaraṁ gopīthāya pra hūyase.
Marudbhiragna ā gahi. (1)

Prati : Every
tyaṁ : above
chārum : beautiful, successful
adhvaraṁ : 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?

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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 kratuṁ paraḥ.
Marudbhiragna ā gahi. (2)

Nahi : Neither
devaḥ : intellectuals of great knowledge
nahi : nor
martyaḥ : ordinary person ignorant of great knowledge
mahastava (mahaḥ tava) : glory of Your
kratuṁ : deeds
paraḥ : infinite, great
Marudbhiḥ : 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।
मरुभ्दिरग्न आ गहि।।

Ye maho rajaso vidurviśve devāso adruhaḥ.
Marudbhiragna ā gahi. (3)

Ye : Those who
maho : great
rajasaḥ : 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 enimity 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 : worshippable 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 घोरवर्पसः सुक्षत्रासो रिशादसः।
मरुभिरग्न आ गहि।।

Ye śubhrā ghoravarpasaḥ sukṣatrāso riśādasaḥ.
Marudbhiragna ā gahi. (5)

Ye : Those who are

śubhrāḥ : decorated with divine features

ghoravarpasaḥ : stunning appearance
sukṣatrāsaḥ : effective over vast space
riśādasaḥ : 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 themself. 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।
मरुभ्दिरग्न आ गहि।।

Ye īṅkhayanti parvatān tiraḥ samudramarṇavam.
Marudbhiragna ā gahi. (7)

Ye : Those who are
īṅkhayanti : 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
tirah : 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 : paises, 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 grarifications. Maintain a simple life.

4. Serve everyone silently, egolessly. Everyone would love your services.

Rigveda 1.20.3

तक्षन्नासत्याभ्यां परिज्मानं सुखं रथम्।
तक्षन्धेनुं सबर्दुघाम्।।
Takṣannāsatyābhyāṁ parijmānaṁ sukhaṁ ratham.
Takṣandhenuṁ sabardughām. (3)

Takṣan : Make
nāsatyābhyāṁ : with prānāyam i.e. breath control, with energy and activity.
parijmānaṁ : moveable
sukhaṁ : comfortable
ratham : vehicle
Takṣan : make
dhenuṁ : 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 themself fit with natural energy and

activities. There is no lazyness 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 lazyness 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 विष्टयक्रत्।।

Yuvānā pitarā punaḥ satyamantrā ṛjūyavaḥ.
Ṛbhavo viṣṭyakrata. (4)

Yuvānā : Pure nature

pitarā : for sustaining
punaḥ : again
satya mantrāḥ : truthful thoughts
ṛijuyavaḥ : simplicity due to their acts
ṛibhavaḥ : 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) Ṛijuyavaḥ - simplicity due to their acts,
(iii) Ṛibhavaḥ - humble and intelligent.

With these features they perform all acts very nicely to pervade in future lives too. Their acts become helpful in sustaining them again and again. Their present acts of pure nature become their pitarAs for future. Such a life certainly pervades beyond present life i.e. in future also.

Practical Utility in life

How can we create history?

In our present life we follow men of history as our guides and inspirators in every walk of life. We observe greatness only in those lives that show :-

(i) Truthfulness,
(ii) Simplicity due to their acts,
(iii) Humbleness and intelligence.

These features made their lives pure in nature. They pervade in our life. We too can create our own history by following the footsteps of such great men of past and particularly by following the above three features - truthfulness, simplicity and humbleness and intelligence.

Rigveda 1.20.5

सं वो मदासो अग्मतेन्द्रेण च मरुत्वता।
आदित्येभिश्च राजभिः A 5A

Saṁ vo madāso agmatendreṇa ca marutvatā.

ādityebhiśca rājabhiḥ. (5)

Saṁ (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 त्यं चमसं नवं त्वष्टुर्देवस्य निष्कृतम्।
अकर्त चतुरः पुनः।।

Uta tyaṁ camasaṁ navaṁ tvaṣṭurdevasya niṣkṛtam.
Akarta caturaḥ punaḥ. (6)

Uta : And
tyaṁ : that
camasaṁ : body vessel
navaṁ : renew
tvaṣṭuḥ : for creator
devasya : God
niṣkṛtam : complete
akarta : make

caturaḥ : for four (purposes of life - dharma, artha, kAma, moksha) (varnas - brahmana, kshatriya, vaishya, shudra) (ashramas - brahmacharya, grihasth, vanprasth, sanyas)

punaḥ : again.

Elucidation

Who gets this human body finally for realising the Creator?

When the divine people complete their life as regards four different dimensions/purposes or activities of life, they are given a new body for the only remaining purpose to realise the Creator. After a complete divine life, a person gets the human body specifically for God-realisation. That is why the God-realising great men are seen to have born with little of household responsibilities and a completely focussed life to establish companionship with God. Such great men move, work and live completely like God incarnated in a human body. Their life looks Divine in all respects.

Practical Utility in life

There is a popular quotation of Henry Wadswarth - "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 sukṛtyayā.

Bhāgaṁ deveṣu yajñiyam. (8)

Adhārayanta : Those who held
vahnayaḥ : pure acts and great virtues
abhajanta : those who imbibed
sukṛtyayā : with noble acts
Bhāgaṁ : shared
deveṣu : company of great divine men
yajñiam : with great egoless sacrifices.

Elucidation

How to follow the great divine people?

Those who held pure acts and great virtues in their life, those who imbibed noble acts in their life, they did so only in two ways :-

(1) They shared the company of great divine people.

(2) They followed their great egoless sacrifices.

Only in these two ways, one can follow the footsteps of divine people one by one, as instructed in the last verse 7 of this sukta.

Practical Utility in life

Company of great divine people to receive knowledge and inspirations.

Performing egoless sacrifices like them.

In material pursuits also, one needs the company of elders, superiors to receive their knowledge part and to follow their great acts of egoless sacrifices.

Rigveda Mandal-1, Hymn-21

Sukta on Indra and Agni

Rigveda 1.21.1

इहेन्द्राग्नी उप ह्वये तयोरित्स्तोममुश्मसि।
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
tayoḥ : 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 yajneśu pra śaṁsatendrāgnī śumbhatā naraḥ.
Tā gāyatreṣu gāyata. (2)

Tā : To those (indra and agni)
yajneśu : 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 idaṁ : near here
savanaṁ : 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 santvatriṇaḥ. (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
atriṇaḥ : 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
jāgritam 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 theses 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.

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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)

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Prātah : In the morning
yujā : join together
vi bodhaya : duly conscious
aśvinā : 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 aśvinās and what is their role?

AaśvināA 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 aśvinā?

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 aśvinā. 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 aśvinā and are duly conscious of their duties. Our individual energy and light should also be trained to work consciously.

Everyday morning, these aśvinās start working in their respective duty fields and ultimately we derive lots of benefits from them. Similarly, we should also form aśvinās 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 divispṛśā.
Aśvinā tā havāmahe. (2)

Ye : Those
surathā : best chariot
rathītama : best charioteer
ubhā : both
devāḥ : divine

divispṛśā : 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 yajñaṁ mimikṣatam. (3)

Yā : Those
vām : both of you
kaśā : speeches
madhumati : sweet
aśvinā : pair of the two
sūnṛtāvatī : best, truthful, destroyer of pains, praiseworthy
Tayā : with that
yajñam : sacrifices
mimikṣatam : desire for enlightenment.

Elucidation

How do great aśvinās help us?

Speeches of the two partners of great aśvinās 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 aśvinās are very comfortable for all. Such beneficial results create an image of the aśvinā in the minds of beneficiaries. Thus, the pair of great aśvinā, with the help of their divinity, is able to perform sacrifices and to desire enlightenment.

Practical Utility in life

How do aśvinās 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 aśvinā of inhaled and exhaled breath help us to detach from the worldly pursuits and to proceed towards enlightenment.

Therefore, practically in life, whenever an aśvinā 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.
Aśvinā somino gṛham. (4)

Nahi : not
vām : both
asti : are
dūrake : far away
yatra : where
rathena : by chariot
gacchathaḥ : go

Aśvinā : the pair

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

gṛham : abode.

Elucidation

How far the pair of Aśvinā can go?

How far is the God-realisation from aśvinā?

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।।

Hiraṇyapāṇimūtaye 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)

Vibhaktāraṁ : 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.)
Savitāraṁ : 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

अग्रे पत्नीरिहा वह देवानामुशतीरूप।
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।
वरूत्रीं धिषणां वह।।

A gnā agna ihāvase hotrāṁ yaviṣṭha bhāratīm.
Varūtrīṁ dhiṣaṇāṁ vaha. (10)

Ā (to be prefixed with vaha)
gnāḥ : Divine powers
agne : God, the Supreme Energy, our individual energy
iha : here
avase : for protection
hotrāṁ : physical power i.e. aṇamaya kosha
yaviṣṭha : purifying by allowing virtues and rejecting vices
bhāratīm : sustaining power i.e. prāṇamaya kosha
Varūtrīṁ : power to eliminate evils and enemies i.e. manomaya kosha
dhiṣaṇāṁ : 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) Hotrāṁ : physical power i.e. aṇamaya kosha

(ii) Bhāratīm : sustaining power i.e. prāṇamaya kosha

(iii) Varūtrīṁ : power to eliminate evils and enemies i.e. manomaya kosha

(iv) Dhiṣaṇāṁ : 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 शर्म्मणा नृपत्नीः।

अच्छिन्नपत्राः सचन्ताम् ।।

Abhi no devīravasā mahaḥ śarmanā nṛpatnīḥ.
Acchinnapatrāh 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 वरूणानीं स्वस्तये।
अग्नायीं सोमपीतये।।

Ihendrāṇīmupa hvaye varuṇānīṁ svastaye.
Agnāyīṁ somapītaye. (12)

Iha : Hence in this life
indrāṇīm : possessing powers of sun to destroy evils
upa hvaye : we receive
varuṇānīṁ : possessing powers of air to remove vices
svastaye : for protection
Agnāyīṁ :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 yajñaṁ mimikṣatām.
Pipṛtāṁ 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
yajñaṁ : sacrifices (in acts and thoughts)
mimikṣatām : enlightening for me
Pipṛtāṁ : 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
payaḥ : consuming
viprāḥ : intellectuals (who specially complete themselves)
rihanti : move, enjoy
dhītibhiḥ : 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.
Pṛthivyāḥ 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.
Samūḷhamasya pāṁsure. (17)

Idaṁ : This (creation)
viṣṇuḥ : All pervading God
vi cakrame : specially created
tredhā : in three ways
ni dadhe : held

padam : steps
Samūḷham : logical, duty bound
asya : this
pāṁsure : 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)

Trīni : 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 upholds and sustains 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
yatah : 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 cakṣurātatam. (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
ātatam : 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

<u>Elucidation</u>

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.

H.V.S.R.P.

Aum

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Rigveda Mandal-1, Hymn-23

Sukta on energy, activity and water

Rigveda 1.23.1

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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 divispṛśendravāyū havāmahe.
Asya somasya pītyaye. (2)

Ubhā : Both
devā : the divine powers
divispṛśā : 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 somapītaye.
Jajñānā pūtadakṣasā. (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.

Rigveda 1.23.5

ऋतेन यावृतावृधावृतस्य ज्योतिषस्पती।
ता मित्रावरुणा हुवे।।

Ṛtena yāvṛtāvṛdhāvṛtasya jyotiṣaspatī.
Tā mitrāvaruṇā huve. (5)

Ṛtena : On time, produced and held by God
yau : which
ṛtāvṛdhou : truth promoting
ṛtasya : actual knowledge
jyotiṣaḥ patī : protector of inner light (knowledge and virtues)
Tā : that
mitrā varuṇā : sun and air, energy and activity
huve : I call, invite, tame.

Elucidation

What's our inner light, how to protect and purify it?

We call the Sun and air i.e. energy and activity for our life. These energies have the following features :-

(i) They are *ṛtena* i.e. produced and held by God.

(ii) They are *ṛtāvṛdhou* i.e. truth promoting.

(iii) They are *ṛtasya* i.e. actual knowledge.

(iv) They are *jyotiṣaḥ patī* i.e. protector of our inner light i.e. great knowledge and virtues.

Everyone should try to realise these features of his individual energies. The last feature says that our individual and core energy i.e. the essence of the Supreme Divine Energy, God, is the protector of our inner light of great knowledge and virtues. It means the great universal knowledge of God and all great virtues are within us are hidden under the cover of our mind since it is kept engaged in gathering all worldly knowledge of

materials. We can bring all that hidden inner knowledge and virtues to the light through meditational practices focusing on pranas.

Practical Utility in life

Can we improve our life activities with our inner light?

By focusing and promoting our inner light, as suggested above, we can certainly use it in our life activities also. This would certainly ensure a great improvement in our worldly life.

Rigveda 1.23.6

वरुणः प्राविता भुवन्मित्रो विश्वाभिरूतिभिः।
करतां नः सुराधसः।।

Varuṇaḥ prāvitā bhuvan mitro viśvābhirūtibhiḥ.
Karatāṁ 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
Karatāṁ : 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।।

Marutvantaṁ havāmah indramā somapītaye.

Sajūrgaṇena tṛmpatu. (7)

Marutvantaṁ : 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
tṛmpatu : 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.

Rigveda 1.23.9

हत वृत्रं सुदानव इन्द्रेण सहसा युजा।
मा नो दुःशंस ईशत।।

Hata vṛtam sudānava indreṇa sahasā yujā.
Mā no duḥśaṁsa 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
duḥśaṁsa : 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 pṛśnimātaraḥ. (10)

Viśvān : All
devān : divinities
havāmahe : I call, invite, tame
marutaḥ : air
somapītaye : for imbibing knowledge, virtues
Ugrāḥ : powerful and active
hi : certainly
pṛśni mātaraḥ : 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 pūṣañ citrabarhiṣamāghṛṇe dharuṇaṁ divaḥ.
ājā naṣṭaṁ yathā paśum. (13)

A (To be prefixed with ghrine)
pūṣañ : healthy (in body and mind)
citra barhiṣam : astonishing realisation in space
ā ghṛṇe : rays of great light
dharuṇaṁ : holder of
divaḥ : divinities
ājā : enlightened, receive
naṣṭaṁ : 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 rājānamāghṛṇirapagūḷhaṁ 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
apagūḷhaṁ : 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) Apagūḷhaṁ : 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 षडयुक्ताँ 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।
पृन्चतीर्मधुना पयः।।

Ambayo yantyadhvabhirjāmayo adhvarīyatām.
Pṛñcatīrmadhunā payaḥ. (16)

Ambayaḥ : Protecting water
yanti : is received
adhvabhiḥ : on paths (various ways)
jāmayaḥ : brothers (similarly born)
adhvarīyatām : for faultless sacrifices
Pṛñcatīḥ : provide
madhunā : sweet
payaḥ : 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 hinavantvadhvaram. (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 ह्वये यत्र गावः पिबन्ति नः।
सिन्धुभ्यः कर्त्वं हविः।।

Apo devīrupa hvaya yatra gāvaḥ pibanti naḥ.
Sindhubhyaḥ kartvaṁ haviḥ. (18)

Apaḥ : 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 cann'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.
Agniṁ ca viśvaśaṁbhuvamāpaśca 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 śaṁbhuvam : 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 शेप 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।।

Saṁ māgne varcasā ṣrja saṁ prajayā samāyuṣā.
vidyurme asya devā indro vidyātsaha ṛṣibhiḥ. (24)

Saṁ (To be prefixed with srija)

mā : me

agne : fire
varcasā : with immunity
ṣrja (sam srija) : decorate
saṁ (prefixed with srija and prajayā)
prajayā (sam prajayā) : with progeny
samāyuṣā : with healthy long life
vidyurme : know my
asya : these (immunity, progeny, healthy life)
devā : divine people
indraḥ : 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
pitaraṁ ca dṛśeyaṁ mātaraṁ ca. (1)

Kasya : Whom
nūnaṁ : certainly
katmasya : for many
amṛtānāṁ : 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
pitaraṁ : father
ca : and
dṛśeyaṁ : for seeing
mātaraṁ : 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 दृशेयं मातरं च।।

Agnervayaṁ prathamasyāmṛtānāṁ
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

amṛtānāṁ : 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.
Mūrdhānaṁ 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
Mūrdhānaṁ : 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 वयश्चनामी पतयन्त आपुः।
नेमा आपो अनिमिषं चरन्तीर्न ये वातस्य प्रमिनन्त्यभ्वम्।।

Nahi te kṣatraṁ na saho na manyuṁ
vayaścanāmī patayanta āpuḥ.
Nemā āpo animiṣaṁ carantīrna
ye vātasya praminantyabhavam. (6)

Nahi : Not certainly
te : your
kṣatraṁ : rule

na : not
sahaḥ : strength and bearance
na : not
manyuṁ : 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
stupaṁ : rays (beams of sun heat and light)
dadate : gives
pūtadakṣaḥ : pure strength and purifying our strength
Nīcīnāḥ : coming down
sthuḥ : 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 hṛdayāvidhaścit. (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 सुमतिष्टे अस्तु।
बाधस्व दूरे निर्ऋतिं पराचैः कृतं चिदेनः प्र मुमुग्ध्यस्मत्।।

Śataṁ te rājan bhiṣajaḥ sahasramurvī
gabhīrā sumatiṣṭe astu.
Bādhasva dūre nirṛtiṁ parācaiḥ
kṛtaṁ cidenaḥ pra mumugdhyasmat. (9)

Śataṁ : Hundreds of
te : your
rājan : ruling over people
bhishajaḥ : medicines
sahasram : thousands of
urvee : extended grounds
gabhira : serious
sumatiḥ : great supreme intellect
te : your
astu : are
Bādhasva : hurdles and diseases
dure : keep away
nirṛtim : of all those grounds

prācaiḥ : evil minds away from dharma
kṛtaṁ : of acts done
chita : impressions
enaḥ : all evils
pra mumugdhi : separate (from those evils)
asmat : us.

Elucidation

How does the Supreme King rules over this universe?

The Supreme King ruling over people! You have hundreds of medicines and thousands of vast and serious grounds with Your great intellect by which You keep away from us all hurdles and diseases, evil minds who are away from dharma on all these grounds. Kindly keep us separate from even the impressions of all such evil acts done in the past. This universe has vast dimensions. Evil acts result in many hurdles and diseases. Only the Supreme King's Power can keep us away from such evil acts and their results. Rather, He can separate us from the impressions of such evil acts on our minds.

Practical Utility in life

How is God a preacher, doctor and a teacher?

God is like that great preacher, doctor and teacher who first inspires us for a good healthy life with his multidimensional thoughts and methods. At second stage, like a doctor, he helps us to keep the hurdles and diseases away from our life with the help of His medicines. At third stage, like a

teacher, he can even separate us from the impressions of our wrongful acts and guide us for a uplifted future.

Rigveda 1.24.10

अमी य ऋक्षा निहितास उच्चा नक्तं ददृश्रे कुह चिद्दिवेयुः।
अदब्धानि वरुणस्य व्रतानि विचाकशच्चन्द्रमा नक्तमेति।।

Amī y ṛkṣā nihitāsa uccā
naktaṁ dadṛśre kuha ciddiveyuḥ.
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
vicākśat : 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.
Aheḷmāno varuṇeha bodhyuruśaṁsa
mā na āyuḥ 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
Aheḷmānaḥ : never condemn you or get angry upon anyone
varuṇa : universal regulator
bodhi : make me realise You
uruśaṁsa : universal praiseworthy
mā : not
naḥ : our
āyuḥ : 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 तद्दिवा मह्यमाहुस्तदयं केतो हृद आ वि चष्टे।
शुनः शेपो यमह्वद् गृभीतः सो अस्मान् राजा वरुणो मुमोक्तु।।

Tadinnaktaṁ taddivā mahyamāhustadayaṁ

keto hṛda ā vi caṣṭe.
Śunaḥśepo yamahvadgṛbhītaḥ
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
gṛbhitaḥ : 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

शुनःशेपो ह्यह्वद गृभीतस्त्रिष्वादित्यं द्रुपदेषु बद्धः।
अवैनं राजा वरुणः ससृज्याद्विद्वाँ अदब्धो विमुमोक्तु पाशान्।।

Śunaḥśepo hyahvadgṛbhītastriśvādityaṁ
drupadeṣu baddhaḥ.
Avainaṁ rājā varuṇaḥ sasṛjyādvidvāñ
adabdho vi mumoktu pāśān. (13)

Śunaḥ śepaḥ : Desires of God-realisation
hi : certainly
avahvat : call, preach
gṛbhītaḥ : trapped in modulations
triśu : all three worlds (sattva, raja, tamas) (knowledge, action and communion)
ādityaṁ : non-dying, God
drupadeṣu : inviolable, irresistible
baddhaḥ : bonded
Ava (to be prefixed with sasrijyāt)
enaṁ : this (bonded man)
rājā : Supreme Ruler
varuṇaḥ : Universal Regulator
sasṛjyāt (ava sasṛjyāt) : enjoin, unite with virtues
vidvāñ : intellectual
adabdhaḥ : 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 (satttva, 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 śiśrathaḥ 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

enāṁsi : sins

śiśrathaḥ (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
tavānāgaso 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
anāgasaḥ : 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 hṛṇānasya manyave. (2)

Mā - Not
naḥ - us
vadhāya - to kill
hatnave - to injure
jihīḷānasya - one who hates or dishonour us
rīradhaḥ - inspirer
Mā - not

hṛṇānasya - 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 creat 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 सन्दितम्।
गीर्भिर्वरुण सीमहि।।

Vi mṛḷīkāya te mano rathīraśvaṁ na saṁditam.
Gīrbhirvaruṇa sīmahi. (3)

Vi (To be prefixed with sīmahi)
mṛḷīkāya - 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-iṣtaye.
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

iṣtaye - 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.
Mṛlīkāyorucakṣasam. (5)

Kadā - When
kṣatra śriyaṁ - king of all kings, support of all strengths
naram - inspiring, promoting
ā (to be prefixed with krāmahe)
varuṇaṁ - Universal Regulator
ā karāmahe - achieve, establish
Mṛlīkāya - 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 vīnāṁ padamantarikṣeṇa patatām.
Veda nāvaḥ samudriyaḥ. (7)

Veda - Knows

yah - who
vīnāṁ - 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 धृतव्रतो द्वादश प्रजावतः।
वेदा य उपजायते।।

Veda māso 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 वर्तनिमुरोर्ऋष्वस्य बृहतः।
वेदा ये अध्यासते।।

Veda vātasya vartanimurorṛṣvasya bṛhataḥ.
Vedā ye adhyāsate. (9)

Veda - Knows
vātasya - of air
vartanim - path
rṛṣvasya - extremely great
bṛhatah - 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 धृतव्रतो 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 āyūnṣi 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 tārishat)

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 ṣedire. (13)

Bibhrat - Holding
drāpiṁ - resplendent armory, knowledge (of God), light (of Sun), movement (of air), intelligence (of intellectuals)
hiraṇyayaṁ - 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 ṣedire – 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 yaṁ dipsanti dipsavo na druhvāno janānām.
Na devamabhimātayaḥ. (14)

Na - Not
yaṁ - 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.

Rigveda 1.25.16

परा मे यन्ति धीतयो गावो न गव्यूतीरनु।
इच्छन्तीरुरुचक्षसम्।।

Parā me yanti dhītayo gāvo na gavyūtīranu.
Icchantīrurucakṣasam. (16)

Parā (to be prefixed with yanti)
me - my
yanti (parā yanti) - well received
dhītayaḥ - manifestations of thoughts and acts

gāvaḥ - cows
na - just like
gavyūtīḥ - pastures
anu - follow
Icchantīḥ - desire
urucha kṣasam – Omniscient.

Elucidation

Where do the manifestations of our thoughts and acts go?

Just as cows by nature follow the path to the pastures, similarly manifestations of my thoughts and acts by nature follow to be received by the Omniscient Divine Supreme within us. This verse clearly supports the karma principle that the manifestations of all thoughts and acts go to God to be returned to us as reward.

Practical Utility in life

What is the principle of karma?

What is the endless journey of soul?

Cows go to the pastures in the day and return to sheds by evening. Similarly, our karmas of present life i.e. day, go to God and return in future i.e. night. We all will get back our thoughts and acts. Therefore, just now onwards, start improving them.

There is an end to all desires of body and mind, but there is no end to the desire of soul i.e. spiritual journey. Therefore, let's start our divine ride on the endless journey of soul in the communion with God.

Rigveda 1.25.17

सं नु वोचावहै पुनर्यतो मे मध्वाभृतम्।
होतेव क्षदसे प्रियम्।।

Saṁ nu vocāvahai punaryato me madhvābhṛtam.
Hoteva kṣadase priyam. (17)

Saṁ - 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 filed 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।।

Darśaṁ nu viśvadarśataṁ darshaṁ rathamadhi kṣami. Etā juṣata me giraḥ. (18)

Darśaṁ - To see, realise

nu - certainly

viśva darśataṁ - worth realisation by all

darshaṁ - 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 ग्मश्च 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. Avādhamāni 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
adhamāni - 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.

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Rigveda Mandal-1, Hymn-26

Rigveda 1.26.1

वसिष्वा हि मियेध्य वस्त्राण्यूर्जां पते।
सेमं नो अध्वरं यज।।

Vasiṣvā hi miyedhya vastrānyūrjāṁ pate.
Semaṁ no adhvaraṁ yaja. (1)

Vasiṣvā - While holding
hi - only
miyedhya - spreading through fire, energy
vastrāni - clothes (taken as body)
ūrjāṁ pate - protector of energies
Saḥ - He
imaṁ - these
naḥ - our
adhvaraṁ - faultless acts of welfare
yaja – enjoin.

<u>Elucidation</u>

Why is the body termed as clothes?
What are the duties assigned to the body?

While holding this clothe (body) we are instructed by God to spread welfare acts through our energy just as yajna fire spreads all elements put in it. We have to protect our energies only then we will be able to spread the effect of our welfare acts. We pray and are assured that God, the Supreme Divine Energy, would certainly remain attached to our faultless acts of welfare.

All welfare acts and blessed companionship of God is possible only in this human body which we have been given to hold and it is not permanent, it is changeable like clothes.

Practical Utility in life

Only pure food and sacrificing thoughts can keep this body clothe healthy and energised.

Body is like a clothe. It should not be kept in a disease condition. Only a healthy body can fulfill the duties of spreading effect of welfare activities. The energy of this body must be protected with pure food and sacrificing thoughts.

Rigveda 1.26.2

नि नो होता वरेण्यः सदा यविष्ठ मन्मभिः।
अग्ने दिवित्मता वचः।।

Ni no hotā vareṇyaḥ sadā yaviṣṭha manmabhiḥ.
Agne divitmatā vacaḥ. (2)

Ni - Establish in heart
naḥ - our
hotā - Giver, God, enlightened persons
vareṇyaḥ - adopt, accept
sadā - always
yaviṣṭha - Supreme strength, God, to keep vices away
manmabhiḥ - Supreme knowledge, God
Agne - fire, energy
divitmatā - Divine light, God, enlightened person
vacaḥ - speech

Elucidation

What are the benefits of associating with God and enlightened persons?

We should readily accept, adopt the speeches of our Giver, Supreme God and an enlightened person because that God as well as His enlightened persons only can ensure :-

(i) Supreme strength to keep vices away,
(ii) Supreme knowledge,
(iii) Speeches of Divine mind of God, enlightened persons

Practical Utility in life

Who is the actual giver?

Accepting the Supreme energy of God through meditation or energy of great enlightened persons can help us by providing strength to keep vices away, knowledge and divine mind. Therefore, always focus to keep the company of God and enlightened persons, the giver of great visions and knowledge. Every giver is liable to be accepted as a companion. Giver must help us in keeping vices away.

Rigveda 1.26.3

आ हि ष्मा सूनवे पितापिर्यजत्यापये।
सखा सख्ये वरेण्यः।।

A hi ṣmā sūnave pitāpiryajatyāpaye.
Sakhā sakhye vareṇyaḥ. (3)

Ā (to be prefixed with yajyati)
hi - certainly
ṣmā - join for welfare
sūnave - for son
pitā - father
āpiḥ - great intellectual
yajyati (ā yajyati) - makes best efforts
āpaye - for disciple
Sakha - friend
sakhye - for friend

vareṇyaḥ - adopt.

Elucidation

How God maintains a relationship with all living beings?

If we wish to do welfare acts by sacrificing, we must associate with the people for their welfare by adopting them and by making best efforts as if a father does for his son, a great intellectual does for his disciple and a friend does for his friend. Actually God joins every life as a father, a teacher and a friend.

Practical Utility in life

Why do noble people associate with others?

Noble people having Vedic wisdom associate with people for their welfare like a father, a teacher and a friend.

Rigveda 1.26.4

आ नो बर्ही रिशादसो वरुणो मित्रो अर्यमा।
सीदन्तु मनुषो यथा।।

A no barhī riśādaso varuṇo mitro aryamā.
Sīdantu manuṣo yathā. (4)

Ā (To be prefixed with sīdantu)
nah - our
barhiḥ - heart space
riśādasaḥ - killing vices

varuṇaḥ - universal regulator
mitraḥ - friend
aryamā - judicious (dispenser of justice)
(Sīdantu - ā sīdantu) - establish
manuṣaḥ - cultured men
yathā - as

Elucidation

How can God make us a cultured personality?

God is established in the heart space of all cultured people as a regulator, a friend and a judicious power and kills all vices. Therefore, He should be established by us in our heart space.

When God is established in heart as a friend, philosopher and guide with a total surrender, He kills all our vices and make us a cultured personality.

Practical Utility in life

How to follow cultured people?

We should follow cultured people by observing that how they have certainly established God in their hearts, similarly we, too, should follow them.

Rigveda 1.26.5

पूर्व्य होतरस्य नो मन्दस्व सख्यस्य च।
इमा उ षु श्रुधी गिरः।।

Pūrvya hotrasya no mandasva sakhyasya ca.
Imā u ṣu śrudhī giraḥ. (5)

Pūrvya - Belonging to past
hotaḥ - Giver
asya - this
nah - our
mandasva - desire, happy
sakhyasya - for friendship
ca - and
Imāḥ - these
u - and
ṣu - the best
śrudhī - listen
giraḥ - speeches in praise.

Elucidation

Whom shall we consider our permanent friend?

Our desire is for friendship with the Supreme Giver who belongs to the past i.e. even before creation. We feel happy when we consider God as a friend. He listens our best speeches in His praise. It becomes very uplifting for us to think that God is our permanent friend.

Similarly, we should desire to have friendship with the intellectuals of the past i.e. seniors to us and praise them for strengthening our bond of friendship.

Practical Utility in life

Why to be a friend of all?

Be the friend of God and His great intellectuals. Be the friend of your parents, superiors to gain their knowledge, experiences and blessings. Be the friend of all people around you because everyone is a Giver in one way or the other, directly or indirectly. God resides in every being. Therefore, behave like a friend for all and consider everyone as a friend.

Rigveda 1.26.6

यच्चिद्धि शश्वता तना देवंदेवं यजामहे।
त्वे इद्धुयते हविः।।

Yacciddhi śaśvatā tanā devaṁdevaṁ yajāmahe.
Tve iddhūyate haviḥ. (6)

Yat chit hi - This certainly is (friendship with God)
śaśvatā - always existing
tanā - extended every where
devaṁ devaṁ - each one of divinities
yajāmahe - we join
tve ita - in You
hūyate - offer, submit
haviḥ - oblations, sacrifices

Elucidation

Why shall we like a close friendship with God?

Why shall we offer our sacrifices to God?

We seek friendship with God because He is the only Supreme Power that is always existing and extended all over the universe. Feeling like a friend, we can associate ourself with all His divinities i.e. divine powers of all objects and living beings and offer all our oblations, sacrifices etc. to Him.

This verse establishes that all beings and every object is produced by God who being the Supreme in time and place, has manifested in everything. Therefore, we must sacrifice everything for that Supreme Divine only. This way our existence would be meaningful in close association with God, like a friend.

Practical Utility in life

How is God a universal Giver?

How is God our natural friend?

How does God returns all sacrifices in multiple?

We must offer all our sacrifices to the Supreme Giver only. Being the supreme and universal Giver, He returns all our offerings back to us in multiple. Being our permanent companion, He is our natural friend.

We must maintain a close association with every giver because all our belongings are because of them only. We sacrifice for our elders, parents, superiors etc. and in return we certainly get their best favours. This principle must be followed everywhere in life.

Rigveda 1.26.7

प्रियो नो अस्तु विश्वपतिर्होता मन्द्रो वरेण्यः।
प्रियाः स्वग्नयो वयम्।।

Priyo no astu viśpatirhotā mandro vareṇyaḥ.
Priyāḥ svagnayo vayam. (7)

Priyāḥ - Dear
naḥ - us
astu - is
viśpatiḥ - Protector of all
hotā - Giver
mandraḥ - praise worthy
vareṇyaḥ - accept
Priyāḥ - dear
svagnayaḥ - self-sacrificing, illuminating with Divine energy
vayam - we

Elucidation

Why are God and great people dear to each other and to everyone?

God is the protector of all, the Supreme Giver and most praise worthy for His blissfulness. That is why He is very dear to us and we accept Him as our friend. We should be a self-sacrificing person to be dear to His Supreme Energy.

This verse inspires us that just as God is dear to us for His Divine qualities, we too can be dear to Him with this sole feature of being a self-sacrificing person. Thus, self-sacrificing persons and God are dear to each other and both are dear to all others also.

Practical Utility in life

Why is a sacrificing person liked by all and rises in life?

In common life also, a sacrificing person is always dear to all because he falls in the category of a giver. Sacrifices make us great in the eyes of others. Sacrifices are liked by the Supreme Power within. Thus, we are liked by our own-self also. When we rise in our own eyes within, that condition would be helpful in our all round development also, material as well as spiritual.

Rigveda 1.26.8

स्वग्नयो हिवार्यं देवासो दधिरे च नः।
स्वग्नयो मनामहे।।

Svagnayo hi vāryaṁ devāso dadhire ca naḥ.
Svagnayo manāmahe. (8)

Svagnayaḥ - Self-sacrificing, illuminating with Divine energy
hi - certainly
vāryaṁ - worthy of accepting (knowledge, objects)
devāsaḥ - divine power

dadhire - hold
ca - and
naḥ - for us
Svagnayaḥ - Self-sacrificing, illuminating with Divine energy
manāmahe - knows

Elucidation

Who knows and holds the divine powers and for whom?

Only self-sacrificing great men certainly have knowledge and objects that are worthy of acceptance and hold them. They become a divine personality for the guidance of all others. Only such people know and inspire us to attain the Supreme Energy, God.

In self-sacrificing people, the divine fire or energy illumines. Their presence, their speech and their touch inspire others to move on the divine path of knowing, attaining and holding the Supreme Energy, God.

Practical Utility in life

Who becomes a friend of all?

Self-sacrificing people illumine like a fire, full of divine energy, not only on the spiritual path but all walks of life. A self-sacrificing life has nothing for himself but for the welfare and inspiration of others. Once we learn and practice the habit of self-sacrifices, we will automatically become a friend of all.

Rigveda 1.26.9

अथा न उभयेषाममृत मर्त्यानाम्।
मिथः सन्तु प्रशस्तयः।।

Athā na ubhayeṣāmamṛta martyānām.
Mithaḥ santu praśastayaḥ. (9)

Athāḥ - Hence
nah - we
ubhayeṣām - both type of
amṛta - non-dying
maṛtyānām - dying
Mithaḥ - reciprocally for each other
santu - be
praśastayaḥ - praise worthy

Elucidation

How to live a complacent life?

Once after imbibing the sacrificing feature in life, this verse inspires us to consider all types of people or situations, dying or non-dying things, to be praise-worthy. No hatred, inimical feeling and even no complaint against anyone or anything in the universe. Non-dying and dying represent the pairs of God and the universe, soul and the body, great intellectuals and common people, sacrificing and beneficiaries, living and non-living. There shall be no disregard to any. Such a life would certainly become a fully complacent life i.e. a non-complainant life.

Practical Utility in life

How to praise everyone and everything?

Only by praising everything, we can gain peace, spiritual progress and rather an atmosphere for smooth material progress. Even if someone is to be corrected, it would be very easy to persuade him for correction after first praising him for his goodness. Nothing in this universe is total bad or total good. Just keep an eye on goodness and praise everyone or every situation. It's a great trait to achieve success everywhere.

Rigveda 1.26.10

विश्वेभिरग्रे अग्निभिरिमं यज्ञमिदं वचः।
चनो धाः सहसो यहो।।

Viśvebhiragne agnibhirimaṁ yajñamidaṁ vacaḥ.
Cano dhāḥ sahaso yaho. (10)

Viśvebhiḥ - of all
agne - Supreme energy, God
agnibhiḥ - fires
imaṁ - this
yajñyam - sacrifices
idaṁ - these
vacaḥ - speech, words of knowledge
Canaḥ - pure eatables
dhāḥ - hold, adopt

sahasaḥ - strength
yaho - producing

Elucidation

Who holds our energies, sacrifices and pure food?

The Supreme energy, God, has all strength to produce all fires i.e. energies and therefore, He holds all our energies, our sacrifices which speak for themselves as words of knowledge and the pure eating. The purpose of all these is for our welfare.

This verse establishes a principle that our following features are held by the Supreme energy, God, within our own self and in the universe and we get rewarded appropriately :-

(a) Our energies, our enthusiasm, our great thoughts, but not the lack of energies or diseases,

(b) our real sacrifices that speak for themselves but not farce upon sacrifices i.e. not publicity or fame seeking donations,

(c) Our pure food which is health promoting but not unhealthy food.

Practical Utility in life

What are factors that produce positivity?

Energies, sacrifices and pure food are strengthening factors in our life. These three features help us in material progress also. We must sustain these three by restraining us from all deviating allurement. These are positive factors of life. God, the Supreme energy, automatically responds positively to these positivity.

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Rigveda Mandal-1, Hymn-27

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Sukta on Socio-political Order

Rigveda 1.27.1

अश्वं न त्वा वारवन्तं वन्दध्या अग्निं नमोभि।
सम्राजन्तमध्वराणाम्।।

Aśvaṁ na tvā vāravantaṁ vandadhyā agniṁ namobhiḥ. Samrājantamadhvarāṇāṁ. (1)

Aśvaṁ - Horses
na - like
tvā - Your
vāravantaṁ - with flying hair
vandadhyā - we worship
agniṁ - God, great intellectuals
namobhiḥ - salute
Samrājantam - enlightened kingdom
adhvarāṇāṁ - for faultless, non-violent sacrifices.

Elucidation

How are God and great intellectuals compared to horses with flying hair?

We worship and salute God as well as those great intellectuals who are enlightened kings for faultless and non-violent sacrifices and help us like horses with flying hair to keep flies and insects away. God and great intellectuals guide and help us in keeping vices and evils away.

Practical Utility in life

How to keep evils and vices away from life?

Mind should be used as a flying tail to keep away all bad thoughts. The Almighty God and His great intellectuals help us like a horse with flying hair. We should train ourself to keep vices and evils away from our life by flying them away without any second thought. Take a simple lesson from animals also. It's a divine feature of horses, cows etc. that they themself keep insects and flies away with their tail. Similarly, we should use our mind like a flying tail to keep away all bad thoughts, only then God will help us.

Rigveda 1.27.2

स घा नः सूनुः शवसा पृथुप्रगामा सुशेवः ।
मीढ्वाँ अस्माकं बभूयात् ।।

Sa ghā naḥ sūnuḥ śavasā pṛthupragāmā suśevaḥ.
Mīḍhvāñ asmākaṁ babhūyāt. (2)

Saḥ - He
ghā - certainly
naḥ - our
sūnuḥ - God (inspiring force), son (disciplined), fire
śavasā - with His strength
pṛthu pragāmā - giving vast movements
suśevaḥ - best welfare

Mīḍhvāñ - Showerer of happiness
asmākaṁ - upon us
babhūyāt - be.

Elucidation

How are disciplined son and fire compared to God?

God is certainly the showerer of happiness for us due to the following features :-

(i) His strength,
(ii) His movement everywhere,
(iii) His best welfare.

He is the great inspiring force.

A son can also be a showerer of happiness if he possesses following features :-

(i) Strength (physical and mental energy)
(ii) Movement i.e. activity
(iii) Best welfare oriented mind

Scientifically, fire also possesses these features and becomes the cause of happiness by providing many types of welfare to us.

Practical Utility in life

How a disciplined son showers happiness upon all?

When a son of the society acts like a servant of the society and uses all his strength and movements for showering happiness upon others he is also considered as a disciplined son of the society and respected like God.

Rigveda 1.27.3

स नो दूराच्चासाच्च नि मर्त्यादघायोः।

पाहि सदमिद्विश्वायुःA 3A

Sa no dūrāccāsācca ni martyādaghāyoḥ.
Pāhi sadamidviśvāyuḥ. (3)

Saḥ - He
naḥ - our
dūrāt - from far
ca - and
āsāt - from near
ca - and
ni - certainly
martyāt - dying men etc.
aghāyoḥ - desiring to commit sins
Pāhi - protect
sadaḥ - always
it - certainly
viśvāyuḥ - complete age.

<u>Elucidation</u>

Who protects us from all sins from far and near till our complete age?

He, God, the disciplined son and fire always protect us against all dying men and animals etc. who desire to commit sin from far and near till complete age.

Practical Utility in life

Why shall be keep a constant contact with the Supreme Energy God?

God, the disciplined son and fire are our protectors till complete age. No sins can harm us if we are in realisaion with our protectors.

Protecting hands of God are always with us whether we are near Him or far in realisation; whether we are calling for his help or not; whether one is glorifying Him or condemning or denying His existence.

Secondly, He protects us from all enemies near or far. This verse ensures that no one can harm us with negative modes like hypnotism, witchcraft, tantra-mantra etc. by doing some acts near us or far from us.

A disciplined son should also act like God, always prepared to protect his parents and all family members from far or near till their complete age from all people who desire to commit any sin against them.

God being the Supreme Energy is present at every place in everyone's life. That energy in us, called fire, protects us from all sins till complete age if we live a life in communion with Him.

Therefore, we must keep a constant contact with that Supreme Energy God.

Rigveda 1.27.4

इममू षु त्वमस्माकं सनिं गायत्रं नव्यांसम्।
अग्ने देवेषु प्र वोचः।।

Imamū ṣu tvamasmākaṁ saniṁ gāyatraṁ navyāṁsam. Agne deveṣu pra vocaḥ. (4)

Imam - This way
ū - varied
ṣu - best
tvam - you
asmākaṁ - for us
saniṁ - happiness giving
gāyatraṁ - worth singing (Vedic verses like Gayatri etc.)
navyāṁsam - Giver of new knowledge
Agne - Supreme Energy, God
deveṣu - in pure divine souls
pra vochaḥ - preach.

Elucidation

Who can get great knowledge i.e. Vedas directly from God?

God is the (i) Giver of happiness to us, (ii) Giver of best new knowledge and (iii) the Giver of the great knowledge worth singing, known as Vedas. God, being the Giver of the Supreme knowledge, gives that knowledge to the pure divine souls by way of realisation.

Practical Utility in life

What are the features of pure divine souls?

Purity and divinity in our nature, egolessness and desirelessness are the conditions to realise divine knowledge.

To receive divine knowledge, we must be pure and divine in nature i.e. totally free from ego of any belongings and even our existence, free from attachment and free from desires of any kind. God gave His great knowledge to the great souls and the same can be received by us also.

Rigveda 1.27.5

आ नो भज परमेष्वा वाजेषु मध्यमेषु।
शिक्षा वस्वो अन्तमस्य।।

Ā no bhaja parameṣvā vājeṣu madhyameṣu.
Śikṣā vasvo antamasya. (5)

Ā (To be prefixed with *bhaja*)
nah - us
bhaja (Ā bhaja) - provide, entitle
parameṣu - the best and the supreme
vājeṣu - wealth
madhyameṣu - middle
Shikṣā - give
vasavaḥ - wealth
antamasya - the last one.

Elucidation

What are the three types of wealth?

The Supreme Knowledge, God, gives us three types of wealth according to our entitlement - (i) The best i.e. spiritual and great knowledge, (ii) Middle i.e. physical health and (iii) the last i.e. material wealth in the form of money and other belongings etc.

Practical Utility in life

Check yourself! What is your first choice - (i) Material wealth, (ii) Physical health or (iii) Spiritual wealth of God realisation?

(Note : Choose only one.)

Our desires and our eligibility, our keenness and efforts etc are the basic features that decide what type of wealth are we entitled to get.

Mostly people seem to be fully satisfied with material wealth, the last of the three. They enjoy this wealth beyond limits and without sensitivity or concern for equality, the basic feature of togetherness in the society. Limitless consumption of material wealth causes many physical disorders. Thus, with the wealth of last level they loose even the middle i.e. physical and are not able to move on the path of the best i.e. spiritual. More so, they start believing that they can purchase health through their material wealth through doctors and hospitals etc.

Only rare are the people who wish for the middle level wealth i.e. physical and natural health.

Rarest of the rare wish for the Supreme and the best wealth i.e. spiritual path to God-realisation. In fact such people are the happiest persons in the

universe. They always enjoy physical health but are not afraid of sudden ailments. They don't care at all for material wealth. Thus, they enjoy the ecstacey of God-realisation.

Rigveda 1.27.6

विभक्तासि चित्रभानो सिन्धोरूर्मा उपाक आ।
सद्यो दाशुषे क्षरसि।।

Vibhaktāsi citrabhāno sindhorūrmā upāka ā.
Sadyo dāśuṣe kṣarasi. (6)

Vibhaktāsi - Divider and Giver
citrabhāno - with great splendour (God or great intellectual)
sindhoh - of seas
ūrmou - waves of water
upāke - come close
Sadyaḥ - very soon
dāśuṣe - for sacrificing person
kṣarasi - give.

Elucidation

How do God and great intellectuals impart knowledge?

God and His great intellectuals divide their knowledge as per entitlement and give their great splendour i.e. complete wealth to the sacrificing persons. This supreme act is like waves of water in the sea that separate from the sea through the process of evaporation and go form

clouds and rain for the happiness of all. Similarly, God and great intellectuals divide their knowledge as per entitlement of people.

Practical Utility in life

What is Vedic socialism?

Vedic socialism is gathering complete splendid wealth for disbursment.

Sea has plenty of water and innumerable waves but separates that water to form clouds for raining upon all for their happiness. Similarly, whatever wealth we gain should be given to the God for equal disbursement in the society. This is called Vedic socialism.

Rigveda 1.27.7

यमग्ने पृत्सु मर्त्यमवा वाजेषु यं जुनाः।
स यन्ता शश्वतीरिषः।।

Yamagne pṛtsu martyamavā vājeṣu yaṁ junāḥ.
Sa yantā śaśvatīriṣaḥ. (7)

Yam - That
agne - Supreme Energy, God
pṛtsu - in wars
martyam - dying men and other animals
avāh - protects
vājeṣu - splendid powers
yaṁ - whom

junāḥ - you inspire
Sah - He
yantāḥ - holds
śaśvatīḥ - eternal
iṣaḥ - protection and inspiration.

Elucidation

Who is our eternal inspirator and protector?

The Supreme Power, God, protects all living beings in wars with His splendid powers. Those people, who draw inspirations from God, hold His eternal protection and inspirations.

According to this verse God is our eternal protector and inspirator. God is the source of all inspirations that are produced in our mind. We must attach our awareness to each and every thought produced in our mind and to use only those thoughts that are beneficial for us and all others too. We must train our mind to discard all negative or harmful thoughts in the very beginning by praying to God to produce great inspirations as He is the eternal source of all thoughts and protects only sacrificing acts.

Practical Utility in life

How to regulate our present thoughts?

Our present thoughts are the result of our past. We should implement present thoughts for a better future only and seek Divine inspirations of God.

We should try to find out the source of our thoughts and realise that out of our past memories of our present and previous births only. God, the Supreme Regulator, is the eternal source of all thoughts and inspirations generating in our mind at present. We must submit to that God only to inspire us as to which thoughts we should implement for a better future.

Rigveda 1.27.8

नकिरस्य सहन्त्य पर्येता कयस्य चित।
वाजो अस्ति श्रवाय्यः।।

Nakirasya sahantya paryetā kayasya cit.
Vājo asti śravāyyaḥ. (8)

Nakiḥ - Not anything
yasya - whom
sahantya - tolerant
paryetā - not overpowered by his desires
kayasya - moving towards blissfulness
cit - certainly
Vājaḥ - strength
asti - is
śravāyyaḥ - praiseworthy.

Elucidation

Who is the most praiseworthy?

Those who are tolerant and there is nothing by which they can be overpowered i.e. no desires level, certainly move towards blissfulness. Their strength is always praiseworthy.

Practical Utility in life

Who is a great leader, guide and a great teacher?

One who is the most praiseworthy is certainly liable to be accepted as a great leader, guide and a great teacher.

To achieve praises of other, one must have following features :-

(i) A tolerant i.e. calm and not reacting at the spur of every odd,

(ii) He must not be overpowered by his personal desires.

Thus, power of tolerance and state of desirelessness are the the two great features to be present in a leader, a guide and a teacher.

These two features are very much present in God. That is why, men with these two features are praised and worshipped like God.

Rigveda 1.27.9

स वाजं विश्वचर्षणिरर्वभिरस्तु तरुता।
विप्रेभिरस्तु सनिता।।

Sa vājaṁ viṣvacarṣanirarvadbhirastu tarutā.
Viprebhirastu sanitā. (9)

Sa - This
vājaṁ - in wars
Viṣva carṣaniḥ - always active, protector of all

arvadbhiḥ - with all powers, with full control over senses
astu - be
tarutā - helping to cross over disturbances and troubles
Viprebhiḥ - intelligent and competent person
astu - be
sanitā - giver of happiness and knowledge.

Elucidation

How is a praiseworthy person able to be the protector of all?

A praiseworthy person is always active and protector of all in wars because he always works with all powers and with full control over his senses. Such a person helps the people to cross over all troubles and tribulations of life. He is intelligent and competent enough to do such jobs and becomes giver of happiness and knowledge to all. People always pray for such a great leader, guide who is praised by all.

Practical Utility in life

How does a praiseworthy person enjoy powers to protect all?

Once a person becomes paiseworthy due to his tolerance and desirelessness level, he becomes intelligent and competent to protect all with his powers and becomes a giver of happiness and knowledge to all. People accept such a person as their true leader. This principle can become a foundation for a supreme democratice society where simply more than 50% rule is not enough to be recognised as a leader. A praiseworthy

person is universally praised and respected like a local God by the subjects.

Rigveda 1.27.10

जराबोध तद्विविड्ढि विशेविशे यज्ञियाय।
स्तोमं रुद्राय दृशीकम्।।

Jarābhodha tadviviḍḍhi viśeviśe yajñiyāya.
Stomaṁ rudrāya dṛśīkam. (10)

Jarābhodha - Known by praises
tat - that
viviḍḍhi - pervades, spreads
viśe viśe - for each one of living beings
yajñiyāya - with his sacrificing and welfare acts
Stomaṁ - his praises
rudrāya - make the unrighteous people weep
dṛśīkam - are worth seeing.

Elucidation

How does a praiseworthy leader pervade in the society?

That, such a praiseworthy and universally accepted leader, is known by his praises. Such a person pervades, spreads all around due to his sacrifices and welfare acts for all. His praises on one hand are are worth seeing and on the other hand make the unrighteous people weep.

Practical Utility in life

What is a true socio-political life?

A true socio-political life is beneficial for all and worth seeing. Such a socio-political leader makes corrupt leaders weep.

This present sukta is devoted to the principle of Vedic socialism and political leadership. When a praiseworthy person becomes the protector of all, he pervades in the minds of his followers and beneficiaries because of his sacrifices and welfare acts for all. When such a great leader rise in the society, the corrupt and crooked leaders start weeping. The life of such socio-political devotees is worth seeing. It's self-speaking.

Rigveda 1.27.11

स नो महाँ अनिमानो धूमकेतुः पुरुश्चन्द्रः।
धिये वाजाय हिन्वतु।।

Sa no mahāñ animāno dhūmaketuḥ puruścandraḥ.
Dhiye vājāya hinvatu. (11)

Saḥ - He (God)
naḥ - our
mahāñ - great
animānaḥ - immeasurable
dhūmaketuḥ - smoke bannered fire
puruś candraḥ - delightful for all
Dhiye - intelligent acts
vājāya - strength

hinvatu - inspires, satisfies.

Elucidation

For what purpose do the God and the praiseworthy socio-political leaders inspire us?

God and the universally praiseworthy socio-political leaders are the great dhūmketu i.e. smoke bannered fires for all of us whose greatness is immeasurable because they are delightful for all and induce, inspire all for (i) intellect based activities and (ii) strengths of all types.

Practical Utility in life

How to ensure domestic and international security?

Domestic security is ensured by intellect based acts.

International security is ensured with complete strength.

Once a praiseworthy socio-political leader is accepted by the people, his greatness becomes immeasurable because of his delightfulness for all. such a great leader inspires his society for two basic purposes :-

(i) Intellect based acts to ensure internal security. This includes education and technical skills.

(ii) All round strength of the nation i.e. border security and international image of the country.

Rigveda 1.27.12

स रेवाँइव विश्पतिर्दैव्यः केतुः श्रृणोतु नः।
उक्थैरग्निर्बृहभानुः।।

Sa revāñ iva viśvapatirdaivyaḥ ketuḥ śṛṇotu naḥ.
Ukthairagnirbṛhadbhānuḥ. (12)

Saḥ - He
revāñ - a prosperous wealthy person
iva - like
viśvapatiḥ - Protector of all
daivyaḥ - Divine
ketuḥ - Preventing all troubles and diseases etc.
śṛṇotu - hears
naḥ - us
Ukthaiḥ - praised with Vedas
agniḥ - God
bṛhat bhānuḥ - the Supreme light of knowledge.

Elucidation

How does God listen our prayers?

How to praise God?

God, the Supreme Power, listens us like a prosperous wealthy person listens poor and the needy and prevents all their troubles and tribulations. God is praised with Vedas, the great knowledge, because He Himself is the Supreme light of knowledge i.e. Vedas.

Practical Utility in life

How does a wealthy person listen our prayers?

How to praise a wealthy person?

A real prosperous wealthy person is such a magnanimous person who listens every weak person approaching him for help and facilitates him suitably. Every such wealthy person is praised with knowledge and ability. You serve him with your knowledge and skills, whereas he helps you materially.

Veda is the name of God Himself, who is the Supreme light of knowledge. When we praise Him with that knowledge by practically implementing that knowledge in life, He listens our prayers like a wealthy magnanimous person and prevents our troubles.

Rigveda 1.27.13

नमो महद्भ्यो नमो अर्भकेभ्यो नमो युवभ्यो नम आशिनेभ्यः।
यजाम देवान्यदि शक्नवाम मा ज्यायसः शंसमा वृक्षि देवाःA 13A

Namo mahadbhyo namo arbhakebhyo namo yuvabhyo nama āśinebhyaḥ. Yajāma devān yadi śaknavāma mā jyāyasaḥ śaṁsamā vṛkṣi devāḥ. (13)

Namaḥ - Salute in respect
mahadbhyaḥ - highly learned
namaḥ - salute in respect
arbhakebhyaḥ - lesser learned
namaḥ - salute in respect
yuvabhyaḥ - young in strength

namaḥ - salute in respect
āśinebhyaḥ - old experienced pervading in all knowledge
Yajām - join
devān - great intellectuals
yadi - if
śaknavām - able, competent and powerful
mā - not
jyāyasaḥ - praiseworthy in intellect
śaṁsamā - praises and discipline
ā vṛkshi - cut, disobey
devāḥ - divine

Elucidation

Whom shall we respect in society?

We must salute with respect all those who are :-

(i) Highly learned,

(ii) Lesser learned,

(iii) Young in strength and

(iv) Old in experience and pervading in all knowledge.

If you have ability, competence and power, you must join such great intellectuals who are praiseworthy in intellectuals and neither cut their praises nor disobey their disciplines because they are divine, representatives of God.

Practical Utility in life

Who are the real guides, leaders and shelters of the society?

Knowledge, intellect, sacrifices and all services in the society must be respected in all circumstances. Whatever be our abilities or powers, we should always join such intellectuals and neither cut their praises nor disobey their disciplines. These minds are liable to be our real guides and leaders. They are our real shelters, unlike present herd of currupt, ignorant and egoistic leaders.

The present sukta presents a great scheme of socio-political leadership focussed at great knowledge and sacrifices.

Rigveda Mandal-1, Hymn-28

Sukta on Deep Heart Space &
Brain Storming like extracting nutritional elements
from herbs.

Rigveda 1.28.1

यत्र ग्रावा पृथुबुध्न ऊर्ध्वो भवति सोतवे।
उलूखलसुतानामवेद्विन्द्र जल्गुलः।।

Yatra grāvā pṛthubudhna ūrdhvo bhavati sotave.
Ulūkhalasutānāmavedvindra jalgulaḥ. (1)

Yatra - Where
grāvā - one singing in the glory of God
pṛthu budhnaḥ - with strong foundation, determination
ūrdhvaḥ - progressing upward
bhavati - keep
sotave - for producing virtues
Ulūkhala - deep heart space
sutānām - great knowledge & virtues
ava - considering them as self-produced
ita - these
indra - controller of senses
jalgulaḥ - imbibe, pervade.

Elucidation

Who can imbibe great knowledge and virtues?

How nutritional elements are extracted from herbs?

When a devotee sings glories of God with very strong and broad foundation of will-power and determination, he keeps progressing ahead for producing virtues. His deep heart space and hard penances produce these great knowledge and virtues. He considers these virtues etc. as his own (self-produced) and imbibe and pervade them in his life.

This mantra explains the process of extracting nutritional elements from medicinal herbs etc. One should use a broad based stone to extract the substance from herbs by grinding. The word *grAvA* is used to mean pestle, *ulukhala* is the vessle used for grinding and *jalgulah* means mixing to make it hard.

Practical Utility in life

How to imbibe great results in life?

Spiritual interpretation can be used generally for all purposes to convey that while doing any job, you must have a strong ground of will-power and determination followed by hard penances to produce great results. Then such results are imbibed in life because they are produced with self labour.

Rigveda 1.28.2

यत्र द्वाविव जघनाधिषवण्या कृता।
उलूखलसुतानामवेद्विन्द्र जल्गुलः।।

Yatra dvāviva jaghanādhiṣavaṇyā kṛtā.
Ulūkhalasutānāmavedvindra jalgulaḥ. (2)

Yatra - Where
dvāviva - like the two
jaghanā - thighs
ahiṣavaṇyā - separating
kritā - do
Ulūkhala - deep heart space
sutānām - great knowledge & virtues
ava - considering them as self-produced
ita - these
indra - controller of senses
jalgulaḥ - imbibe, pervade.

Elucidation

How to separate the two levels of life?

When a devotee separates the two like the two thighs remain separate while walking his deep heart space and hard penances produce these great knowledge and virtues. He considers these virtues etc. as his own (self-produced) and imbibe and pervade them in his life.

In our life, we must separate body from soul, mind from heart, to ponder over as to which is permanent and capable for God-realisation. Body is a means for the soul to realise and establish unity with God. Mind holds the great knowledge whereas heart loves that Supreme knowledge,

God. A devotee keeps a watch on these two as separate from each other i.e. mind and heart. He loves God from his deep heart space. This deep heart space is referred to as *ulukhala* where great virtues and knowledge is produced. The devotee imbibe such virtues and knowledge because he considers them as self-produced. Then such virtues will be helpful for heart as well as for mind, for soul as well as for body.

In the process of extracting medicinal substances from herbs, pestle and the base vessel separate the chalf from husk, waste from substantial medicine and convert the herbs into a grinded valuable medicine.

Practical Utility in life

How effective is our deep heart?

In all activities, we should be watchful every moment that whether we are acting simply with mind or from deep heart space. If we concentrate on our deep heart while at work every moment, results would be very great and certainly lead us to self-realisation, we will realise unity with the Supreme power.

Rigveda 1.28.3

यत्र नार्यपच्यवमुपच्यवं च शिक्षते।
उलूखलसुतानामवेद्विन्द्र जल्गुलः।।

Yatra nāryapachyavamupachyavaṁ ca śikṣate.
Ulūkhalasutānāmavedvindra jalgulaḥ. (3)

Yatra - Where

nāri - women
apachyavam - away from heart i.e. mind
upachyavaṁ - in heart
ca - and
śikṣate - receive knowledge
Ulūkhala - deep heart space
sutānām - great knowledge & virtues
ava - considering them as self-produced
ita - these
indra - controller of senses
jalgulaḥ - imbibe, pervade.

Elucidation

Are women entitled to receive great knowledge and to practise spirituality?

Where women folk receive great knowledge in mind and deep heart space their deep heart space and hard penances produce these great knowledge and virtues. He considers these virtues etc. as his own (self-produced) and imbibe and pervade them in his life.

Practical Utility in life

How do the virtues and knowledge of women pervade in the society?

This verse clarifies that women too should receive great knowledge. Moreover, when one women moves on spiritual path, her knowledge and

virtues pervade not only in her personal life but in the whole family and the society also.

This verse further highlights the importance of women education and equality with men. After going through this verse no body should object to the chanting of Ved mantras by women or to progress in any religious or spiritual path. This Ved mantra declares the importance of women holding all knowledge and virtues. Women's virtues can influence the whole family and society more than those of men.

Rigveda 1.28.4

यत्र मन्थां विबध्नते रश्मीन्यमितवाइव।
उलूखलसुतानामवेद्विन्द्र जल्गुलः।।

Yatra manthāṁ vibadhnate raśmīn yamitavāiva.
Ulūkhalasutānāmavedvindra jalgulaḥ. (4)

Yatra - Where
manthāṁ - brain storming
vibadhnate - binds
raśmīn - rays, reins of horses
yamitavā - by sun, by charioteer
iva - like
Ulūkhala - deep heart space
sutānām - great knowledge & virtues
ava - considering them as self-produced
ita - these

indra - controller of senses
jalgulaḥ - imbibe, pervade.

Elucidation

How to bind the rays of virtues and love for God in our life?

When brain storming exercise of checks and counter check every movement binds the rays of knowledge, virtues, spirituality and love for God as sun binds the planets with its rays and a charioteer binds horses with reins, there deep heart space and hard penances produce these great knowledge and virtues. He considers these virtues etc. as his own (self-produced) and imbibe and pervade them in his life.

Practical Utility in life

What is the effect of brain storming?

Brain storming is just like cooking our great knowledge, virtues, spirituality, love for God and all noble thoughts. Brain storming means a constant watch and pursuation for all such great thoughts. It will help us bind them in our life.

Brain storming should involve deep heart space to give an input of love, welfare and sacrifice in all our deeds.

A stern warning -- Brain storming should be for positive and constructive thoughts and never for any negative or evil thoughts. Brain storming on evil thoughts certainly results in various mental disorders like tension, anxiety, depression, brain strokes etc.

Verse 1 to 4 of Sukta 28 present four ways to ensure the working of deep heart space with hard penances to produce great knowledge and virtues and to pervade in life :-

Verse 1 - Singing to glorify God with strong foundation of will power for producing virtues.

Verse 2 - Constant watch on separating heart and mind. Loving God from heart and gaining great knowledge in mind.

Verse 3 - Women folk to receive great knowledge with deep heart and mind.

Verse 4 - Brain storming to bind rays of knowledge, virtues, love for God and sacrifices.

Rigveda 1.28.5

यच्चिद्धि त्वं गृहेगृह उलूखलक युज्यसे।
इह द्युमत्तमं वद जयतामिव दुन्दुभिःA 5A

Yacciddhi tvaṁ gṛhegṛha ulūkhalaka yujyase.
Iha dyumattamaṁ vada jayatāmiva dundubhiḥ. (5)

Yat - That
cit - certainly
hi - is
tvaṁ - Your
gṛhe gṛhe - every where
ulūkhalaka - deep heart space with hard penances
yujyase - enjoined

Iha - here
dyumattamaṁ - great behaviour
vada - speak
jayatām - victorious
iva - like
dundubhiḥ - big joyful sound

Elucidation

What is the use for working from deep heart space?

That certainly is the deep heart space with hard penances which is enjoined with You (God) as Your home in every such body. Great behaviour of such a person speak as the big joyful sound of the victorious person.

Practical Utility in life

How does deep heart impact our life?

When we perform every work from deep heart and hard penances, our life is realised as the home of divinity and our equanimous behaviour for all speaks and projects a great joy, peace and comfortable life.

Rigveda 1.28.6

उत स्म ते वनस्पते वातो वि वात्यग्रमित्।
अथो इन्द्राय पातवे सुनु सोममुलूखल।।

Uta sma te vanaspate vāto vi vātyagramit.

Atho indrāya pātave sunu somamulūkhala. (6)

Uta - And
sma - move
te - in your life
vanaspate - plant, producer and owner of knowledge and virtues
vātaḥ - air
vi vāti - specially
agram ita - to the top, first of all
Atho - hence
indrāya - controller of senses
pātave - for pervading everywhere
sunu - establish
somam - virtues
ulūkhala - deep heart

Elucidation

How does our deep heart work?

Plants produce nutrition which is moved by air specially upto the top of its branches. Similarly, we also can become vanaspati i.e. producer and owner of knowledge and virtues to move them through air i.e. our pranas to all parts of body till the top i.e. brain and to all living beings, smallest to the biggest. Hence, a controller of senses establish virtues in his deep heart space and pervade them everywhere.

Practical Utility in life

How does divinity touch the deep heart?

Any act performed from deep heart pervades all over and moves the effect to the farthest. On one hand beneficiaries carry the loveful effect of our acts of sacrifices performed from deep heart and on the other hand, the performer of sacrifices himself feels the blissful atmosphere in his deep heart space because divinity always touches and is established in the deep heart.

Rigveda 1.28.7

आयजी वाजसातमा ता ह्यू च्चा विजर्भृतः।
हरीइवान्धांसि बप्सता।।

Āyajī vājasātamā tā hyuccā vijarbhṛtaḥ.
Harī ivāndhāṁsi bapsatā. (7)

Āyaji - Receive and join virtues
vāja sātamā - become powerful and victorious
tā - they
hi - certainly
ucchā - high level
vijar bhṛtaḥ - performer and experts
Harī - horses
iva - like
andhāṁsi - grains
bapsatā - eaten

Elucidation

What happens when virtues and knowledge pervade in our life?

Those who receive and join virtues certainly become powerful and victorious practically to perform high level acts like an expert. Such people are active and energetic like horses having eaten grains.

Practical Utility in life

Who acts like a well-fed strong horse?

Once knowledge and virtues pervade in life of a person practically visible and felt by all, such a person would certainly become par-excellent in his working, like a well-fed strong horse. Therefore, to work and look like a well-fed strong horse, one must gain optimum knowledge of his field and to imbibe virtues at all practical levels of life.

Rigveda 1.28.8

ता नो अद्य वनस्पती ऋष्वावृष्वेभिः सोतृभिः।
इन्द्राय मधुमत्सुतम्।।

Tā no adya vanaspatī ṛṣvāvṛṣvebhiḥ sotṛbhiḥ.
Indrāya madhumatsutam. (8)

Tā - They
naḥ - our
adya - today
vanaspati - plant, producer and owner of knowledge and virtues
ṛṣvou - to be great

ṛṣvebhiḥ - of great rishis
sotṛbhiḥ - extract knowledge and juices
Indrāya - for realising God
madhumat - sweetened virtues
sutam – establish.

Elucidation

Why and how to follow great saints?

Great people who are producers and owner of knowledge and virtues, always extract such juices of knowledge and virtues from great rishis and establish sweetness in their life for realising God.

Practical Utility in life

How to be great?

To reach high levels in life, we must follow great personalities of the relevant field. Thus, we will be able to extract and follow their knowledge and working etc. Like great people, we must maintain sweetness, humbleness and politeness in our behaviour while following them and also while living in general people.

Rigveda 1.28.9

उच्छिष्टं चम्वोर्भर सोमं पवित्र आ सृज।
नि धेहि गोरधि त्वचि।।

Ucchiṣṭaṁ camvorbhara somaṁ pavitra ā sṛja.

Ni dhehi goradhi tvaci. (9)

(Uta - To be prefixed with bhara)
(ṣṭaṁ) for educating
(camvoh) both the forces (body and mind)
(bhara - uta bhara) for holding in the best manner
(somaṁ) knowledge and virtues
(pavitra) purity
(ā sṛja) decorate, pervade
(Ni dhehi) establish and secure
(go adhi) plenty of knowledge
(tvachi) in touch

Elucidation

What features shall we decorate and pervade in life?

We must decorate and pervade both the forces of our life i.e. our body and mind with great knowledge, virtues and above all purity. We must educate ourself and hold these features in the best manner. We must remain in close contact with such a knowledge, virtues and purity to establish and secure these traits in our life.

Practical Utility in life

How to ensure the welfare of all living beings?

Just as our body and mind are our personal forces, similarly there are many common forces in the society and the nation. A soldier is the force

to protect national territories. An educated mind, our leaders, our scientists, skilled or non-skilled labour and even all citizens in one way or the other are the valuable forces collectively called human forces. An effort from the deep heart is necessary to establish and secure knowledge and virtues for the welfare of all living beings on this earth.

Rigveda Mandal-1, Hymn-29

Sukta on Divine Ways of life

Rigveda 1.29.1

यच्चिद्धि सत्य सोमपा अनाशस्ताइव स्मसि।
आ तू न इन्द्र शंसय गोष्वश्वेषु शुभ्रिषु सहस्रेषु तुवीमघ।।

Yacciddhi satya somapā anāśastā iva smasi.
Ā tū na indra śaṁsaya goṣvaśveṣu śubhriṣu sahasreśu tuvīmagha. (1)

Yat - Those
cita - certainly
hi - are
satya - Non-decaying, always existing, God
somapā - Protector of virtues, God
anāśastā - not worthy of praises, condemnable
iva - like
smasi - we are
(ā - to be prefixed with śaṁsaya)
tū - then
nah - us
indra - God
(śamsaya - ā śaṁsaya) make praiseworthy
goṣu - earth, cow, senses of knowledge

aśveṣu - horses, senses of action
śubhriṣu - comforts giving
sahasreśu - innumerable
tuvīmagha - praiseworthy splendid wealth

Elucidation

Who has made us earn praiseworthy splendid wealth?

God, the Supreme praiseworthy divine power is always existing, non-decaying and protector of virtues and great knowledge. We certainly are not praiseworthy or if we become condemnable anytime, then God only can reform us, make us praiseworthy and grant senses of knowledge and action besides innumerable praiseworthy splendid wealth.

Practical Utility in life

What are the divine ways of God?

No one is praiseworthy since birth. God make us praiseworthy by granting senses of knowledge and action to perform various good deeds and also grant us praiseworthy splendid wealth. Even in this journey of life, if we become unworthy of praises, God reforms us again to gain afresh control over our senses of knowledge and action alongwith praiseworthy splendid wealth. Knowledge, virtues and reforms are the divine ways of God. This whole sukta is focussed on these divine ways.

Rigveda 1.29.2

शिप्रिन्वाजानां पते शचीवस्तव दंसना।

आ तू न इन्द्र शंसय गोष्वश्वेषु शुभ्रिषु सहस्रेषु तुवीमघ।।

Śiprinvājānāṁ pate śacīvastava daṁsanā.
Ā tū na indra śaṁsaya goṣvaśveṣu śubhriṣu sahasreṣu tuvīmagha. (2)

Śiprina - Giver of splendid wealth and comforts
vājānāṁ - in wars
pate - protector
śacivaḥ - variety of intellect and acts
tava - your
daṁsanā - vedic speeches
(ā - to be prefixed with śaṁsaya)
tu - then
nah - us
indra - God
(śaṁsaya - ā śaṁsaya) make praiseworthy
goṣu - earth, cow, senses of knowledge
aśveṣu - horses, senses of action
śubhriṣu - comforts giving
sahasreṣu - innumerable
tuvīmagha - praiseworthy splendid wealth.

Elucidation

How to use our intellect to earn praiseworthy splendid wealth?

God is the giver of splendid wealth and comforts. He is our protector in all wars. There are variety of intellects and acts but all should be based

on vedic speeches of God i.e. Vedas, the universal supreme knowledge. Then only God can reform us, make us praiseworthy and grant senses of knowledge and action besides innumerable praiseworthy splendid wealth.

Practical Utility in life

How to make this life fructify?

Our intellect and all acts should be based on Vedic wisdom, only then they would fetch praiseworthy and splendid wealth to make our life fructify.

Rigveda 1.29.3

नि ष्वापया मिथूदृशा सस्तामबुध्यमाने।

आ तू न इन्द्र शंसय गोष्वश्वेषु शुभ्रिषु सहस्रेषु तुवीमघA ३A

Ni ṣvāpayā mithūdṛśā sastāmabudhyamāne.

Ā tū na indra śaṁsaya goṣvaśveṣu śubhriṣu sahasreṣu tuvīmagha. (3)

Ni ṣvāpayā - Prevent completely

mithūdṛshā - phantom of illusion, falsity, evils etc.

sastām - sloth of body, sleeping or lazyness, lack of hardwork

abudhyamāne - mind which keeps us away from God-realisation

(ā - to be prefixed with śaṁsaya)

tu - then

nah - us

indra - God

(śaṁsaya - ā śaṁsaya) make praiseworthy

goṣu - earth, cow, senses of knowledge
aśveṣu - horses, senses of action
śubhriṣu - comforts giving
sahasreṣu - innumerable
tuvīmagha - praiseworthy splendid wealth.

Elucidation

What should be avoided to earn praiseworthy splendid wealth?

Avoid the following three factors from your life to earn praiseworthy splendid wealth :-

(i)MithudrishA - phantom of illusion, falsity, evils etc.

(ii) SastAm - sloth of body, sleeping or lazyness, lack of hardwork

(iii AbudhyamAne - mind which keeps us away from God-realisation

Then only God can reform us, make us praiseworthy and grant senses of knowledge and action besides innumerable praiseworthy splendid wealth.

Practical Utility in life

What is the 3-D formula for the detoxification of body, mind and soul?

This verse clarifies a three dimensional formula for the detoxification of body, mind and soul :-

(i)Body should be kept light with pure and pious satvic food. Only light body will be able to prevent sleepiness and lazyness.

(ii) Mind is a bridge between body and God. It should be free from all illusions,falsities, evils etc. Very clear and pure mind is a boon to all achievements.

(iii) Soul should be kept engaged in God-realisation. But when body is diseased and mind is illusive, soul cann't focus on God-realisation.

Rigveda 1.29.4

ससन्तु त्या अरातयो बोधन्तु शूर रातयः।
आ तू न इन्द्र शंसय गोष्वश्वेषु शुभ्रिषु सहस्रेषु तुवीमघ

Sasantu tyā arātayo bodhantu śūra rātayaḥ.
Ā tū na indra śaṁsaya goṣvaśveṣu śubhriṣu sahasreṣu tuvīmagha. (4)

Sasantu - Sleep
tyāḥ - those
arātayaḥ - devoid of tendencies to donate, sacrifice, selflessness
bodhantu - awakened to realise
śūra - brave, defeating enemies, God
rātayaḥ - donors, sacrificing for welfare of others
(ā - to be prefixed with śaṁsaya)
tu - then
nah - us
indra - God

(śaṁsaya - ā śaṁsaya) make praiseworthy
goṣu - earth, cow, senses of knowledge
aśveṣu - horses, senses of action
śubhriṣu - comforts giving
sahasreṣu - innumerable
tuvīmagha - praiseworthy splendid wealth.

Elucidation

What is the most important factor in realising God and to earn praiseworthy splendid wealth?

People who are devoid of tendencies to donate, sacrifice and selfless sacrifices are sleeping as regards the spiritual mission. Such people just enjoy the materials and that too with diseases, crimes and negative karmas. This is the path of materialism.

Whereas those who are universal donors, always ready to sacrifice anything for the welfare of others and act selflessly are awakened to realise the Brave Supreme Power, God. This is the path of spiritualism.

If we try to be a universal donor, always ready to sacrifice anything then only God can reform us, make us praiseworthy and grant senses of knowledge and action besides innumerable praiseworthy splendid wealth.

Practical Utility in life

What is 'A GIVER GETS' formula?

Donating and sacrificing tendencies ultimately make you progress not only on spiritual path but also in any walk of materialistic pursuits. A giver is easily believed by the beneficiaries and all others. Ultimately, a giver gets more stable and splendid wealth with all praises. Hence, A GIVER GETS. Keep on giving and consequently keep on getting. Deete jao, pAte jao.

Rigveda 1.29.5

समिन्द्र गर्दभं मृण नुवन्तं पापयामुया।
आ तू न इन्द्र शंसय गोष्वश्वेषु शुभ्रिषु सहस्रेषु तुवीमघ।।

Samindra gardabhaṁ mṛṇa nuvantaṁ pāpayāmuyā.
Ā tū na indra śaṁsaya goṣvaśveṣu śubhriṣu sahasreṣu tuvīmagha. (5)

(Sam - to be prefixed with mṛṇa)
indra - God, the Supreme Lord of Justice
gardabhaṁ - like a donkey
(mṛṇa - sam mṛṇa) properly punish
nuvantaṁ - speaking, acting
pāpayāmuyā - sinfully, deceitfully
(ā - to be prefixed with śaṁsaya)
tu - then
nah - us
indra - God
(śaṁsaya - ā śaṁsaya) make praiseworthy
goṣu - earth, cow, senses of knowledge

aśveṣu - horses, senses of action
śubhriṣu - comforts giving
sahasreṣu - innumerable
tuvīmagha - praiseworthy splendid wealth.

Elucidation

How to deal with liars and sinners?

God acts as the Supreme Lord of Justice and properly punishes those who speak or act sinfully, decietfully like a donkey.

First of all we must realise that speaking or acting with intention to deceive others is a sin and we should always abstain from such acts or speeches.

Secondly, the society should consider such people as donkey who never moves on right path without frequent punishment with a stick.

Therefore, such evil minded people should be properly punished till they are reformed. Then only God can reform us, make us praiseworthy and grant senses of knowledge and action besides innumerable praiseworthy splendid wealth.

Practical Utility in life

What makes the society reliable and earn praiseworthy splendid wealth?

Lying is the core of all offences. Truthfulness makes us more reliable.

The Criminal Justice System of the society would not be required if all citizens stop lying and give up deceitful tendencies. If the people of a society become truthful, there would be no need of police, courts, jails and the whole of judicial system. The expenditure of the government on all these counts can be saved.

In all cases pending before the courts of law, one of the party is certainly right and the other is wrong. If the culture of being a truthful person is followed in the society, there would be negligible cases in courts of law.

Truthfulness only makes our society reliable and thus earns praiseworthy splendid wealth.

Rigveda 1.29.6

पताति कुण्डृणाच्या दूरं वातो वनादधि।
आ तू न इन्द्र शंसय गोष्वश्वेषु शुभ्रिषु सहस्रेषु तुवीमघ।।

Patāti kuṇḍṛṇācyā dūraṁ vāto vanādadhi.
Ā tū na indra śaṁsaya goṣvaśveṣu śubhriṣu sahasreṣu tuvīmagha. (6)

Patāti - Moves
kuṇḍṛṇāchyā - evil, crooked, wicked
dūraṁ - away
vātah - air
vanāt - from forests
adhi - far

(ā - to be prefixed with śaṁsaya)
tu - then
nah - us
indra - God
(śaṁsaya - ā śaṁsaya) make praiseworthy
goṣu - earth, cow, senses of knowledge
aśveṣu - horses, senses of action
śubhriṣu - comforts giving
sahasreṣu - innumerable
tuvīmagha - praiseworthy splendid wealth.

Elucidation

How shall we keep evil thoughts away from us to earn praiseworthy splendid wealth?

Just as stormy wind keeps away from forests, similarly evils, wicked or crooked thoughts move far away from the forest of our mind. Then only God can reform us, make us praiseworthy and grant senses of knowledge and action besides innumerable praiseworthy splendid wealth.

Practical Utility in life

What is a dense forest of divinity?

Big and old trees of forest are very strong and provide support to each other because of high density and closeness. Therefore strong winds are not able to harm such dense forests and move away. Great divine thoughts

in our mind are like dense forests of divinity. In such a mind, evil thoughts never enter and move far away from such a great noble and divine mind.

Rigveda 1.29.7

सर्वं परिक्रोशं जहि जम्भया कृकदाश्वम्।
आ तू न इन्द्र शंसय गोष्वश्वेषु शुभ्रिषु सहस्रेषु तुवीमघ।।

Sarvaṁ parikrośaṁ jahi jambhayā kṛkadāśvam.
Ā tū na indra śaṁsaya goṣvaśveṣu śubhriṣu sahasreṣu tuvīmagha. (7)

Sarvaṁ - All
parikrośaṁ - angers
jahi - destroy
jambhayā - destroy
kṛkadāśvam - pain giving, violent tendencies
(ā - to be prefixed with śaṁsaya)
tu - then
nah - us
indra - God
(śaṁsaya - ā śaṁsaya) make praiseworthy
goṣu - earth, cow, senses of knowledge
aśveṣu - horses, senses of action
śubhriṣu - comforts giving
sahasreṣu - innumerable
tuvīmagha - praiseworthy splendid wealth.

Elucidation

What to do with anger?

Pray to God and determine in your own mind to destroy all angers for whatever reason and to destroy pain giving i.e. violent tendencies from our mind, only then God can reform us, make us praiseworthy and grant senses of knowledge and action besides innumerable praiseworthy splendid wealth.

Practical Utility in life

What harm do anger and violence cause us?

Anger and violence not only harm many others but they harm our ownself more deeply. They disturb our mind also our spiritual progress. An angry man is never liked by others. Therefore, to earn splendid wealth, material as well as spiritual, we must determine to destroy anger and violence from our mind for ever.

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Rigveda Mandal-1, Hymn-30

Rigveda 1.30.1

आ व इन्द्रं क्रिविं यथा वाजयन्तः शतक्रतुम्।
मंहिष्ठं सिन्च इन्दुभिः।।

Ā va indraṁ kriviṁ yathā vājayantaḥ śata-kratum.
Maṁhiṣṭhaṁ siñca indubhiḥ. (1)

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(A - to be prefixed with siñca)
va - You
indraṁ - God, controller of senses
kriviṁ - well
yathā - just as
vājayantaḥ - powerful and victorious
śata kratum - having hundreds of activities
Maṁhiṣṭhaṁ - great
(siñca - ā siñca) irrigate, serve
indubhiḥ - with drops.

Elucidation

How are the features of a well compared to God?

You God! are like a well - (i) powerful and victorious, (ii) having hundreds of acts, (iii) great, (iv) irrigate, fully serve with your drops.

These four features of a well are applied to God. There is no depth of God's powerful well. That's why He is very powerful and always victorious. He performs innumerable activities which are all great and irrigate the lives of all creatures of this creation. Thus, a well also acts like a God for the surrounding land and innumerable people.

Practical Utility in life

How is a controller of senses compared to a well?

A true controller of senses also is a well of innumerable acts and blessings for all.

The word Indra is used for a controller of senses also. If one becomes Indra, he is also likely to be as great as a true representative of God, the Supreme Divine. He becomes very powerful and victorious in all wars of life. He performs hundreds of activities that are of great importance for the society in general and quenches the thirst of innumerable people as well as irrigate all parts of the surrounding land like a well. We must follow the features of a well while performing our life activities and be loved with all as a divine personality.

Rigveda 1.30.2

शतं वा यः शुचीनां सहस्रं वा समाशिराम्।
एदु निम्नं न रीयते।।

Śataṁ vā yaḥ śucīnāṁ sahasraṁ vā samāśirām.
Edu nimnaṁ na rīyate. (2)

Śataṁ - Hundreds of
vā - and
yaḥ - who
śuchīnāṁ - purifying acts
sahasram - thousands of
vā - and
samāśirāṁ - inculcating qualities for killing evils and gain maturity
(Edu - ita u) certainly he

nimnaṁ - lowered
na - not
rīyate - doesn't get.

Elucidation

Does God get lowered down in the eyes of people for His acts of purifying us and killing evils?

God, with His Divine Powers, purifies innumerable people and objects, inculcates qualities and virtues in the minds of all of us to gain maturity and to destroy evils, but still God and His powers don't get lowered down. They all are worshipped as great divine forces.

Practical Utility in life

Shall we feel lowered down in status while serving others?

If we purify other people in mind, educate them to gain maturity and progress on spiritual path to destroy evil thoughts, we shall never feel lowered down in the eyes of people for our deeds. Rather, everyone respects such purifying and educating people. We must do these activities even at the cost of our personal interests and even without caring for our personal likes, dislikes or mindset.

Fire has its natural feature to go up, but the Sun's heat comes down to earth to purify everyone.

Water has natural feature to go down but the Sun's heat takes it up to create clouds in the sky and to rain it down to earth for the welfare of all.

Thus, both the fire and the water move against their natural features of flowing just for our welfare. We, too, should not care for our personal interests and features while performing for the welfare of others.

Rigveda 1.30.3

सं यन्मदाय शुष्मिण एना ह्यस्योदरे।
समुद्रो न व्यचो दधे।।

Saṁ yanmadāya śuṣmiṇa enā hyasyodare.
Samudro na vyacho dadhe. (3)

Saṁ - Equally, highly
yat - who
madāya - enjoying blissfulness
śuṣmiṇe - praiseworthy strength to weaken evils and enemies
enā - that
hi - only
asya - its
udare - middle region
Samudraḥ - ocean
na - like
vyacaḥ - extended
dadhe - held.

Elucidation

In whom are the blissful powers of God established?

Sun and air etc. are the equal and high powers of God that are blissful for all and have praiseworthy strengths to weaken evils and enemies and impurities. These powers like light, air, energy etc. are established in the middle regions as sun, clouds etc. These divine bodies are extended in powers like an ocean.

Practical Utility in life

Where is the power established in great people?

Great people in the society also have high level of blissfulness and praiseworthy strengths to destroy evils, enemies and impurities. They hold such powers in their hearts, extended like oceans. Such people are magnanimous for all full of emotions like love, welfare and sacrifice.

Rigveda 1.30.4

अयमु ते समतसि कपोतइव गर्भधिम्।
वचस्तच्चिन्न ओहसे।।

Ayamu te samatasi kapota iva garbhadhim.
Vacastaccinna ohase. (4)

Ayam - These (powers like blissfulness and praiseworthy strength as referred in verse 3)
u - certainly
te - Your
sam - equally, regularly
atasi - come, received
kapota - pigeon

iva - as if
garbhadhim - female pigeon
Vacaḥ - speech
tat - that
cit - established in
nah - us
ohase - received in the best way.

Elucidation

How do we receive the knowledge from God?

About the powers of blissfulness and praiseworthy strengths as referred in verse 3, we know that these powers are equally, regularly come to us and received by us from God as if a female pigeon is received by a male pigeon. These powers are the knowledge received by us in the best way and established in us in our deep heart.

Practical Utility in life

How to convert natural knowledge into divinty?

Reference of a female pigeon received by a male pigeon to establish his semen in her womb is a universal feature in all living pairs.

Similar analogy is applied to the divine knowledge which we receive every moment. We must receive, understand and establish that knowledge in our deep heart like a fetus in our womb for spiritual progress.

Every moment there is a natural flow of knowledge and virtues in all of us. With a clear and emotional connectivity with the Supreme Power,

God, we must feel, receive, develop and imbibe that natural flow of knowledge in our deep heart to make it divine. Thus, that natural knowledge flowing like a current in and around us can be converted into divinity when we are established in our deep heart like a fetus in that womb.

Rigveda 1.30.5

स्तोत्रं राधानां पते गिर्वाहो वीर यस्य ते।
विभूतिरस्तु सूनृता।।

Stotraṁ rādhānām pate girvāho vīra yasya te.
Vibhūtirastu sūnṛtā. (5)

Stotraṁ - songs to glorify God
rādhānām - comforts, success
pate - protector
girvāho - intellectuals of vedic knowledge
vīra - brave
yasya - who
te - Your
Vibhūtiḥ - special powers
astu - be
sūnṛtā - great and truthful speech.

Elucidation

Who is a brave person?

What are the benefits of glorifying God?

"*Veer yasya te stotram"* - One who sings in the glory of God is a brave person. He is the protector of all comforts and success i.e. *radhAnAm pate*. He is an intellectual of vedic knowledge i.e. *girvAho*. He achieves special powers i.e. *vibhutis*. His speech is great and truthful i.e. *sunritA*.

Practical Utility in life

What's the process of gaining Vedic wisdom and to be divine?

Basic theme of this verse inspires us to sing the songs in the glory of God. It means always praising and feeling satisfaction in all circumstances realising it as the great grants of that Supreme Power. Every situation is the reward of our own past acts. God doesn't commit any mistakes. With this mindset, when we praise and glorify God, our mind gets strengthened and is enabled to protect our comforts and success with all positivity. Our negativity vanishes completely. We gain Vedic knowledge by realisation process along with special powers. Our speech also becomes great and truthful. All these achievements are interconnected.

In our family and society, we must glorify all elders including our parents, seniors, superiors and great leaders and guides etc.

Contentment in all circumstances ----- grants all positivity and ends all negativity ----- gain of vedic wisdom ----- gain special powers ----- speech becomes great and truthful.

Rigveda 1.30.6

ऊर्ध्वस्तिष्ठा न ऊतयेऽस्मिन्वाजे शतक्रतो।
समन्येषु ब्रवावहै।।

Ūrdhvastiṣṭhā na ūtaye 'sminvāje śatakrato.
Samanyeṣu bravāvahai. (6)

Ūrdhvah - Higher place
tiṣṭhā - establish
nah - our
ūtaye - for protection
asmin - in these
vāje - wars
śatkrato - performer of innumerable acts
(Sam - to be prefixed with bravāvahai)
anyeṣu - others
(bravāvahai - sam bravāvahai) interact and behave politely, democratically.

Elucidation

Where shall we establish God in our life?

God being the Supreme Power is the performer of innumerable acts. We should establish Him at a higher status in our life i.e. deep heart for our protection in all types of wars or difficulties. And with all others we should interact and behave in a very polite manner in a democratic way, giving regards to everyone's mind.

Practical Utility in life

How to gain top position in life?

Accept and establish God as the top guiding force and loving entity in your life and behave nicely with all. You will gain divine energies and become performer of innumerable tasks. Then people will accept your services and place you at the top as their guiding and loving force. At home or in the society, in NGOs or governments, only such a person progresses till the top.

It's just a three points formula :-

(i) Establish God in mind,

(ii) Perform maximum welfare activities,

(iii) Behave politely and democratically with everyone.

Rigveda 1.30.7

योगेयोगे तवस्तरं वाजेवाजे हवामहे।
सखाय इन्द्रमूतये।।

Yogeyoge tavastaraṁ vājevāje havāmahe.
Sakhāya indramūtaye. (7)

Yoge yoge - On every joining

tavastaraṁ - protects our strengths and knowledge

vāje vāje - in all wars

havāmahe - we call Him

Sakhāya - be friendly

indram - God, controller of senses, active person

ūtaye - for protection.

Elucidation

Why shall we join God and be friendly with Him?

Why shall we accompany active and energetic people?

Whenever we join God within us, He protects our strengths and knowledge. That's why we call Him in all wars - physical, mental and spiritual etc. God is a great intellectual and emotional power. We must be friendly with that Power for our all-round protection.

Similarly, Indra is referred to a controller of senses and a very active and energetic person also. Such persons also become our protectors when ever we join them. That's why we call such persons in all difficulties. Everyone wishes to be friendly with such a person for protection.

Practical Utility in life

How to become a friend of all?

Spiritually be the friend of God. Feel and appreciate this friendship with God and apply it on all beings. Thus, everyone will accept you also as a friend for protection. A friend in need is a friend in deed.

Rigveda 1.30.8

आ घा गमद्यदि श्रवत्सहस्त्रिणीभिरूतिभिः।
वाजेभिरुप नो हवम्।।

Ā ghā gamadyadi śravatsahasriṇībhirūtibhiḥ.
Vājebhirupa no havam. (8)

(Ā - to be prefixed with gamat)
ghā - certainly
(gamat - ā gamat) comes, receives
yadi - if
śravat - listens
sahasriṇībhih - thousands of
ūtibhih - protections
Vājebhih - powers of success in wars
upa - near
nah - our
havam - prayers.

Elucidation

Does God listens our prayers?

If God listens our prayers, He certainly comes near us with thousands of protections and powers for success in wars.

To ensure that someone listens us, our prayers should be strong and deep enough to reach His heart and mind. Our prayers must be followed by our eligibility and efforts.

Practical Utility in life

What's the meaning of prayer?

A prayer is always like seeking some help. It does not mean that someone else should fully perform our duty. Prayers fructify only when we perform duty on our part and seek some help from other sources. There is a popular saying - "God helps those who help themself."

Spiritual aspect of this verse is that our efforts would be fruitful and of long lasting impact if in addition to our physical efforts we submit before the Supreme Power to accept our efforts and to add His blessings.

Rigveda 1.30.9

अनु प्रत्नस्यौकसो हुवे तुविप्रतिं नरम्।
यं ते पूर्वं पिता हुवे।।

Anu pratnasyaukaso huve tuvipratiṁ naram.
Yaṁ te pūrvam pitā huve. (9)

Anu - Following
pratnasya - from time immemorial
ukasaḥ - bases of all
huve - invite, call
tuvi pratiṁ - unlimited powers
naram - promote us, depute us
Yaṁ - whom
te - your
pūrvam - past
pitā - fathers
huve - invited, called.

Elucidation

Whom shall we call, follow and pray?

We should follow and call that Supreme and Unlimited Power who promote us or depute us in various activities, who is the basis of all objects and acts and whom our forefathers have been calling and following.

Practical Utility in life

What are the benefits of monotheism?

Monotheism is the theme of this verse - One God, one humanistic relationship and mutual behaviour. Monotheism can solve many problems based on social divisions. If everyone starts getting connected to the Supreme Power God within everyone, social unity and a common thread of spiritual unity can be realised. Many problems related to social divisions on very small differences can be ended. The feeling and realisation of one God would result in one humanistic relationship everywhere.

Rigveda 1.30.10

तं त्वा वयं विश्ववाराऽऽ शास्महे पुरुहुत।
सखे वसो जरितृभ्यः।।

Taṁ tvā vayaṁ viśvārā śāsmahe puruhūta.
Sakhe vaso jaritṛbhyaḥ. (10)

Taṁ - That
tvā - You
vayaṁ - we
viśvārā - sustaining the universe in various ways
aśāsmahe - desire
puruhūta - praised and desired by many
Sakhe - friend of all
vaso - abode of all
jaritṛbhyaḥ - through those who realise You, don't forget You, always praise You.

Elucidation

Who can help us in the fulfillment of our desire for God?

We desire You, God, who is sustaining the universe in various ways, who is praised and desired by many, friend of all and abode of all. Our desire can fructify through those who realise God, who don't forget Him and praise Him in all situations.

Practical Utility in life

How to seek the blessings of realised saints?

Our desire for God can fructify only through realised saints because (i) their lives present a practical inspiration unlike bookish knowledge or principles and conceptual theories, (ii) we are inspired to follow their footsteps, (iii) they spread inspiration in multiple ways - (a) being touched

by them, (b) by talking to them, (c) having been seen by them and (d) reading about their lives and thoughts.

Rigveda 1.30.11

अस्माकं शिप्रिणीनां सोमपाः सोमपाव्नाम्।
सखे वज्रिन्त्सखीनाम्।।

Asmākaṁ śipriṇīnāṁ somapāḥ somapāvnām.
Sakhe vajrintsakhīnām. (11)

Asmākaṁ - Our
śipriṇīnāṁ - housewives, nostrils
somapāḥ - Protector of whole creation
somapāvnām - Producer of creation
Sakhe - friend, giver of happiness
vajrina - weapons to destroy enemies
sakhīnām - desiring for friendship of God.

Elucidation

What is the core inspiration to safeguard all relations?

It's a beautiful verse on womanhood and our breathing nostrils.

Our housewives should be desiring for friendship of God only then they would be able to produce and protect our virtues, be the giver of happiness and destroyer of enemies like God.

Women have all the following qualities/features :-

(i) *SomapAh* - Protector of whole creation,

(ii) *SomapAvnAm* - Producer of creation,
(iii) *Sakhe* - friend, giver of happiness,
(iv) *Vajrina* - weapons to destroy enemies,
(v) *SakheenAm* - desiring for friendship of God.

Our nostrils i.e. every breath should desire God. Every moment we should desire for God. Only such a life progresses on the path of God-realisation.

Our nostrils are equally empowered with all the above features by which women are empowered.

Practical Utility in life

Who desires to befriend God?

What is the result of friendship with God?

Female folk is the center of household activities. If a female is on the spiritual path of self-realisation and God-realisation, it certainly creates an impact on all other members of the family.

All great saints on the path of God-realisation are also soft like female and their impact is also far reaching in the society.

Same is the case with our nostrils that are considered as a passage of God who moves in and out with breath (Refer RigVeda 1.22.4)

Like females, great saints and our nostrils, if anyone desires for friendship with God, he would become a producer and protector of virtues, friend of all and a weapon to destroy enemies.

Rigveda 1.30.12

तथा तदस्तु सोमपाः सखे वज्रिन्तथा कृणु।
यथा त उश्मसीष्टये।।

Tathā tadastu somapāḥ sakhe vajrintathā kṛṇu.
Yathā ta uśmasīṣṭaye. (12)

Tatha - That way
tat - Your friendship
astu - be
sompāḥ - Protector of whole creation
sakhe - friend, giver of happiness
vajrina - weapons to destroy enemies
tathā - according
kṛṇu - do
Yathā - so that
te - Your
uśmasi - we desire
īṣṭaye - for our happiness.

Elucidation

Should everyone seek friendship with God?

As per last verse (RV 1.30.11), our housewives, great saints and our nostrils desire friendship with God. Same way, we all seek Your friendship. Please be with us because You are the protector of virtues, friend of all and destroyer of enemies. Please do that accordingly so that our desire for your friendship may fructify for our happiness.

Practical Utility in life

Can friendship with God completely protect us?

RV 1.30.11 and 12 inspire everyone to desire for friendship with God because He is :-

(i) *somapAh* - Protector of whole creation,

(ii) *somapAvnAm* - Producer of creation,

(iii) *sakhe* - friend, giver of happiness,

(iv) *vajrina* - weapons to destroy enemies.

Only this one feature of friendship with God makes the life complete and ensures protection in all times.

Rigveda 1.30.13

रेवतीर्नः सधमाद इन्द्रे सन्तु तुविवाजाः।
क्षुमन्तो याभिर्मदेम।।

Revatīrnaḥ sadhamāda indre santu tuvivājāḥ.
Kṣumanto yābhirmadema. (13)

Revatīḥ - Praiseworthy splendid wealth
naḥ - our
sadhamādaḥ - for joint happiness
indre - for God's friendship
santu - be

tuvivājāḥ - praiseworthy food
Kṣumantaḥ - hunger
yābhiḥ - with that
madema - we enjoy.

Elucidation

How can our wealth and food be praiseworthy?

Praiseworthy wealth and food is to ensure joint happiness of many. It's plenty should be able to quench the thirst and hunger of many people and with that feature only we should enjoy our plenty of wealth and food. Even we should enjoy our own hunger if our wealth and food is quenching the hunger of others.

Practical Utility in life

What is the proper utilisation of wealth?

Any wealth and food can be praiseworthy only if it quenches the thirst and hunger of many others and mitigate the troubles of others. We must be ready to use our wealth and food in such a manner only, even if we ourself are to remain hungry. That would be proper utilisation of wealth. We must have enough strength to bear our hunger and enjoy quenching the hunger of others.

Rigveda 1.30.14

आ घ त्वावान्त्मनाप्तः स्तोतृभ्यो धृष्णवियानः।
ऋणोरक्षं न चक्र्योः।।

Ā gha tvāvāntmanāptaḥ stotṛbhyo dhṛṣṇaviyānaḥ.
Ṛṇorakṣaṁ na cakryoḥ. (14)

(Ā - to be prefixed with ṛiṇoḥ)
gha - certainly
tvāvān - desiring to be like You
tmanā āptaḥ - satisfied in self-realisation
stotṛbhyaḥ - for devotees of God
dhṛṣṇo - God who destroys enemies
iyānaḥ - always progressing, like a king
(ṛinnoḥ - ā ṛinnoḥ) receive
akṣaṁ - axis
na - like
cakryoḥ - in a wheel, circle.

Elucidation

What is the axis of our life wheel?

God destroys the enemies of His devotees, of course, by strengthening them in response to their penances and sacrifices. The devotee wishes to be like God and remain satisfied with his self-realisation path and practices. He is always on progress on this path. He wishes and prays to receive God like axis of his life wheel.

Practical Utility in life

What is the importance of axis in a wheel?

If axis is strong, wheel can bear more burdon.

If we realise and establish God as the core, central and the most powerful part like axis of our life wheel, it will automatically strengthen our soul and mind such that all our outer and inner enemies would be destroyed. Such a person progresses on his path like a king. His greatest strength is his desire and efforts for self-realisation and consequently God-realisation. If we realise God as our axis, it leaves no doubt that our life would move around that Supreme Power. If axis is strong, wheel can bear more burdon.

Rigveda 1.30.15

आ यद्दुवः शतक्रतवा कामं जरितॄणाम्।
ऋणोरक्षं न शचीभिः।।

Ā yadduvaḥ śatakratavā kāmaṁ jaritṝṇām.
Ṛṇorakṣaṁ na śacībhiḥ. (15)

(Ā - to be prefixed with ṛiṇoḥ)
yat - one who is
duvaḥ - service of God or realising god
śatkrato - God, the performer of innumerable activities
kāmaṁ - desires
jaritṝṇām - of devotees
(ṛiṇoḥ - ā ṛiṇoḥ) - receive
akṣaṁ - axis

na - like
śacībhiḥ - knowledge and activities.

Elucidation

What makes the axis and the wheel work?

God, the performer of innumerable activities, knows the desires of those devotees who are in service of God or realising God. Such people receive and realise God like axis between knowledge and activities.

Practical Utility in life

How does God become our guiding force?

Once we establish God as the axis of our life wheel and always live in the service of God and realise Him, the Supreme Power of God, being the performer of all activities, knows our desires and acts like an axis between our knowledge and activities. He gives us knowledge and thereafter inspires us to perform acts. Thus, he becomes a guiding force for our knowledge and acts, gyan and karma. This is how that axis makes the life wheel move.

Rigveda 1.30.16

शश्वदिन्द्रः पोप्रुथादभिर्जिगाय नानदभिः शाश्वसभिर्धनानि।
स नो हिरण्यरथं दंसनावान्त्स नः सनिता सनये स नोऽदात्।।

Śaśvadindraḥ popruthādbhirjigāya nānadadbhiḥ śāśvasadbhirdhanāni.
Sa no hiraṇyarathaṁ daṁsanāvāntsa naḥ sanitā sanaye sa no ʼdāt. (16)

Śaśvat - Eternal
indraḥ - God, the Creator of the Universe
popruthādbhiḥ - with gross objects
jigāya - achieves progress
nānadadbhiḥ - with great enthusiasm
śāśvasadbhiḥ - praiseworthy living beings
dhanāni - material wealth
Saḥ - He
naḥ - our, for us
hiraṇyarathaṁ - divine chariot
daṁsanāvān - Giver of rewards for our acts,
saḥ - He
naḥ - for us
sanitā - all knowledge, comfortable objects
sanaye - for consumption
saḥ - He
naḥ - us
adāt - gives.

Elucidation

Who provides us the divine chariot?
How does God control His creation?
God, the creator of this universe, is eternal power.
(A) He provides a divine chariot (this body) for us.

(B) He gives us all knowledge and objects for our consumption. He always gives because He is the eternal giver.

(C) He enables all praiseworthy living beings to achieve progress with all gross objects, material wealth and with great enthusiasm.

(D) He is the giver of rewards of our acts.

Practical Utility in life

What is the importance of discipline of a giver?

All lives in this creation work in a Supreme Discipline.

First - Hiraṇyarathaṁ i.e. the divine chariot (Given by God).

Second - Sanitā sanaye i.e. all knowledge, comfortable objects for consumption (Given by God).

Third - Jigāya nānadadbhiḥ i.e. achieves progress with great enthusiasm (Enabled by God).

Fourth - Daṁsanāvān i.e. the Giver of rewards for our acts (God).

Thus, the Eternal Power of the universe is the controller of eternal journey of our soul.

A ratio of this verse can be seen in material life also whether it's our individual life, family life or social life. Our parents give us birth and facilities to grow and prosper. Ultimately parents have a right to like us or dislike us depending on our performance, our love and care for them. Similarly, our employer or other seniors give us employment opportunities for livelihood and comfortable living. Ultimately, they assess our acts, our discipline, integrity etc. for continuation or discontinuation in the unit.

Therefore, if one is seriously attached to God, the Supreme Father, Mother, Giver and Protector, he/she is likely to achieve spiritual progress nicely and with enthusiasm.

Rigveda 1.30.17

आश्विनावश्वावत्येषा यातं शवीरया।
गोमद्दस्रा हिरण्यवत्।।

Aśvināvaśvāvatyeṣā yātaṁ śavīrayā.
Gomaddsrā hiraṇyavat. (17)

Aśvinou - Pair of the two (prānas and apānas, body and mind)
aśvāvatyā - with best senses as horses
iṣa - desired
āyātaṁ - make us reach at destination
śavīrayā - with best speed
Gomat - with humble intellect
dasrā - destroyer of all weakness and poverties
hiraṇyavat - like a divine chariot.

Elucidation

How can we make this human body a divine chariot?

The pair of two i.e. our prānas and apānas, our body and mind, makes us reach at the desired destination :- (i) With best sense working like horses, (ii) with best speed, (iii) with humble intellect and (iv) after

destroying all weaknesses. This way our body and its movement would look like a divine chariot.

Practical Utility in life

What are the four points of discipline to make your life a divine chariot?

The most glorious purpose of our life should be to make this body a divine chariot.

This verse suggests a four points discipline to reach at the desired destination in any walk of life - spiritual and/or material :-

(i) Best senses i.e. healthy body and mind.

(ii) best speed means always active for the welfare of others, no laziness at all.

(iii) Humble intellect means soft and egoless behaviour with all.

(iv) Destroy all weaknesses by exercising all restraints i.e. five yamas of Yoga Darshanam in practice.

These four points of discipline would make your life a divine chariot on which all would like to ride.

Rigveda 1.30.18

समानयोजनो हि वाँ रथो दस्रावमर्त्यः।
समुद्रे अश्विनेयते।।

Samānyojano hi vāñ ratho dasrāvamartyaḥ.
Samudre aśvineyate. (18)

Samān yojanaḥ - equally planned and developed
hi - are
vāñ - both (pranas and apanas, body and mind)
rathaḥ - of this divine chariot
dasrou - destroying all weaknesses
amartyaḥ - doesn't die
Samudre - equally blissful
aśvinā - pair of the two (prānas and apānas, body and mind)
iyate - makes speedy achievement.

Elucidation

How to plan for the development of this body chariot?

If a balanced inhaling and exhaling is developed in this body, if body and mind are taken care of together, only then we can destroy all weaknesses and don't die in diseases, crimes and lone material pursuits. Only then, this body chariot becomes equally blissful and perform all activities with proper speed, without laziness or selfishness.

A vehicle with proper fire, air and water balance only can reach its destination with speed and without any disturbance.

Practical Utility in life

What is the balanced development of body and mind?

A balanced development of body and mind, pranas and apanas, is called equanimity in all dualities.

Mind understands wisdom to distinguish harms from benefits but the body needs comforts and detract the mind. Thus, both proceed to commit wrongs. Body and mind should be equally developed. What mind is thinking at the core, body should follow the same. This life can become blissful if mind develops a great knowledge with wisdom and body follows the discipline of mind. Such a balanced body and mind would ensure :-

(i) No effect of diseases, crime etc. due to absence of any weaknesses.

(ii) Universal blissfulness.

(iii) Proper activities with speed, no laziness.

Rigveda 1.30.19

न्य घ्न्यस्य मूर्धनि चक्रं रथस्य येमथुः।
परि द्यामन्यदीयते।।

Nyaghnyasya mūrdhani cakraṁ rathasya yemathuḥ.
Paridyāmanyadīyate. (19)

(Ni - to be prefixed with yemathuḥ)
aghnyasya - indestructible, indefeasible
mūrdhani - best, top
cakraṁ - axis
rathasya - of chariot
(yemathuḥ - ni yemathuḥ) established

Pari - away
dyām - destination
anyat - something special
īyate - makes speedy achievement.

Elucidation

Where is the position of axis in the divine chariot?

The axis of this divine chariot is established at the best top position and it is indestructible and indefeasible. A consciousness about this reality can give proper speed to reach at the special destination for which the axis is place at the top position.

Practical Utility in life

How to reach the destination of human life with a proper speed?

The axis of this divine chariot is God around whom all our live activities move. It should be realised as the top power and established in our mind at the top of our body. Meditate on the divinity in mind which is indestructible and indefeasible, only then we would be able to cross the journey of soul with a proper speed and reach our special destination i.e. *Pari dyAm anyat iyate*.

Rigveda 1.30.20

कस्त उषः कधप्रिये भुजे मर्तो अमर्त्ये।
कं नक्षसे विभावरि।।

Kasta uṣaḥ kadhapriye bhuje marto amartye.
Kaṁ nakṣase vibhāvari. (20)

Kaḥ - Who
te - Your
uṣaḥ - first rays of the Sun, destroying darkness
kadha priye - loving words and vows, loving God
bhuje - to enjoy comforts and happiness, to sustain
martyaḥ - liable to death
amartye - doesn't die for materials, achieves salvation
Kaṁ - whom
nakṣase - You receive
vibhāvari - enlightening all objects.

Elucidation

What is the purpose of taking shelter in the first rays of Sun i.e. Usha time?

Whoever enjoys the first rays of Sun i.e. Usha time or brahmavela, enjoys universal comforts and happiness. Of course within the mortal body, such a person doesn't die for materials and achieves salvation because the first rays of Sun receive God who enlighten all objects. In this way both the time of first rays i.e. Usha time or brahmvela and God are similar as both enlighten all objects.

Practical Utility in life

What are the benefits of the first rays of Sun i.e. Usha time?

The benefits of the first rays of Sun i.e. Usha time are as follows :-

(i) It loves words and vows expressed in early morning time.

(ii) These vows should be for universal comforts and happiness.

(iii) Such a man, materially liable to death, doesn't die for materials and achieves salvation.

(iv) A brahmavela lover enlightens others through his intelligence and activities as he is strengthened by the Sun.

(v) A brahmavela lover always enjoys good health to sustain himself.

(vi) God, the first rays of Sun and a brahmavela lover who live with these two are enlightened powers of the universe.

Rigveda 1.30.21

वयं हि ते अमन्महयाऽऽन्तादा पराकात्।
अश्वे न चित्रे अरुषि।।

Vayaṁ hi te amanmahyā ntādā parākāt.
Aśve na citre aruṣi. (21)

Vayaṁ - We
hi - certainly
te - You
amanmahi - meditate in mind
āntāt - inside, near, from one end

āparākāt - outside, far, till other end, till success
Aśve - engaged
na - like
citre - strange
aruṣi - first rays of Sun.

Elucidation

How shall we conduct our meditation, knowledge and activities?

We certainly meditate You in mind inside, very near and from one end as well as outside, far, till the other end of success. We are engaged in knowledge and activities like powerful and divine early morning first rays of Sun.

Practical Utility in life

Inside Meditate on God; Outside Work for God.

This verse is an inspiration as well as promise to God that we are certainly a companion of the first rays of Sun i.e. Usha time or brahmvela and we meditate on God both from inside and outside by engaging ourself in knowledge of God and activities for God.

Mukh mein ho ram nam, Ram kam hAth mein.

Rigveda 1.30.22

त्वं त्येभिरा गहि वाजेभिर्दुहितर्दिवः।
अस्मे रयिं नि धारयA 22A

Tvaṁ tyebhirā gahi vājebhirduhitardivaḥ.

Asme rayiṁ ni dhāraya. (22)

Tvaṁ - Your
tyebhiḥ - best powers (divided into section of time like seconds, minutes, hours, day etc.)
āgahi - be received by us
vājebhiḥ - with prayers to acquire food and wealth etc.
duhitaḥ - like a daughter (early sun rays i.e. Usha)
divaḥ - produced by Sun
Asme - for us
rayiṁ - all wealth
ni dhāraya - continuously provide.

Elucidation

Why the first rays of Sun are so important?

God has delegated His best power of kala i.e. division of time into seconds, minutes, hours, days, months and years etc. along with powers to acquire food and wealth. Let this power be received by us. This power, of dividing and utilising time, is like daughter of the Sun produced by Sun as its first rays i.e. Usha time or brahmvela. We should pray that with this power of first rays we should get all wealth etc. continuously.

Practical Utility in life

How does a person get benefitted from Usha time i.e. brahmvela?

It's a recognised science that a person who gets up early in the morning with first rays of Sun, he becomes eligible to the best powers of God i.e. dividing time into various sections and to utilize the time schedule in his self-discipline for various activities. Thus, he progresses in all walks of life.

Secondly, an early riser remains healthy throughout. His energies are always at rise. He never fails in his duties.

Spiritually, it is established in RV 1.30.20 that divinity moves with the first rays of Sun.

Ayurveda also mentions that in brahmvela i.e. early hours of morning between 3 to 6, southern winds flow that carry divine powers.

H.V.S.R.P.
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Study and Research Programme

Rigveda Mandal-1, Hymn-31

Rigveda 1.31.1

त्वमग्ने प्रथमो अंङ्गिरा ऋषिर्देवो देवानामभवः शिवः सखा।
तव व्रते कवयो विद्यमनापसोऽजायन्त मरुतो भ्राज दृष्टयः।।

Tvamagne prathamo aṅgirā ṛṣirdevo devānāmabhavaḥ śivaḥ sakhā.
Tava vrate kavayo vidmanāpaso ̍jāyanta maruto bhrājadṛṣṭayaḥ. (1)

Tvam - You
agne - The Supreme Energy, God

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prathamaḥ - first (to leads us)
aṅgirāḥ - Eternal life of all lives on earth, all pervading, part of everything
ṛṣiḥ - knowing all (God)
devaḥ - Supreme Divine Giver
devānām - for those who are divine giver (of knowledge and materials)
abhavaḥ - are
śivaḥ - blissful
sakhā - friend
Tava - in Your
vrate - vows, commands
kavayaḥ - wisdomful
vidmanāpasaḥ - work with true knowledge, become seers
ajāyanta - engaged, become
marutaḥ - thoughtful speech
bhrāja dṛṣṭayaḥ - enlightened vision.

Elucidation

Who is the first and most important part of our life?

Who is entitled to His blissful friendship?

How one becomes a seer?

The Supreme Energy, God! You are the first to lead us because You are the eternal life of all lives; You are all pervading; You are all knowing and You are the Supreme Divine Giver. That is why He is blissful and friend of those who are divine givers of knowledge and materials. A

divine giver is egoless and he gives in the name of the Supreme Giver. Such divine givers become wisdomful as they work for their vows as well as for the commands of that Supreme Giver, God. While working with true knowledge and wisdom, such people act righteously and become seers who are always engaged in thoughtful speech unlike aimless gossipers. Therefore, only such seers gain enlightened vision.

Practical Utility in life

How to progress with seniors?

Always realise this Divine science that God is the first to lead us because he is first energy of the universe and of our individual life also. Apply this principle to your parents, teachers, elders and superiors who gave you an opportunity to be born and/or to progress. To gain friendship and blissful company of such elderly people, imbibe following traits in your life :-

(i) be a giver in their service, work in the name of seniors,

(ii) follow their commands and desires,

(iii) speak right and work right

Rigveda 1.31.2

त्वमग्ने प्रथमो अंङ्गिरस्तमः कविर्देवानां परि भूषसि व्रतम्।
विभुर्विश्वस्मै भुवनाय मेधिरो द्विमाता शयुः कतिधा चिदायवे।।

Tvamagne prathamo aṅgirastamaḥ kavirdevānāṁ pari bhūṣasi vratam.
Vibhurviśvasmai bhuvanāya medhiro dvimātā śayuḥ katidhā cidāyave.
(2)

Tvam - You
agne - The Supreme Energy, God
prathamaḥ - first (to leads us)
aṅgirastamaḥ - superior to all lives
kaviḥ - knowing all (Vedas)
devānāṁ - divine people
pari bhūṣasi - decorate from all sides
vratam - vows
Vibhuḥ - Omnipresent
viśvasmai - for all
bhuvanāya - world
medhiraḥ - unify with great consciousness
dvimātā - double mother, Creator of shinning and non-shinning bodies
śayuḥ - gives rest to all in dissolution
katidhā - holding in many ways
cita - certainly
āyave - progressing active person.

Elucidation

How are the vows of the great people glorified?

Who is our double mother?

Who ensures the progress of all souls?

The Supreme Energy, God! You are the first to lead us. You are superior most to all lives and therefore all knowing i.e. Veda. Being Veda,

God knows all divine people and decorates their vows in every way. That's why the vows of divine people get completed despite odds. Since He is Omnipresent in the whole universe, that's how He unifies with the consciousness of divine people.

He is called dvimAtA i.e. double mother as He is the Creator of shinning and non-shinning bodies, our body and mind, living beings and non-living things.

He gives rest to all souls in dissolution and thus holds them in many ways. Thus, God certainly ensures our active progress i.e. eternal journey of souls.

Practical Utility in life

How to be great in life?

God is Omnipresent and therefore present in all people but the consciousness of great saintly people only gets unified with God. That's why their vows are always glorified. Anyone can become great by practising purity in all respects. God ensures the progress of all souls even in the dissolution time, by holding us in many ways and giving birth in the next creation.

Be pure to be great.

Rigveda 1.31.3

त्वमग्ने प्रथमो मातरिश्वन आविर्भव सुक्रतूया विवस्वते।
अरेजेतां रोदसी होतृवूर्येऽसघ्नोर्भारमयजो महो वसो।।

Tvamagne prathamo mātariśvana āvirbhava sukratūyā vivasvate.

Arejetāṁ rodasī hotṛvūrye ˈ saghnorbhāramayajo maho vaso. (3)

Tvam - You
agne - The Supreme Energy, God
prathamaḥ - first (to leads us)
mātariśvanaḥ - air (in her mother, sky)
āvirbhava - appears
sukratuyā - with power to perform best acts
vivasvate - having rays of right knowledge
arejetāṁ - shine in its discipline
rodasi - in earth and space, body and mind, acts and knowledge
hotṛvūrye - having accepted and established by the devotee
asaghnoḥ - accept, bear
bhāram - load of duties, difficulties
ayajaḥ - complete the sacrifices
mahaḥ - great, liable to be worshipped
vaso - abode of everything.

Elucidation

What is the divinity of air?

How does air manifests its divinity in our life and the universe?

The Supreme Energy, God! You are the first to lead us through air that is borne to it's mother (sky). Air appears with powers to perform various acts and has the rays of right knowledge. Air shines in it's discipline of powers on the earth and space, in our body and mind, in all acts and

knowledge. Air only accepts and establishes us. It holds us to bear the load of all our duties and difficulties. It spreads and completes all sacrifices. It is the abode of everything. That is why it is great and worship able.

Practical Utility in life

Why air is worship able?

How does air spreads our sacrifices?

Air element in our body and outside is of divine importance. No life can be imagined without it. Thus, all activities are the result of presence of air in our body and everywhere. Even our knowledge is also due to our life. Therefore, its only air that bears the load of our activities and even our difficulties. We all survive in the air. It is universal abode of everyone. That's why it is worship able.

Scientifically also only air bears the load of even the heaviest of aircrafts flying in the sky.

Socially and spiritually, air carries the benefits of yajna (sacrifices) to larger areas and ultimately to God.

Rigveda 1.31.4

त्वमग्ने मनवे द्यामवाशयः पुरूरवसे सुकृते सुकृत्तरः।
श्वात्रेण यत्पित्रेर्मुच्यसे पर्याऽऽ त्वा पूर्वमनयन्नापरं पुनः।।

Tvamagne manave dhyāmavāśayaḥ purūravase sukṛte sukṛttaraḥ. Śvātreṇa yatpitrormucyase paryā"tvā pūrvamanayannāparaṁ punaḥ. (4)

Tvam - You
agne - The Supreme Energy, God
manave - right thinking man
dhyām - space and mind
avāśayaḥ - established
purūravase - speaking best words of right knowledge
sukṛte - for performing best acts
sukṛttaraḥ - performing more beautiful acts
Śvātreṇa - having spiritual and scientific knowledge
yat - who
pitroh - father's (mother's)
mucyase - gets free from
pari ā - from all sides
tvā - to You
purvam - past
anayan - takes
na - not
aparaṁ - lower births
punaḥ - again.

Elucidation

Who gets enlightenment and salvation?

The Supreme Energy, God! You are established in the mind of right thinking man who speaks best words of right knowledge and perform best acts with Your realisation because You are the performer of all beautiful

acts. Such people who have the spiritual and scientific knowledge get free in all ways and thus get free from the cycle of births again and again through father and mother. God takes them to their past due place i.e. brahmaloka, like the lap of God and such persons don't go to lower births again.

Practical Utility in life

What is the course of self-realisation?

When we practice speaking best words of right knowledge and perform best acts with the realisation that the Supreme Energy, God is established in us and therefore, He is the actual doer and not me individually, we get enlightened. This is the course of self-realisation and ultimately God-realisation. Such a stage grants us salvation, the brahmaloka which our original and due place and thereafter, we will not born again in all these lower births.

Rigveda 1.31.5

त्वमग्ने वृषभः पुष्टिवर्धन उद्यतस्रुचे भवसि श्रवाय्यः।
य आहुतिं परि वेदा वषट्कृतिमेकायुरग्रे विश आविवाससि।।

Tvamagne vṛṣabhaḥ puṣṭivardhana udyatasruce bhavasi śravāyyaḥ.
Ya āhutiṁ pari vedā vaṣaṭkṛtimekāyuragre viśa āvivāsasi. (5)

Tvam - You
agne - The Supreme Energy, God

vṛṣabhaḥ - Rainer of happiness
puṣṭi vardhanaḥ - promoter of health
udyata sruce - always ready for sacrifices
bhavasi - meant for
śravāyyaḥ - being heard for his wisdom
Yah - those
āhutiṁ - oblations, contributions
pari vedā - knows all throughout life
vaṣaṭ kṛtim - with best activities
ekāyuḥ - with unique activities
agre - with balanced age i.e. constant
viśaḥ - progress from the very beginning
āvivāsasi - enlighten by removing darkness.

Elucidation

Who enjoys happiness, health and fame?

Who removes darkness from the lives of people?

The Supreme Energy, God, You are the rainer of happiness and promoter of health for those who are always ready for sacrifices. Such people are meant for being heard for their wisdom. Their oblations, contributions with best activities constantly in their whole life are well known. They enlighten all people by removing darkness in a progressive way from the very beginning and as a leading person.

Practical Utility in life

Why are sacrifices universally appreciated?

Sacrifices are universally appreciated by the people as well as by the God also in all times and ages. A sacrificing person enjoys good health and consequently happiness. Heart Care Foundation of UK also published a research finding that a donor has lessor chances of heart ailments because due to his tendency to donate, his arteries remain relaxed. Sacrifices and charity create a long lasting effect on your health. Some of the health benefits can be counted as follows :-

(i) Lower blood pressure, (ii) Increased self-esteem, (iii) Less depression, (iv) Lower stress levels (v) Longer life (vi) Greater happiness and satisfaction.

Publicly also a sacrificing person is the best to be accepted as a leader in the society and the nation.

Rigveda 1.31.6

त्वमग्ने वृजिनवर्तनिं नरं सक्मन्पिपर्षि विदथे विचर्षणे।
यः शूरसाता परितक्म्ये धने दभ्रेभिश्चित्समृता हंसि भूयसः।।

Tvamagne vṛjinavartaniṁ naraṁ sakmanpipraṣi vidathe vicarṣaṇe.
Yaḥ śūrasātā paritakmye dhane dabhrebhiścitsamṛtā haṁsi bhūyasaḥ.
(6)

Tvam - You
agne - The Supreme Energy, God
vṛjina vartaniṁ - behaving unrighteously

naraṁ - person
sakman - in association with
pipraṣi - sustain and promote
vidathe - in knowledge
vicarṣaṇe - God having special knowledge
Yaḥ - who
śūrasātā - is praiseworthy by brave people
paritakmye - dangerous, risks
dhane - war
dabhrebhiḥ chit - with little means
samṛtā - fight truthfully
haṁsi - destroy
bhūyasaḥ - many.

Elucidation

How can an unrighteous person be promoted in divine knowledge?

How can a warrior with little means become victorious?

Two special benefits of Love for God i.e. bhakti, are given in this verse :-

(i) The Supreme Energy, God, sustains and promotes in knowledge even an unrighteous person when he comes in contact with Him.

(ii) God, having special knowledge, is praiseworthy by brave people and empower them to fight truthfully and destroy many hurdles even with little means in dangerous wars.

Practical Utility in life

How Bhakti path is a universal and supreme support for all?

An unrighteous person is supposed to be lacking in rightful great knowledge. If such a person is associated to God through bhakti path in any manner, he is sustained and promoted in great knowledge by God.

A brave warrior with little means can also destroy many hurdles and fight truthfully if he is associated to God through bhakti path of praising and glorifying God.

Bhakti path is a universal and supreme support for all alike - a great devotee or an unrighteous person, a brave mighty warrior or a crusader with little means to fight enemies.

Rigveda 1.31.7

त्वं तमग्ने अमृतत्व उत्तमे मर्तं दधासि श्रवसे दिवेदिवे।
यस्तातृषाण उभयाय जन्मने मयः कृणोषि प्रय आ च सूरये।।

Tvaṁ tamagne amṛtatva uttame martaṁ dadhāsi śravase divedive.
Yastātṛṣāṇa ubhayāya janmane mayaḥ kṛṇoṣi praya ā ca sūraye. (7)

Tvaṁ - You
tam - to that
agne - The Supreme Energy, God
amṛtatva - non-dying, salvation
uttame - best
martaṁ - liable to death, men
dadhāsi - endow, establish

śravase - competence to hear God and to be heard by people
dive dive - everyday
Yaḥ tātṛṣāṇaḥ - who is fully contented, whose no desires are left
ubhayāya - for both
janmane - lives
mayaḥ - welfare
(kṛṇoṣi - ā kṛṇoṣi) establish
prayaḥ - complete happiness
(ā - prefixed with kṛṇoṣi)
ca - and
sūraye - for enlightened people.

Elucidation

What is salvation and what are its benefits?

The Supreme Energy, God, You endow the best non-dying state of salvation i.e. Divine blissfulness to those who are otherwise liable to death as human beings. Thus, such people become competent to hear God and to be heard by people everyday. Such enlightened people are fully contended in their life and become able to establish welfare and complete happiness for both lives i.e. present and future lives and even for all others also, humans and animals alike, as God grants happiness to all as per their respective entitlement.

Practical Utility in life

Can a realised person share his salvation realisation with others?

Salvation is, of course, the supreme blissful state for human beings. Once achieved, it gives complete peace and happiness to the person concerned as well as for many other people who sincerely get attatched to him.

The principle derived is - we must share whatever bliss, joy, benefits etc. we acquire in our material life, with others who need it sincerely. By sharing our acquired joy, we will be able to justify our devotion to God, who is the actual giver of everything.

Rigveda 1.31.8

त्वं नो अग्ने सनये धनानां यशसं कारुंकृणुहि स्तवानः।
ऋध्याम कर्मापसा नवेन देवैर्द्यावापृथिवी प्रावतं नः।।

Tvaṁ no agne sanaye dhanānāṁ yaśasaṁ kāruṁ kṛṇuhi stavānaḥ. Ṛdhyāma karmāpasā navena devairdyāvāpṛthivī prāvataṁ naḥ. (8)

Tvaṁ - You
naḥ - for us
agne - The Supreme Energy, God
sanaye - for consumption and sacrifices
dhanānāṁ - all wealth
yaśasam - glorious
kāruṁ - engaged in activities
kṛṇuhi - enable me
stavānaḥ - being glorified (God)

ṛidhyāmaḥ - with that prosperity and ability
karma apasā - activities for many
navena - with glories
devaiḥ - with divinities, divine features
dhyāvā pṛthivi - mind and body, sun and earth
prāvataṁ - protecting
naḥ - us.

Elucidation

How shall we utilize our wealth?

You, the Supreme Energy, God, being glorified by the people, please enable me to utilize all wealth for consumption, sacrifices and to remain engaged in activities that may earn glories (like You, God). With that prosperity and ability I may perform glorious activities with divine features beneficial for many, so as to protect us, our body and mind, as well as the whole nature, from earth to sun.

Practical Utility in life

How to destroy evil forces and ensure protection?

Once God's association makes us free form unrighteous path and convert other unrighteous persons into righteous persons who were earlier creating a hurdle in our peaceful living, we pray to God to enable us do anything and everything that may increase our glories as is the God Himself glorious. An association of God in our life would certainly destroy the evil forces and thus, protect us. An association of God would

certainly convert Wealth and glories of God into glories for us and protection of our wealth.

Rigveda 1.31.9

त्वं नो अग्ने पित्रोरुपस्थ आ देवो देवेष्वनवद्य जागृविः।
तनूकृद् बोधि प्रमतिश्च कारवे त्वं कल्याण वसु विश्वमोपिषेA 9A

Tvaṁ no agne pitrorupastha ā devo deveṣvanavadya jāgṛviḥ.
Tanūkṛdbodhi pramatiśca kārave tvaṁ kalyāṇa vasu viśvamopiṣe. (9)

Tvaṁ - You
naḥ - for us
agne - The Supreme Energy, God
pitroḥ - in mother and father
upasthe - near, closeness
ā - in all ways
devaḥ - supreme enlightening
deveṣu - in divine people and divine atmosphere
anavadya - knower of all divinities
jāgṛvih - always awakened
Tanukṛt - Creator of the whole universe (all living and non-living things)
bodhi - enlighten us
pramatiḥ - Giver of best intellect
ca - and
kārave - for those working beautifully
tvaṁ - You

kalyāna - Showerer of welfare
vasu - abode and comforts
viśvam - all
ā upiṣe - makes available.

Elucidation

How does God take care of us?

You, the Supreme Energy, God, are the Supreme enlightening power in all ways. You are the knower of all divinities. You are always welcomed for sustaining and protecting us. You bring us in closeness to our parents and extend your protecting powers through them. You are the Creator of the whole universe, all living and non-living things. You are the Giver of best intellect. Therefore, You enlighten us for working beautifully and thus You become the showerer of all welfare, abodes and comforts that You make available to us.

Practical Utility in life

Who is the ultimate source of all energies in and around us?

Sun is the source of unlimited heat, light and energies for us. But sun itself gains all these powers from God. Thus, God is the ultimate Giver.

We get protection of our parents. But our parents get all powers from God to protect us. Thus, whatever, intellect for beautiful working and abodes for comfortable living, we have with us are ultimately the grants of God.

Rigveda 1.31.10

त्वमग्ने प्रमतिस्त्वं पितासि नस्त्वं वयस्कृत्तव जामयो वयम्।
सं त्वा रायः शतिनः सं सहस्रिणः सुवीरं यन्ति व्रतपाम दाभ्य।।

Tvamagne pramatistvaṁ pitāsi nastvaṁvayaskṛttava jāmayo vayam.
Saṁ tvā rāyaḥ śatinaḥ saṁ sahasriṇaḥ suvīraṁ yanti vratapāmadābhya.
(10)

Tvam - You
agne - agne - The Supreme Energy, God
pramatiḥ - first and Supreme intellect, first & Supreme in fame
tvaṁ - You
pitā asi - are the protecting father
naḥ - our
tvaṁ - You
vayaḥ kṛta - enable to act whole life
tva - You
jāmayaḥ - brother like, borne of
vayam - we
Saṁ - equally we
tvā - with Your (blessings)
rāyaḥ - wealth, all objects, knowledge and virtues etc.
śatinaḥ - in hundreds
saṁ - we
sahasriṇaḥ - in thousands
suviraṁ - brave (physically, mentally and spiritually)

yanti - we be
vratapām - protecting vows
adābhya - not destroyed by desires.

Elucidation

Whom does God protect like a father or a brother?

You, the Supreme Energy, God, are the first and supreme intellect, first and supreme in fame. You are protecting us like a father or a brother. Due to Your divine arrangement only we get great father and noble brothers. With Your blessings only we get splendid wealth including objects, knowledge and virtues etc. in hundreds and thousands, provided we ensure the following features :-

(i) We are brave - physically, mentally and spiritually,
(ii) We are strong enough to protect our vows,
(iii) We should not be destroyed by our desires.

Practical Utility in life

How can we progress in life and become a leading personality?
How can we be protected?
What type of relation should be there between a ruler and a citizen?
Three essential features of progress and protection are :-
(i) Be brave,
(ii) Protect your vows,
(iii) Not to be destroyed by desires.

As a result of these features, we can certaily focus on our dutiful path without any deviation. When one remains focussed on his duties, his seniors feel proud to protect him and he also learns to respect all rules and seniors like God. He can progress on regular basis. With such features only one can become a leading personality like God in intellect and fame.

Rigveda 1.31.11

त्वामग्ने प्रथममायुमायवे देवा अकृण्वन्नहुषस्य विश्पतिम्।
इळामकृण्वन्मनुषस्य शासनीं पितुर्यत्पुत्रे ममकस्य जायते।।

Tvāmagne prathamamāyumāyave devā akṛṇvannahuṣasya viśpatim.
Iḷāmakṛṇvan manuṣasya śāsanīṁ pitturyatputro mamakasya jāyate. (11)

Tvām - You
agne - The Supreme Energy, God
prathamam - first in eternity
āyum - received
āyave - to receive the best knowledge for the best life
devāḥ - by divine people
akṛṇvan - for enlightenment and great acts
nahuṣasya - to bind people with each other in a discipline
viśpatim - protector of all
Ilām - the great Supreme knowledge, Vedas
akṛṇvan - for enlightenment and great acts
manuṣasya - by men
śāsanīm - competent to rule

pittuḥ - father's
yat - just as
putraḥ - for son
mamakasya - loving and affectionate
jāyate - becomes.

Elucidation

How should a ruler rule over his subjects?

You, the Supreme Energy, God, are the first to be recieved by divine saints to receive best knowledge for the best life. That knowledge was for the enlightenment and great divine acts and to bind people with each other in the discipline of a great ruler, the protector of all. Thus, the great supreme knowledge, Vedas, were certainly for the enlightenment and great acts of those men who were competent to rule like a father who becomes loving and affectionate for his sons and daughters.

Practical Utility in life

How to establish discipline?

What is Vedic Wisdom for good governance?

A ruler, a senior or a father must have the great supreme knowledge called Vedic Wisdom to keep his subjects in a great discipline like God. It means God, rulers and fathers are the same pedestal so far as maintaining discipline is concerned. Great knowledge with love and affection establishes discipline. Four rules of Vedic wisdom in every governance are as follows :-

(i) Citizens should accept their ruler for knowledge and discipline just as divine people accept God,

(ii) Ruler should seek help from great enlightened scholars,

(iii) Ruler should make good laws for good governance,

(iv) Ruler should love citizens like a father.

Rigveda 1.31.12

त्वं नो अग्ने तव देव पायुभिर्मघोनो रक्ष तन्वश्च वन्द्य।
त्राता तोकस्य तनये गवामस्यनिमेषं रक्षमाणस्तव व्रते।।

Tvaṁ no agne tava deva pāyubhirmaghono rakṣa tanvaśca vandya.
Trātā tokasya tanaye gavāmasyanimeṣaṁ rakṣamāṇastava vrate. (12)

Tvaṁ - You
naḥ - our
agne - The Supreme Energy, God
tava - Your
deva - Supreme Divinity
pāyubhiḥ - with your protecting powers
maghonaḥ - praiseworthy, wealthy and sacrificing persons
rakṣa - protect
tanvaḥ - our bodies
ca - and
vandya - capable of being worshiped, God
Trātā - Protector

tokasya - our progeny
tanaye - in our children
gavām - protector of senses of knowledge
asi - are
animeṣaṁ - always, carefully
rakṣamāṇaḥ - protect
tava - Your
vrate - vowful, disciplined follower of divine laws.

Elucidation

Whom does God protects?

You, the Supreme Energy and Divine Power, God, protect, with Your protecting powers, all praise worthy wealthy and sacrificing persons and also protect our bodies.

You are the protector of our progenies and also protect their senses of knowledge.

You are universal and careful protector of your followers who are vowful and follow your divine discipline.

Practical Utility in life

What are the three results of Yajna culture?

God universally and carefully protects those who protect his rules (i) who are sacrificing, (ii) who are protecting senses of knowledge in their children, (iii) who are disciplined and vowful followers of divine laws.

Yajna culture has three resulting features :-

(i) Dev puja i.e. disciplined nurturing of natural Gods i.e. atmosphsere and environment protection.

(ii) Sangatikarana i.e. company of learned, truthfull and likeminded saintly people who protect the senses of knowledge of their children.

(iii) DAn i.e. donating and sacrificing splended wealth for the welfare of others like offering of oblations consisting of valuable herbs and oil in the sacred fire.

Those who ensure these three results from their activities are said to have performed Yajna. Such people are certainly protected by God carefully and universally. Such people realise God and get salvation i.e. universal protection of God.

Rigveda 1.31.13

त्वमग्ने यज्यवे पायुरन्तरोऽनिषङ्गाय चतुरक्ष इध्यसे।
यो रातहव्योऽवृकाय धायसे कीरेश्चिन्मन्त्रं मनसा वनोषि तम्।।

Tvamagne yajyave pāyurantaro ˈniṣaṅgāya caturakṣa idhyase.
Yo rātahavyo ˈvṛkāya dhāyase kīreśchinmantraṁ manasā vanoṣi tam.
(13)

Tvam - You
agne - The Supreme Energy, God
yajyave - sacrificing person
pāyuḥ - protector
antaraḥ - from inside
aniṣaṅgāya - detatched, desireless

caturakṣaḥ - protecting from all sides
idhyase - enlighten him, make him brave & glorious
Yah - who (God)
rātahavyaḥ - giver of all objects for sacrificing
avṛkāya - free from greed and sins
dhāyase - holds
kīreḥ - glories of God and humbleness
cita - in heart
mantram - thoughts and knowledge
manasā - in mind
vanoṣi - accept, consume
tam - those.

Elucidation

How does God protect a sacrificing person?

You, the Supreme Energy, God, protect a sacrificing, detatched and desireless person from inside and outside by enlightening him and making him brave and glorious. God is the Giver of all objects for sacrifices. Therefore, due to God's protection, that person holds all such objects without any greed and sins. Glories of God and humbleness is developed in his heart, great thoughts and knowledge is developed in his mind. And therefore, all his acts are accepted or consumed by God.

Practical Utility in life

Where do our sacrifices go and what's the result of those sacrifices?

Sacrificing, detatched and desireless person is protected from inside and from all sides. Everything with such a person is considered as God given and therefore, he remains greedless and sinless. God develops great thoughts and virtues in his mind and heart and in return God accepts all his acts as worship. In our family and society also whatever materials or honour we receive is ultimately to be used by the family and society. Ultimately all our possessions and acts go to a place from where they have to come to us. Great thoughts and humble sacrifices are all empowered by God and ultimately these become a medium of God worship and our integrity.

Rigveda 1.31.14

त्वमग्ने उरुशंसाय वाघते स्पार्हं यद्रेक्णः परमं वनोषि तत्।
आध्रस्य चित्प्रमतिरुच्यसे पिता प्र पाकं शास्सि प्रदिशो विदुष्टरः।।

Tvamagna uruśaṁsāya vāghate spārhaṁ yadrekṇaḥ paramaṁ vanoṣi tat.
Ādharasya citpramatirucyase pitā pra pākaṁ śāssi pradiśo viduṣṭaraḥ.
(14)

Tvam - You
agne - The Supreme Energy, God
uruśaṁsāya - worshiping and glorifying God in many ways
vāghate - intellectual and vow full person
spārhaṁ - desired
yat - who
rekaṇaḥ - wealth

paramaṁ - Supreme
vanoṣi - provide
tat - that
ādhrasya - entitled to Your support
cit - like, poor or weak
pramatiḥ - Giver of the best intellect
ucyase - called, known
pitā - father
(pra - to be prefixd with śāssi)
pākaṁ - purifying
(śāssi - pra śāssi) the best knowledge and discipline
pradiśaḥ - the best direction
viduṣṭaraḥ - destroying various pains, evils and enemies.

Elucidation

How does God provide different means and support to different people?

You, the Supreme Energy, God! provide all supreme wealth to that who are intellectual and vowful people who worship and glorify You in many ways. You are called the giver of the best intellect to all those who are entitled to Your support, poor and weaker also. Like a father, You are purifying all and give the best knowledge and discipline, with best directions. You are destroyer of various pains, evils and enemies.

Practical Utility in life

How are the people categorised as per strength?

People are categorised into two - strong and weak.

Stronger are those who are intellectuals and vow full, such people worship and glorify God in many ways and get supreme splendid wealth for the welfare of all.

Weaker and poor are those who neither worship, glorify God nor do they follow any pious vows in their life. Such people are also entitled to the support of God and get the best knowledge, discipline and direction to progress in life. Actually, God is *viduṣṭaraḥ* - destroyer of various pains, evils and enemies of all.

Rigveda 1.31.15

त्वमग्ने प्रयतदक्षिणं नरं वर्मेव स्यूतं परि पासि विश्वतः।
स्वादुक्षद्म्मा यो वसतौ स्योनकृज्जीवयाजं यजते सोपमा दिवः।।

Tvamagne prayatadakṣiṇaṁ naraṁ varmeva syūtaṁ pari pāsi viśvataḥ.
Svādukṣadmā yo vasatau syonakṛjjīvayājaṁ yajate sopamā divaḥ. (15)

Tvam - You
agne - The Supreme Energy, God
prayata dakṣiṇaṁ - Giver of the best donation in the form of materials and knowledge
naraṁ - humble men
varme iva - like a protecting shield
syūtaṁ - duly stitched, skilled
pari pāsi - protect and sustain from all sides

viśvataḥ - in all ways
Svādukṣadmā - eating pure food
yaḥ - who
vasatau - lives
syona kṛt - giving happiness to all
jīva yājaṁ - sacrifices for all beings
yajate - performs
saḥ - He
upamā - compared
divaḥ - Sun.

Elucidation

How is Sun, the Supreme gift of God?

You, the Supreme Energy, God, are like a protection shield, duly stitched, skilled, for those humble men who are giver of best donations in terms of material and knowledge. You protect such donors from all sides in all ways. Secondly, those who live a life eating pure food, are happiness giver to all. All such people are compared to Sun.

Practical Utility in life

How are donors, healthy and sacrificing people protected by God and compared to Sun?

A donor gives material and knowledge to the needy.

A healthy person guides and gives knowledge of health to all.

Sacrifices for all beings are like sun rays. That is why such people are compared to Sun. We get all materials, knowledge and health etc. from Sun only, which is the supreme gift of the Supreme Energy, God, for our complete protection. It gives us immunity i.e. vital life energy, all materials and atmosphere to enjoy life. Sun is the king of this universe. All kings and leaders should be givers like Sun.

Rigveda 1.31.16

इमामग्ने शरणिं मीमृषो न इममध्वानं यमगाम दूरात्।
आपिः पिता प्रमतिः सोम्यानां भृमिरस्यृषिकृन्मर्त्यानाम्।।

Imāmagne śaraṇiṁ mīmṛṣo na imamadhvānaṁ yamagāma dūrat.
Āpiḥ pitā pramatiḥ somyānāṁ bhṛmirasyṛṣikṛnmartyānām. (16)

Imām - This
agne - The Supreme Energy, God
śaraṇiṁ - ignorance, faults (that destroy right knowledge)
mīmṛṣaḥ - keep away
naḥ - our
imam - this
adhvānaṁ - righteous path
yam - which
agām - bring us near
dūrāt - from which we went away
āpiḥ - received with love
pitā - Protector

pramatiḥ - the best inspiring intellect
somyānāṁ - quiet and cordid behaviour
bhṛmiḥ - moving
asya - are
ṛṣikṛt - make seers
martyānām - mortal men.

Elucidation

How God turns our life on the righteous path of seers?

Who are the moving energies of God?

The Supreme Energy, God, keeps us away from ignorance that destroys right knowledge and brings us on the righteous path from which we have departed. God should be received with full love as a protector who gives us best inspiring intellect, quiet and cordial behavious. His energies are moving every where to make the mortal men seers. His moving energies are the great saints, intellectuals and of course the cosmic bodies like sun etc.

Practical Utility in life

How to move on the righteous path?

What is the role of moving energies of God?

God turns us on the the righteous path of seers in two ways :-

(i) Directly - If we accept God with love as our protector who gives us great knowledge and virtues etc. Direct path is meditational path called *dev puja* i.e. loving and worshipping God.

(ii) Indirectly - Through His moving energies in the form of seers He converts the mortal men into seers. Indirect path is company of pious and truthful saintly people called *sangatikaran*.

Both the paths fructify only after sacrifices i.e. *dAn*.

Rigveda 1.31.17

मनुष्वदग्ने अग्ङिरस्वदग्ङिरो ययातिवत्सदने पूर्ववच्छुचे ।
अच्छ याह्या वहा दैव्यं जनमा सादय बर्हिषि यक्षि च प्रियम्।।

Manuṣvadagne aṅgirasvadaṅgiro yayātivat sadane pūrvavacchuce.
Accha yāhyā vahā daivyaṁ janamā sādaya barhiṣi yakṣi ca priyam. (17)

Manuṣyavat - Like a contemplating human being
agne - The Supreme Energy, God
aṅgirasvat - like first in everything
aṅgiraḥ - part of everything
yayātivat - like air, active always
sadane - for his ultimate home i.e. salvation
pūrvavat - as earlier
śuche - pious, free from impurities of manifestations of mind
accha - in the best way
Ayāhi - receive, proceed
Avahā - from all sides
daivyaṁ - divine
janam - birth
āsādaya - establish

barhiṣi - in deep heart space
yakṣi - accompany
ca - and
priyam - your loving God, behaviour.

Elucidation

What's the ultimate home of human beings?

Agne, in this verse, is used for our individual energy to whom God is directing as follows :-

(i) To act like a contemplating human being with Vedic wisdom,

(ii) To feel as a part of everything like God who is also first in every thing,

(iii) To be like air, always active,

(iv) To be pious, free from all impurities of manifestations of mind as earlier.

After these four steps, proceed in the best way from all sides to get a divine birth. Establish and accompany your loving God in deep heart and behave accordingly to reach your ultimate home i.e. emancipation, the lap of God.

Practical Utility in life

What are the four steps to emancipation on the journey of soul?

This verse provides a clear path to emancipation. We must conduct our life on four steps :-

(i) *Manushyavat* - Like a contemplating human being,

(ii) A*ngirasvat angirah* - like first in everything, part of everything

(iii) Y*ayAtivat* - like air, active always

(iv) Purvavat shuche - as earlier, pious, free from impurities of manifestations of mind.

Thereafter, we will get a divine birth taking us to emancipation. We must establish and accompany God in our deep heart and behave like a virtuous man. Till emancipation, we must love and meditate on God, feel unity in the universe, always ready to serve others and sacrifice and to remain pure.

Rigveda 1.31.18

एतेनाग्ने ब्रह्मणा वावृधस्व शक्ती वा यत्ते चकृमा विदा वा।
उत प्र णेष्यभि वस्यो अस्मान्त्सं नः सृज सुमत्या वाजवत्या।।

Etanāgne brahmaṇā vāvṛdhasva śaktī vā yatte cakṛmā vidā vā.
Uta pra ṇeṣyabhi vasyo asmāntsaṁ naḥ sṛja sumatyā vājavatyā. (18)

Etena - With this
agne - The Supreme Energy, God
brahmaṇā - with Supreme Divine knowledge
vāvṛdhasva - progress continuously
śaktī - power
vā - with
yat te - which is your (love)

cakṛmā - achieve completely
vidā - knowledge
vā - with
Uta - and You
pra ṇeshi - take us for the best realisation
abhi - towards
vasyaḥ - best thing and atmosphere
asmān - to us
saṁ sṛja - enjoin, decorate
naḥ - us
sumatyā - with best intellect
vājavatyā - powerful in all wars.

Elucidation

Who helps us on the path of emancipation?

With this way of life, as directed in verse 17, our individual energy progresses continuously to achieve completely the Supreme Divine knowledge and power of God. And God takes such a person for best realisation towards best things and atmosphere. He decorates our life with best intellect and powers in all ways.

Practical Utility in life

For whom does God become a permanent friend and guide?

On the path to emancipation, once we follow the four steps (as inspired in RV 1.31.17) in life, God certainly grants us all knowledge and powers

with the best atmosphere and decorates our life as a seer. For such seers, God becomes their permanent friend and guide.

Rigveda Mandal-1, Hymn-32

Sukta on War between Sun and the clouds

Rigveda 1.32.1

इन्द्रस्य नु वीर्याणि प्र वोचं यानि चकार प्रथमानि वज्री।
अहन्नहिमन्वपस्ततर्द प्र वक्षणा अभिनत्पर्वतानाम्।।

Indrasya nu vīryāṇi pra vocaṁ yāni cakāra prathamāni vajrī.
Ahannahimanvapastatarda pra vakṣaṇā abhinat parvatānām. (1)

Indrasya - God, Sun, King, Controller of senses
nu - now
vīryāṇi - brave acts
pra vocaṁ - say first of all, leading speech
yāni - which
cakāra - perform
prathamāni - first, famous
vajrī - with strong powers
Ahann - breaks
ahim - clouds, desires, ego, crimes
anu - thereafter
apaḥ - waters
tatarda - makes to move, tread
pra vakṣaṇāḥ - in different rivers, energy channels

abhinat - inspires to flow
parvatānām - the heaviness of clouds, desires, ego, crimes etc.

Elucidation

Who breaks the heaviness of life?

The first and famous Supreme brave acts of God that He performs with His strong powers are stated first of all. He breaks the heaviness of clouds and thereafter convert it into liquid and inspires it to move in different directions like rivers etc.

If Indra is taken as Sun, truly it breaks the heaviness of clouds.

If Indra is taken as a king, he breaks the heaviness of society like crimes, anti-national activities etc. liquidates such evil forces and inspires them to go far away from people.

If Indra is taken as controller of senses, he gains strong powers and breaks the heaviness of life i.e. desires, ego etc., convert his energies into seminal fluid to perform various brave acts and sacrifices.

Practical Utility in life

Who holds the protecting powers?

Sun gains powers from God. Human beings gain energies from Sun. Out of all human beings, only controller of senses are able to break the heaviness of their individual life. Only such controller of senses is able to lead and become a king to break the heaviness of crimes and anti-national acts for the comfortable living of the society and for the protection of all.

Thus, Divine powers can convert any negativity or evil force into great positivity by making it flow like rivers.

Rigveda 1.32.2

अहन्नहिं पर्वते शिश्रियाणं त्वष्टास्मै वज्रं स्वर्यं ततक्ष।
वाश्राइव धेनवः स्यन्दमाना अंजः समुद्रमव जग्मुरापः।।

Ahannahiṁ parvate śiśriyāṇaṁ tavaṣṭāsmai vajraṁ svaryaṁ tatakṣa.
Vāśrā iva dhenavaḥ syandamānā añjaḥ samudramava jagmurāpaḥ. (2)

Ahan - Breaks
ahiṁ - clouds
parvate - mountainous heaviness
śiśriyānaṁ - taking shelter
tavaṣṭā - You
asmai - for me
vajraṁ - powerful
svaryaṁ - loud sound, comforts
tatakṣa - make, provide
Vāśrā - making loud sound
iva - just as
dhenavaḥ - cows
syandamānāḥ - moving fast towards her new born calf
añjaḥ - enlightened person
samudram - divine ocean (of God)
ava jagmuḥ - like rivers

āpaḥ - flowing virtues like water.

Elucidation

How does a seer meets God?

After the mountainous clouds are broken, they make loud sounds and take shelter in the arrangement of God for the welfare of all, just as cows moving towards new born calf makes loud sound. Similarly enlightened persons, after shedding their ego and desires, merge in the Divine ocean of God and flow with their virtues and knowledge like water of the rivers.

Practical Utility in life

How is a seer made?

Once the calf is born, cow rushes to meet her new born. Once clouds are broken, their water rushes through rivers. Once ego, desires and ignorance are destroyed, one becomes a seer and his life becomes full of virtues and he rushes towards God.

Rigveda 1.32.3

वृषायमाणोऽवृणीत सोमं त्रिकद्रुकेष्वपिबत्सुतस्य।
आ सायकं मघवादत्त वज्रमहन्नेनं प्रथमजामहीनाम्।।

Vṛṣāyamāṇo ' vṛṇīta somaṁ trikadrukeśvapibatsutasya.
Ā sāyakaṁ maghavādatta vajramahannenaṁ prathamajāmahīnām. (3)

Vṛṣāyamāṇaḥ - Rainer of virtues like an enlightened person
avṛṇeeta - accepts

somaṁ - juices of divinity and virtues
trikadrukeśu - universe having three features (creation, sustenance and destruction)
apibat - consumes, holds
sutasya - for producing juices of divinity and virtues
ā sāyakaṁ - strongest weapon, destruction of all desires and ego
maghavā - enrichment with powers of Sun
Adatta - holds
vajram - weapon
ahann - breaks, kills
enaṁ - these heaviness
prathamajām - first to appear
mahīnām - worth destruction.

Elucidation

Who are the enemies that appear first in human life?

The Sun accepts powers from this universe having three features of creation, sustainability and destruction. The Sun uses it's powers to cause rain with it's strongest weapon of heat for breaking the clouds which are first to appear and liable to destruction.

Enlightened persons accepts and consumes juices of Divinity i.e. virtues and cause rains of those virtues. Their strongest weapon is the virtues they hold for the destruction of all desires and ego who are first to appear in their life. Desires and ego are liable to destruction because of their heaviness. These are the huge burden on human life.

Practical Utility in life

How can we destroy desires and ego?

Ego and desires appear first in our life as our enemies on spiritual path. They can be destroyed only by virtuous spiritual path of true and complete God worship. This weapon of virtuous spirituality can convert even negativities of others also into our positivity.

Rigveda 1.32.4

यदिन्द्राहन्प्रथमजामहीनामान्मायिनाममिनाः प्रोत मायाः।
आत्सूर्यं जनयन्द्यामुषासं तादीत्ना शत्रुं न किला विवित्से।।

Yadindrāhan prathamajām ahīnāmānmāyināmamināḥ prota māyāḥ.
Āt sūryaṁ janayan dyāmuṣāsaṁ tādītnā śatruṁ na kilā vivitse. (4)

Yat - When
indra - God, Sun, King, Controller of senses
ahan - destroyed
prathamajām - first to born (desires, ego etc.)
ahīnām - worth destruction
uta - and
māyinām - covering, creating darkness
(amināh - pra amināh) very well destroyed
(pra - prefixed with amināh)
āt - this
māyāh - clouds, desires, ego

āt - thereafter
sūryaṁ - in sun, in mind
janayan - produced, realised knowledge
dyām - in deep space
uṣāsaṁ - enlightenment
tadītnā - thereafter
śatruṁ - enemies
na - not
kill - certainly
vivitse - received.

Elucidation

How can we become free from enemies?

Sun destroys covering clouds that were first to born and liable to destruction. Thus, light is produced in deep space causing the thundering clouds to rain down on earth. Similarly, a great king and controller of senses should destroy all those enemies who are first to born i.e. ego and desires etc., at the beginning itself. Once they are well destroyed, light of knowledge and virtues appear in our inner space of heart and mind, never permitting those enemies to appear again and again. Thus, we become free from enemies.

Practical Utility in life

How to properly utilize our positivity?

To be free from enemies, we should utilize our powers by raining and draining all negativities accumulated energies. Praise and utilize the positive energies of enemies and even our own mind into useful acts. Even if criminals are put to noble jobs by promoting their inner minds, they too can become great nobles. Even enemies of the nation, inner or foreigners, can be tamed to be good for ourself. Spiritually, we must keep a constant watch on our positivity, love our inside core power of God and promote all nobilities.

Rigveda 1.32.5

अहन्वृत्रं वृत्रतरं व्यंसमिन्द्रो वज्रेण महता वधेन।
स्कन्धांसीव कुलिशेना विवृक्णाऽहिः शयत उपपृक्पृथिव्याः।।

Ahanvṛtraṁ vṛtrataraṁ vyaṁsamindro vajreṇa mahatā vadhena.
Skandhāṁsīva kuliśenā vivṛkṇā hiḥ śayata upapṛkpṛthivyāḥ. (5)

Ahan - broken
vṛtraṁ - clouds, desires, ego
vṛtrataraṁ - very dense, covering light
vyaṁsam - smites into pieces
indraḥ - God, Sun, King, Controller of senses
vajreṇa - with strong weapons
mahatā - great
vadhena - killing
Skandhāṁsi - shoulders
iva - like

kuliśenā - with cutting weapons
vivṛkṇā - separate, cut, destroyed
ahiḥ - destroying clouds
śayata - sleep
upapṛika - above, touching
pṛthivyāḥ - earth.

Elucidation

Can we destroy our enemies forever?

Sun breaks the densest clouds, covering light of sun, causing heavy darkness for the people. The strongest weapon of Sun is it's heat, due to which the breaking clouds are turned into pieces and fall to sleep on earth as if the shoulders of the enemy are separated into pieces by a cutting weapon and the enemy sleeps forever on earth.

When a controller of senses destroys his desires and ego into pieces i.e. separated from his life forever, his materialistic life ends. Like sun we also need a very strong weapon of God worship, complete surrender to God, love for God with great nobilities. With this weapon our desires and ego can dissolve forever.

Practical Utility in life

What's the effect of complete spiritual life?

Complete virtuous life, love, emotional and sensitive attitude in all relationships and above all, complete love for God and surrender to His

Divine Supreme Power create a great weapon to destroy forever all enemies, internal or external, mental or physical.

Rigveda 1.32.6

अयोद्धेव दुर्मद आ हि जुह्वे महावीरं तुविबाधमृजीषम्।
नातारीदस्य समृतिं वधानां सं रुजानाः पिपिष इन्द्रशत्रुः।।

Ayoddheva durmada ā hi juhve mahāvīraṁ tuvibādham ṛjīṣam.
Nātārīdasya samṛtiṁ vadhānāṁ saṁ rujānāḥ pipiṣa indraśatruḥ. (6)

Ayoddha - Pregnable (defeatable, weak)
iva - like
durmadaḥ - evil minded
ā - to be prefixed with juhva
hi - certainly
(juhve - ā juhve) call, challenge with jealousy
mahāvīraṁ - great strength (Sun)
tuvibādham - destroyer of strongest enemies
ṛjīṣam - collecting nectar of many
Na - not
atārīt - tolerate
asya - that (Sun, controller of senses)
samṛtiṁ - collective effects of
vadhānāṁ - weapons
saṁ rujānāḥ - running away like flowing rivers

pipiṣa - crushed
indra śatruḥ - enemies of Sun, enemies of controller of senses.

Elucidation

What happens when an evil force challenges the strongest?

Evil forces are certainly pregnable. They challenge with jealousy the great strengths who collect nectar of many and are competent to destroyer the strongest enemies. Whereas, the evil forces can never tolerate the effects of the great strengths. Due to the collective effects of nectar collected by the great strengths, the evil forces are crushed and run away like flowing rivers.

Clouds are pregnable force. They challenge the sun by covering it's light, creating darkness for the people below. But the great strength, the heat of the Sun, crushes the clouds and rain them to earth, make them flow into rivers.

Therefore, if we strengthen our spiritual powers by devoting ourself towards the love for God, all our desires, ego and evil tendencies would be crushed and run away from our life.

Practical Utility in life

How to crush the evil forces?

We must ensure the strengthening of virtues in our life and society, vices will be crushed and run away. Strengthening of honesty would crush

dishonesty. Strengthening spiritual powers would crush material pursuits, desires and ego etc.

Rigveda 1.32.7

अपादहस्तो अपृतन्यदिन्द्रमास्य वज्रमधि सानौ जघान।
वृष्णो वध्रिः प्रतिमानं बुभूषन्पुरुत्रा वृत्रे अशयद्व्यस्तः।।

Apādahasto apṛtanyadindramāsya vajramadhi sānau jaghāna.
Vṛṣṇo vadhriḥ pratimānaṁ bubhūṣan purutrā vṛtro aśayad vyastaḥ. (7)

Apāda hastaḥ - Without arms and legs
apṛtanyata - like a warrior desiring for a war
indram - God, Sun, Great King, controller of senses
asya - his
vajram - powerful weapons
adhi - in the best way
sānau - at the top
ājaghān - attack
Vṛṣṇaḥ - powerful rainer
vadhriḥ - weak, infertile
pratimānaṁ - equal level war
bubhūṣan - desiring
purutrā - in many parts and many places

vṛtraḥ - covered with ignorance
aśayat - sleeping like dead
vyastaḥ - spread in many parts.

Elucidation

What happens in a war between a great power and a weak, infertile entity?

This verse points out a war between an Indra and a Vritra. If Indra is Sun, Vritra are clouds. If Indra is controller of senses, Vritra are the weak human tendencies like ego, materialistic desires etc. If Indra is a great noble king, Vritra are his weak enemies.

Vritras are armless and legless enemies against the great and powerful. Such vritras also desire a war like a warrior. They are weak and infertile but still desire an equal level war with the great power. In such a war, the great power attacks with his powerful weapons at the top of the vritras in the best way and makes them rain down. Vritras were covered with ignorance. Therefore, after raining down, they spread in many parts and sleep like a dead element.

Practical Utility in life

How to wage a war against the weak and infertile entities?

Every king and every person should be powerful like Sun, gather great energies from great noble acts and be a controller of senses. They should gather and maintain great divine powers. Whenever they face a war against weak forces, they should attack at the top of such weak forces in

the best way with their great and powerful weapon. They should always remember that weak forces have no arms or legs, it means, weak forces have no permanent support system. Defeat of weak tendencies is described as a sleeping like a dead and spread in many parts.

Rigveda 1.32.8

नदं न भिन्नममुया शयानं मनो रुहाणा अति यन्त्यापः।
श्याश्चिद् वृत्रे महिना पर्यतिष्ठत्तासामहिः पत्सुतः शीर्बभूव।।

Nadaṁ na bhinnamamuyā śayānaṁ mano ruhāṇā ati yantyāpaḥ.
Yāścid vṛtro mahinā paryatiṣṭhattāsāmahiḥ patsutaḥ śīrbabhūva. (8)

Nadaṁ - Heavy flowing river
na bhinnam - without banks, broken banks
amuyā - reaches earth
śayānaṁ - like sleeping
manaḥ - deep mind
ruhāṇāḥ - enthusiastic
ati yanti - cross over speedily
āpaḥ - waters
Yāḥ - whose
cit - mind
vṛtraḥ - impressions, modalities, manifestations
mahinā - with greatness
paryatiṣṭhatta - unified on all sides
tāsām - in those waters

ahiḥ - killed
patsutaḥ śīḥ - sleeping under the feet
babhūva - becomes.

Elucidation

How to terminate ego and desires?

When banks of a heavily flowing river are broken, it's water spreads all sides of earth and look like sleeping with earth. Water was very enthusiastic in it's deep mind while within the river. Once the banks are broken, the water is forced to give up all ego of greatness and look like sleeping under the feet after being killed.

This analogy gives brings out a principle - When ego, desires etc. try to show their greatness and such tendencies are unified in us in many ways. The banks of such tendencies should be broken to let them flow out. Once they are shown an exit, they will be destroyed in the earth like sleeping under the feet of people.

Practical Utility in life

What's our weakness and what's our strength?

Our weakness is the strength of our ego and desires.

Our strength is the weakening of our ego and desires.

Unrighteous people present their ego and desires with lots of enthusiasm emerging and jumping from their mind. But once the ego and

desires are forced to leave the banks of our mind, their existence ends in mud under the feet of people who have controlled their senses.

Ego and desires rule over us only due to our weakness. Our weakness is that we could not weaken these evil powers. If we successfully weaken these ego and desires, we would become powerful and strengthened in all spheres.

Rigveda 1.32.9

नीचावया अभवद् वृत्रपुत्रेन्द्रो अस्या अव वधर्जभार।
उत्तरा सूरधरः पुत्र आसीद्दानुः शये सहवत्सा न धेनुः।।

Nīcāvayā abhavad vṛtraputrendro asyā ava vadharjabhāra.
Uttarā sūradharaḥ putra āsīd dānuḥ śaye sahavatsā na dhenuḥ. (9)

Nīcāvayāḥ - Worst attachment (of unwanted things)
abhavat - is
vṛtra putra - having son named ego, desires, clouds.
indraḥ - God, Sun, King, Controller of senses
asyāḥ - of that
ava - to be prefixed with jabhāra
vadhaḥ - kills
(jabhāra - ava jabhāra) for his fall
Uttarā - above
sūḥ - it was
adharaḥ - down below
putraḥ - son

āsīt - lies
dānuḥ - giver of everything
śaye - sleeps
saḥ vatsā - with her son
na - like
dhenuḥ - cow giving birth to a calf.

Elucidation

Who is the mother of clouds?

Who is the mother of ego, desires and vices?

Scientifically - Earth is the mother of clouds. Sun kills the clouds and causes them to rain down. Thereafter, the mother lies above and son, in the form of water, lies below his mother like a child in the lap of mother. This happens because the clouds were showing his egoistic greatness and trying to stop the heat and light of Sun.

Spiritually - Attachment for unwanted, worldly things, is the mother of ego, desires and all vices. When a controller of sense, like sun, Indra, destroys all such ego, desires and vices, they along with their mother attachment become useless and destroyed.

Practical Utility in life

What are the effects of negative tendencies?

Love, welfare, sacrifices and egolessness are the features of God, the Supreme Divine Energy.

If we allow any negative tendencies like ego, desires and vices, it goes against the nature of our fundamental core power i.e. God.

Impressions of such negative tendencies outwardly look like the giver of prosperity and power but ultimately they are proved to be a complete non-est because they are against the forces of nature and are never supported by the Supreme Energy, God

Rigveda 1.32.10

अतिष्ठन्तीनामनिवेशनानां काष्ठानां मध्ये निहितं शरीरम्।
वृत्रस्य निण्यं वि चरन्त्यापो दीर्घं तम आशयदिन्द्र शत्रुः।।

Atiṣṭhantīnām aniveśanānāṁ kāṣṭhānāṁ madhye nihitaṁ śarīram.
Vṛtrasya niṇyaṁ vi carantyāpo dīrghaṁ tama āśayad indraśatruḥ. (10)

Atiṣṭhantīnām - Always moving
aniveśanānāṁ - never established
kāṣṭhānāṁ - in all directions
madhye - in center
nihitaṁ - established
śarīram - in bodies
Vṛtrasya - clouds, ego, desires
niṇyaṁ - hidden
vi caranti - move specially
āpaḥ - waters, people doing various acts
dīrghaṁ tamaḥ - huge darkness
āśayat - established, sleeps

indra śatruḥ - enemy of sun, controller of senses.

Elucidation

Can clouds die forever?

Scientifically - Clouds are always moving in all directions, never established. Even after being destroyed, they remain hidden in the form of body of this earth and move specially in the form of waters. They sleep in complete darkness but certainly they are the enemy of Sun. Clouds will keep on emerging till the continuation of this universe.

Spiritually - Our ego and desires also make us move in life. Even after suppression, they remain hidden in all people engaged in various activities till the continuation of our karma bank.

Practical Utility in life

Can our ego and desires die forever?

We have been given this life only for performing some duties. Ego and desires remain hidden in our active life. Existence of ego and desires is till the end of our karma bank i.e. till the neutralisation of karma or salvation from karma. Therefore, ego and desires, of course, can not die forever, but must be kept under suppression and energies should be focused on spiritual growth.

Rigveda 1.32.11

दासपत्नीरहिगोपा अतिष्ठन्निरुद्धा आपः पणिनेव गावः।

अपां बिळमपिहितं यदासीद् वृत्रं जघन्वाँ अप तद्ववार।।
Dāsapatnīrahigopā atiṣṭhanniruddhā āpaḥ paṇineva gāvaḥ.
Apāṁ bilamapihitaṁ yadāsīdvṛtraṁ jaghanvāñ apa tadvavāra. (11)

Dāsapatnīḥ - Slave wife (Water is the slave wife of clouds, ordinary people are the slave wife of ego and desires)
ahigopāḥ - protector (clouds, ego, desires)
atiṣṭhan - established
niruddhāḥ - stopped, kept
āpaḥ - waters, people doing activities
paṇineva - for caring and sustaining
gāvaḥ - cows
apāṁ - of waters, of active people
bilam - abode
apihitaṁ - covered
yat - which
āsīt - is
vṛtraṁ - clouds, ego, desires
jaghanvāñ - kills
(apa - to be prefixed with vavāra)
tad - that
(vavāra - apa vavāra) breaks the boundaries.

Elucidation

Is water like a slave wife of clouds?

Who has kept us as a slave?

Who can free us from slavery?

Scientifically - Water in clouds is like a slave wife of clouds. Clouds are the protector of waters. Sun by destroying the clouds makes waters free from the slavery. Water is kept in clouds as cows are kept in a cow pen for caring and sustaining and are kept covered in the abode. Sun destroys the clouds and frees water to rain for the welfare of all.

Spiritually - Ordinary people are the slave wife of their respective ego and desires which act like their protector. Ego and desires look like caring and sustaining our life. A controller of senses destroys ego and desires and free himself, realise salvation and rains spiritually for the welfare of all.

Practical Utility in life

What is slavery?

What is salvation?

Slavery is bondage. Salvation is total freedom. Once we aspire for salvation, we must break all bondages. Sun extracts water to keep it as slave in the clouds. Only Sun can break this slavery. Our mental impressions make us slave of ego and desires. Therefore, our mind only can free us from this slavery. One who controls his mind is known as controller of senses i.e. Indra, like a Sun. Only such a person attains salvation.

Rigveda 1.32.12

अश्व्यो वारो अभवस्तदिन्द्र सृके यत्त्वा प्रत्यहन्देव एकः।
अजयो गा अजयः शूर सोममवासृजः सर्तवे सप्त सिन्धून्।।

Aśvyo vāro abhavastadindra sṛke yattvā pratyahandeva ekaḥ.
Ajayo gā ajayaḥ śūra somamavāsṛjaḥ sartave sapta sindhūn. (12)

Aśvayaḥ - Horse like power, speed and keen enthusiasm
vāraḥ - liable to be accepted
abhavaḥ - is
tat - then you
indra - God, Sun, King, Controller of senses
sṛke - weapons, rays, activities
yat tvā - that you
pratyahan - attack
devaḥ - divine
ekaḥ - alone
ajayaḥ - wins
gāḥ - with weapons, rays, senses
ajayaḥ - wins
śura - like a brave power
somam - virtues
avāsṛjaḥ - creates
sartave - for continuous movement
sapta - seven
sindhūn - water bodies.

Elucidation

What are the results of divinity and virtues in life?

Horse like power, speed and keen enthusiasm is always competent to attack very easily with all might because of divine nature of God, Sun, King, controller of senses. With such greatness, power, speed and enthusiasm, these divine powers win all virtuous results and create seven water bodies i.e. river like flow i.e. continuous movement of their respective welfare acts.

Practical Utility in life

How to become an Indra?

What are the results of acts performed by an Indra?

God is the Supreme Power of this creation. That power has His Divine ways of managing and sustaining this creation. His divinity is represented by Sun, Great kings and His great devotees who are able to establish full control over their senses.

Anyone who realises the flow of virtues in life just after establishing full control over senses becomes an Indra. A true controller of senses carries on his dedicated spiritual and social life. Even a simple householder should train himself to progress to the level of Indra if he realises the importance of permanent peace, happiness and prosperity in life.

Rigveda 1.32.13

नास्मै विद्युन्न तन्यतुः सिषेध न यां मिहमकिरद्ध्रादुनिं च।
इन्द्रश्च यद्युयुधाते अहिश्चोतापरीभ्यो मघवा वि जिग्ये।।

Nāsmai vidyunna tanyatuḥ siṣedha na yāṁ mihamakiraddhrāduniṁ ca.
Indraśca yadyuyudhāte ahiścotāparībhyo maghavā vi jigye. (13)

Na - Not
asmai - for that Indra
vidyut - electricity, lightening
na - not
tanyatuḥ - thundering sound
siṣedha - stopping, creating hurdle
na - not
yāṁ - that who
miham - rain, snowballs
akirat - drops
dhrāduniṁ - sound
ca - and
Indraḥ - God, Sun, King, Controller of senses
ca - and
yat - when
yuyudhāte - war with each other
ahiḥ - clouds, ego, desires
ca - and
uta - and

aparībhyaḥ - with other warriors (of clouds, ego, desires)
maghavā - sun
vi jigye - wins

Elucidation

Do clouds create any impact on the performance of Sun?

Clouds produce many effects due to their presence. They produce thunder sound, electricity, heavy rains and snowballs etc. But none of these effects are powerful enough to stop Sun from performing its acts or even to create any hurdle in it's performance.

When Sun and clouds are at war with each other, Sun naturally wins. Clouds may have other warriors along but all these are bound to fail. Sun despite being alone is bound to win. This analogy applies to a great divine king and a divine controller of senses also with equal ratio and force. Such controller of senses draws powers from God and Sun.

Practical Utility in life

Do ego and desires create any impact on the performance of an Indra?

Ego and desires like clouds produce many strange effects like name, fame, huge materials for luxuries etc. but all these have no impact on a controller of senses who is bound to win the war.

Rigveda 1.32.14

अहेर्यातारं कमपश्य इन्द्र हृदि यत्ते जघ्नुषो भीरगच्छत्।
नव च यन्नवतिं च स्रवन्तीः श्येनो न भीतो अतरो रजांसि।।

Aheryātāraṁ kamapaśya indra hṛdi yatte jaghnuṣo bhīragacchat.
Nava ca yannavatiṁ ca sravanitīḥ śyeno na bhīto ataro rajāṁsi. (14)

Aheḥ - Clouds, ego, desires
yātāraṁ - attacking, destroying
kam - whom
apaśya - to see
indra - God, Sun, King, Controller of senses
hṛdi - in heart
yat - when
te - your
jaghnuṣaḥ - killing enemies
bhīḥ - fear
Agacchat - comes
Nava - nine
ca - and
navatiṁ - ninety
ca - and
sravanitīḥ - flowing
śyenaḥ - eagle
na - like
bhītaḥ - fearing
ataraḥ - crosses
rajāṁsi - all areas.

Elucidation

What to do when you fear ego and desires?

Whom to see or to pray when fear come to our mind over killing of enemies, removing clouds like ego and desires?

Think of Indra i.e. God, Sun, great kings or controller of senses. They can create ninety nine rivers or ways to make those causes of fear move like clouds. They can destroy ego and desires etc. In their presence the troubles and hurdles start fearing like an eagle because they can make them run like rivers crossing all areas speedily.

Practical Utility in life

What happens when thundering and lightening clouds create a fear?

When thundering and lightening clouds create a fear among people, Indra i.e. Sun destroys the clouds, everyone should become an Indra i.e. controller of senses to destroy ego and desires.

It's a fact of human lives that the ego and desires become one's own enemy and cause all types of fear. In such a situation one should think of becoming an Indra i.e. controller of senses. Once you be that, ego and all desires would be on run. Just as when clouds cause a fear in the minds of people, they all pray to Sun, similarly, the clouds of ignorance in our mind about the unreal strength of ego and desires can be destroyed only by developing the power of Indra i.e. controller of senses. The power of Indra i.e. ability to control senses can be developed with the help of Supreme Indra i.e. God.

Rigveda 1.32.15

इन्द्रो यातोऽ वसितस्य राजा शमस्य च शृग्ङिणो वज्रबाहुः।
सेदु राजा क्षयति चर्षणीनामरान्न नेमिः परि ता बभूव।।

Indro yāto ' vasitasya rājā śamasya ca śṛṅgiṇo vajrabāhuḥ.

Sedu rājā kṣayati carṣaṇīnāmarānna nemiḥ pari tā babhūva. (15)

Indraḥ - God
yātaḥ - moving
avasitasya - fix, immovable
rājā - owner, enlightened
śamasya - cool minded
ca - and
śṛṅginaḥ - violent, horned animals
vajrabāhuḥ - strong power
Saḥ - he
ita - certainly
rājā - owner
kṣayati - abode
charṣaṇīnām - hard working people
arān - wheel
na - like
nemiḥ - axis
pari - to be prefixed with babhūva

tāḥ - for all those
(babhūva - pari babhūva) pervade from all sides.

Elucidation

Define God in the simplest way.

God is the Supreme enlightened power, the creator and hence present in all moving things and immovables. He is cool minded as well as like violent animals. He is the abode of all hard working human beings. He is the abode of all like axis of a wheel and pervade everything from all sides.

Practical Utility in life

Can we live a life in unity with God?

This verse explains God, the Supreme enlightened power as

(i) Abode of everything. Everything resides in Him. He has not only created us but also given a place to live.

(ii) He pervades everything. He is inside and outside of everything and binds everything around Him like axis of a wheel. That's how He notices the acts and even minds of all of us and rewards us accordingly.

Therefore, in this human life only we can gain a wisdom to live in complete unity with Him within us and live a great divine life inspiring the outside world also.

H.V.S.R.P.

Aum

Holy Vedas

Study and Research Programme

Rigveda Mandal-1, Hymn-33

Sukta on the Spirituality out of Sun and clouds

Rigveda 1.33.1

एतायामोप गव्यन्त इन्द्रमस्माकं सु प्रमतिं वावृधाति।

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अनामृणः कुविदादस्य रायो गवां केतं परमावर्जते नः।।
Etāyāmopa gavyanta indramasmākaṁ su pramatiṁ vāvṛdhāti.
Anāmṛṇaḥ kuvidādasya rāyo gavāṁ ketaṁ paramāvarjate naḥ. (1)

Ita - Here
ā - come
ayām - receive
upa - near
gavyantaḥ - desiring for senses like those of cows
indram - of God
asmākaṁ - our
su pramatiṁ - best intellect
vāvṛdhātti - increases
anāmṛṇaḥ - non-violent, unbiased
kuvita - many types of
āt - hence
asya - His (God's)
rāyaḥ - splendid wealth
gavāṁ - of songs (of knowledge)
ketuṁ - knowledge
param - supreme
āvarjate - makes available
naḥ - us

Elucidation

How to increase splendid wealth?

Hiranyastupa, the Rishi of this sukta, is inspiring all of us, who are desiring for senses, like those of cows i.e. *gavyantah*, to come near God to receive and increase the best intellect i.e. *supramatim* which is non-violent and unbiased i.e. *anAmrinah*. Hence, God makes available to us many types of splendid wealth i.e. *rayah*, Supreme Knowledge (*param ketum*) and ability to sing the songs of that Supreme Knowledge i.e. *gavAm*.

Practical Utility in life

What are the songs of Supreme Knowledge?

According to this instruction of a realised rishi, one must have a strong base of two factors :

(A) Desire and efforts to keep the senses like those of cows, noble in all respects and in all circumstances.

(B) Try to be near God through meditational practices.

With these two dimensions established in our life, God will certainly provide us three things :-

(i) Many types of splendid wealth for welfare of all,

(ii) Supreme knowledge (of divinity),

(iii) Ability to sing songs of that Supreme knowledge.

With these grants, other people also get benefitted in the company of such realised lovers of God, who sing the songs of God i.e. know and preach Vedas and virtues. The most practical usage of the verse is "Get knowledge to Spread knowledge."

Rigveda 1.33.2

उपेदहं धनदामप्रतीतं जुष्टां न श्येनो वसतिं पतामि।
इन्द्रं नमस्यन्नुपमेभिरकैर्यः स्तोतृभ्यो हव्यो अस्ति यामन्।।

Upedahaṁ dhanadāmapratītaṁ juṣṭāṁ na śyeno vasatiṁ patāmi.
Indraṁ namasyannupamebhirarkairyaḥ stotṛbhyo havyo asti yāman. (2)

Upa - Near
ita - certainly
ahaṁ - I
dhana dām - Giver of splendid wealth
apratītaṁ - not to be grasped with senses, hence not affected by criticism
juṣṭāṁ - previously enjoyed
na - like
śyenaḥ - birds
vasatiṁ - rest, live
patāmi - receive
Indraṁ - God
namasyan - while worshipping
upamebhiḥ - comparable
arkaiḥ - with speeches in praise
yah - who
stotṛbhyaḥ - for those praising Him
havyaḥ - giver of all objects
asti - is

yāman - in this world.

Elucidation

Why do we worship God?

I certainly receive Him (welcome Him) in very nearness, because :

(A) He is the Giver of splendid wealth, who gives all objects in this world,

(B) He can not be grasped with senses and hence not affected by criticism,

(C) He is previously enjoyed bliss as if a bird flies back to his nest for rest and

(D) He is the Supreme Controller.

Therefore, I praise Him with speeches and worship Him because He can be realised only by those praising Him.

Practical Utility in life

How is God our permanent and core bliss?

How is God not affected by criticism?

How can we remain unaffected by criticism?

In reality, God-realisation is a previously enjoyed bliss that is why everyone who praises that Supreme Giver, enjoys this bliss. It means our desires and ego keep us away from that bliss which is our reality, our core property but we run behind worldly properties which are lesser valuable and never permanent. Rather all worldly things ultimately prove to be pain giver. On the other hand even if someone criticizes Him, He is totally

unaffected with that criticism because He can not be grasped with senses and no criticism reaches Him. That is why those who praise, worship and realise Him also become egoless and above criticism. Whereas, those who criticise Him, themselves are deprived of the permanent and core bliss. Such people remain trapped in their worldly ego and desires only.

Rigveda 1.33.3

नि सर्वसेन इषुधींरसक्त समर्यो गा अजति यस्य वष्टि।
चोष्कूयमाण इन्द्र भूरि वामं मा पणिर्भूरस्मदधि प्रवृद्ध।।

Ni sarvasena iṣudhīñrasakta samaryo gā ajati yasya vaṣṭi.
Coṣkūyamāṇa indra bhūri vāmaṁ mā paṇirbhūrasmadadhi pravṛddha.
(3)

Ni - Certainly
sarva - all pervading
sa - He
inaḥ - Lord of everything
iṣudhīña - holder of inspirations, holder of arrows (quiver)
asakta - enjoins, attaches
sam - in a balanced way
aryaḥ - controller of senses
gāḥ - senses
ajati - moves, uses
yasya - whose
vaṣṭi - welfare, enlightenment is due

Coṣkūyamāṇaḥ - giver of strength to defeat enemies
indra - God
bhūri - enormous
vāmaṁ - ignoble acts
mā - not
paṇiḥ - truthful acts
bhūḥ - be
asmat adhi - about us
pra vṛddha - always at increase.

Elucidation

How does God induces us on noble path?

Certainly, the Universal Energy, God, is all pervading and hence the Lord of everything. He is the holder of our inspirations and virtues like a holder of arrows (quiver) or holder of powers like a king and attaches us with Him. He moves, uses the senses i.e. His powers, arrows like a great controller. God, being the Giver of enormous strength to defeat enemies, grants such strength to those whose welfare or enlightenment is due. Let the truthfulness in us be at an increase and not the ignobilities.

Practical Utility in life

What is the common feature of God, Sun, a great king and a controller of senses?

(i) God is all pervading,

(ii) He is the holder of our inspirations and virtues etc.,

(iii) He moves our senses as and when required,

(iv) He empowers our senses to defeat enemies, when our welfare or enlightenment is due,

(v) He helps only truthful acts and not ignoble acts.

God, Sun, a great king and a controller of senses all have a common feature in their working. Like God, a Sun holds his rays as powerful arrows, a great king holds his administrative powers, a controller of senses holds the powers of his senses. All of them have enormous strength to defeat their respective enemies and to do welfare of goodness and not to protect ignoble. Thus, all these ensure a noble atmosphere.

Rigveda 1.33.4

वधीर्हि दस्युं धनिनं धनेनँ एकश्चरन्नुपशाकेभिरिन्द्र।
धनोरधि विषुणक्ते व्यायन्नयज्वानः सनकाः प्रेतिमीयुः।।

Vadhiṙhi dasyuṁ dhaninaṁ dhanenañ ekaścarannupaśākebhirindra.
Dhanoradhi viṣuṇakte vyāyannayajvānaḥ sanakāḥ pretimīyuḥ. (4)

Vadhiḥ - Destroyer
hi - certainly
dasyuṁ - evils, wicked, greed
dhaninaṁ - desiring for material wealth
dhanenañ - with strong weapons and knowledge
ekaḥ - determined, firmly established
caran - moving, knowing

upaśākebhiḥ - receiving strength near him with breath, with his acts.
indraḥ - God, Sun, king, controller of senses
Dhanoḥ - bow
adhi - arrows
viṣuṇak - specially and completely destroyed
te - they (evils etc.)
vyāyan - run in different directions
ayājvānaḥ - non-sacrificing
sanakāḥ - plundering wealth of others with greed
pretim - death, destruction
īyuḥ - receive.

Elucidation

Who are the irreligious enemies of God?

Ekaḥ caran upaśākebhiḥ - God is determined and firmly established, knowing fully about His acts and strength. He certainly destroys all evils, wickedness and greed. With His arrows and bows he specially and completely destroys, with His strong weapons and knowledge, those who desire materials only. Thus, all such evils run in different directions. Those who have two tendencies (i) plundering wealth with greed and (ii) non-sacrificing, certainly receive death and destruction. Such people are the irreligious enemies of God. They continue in the circle of dualities - births and deaths and never realise salvation.

Sun, a great king and a controller of senses always follow this path of God and strive hard to destroy such wicked and greedy tendencies.

Practical Utility in life

How is God enemy less?

God is enemyless for two reasons (i) He is *Ekaḥ caran upaśākebhiḥ* i.e. firmly established in His knowledge and strength and acts accordingly, (ii) With His knowledge and strength, He destroys all those who are plunderer and non-sacrificing.

Sun destroys clouds.

Great kings destroy external and internal enemies.

A controller of senses is also expected to be like God. He is expected to realise God very near with his breath and with his acts.

In family and social duties also everyone should be firmly established in his knowledge, acts and realise superior authorities very near.

Rigveda 1.33.5

परा चिच्छीर्षा ववृजुस्त इन्द्राऽयज्वानो यज्वभिः स्पर्धमानाः।
प्र यद्दिवो हरिवः स्थातरुग्र निरव्रताँ अधमो रोदस्योः।।

Parā cicchīrṣā vavṛjusta indrā ʼyajvāno yajvabhiḥ spardhamānāḥ.
Pra yaddivo harivaḥ sthātarugra niravritāñ adhamo rodasyoḥ. (5)

Parā cita - Other side
ṣīrṣāḥ - heads
vavṛjuḥ - leave
te - they
indrā - God, Sun, king, controller of senses

ayajvānaḥ - non-sacrificing
yajvabhiḥ - with sacrificing
spardhamānāḥ - competing, jealous
Pra - with firmness
yat - who
divaḥ - through divinity
harivaḥ - with His powers, with powers of senses
sthāṭḥ - established
ugra - fiercely
nira - totally
avritāñ - vowless
adhamaḥ - destroy
rodasyoḥ - from space and earth, from body and mind

Elucidation

Who wins the war between a sacrificing and a non-sacrificing person?

The non-sacrificing persons and evil forces turn their head on the other side when they try to compete a sacrificing person. The sacrificing forces who are fiercely and firmly established with their strong divine powers destroy the vowless and evil people from space and earth, from body and mind, just as Sun destroys the clouds.

Practical Utility in life

Who is the Chief-commander of non-sacrificing people?

God is the supreme sacrificing power. That is why only sacrificing people get near Him. Non-sacrificing people turn their heads on the other side.

Only sacrificing people attain divine powers and ultimately win every battle against non-sacrificing people.

Sacrificing people become fiercely established and thus destroy the non-sacrificing and wicked powers.

Anywhere in the society, only sacrificing people are respected and reach near the supreme authority. Whereas non-sacrificing people are forced to turn away. Desires and ego are the Chief-commander of all non-sacrificing people. Whereas, desirelessness and egolessness make one sacrificing and thus a divine life.

Rigveda 1.33.6

अयुयुत्सन्ननवद्यस्य सेनामयातयन्त क्षितयो नवग्वाः।
वृषायुधो न वध्रयो निरष्टाः प्रवद्भिरिन्द्राच्चितयन्त आयन्।।

Ayuyutsannanavadyasya senāmayātayanta kṣitayo navagvāḥ.
Vṛṣāyudho na vadhrayo niraṣṭāḥ pravadbhirindrāccitayanta āyan. (6)

Ayuyutsan - desire for a war
anavadyasya - with indefeasible
senām - forces of
ayātayanta - tortured enemies
kṣitayaḥ - active people

navagvāḥ - having novel knowledge, means, praiseworthy character
Vṛṣā yudhaḥ - while struggling with a brave man
na - like
vadhrayaḥ - non-gender, weak
niraṣṭāḥ - thrown away
pravadbhiḥ - towards lower path
indrāt - from God, Sun, king, controller of senses
citayantaḥ - knowing their inner weakness
āyan - run away.

Elucidation

What happens when a weak person desires a war with the indefeasible power?

Tortured enemies (desires and ego) desire a war with the indefeasible forces having active and energetic life, having novel knowledge, strength and praiseworthy character. In this struggle with brave people, as if a non-gender and weak is prepared to fight with a strong and able bodied, the weak are thrown away towards lower path by the indra i.e. God, Sun, the great king or a controller of senses and thus the weak enemies run away.

Practical Utility in life

How to be an indefeasible power?

No power in this universe can fight with the indefeasible Supreme Power God. Clouds cannot succeed in a war with Sun. Weak enemies cannot think of winning a great and strong king. Similarly desires and ego

always suffer a defeat from an indra, who has established full control over senses.

To be indefeasible, one must be :-

1. An indra, controller of senses,

2. *Navagvāḥ*, having novel knowledge, means and praiseworthy character.

Rigveda 1.33.7

त्वमेतान् रुदतो जक्षतश्चायोधयो रजस इन्द्र पारे।
अवादहो दिव आ दस्युमुच्चा प्र सुन्वतः स्तुवतः शंसमावः।।

Tvametān rudato jakṣataścāyodhayo rajasa indra pāre.
Avādaho diva ā dasyumuccā pra sunvataḥ stuvataḥ śaṁsamāvaḥ. (7)

Tvam - You
etān - these (inimical powers)
rudataḥ - weeping, crying (due to their unrighteous acts)
jakṣataḥ - properly fed, happy (due to their righteous acts)
ca - and
ayodhayaḥ - induce for struggle
rajasa - world
indra - God
pāre - away from
avādahaḥ - burn them up, destroy, burn like sun

divaḥ ā - with enlightenment
dasyum - unrighteous enemies
uccah - high appreciable acts
pra sunvataḥ - established in sacrifices
stuvataḥ - singing to praise and glorify God
śaṁsam - praiseworthy life
āvaḥ – protected.

Elucidation

How does God deal with weak forces?

God keeps the inimical forces sometimes weeping, crying for their unrighteous acts and sometimes properly fed and happy for their righteous acts and thus, keep them engaged in the struggle. Ultimately, with enlightenment, these inimical powers are burnt up, destroyed and turned into highly appreciated acts - (i) duly established in sacrifices, (ii) singing to praise and glorify God. Only this way one can achieve a praiseworthy and protected life.

Practical Utility in life

What is the purpose of enlightenment?

A great positivity must always be focused. Enemies can be turned to be friendly. Highly materialist can become a great spiritualist. One condemning you today can praise you tomorrow. All negativities are burnt with enlightenment. Sun destroys the clouds - *avAdahah divah A*. Therefore, everyone should enlighten himself to enlighten others. Only

enlightenment can make us competent (i) for sacrifices, (ii) to love and praise God.

Rigveda 1.33.8

चक्राणासः परीणहं पृथिव्या हिरण्येन मणिना शुम्भमानाः।
न हिन्वानासस्तितिरुस्त इन्द्रं परि स्पशो अदधात्सूर्येण।।

Cakrāṇāsaḥ parīṇahaṁ pṛthivyā hiraṇyena maṇinā śumbhamānāḥ.
Na hinvānāsastitirusta indraṁ pari spaśo adadhāt sūryeṇa. (8)

Cakrāṇāsaḥ - while moving, performing acts
parīṇahaṁ - covering from all sides
pṛthivyā - earth, body
hiraṇyena - golden light
maṇinā - like jewels
śumbha mānāḥ - look beautiful, decorated
Na - not
hinvānāsaḥ - progressing, peace giving
titiru - violate, cross
indraṁ - God, Sun, great king, controller of senses
pari - from all sides
spaśaḥ - protected virtues, great and brave men
adadhāt - hold
sūryeṇa - like Sun, like enlightened person.

Elucidation

Who can check and control enemies?

Scientifically, clouds even though while moving and covering earth from all sides look beautiful, peace giving but are not able to violate the Sun or the earth because Sun holds and protects earth from all sides.

Spiritually, our ego and desires also move around a controller of senses but don't violate him because he is held and protected by God.

Great kings also hold and protect their kingdom from enemies that surround them but are not able to violate a great king.

Practical Utility in life

Who never fears from enemies?

Ego, desires, vices, clouds and enemies look beautiful and peace giving to all but no one is able to disturb the kingdom of God, Sun, a great king and a controller of senses. That is why these are called indras. Rather these enemies are pride generating for indras because a real indra always emerges victorious only due to the presence of these enemies. A real indra never fears from these enemies.

Rigveda 1.33.9

परि यदिन्द्र रोदसी उभे अबुभोजीर्महिना विश्वतः सीम्।
अमन्यमानाँ अभि मन्यमानैर्निर्ब्रह्मभिरधमो दस्युमिन्द्र।।

Pari yadindra rodasī ubhe abubhojīrmahinā viśvataḥ sīm.

Amanyamānāñ abhi manyamānair nirbrahmabhiradhamo dasyumindra. (9)

Pari - From all sides, in all ways
yat - whom
indra - God, Sun, great king, controller of senses
rodasī - sky and earth, mind and body
ubhe - both
abubhojī - takes care of, sustain
mahinā - with His glory
viśvataḥ - in all ways, from all sides
sīm - enjoyment of happiness
Amanyamānāñ - clouds, ignorance, prejudices
(abhi - to be prefixed with adhamah)
manyamānaiḥ - through persons with wisdom, free from prejudices
brahmabhiḥ - with Vedas, knowledge of God
(adhamah - abhi adhamah) gives knowledge of soul and material
niradhamaḥ - destroys
dasyum - wicked, evils, enemies
indra - God, Sun, great king, controller of senses

Elucidation

How does God check, control and balance the opposite forces?

God, Sun, a great king and a controller of senses take care of and sustain both the sky and earth, territories and citizens, body and mind

respectively from all sides in all ways for the enjoyment of happiness. Clouds are shown the path of welfare. People with ignorance and prejudices are shown the path of Vedas, the knowledge of god. Enemies are shown the path of friendship. All this is done through the Supreme Powers of God, Sun and persons with great wisdom, free from prejudices by giving knowledge of soul and material. Evils and wicked tendencies are thus destroyed by indras.

Practical Utility in life

What are the powers of a real Indra?

A real Indra sees no difficulty in converting any negativity to positivity. Because a real Indra is possessed of great knowledge and wisdom, free from prejudices, no ill will for anyone. A real Indra is competent to balance the opposite forces of nature.

Rigveda 1.33.10

न ये दिवः पृथिव्या अन्तमापुर्न मायाभिर्धनदां पर्यभूवन्।
युजं वज्रं वृषभश्चक्र इन्द्रो निर्ज्योतिषा तमसो गा अदुक्षत्।।

Na ye divaḥ pṛthivyā antamāpurna māyābhirdhanadāṁ paryabhūvan.
Yujaṁ vajraṁ vṛṣabhaścakra indro nirjyotiṣā tamaso gā adukṣat. (10)

Na - Not
ye - these (clouds, darkness, ignorance, vices, desires, ego etc.)
divaḥ - light of Sun
pṛthivyāḥ - of earth

antama - lastly, ultimately
apuḥ - receive
na - not
māyābhiḥ - with worldly, materialistic effect
dhanadāṁ - giver of wealth etc. (earth)
paryabhūvan - cover, disregard
Yujaṁ - joining
vajraṁ - with powerful weapon
vṛṣabha - rainer
cakre - encircle
indraḥ - God, Sun, king, controller of senses
nih - remove
jyotiṣā - with his light, strength
tamasaḥ - darkness
gāḥ - from earth, body
adhukṣat – completes.

Elucidation

Are clouds powerful to cover Sun or the earth?

What's the basic feature of earth?

Clouds with their material effect are ultimately not able to cover or disregard the earth, the giver of all wealth to the people, and the Sun, the giver of light and heat. Sun uses his powerful weapon i.e. his rays of light to remove darkness from this earth. Thus, Sun completes the earth and protects her welfare acts.

Similarly, the ignorance, vices, desires and ego etc. with their material attractions are not able to harm God or the controller of senses who is destined to do welfare. This becomes possible, when God with His powers causes ignorance to rain to flow out and convert into knowledge, removes darkness and convert it into light of soul. Thus, God completes this body.

Practical Utility in life

Why are all sacrifices for the welfare of others protected by God?

Whenever there are clouds of ignorance or difficulties, think of this great principle that none can disregard or harm your inner and real existence. God will certainly make all difficulties move out and turn them into a time of happiness. Just realise that your existence is for welfare. God protects all sacrifices made for the welfare of others.

Rigveda 1.33.11

अनु स्वधामक्षरन्नापो अस्याऽवर्धत मध्य आ नाव्यानाम्।
सध्रीचीनेन मनसा तमिन्द्र ओजिष्ठेन हन्मनाहन्नभि द्यून।।

Anu svadhāmakṣarannāpo asyā ऽvardhata madhya ā nāvyānām.
Sadhrīcīnena manasā tamindra ojiṣṭhena hanmanāhannabhi dyūn. (11)

Anu - In accordance with, following
svadhām - destination of self, God-realisation is the destination of the self, earth is the destination of clouds
akṣaran - move to purify
āpaḥ - water, fluids of body

asya - these (clouds, desires and ego etc.)
(vardhata - ā vardhata) get increased from all sides
madhya - in the middle
(ā - prefixed with vardhata)
nāvyānām - in water bodies like sea, rivers etc., in our body boat
Sadhrī cīnena - continuously moving along, thinking
manasā - with mind
tama - clouds, desires and ego etc.
indra - God, Sun, king, controller of senses
ojiṣṭhena - extremely powerful
hanmanā -with means, powers of destroying
ahan - destroy
abhi dyūn - with great light, enlightenment.

Elucidation

Why does Sun destroy the clouds?

Why should we destroy the modifications of mind?

These clouds, following their destination i.e. earth, move to purify water bodies on earth. These clouds, established in the middle, ultimately get increased from all sides and move with full force continuously. Indra, the Sun, destroys these clouds with its light and heat that are extremely powerful.

Spiritually, applying this analogy, modifications of our mind are destined to be merged into our self i.e. God. They have no existence of their own but they are established in the middle of our heart and mind. A

controller of senses is competent to destroy those modifications, arising out of desires and ego, with his extreme powers. Then these modifications merge in the water of our body boat, get increased and ultimately destroyed.

Practical Utility in life

How to ensure continuous sailing in life?

All modifications of our mind must be made to flow with our mind destined towards God realisation, continuously every moment. While doing any act, the ultimate destination must be set and kept in mind. All powers should be used to destroy any deviations with the continuous focus on the destination. Only such a mindset can ensure continuous sailing in life.

Rigveda 1.33.12

न्याविध्यदिलीबिशस्य दृळहा वि शृग्ङिणमभिनच्छुष्णमिन्द्रः।
यावत्तरो मघवन्यावदोजो वज्रेण शत्रुमवधीः पृतन्युम्।।

Nyāvidhyadilībiśasya dṛḍhā vi śṛṇgiṇamabhinacchuṣṇamindraḥ.
Yāvattaro maghavan yāvadojo vajreṇa śatrum avadhīḥ pṛtanyum. (12)

Nyāvidhyata - certainly destroying
ilībiśasya - clouds destined to fall in pits and ponds, modifications of desires and ego lying in heart
dṛḍhā - determined
(ni - to be prefixed with abhinat)

śṛṇgiṇam - destructive weapons in look
(abhinat - ni abhinat) separates
chuṣṇam - exploitive enemy
indraḥ - God, Sun, king, controller of senses
Yāvat - whatever be
tarah - power
maghavan - Supreme Giver of wealth
yāvat - whatever be
oojaḥ - strength
vajreṇa - with strong weapons
śatrum - enemies
avadhīḥ - destroy
pṛtanyum - attacking with full force.

Elucidation

Shall we fear from a strong looking enemy?

Clouds are destined to collapse and remain in pits and ponds, rivers and sea. They are certainly liable to be destroyed. These clouds appear to be determined and obstructive before the Sun but the divine and great powers of Sun separates this enemy with all his powers and outlook. Sun is the giver of wealth. It attacks on the enemy with full force.

Practical Utility in life

Shall we fear and follow our desires and ego?

As a controller of senses, we should never show any leniency towards the enemies within us. All modifications of desires and ego must be destroyed with full force. Desires and ego etc. look like very attractive and powerful forces but they can be destroyed with complete force applied against them. Therefore, we should neither fear nor follow these desires and ego.

Rigveda 1.33.13

अभि सिध्मो अजिगादस्य शत्रून्वि तिग्मेन वृषभेणा पुरोऽभेत्।
सं वज्रेणासृजद् वृत्रमिन्द्रः प्र स्वां मतिमतिरच्छाशदानः।।

Abhi sidhmo ajigādasya śatrūnvi tigmena vṛṣabheṇā puro ʼbhet.
Saṁ vajreṇāsṛjadvṛtramin-draḥ pra svāṁ matimatiracchāśāśdānaḥ. (13)

Abhi - Goes
sidhmaḥ - with conquering impetus
ajigāt - attacks
asya - this
śatroon - against enemies
(ni - to be prefixed with abhet)
tigmena - sharp
vṛṣabheṇā - raining force, destroyer power
puraḥ - clusters (of clouds)
(abhet - ni abhet) destroyes, separates
(Saṁ - to be prefixed with sṛjat)

vajreṇa - with powerful weapons
(sṛjat - saṁ sṛjat) enjoins, attacks
vṛtram - clouds, modulations
indraḥ - God, Sun, king, controller of senses
(pra - to be prefixed with atirat)
svāṁ - own
matim - intellect, power
(atirat - pra atirat) increases
śāśdānaḥ - disintegrating power.

Elucidation

How to use a double edged weapon to destroy enemy?

The Sun goes to attack against his enemies and destroys them with conquering impetus, sharp and raining force, separates the clusters of clouds. With its powerful weapons like heat, it attacks the clouds. After using its disintegrating powers against clouds, Sun shows its own powers i.e. heat and light.

Applying this analogy of Sun and clouds to the progress of our soul and destruction of modulations of mind generated by our desires and ego etc., this verse is a clear instruction to destroy all modulations with full force of soul. Only after this destruction, we can increase our intellect to proceed towards our goal of God-realisation.

Practical Utility in life

What is the double edged weapon?

First, disintegrate and destroy the enemies with full force.

Second, increase your intellect and penances. Follow and preach righteousness to create an atmosphere in accordance with your intellect.

First, we should attack our desires, ego and all evil tendencies.

Second, we should increase righteousness and proceed towards God-realisation.

First, we should forget material pursuits.

Second, we should start spiritual course in our life and increase a penance full life.

Rigveda 1.33.14

आवः कुत्समिन्द्र यस्मिंचाकन्प्रावो युध्यन्तं वृषभं दशद्युम्।
शफच्युतो रेणुर्नक्षत द्यामुच्छैव्त्रेयो नृषाह्याय तस्थौ।।

Āvaḥ kutsamindra yasmiñcākanprāvo yudhyantaṁ vṛṣabhaṁ daśadyum.
Śaphacyuto reṇurnakṣata dyāmucchvaitreyo nṛṣāhyāya tasthau. (14)

Āvah - Protect
kutsam - Destroyer of evils
indra - God
yasmin - which
cākan - accompanied, loved
prāvah - protect constantly and completely
yudhyantam - engaged in wars
vrishabham - rainer
dashadyum - enlightened in ten directions

Shaphachyutah - calm and peaceful
renuh - continuously active
nakshata dyām - receive light of knowledge
(uta - to be prefixed with tasthau)
shvaitrai - son of Shiva, pure welfare
nṛṣāhyāya - for all
(tasthau - uta tasthau) stands up

Elucidation

Can God converts the enemies into a great welfare?

God protects those who destroy evils. When the clouds were engaged in war against the Sun, they were made to rain. They were made to flow in all ten directions. They were calm and peaceful. They were constantly receiving light of electricity. Even after being converted into water lying in mud, they were made the son of pure welfare for all. The rain water started doing welfare for all people on earth.

Spiritually, a devotee is engaged in war against all evils. In fact, he himself was accompanying all those evils, desires and ego etc. But now as an indra, he is able to convert all such vrittis i.e. desires and ego to be the rainer of all nobilities and virtues; calm and peaceful; enlightened in all the ten directions of ten senses; continuously active in receiving light of knowledge; and become the son of shiva i.e. pure welfare; stood up to do welfare of all.

Practical Utility in life

How can one convert negativities into great positivity?

God protects those who are competent to destroy all evils and rather convert all negativities into great positivity. All desires and ego that were negative earlier have become greatly positive in the journey to God-realisation. Positivity has five great features :

(i) Rainer of nobilities and virtues.

(ii) Enlightened in all ten senses.

(iii) Calm and peaceful.

(iv) Continuously active in receiving light of knowledge.

(v) Stood up to become son of Shiva, doing pure welfare for all.

Rigveda 1.33.15

आवः शमं वृषभं तुग्र्यासु क्षेत्रजेषे मघवञ्चित्र्यं गाम्।
ज्योक् चिदत्र तस्थिवांसो अक्रंछत्रूयतामधरा वेदनाकः।।

Āvah śamaṁ vṛṣabhaṁ tugryāsu kṣetrajeṣe maghavañcvitryaṁ gām.
Jyok cidatra tasthivāṁso akrañcchatrūyatāmadharā vedanākaḥ. (15)

Āvaḥ - Protect
śamaṁ - peaceful, quiet
vṛṣabhaṁ - rainer
tugryāsu - destroyer of diseases
kṣetrajeṣe - victorious in wars
maghavañ - Supreme Giver of splendid wealth
śvitryaṁ - to do complete welfare
gām - proceeding

Jyok - continuously for long
cita - certainly
atra - here
tasthivāṁsaḥ - staying
akrañ - performs
śatrūyatām - for enemies
adharā - strong
vedanā - pain
akaḥ - give

Elucidation

How does God completely protect people?

God is the Giver of splendid wealth. He is victorious in all wars. He protects the peaceful people on earth. God empowers Sun to cause it rays enter into clouds and rain it. Thus, Sun destroys the diseases and do complete welfare of all. This way Sun proceeds with its working continuously for long enabling people to stay on earth and perform all acts. On this path, sun gives strong pain to its enemies i.e. clouds.

Applying this analogy spiritually, soul should be strong and victorious in all mental wars only then it can create a peaceful atmosphere in life. After destroying mental enemies like desires and ego, we too can be a rainer of nobilities and virtues; destroyer of diseases; performing life activities for long. We must not hesitate to give strong pain to our desires and ego.

A great king should also apply this analogy to protect the citizens from internal and external enemies and never hesitate to give strong pain to enemies. Only this principle can ensure peace, enlightenment and prosperity in the society.

Practical Utility in life

How to make our life trouble free?

God destroys all inimical forces for the complete enjoyment of earth. A great king destroys national enemies for complete protection of the nation. We must also destroy our personal inner enemies like desires and ego for a trouble free and spiritually progressing life.

Rigveda Mandal-1, Hymn-34

Sukta on Prosperity and Progress

Rigveda 1.34.1

त्रिश्चिन्नो अद्या भवतं नवेदसा विभुर्वां याम उत राति रश्विना।
युवोर्हि यन्त्रं हिम्येव वाससोऽभ्यायंसेन्या भवतं मनीषिभिः।।

Triścinno adyā bhavataṁ navedasā vibhurvāṁ yāma uta rātiraśvinā.
Yuvorhi yantraṁ himyeva vāsaso ऽbhyāyaṁ senyā bhavataṁ manīṣibhiḥ. (1)

(Triḥ) Three time, again and again (cita) certainly (nah) our (adyā) today (bhavataṁ) be (navedasā) giving complete knowledge (vibhuḥ) pervading in all direction (vāṁ) of both of you (yāmaḥ) chariot (uta) and (rātiḥ) sacrifices, charity, desireless, egoless (aśvinā) both (pran-apan, day-night) (Yuvoḥ) of both of you (hi) certainly (yantraṁ) management, relationship (himya) with night (iva) like (vāsasah) day covered with Sun

rays (abhyāyaṁ senyā) join for a purpose, mission (bhavataṁ) be (manīṣibhiḥ) ruling over mind.

Elucidation

What is the path of complete and universal efforts?

We pray to God to be the giver of all complete knowledge for us today itself three times i.e. again and again. Three types of knowledge i.e. God, soul and matter; sattva, raja and tama; vāta, pitta and kapha etc. With that divine knowledge, the body chariot of both the prānas pervades in all directions due to its sacrifices, charity, desireless and egoless nature and activities. The relationship or management of soul and God or of prāna and apāna is similar to that of day (pervaded by sun rays) and night, both are inseparable in continuity of time and inter-dependent also. Therefore, this relationship of both (God and soul; prana and apāna) should be united for a great divine purpose, mission while ruling over mind.

Practical Utility in life

How to ensure complete and universal efforts?

At spiritual, mental and physical levels, we should be deep and serious in all activities.

(i) At spiritual level, a focus on the relationship between soul and God is of divine importance.

(ii) At mental level, a focus on the continuity of our mission, our thoughts should be like day and night. It would ensure complete success in any walk of life.

(iii) At physical level, a focus on the relationship of prana and apAna would ensure a complete healthy life.

We should be very serious and deep in all our life activities and ensure that they continue day and night at every place.

Rigveda 1.34.2

त्रयः पवयो मधुवाहने रथे सोमस्य वेनामनु विश्व इद्विदुः।

त्रयः स्कम्भासः स्कभितास आरभे त्रिर्नक्तं याथस्त्रिर्वश्विना दिवाA 2A

Trayaḥ pavayo madhuvāhane rathe somasya venāmanu viśva idviduḥ.
Trayaḥ skambhāsaḥ skabhitāsa ārabhe trirnaktaṁ yāthastrirvaśvinā divā. (2)

(Trayaḥ) Three (pavayaḥ) purifying, wheels (senses, mind and intellect) (madhu vāhane) sweetening, comfortable (rathe) for this chariot (somasya) of vitality (venām) glories (anu) in proportion (viśve) all (ita) certainly (viduḥ) know (Trayaḥ) three (skambhāsaḥ) pillars to bind (skabhitāsaḥ) established (ārabhe) to begin the journey (triḥ) three times (naktam) in night (yāthaḥ) progress (triḥ) three times (aśvinā) both of you (divā) in day.

Elucidation

What are the three wheels of our body chariot?

The three wheels in the body chariot (senses, mind and intellect) are sweetening and to make this life journey comfortable. These three wheels are knowledgeable in proportion to the glories of their vitality, virtues etc.

More glorious their vitality, more knowledge of senses, mind and intellect would be seen. These three wheels are like pillars to bind and establish the beginning of our life journey. Only these three pillars can ensure the progress of our body, mind and spirit three times i.e. again and again in day and also in night.

Practical Utility in life

How to ensure progress in life and to make the journey comfortable?

Senses, mind and intellect must be strong enough to ensure a progressive life journey.

The three wheels of our body chariot are as important to make our life journey comfortable as the three wheels of Aeroplan, the most comfortable vehicle. These three wheels in everyone's life should be full of vitality and virtues. If these pillars are strong, our life journey would certainly progress nicely towards its destination of God-realisation, otherwise this chariot would remain roaming in lower birth and suffer all miseries. With strong pillars, we can realise our progress again and again day and night, every moment.

Rigveda 1.34.3

समाने अहन्त्रिरवद्यगोहना त्रिरद्य यज्ञं मधुना मिमिक्षतम्।
त्रिर्वाजवतीरिषो अश्विना युवं दोषा अस्मभ्यमुषसश्च पिन्वतम्।।

Samāne ahan triravadyagohanā triradya yajñaṁ madhunā mimikṣatam.
Triravājavatīriṣo aśvinā yuvaṁ doṣā asmabhyamuṣasaśca pinvatam. (3)

(Samāne) Equanimously, greatly comfortable, prosperous(ahan) day (trih) Three time, again and again, at three levels (avadya gohanā) save from all vices, evils (trih) Three time, again and again (adya) today (yajñam) sacrificing life (madhunā) with all sweetness (mimikṣatam) irrigate, completely satisfy (trih) Three time, again and again (vājavatīh) comforts and happiness giving (iṣah) desired (aśvinā) pair (yuvaṁ) of both (doṣāh) in night, in ignorance, moon (asmabhyam) for us (uṣasah) in day, in knowledge (ca) and (pinvatam) accept.

Elucidation

What are the steps for a happy, comfortable and sweet life?

Prayer - Three times a day means again and again (a) let our day be spent in equanimity with great comforts and in a prosperous manner, (b) saving us from all evils and vices at all the three levels - physical, mental and spiritual, (c) let our sacrificing life be completely satisfying and be irrigated with all sweetness today, (d) let our life be spent with comforts and happiness as desired, (e) let my knowledge or ignorance be accepted by You day and night like moon and Sun.

Practical Utility in life

What is the role and importance of equanimity?

Equanimity of body and mind should be universal for many reasons :-

(A) If there's an equanimity, a balance between our body and mind, prānas and apānas, our life will become progressive and prosperous.

(B) If we save our senses of knowledge and actions from evils and vices, we will be able to live a comfortable life free from diseases.

(C) If we spend our life with sacrifices, our life would be irrigated with sweetness.

(D) If we submit all our abilities - knowledge or ignorance, everything to God, our life would be equanimous and satisfactory. This equanimity in life should continue day and night, every moment.

Equanimity is the first requirement to ensure control over senses, to induce us on the path of sacrifices and to submit all efforts, knowledge or ignorance to God.

Rigveda 1.34.4

त्रिर्वर्तिर्यातं त्रिरनुव्रते जने त्रिः सुप्राव्ये त्रेधेव शिक्षतम्।
त्रिर्नान्द्यं वहतमश्विना युवं त्रिः पृक्षो अस्मे अक्षरेव पिन्वतम्।।

Trirvartiryātaṁ triranuvrate jane triḥ suprāvye tredheve śikṣatam.
Trirnāndyaṁ vahatamaśvinā yuvaṁ triḥ pṛkṣo asme akṣareva pinvatam. (4)

(Triḥ) Three time, again and again (vartiḥ) the great path (yātaṁ) follow (triḥ) Three time, again and again (anuvrate jane) vowful people (triḥ) Three time, again and again (suprāvye) competent to protect in the best way (treda ive) in three ways (physically, mentally, spiritually) (śikṣatam) educate, strengthen (Triḥ) Three time (again and again) (nāndyaṁ) prosperity for happiness (vahatam) make us available (aśvinā) pair (yuvaṁ) of both of you (triḥ) Three time, again and again (pṛkṣaḥ)

knowledge and materials (asme) for us (akṣara iva) like waters (pinvatam) make it receivable by us.

Elucidation

How to follow great noble path?

We can follow the great noble path again and again in following ways :-

(A) Follow the vow full people again and again,

(B) Be competent to protect in the best way again and again,

(C) Educate and strengthen in three ways - physically, mentally and spiritually.

(D) Pray and make efforts for prosperity and happiness,

(E) Achieve knowledge and all materials again and again like waters flowing for the welfare of all.

Practical Utility in life

How to make the great noble path universal?

Let the great noble path be universal in life till salvation.

If you take a vow to follow the great noble again and again and follow the five steps religiously, you will certainly be progressive and happy in life. Your resolve and your acts following that resolve shall entitle you to get human birth again and again till salvation and in every birth to follow this great path. Five features of this great path need to be incorporated practically in our life :-

(A) *Anuvrate* - Follow vow full people,

(B) *Suprāvye* - Be competent to protect yourself and others,
(C) *śikṣatam* - Complete education of three levels
(D) *Nāndyaṁ* - Prosperity for happiness
(E) *Pṛkṣaḥ akṣara iva* - Hold knowledge and materials like waters.

Rigveda 1.34.5

त्रिर्नो रयिं वहतमश्विना युवं त्रिर्देवताता त्रिरुतावतं धियः।
त्रिः सौभगत्वं त्रिरुत श्रवांसि नस्त्रिष्ठं वां सुरे दुहिता रुहद्रथम्।।

Trirno rayiṁ vahatamaśvinā yuvaṁ trirdevatātā trirutāvataṁ dhiyaḥ.
Triḥ saubhagatvaṁ trituta śravāmsi nastriṣṭhaṁ vāṁ sūre duhitā ruhadratham. (5)

(Triḥ) Three time, again and again (naḥ) for us (rayiṁ) splendid wealth (vahatam) make available (aśvinā) both (prana-apana, like earth and sky) (yuvaṁ) of you (triḥ) Three time, again and again (devatātā) increase divinities (triḥ) Three time, again and again (uta) and (avataṁ) protect (dhiyaḥ) intellects (Triḥ) Three time, again and again (saubhagatvaṁ) best comforts and luck (triḥ) Three time, again and again (uta) and (śravāmsi) worth hearing (naḥ) our (triṣṭhhaṁ) three established (body, mind and soul) (senses, mind and intellect) (vāṁ) your (sūreḥ) Sun's (duhitā) daughter (glorious light) (aruhat) riding, established (ratham) chariot (body).

Elucidation

What should be our prayers for progress and prosperity?

What is the purpose of prosperity?

There are five prayers for progress and prosperity. These prayers are made to aśvinā i.e. two prānas, earth and sky, God and nature :-

(A) Make available to us splendid wealth again and again (*rayiṁ*).

(B) Increase divinities in us again and again (*devatātā*)

(C) Protect intellectuals again and again (*avataṁ dhiyaḥ*)

(D) Provide best comforts and luck again and again (*soubhagatvaṁ*)

(E) Provide speeches worth hearing i.e. Vedas again and again (*śravāmsi*)

The purpose of these prayers is - our three established dimensions i.e. body, mind and soul; senses, mind and intellect may ride on this body chariot with glories like your Sun's glories, feature of self-shinning.

Practical Utility in life

How to make our life self-shinning like Sun's glories?

Purpose of our wealth, divinities, protection, luck and great knowledge must be to possess a feature of *sūreḥ duhitā* i.e. Sun's glory. We must be self-shinning and competent to help others in seeing. Any feature confined to our individual life is of no use, neither to us nor to others. All our possessions should be like flowing water, as mentioned in verse 4 of this sukta.

Rigveda 1.34.6

त्रिर्नो अश्विना दिव्यानि भेषजा त्रिः पार्थिवानि त्रिरु दत्तमभभः।

ओमानं शंयोर्ममकाय सूनवे त्रिधातु शर्म वहतं शुभस्पती।।
Trirno aśvinā divyāni bheṣajā triḥ pārthivāni triru dattamadbhyaḥ.
Omānaṁ śaṁyormamakāya sūnave tridhātu śarma vahataṁ śubhaspatī. (6)

(Triḥ) Three time, again and again (naḥ) for us (aśvinā) both (divyāni) form divinity (bheṣajaḥ) medicine, food (triḥ) Three time, again and again (pārthivāni) from earth (triḥ) Three time, again and again (u) and (dattam) give (adabhyaḥ) from waters, atmosphere, space etc. (Omānaṁ) for protecting behavior, peace and bliss (śaṁyoḥ) for happiness, comfortable life (mamakāya) for my (sūnave) inspiration with Vedic wisdom (tridhātu) three humors of vitality (vat, pita, kapha) (sattva, raja and tamas) (śarma) balanced, co-ordinated (vahataṁ) makes available (śubhaspatī) welfare activities.

Elucidation

What are the three types of foods and medicines?

What are the results of these foods and medicines?

God and Mother Nature both are prayed to provide us three types of food and medicines :-

(A) From divinity - in the form of spiritual enlightenment to realise God through meditation on our inner power,

(B) From earth - in the form of various herbs and foods etc.

(C) From waters, atmosphere and space - air, aquatic medicines etc.

As a result of all these foods and medicines, we get :-

(i) Power for protecting behavior, peace and bliss,
(ii) Happiness and comfortable life,
(iii) My own inspirations of Vedic wisdom,
(iv) Balanced state of three humors of vitality without agitation,
(v) All activities for the welfare of all.

Practical Utility in life

How to ensure complete health?

For complete health every food and medicine should be in purest form.

Focus should be on the intake of all the three types of food as medicine in their purest form without dilution. This concept of purity is more required in divine practice. Realisation is least related to rituals. Divine medicine is the supreme factor in health.

The result of all these three types of foods and medicines are also complete development of a person as well as of the whole society.

Rigveda 1.34.7

त्रिर्नो अश्विना यजता दिवेदिवे परि त्रिधातु पृथिवीमशायतम्।
तिस्रो नासत्या रथ्या परावत आत्मेव वातः स्वसराणि गच्छतम्।।

Trirno aśvinā yajatā divedive pari tridhātu pṛthivīmaśāyatam.
Tisro nāsatyā rathyā parāvata ātmeva vātaḥ svasarāṇi gacchatam. (7)

(Triḥ) Three time, again and again (naḥ) us (aśvinā) both (God and soul; prānas and apānas) (yajatā) join (dive dive) every day (pari) pervade (tridhātu) three elements (vāt, pita, kapha) (sattva, raja, tama) (pṛthivīm)

in this mortal body, earth (aśāyatam) live (Tisraḥ) all the three levels (body, mind & soul) (channels of air - ida, pingla & saraswati) (nāsatyā) not allowing untruth (rathyā) body chariot (parāvata) towards far off (ātma iva) like soul (vātaḥ) always moving (svasarāṇi) progressing towards destination of soul, for various acts destined for soul (gacchatam) go.

Elucidation

Who helps us in reaching the destination of soul?

Aśvinā means both prānas and apāna; God and soul. Let this pair join again and again every day and pervade everywhere among the three elements i.e. vāt, pita, kapha; sattva, raja, tama in this mortal body and live in it.

They don't allow untruth at all the three levels of live i.e. body, mind & soul; three channels of air - ida, pingla & saraswati. They always take the body far off towards the destination of soul and for various acts destined for soul.

Practical Utility in life

What is the effect of companionship of God and soul?

Co-living of God and soul is the universal feature of our life. For our body and mind, the effect of various elements i.e. vāt, pita, kapha; sattva, raja, tama, may be different but God and soul live above every situation of life. They are certainly above these elements. The inner and universal power of our life doesn't allow any untruth or impurity at all. These are

the subjects of our ignorant body and mind. If we focus on the core inner power of Aśvinā (God and soul) with the help of another Aśvinā (prānas and apānas), they will certainly take us to the ultimate destination of soul and till then to various intermittent pre-destined destinations.

Rigveda 1.34.8

त्रिरश्विना सिन्धुभिः सप्तमातृभिस्त्रय आहावास्त्रेधा हविष्कृतम्।
तिस्रः पृथिवीरुपरि प्रवा दिवो नाकं रक्षेथे द्युभिरक्तुभिर्हितम्।।

Triraśvinā sindhubhiḥ saptamātṛbhistraya āhāvāstredhā haviṣkṛtam.
Tisraḥ pṛthivīrupari pravā divo nākaṁ rakṣethe dyubhiraktubhirhitam. (8)

(Triḥ) Three time, again and again, three stages of life - childhood, young and old age (aśvinā) both (God and soul; prānas and apānas) (sindhubhiḥ) waters (seminal fluids) (sapta mātṛbhiḥ) seven motherly elements (trayaḥ) three (āhāvāḥ) basis of waters (tredhā) three types (haviḥ kṛtam) sacrificing acts, oblations (Tisraḥ) three (pṛthivīḥ) bodies (gross, subtle and causal) (upari) above, high (pravā) raise (divaḥ) divine (nākaṁ) play (rakṣethe) protect (dyubhiḥ) day, enlightenment (aktubhiḥ) with light of rays (hitam) established.

Elucidation

How to protect ourself from painful play of life?

Universally, again and again, following aspects of our life are fully dependent upon Aśvinās, the strength of unity between God and soul i.e.

our divine living and also on the strength of our prānas and apānas i.e. our breath :-

(A) Our complete life i.e. our childhood, young and old age,

(B) Our seminal fluid i.e. the final produce of our food and

(C) Seven motherly elements produced from food i.e. juices, blood, flesh, muscles, bones, bonemarrow and seminal fluid (rasa, rakta, mans, medha, asthi, mazza and vīrya)

The collective strength of seminal fluid in our body is the basis of powers of our : (i) senses, (ii) mind and (ii) intellect.

Then a great strength would be reflected in three types of our sacrificing acts :

(a) At senses level, we perform all noble acts only,

(b) At mental level, we become egoless and desireless,

(c) At intellect level, we move and progress towards self-realisation.

Such a journey of life raises us above three bodies of (i) gross, (ii) subtle and (iii) causal bodies forever.

Only such a level of life would be competent to protect us from the painful play of life and make it painless and establish it on the path of enlightenment with light of rays.

Practical Utility in life

What are the five steps of a great spiritual life?

(A) Our whole life is dependent upon our prānas as well as upon our focus on the unity of God and soul.

(B) Our seminal fluid, the basic strength of our body, is the foundation of our senses, mind and intellect. These three work in a noble way only if seminal fluid is preserved.

(C) Such a seminal fluid reflects its strength in three types of sacrificing acts as mentioned.

(D) Such a life is raised above gross, subtle and causal body levels.

(E) Only such a life is protected from the play of life which is painful at every step.

Graphic presentation (RV 1.34.8)

AshwinA i.e. God and soul, prāna and apāna

:

:

Seminal fluid strength

:

:

Noble working of senses (noble work), mind (egoless and desireless) and intellect (move towards God-realisation)

:

:

Rise above gross, subtle and causal body

:

:

Protection from painful play (Salvation)

Rigveda 1.34.9

क्व१ त्री चक्रा त्रिवृतो रथस्य क्व१ त्रयो बन्धुरो ये सनीळाः।
कदा योगो वाजिनो रासभस्य येन यज्ञं नासत्योपयाथः।।

Kva trī chakrā trivṛto rathasya kva trayo bandhuro ye sanīḷāḥ.
Kadā yogo vājino rāsabhasya yena yajñaṁ nāsatyopayāthaḥ. (9)

(Kva) Where are (trī) three (chakrā) wheels (trivṛtaḥ) three circles (rathasya) of this chariot, body (kva) where are (trayaḥ) three (bandhuraḥ) bonds (ye) who, where (sanīḷāḥ) live together (Kadā) when (yogaḥ) enjoin (vājinaḥ) powerful (rāsabhasya) giver of supreme joyful knowledge (yena) with whom (yajñam) sacrificing acts (nāsatyā) never untruth (permanent truth, God) (upayāthaḥ) received closely.

Elucidation

What are the three circles of this chariot?

What are the three wheels of this chariot?

What are the three bonds and where do they live?

When would I realise a unity with the Giver of Supreme joyful knowledge and who receives all sacrificing acts very closely?

Let the answers of these questions be that which is never untruth i.e. permanent truth, God.

The spiritual answers to all these questions are as follows :-

(A) The three circles are the three paths or the three efforts of human life - dharma (ethics), artha (economic power), kama (sensual, worldly desires). Every life moves on these three circles.

(B) The three wheels are our senses, mind and intellect on the basis of which our body chariot moves on the above three circles.

(C) The three bonds are vāta, pita and kapha on physical level; satva, raja and tamas on mental level. We must keep these physical bonds in a balanced state to avoid diseases. We must rise above the three mental bonds to facilitate our intellect to move towards God-realisation.

(D) Once we rise above satva, raja and tamas, only then we can expect a unity with the Giver who is a universal truth and receive all sacrifices very closely. Without sacrifices, we can not rise above sattva, raja and tamas.

Practical Utility in life

How to live a life free from disputes and conflicts?

The human life is multiferious in activities and influences. Every human being is engaged in dharma, artha and kama. Rarely someone gets a freedom from these three circles and move on towards moksha (salvation).

The aids we use while moving on these circles are the three wheels of our senses, mind and intellect. A life is considered noble, if these wheels are strongly polished. Otherwise the life itself become a hell, clad with diseases and evil acts. The three bonds always disturb the life.

Therefore, the core idea emerge from this verse is that we should keep the physical bonds in a balanced state to keep the body healthy. Then to rise above the mental bonds to rise above the evils, disputes and conflicts. Once a person trains himself to rise above the mental bonds of thinking

good or bad about every situation on the basis of our own understanding of sattva, raja and tamas, we can live a life free from disputes and conflicts. We should restrain ourself from commenting good or bad about a given situation on the basis of our own understanding. The given situation may have some other factors unknown to us.

Rigveda 1.34.10

आ नासत्या गच्छतं हूयते हविर्मध्वः पिबतं मधुपेभिरासभिः।
युवोर्हि पूर्वं सविताषसो रथमृताय चित्रं घृतवन्तमिष्यति।।

Ā nāsatyā gacchhataṁ hūyate havirmadhvaḥ pibataṁ madhupebhirāsabhiḥ.
Yovorhi pūrvaṁ savitāṣaso rathamṛtāya citraṁ ghṛtavantamiṣyati (10)

(ā) come (nāsatyā) never untruth, permanent truth, God (gacchhataṁ) go to (hūyate) offered (haviḥ) oblations, in sacrifices (madhvaḥ) sweet liquid (pibataṁ) drink (madhu pebhiḥ) consume sweet (āsabhiḥ) with mouth (Yovoḥ) you both (hi) certainly (pūrvaṁ) before (savitā) creator, light giver (uṣasaḥ) first rays of Sun (ratham) chariot (body) (ṛtāya) for true happiness (citraṁ) astonishing qualities (ghṛta vantam) pure and enlightening (iṣyati) inspires, promotes.

Elucidation

Who is the giver and receiver of oblations offered in sacrifices?

Oblations offered in sacrifices come from and go to that Permanent Truth, God and fetch sweet liquid that we drink with our mouth that is

meant only for drinking pure and nourishing juices of food because only pure food can inspire us for sacrifices.

Both the prānas and apānas certainly carry on their activities to attain true happiness for us even before the first rays of Sun appear. God inspires and make them competent to help us gain pure and enlightening Supreme qualities.

Practical Utility in life

How is the mechanism of oblations in sacrifice comparable to prAnas and apānas?

God is the only source of all oblations and after sacrifices also these oblations go to God. Thus, it is the most appropriate path to maintain a connectivity with that Permanent Truth, God. In return we get all sweet and nourishing juices.

Just as *prānas* and *apānas* remain active through out our life even before the appearance of the first ray of Sun, we too should pray for such inspiration to remain at the fore whenever needed for sacrifices anywhere and anytime. Just as prāna and apāna come from and go to God, the Omnipresent, our sacrifices also come from and go to God.

Rigveda 1.34.11

आ नासत्या त्रिभिरेकादशैरिह देवेभिर्यातं मधुपेयमश्विना।
प्रायुस्तारिष्टं नी रपांसि मृक्षतं सेधतं द्वेषो भवतं सचाभुवा।।

Ā nāsatyā tribhirekādaśairiha devebhiryātaṁ madhupeyamaśvinā. Prāyustāriṣṭaṁ nī rapāṁsi mṛkṣataṁ sedhataṁ dveṣo bhavataṁ sacābhuvā. (11)

(Ā - To be prefixed with yātaṁ) (nāsatyā) never untruth, permanent truth, God (tribhiḥ ekādaśhaiḥ) three times eleven i.e. thirty three (iha) here, in this body (devebhiḥ) divine power (yātaṁ - ā yātaṁ) come (madhu peyam) sweet liquid (divine medicine, seminal fluid) (aśvinā) both (Pra - to be prefixed with tāriṣṭaṁ) (āyuh) age (pra tāriṣṭaṁ) to be extended (nīh - to be prefixed with mṛkṣataṁ and sedhataṁ) (rapāṁsi) evils and faults (mṛkṣataṁ - nih mṛkṣataṁ) - be eliminated completely (sedhataṁ - nih sedhataṁ) - prevent (dveṣaḥ) inimical thoughts (bhavataṁ) be (sachābhuvā) true and permanent.

Elucidation

How to get sweet liquid i.e. divine medicine?

Both the prānas and apānas; God and soul should come to ensure the divinity of 33 powers to get sweet liquid i.e. divine medicine, soma, seminal fluid. All three levels of body, mind and soul must ensure purity of ten senses and one mind. Thus, the 33 powers are - purity of eleven senses at body level, purity of eleven senses at mental level, purity of eleven senses at spiritual level.

The resultant sweet liquid would certainly ensure :-

(A) Extended age,

(B) Complete elimination of evils and faults,
(C) Prevention of inimical thoughts,
(D) True and permanent company of God.

Practical Utility in life

What are the results of sweet liquid i.e. divine medicine?

What is *preya marg* i.e. loving path and *śreya marg* i.e. the noble path?

Pure working of eleven senses at all levels of our life can lay down beautiful path for spiritual progress. Purity of eleven senses at all levels of life must be used for great and divine activities. Such divine senses fetch sweet soma. Our senses should not be indulged in wasteful or harmful activities, because just satisfying senses with luxuries etc. only weaken them. Whereas, use of senses for noble acts would fetch sweet liquid. Select a clear path out of the two - (i) *preya marg* i.e. loving path or (ii) *śreya marg* i.e. the noble path.

Moving on the *śreya* path only you can put all the eleven senses for the upliftment of your body, mind and soul to ultimately focus on God.

Rigveda 1.34.12

आ नो अश्विना त्रिवृता रथेनाऽवांचं रयिं वहतं सुवीरम्।
शृण्वन्ता वामवसे जोहवीमि वृधे च नो भवतं वाजसातौ।।

Ā no aśvinā trivṛtā rathenā ́rvāñcaṁ rayiṁ vahataṁ suvīram.
Śṛṇvantā vāmavase johavīmi vṛdhe ca no bhavataṁ vājasātau. (12)

(Ā - To be prefixed with vahataṁ) (nah) for us (aśvinā) both (trivṛtā) for three circles (three human efforts - dharma, artha and kama i.e. nobility, economy and desires) (rathena) chariot (human body) (arvāñcaṁ) top to bottom (fully) (rayiṁ) splendid wealth (āvahataṁ) provide us (suvīram) with bravery, nobility (śṛṇvantā) capable of hearing my prayers (vām) you (avase) for complete protection (johavīmi) call you again and again (vṛdhe) for progress and success (ca) and (na) our (bhavataṁ) be (vājasātau) in wars.

Elucidation

Whom to pray for help in fulfilling the three responsibilities, the three efforts of human life?

We pray to God and soul, prāna and apāna, the pair called Aświnā to provide us all splendid wealth with bravery and nobility from top to bottom for fulfilling our three responsibilities of being a human i.e. dharma, artha and kama.

You both the Ashwinās are only capable of hearing our prayers for our complete protection, progress and success and to be with us in all wars. Therefore, we call You again and again.

Practical Utility in life

How to achieve the fourth and last level of human existence i.e. salvation?

As human being, everyone of us has three basic responsibilities - dharma, artha and kama, which we must perfom with all bravery and

nobility. Only God and soul, our prāna and apāna, can help us in life. Thus, we should always focus on our inner powers while meditating, praying and seeking help. We should not waste our time, means and energy on useless rituals in the name of religion. To be religious is to be deeply spiritual inside and noble, humanistic outside. This principle can make us fulfill our three responsibilities and we will certainly achieve the fourth and the last level of human existence i.e. salvation.

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Rigveda Mandal-1, Hymn-35

Sukta on Sun

Rigveda 1.35.1

ह्वयाम्यग्निं प्रथमं स्वस्तये ह्वयामि मित्रवरुणाविहावसे।
ह्वयामि रात्रीं जगतो निवेशनीं ह्वयामि देवं सवितारं मूतये।।

Havyāmyagniṁ prathamaṁ svastaye hvayāmi mitravaruṇāvihāvase.
Hvayāmi rātrīṁ jagato niveśanīṁ hvayāmi devaṁ savitāraṁūtaye. (1)

Havāyami - Invoke, call
agniṁ - first in every energy
prathamaṁ - first of all
svastaye - for comforts, protection, well-being
hvayāmi - Invoke, call
mitrā varuṇou - both the pranas, protection of immunity & life
iha - here, in this life
avase - for protection
Hvayāmi - Invoke, call
rātrīṁ - night
jagataḥ - in the whole world
niveśanīṁ - for resting and re-investing
hvayāmi - Invoke, call
devam - enlightening, divine

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savitāraṁ - sun, creativity
utaye - for protection of perfect health & working life.

Elucidation

What are the four fundamental and very important requirements for a healthy and perfect life?

First of all, I invoke and call God (*agnim*), the first in every energy, the Supreme Energy for all comforts, protection and wellbeing.

Second, I invoke and call both the *prānas* (*mitrā and varunā*) for immunity and protection here in this life.

Thirdly, I invoke and call the night (*rātrim*) for resting and re-investing energies of the whole world.

Lastly, I invoke and call the enlightening divine Sun (*savitāraṁ*), the creative power of the universe for perfect health and working life.

Practical Utility in life

What is the practical path to acquire the four fundamental and most important requirements for a perfect life?

1. For energy, everyone must focus on food and living habits that ensure energy enrichment. Natural and nutritional food, positive atmosphere for living, positive thinking are all great sources of energy including meditation on the Supreme energy, God.
2. Proper control over prānas for physical, mental well-being as well as for meditating on God.

3. Proper sleep in night. Using dark time of night only for sleeping and meditating.
4. Welcome day light for a healthy and working life only if you follow the first three in a proper manner and discipline.

Rigveda 1.35.2

आ कृष्णेन रजसा वर्तमानो निवेशयन्नमृतं मर्त्यं च।
हिरण्ययेन सविता रथेनाऽऽ देवो याति भुवनानि पश्यन्।।

Ā kṛṣṇena rajasā vartamāno niveśayannamṛtaṁ martyaṁ ca.
Hiraṇyayena savitā rathenā ̍devo yāti bhuvanāni paśyan. (2)

Ā kṛṣṇena - Attracting with magnetic power
rajasā - pervading all worldly bodies
vartamānaḥ - present
niveśayan - establish at their respective places
amṛtaṁ - non-dying power
martyaṁ - liable to death
ca - and
Hiraṇyayena - golden, glorious, shinning with its own light
savitā - enlightening, inducing everyone to creativity
rathena - chariot
devaḥ - most divine
yāti - moving, received by all objects
bhuvanāni - all worldly objects

paśyan - looks after

Elucidation

How does God look after everyone in the universe?

The Almighty God attracts and pervades all worldly bodies, dying and non-dying, present and establish at their respective places and jobs. Whereas that Supreme Power, Supreme Divinity, the creator of all, moves all around sitting at the golden chariot enlightening and inducing everyone to creativity and is received by all objects of the universe to look after everything.

A. God attracts all worldly objects as magnet.

B. All worldly objects means dying and non-dying.

C. All worldly objects remain at their respective places and jobs.

D. God moves sitting on its golden chariot of Divine power and knowledge.

E. God induces everyone to creativity

F. Thus, God looks after everyone very closely by rewarding for their work.

Practical Utility in life

How should a supervisor look after his subordinates?

What are the qualities of a good supervisor?

Just as God looks after all worldly objects very closely, inducing everyone to work and thereafter rewarding for their work, every senior and elder

should similarly look after his subordinates, disciples and young ones. Every supervisor must have following qualities :-

1. Magnetic power of love and welfare.
2. Moving all around with his great knowledge and power near everyone at their places.
3. Inducing everyone to work.
4. Looking after everyone by rewarding suitably.

Rigveda 1.35.3

याति देवः प्रवता यात्युद्वता याति शुभ्राभ्यां यजतो हरिभ्याम्।
आ देवो याति सविता परावतोऽ प विश्वा दुरिता बाधमानः।।

Yāti devaḥ pravatā yātyudvatā yāti śubhrā bhyāṁ yajato haribhyām.
Ā devo yāti savitā parāvato ̓pa viśvā duritā bādhmānaḥ. (3)

Yāti - moving, received by all objects
devaḥ - divine power
pravatā - from lower path
yāti - moving, received by all objects
udvatā - from higher path
yāti - moving, received by all objects
śubhrā bhyāṁ - with purity
yajataḥ - able to join
hari bhyām - with rays of heat and light, competent to remove pains

ā - to be prefixed with yāti
devaḥ - divine power
yāti - moving, received by all objects
savitā - enlightening, inducing everyone to creativity
parāvataḥ - far off
apa - to be prefixed with bādhmānaḥ
viśvā - all
duritā - evils
bādhmānaḥ - apa bādhmānaḥ) - keeps away.

Elucidation

How to keep the evils far away?

The Divine Power of God moves and is received by all from lower path, from higher path, who are able to join the rays, heat and light, who are competent to remove pains with purity. That Divine Power moves and is received as enlightening, inducing everyone to creativity. That Divine Power keeps away all evils far off.

Thus, no evils exist in the presence of divinity. Therefore, we must receive and realise Divine Power of God all around us as a Divine escort within and without.

Practical Utility in life

What are the duties of a king or other controlling authorities to keep the society free from evils?

Like God and the Sun, a great king should also pervade through his powers, laws, rules and disciplines all over his jurisdiction. In the presence of such an effective king, no evil forces can prosper within or outside near his jurisdiction. He should ensure the following efforts :-

(i) He should take a lead to remove the pains and sufferings of his subjects.

(ii) He should enlighten and induce his subjects to creativity.

A mother-father, a great teacher, a social worker, a noble and dedicated leader, a police officer or a military officer, all should focus on :-

(i) Removing pains of their subjects,

(ii) Enlightening them with proper education,

(iii) Inducing them to creativity.

Rigveda 1.35.4

अभीवृतं कृशनैर्विश्वरूपं हिरण्यशम्यं यजतो बृहन्तम्।
आस्थाद्रथं सविता चित्रभानुः कृष्णा रजांसि तविषीं दधानः।।

Abhīvṛtaṁ kṛśnairviśvarūpaṁ hiraṇyaśamyaṁ yajato bṛhantam.
Āsthādrathaṁ savitā citrabhānuḥ kṛṣṇā rajāṁsi taviṣīṁ dadhānaḥ. (4)

Abhīvṛtaṁ - Present and reaches in all directions

kṛśnaiḥ - with power of attracting, drawing saps of everything

viśva rūpaṁ - gives form to the world

hiraṇya śamyaṁ - every ray is a golden arrow or in the presence of its golden light, all lights appear dim

yajataḥ - worthy of companionship

bṛhantam - for great progress

āsthāt - established
rathaṁ - on the chariot
savitā - the great cause of creation and inducing everyone
citra bhānuḥ - glorious in various forms
kṛṣṇā - with attracting powers like a magnet
rajāṁsi - worldly bodies
taviṣīṁ - strength
dadhānaḥ – hold.

Elucidation

What are the divine features of Sun?

Seven divine features of Sun are listed in this verse :-

(i) *Abhīvṛtaṁ* - Present and reaches in all directions.

(ii) *Kṛśnaiḥ viśva rūpaṁ* - with its power of attracting and drawing saps of everything, gives form to the whole world.

(iii) *Hiraṇya śamyaṁ* - every ray is a golden arrow or in the presence of its golden light, all lights appear dim.

(iv) *Yajataḥ bṛhantam* - worthy of companionship for great progress.

(v) *Āsthāt rathaṁ savitā* - the cause of whole creation is established on the chariot and induces everyone to the great cause of creation.

(vi) *Citra bhānuḥ* - its glorious in various forms.

(vii) *Kṛṣṇā rajāṁsi taviṣīṁ dadhānaḥ* - holds the strength of all worldly bodies with its attracting powers like a magnet.

Practical Utility in life

What are the features of a Divine management?

Everyone, wishing a great progress in life, should ponder over these features of Sun and try to imbibe them practically in life.

To be a great king, a great spiritual leader, a great mother-father, a great teacher, a great social worker, a great noble and dedicated leader, a great police officer or a military officer, one must act like a sun among the followers, subordinates etc.

(i) Reach or ensure your availability to all.

(ii) Draw their respective powers and capabilities and give them a good shape.

(iii) Your knowledge, power and magnanimity must be supreme.

(iv) You must ensure the progress of all of them.

(v) You must induce everyone to work.

(vi) Your glories must be multi-dimensional.

(vii) Hold your powers with the attraction of magnanimity, love and welfare.

Rigveda 1.35.5

वि जनांछयावाः शितिपादो अख्यन्रथं हिरण्यपउगं वहन्तः।
शश्वद्विशः सवितुर्दैव्यस्योपस्थे विश्वा भुवनानि तस्थुः।।

Vi janāñcchyāvāḥ śitipādo akhyan rathaṁ hiraṇyapra ugaṁ vahantaḥ.
Śaśvad viśaḥ saviturdaivyasyopasthe viśvā bhuvanāni tasthuḥ. (5)

Vi - To be prefixed with akhyayan

janāñ - for all people i.e. all living beings

śyāvāḥ - receivable rays
śitipādaḥ - like white foot
akhyan (vi akhyan) - specially present and illuminating
rathaṁ - chariot
hiraṇya pra ugaṁ - face decorated with golden light
vahantaḥ - holds and promotes
śaśvat - always, eternally
viśaḥ - all subjects
savituḥ - Sun, illuminating, inducing everyone into creativity
daivyasya - special power of God
upasthe - in the lap
viśvā - all
bhuvanāni - worldly objects
tasthu – established.

Elucidation

What is our place in this solar system?

Sun's face is decorated with golden light, established on its chariot, specially present and illuminating through receivable rays like white foot, for all living beings, holding and promoting them.

Sun, being the special power of God, makes all objects sit in its lap with its magnetic power and induces everyone into creativity. This is eternal feature of Sun. Thus, all worldly bodies are established in its lap.

Practical Utility in life

How to realise the powers of Sun?
How to meditate on Sun?
This verse can be utilized as a Surya Kiran therapy, immunity booster as well as for spiritual progress through meditation. Feel that our relation with Sun is like father and son. We are sitting in the lap of Sun and drawing all his heat, light, energy and have a strong magnetic connection every moment, in day and in night. With such a focus we can feel to be a Suryavanshi, belonging to the bigger family of Sun.

Rigveda 1.35.6

तिस्रो द्यावः सवितुर्द्वा उपस्थाँ एका यमस्य भुवने विराषाट्।
आणिं न रथ्यममृताधि तस्थुरिहब्रवीतु य उ तच्चिकेतत्।।

Tisro dyāvaḥ saviturdvā upasthāṁ ekā yamasya bhuvane virāṣāṭ.
Āṇiṁ na rathyamamṛtādhi tasthuriha bravītu ya u tacciketat. (6)

Tisraḥ - The three
dyāvaḥ - enlightening
savituḥ - Sun, illuminating, inducing everyone into creativity
dvou - two
upasthā - live near Sun
ekā - one
yamasya - flowing everywhere, regulating
bhuvane - in atmosphere
virāṣāt - current, bearing great strength

āṇiṁ - brave winning warriors
na - like
rathyam - capable to run chariot
amṛtā - non-dying
adhi tasthuḥ - are established (in that third power)
iha - here, in this world, in this knowledge
bravītu - preach and guide
yaḥ - those who
u - this, certainly
tat - that (Sun's glory)
ciketat – knows.

Elucidation

What are the three great powers of Sun?

The great Sun, like a brave winning warrior king, is capable to run the chariot of the universe. Sun induces everyone and everything into creativity. Sun has three great powers - heat, light and current. The first two, heat and light, live near Sun. The third power, current, flows everywhere in the atmosphere, even at places where heat and light don't reach. This current empowers and regulates everything. It bears the brave power. Non-dying are also established and empowered by this current. Those who know this glory of Sun, certainly preach and guide everyone here in this world.

It means heat and light are for both dying and non-dying, whereas, the current is only for the non-dying.

Practical Utility in life

What is the spiritual dimension of Sun?

Meditate on the current of Sun.

Sun's current is the spiritual power of the universe. The effect of heat and light is also realised through the medium of current of Sun. This current can also be realised without heat and light i.e. in the night also. Heat and light are the material powers of Sun. Current is the non-dying power of Sun. Our soul is also non-dying. Without soul, our dead body can not even realise the heat and light of Sun. Only soul, through the medium of current, makes our body feel the other two powers of Sun. We can empower our soul with the current of Sun.

Meditate on your soul.

Meditate on God.

Meditate on the current of Sun.

Feel a connectivity to the Sun and God. It will be a universal spiritual non-dying connectivity.

Rigveda 1.35.7

वि सुपर्णो अन्तरिक्षाण्यख्यद् गभीरवेपा असुरः सुनीथः।
क्व३दानीं सूर्यः कश्चिकेत कतमां द्यां रश्मिरस्या ततान।।

Vi suparṇo antarikṣāṇyakhyad gabhīravepā asuraḥ sunīthaḥ.
Kve dānīṁ sūryaḥ kaściketa katamām dyāṁ raśmirasyā tatāna. (7)

Vi - To be prefixed with akhyat

suparṇaḥ - rays of Sun taking care of everyone in the best way
antarikṣāṇi - all celestial bodies in the space and atmosphere
akhyat (vi akhyat) - specially present and illuminating
gabhīra vepāḥ - subtle movement and vibration unnoticeable
asuraḥ - life giving for all, awaken and gives consciousness after sleep at the time of rise
sunīthaḥ - makes available all things and helps in seeing
Kva - where is
idānīṁ - that in the night
sūryaḥ - Sun
kaḥ - who
ciketa - knows it correctly
katamām - in which
dyāṁ - region
raśmiḥ - rays
asya - of this
ātatāna - are expanding.

Elucidation

How is the Sun most empowering for us?
Where does the Sun go in the night?

(i) The Sun is *suparṇaḥ antarikṣāṇi* - the rays of Sun take care of everything and everyone in the best way in all celestial bodies in the space and atmosphere

(ii) The Sun is *vi akhyat* - specially present and illuminating for all.

(iii) The Sun is *asuraḥ* - life giving for all, awaken and gives consciousness after sleep at the time of rise.
(iv) The Sun is *sunīthaḥ* - makes available all things and helps in seeing. But where does that most empowering Sun go in the night? Who knows it appropriately as in which region rays of Sun are expanding when it is night here?

Practical Utility in life

What is Evening Meditation to remain connected to Sun?
This verse inspires us to know the science of Sun in continuation of verse 6 of this sukta. Those who will gain an insight into this great science would remain connected to its great powers. Offer salutations to such a great source, the first creation of the rest of the creation. Sun is the basis of all lives. Sit in meditation in the evening. Think and thank God and the Sun. Pray for connectivity with the Sun through its current till its appearance in the next day morning.

Rigveda 1.35.8

अष्टौ व्यख्यत्ककुभः पृथिव्यास्त्री धन्व योजना सप्त सिन्धून्।
हिरण्याक्षः सविता देव आगाद्दधद्रत्ना दाशुषे वार्याणि।।

Aṣṭau vyakhyat kakubhaḥ pṛthivyās trī dhanva yojanā sapta sindhūn.
Hiraṇyākṣaḥ savitā deva āgāddadhadratnā dāśuṣe vāryāṇi. (8)

Aṣṭau - In eight
vi akhyat - specially present and illuminating

kakubhaḥ - directions
pṛthivyāḥ - of the earth
trī - in three
dhanvaḥ - regions (earth, middle sky and space)
yojanā - enjoying all beings with appropriate means, basis of all bodies
sapta - seven
sindhoon - seas, water bodies (existing on earth and sky)
Hiraṇyākṣaḥ - shinning golden light
savitā - creator
devaḥ - divine (Sun)
āgāt - comes, receivable
dadhat - holds
ratnā - valuable enjoyable gifts
dāśuṣe - for sacrificing yajnik
vāryāṇi – choicest.

Elucidation

To what extent does the effect of Sun reach?

Sun, the Divine Creator and inducer, enjoins all beings with appropriate means and is the basis of all celestial and worldly bodies in eight directions and sub-directions of the earth, three regions (earth, middle and sky) and seven seas, water bodies (existing in earth and sky). Sun is especially present and illuminating for all.

Sun, the shinning golden light, is the divine creator and inducer for everyone. Its effect is receivable by all. It holds the choicest valuable enjoyable gifts for those who perform sacrifices, yajnas.

Practical Utility in life

For whom does Sun hold its choicest gifts?

Fire yajna is beneficial for the whole atmosphere and particularly for the person who performs it because the oblations go to the Sun, spread in all directions and grant choicest valuable enjoyable gifts to the doer.

Sacrifice for the welfare of others are beneficial for many but certainly rewarding for those who perform them. When an individual imparts knowledge to others, his own knowledge increases. A saint who blesses others, his own divinity increases. A true social or political leader does welfare of others, his own leadership shines. One who sacrifices for family or the society, reliability, faith and confidence of people in him increases.

Rigveda 1.35.9

हिरण्यपाणिः सविता विचर्षणिरूभे द्यावापृथिवी अन्तरीयते।
अपामीवां बाधते वेति सूर्यमभि कृष्णेन रजसा द्यामृणोति।।

Hiraṇyapāṇiḥ savitā vicarṣaṇirubhe dyāvāpṛthivī antarīyate.
Apāmīvāṁ bādhate veti sūryamabhi kṛṣṇena rajasā dyāmṛṇoti. (9)

Hiraṇya pāṇiḥ - golden effect in hands
savitā - creator, inducer

vicarṣaṇiḥ - breaking particles of everything
ubhe - both
dyāvā pṛthivee - space and earth
antaḥ - in the middle
īyate - is received
apa - to be prefixed with bAdhate
amīvāṁ - disease causing germs
bādhate (apa bādhate) - prevents, throws away
veti (abhi veti)- appear directly
sūryam - best rays of Sun
abhi - (prefixed with veti)
kṛṣṇena - dark bodies (like earth)
rajasā - with all objects and places
dyām - light
ṛṇoti – receive.

Elucidation

Why is the effect of Sun rays called golden?

Sun, the creator and inducer, with golden effect of its rays in hands, breaks the particles of everything in nature. The Sun is received, established in the middle of both the space and the earth. The Sun is competent to prevent and throw away the disease carrying germs. The best rays of Sun appear directly to be received by all dark bodies like earth and all objects at all places.

Practical Utility in life

How is Sun a divine light and a divine medicine?

In Ayurveda, gold extract (swarna bhasma) is considered as a very effective mineral to boost the physical and mental immunity and energies. The effect of Sun rays is still more valuable and divine medicine to boost our complete immunity of body, mind and soul. Sun rays should be considered as grant of unlimited gold in the hands of everyone. Sun directly offers this gold in its hands i.e. rays.

Sun provides us divine light also measured in flux light. Sun light is more than the light supplied by hundreds of man made instruments to give light.

Rigveda 1.35.10

हिरण्यहस्तो असुरः सुनीथः सुमृळीकः स्ववाँ यात्वर्वाङ्।
अपसेधन्रक्षसो यातुधानानस्थाद्देवः प्रतिदोषं गृणानः।।

Hiraṇyahasto asuraḥ sunīthaḥ sumṛḷīkaḥ svavāñ yātvarvāṅ.
Apasedhan rakṣaso yātudhānānasthād devaḥ pratidoṣaṁ gṛṇānaḥ. (10)

Hiraṇyahastaḥ - With golden effect in hands
asuraḥ - giver and protector of pranic force
sunīthaḥ - beautifully receivable in the best way
sumṛḷīkaḥ - giving comforts and happiness by removing all diseases in the best way
svavāñ - best touch
yātu - here

arvāṅ - receivable very near us
apasedhan - preventing
rakṣasaḥ - evil doer (germs)
yātudhānān - that cause pains, sufferings
asthāt - establish itself
devaḥ - divine power
pratidoṣam - every day and night
gṛṇānaḥ - praiseworthy by speeches.

Elucidation

What are the great divine benefits of Sun rays?

Sun rays are said to have golden effects in hands because of the following great and divine features :-

(i) Sun rays are *asuraḥ* - giver and protector of pranic force;

(ii) Sun rays are *sunīthaḥ* - beautifully receivable in the best way;

(iii) Sun rays are *sumṛḷīkaḥ* - giving comforts and happiness by removing all diseases in the best way;

(iv) Sun rays are *svavāñ* - best touch;

(v) Sun rays are *yātu arvāṅ* - receivable here very near us;

(vi) Sun rays are *apasedhan rakṣasaḥ yātudhānān* - preventing evil doer (germs) that cause pains, sufferings;

(vii) Sun rays are *asthāt devaḥ* - so divine that they establish itself to remove pains and sufferings;

(viii)Sun rays are *pratidoṣam gṛṇānaḥ* - praiseworthy by speeches every day and night;

Practical Utility in life

What is surya kiran cikitsa i.e. treatment of various disorders with Sun rays?

The vast powers of Sun rays having vast effect can be used as Sun bath or Surya Kiran chikitsa to treat various disorders like skin diseases, nervous disorders, for enhancing physical strength, immunity and for long life.

Rigveda 1.35.11

ये ते पन्थाः सवितः पूर्व्यासोऽ रेणवः सुकृता अन्तरिक्षे।
तेभिर्नो अद्य पथिभिः सुगेभी रक्षा च नो अधि च ब्रूहि देव।।

Ye te panthāḥ savitaḥ pūrvyāso 'reṇavaḥ sukṛtā antarikṣe.
Tebhirno adya pathibhiḥ sugebhī rakṣā ca no adhi ca brūhi deva. (11)

Ye - Those
te - your
panthāḥ - paths
savitaḥ - Sun, creator, inducer
pūrvyāsaḥ - like the past
areṇavaḥ - dust and pollution free
sukṛtā - created in the best way
antarikṣe - in the space
Tebhiḥ - those
nah - our
adya - today, in the present

pathibhiḥ - paths
sugebhī - to be enjoyed comfortably
rakṣā - protect
ca - and
naḥ - us
adhi (to be prefixed with brūhi)
ca - and
brūhi (adhi brūhi) - preach us
deva - the divine power.

Elucidation

What is the divine path of the Sun?

Those your paths were created in the best way, pollution free, in the space, in the past. Let those paths be preached to us or be provided to us pollution free to be enjoyed comfortably in the present also by the divine power.

Scientifically, this principle applies to Sun whose paths were pollution free till its rays reach earth. Thus, Sun provide us pure rays for our protection. The divine power may preach us how to keep those paths clean for the better protection and comfortable enjoyment in the present.

Spiritually, the Supreme Creator God provided clean and unpolluted mind and heart in the spaces of the great rishis for their spiritual protection and development. That Divinity may please preach us today again to keep our spaces (mind and heart) totally free and undisturbed.

Practical Utility in life

What was the spiritual path of the rishis?

We should follow and inspire ourself with the important feature of the Sun :-

(i) Sun is established in its place.

(ii) It works continuously - it has benefitted in the past, continuing in the present and would do the same in future also.

(iii) Its path was clean and pollution free. We request its divinity to preach us how to keep it pure in the present also.

Spiritually developed people also have the same features :-

(i) They were established in their soul.

(ii) They worked continuously for the welfare of all.

(iii) Their spaces (mind and heart) were clean and pollution free. They lived in total equanimity. Let their divinity preach us to keep our lives sublime.

Rigveda Mandal-1, Hymn-36

Sukta inspiring Surrender to God

Rigveda 1.36.1

प्र वो यह्वं पुरूणां विशां देवयतीनाम्।
अग्नि सूक्तेभिर्वचोभिरीमहे यं सीमिदन्य ईलते।।

Pra vo yahvaṁ purūṇāṁ viśāṁ devayatīnām.
Agniṁ sūktebhirvachobhirīmahe yaṁ sīmidanya īḷate.(1)

Pra - With strength
vaḥ - You
yahvaṁ - worth knowing and calling, having unlimited qualities and powers
purūṇāṁ - protecting and sustaining themselves
viśāṁ - for the happiness of all
devayatīnām - seeking divine features

Agniṁ - to that leading power, God
sūktebhiḥ - with enlightening
vacobhiḥ - speeches
īmahe - pray and follow you
yaṁ - whom
sīm - every where, in all ways
ita - certainly
anye - all other noble people
īḷate - worship and glorify.

Elucidation

Who worships God?

You are the first to lead everywhere. You have unlimited powers and qualities. You are worth knowing and calling by those who protect and maintain themselves for the happiness of all and by those seeking divinity with enlightening knowledge and speeches to glorify that Supreme Power. We worship and follow you whom all other people certainly worship and glorify everywhere and in all ways. It means all worship and glorify God.

Practical Utility in life

Do atheists also worship and glorify God?

There is no person who doesn't worship and glorify God. The whole mankind, in the relationship of Supreme Power, God, can be categorised into three types :-

(1) Those protecting and maintaining themselves worship and glorify God for comforts.
(2) Those seeking divinity worship and glorify God for realising Him.
(3) Atheists, just for name sake, say that they don't believe in the existence of God. But even such people certainly believe in some core power within. They consider that power as their personal. They praise and glorify themselves i.e. their core power. They are unconscious of the reality that the core power within is the God only. Thus, unconsciously they continue praising and glorifying God.
Hence, there is no atheist in the world actually because believing in one's own existence and its core power amounts to believing in God only.

Rigveda 1.36.2

जनासो अग्निं दधिरे सहोवृधं हविष्मन्तो विधेम ते।
स त्वं नो अद्य सुमना इहाविता भवा वाजेषु सन्त्य।।

Janāso agniṁ dadhire sahovṛdhaṁ haviṣmanto vidhema te.
Sa tvaṁ no adya sumanā ihāvitā bhavā vājeṣu santya. (2)

Janāsaḥ - Those having knowledge and expanding their powers
agniṁ - first to lead, God
dadhire - hold, adopt, keep in mind
sahovṛdhaṁ - who increases our knowledge and power
haviṣmantaḥ - using materials after offering to others, eating food available after yajna

vidhema - worship, adopt
te - You
Saḥ - He
tvaṁ - Your
naḥ - our
adya - today
sumanāḥ - making our minds best
iha - here
avitā - protector
bhava - be
vājeṣu - in wars
santya - giver of all powers.

Elucidation

Why do people worship God?

Those having great knowledge and those who keep expanding their powers, hold, adopt and keep You (God) in mind as You are first to lead everyone everywhere. You increase our powers. Those who use materials after first offering to others worship and adopt God. That, You, please make our minds best today itself and be our protector in all wars because You are the Giver of all powers.

Practical Utility in life

How to seek divine powers from the Supreme Divinity?

Nobody is sure about his success. No-one knows how much power does he have. Power to gain knowledge is also given by that Supreme Divinity. For every result, we are dependent on that Supreme Divinity only. Therefore, it would be worth concentrating and meditating on that Divinity. We should always live in connectivity with that Supreme Power to gain divine powers. Thereafter, use those divine powers for the welfare of all. Then, you will enjoy the results of such activities with the feeling of communion with God, with the realisation that He is our protector everywhere.

Rigveda 1.36.3

प्र त्वा दूतं वृणीमहे होतारं विश्ववेदसम्।
महस्ते सतो वि चरन्त्यर्चयो दिवि स्पृशन्ति भानवः।।
Pra tvā dūtaṁ vṛṇīmahe hotāraṁ viśvavedasaṁ.
Mahaste sato vi carantyarcayo divi spṛiśanti bhānavaḥ. (3)

Pra - With strength
tvā - to You
dūtaṁ - purifying everyone with penances
vṛṇīmahe - we accept and hold
hotāraṁ - provider
viśva vedasaṁ - all knowledge
Mahaḥ - great supreme

te - Your
sataḥ - truth of existence
vi caranti - specially live, exist
arcayḥ - who worship You
divi - divine
spriśanti - touch of
bhānavaḥ - having rays of knowledge, rays of Sun.

Elucidation

What are the benefits of accepting and holding God?

Spiritually, we accept and hold You (God) with full strength because (i) You purify everyone with penances, (ii) You are the provider of all great knowledge about the Supreme Truth of Your existence.

Those who accept and hold You (i) They live a special life. Their existence is real like You. (ii) They have a divine appearance and touch.

Scientifically, Sun and air, the great powers of nature, are the supreme source of purification and our existence. Those who worship Sun and derive maximum benefits from its heat, light and magnetic current, live a special life with a divine touch. Similarly, those who worship and derive maximum benefits from air live a special divine life. Sun and Air are the divine medicines and the source of divine life.

Practical Utility in life

What are the benefits of fixing mind on our seniors?

Gayatri Mantra (bhargo devasya dhīmahi) inspires us to focus our mental faculties on God. Continuous and long practice of this principle purifies us and helps us in acquiring great knowledge. Thus, our existence becomes special and divine. Similarly, in any walk of life, if we fix our mind on our teachers, seniors and elders, we are sure to get their love and credibility and ultimately a good progress in life, making it a special and divine life.

Every senior, like God, can purify and give great knowledge to us. We have to sacrifice our ego and desires before them. Our surrender before seniors is like a sacrifice and certainly rewarded back beautifully. Gold gets purified only after it is heated in fire.

Rigveda 1.36.4

देवासस्त्वा वरुणो मित्रे अर्यमा सं दूतं प्रत्नमिन्धते।
विश्वं सो अग्ने जयति त्वया धनं यस्ते ददाश मर्त्यः।।

Devāsastvā varuṇo mitro aryamā saṁ dūtaṁ pratnamindhate.
Viśvaṁ so agne jayati tvayā dhanaṁ yaste dadāśa martyaḥ. (4)

Devāsaḥ - With divine qualities
tvā - to You
varuṇaḥ - without animosity or ill will
mitraḥ - loving, friendly for all
aryamā - sacrificing and controller of senses
saṁ - to be prefixed with indhate
dūtaṁ - pure, intellectual and judicious mind

pratnam - eternally
indhate - sam indhate - established in the heart and mind
Viśvaṁ - all
saḥ - He
agne - Supreme Energy
jayati - wins
tvayā - with You
dhanaṁ - all wealth
yaḥ - whoever
te - Your
dadāśa - surrenders
martyaḥ - mortal being.

Elucidation

What are the features of a divine person?

When a person is blessed with divine qualities, he further gains and manifests following features :-

(i) He has no animosity or ill will against anyone.

(ii) He is loving and friendly for all.

(iii) He is sacrificing and controller of senses.

(iv) He is pure, intellectual and judicious mind, eternally established as such in his heart and mind.

Once a divine person surrenders before God, he wins all splendid wealth along with God and looks like a true representative of God for all, despite the fact that he is also a mortal body like others.

Practical Utility in life

What are the features of an ethical and noble person?

One may not like to call it divine in strict sense of words, but everyone who is an ethical and noble personality in family and society, is a divine personality in deed. Such a person is respected everywhere and gains all throughout. His reliability increases day by day and he progresses in his career.

Rigveda 1.36.5

मन्द्रो होता गृहपतिरग्ने दूतो विशामसि।
त्वे विश्वा संगतानि व्रता ध्रुवा यानि देवा अकृण्वत।।

Mandro hotā grihapatiragne dūto viśāmasi.
Tve viśvā saṁgatāni vratā dhruvā yāni devā akṛṇvata.(5)

Mandraḥ - Joyous
hotā - provider of everything
grihapatiḥ - protector of our abodes, body
agne - Supreme energy, God
dūtaḥ - pure, intellectual and judicious
viśām - all people
asi - is
Tve - in You
viśvā - all
saṁgatāni - accompany

vratā - vows
dhruvā - determined
yāni - those
devāḥ - divine
akṛṇvata - are followed, obeyed.

Elucidation

How do our vows get completed?

The Supreme Energy, God, is (i) the provider of every joyful thing to us, (ii) protector of our abodes, body etc. (iii) purifier of our minds by giving us intellect and judicious mind. Our divine and determined vows are established in Him if we follow and obey them while realising His company. Without a feeling and realisation of His constant companionship, lay persons don't realise that He is the provider, protector and purifier and consequently their vows also remain weak. Such people always remain in their own ego generated whims that they themselves are managing their life, materials etc. and they remain disconnected to the Supreme Energy i.e. the Supreme Giver.

Practical Utility in life

Why shall we dedicate all efforts to our seniors?

In any walk of life, we must keep in mind that our parents are the giver of our life, our teachers are the giver of knowledge and our seniors in society are our guides for our progress. We must maintain a constant connectivity with all such givers and dedicate all our works to them, respect and

worship them as much as possible. Only then we can feel a permanent joy of all progress with their blessings. We will always have their protection and be able to develop our purity, honesty and integrity.

Rigveda 1.36.6

त्वे इदग्ने सुभगे यविष्ठय विश्वमा हूयते हविः।
स त्वं नो अद्य सुमना उतापरं यक्षि देवान्त्सुवीर्या।।

Tve idagne subhage yaviṣṭhaya viśvamā hūyate haviḥ.
Sa tvaṁ no adya sumanā utāparaṁ yakṣi devāntsuvīryā. (6)

Tve - To You
ita - certainly
agne - Supreme Energy, God
subhage - best fortune
yaviṣṭhaya - for enjoying nobilities and to keep evils away
viśvam - all
āhūyate - offered
haviḥ - as oblation
Sah - He
tvaṁ - You
nah - us
adya - today
sumanāḥ - having best mind
uta - and
aparaṁ - next day also

yakṣi - make us a champion
devān - divine
suvīryā - best powers.

Elucidation

How can we gain divine powers forever?
All oblations are certainly to You, the Supreme Energy, God, the fire of yajna, for best fortunes, to enjoin nobilities and to keep all evils away. In result, You make our minds best, make us champion of divinity, provide us best powers today and the next day i.e. in future also.

Practical Utility in life

Why shall we dedicate our efforts to our seniors?
Just as in a yajna we dedicate all oblations in the name of God, similarly we must dedicate all efforts to our seniors. We will be considered as the best mind and in turn we will gain more confidence and powers from our seniors.

Rigveda 1.36.7

तं घेमित्था नमस्विन उप स्वराजमासते।
होत्रभिरग्निं मनुषः समिन्धते तितिर्वांसो अति स्रिधः।।

Taṁ ghemitthā namasvina upa svarājamāsate.
Hotrābhiragniṁ manuṣaḥ samindhate titirvāṁso ati sridhaḥ. (7)

Taṁ - That

gha - with determination
ema - truly
it thā - in this way
namasvina - bowing with salutation
upa - to be prefixed with asāte
swarājam - our king, our self, inner divine power, God
asāte - upa asāte - worship and realise Him near
Hotrābhiḥ - acts of sacrifices
agniṁ - to that first to lead
manuṣaḥ - mindful being
samindhate - enlighten Him in heart
titirvāṁsaḥ - swim across
ati - beautifully
sridhaḥ - violence etc. all enemies.

Elucidation

How to achieve a successful spiritual life?

The principal feature of this sukta is 'Surrender all acts to God'.

A mindful person who is determined to bow down with salutation before the Divine Power within i.e. the true and core power of his life and surrenders all his acts of sacrifices to Him, realises Him very near and very close. Such a person truly accepts Him as his first leader. This way only, he beautifully swim across all evil tendencies like violence etc. and leads a peaceful and successful spiritual life.

Practical Utility in life

How to achieve a worldly life free from hurdles?

Our great elders, leaders, seniors also stand next to God. We must show same respect by dedicating all our acts of sacrifices to them. This is the only way to swim across all hurdles on the path to a successful life. No ego clashes and even no evil tendencies would appear in our life.

Rigveda 1.36.8

घ्नन्तो वृत्रमतरन्रोदसी अप उरु क्षयाय चक्रिरे।
भुवत्कण्वे वृषा द्युम्न्याहुतः क्रन्ददश्वो गविष्टिषु।।

Ghnanto vṛtramataranrodasī apa urukṣayāya cakrire.
Bhuvat kaṇve vṛṣā dyumnyāhutaḥ krindadaśvo gaviṣṭiṣu. (8)

Ghnantaḥ - Killing, piercing
vṛtram - modifications, manifestations of mind, clouds surrounding like enemies
ataran - cross over, control
rodasī - land and atmosphere, body and mind
apah - spaces
urukṣayāya - for better living
cakrire - make broader
bhuvat - be

kaṇve - in an intelligent person
vṛṣā - rainer of happiness and comforts
dyumne - promote intellect
āhutaḥ - all necessary materials
krindat - making winning sounds
aśvaḥ - horses
gaviṣṭiṣu - among cows etc. other animals.

Elucidation

What are the benefits of surrender to God?

Sun pierces the clouds to cross over to reach atmosphere and land. Similarly, a person who submits all his acts of sacrifices to God, the first leader, establishes a control over his body and mind. He is able to make his spaces, his heart and mind, broader for a better living and movement. God, the Supreme and first leader of all beings, becomes a rainer of happiness and comforts for such a intelligent person, provides an increased intellect and all necessary materials. Such a person looks like a horse making a winning sound like a special appearance among cows etc. other animals.

Practical Utility in life

What are the benefits of surrendering before our seniors?

Once you surrender to God, He showers all happiness and comforts. Similarly, you surrender all you acts to your seniors etc. they will shower all blessings upon you. Brave warriors surrender and sacrifice for their

mother earth and earn a great success and applause. Great leaders surrender their personal lives and comforts for God and people, they earn a great respect and divinity. Everyone should surrender and sacrifice in the better interests of the establishment and earn a great success.

Rigveda 1.36.9

सं सीदस्व महाँ असि शोचस्व देववीतमः।
वि धूममग्रे अरुषं मियेध्य सृज प्रशस्त दर्शतम्।।

Saṁ sīdasva mahāṅ̊ asi śochasvadevavītamaḥ.
Vi dhūmamagne aruṣaṁ miyedhya sṛja praśasta darśatam. (9)

Saṁsīdasva - Eliminates all evils and faults
mahāṅ̊ - great qualities and powers
asi - are You
śocasva - enlighten with purity
devavītamaḥ - appearing in divine people
Vi dhūmam - pure like the smoke
agne - of sacred fire
aruṣaṁ - highly shinning, enlightening
miyedhya - worth companionship, worth realisation
sṛja - produce, create
praśasta - fame
darśatam - worth seeing.

<u>Elucidation</u>

Who can purify us?

God has great qualities and powers. He can eliminate all evils, vices and faults from our life. He can enlighten and make us pure. He appears in divine people. He and His divine people are pure like smoke of sacred fire. Therefore, God is highly shinning, enlightening and worth companionship. He can decorate our life with great fame and make us worth seeing.

Practical Utility in life

What are the features of a purified person?

God is the only source of total purity. One who lives a life of total sacrifices becomes true representative of God. Such a person performs his acts like God and possesses following features :-

(i) His company can ensure elimination of evils.

(ii) He can enlighten and purify others with knowledge.

(iii) Divinity appears in him.

(iv) He is pure like smoke of the sacred fire.

(v) He is worthy of companionship.

(vi) He has a great fame and is worth seeing.

Rigveda 1.36.10

यं त्वा देवासो मनवे दधुरिह यजिष्ठं हव्यवाहन।
यं कण्वो मेध्यातिथिर्धनस्पृतं यं वृषा यमुपस्तुतः।।

Yaṁ tvā devāso manave dadhuriha yajiṣṭhaṁ havyavāhana.
Yaṁ kaṇvo medhyātithirdhanaspṛtaṁ yaṁ vṛṣā yamupastutaḥ. (10)

Yaṁ - That
tvā - to You
devāsaḥ - divine
manave - great and saintly minds
dadhuḥ - holds, adopts
iha - here, in this life
yajiṣṭhaṁ - performing yajna, sacrifices
havya vāhana - holding pious means and materials to be offered as oblations in sacrifices
Yaṁ - that
kaṇvaḥ - teacher
medhyātithiḥ - having spiritual and pious disciples
dhanaspṛtaṁ - having splendid wealth
yaṁ - that
vṛṣā - rainer of happiness
yam - that
upastutaḥ - sitting near the Supreme Power.

Elucidation

Who holds the Supreme Power, God?

You are that whom divine, great and saintly minds hold here in this life while performing yajna, sacrifices and while holding pious means and materials to be offered as oblations in sacrifices; whom persons having

splendid wealth hold; whom those sitting near the Supreme Power trying to establish a communion and to realise, hold.

Thus, the people having following features hold God :-

(i) *D*evāsaḥ *manave* - divine, great and saintly minds,

(ii) *Y*ajiṣṭhaṁ *havya* vāhana - performing yajna, sacrifices and holding pious means and materials to be offered as oblations in sacrifices,

(iii) *Kaṇvaḥ medhyātithiḥ* - teacher having spiritual and pious disciples,

(iv) *Dhanaspṛtaṁ* - having splendid wealth,

(v) *Upastutaḥ* - sitting near the Supreme Power.

Practical Utility in life

What are the 5 features to get near your seniors and elders etc.?

One must focus to hold the following 5 features to get near their seniors and elders etc. :-

(i) Saintly person : Be saintly and humble member of your group or society.

(ii) Sacrificing : Be a sacrificing person for the welfare of others.

(iii) Leader of saintly and sacrificing - Be such a saintly and sacrificing leader so that other saintly and sacrificing people may also accept you as their leader.

(iv) Splendid wealth : Possess splendid wealth i.e. earned and spend rightly.

(v) Sit near your seniors and elders etc.

Rigveda 1.36.11

यमग्निं मेध्यातिथिः कण्व ईध ऋतादधि।
तस्य प्रेषो दीदियुस्तमिमा ऋचस्तमग्निं वर्धयामसि।।

Yamagniṁ medhyātithiḥ kaṇva īdha ṛtādadhi.
Tasya preṣo dīdiyustamimā ṛcastamagniṁ vardhayāmasi. (11)

Yam - That
agniṁ - Supreme Energy, God
medhyatithiḥ - having spiritual and pious disciples
kaṇvaḥ - teacher
īdhe - illuminate
ritādadhi - increase their acts continuously and regularly
Tasya - that
pra - completely
ishaḥ - rays accepting oblations
dīdiyuḥ - illuminate
tam - to that
imāḥ - all these
ṛcaḥ - verses of Vedas, glories of God
tam - to that
agniṁ - Supreme Energy, God
vardhayāmasi - increases their worship.

<u>Elucidation</u>

Whom does God hold and promote?

The Supreme Energy, God, illuminates all those teachers having spiritual and pious disciples and increases their acts continuously and regularly. That God completely accepts the oblations of all such people in sacrifices and in singing glories of God i.e. Vedic verses. Thus, the God increases their worship also.

This shows that the people, having either of the 5 features as given in RV 1.36.10, hold God in their acts and worship. Their acts and worship is accepted by God and in turn they are further helped and supported by God in all such acts. It means God holds and accepts the life and activities of such people.

Practical Utility in life

Who becomes a complete personality?

Anyone may have one or more of those 5 features, as given in RV 1.36.10, but rarely we find a complete personality having all those 5 features in one life. Lord Rama and Lord Krishna had all the 5 features in their life.

(i) They were saintly.

(ii) They were sacrificing for the welfare of others.

(iii) They have spiritual and pious disciples even today.

(iv) They had splendid wealth.

(v) They used to sit near God in meditation.

Rigveda 1.36.12

रायस्पूर्धि स्वधावोऽस्ति हि तेऽग्ने देवेष्वाप्यम्।
त्वं वाजस्य श्रुत्यस्य राजसि स नो मृळ महाँ असि।।

Rāyaspūrdhi svadhāvo ʹsti hi teʹgne deveṣvāpyam.
Tvaṁ vājasya śrutyasya rājasi sa no mṛḷa mahāṅ̆ asi. (12)

Rāyaḥ - Splendid wealth
pūrdhi - make available completely
svadhāvaḥ - purifying self
asti - are
hi - certainly, for this reason
te - You
agne - the Supreme Energy, God
deveṣu - divine people
āpyam - make friendship
Tvaṁ - Your
vājasya - in wars
śrutyasya - worth hearing
rājasi - dominance
saḥ - He
naḥ - us
mṛḷa - make us happy and comfortable
mahāṅ̆ - great in qualities
asi – are.

<u>Elucidation</u>
Why do divine people aspire to be friendly with God?

You are certainly the Supreme Energy, God, who provides us completely all splendid wealth, help us in purifying ourself. Moreover, You always protect all divine people in wars. That's why divine people wish to have friendship with You. Your dominance in all lives is worth hearing. Only You make us happy and comfortable because of Your great qualities.

Practical Utility in life

Why do divine people aspire to have friendship with God?

There are three principal great qualities of God for which divine people aspire to have friendship with Him :-

(i) He is the Provider of splendid wealth.

(ii) He purifies us.

(iii) He is the Protector in all wars.

Anyone can bear all these three qualities to be loved and liked by all :-

(i) Provide all material help to those who need.

(ii) Purify everyone with proper guidance.

(iii) Protect others in times of trouble.

A great parent, a great senior and a great leader does all these three acts. That's why ordinary people wish to be friendly with such great men in deed.

Rigveda 1.36.13

ऊर्ध्व ऊ षु ण ऊतये तिष्ठा देवो न सविता।
ऊर्ध्वो वाजस्य सनिता यदजिंभिर्वाघभिर्विह्वयामहे।।

Ūrdhva ū ṣu ṇa ūtaye tiṣṭhā devo na savitā.
Urdhvo vājasya sanitā yadavňjibhirvāghadbhirvihvayāmahe. (13)

Ūrdhvaḥ - graceful and high place
ū - certainly
su - to be prefixed with utaye and tiṣṭhā
naḥ - for our
utaye (su utaye) - best protection
(tiṣṭhā - su tiṣṭhā) - sitting with grace
devaḥ - divine
na - like
savitā - sun, illuminating
Urdhvaḥ - graceful and high place
vājasya - in wars
sanitā - giving knowledge and power
yad - when
aňjibhiḥ - intellectual scholars
vāghadbhiḥ - sacrificing
vihvayāmahe - join or work together to gain knowledge and sacrifices.

<u>Elucidation</u>

How does God help us in wars?

God certainly has a graceful and high position in our life like that of Sun, high up in the sky. He protects us in the best way. Because of his high grace, He gives us knowledge, guidance and power in all wars. {He dominates through a gracefully high position i.e. brahmarandra}.
Acquiring knowledge and power is possible only when we join and work together with scholars and sacrificing people to gain their knowledge and training of sacrifices.

Practical Utility in life

When do our seniors and great rulers protect us in the best way?
Every moment we are struggling with small and big wars. In all such wars, we must believe and realise that the Supreme Divine Power, God, sitting gracefully at a high position in our mind i.e. brahmarandra, will certainly protect us with his guidance, inspiration and power. The only thing we need to do is to completely surrender before Him.
Even in our family and social life, if we surrender before our elders, superiors etc., learn from their life and seek their blessings, they will certainly guide us and extend all help also.
A great ruler certainly protects the citizens, provided all countrymen (i) respect and glorify him, (ii) promote knowledge in their own lives and also in the lives of others, (iii) promote sacrifices for each other and the nation. A society with such citizens is certainly blessed with a great ruler to protect them in return.

Rigveda 1.36.14

ऊर्ध्वो नः पाह्यंहसो नि केतुना विश्वं समत्रिणं दह।
कृधी न ऊर्ध्वांचरथाय जीवसे विदा देवेषु नो दुवः।।

Ūrdhvo naḥ pāhyaṁhaso ni ketunā viśvaṁ samatriṇaṁ daha.
Kṛdhī na ūrdhvāñcarathāya jīvase vidā deveṣu no duvaḥ. (14)

Ūrdhvaḥ - Gracefully high place
naḥ - us
pāhi (ni pahi) - protect continuously
aṁhasaḥ - sin of stealing
ni - prefixed with pāhi
ketunā - with the best knowledge
viśvaṁ - all
sam - to be prefixed with daha
atriṇaṁ - injustices
daha (sam daha) - burn to destroy completely
Kṛdhī - make
naḥ - us
ūrdhvāñ - progressing in knowledge, acts and behaviour
carathāya - for a better life
jīvase - in this birth
vidāḥ - make us available
deveṣu - in divine intellectuals
naḥ - our
duvaḥ - service, companionship.

Elucidation

What should be our prayer and pursuits for a great ethical life?

Our first prayer to the Supreme Energy, God, who is sitting gracefully at a high position in our life, is to protect us from the sins of stealing. Second, we pray for the best and great knowledge to completely burn and destroy injustices. Thirdly, we pray to make us progressing in knowledge, acts and behavior for a better life in this birth itself. Lastly, we pray to make us live in the company and service of divine intellectuals.

Practical Utility in life

What are the basis of spiritual progress?

The following four prayers are aimed at a crime-free, disease-free, highly moral and spiritual society :-

(i) Save us from the sins of stealing.

(ii) Destroy injustices.

(iii) Progress in knowledge, acts and behavior.

(iv) Develop company of divine intellectuals.

A moral and ethical society is in deed the basis of spiritual progress.

Rigveda 1.36.15

पाहि नो अग्ने रक्षसः पाहि धूर्तेरराव्णः।
पाहि रीषत उत वा जिघांसतो बृहद्भानो यविष्ठय।।

Pāhi no agne rakṣasaḥ pāhi dhūrterarāvṇaḥ.
Pāhi rīṣata uta vā jighāmsato bṛhadbhāno yaviṣṭhya. (15)

Pāhi - Protect
naḥ - us
agne - The Supreme Energy, God
rakṣasaḥ - selfish people destroying others
pāhi - protect
dhūrteḥ - wicked
arāvṇaḥ - non-sacrificing
pāhi - protect
rīṣataḥ - violent
uta - and
vā - also
jighāmsataḥ - wishing to kill us
bṛhadbhānuḥ - doing great acts
yaviṣṭhya - not associated with sins and associated with pious.

Elucidation

Whom to pray for a crime-free society?

We pray to God, the Supreme Divine Energy, for a safe and crime-free society.

We pray for protection from :

(i) *Rakṣasaḥ* i.e. selfish people who harm and destroy others,
(ii) D*hūrteḥ* i.e. wicked people,
(iii) *Arāvṇaḥ* i.e. non-sacrificing,
(iv) *Rīṣataḥ* i.e. violent,
(v) *Jighāmsataḥ* i.e. wishing to kill us.

We pray to God for all these protections because He is Supreme Pious Power who is *bṛhadbhānuḥ* i.e. Performer of all great acts and who is *yaviṣṭhya* i.e. not associated with sins and associated with pious.
The principle derived from this verse is - "The power which is itself fully crime-free, only can ensure complete protection from crimes. No crime can be committed against God. Similarly, His complete lovers and followers develop pious aura around themselves such that even hardened criminals also give up their criminality once they reach within that aura.

Practical Utility in life

Who can convert a criminal mind into a spiritual mind?
We pray to God for protection from crimes. First benefit of this prayer is that we confirm that we believe in Supremacy of God for the reason that He does all great acts and is Himself fully crime-free. Second benefit of this prayer is our submission that we will keep our own life also crime-free. A prayer fructifies only when it becomes our vow and we follow that vow practically. Once our life is practically established as a spiritual life i.e. in love for God, complete surrender to God and leading an ethical and moral life, no crime would be committed against us also. A spiritual life becomes a magnet that can produce spirituality even in a criminal's mind. Be a great and pure spiritualist to change the criminal minds and to lay down a path to crime-free society.
It's certainly the duty of a great ruler and police etc. to keep the society crime-free. For this we must have great spiritualists as our rulers and police-officers.

On the other hand, it's the duty of every citizen to be pure spiritualist to keep himself protected from crimes and to lay down a path for converting criminals into spiritualists.

Rigveda 1.36.16

घनेव विष्वग्वि जह्यराव्णस्तपुर्जम्भ यो अस्मध्रुक।
यो मर्त्यः शिशीते अत्यक्तुभिर्मा नः स रिपुरीशत।।

Ghaneva viṣvagvi jahyarāvṇa stapurjambha yo asmadhruk.
Yo martyaḥ śiśīte atyaktubhirmā naḥ sa ripurīśata. (16)

Ghaneva - Like a solid
viṣvak - strong in all respects
vijahi - specially wins
arāvṇaḥ - non-sacrificing
tapurjambha - competent to destroy enemies
yaḥ - who
asmadhruk - defies us
Yaḥ - who
martyaḥ - liable to death
(śiśīte - ati shishete) commits violence to weaken us
ati - prefixed with shishete
aktubhiḥ - in nights
mā - not
naḥ - our

saḥ - he
ripuḥ - enemy
īśata - dominate upon.

Elucidation

Who are the enemies of God?

God is strong in all respects like a solid. He can control and win over the non-sacrificing persons because He is competent to destroy enemies. Those mortals, liable to death, defy us by committing violence and weaken us in nights. God only can ensure that such enemies may not dominate upon us.

It means those mortal beings who are non-sacrificing and violent are considered as enemies of God.

Practical Utility in life

How to be liked by one and all in the society?

Since a non-sacrificing and a violent mortal being weaken the society, they are neither liked by God nor by a ruler or ordinary citizens. Therefore, we shall never allow these two features in our life. Rather, we should always be ready for every sacrifice for the welfare of others and be loving, caring for all. With these two positive features, we would be liked by the whole society and also by God.

Materialism is a negative path - A materialist harms or kills the material body for some perishable material gains. He is prone to crimes and diseases.

Spiritualism is a positive path - A spiritualist develops spirituality to gain the imperishable Supreme realisation. He remains free from crimes and diseases.

Rigveda 1.36.17

अग्निर्वव्ने सुवीर्यमग्निः कण्वाय सौभगम्।
अग्निः प्रावन्मित्रेत मेध्यातिथिमग्निः साता उपस्तुतम्।।

Agnirvavne suvīryamagniḥ kaṇvāya saubhagam.
Agniḥ prāvanmitrota medhyātithimagniḥ sātā upastutam. (17)

Agniḥ - The Supreme Energy, God
vavne - is solicited
suvīryam - for best pious powers
agniḥ - The Supreme Energy, God
kaṇvāya - for an intellectual
saubhagam - best luck and fortunes
Agniḥ - The Supreme Energy, God
prāvat - for protection
mitrā - friends (loving and caring for each other)
medhyātithim - for a skillful intellectual
agniḥ - The Supreme Energy, God
sātou - provider of wealth and power
upastutam - praiseworthy features.

<u>Elucidation</u>

For what purpose shall we solicit the Supreme Energy, God?
The dominance and blessings of the Supreme Energy, God is solicited for (i) the best powers to the warriors, (ii) the best luck and fortunes for the intellectuals, (iii) protection of friends who are loving and caring for each other, (iv) wealth and praises for skillful intellectuals.
Scientific aspect :
We solicit the Supreme Energy, fire, Sun's energy, light, magnetic current etc. for the overall welfare of all beings through intellectuals, warriors, skillful workers and friends of all. Every person in the society should be energetic, disease-free and engaged in the welfare of all.
Spiritual aspect :
Our individual energy is derived from the Supreme Energy of nature, a manifestation of the Supreme Creator. Through this energy, we must establish a connectivity with the creator. All spirituality seekers aspire to live in nature, living with nature and living for nature because nature is equal for all, it never discriminates. That's why a spiritualist prays for all without any discrimination.

Practical Utility in life
What is the supreme socio-spiritual principle?
Social aspect of spirituality :
Vedic wisdom inspires us to worship and pray to God not only for our personal well-being but for the best luck and fortunes, wealth and praises for all such great people who are the pillars of society - our great intellectuals i.e. noble brahmins, our great warriors i.e. kśatrias, our

skillful intellectuals i.e. traders, craftsmen etc. and our loving and caring mitrās including all those who sacrifice for our welfare and also our servants who take care of our comforts.

Thus, the great social principle derived is - One should not remain satisfied with one's individual progress but to consider one's progress in the progress of the whole society.

Rigveda 1.36.18

अग्निना तुर्वशं यदुं परावत उग्रादेवं हवामहे।
अग्निर्नयन्नववास्त्वं बृहद्रथं तुर्वीतिं दस्यवे सहः।।

Agninā turvaśaṁ yaduṁ parāvata ugrādevaṁ havāmahe.
Agnirnayannavavāstvaṁ bṛhadrathaṁ turvītiṁ dasyave sahaḥ. (18)

Agninā - With that Supreme Energy, God
turvaśaṁ - immediate, instant controller
yaduṁ - making efforts for splendid wealth
parāvataḥ - from all parts, all sides
ugrādevaṁ - people having divine and extreme qualities
havāmahe - we call
Agnih - the Supreme Energy, God
nayat - fixes for us, provides us
navavāstvaṁ - new abodes
bṛhadrathaṁ - big, progressing chariot, body
turvītiṁ - destroyer of evils
dasyave sahaḥ - power to condemn evil doers.

Elucidation

What are the results of connectivity with the Supreme Energy?

Once connected to the Supreme Energy with our universal social and spiritual prayers, we further pray and vow to gain :-

(i) Power to be an immediate controller.

(ii) Power to earn splendid wealth.

(iii) Power to welcome people having divine and extreme qualities from all sides.

Such universal prayers and resolves result in :-

(A) New comfortable abodes.

(B) Big, progressing chariot i.e. body and other means of life.

(C) Destruction of all evils and gain power to condemn evil doers.

Practical Utility in life

How to lay down a path for evil-free society?

A connectivity with the Supreme Energy converts our prayers into our determined vows. A high level of determination automatically results in instant controlling power, splendid wealth, positivity coming to you from all sides. Such a life style gets new abodes, progressing body and means to destroy evils.

Such a life itself becomes evil-free and lays a path to make the whole society also evil-free.

Rigveda 1.36.19

नि त्वामग्ने मनुर्दधे ज्योतिर्जनाय शश्वते।
दीदेथ कण्व ऋतजात उक्षितो यं नमस्यन्ति कृष्टयः।।

Ni tvāmagne manurdadhe jyotirjanāya śaśvate.
Dīdetha kaṇva ṛtajāta ukṣito yaṁ namasyanti kṛṣṭayaḥ. (19)

Ni - To be prefixed with dadhe
tvām - to You
agne - The Supreme Energy, God
manuḥ - mindful being, seeker
dadhe (ni dadhe)- establish in heart
jyotiḥ - light (of knowledge)
janāya - for the protection of living beings
śaśvate - is eternal
Dīdetha - enlighten
kaṇva - in enlighten men
ṛtajātaḥ - famous for truthfulness
ukṣitaḥ - gives bliss
yaṁ - whom
namasyanti - bow and salute
kṛṣṭayaḥ - engaged in activities (karma yogi).

<u>Elucidation</u>
Where does spiritually conscious people establish and realise God?
Who salutes God in deed?

A mindful man i.e. spiritually conscious person establishes the Supreme Energy, God, in his deep heart for the whole life because that light of knowledge (God) is an eternal Supreme Power for the protection of all living beings. This light illuminates the intelligent people and is famous among the truthful people and give them bliss. All men engaged in their acts like a karmayogi bow before and salute that Supreme Energy, God. In other words, only a true karmayogi is entitled to salute God or the God accepts salutations of a real karmayogi.

Practical Utility in life

What is the relation of God with a karmayogi?

It's a universal rule of science that the Supreme Energy is equally established in the life of every living being to protect every life, irrespective of the fact that one is a theist or an atheist, believes in one system of faith or the other, belongs to one caste or another. This Supreme Energy is realised only in great karmayogi who dedicates his life for other beings and who is truthful. God is famous i.e. known through such karmayogis and truthful people only and make them blissful. Only such people actually salute Him in deed, not simply in words or by way of rituals. God is the universal father, but real karmayogis are his great sons.

Quote :

(jyotiḥ janāya śaśvate)

Light of knowledge (God) is an eternal Supreme Power for the protection of all living beings

(yaṁ namasyanti kṛṣṭayaḥ)
A true karmayogi is entitled to salute God or the God accepts salutations of a real karmayogi.

Rigveda 1.36.20

त्वेषासो अग्नेरमवन्तो अर्चयो भीमासो न प्रतीतये।
रक्षस्विनः सदमिद्यातुमावतो विश्वं समत्रिणं दह।।

Tveṣāso agneramavanto arcayo bhīmāso na pratītaye.
Rakṣasvinaḥ sadmidyātumāvato viśvaṁ samatriṇaṁ daha. (20)

Tveṣāsaḥ - Brilliant, enlightened
agne - Supreme Energy, God
amavantaḥ - powerful
arcayaḥ - flames (of God, of Sun, of knowledge)
bhīmāsaḥ – fierce full
na - like
pratītaye - for realisation
rakṣasvinaḥ - for demonic
sadam ita - always certainly
yātumāvataḥ - to protect everyone like me
viśvaṁ - to all
sam - to be prefixed with daha
atriṇaṁ - wicked, forcefully occupying belongings of others
daha (sam daha) - completely destroy.

Elucidation

What can agni do for us?

Divine flames, of God, of Sun, of knowledge, are very powerful and brilliant for those who wish to realise God, who work for proper utilization of all material and energy and who have a great intellectual life. Divine flames are fierce full for all evils, dirt and ignorance also. These flames completely destroy all wicked, evils and demonic powers to protect everyone.

Practical Utility in life

What is Agni?

Agni is pure energy, in any form. It is always protective for all goodness, and certainly destroyer of all badness. Agni is God worship for His realisation; Agni is physical fire for all heat; Agni is in Sun rays; Agni is great knowledge also.

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Rigveda Mandal-1, Hymn-37

Sukta on Vayu Meditation

Rigveda 1.37.1

क्रीळं वः शर्धो मारुतमनर्वाणं रथेशुभम्।
कण्वा अभि प्र गायत।।

Krīlaṁ vaḥ śardho mārutamanarvāṇaṁ rathe śubham.
Kaṇvā abhi pra gāyata. (1)

Krīlaṁ - Play
vah - for you
śardho - power, strength
mārutam - of air
anarvāṇaṁ - uninimical, without horses
rathe - chariot
śubham - is the best and auspicious
Kaṇvā - intellectuals
abhi pra gāyata - sing beautifully, preach and follow.

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Elucidation

How is the play of air, the best in the universe?

How is the play of breath, the best in our life?

The play of air is most powerful and strengthening for you. It's without horses, the best, auspicious and beautiful. The great intellectuals sing, preach and follow this air beautifully.

Spiritually - The play of air refers to the play of breath, granted by the Supreme Power, God. This breath makes our body chariot the best and auspicious. This body moves only because of this breath, without horses. This breath has no enemy. The great intellectuals sing the glory of this play of breath, take this power, through pranayama and meditation, to seek enlightenment on the journey to God-realisation.

Scientifically - The play of air in nature keeps the chariot of whole creation at move without horses and makes it the best, auspicious and beautiful. Great environmentalists sing the glory of this air element in nature.

Practical Utility in life

How to make this life the best?

This body is able to perform anything and everything only because of this breath. Air i.e. breath is the basic element, not only of our individual life but of the whole creation. Concentration and meditation on this breath is the best course to feel and realise a unity with that Supreme Power who

created this element. Think and meditate on the best features of your elders, superiors and great leaders to make your life also the best.

Rigveda 1.37.2

ये पृषतीभिर्ऋष्टिभिः साकं वाशीभिरजिंभिः।
अजायन्त स्वभानवः।।

Ye pṛṣatībhirṛṣṭibhiḥ sākaṁ vāśībhirañjibhiḥ.
Ajāyanta svabhānavaḥ. (2)

Ye - Those (who understand the natural play of air)
pṛṣatībhiḥ - creating deep happiness in heart
ṛṣtibhiḥ - enlightening with true knowledge
sākaṁ - be with
vāśībhiḥ - speeches
añjibhiḥ - decorating life with divine qualities
ajāyanta - become
svabhānavaḥ - self-enlightened light of the self i.e. the Supreme Light.

<u>Elucidation</u>

Who can become the light of the Supreme Light?

What are the great and divine features of air?

Those who understand and follow the natural play of air and hold its three great and divine features with their speeches become the light of the Supreme Light :-

(A) Pṛṣatībhiḥ - creating deep happiness in heart,

(B) Ṛṣtibhiḥ - enlightening with true knowledge,

(C) *A*ñjibhiḥ - decorating life with divine qualities.

Such people become self-enlightened because they realise oneness with God after realising His Supreme Energy.

Practical Utility in life

Who can be a torch-bearer in the society?

To be a torch-bearer, a real guide and a true leader of the whole society, we must ensure the following features in our life :-

(i)Create deep happiness in heart, don't express any complaints, dis-satisfaction in any situation.

(ii) Acquire proper accurate and logical knowledge followed by wisdom in practice.

(iii) Decorate life with divine qualities like benevolence, sensitivity and emotional behavior for all, ready to sacrifice for the welfare of others.

Such persons are always respected and accepted as true leaders and guides because they feel themselves as one with others having common source of life.

Rigveda 1.37.3

इहेव श्रृण्व एषां कशा हस्तेषु यद्वदान्।
नि यामचिंत्रमृंजते।।

Iheva śṛṇva eṣāṁ kaśā hasteṣu yad vadān.

Ni yāmañcitramṛñjate. (3)

Iha - Here, in this life
iva - like
śṛṇva - heard
eṣāṁ - of these airs
kaśāḥ - truthful divine knowledge
hasteṣu - in hands
yat - when
vadān - speak
(Ni - to be prefixed with ṛñjate)
yāmañ - in the life journey
citram - decorate
(ṛñjate - ni ṛñjate) - certainly establish and prove true.

Elucidation

What makes the spiritual journey progressive?

When the power of air to provide truthful divine knowledge is heard in the present life, it certainly decorates the life journey and speaks at its own in this present life. It's an established truth.

Therefore, to make the spiritual journey progressive, we must take recourse to pranayama and meditation practices focusing on the powers of air.

Practical Utility in life

How to ensure progress of inner spirituality?

The air, through pranayama and meditation, provides us divine knowledge and wisdom. Once this practice is established in the life, it is carried on in the future journey of soul also. Thus, the inner spiritual progress is ensured. Air is the only means to progress on the spiritual journey.

Rigveda 1.37.4

प्र वः शर्धाय घृष्वये त्वेषद्युम्नाय शुष्मिणे।
देवत्तं ब्रह्म गायत।।

Pra vah śardhāya ghṛṣvaye tveṣadyumnāya śuṣmiṇe.
Devattaṁ brahma gāyata. (4)

(Pra - to be prefixed with gāyata)
vaḥ - your
śardhāya - for power of pranas
ghṛṣvaye - to weaken the enemies
tveṣa dyumnāya - giving enlightened knowledge and glorious fame
śuṣmiṇe - destroys the enemies
Devattaṁ - given by God
brahma - Supreme Knowledge
(gāyata - pra gāyata) singing well with devotion.

<u>Elucidation</u>

How are pranas useful in life?

Power of pranas is competent to perform following divine acts :-

(A) *Ghṛṣvaye* - It weakens the enemies,

(B) *Tveṣa dyumnāya* - It gives enlightened knowledge and glorious fame.

(C) *Śuṣmiṇe* - It destroys the enemies.

Therefore, we must sing well with devotion about the Supreme Knowledge given by God through our pranas, regulated with pranayamas and meditation practices.

Practical Utility in life

Meditate with Air.

Sing the glory of the Supreme Knowledge and the Supreme Giver.

We must realise the importance of pranas by regulating them with pranayama practices. Pranayama gives maximum benefits at physical, mental and spiritual levels. Pranayama practices result in enlightened knowledge and glorious fame. Such a realised knowledge weakens and destroys all inimical thoughts. God is the Giver of this Supreme knowledge. Therefore, we must sing well with full devotion and emotions about that Supreme Giver, God, and His Supreme grant i.e. truthful knowledge.

Rigveda 1.37.5

प्रशंसा गोष्वघ्न्यं क्रीळं यच्छर्धो मारुतम्।
जम्भे रसस्य वावृधे।।

Praśaṁsā goṣvaghnyaṁ krīḷam yacchhardho mārutam.

Jambhe rasasya vāvṛdhe. (5)

Praśaṁsā - Praise, educate
goṣu - materials, sense organs, cow etc. animals
aghnyaṁ - indestructible
krīḷam - for all acts, play
yat - that
śardhaḥ - strength
mārutam - of air
Jambhe - in mouth
rasasya - the juices of food, vitality
vāvṛdhe – increases.

Elucidation

Why is air praiseworthy?

The strength of air is indestructible. It's liable to be praised because :-

(i) It's the basis of life for all materials, sense organs and all living beings.

(ii) It's the basis of all our plays and activities.

(iii) In mouth, this air increases the vitality and juices of food that we eat.

We must educate others also about the strength of air.

Practical Utility in life

How to increase the strength of air?

Air is an important element in our life and the basis of existence of the whole universe. Without air no act can be performed. No air means no breath and no life. Air in our mouth is very important as a medicine. Air helps in the production of saliva to dissolve the food. Therefore, with every food grass in mouth, we must focus on this medically useful process of air and saliva produced by it. We must chew every grass for maximum times.

Increase the strength of air to develop the sense of a player.

Rigveda 1.37.6

को वो वर्षिष्ठ आ नरो दिवश्च ग्मश्च धूतयः ।
यत्सीमन्तं न धूनुथ A 6A

Ko vo varṣiṣṭha ā naro divaśca gmaśca dhūtayaḥ.
Yatsīmantaṁ na dhūnutha. (6)

Kaḥ - Who
vaḥ - is that
varṣiṣṭhaḥ - Supreme Rainer of knowledge
(ā - to be prefixed with dhūnutha)
naraḥ - leading the body intelligently
divaḥ - illuminated bodies like sun, enlightened mind
ca - and
gmaḥ - non-illuminated bodies, our mortal body
ca - and

dhūtayaḥ - shakes to purify
Yat - when
sīma - from all sides
antaṁ - ends
na - like
(dhūnutha - ā dhūnutha) shakes well.

Elucidation

Who shakes the illuminated and unilluminated bodies?

Who shakes our body and mind?

Who is the Supreme Rainer of knowledge?

Who shakes all bodies to purify them intelligently - (i) the illuminated bodies like Sun etc., the enlightened minds and (ii) the unilluminated bodies like earth etc., the unenlightened mortal bodies?

Shaking power of God is like shaking dirty clothes from all sides to remove dirt completely.

Practical Utility in life

What is the purpose of shaking?

The purpose of shaking is to purify. God shakes all bodies to purify.

A student is shaken by guru for education.

A criminal is shaken with punishment by a judge so that he leaves criminality.

Antinational are shacked to protect the nation.

A doctor shakes the patient to remove his ailments.

Rigveda 1.37.7

नि वो यामाय मानुषो दध्र उग्राय मन्यवे।
जिहीत पर्वतो गिरिः A 7A

Ni vo yāmāya mānuṣo dadhra ugrāya manyave.
Jihīta parvato giriḥ. (7)

(Ni - To be prefixed with dadhre)
vaḥ - that
yāmāya - for proper conduct after due control over senses
mānuṣaḥ - an intelligent leader, guide
(dadhre - ni dadhre) certainly holds
ugrāya - very strong
manyave - indignation
Jihīta - run away
parvataḥ - on mountains
giriḥ - clouds.

Elucidation

Who becomes an intelligent leader and guide?

How to make evils and wicked run away?

Those who control their breath, after due control over senses and who show proper conduct are able to become an intelligent leader or guide and certainly hold very strong indignation against the wicked. In the presence

of such a people, wicked and evil tendencies run away as if clouds on the mountains run away when strong wind blows.

Practical Utility in life

Truth always Triumphs. Penances always Prevail.

When a leader, a guide, a senior, a guru or a parent performs penances, his followers are automatically protected. Such people become true leaders of the whole society. Penances and evils cannot live together. There's a divine assurance - Truth always triumphs. Similarly, Penances always Prevail. Penances are great and powerful fire like that of the Sun and effective like air that makes the fierce clouds run away, destroys the bad smell and diseases. Penances are performed with a control over breath and control over sense organs.

Rigveda 1.37.8

येषामज्मेषु पृथिवी जुजुर्वाँइव विश्पतिः।
भिया यामेषु रेजते।।

Yeṣāmajmeṣu pṛthivī jujurvāñ iva viśpatiḥ.
Bhiyā yāmeṣu rejate. (8)

Yeṣām - Those (air, breath)
ajmeṣu - competent to move
pṛthivī - earth etc. all bodies
jujurvāñ iva - reached old and weak condition
viśpatiḥ - protector of the people (king)

Bhiyā - with fear
yāmeṣu - at their respective places
rejate - move.

Elucidation

Who is competent to move everything in the universe?

An enfeebled king, due to his old and weak condition, trembles with fear from diseases or attack of enemies. Similarly, earth etc. all bodies move at their respective places and axis because the air is competent to move everything.

Practical Utility in life

How to move on the spiritual path of miracles?

Materialist society believes - "Money makes the Mayor go." but Vedas declare - "Air makes everything move".

Materialist thought points to corrupt mind, Vedic thought points to a true science of spirituality. Great saints and yogis performed penances with breath control to prove that miracles can take place at their instance.

Therefore, everyone should meditate with pranayama practices to develop the knowledge and powers of mind. A meditative life free from the bonds of desires of sense organs realises miracles at every step of life. Such a life is free from all sorts of weaknesses.

Without meditative life and without practices of pranayama, people are trapped in the desire of all sense organs and ruin their lives in unending materialistic pursuits.

Rigveda 1.37.9

स्थिरं हि जानमेषां वयो मातुर्निरेतवे।
यत्सीमनु द्विता शवः।।

Sthiraṁ hi jānameṣāṁ vayo māturniretave.
Yat sīmanu dvitā śavaḥ. (9)

Sthiraṁ - Stable, unmoved
hi - certainly
jānam - place of birth (ether)
eṣāṁ - of this (air)
vayaḥ - moving breath, birds etc.
mātuḥ - for a yogi
nir etave - out of the circle of birth and death
Yat - whose
sīma - all
anu - following properly
dvitā - of both (body and mind, touch and words)
shavaḥ - strength.

Elucidation

What's the place of birth of air?

The place of birth of air is ether which is stable and unmoved. Controlled breath of a yogi makes him out of the circle of birth and death by providing salvation.

Everyone should follow the power of air properly for the strength of both body and mind. Birds also fly in the middle of sky only because their bodies are tuned to the movement of air. The strength of touch and words is also air.

Practical Utility in life

How to stabilize our mind?

How to make our lives more effective?

The science of air gives a spiritual principle - An unmoved element can give birth to numerous activities. An unmoved can produce movements.

If our mind is stable, we can utilize our body more effectively. To stabilize our mind, we must meditate on air i.e. our breath. Air is the cause of all activities of the universe including the cycle of birth and death. If this air is controlled, our stable mind can lead us to salvation i.e. the end of the cycle of birth and death.

There is popular quote from one of the Yoga scripture - "chale vāte, chale chittam, nishchalam nishchale bhavet." meaning - If air moves, mind also moves and if it is unmoved the other is also unmoved. Thus, it's only the air that makes the mind move. If we control the air movement, mind too will become unmoved.

Rigveda 1.37.10

उदु त्ये सूनवो गिरः काष्ठा अज्मेष्वत्नत।

वाश्रा अभिज्ञु यातवे।।
Udu tye sūnavo giraḥ kāṣṭhā ajmeṣvatnata.
Vāśrā abhijñu yātave. (10)

Ut u - Makes us progress
tye - these (pranas, air)
sūnavaḥ - inspirer of
giraḥ - speeches (externally spoken words and internally realised knowledge)
kāṣṭhā - this life, waters
ajmeṣu - with movement after purification
atnata - extend, reach the goal
vāśrā - with speeches (of glories of God)
abhijñu - bowed down, humble
yātave - progress on the journey.

Elucidation

How can air ensure our progress on the journey of soul?

These (pranas, air) makes us progress on the journey. It's the inspirer of all speeches, external spoken words as well as internal speeches of God, Vedas, realised knowledge. This life moves ahead, after purification, to reach the destination.

With noble and humble speeches only one looks like a bowed down cow on her thighs and progress fast on the journey.

Practical Utility in life

Does the journey of our soul includes both worldly and spiritual?

How to achieve success on both the levels?

Whatever words we speak from our mouth are only due to air. Focus on this air by following the practice of pranayama and meditation to make your words noble and humble. Our speech would be purified and make us move fast on the journey of soul. Noble speeches are compared to a cow bowed down on her thighs.

(A) Focus on air as inspirer of all speeches.

(B) Purify your speeches.

(C) Be a humble personality.

These three steps can ensure success in our worldly as well as spiritual journey of life.

Rigveda 1.37.11

त्यं चिद् घा दीर्घं पृथुं मिहो नपातममृध्रम्।
प्र च्यावयन्ति यामभिः।।

Tyam cid ghā dīrghaṁ pṛthuṁ miho napātamamṛdhram.
Pra cyāvayanti yāmabhiḥ. (11)

Tyam - These (air, pranas)
cit ghā - covering of mind
dīrghaṁ - very long, unending
pṛthuṁ - extended (like clouds in the sky)
mihaḥ - rain of enjoyment doesn't fall

napātam - prohibits the rain of knowledge
amṛdhram - not dying easily
Pra cyāvayanti - destroys like an enemy
yāmabhiḥ - with its movement and speed.

Elucidation

What are the features of coverings of mind?

How to get rid of these coverings of mind?

The air i.e. pranas, with its movement and speed of breath control practices, destroy the coverings of mind like an enemy. Our desires and ego (i.e. ignorance) cover our mind and don't allow it to gain great wisdom for a peaceful life. These coverings of mind are :-

(i) *Dīrghaṁ* - very long, unending,
(ii) *Pṛthuṁ* - extended (like clouds in the sky),
(iii) Mihaḥ - rain of enjoyment doesn't fall,
(iv) *Napātam* - prohibits the rain of knowledge,
(v) *Amṛdhram* - not dying easily.

But when the pranas are kept under control by a yogi, a devotee, these coverings of mind are removed.

Scientific meaning - The air destroys the coverings in the form of clouds. These coverings of clouds also have the above five features. They are (i) very long, (ii) extended, (iii) look joyful but don't fall at

their own, (iv) prohibit rain, (v) don't die easily. But the air weakens and removes them.

Practical Utility in life

What are the features of our desires and ego?

Our desires and ego (i.e. ignorance) are the coverings over our mind and create a big hurdle in a peaceful life because they cover our mind from all sides. They remain active for a long time, extended over a vast period and places. They appear joyful but are groundless. They don't allow great and right knowledge to develop in mind. They don't die easily. We can get rid of these coverings with the help of breath control pranayama practices. Air is very close to the Supreme Energy and rather it's always in contact with it. (refer R.V. 1.22.4)

Rigveda 1.37.12

मरुतो यद्ध वो बलं जनाँ अचुच्यवीतन।
गिरींरचुच्यवीतन।।

Maruto yaddha vo balaṁ janāñ acucyavītana.
Girīñracucyavītana. (12)

Marutah - Air, pranas
yat ha - which is famous for
vah - your
balaṁ - strength
janāñ - to the people

acucyavītana - moves, inspires, purifies
Girīña - to the mountains (of clouds, of ignorance)
acucyavītana - moves, inspires, purifies.

Elucidation

What makes everything move?

The strength of air is certainly well known to move, to inspire and to purify all people and even the mountains of clouds and of ignorance. When we focus on air, meditate and utilize the power of our pranas, mountains of ego and ignorance in our mind are demolished. We get purified and gain intelligence.

Practical Utility in life

How air ensures complete health i.e. physical, mental and spiritual well-being?

If we practice pranayamas regularly on daily basis, our physical body gets detoxified, becomes light and facilitates us to be more active.

Our mental body would get purified, perceive more divine knowledge.

Spiritually, we would succeed on the path of realisation.

Thus, air ensures complete health i.e. physical, mental and spiritual well-being.

Every king, every senior, parents and gurus should empower themselves like air to move, inspire and purify their followers to move towards nobility, away from evils.

Rigveda 1.37.13

यद्ध यान्ति मरुतः सं ह ब्रुवतेऽध्वन्ना।
शृणोति कश्चिदेषाम्।।

Yaddha yānti marutaḥ saṁ ha bruvate ̍dhvannā.
Śṛṇoti kaścideṣām. (13)

Yat - These
ha - certainly
yānti - come and go
marutaḥ - air, pranas
saṁ - equally
ha - certainly
bruvate - inspire and uplift
adhvannā - on the way everywhere
Sṛṇoti - listens
kaścit - someone rarely, who
eṣām - speeches of air, pranas.

Elucidation

Pranas are universally available to all but how many realise its benefits?

Air i.e. pranas, certainly come and go in and out of every body, every moment. These certainly are competent to inspire and uplift everyone on the way. But someone rarely listens the speeches of these pranas.

Practical Utility in life

What is the importance of pranas?

Pranas are the divine energy flowing every moment.

Our breath moves on to the complete passage through ida and pingla nadis, the two air channels, to merge into the third one called saraswati through the passage of spinal cord to reach the top of head i.e. brahmarandhra, the ultimate chakra of realisation. On this passage, the air moves through all chakras - Muladhara (root chakra), Svadhishthana (sacral chakra), Manipura (solar plexus chakra), Anahata (heart chakra), Vishuddha (throat chakra), Ajna (third eye chakra), Sahasrara (crown chakra).

Thus, deep and long meditational practices can certainly purify, inspire and uplift us to realise the effect of these pranas control on our body and mind. Ultimately, we can realise divine inspirations in our life looking like miracles.

Such meditations prove useful for all alike - a materialist or a spiritualist, a rich or a poor, an old or a child, educated or uneducated. But rarest of rare follow to tame these pranas for a meaningful and peaceful, healthy and spiritual life.

Rigveda 1.37.14

प्र यात शीभमाशुभिः सन्ति कण्वेषु वो दुवः।
तत्रे षु मादयाध्वै।।

Pra yāta śībhamāśubhiḥ santi kaṇveṣu vo duvaḥ.
Tatro ṣu mādayādhvai. (14)

Pra yāta - Progress, reach destination
śībham - expeditiously
āshubhiḥ - with hard working men
santi - are
kaṇveṣu - in great realised intellectuals
vah - your
duvaḥ - your well-being
Tatra u - there in them
ṣumādayādhvai - be satisfied beautifully.

Elucidation

What is the importance of expeditious performance?

Everyone must progress to reach his destination expeditiously performing with the team of hardworking men. Your well-being lies in the company of such great realised intellectuals. In them only one can realise deep and beautiful satisfaction.

Practical Utility in life

How to reach the destination with deep satisfaction?

The air or pranas, that we breath in, reach their destination expeditiously without wasting any movement. Our pranas don't stop anywhere even for a second. This expeditious performance of pranas is the key to our health. Similarly, like pranas, we must perform all our duties expeditiously.

Our active and energetic performance in every field would ensure our spiritual progress too. We cannot progress spiritually without neutralizing our karmas. This habit of performing karma expeditiously leads to noble living with its destination at spiritual level. For such a life, we must live in the company of such active and energetic people.

Kanvas are realised intellectuals. They performed and completed their worldly karmas, became desire-less and ego-less to gain spiritual upliftment.

Rigveda 1.37.15

अस्ति हि ष्मा मदाय वः स्मसि ष्मा वयमेषाम।
विश्वं चिदायुर्जीवसे।।

Asti hi ṣmā madāya vaḥ smasi ṣmā vayameṣām.
Viśvaṁ cidāyurjīvase. (15)

Asti - Are
hi - certainly
ṣmā - for continuous
madāya - bliss

vaḥ - your
smasi - are
ṣmā - for continuous
vayam - we
eṣām - for these (air, pranas)
Viśvaṁ - all
cit - certainly
āyuḥ - life
jīvase - for living.

Elucidation

Who is our permanent companion in life?

They are certainly for your continuous bliss. We are also continuously for them. This companionship ensures a living for whole life.

(Devata of this Sukta is Marutah i.e. air. Therefore, this verse refers of air that is our permanent companion.)

Practical Utility in life

What type of sadhna is helpful in all walks of life?

The air i.e. our breath is for our continuous bliss. Worldly materialist life or spiritual life for realisation, both depend on the pranas.

In prana dhyan sadhna, we should practice to control our breath. It means setting at rest our short term goals and desires and focus on the ultimate goal of life. Till attainment of that goal, this breath would be your

continuous companion and helpful in inspiration and purification, in all walks of life.

Rigveda Mandal-1, Hymn-38

Sukta on Vedic wisdom, Spirituality and Veda Study

Rigveda 1.38.1

कद्ध नूनं कधप्रियः पिता पुत्रं न हस्तयोः।
दधिध्वे वृक्तबर्हिषः।।

Kaddha nūnaṁ kadhapriyaḥ pitā putraṁ na hastayoḥ.
Dadhidhve vṛktabarhiṣaḥ. (1)

Kat ha - When certainly
nūnaṁ - my sacrifices, worship
kadha priyaḥ - loved with pranas, loved with speeches and stories, empowered by pranas
pitā - father
putraṁ - to a son
na - like, just as
hastayoḥ - holds in hands
Dadhidhve - will hold
vṛkta barhiṣaḥ - in purified heart.

<u>Elucidation</u>

How does God hold our love for Him?

O God! You are loved by me with pranas, through pranayama meditation; with speeches and stories, empowered by pranas. When certainly You (kadha priya) will hold my sacrifices, worship, praises etc. coming from my purified heart, as if a father holds his son in hands.

Practical Utility in life

How does God hold our acts of sacrifices?

Associate every act with pranas.

I love God in three ways :-

(i)with my pranas,

(ii) with my speeches and stories,

(iii) with my acts of sacrifices.

Actually, all acts performed by our body or mind are indirectly empowered by pranas. Whatever, we do in life, we must realise that every such act is performed with pranas gifted by God.

Therefore, we should associate every act with pranas. It should be like surrendering every act to God. This way our deep heart will be purified and God will accept all our acts as if a father holds his son in his hands.

All our senses are able to perform various acts only because of pranas. Sense organs, being material organs, can stop working but pranas will not till the will of God.

Rigveda 1.38.2

क्व नूनं कद्वो अर्थं गन्ता दिवो न पृथिव्याः।
क्व वो गावो न रण्यन्ति।।

Kva nūnaūṁ kad vo arthaṁ gantā divo na pṛthivyāḥ.
Kva vo gāvo na raṇyanti. (2)

Kva - Where are
nūnaṁ - my sacrifices, worship
kat - when
vah - Your
arthaṁ - purpose
gantā - achieve
divaḥ - sunrays
na - just as
pṛthivyāḥ - earth
Kva - where are
vah - Your
gāvaḥ - cows
na - not
raṇyanti - making sounds.

Elucidation

Where are our sacrifices and worship?

When will we achieve the purpose of life?

Where are your sacrifices and worship (that you practiced in association with your pranas)?

When would your purpose of life be achieved just as Sunrays achieve earth as their destination?

Where is your destination where cows don't make sound after meeting their calves?

Practical Utility in life

What would be our condition when we reach our destination?

The result of our sacrifices and worship is welfare of others. Benefit of sunrays is realised by all only when they reach earth. Similarly, all our talents, abilities, means and possessions etc. would be useful only when these extend their benefits to all.

Our destination should be a place similar to one where cows don't make sound and become calm and satisfied after meeting their calf. Similarly, our destination is the realisation of unity with the Supreme Father, God, because then our senses would stop making sounds of desires and ego.

To achieve that real and ultimate purpose of life, we must learn and practice to work for the welfare of others. The resultant satisfaction would be similar to a cow who makes no sound after meeting her calf.

Rigveda 1.38.3

क्व वः सुम्ना नव्यांसि मरुतः क्व सुविता।
क्वो३ विश्वानि सौभगाः।।

Kva vaḥ sumnā navyāṁsi marutaḥ kva suvitā.
kvo viśvāni saubhagā. (3)

Kva - where are

vaḥ - Your
sumnā - comforts
navyāṁsi - newer
marutaḥ - pranas, air
kva - where are
suvitā - best features, talents etc.
kva - where are
u - and
viśvāni - all
saubhaga - fortunes.

Elucidation

What are the benefits of prana dhyana i.e. focus on breath?

We have three questions in respect of prānas :-

(A) Where are your comforts?

(B) What are your best features and talents?

(C) Where are all of your fortunes?

Only pranas are the giver of all comforts, best features and talents, and fortunes.

Practical Utility in life

What are the steps to a successful life?

We must take our pranas, follow them, watch them and control them to increase our concentration. We must feel and realise the force of pranas while doing every act.

Focused pranas lead to a focused mind which ultimately gives good result in our performance in any walk of life.

Prānāyāma -------- Concentration ------- Fortunes.

Rigveda 1.38.4

यद्यूयं पृश्निमातरो मर्तासः स्यातन।
स्तोता वो अमृतः स्यात।।

Yādyūyaṁ pṛśnimātaro martāsaḥ syātana.
Stotā vo amṛtaḥ syāt. (4)

Yat - Of course
yūyaṁ - you all
pṛśnimātaraḥ - produced by ether (pranas)
martāsaḥ - liable to death
syātana - are, even then
Stotā - praising, glorifying
vaḥ - You
amṛtaḥ - non-dying
syāt - would be.

<u>Elucidation</u>

Who is not liable to death?

Of course, everything in this universe, including the pranas produced by ether, is liable to death but those praising and glorifying You would be non-dying.

Once a devotee is successful in realising God by praising and glorifying Him besides leading a life of penances, he achieves salvation i.e. no births and deaths, and therefore, becomes non-dying.

Practical Utility in life

What type of praises are accepted?

In worldly life also, praises and glorification of every deserving person results in favours and great success. You should praise and glorify all your known persons particularly your parents, spouses, seniors, superiors, great leaders to find favours and achieve success besides your own hard work with honesty and integrity.

Only true praises and glorifications are accepted and that too if they are followed by truthful and hard work.

Rigveda 1.38.5

मा वो मृगो न यवसे जरिता भूदजोष्यः।
पथा यमस्य गादुप।।

Mā vo mṛgo na yavase jaritā bhūdajoṣyaḥ.
Pathā yamasya gādupa. (5)

Mā - Not
vah - Your
mṛgaḥ - deer
na - like
yavase - inspired to eat grass

jaritā - devotee, great intellectual
bhūta - be
ajoṣyaḥ - indifferent, insensitive, separate
Pathā - path
yamasya - of death
gāt up - move.

Elucidation

How to avoid death?

Just as a deer is inspired to eat grass with love, Your devotee, a great intellectual may not be indifferent, insensitive, separate from You and may not move on the path of death i.e. cycle of birth and death.

Practical Utility in life

How to avoid diseases?

Learn from deer to be vegetarian naturally.

Using an example of a deer, eating grass with love, is purposed to refer to a complete vegetarianism i.e. simple and natural eating without the touch of violence. A devotee should avoid eating unnatural and non-vegetarian diet and should not separate himself from the Supreme Divine. Thus, he would be able to avoid the cycle of births and deaths and also the life of diseases. An unhealthy, sick person dies every moment with pains and sufferings. Diseases means multiple deaths before actual death.

Materialistic pursuits lead to the path of diseases and deaths. Spiritualistic life leads to a complete healthy life and ultimately lays down

a path of salvation whereafter there is no birth, no death. We should love and live on the spiritual path so naturally as a deer or cow eats grass with love as a natural act of eating.

Rigveda 1.38.6

मो षु णः परापरा निर्ऋतिर्दुर्हणा वधीत्।
पदीष्ट तृष्णया सह।।

Mo ṣu ṇaḥ parāparā nrṛtirdurhaṇā vadhīt.
Padīṣṭa tṛṣṇayā saha. (6)

(Mo - To be prefixed with padīṣṭa)
(ṣu - To be prefixed with vadhīta)
ṇaḥ - our
parāparā - very pleasant and causing miseries
nrṛtiḥ - evil conduct
durhaṇā - difficult to be destroyed, badly destroying
(vadhīt - ṣu vadheet) dying, destructible
(Padīṣṭa - mo padīṣṭa) never meet
tṛṣṇayā - greed (of wealth etc.)
saha - with.

<u>Elucidation</u>

What are the features of evil nature?

Any evil conduct is very pleasant but ultimately causes misery. It is very difficult to destroy such evil nature which it is badly destroying. May we never meet death with such evil nature with greed of wealth etc.

Practical Utility in life

What type of death should be avoided?

Evil nature or conduct has following features :-

(A) It's very pleasant apparently.

(B) It's misery causing ultimately.

(C) It's very difficult to be destroyed.

(D) It destroys us very badly, not only our present life but future births also.

(E) It generally accompanies greed in one form or the other.

First of all, identity your evil features and try to shed your evil nature immediately and ensure that in this present life itself before death, I would leave all such evil traits.

Evil conduct makes one meet death everyday in the form of diseases and miseries. Therefore, avoid death with evil nature. Shed evils at the earliest before death.

Rigveda 1.38.7

सत्यं त्वेषा अमवन्तो धन्वचिंदा रुद्रियासः।
मिहं कृण्वन्त्यवाताम् ।।

Satyaṁ tveṣā amavanto dhanvañcidā rudriyāsaḥ.
Mihaṁ kṛṇvantyavātām. (7)

Satyaṁ - Truthfulness
tveṣāḥ - are enlightening (from inside and outside)
amavantaḥ - very strong
dhanvañ - in space
citā - pranas
rudriyāsaḥ - makes evil weep
Mihaṁ - rains
kṛṇvanti - causing
avātām - without air.

Elucidation

What are the results of a truthful life?

Truthful acts are very enlightening from both inside and outside, like current of sunrays. They make pranas very strong in space. They make all evils weep. They cause rain in space without air. Space in our body is deep mind and heart. Rain of divinity is realised in space.

Practical Utility in life

What are the results of pranayama followed by a truthful life?

The life of a truthful person shines inside and outside. In his own life pranic energy, immunity of body and powers of mind become very strong. No evils remain in such a life. During retention phase of pranayama, rain of great knowledge i.e. divinity is realised by such a person and he becomes very inspiring for others also.

Rigveda 1.38.8

वाश्रेव विद्युन्मिमाति वत्सं न माता सिषक्ति।
यदेषां वृष्टिरसर्जि।।

Vāśreva vidyunmimāti vatsaṁ na mātā siṣakti.
Yadeṣāṁ vṛṣṭirasarji. (8)

Vāśra - cow making sound
iva - like
vidyut - electricity in space, enlightenment in our inner space
mimāti - create sound
vatsaṁ - to calf
na - like
mātā - mother
siṣakti - feed (milk)
Yat - when
eṣāṁ - these (pranas, electricity)
vṛṣṭi - rain (of water, of happiness, of great knowledge)
asarji - produce.

<u>Elucidation</u>

Why a cow makes sound before feeding her calf?
Why electricity in space makes sound before raining?

Why a spiritually enlightened and realised person vibrates with inspirations?

Like a cow, who makes sound to feed her calf, the electricity in space also produce thunder sound to produce rain and the enlightenment in space creates a vibrating sound to produce rains of happiness, great knowledge and virtues in one's life for the welfare of all.

Practical Utility in life

Does enthusiasm to serve others represent spiritual progress?

Mother cow makes sound and runs to feed her calf. Purpose is welfare of her calf and many others.

Electricity in space makes sound and rushes to cause rain. Purpose is welfare of all on earth.

A person enlightened in heart space vibrates to produce happiness, great knowledge and virtues. Purpose is to inspire many others. His vibrations are more effective than sounds.

The sound of a cow and electricity in space, the vibrations of a spiritualist denote a high degree of enthusiasm to serve others.

Everyone serving others with pure heart should create such an enthusiasm in his deeds with purity and love for all like a cow, electricity in space and an enlightened spiritualist. Such enthusiasm would make everyone a great spiritualist.

Rigveda 1.38.9

दिवा चित्तमः कृण्वन्ति पर्जन्येनोदवाहेन।

यत्पृथिवीं व्युन्दन्ति।।

Divā cittamaḥ kṛṇvanti parjanyenodavāhena.
Yat pṛthivīṁ vyundanti. (9)

Divā - In day
cita - also
tamaḥ - darkness
kṛṇvanti - create
parjanyena - with clouds, with pranas
udavāhena - bearing water, bearing knowledge
Yat - when
pṛthivīṁ - earth, this body
vyundanti - is irrigated.

Elucidation

What is achieved when heavy clouds create darkness in the day?

What is achieved when a spiritualist detaches himself from worldly life?

Water bearing clouds create darkness in the day time also due to which the earth is irrigated.

Knowledge bearing pranas create darkness in mind towards worldly and material things like darkness in the day where whole world enjoys except the one who realises the divine great knowledge. Such a life is irrigated i.e. properly utilized, for the welfare of all.

Practical Utility in life

What is achieved with deep knowledge of the relevant act?

When our mind has all that knowledge required for the work in hand, it doesn't wander over the other issues and remain focused on his work. Performing duties with proper knowledge only causes rain of happiness in life. Therefore, before doing any act we must create heavy clouds of relevant knowledge in our mind to produce successful results for irrigating our own life as well as for the welfare of others also.

Rigveda 1.38.10

अध स्वनान्मरुतां विश्वमा सद्म पार्थिवम् ।
अरेजन्त प्र मानुषाः A 10A
Adha svanānmarutāṁ viśvamā sadma pārthivam.
Arejanta pra mānuṣāḥ. (10)

Adha - Thereafter
svanāt - from the sound
marutāṁ - of air, of pranas
viśvamā - this whole
sadma - shines, vibrates
pārthivam - earth, body
(Arejanta - pra arejanta) shines very beautifully
(pra - prefixed with arejanta)
mānuṣāh - men of wisdom.

Elucidation

What happens after rain?

What happens when the pranas of a spiritualist yogi vibrate?

As per Rig Veda verse 1.38.10, heavy clouds create darkness in the day, cause rain and thus, the earth is irrigated.

Thereafter, from the sound of air, when clouds rain, whole earth shines beautifully. Men of wisdom i.e. scientists and environmentalists know this.

From the sound and vibration of pranas, the whole body of a spiritualist yogi shines beautifully. Men of wisdom i.e. spirituality seekers know and realise this.

Practical Utility in life

What happens when our acts are based on deep knowledge?

When activities are based on deep knowledge of the relevant subject, their results decorate the life of the doer with complete success. Men of deep wisdom only realise and follow this practice. Such people are real karma yogis who make concentrated efforts on their jobs.

Rigveda 1.38.11

मरुतो वीळुपाणिभिश्चित्र रोधस्वतीरनु।
यातेमखिद्रयामभिःA 11A

Maruto vīḷupāṇibhiś citrā rodhasvatīranu.
Yātema khidrayāmabhiḥ. (11)

Marutaḥ - pranas, people (progressing while meditating on pranas)
vīḷu pānibhiḥ - with determined hands, with full protection
chitrāḥ - astonishing
rodhasvatīḥ - crossing all hurdles (rivers and blood vessels)
anu - follow, target
Yāt - proceed
ima - like them
akhidrayāmabhiḥ - continuously with speed.

Elucidation

What are the principles of good river and healthy blood vessels?

People who wish to progress while meditating on pranas i.e. vow fully, should follow the principles of rivers and blood vessels that ensure free flow of water and blood respectively.

These principles are three fold :-

(A) Speed.

(B) Continuity by crossing all hurdles.

(C) Strong determination and full protection.

Practical Utility in life

What principles shall we follow to ensure success on time?

Like rivers and healthy blood vessels, everyone should also ensure the following three features :-

(A) Speed - If our speed is slow, we cann't achieve results on time.

(B) Continuity by crossing all hurdles. If we are not continuous in our efforts while crossing all hurdles, we are likely to stuck on the midway and delay our success.

(C) Strong determination and full protection. If we lack this feature, we are likely to fail or delay success.

If a river is not able to cross over all hurdles due to its slow speed and strength, it may cause water stagnation at one place or the water may get diverted to other directions in parts.

If our blood vessels are not healthy either due to heavy blood or blockages, they can cause many diseases.

Rigveda 1.38.12

स्थिरा वः सन्तु नेमयो रथा अश्वास एषाम।
सुसंस्कृता अभीशवः।।

Sthirā vaḥ santu nemayo rathā aśvāsa eṣām.
Susaṁskṛtā abhīśavaḥ. (12)

Sthirāḥ - Strong and stable
vaḥ - Your
santu - be
nemayaḥ - fellies and wheels, karmas
rathāḥ - of the chariot, of the body
aśvāsaḥ - horses, senses
eṣām - of these

Susaṁskṛtāḥ - well cultured, purified

abhīśavaḥ - strings of horses, mind (the sixth sense of knowledge and action), modifications of mind.

Elucidation

What type of chariot is required for a smooth journey of life?

Prayer : May the fellies and wheels of our chariot be strong and stable. May the horses and their strings be cultured i.e. disciplined.

May the karmas of our life i.e. body chariot be strong and stable. May our senses and mind be well cultured i.e. disciplined, pure and under control.

Such a chariot and such a body is needed to ensure the continuity of journey with speed and without being disturbed by hurdles.

Practical Utility in life

What type of life i.e. body chariot is required for the smooth and progressive journey of soul?

Our acts are like fellies and wheels of our life i.e. body chariot. Our senses and mind are like horses and their strings. If our acts are stable and strong, if our senses and mind are pure, cultured and disciplined, we can expect a smooth and progressive journey of soul.

This verse is the basis of a shloka of Kathopnishada (1.3.3 & 4) that explains the body chariot as -

(i) Self is the rider of the chariot,

(ii) Body is the Chariot,

(iii) Intelligence is Charioteer, and
(iv) Mind is the reins,
(v) Senses are the horses (which drag us everywhere),
(vi) The objects are the roads,
(vii) The Self, (though) associated with Body & Mind is the enjoyer.

The shlokas read as :-
Ātmānām rathinam viddhi, śarīram rathameva tu,
Buddhim tu Sāradhim viddhi, manah pragraham eva ca.
Indriyāni hayān Āhur viṣayām teśu gocarān,
Ātmendriya-mano-yuktam bhoktety Āhur manīṣinah.

Rigveda 1.38.13
अच्छा वदा तना गिरा जरायै ब्रह्मणस्पतिम।
अग्निं मित्रं न दर्शतम्।।
Acchhā vadā tanā girā jarāyai brahmaṇaspatim.
Agniṁ mitraṁ na darśatam. (13)

Acchhā - Well
vada - speek
tanā - expansive, praiseworthy
girā - speeches
jarāyai - for glorifying

brahmaṇaspatim - the protection of all great knowledge and the universe
agniṁ - having power and energy
mitraṁ - friend
na - like
darśatam - liable to be seen and visited again and again.

Elucidation

Why is God liable to be accompanied regularly as a friend?

We should speak well with expansive and glorifying speeches for glorifying the protector of all great knowledge and the universe who is like a friend having supreme power and energy and is therefore, liable to be seen, to be visited and to be realised again and again.

Thus, God is permanent and supreme friend. Therefore, we must ensure a continuous and smooth journey of soul for realising Him.

Practical Utility in life

Why is a great friend liable to be accompanied regularly?

Every noble, knowledgeable, powerful and beneficial relation is liable to be accompanied again and again through expansive and glorifying speeches beause such people are energetic, powerful and beneficial.

Rigveda 1.38.14

मिमीहि श्लोकमास्ये पर्जन्यइव ततनः।
गाय गायत्रमुक्थ्यम्।।

Mimīhi ślokamāsye parjanya iva tatanaḥ.
Gāya gāyatramukthyam. (14)

Mimīhi - Make, construct
ślokam - speeches based on Vedic wisdom
Asye - in mouth
parjanya - clouds
iva - just as, like
tatanaḥ - spread it
Gāya - sing
gāyatram - mantras like Gayatri
ukthyam - worth narrating.

Elucidation

How to study and spread Vedas?

This verse lays down three instruction for those following Vedic wisdom :-

(A) *Mimīhi ślokam Asye* - Make, construct speeches in mouth based on Vedic wisdom.

(B) *Parjanya iva tatanaḥ* - Spread them just as clouds spread air in the form of rain to benefit all.

(C) *Gāya gāyatram ukthyam* - Sing mantras like Gayatri etc. because these are worth singing, understanding, following and narrating.

Practical Utility in life

How to live a life with Vedic wisdom?

All great rishis and saints who wrote holy scriptures based on Vedic wisdom, practiced the aforesaid three instructions; all great heroes who lived their lives with Vedic wisdom and sacrificed their lives for the sake of others, spread their great consciousness among people even today. They were living their lives truly with Vedic wisdom. We too can follow their footsteps.

Lives of great men all remind us, we too can make our lives sublime, and, departing, leave behind us, footprints on the sand of time.

Henry Wadsworth Longfellow, an American poet and educator.

Quote :-

(A) *Mimīhi ślokam Asye* - Make, construct speeches in mouth based on Vedic wisdom.

(B) *Parjanya iva tatanaḥ* - Spread them just as clouds spread air in the form of rain to benefit all.

(C) *Gāya gāyatram ukthyam* - Sing mantras like Gayatri etc. because these are worth singing, understanding, following and narrating.

Rigveda 1.38.15

वन्दस्व मारुतं गणं त्वेषं पनस्युमर्किणम्।
अस्मे वृद्धा असन्निह।।

Vandasva mārutaṁ gaṇaṁ tveṣaṁ panasyumarkiṇam.
Asme vṛddhā asanniha. (15)

Vandasva - Glorify, aspire
mārutaṁ - air, pranas
gaṇaṁ - group
tveṣaṁ - enlightening
panasyum - enjoining us with soul for God-realisation
arkiṇam - help in realising the meaning of Ved mantras
Asme - in us, among us
vṛddhāḥ - increase, elders in age and knowledge
asan - establish
iha - here in this life.

Elucidation

Why shall we glorify and aspire for pranas?

Why shall we pray for our great elders?

We glorify and aspire for the group of air i.e. pranas. These pranas have three following features :-

(A) *Tveṣaṁ* - enlightening,

(B) *Panasyum* - enjoining us with soul for God-realisation,

(C) *Arkiṇam* - help in realising the meaning of Ved mantras.

Therefore, we pray that these pranas be established in us in this life itself and increase great knowledge leading us towards God-realisation.

We also pray that elders in age and knowledge be also established among us here in this life for our guidance for long time.

Practical Utility in life

What are the benefits of a meditative life?

We should keep a constant watch on our pranas to make our life meditative. With the progress of such a meditative life, we would have multiple benefits :-

(A) Enlightenment at all levels of our life - body, mind and soul.

(B) Joining the core power of soul.

(C) Attaining great divine knowledge for God-realisation.

Rigveda Mandal-1, Hymn-39

Sukta of great warriors, intellectuals and realised persons

Rigveda 1.39.1

प्र यदित्था परावतः शोचिर्न मानमस्यथ।
कस्य क्रत्वा मरुतः कस्य वर्पसा कं याथ कं ह धूतयः।।

Pra yaditthā parāvataḥ śocirna mānamasyatha.
Kasya kratvā marutaḥ kasya varpasā kaṁ yātha kaṁ ha dhūtayaḥ. (1)

(Pra - To be prefixed with asyatha)
yat - When
itthā - for that purpose
parāvataḥ - from far away
śociḥ - rays of sunlight and air
na - like
mānam - effect
(asyatha - pra asyatha) drops
Kasya - for whose
kratvā - acts and knowledge
marutaḥ - air, great intellectuals, warriors
kasya - for whose
varpasā - strength
kaṁ - that pleasure giver

yātha - receive
kaṁ - that pleasure giver
ha - certainly
dhūtayaḥ - causing everyone tremble with fear.

Elucidation

What is Divine Power cycle?

Effects of rays of sunlight and air are dropped from far away for that purpose (of life i.e. realising permanent companionship of God) and for those acts, knowledge and strength. Air, great intellectuals, warriors etc. receive that pleasure Giver and certainly that Supreme Power, God, and make every one tremble with fear.

If we use all these divine powers without involving ego of this body and mind, all our acts, knowledge and strength with an object of merger into divinity only then the purpose of life would be achieved. Otherwise while doing all noble acts with ego i.e. feeling proud of doing good, we may receive great rewards of our karmas but feeling of merger with God would not be achieved.

Practical Utility in life

Where from our powers come and where do they all merge?

How to make fear vanish from our life?

For whose acts and knowledge is the rain of divine effects takes place?

For whose strength is that effect?

The core power of our life, our existence and our sustenance, is received by us silently because it is dropped by that Supreme Power near us from far away.

Every such divine effect is received by a warrior, a realised person from that Supreme pleasure Giver who is competent enough to cause us tremble with fear.

It means the effect of Supreme Powers comes from Him, established in us and merge in Him ultimately through all our acts and knowledge. That Power itself causes us to tremble with fear in case we don't realise its importance or misuse it.

This verse establishes a Divine Power Cycle. The Divine Power is received by all from far off, established in us and if used properly in our acts and knowledge, it merges with that Supreme Divine. If it is not used properly even then it is reported back to the Supreme Divine Energy who makes us tremble with fear by awarding fruits of our inappropriate acts and knowledge.

Once we realise this play of Divinity, all our fear would vanish.

Rigveda 1.39.2

स्थिरा वः सन्त्वायुधा पराणुदे वीळू उत प्रतिष्कभे।
युष्माकमस्तु तविषी पनीयसी मा मर्त्यस्य मायिनः।।

Sthirā vaḥ santvāyudhā parāṇude vīḷū uta pratiṣkabhe.
Yuṣmākamastu taviṣī panīyasī mā martyasya māyinaḥ. (2)

Sthirā - Determined, established

vaḥ - Your
santu - be
āyudhā - armory
parāṇude - for pushing away enemies
vīḷū - strong enough
uta - and
pratiṣkabhe - for stopping their attacks
Yuṣmākam - Your
astu - be
taviṣī - strong knowledge and strength
paneeyasee - liable to be respected and glorified
mā - not
martyasya - liable to death, dying for perishable materials
māyinaḥ - wicked, sinful.

Elucidation

How an army earns respects for its nation?

What is our individual army?

Your armory be determined and established (Our sense organs, our mind and all organs and even all means and materials at our disposal is our armory). This armory should be strong enough to achieve two important targets :-

(A) For pushing away all enemies and evil tendencies.

(B) For stopping their attacks.

Result of such a strong, determined and established armory is to make us liable to be respected and glorified everywhere.

On the other hand, an army which is ready to die for perishable material benefits, which is wicked and sinful, is neither respected nor glorified.

Practical Utility in life

Why do India soldiers earn respect for themselves and their nation?

This principle of a determined and established armory earns a grand respect for a nation also. Army and armory can earn respect for a nation only if it is able to push away enemies, to stop them from attacking. Soldiers of India join army with a mindset to sacrifice their lives anytime. They are neither wicked nor sinful nor live with desires to earn perishable materials. They live to die for their nation and thus, earn respect to them and their nation also.

Rigveda 1.39.3

परा ह यत्स्थिरं हथ नरो वर्तयथा गुरु।
वि याथन वनिनः पृथिव्या व्याशा पर्वतानाम्।।

Parā ha yatsthiraṁ hatha naro vartayathā guru.
Vi yāthana vaninaḥ pṛthivyā vyāśāḥ parvatānām. (3)

(Parā - To be prefixed with hatha)
ha - certainly
yat - who

sthiraṁ - the big, strong (hurdles)
(hatha - parā hatha) destroy and separate
narah - warrior human beings
vartayatha - over turn, reverse
guru - the heaviest
Vi yāthana - separate
vaninaḥ - big and dense trees that form a forest
pṛthivyāḥ - on the earth
vi āśāḥ - all directions
parvatānām - of mountains.

Elucidation

What are the great warriors expected to do?

Those great warriors (as narrated in verse 1.39.2) certainly destroy and separate the big and strong hurdles on the path. They overturn even the heaviest hurdles. They separate big and dense trees, that create forests, to find a way on earth and in all directions of mountains.

Practical Utility in life

Who ensures a noble living in the society?

A real human being must be competent enough to remove any type of hurdles anywhere on land, mountains, in forests or deep sea waters. They find a solution even through the forest of multiple problems.

All great rulers, great warriors, great jurists, great spiritualists, great teachers, great guides, great leaders and great parents are expected to

remove all sorts of hurdles from the society with their commands and inspirations to ensure a noble living for all.

Rigveda 1.39.4

नहि वः शत्रुर्विविदे अधि द्यवि न भूम्यां रिशादसः।
युष्माकमस्तु तविषी तना युजा रुद्रासो नू चिदाधृषे।।

Nahi vaḥ śatrurvivide adhi dyavi na bhūmyāṁ riśādasaḥ.
Yuṣmākamastu taviṣī tanā yujā rudrāso nū cidādhṛṣe. (4)

Nahi - Neither
vaḥ - Your
śatruḥ - enemies
vivide - be in existence
adhi dyavi - in space
na - nor
bhūmyāṁ - on the whole earth
riśādasaḥ - making enemies cry
Yuṣmākam - Yours
astu - be
taviṣī - army
tanā - huge
yujā - joined together (in minds)
rudrāsaḥ - making enemies cry
nū - very soon
cita - who

ādhṛṣe - overcome with behaviour.

Elucidation

How do great warriors live like a lion and a cow at the same time?

All great warriors, who make their enemies cry, neither have any enemy in existence on whole earth nor in space. Their huge army be joined together in minds.

They should be able to make their enemies cry and then to overcome those enemies very soon with their behaviour.

This is how the great warriors live enemy free by first making their enemies cry and then win their hearts with good behaviour. Such great warriors live like both a lion and a cow as well.

Practical Utility in life

Whether good behaviour should be shown to the enemies also?

Just as air moves in atmosphere and on earth without their being any enemy, all great warriors become enemy free everywhere. This way, they can ensure two situations :-

(i)make their enemies cry,

(ii) overcome those enemies very soon with their benevolent behaviour.

Thus, it is clear that first we must suppress our enemies and then show our good behaviour to win their hearts. Both these acts are necessary to live like both a lion as well as a cow.

Rigveda 1.39.5

प्र वेपयन्ति पर्वतान्वि विंचन्ति वनस्पतीन्।
प्रो आरत मरुतो दुर्मदा इव देवासः सर्वया विशा।।

Pra vepayanti parvatānvi viñcanti vanaspatīn.
Pro ārata maruto durmadā iva devāsaḥ sarvayā viśā. (5)

Pra vepayanti - Tremble
parvatān - mountains
vi viñcanti - shatter
vanaspatīn - trees, vegetarian
Pro ārata - certainly progress
marutaḥ - warriors, strong and loving like air
durmadāḥ - intoxicated in ego and evils
iva - like
devāsaḥ - desiring to win enemies
sarvayā - all
viśā - for comfortable living of people.

Elucidation

How do strong and loving warriors act?

Strong and loving air makes the mountains tremble and shatters the trees and vegetation.

Similarly, strong and loving warriors certainly progress successfully, to face those who are intoxicated with ego and evils, because those warriors desire to win enemies for the comfortable living of all people.

Practical Utility in life

What is the ultimate purpose of all great warriors?

A great warrior, in both material and spiritual life, destroys the mountains of hurdles and dense difficulties. He successfully faces ego and evils alike. The purpose of all warriors is not only personal for them but they live for the smooth journey of all others. All great men like great rulers, great warriors, great jurists, great spiritualists, great teachers, great guides, great leaders and great parents are the great warriors desiring to ensure comfortable living of their subjects without any discrimination.

Rigveda 1.39.6

उपो रथेषु पृषतीरयुग्ध्वं प्रष्टिर्वहति रोहितः।
आ वो यामाय पृथिवी चिदश्रोदबीभयन्त मानुषाः।।

Upo ratheṣu pṛṣatīrayugdhvaṁ praṣṭirvahati rohitaḥ.
Ā vo yāmāya pṛthivī cidaśrodabībhayant mānuṣāḥ. (6)

Upa - Certainly with nearness
ratheṣu - in chariot (body, vehicle)
pṛṣatīḥ - suppressing fear and enemies
ayugdhvaṁ - enjoin
praṣṭiḥ - having thirst for knowledge
vahati - bearing burden
rohitaḥ - having strong powers

(ā - to be prefixed with śrota)
vaḥ - Your
yāmāya - progress
pṛthivī - the whole earth
cit - certainly
aśrota - listens
abībhayant - tremble with fear
mānuṣāḥ - human beings.

Elucidation

Whom does the whole earth listen?

Who is competent to tremble the enemies with fear?

When great warriors having strong powers and thirst of knowledge suppress fear and enemies certainly with nearness in their chariot (body) and bear the burden of society, the whole earth certainly listens their progress and their inimical forces tremble with fear.

Practical Utility in life

What are the basis of a successful life?

A great human personality must have two basic features for a successful life :-

(i) Strong body i.e. physical strength and

(ii) Thirst for knowledge i.e. high mental level possessing deep great knowledge and balance of mind.

On the foundation of these two basic features, everyone should have desire and competence to suppress fear and all enemies, inner or outer. No fear in our own mind nor any fear from outside. No evils in our mind, no enemies outside.

Such a life riding on a strong body chariot is competent to bear the burden of the whole society. The result of such a life would be two folds :-

(A) Whole society listens and prays for such a life.

(B) Inimical forces also listen and tremble with fear from such a life.

Rigveda 1.39.7

आ वो मक्षू तनाय कं रुद्रा अवो वृणीमहे।
गन्ता नूनं नोऽवसा यथा पुरेत्था कण्वाय बिभ्युषे।।

A vo makṣū tanāya kaṁ rudrā avo vṛṇīmahe.
Gantā nūnaṁ no ʼvasā yathā puretthā kaṇvāya bibhyuṣe. (7)

(A - To be prefixed with vṛṇīmahe)
vaḥ - Your
makṣū - very soon
tanāya - for progress and prosperity of powers
kaṁ - for comfortable living
rudrāḥ - competent to make the enemies cry
avaḥ - for protection

(vṛṇīmahe - ā vṛṇīmahe) accept and adopt
Ganta - always active
nūnam - certainly
naḥ - our
avasā - for protection
yathā - just as
purā - earlier
itthā - similarly now also
kaṇvāya - intellectuals collecting elements of material wealth and/or great knowledge
bibhyuṣe - fearing from evil forces and pain.

Elucidation

What is the role and importance of Rudras?

We accept and adopt You for progress and prosperity of powers, for comfortable living and for protection because You are competent to make enemies cry very soon. You are Rudra, always active, certainly for our protection. Rudras were active, in the past also, to protect those intellectuals who collect each and every element of material wealth and great knowledge but were fearing from evil forces, pains and sufferings. Similarly, Rudras are active on their job in the present also.

Practical Utility in life

Who are Rudras in society?

How to make the society fearless?

If one wishes to become a Rudra, he should be physically and mentally strong and free from all fears. All great people in the society are Rudras who make our life progressive, prosperous, comfortable and protected. Every society can be free from all fears if we accept, adopt and honour Rudras.

Rigveda 1.39.8

युष्मेषितो मरुतो मर्त्येषित आ यो नो अभ्व ईषते।
वि तं युयोत शवसा व्योजसा वि युष्माकाभिरूतिभिः।।

Yuṣmeṣito maruto martyeṣita ā yo no abhva īṣate.
Vi taṁ yuyota śavasā vyojasā vi yuṣmākābhirūtibhiḥ. (8)

Yuṣmeṣitaḥ - Desiring to win You
marutaḥ - great warriors and great intellectuals
martyeṣitaḥ - desiring to win other persons
ā - from all sides
yaḥ - who
naḥ - us
abhvaḥ - adversary
īṣate - attacks
(Vi - to be prefixed with yuyota)
taṁ - him
(yuyota - vi yuyota) deprive
śavasā - material strength

vyojasā - divine powers
vi - separate
yuṣmākābhi - with your power
ūtibhiḥ - of protection.

Elucidation

What are the duties of great people?

We pray to our dutybound great warriors and great intellectuals to deprive an adversary of all material strength and divine power. An adversary should be deprived of his own protection also, because they desire to win you, the great warriors and great intellectuals, or desire to win other persons and all of us. Such adversaries should be attacked from all sides.

Practical Utility in life

How to check and control adversaries of the society?

It is the duty of all great leaders, parents etc. to keep a watch on the adversaries of their subjects, of their rules, authority and discipline. This duty is to ensure an appropriate check over outlaws and evils. These anti-social elements and tendencies are bad for rulers and great people also as they are bad for the masses. Therefore, the great authorities should deprive such an adversary of all material and divine powers. Such adversaries should be deprive of their protection also. The great men should educate and inspire such adversaries to give up wrong and evil tendencies.

Rigveda 1.39.9

असामि हि प्रयज्यवः कण्वं दद प्रचेतसः।
असामिभिर्मरुत आ न ऊतिभिर्गन्ता वृष्टिं न विद्युतः।।

Asāmi hi prayajyavaḥ kaṇvaṁ dada pracetasaḥ.
Asāmibhirmaruta ā na ūtibhirgantā vṛṣṭiṁ na vidyutaḥ. (9)

Asāmi - Complete
hi - certainly
prayajyavaḥ - philanthropic activities as yajna
kaṇvaṁ - great intellectuals
dada - accept, adopt
pracetasaḥ - best knowledge
Asāmibhiḥ - undivided, undying
marutaḥ - great intellectuals, great warriors
(ā - to be prefixed with ganta)
naḥ - for our
ūtibhiḥ - protection
(ganta - ā ganta) be received
vṛṣṭiṁ - rains
na - like
vidyutaḥ - electricity, sun etc.

<u>Elucidation</u>

What do the great warriors and the great intellectuals do for us?

Great warriors and the great intellectuals certainly perform complete philanthropic activities, a form of yajna, and give us the best knowledge just as rains and electricity do i.e. complete welfare of all without any discrimination. We must accept and adopt such great intellectuals for our un-divided, un-decaying protection.

Practical Utility in life

Where can we seek our complete protection?

There are two most important duties for those who are great intellectuals and great warriors as well as for those who wish to be that :-

(A) To perform complete philanthropic activities as yajna for all.

(B) To give best knowledge and inspirations to all.

These two duties must be performed continuously and completely without any discrimination.

Those who wish to seek protection of such great people, should rush to seek their company for inspiration and undying protection.

Rigveda 1.39.10

असाम्योजो बिभृथा सुदानवोऽसामि धूतयः शवः।
ऋषिद्विषे मरुतः परिमन्यव इषुं न सृजत द्विषम्।।

Asāmyojo bibhṛthā sudānavo 'sāmi dhūtayaḥ śavaḥ.
Ṛṣidviṣe marutaḥ parimanyava iṣuṁ na sṛjata dviṣam. (10)

Asāmi - Complete

ojaḥ - great power
bibhṛthā - hold
sudānavaḥ - brave warriors competent to weaken enemies
asāmi - complete
dhūtayaḥ - making the enemies tremble
śavaḥ - power
ṛṣidviṣe - inimical for great saints and realised persons
marutaḥ - great intellectuals, great warriors
parimanyave - full of anger
iṣuṁ - throwing arrows towards enemies
na - just as
sṛjata - create
dviṣam - hatred, dislike.

Elucidation

Who holds the power to save society?

Brave warriors and great intellectuals hold complete great power to weaken enemies. With their power they can make the enemies tremble completely. Those brave warriors and great intellectuals should create hatred and dislike, for all those who are inimical for great saints, great warriors, realised souls and divine knowledge and also for those who are full of anger and violence, just as a warrior throws arrows towards enemies.

Practical Utility in life

What shall we do for the progress and prosperity of the society?

How to perpetuate it?

Two features are necessary the progress and prosperity of the society and the nation :-

(i)Divine Spiritual knowledge,

(ii) Peace and harmony.

If some people oppose or create hurdle in these two features, they should be considered enemies of the society. Our brave and great warriors and intellectuals should dislike such people and apply all inspirations and reforming methods for them and finally such elements and such tendencies should be destroyed from the society. Only then the aforesaid features can be perpetuated to ensure continuous progress and prosperity.

Rigveda Mandal-1, Hymn-40

Sukta on Splendid Wealth
Sukta on Vedas

Rigveda 1.40.1

उत्तिष्ठ ब्रह्मणस्पते देवयन्तस्त्वेमहे।
उप प्र यन्तु मरुतः सुदानव इन्द्र प्राशूर्भवा सचा।।
Uttiṣṭha brahmaṇaspate devayantastvemahe.
Upa pra yantu marutaḥ sudānava indra prāśūrbhavā sacā. (1)

Uttiṣṭha - Get up, wake up
brahmanaspate - protector, owner of divine knowledge
devayantaḥ - for aspiring divine light
tva imahe - pray to receive You
Upa pra yantu - be received near us
marutaḥ - active great intellectuals, warriors
sudānava - best donor of splendid wealth
indra - controller of senses, God
prāśūḥ - destroyer of manifestations
bhava - be
sachā - completely.

<u>Elucidation</u>

How can we have Divine Light?

A devotee prays to God, prays to an active great intellectual and prays to a great warrior, to get up, being the owner and protector of divine knowledge, to be received by him for aspiring divine light. He prays to these protectors to be received very near as the best donor of splendid wealth. The controller of senses can be a complete destroyer of manifestations and to have the company of God and such great intellectuals.

Practical Utility in life

How can we have splendid wealth?

We can have the company of God and great intellectuals, warriors and get their protection for aspiring divine light. It's possible only if we ourself become a controller of senses and become competent to destroy all manifestations.

Rigveda 1.40.2

त्वामिद्धि सहसस्पुत्र मर्त्य उपब्रूते धने हिते।
सुवीर्यं मरुत आ स्वश्व्यं दधीत यो व आचके।।

Tvāmiddhi sahasasputra martya upabrute dhane hite.
Suvīryaṁ maruta ā svaśvyaṁ dadhīta yo va ācake. (2)

Tvām ita hi - Certainly for you only
sahasaḥ - Supreme strengths (physical, mental and spiritual)
putra - son of

martyaḥ - human beings
upa brute - teaches, prays
dhane - wealth
hite - welfare
Suvīryaṁ - having best vigour and strength
marutaḥ - active intellectual
(ā - to be prefixed with dadhīta)
svaśvyaṁ - having best senses as horses
(dadhīta - ā dadhīta) holds completely
yaḥ - whosoever
vaḥ - Your
ācake - aspires, prays, satisfies.

Elucidation

What wealth does a great teacher give?

Son of the Supreme strength (physical, mental and spiritual) is certainly for all of you human beings because he teaches all knowledge for your welfare and that knowledge is the great wealth.

Whosoever, having the best vigour and strength, having the best senses, approaches near and prays to a son of Supreme strength i.e. the great teacher, he holds him for welfare.

Practical Utility in life

Who are the sons of the Supreme strength?

Who is eligible for great wealth from a great teacher?

A great teacher, a great guide, a great leader, a great superior and great parents first become the son of the Supreme strength i.e. God. All great men are supposed to possess complete strength i.e. physical, mental and spiritual. Such great men obviously ensure their wealth to be used for the welfare of all.

On the other hand, to aspire great teachings and other welfare from such sons of the Supreme Strength, one should himself also possess vigour, strength and best senses. Without this basic ability, one cann't aspire for the company of great men.

Rigveda 1.40.3

प्रैतु ब्रह्मणस्पतिः प्र देव्येतु सूनृता।
अच्छा वीरं नर्यं पंक्ति राधसं देवा यज्ञं नयन्तु नः।।

Praitu brahmaṇaspatiḥ pra devyetu sūnṛtā.
Acchā vīraṁ naryaṁ paṅktirādhasaṁ devā yajñaṁ nayantu naḥ.
(3)

Praitu - Completely receive
brahmaṇaḥ - great and Supreme knowledge
patiḥ - protector, propagator
(pra - to be prefixed with etu)
devi - divine
(etu - pra etu) completely receive
sūnṛtā - pious and truthful speech
Accha - towards

vīraṁ - brave son
naryaṁ - for the welfare of all beings
paṅkti rādhasaṁ - welfare of all without discrimination
devāḥ - great intellectuals
yajnaṁ - welfare acts
nayantu - take
naḥ - us.

Elucidation

What should be our supreme and divine prayers?

We pray for receiving completely pious and truthful speeches. We pray for the protector of complete great and supreme knowledge. We pray to all great intellectuals to take us, as their brave sons and daughters, towards acts for the welfare of all beings without any discrimination. Such acts are called yajna.

Practical Utility in life

What is the supreme purpose of life?

The supreme purpose of life is capsuled in this verse.

First of all, we must ensure that our speeches be pious and truthful. This is the very foundation of our life. Only this basic trait can ensure that we get all great and supreme knowledge. Thereafter, all our acts should be based on that great and supreme knowledge to ensure welfare of all beings without any discrimination. Such acts would constitute the yajna of life.

Thus, the supreme purpose of life lies in three steps :-

(A) Pious and truthful speeches.

(B) Great and supreme knowledge.

(C) Yajna i.e. complete welfare of all beings.

The first step is the foundation of the other two.

Rigveda 1.40.4

यो वाघते ददाति सूनरं वसु स धत्ते अक्षिति श्रवः।
तस्मा इळां सुवीराम यजामहे सुप्रतूर्तिमनेहसम्।।

Yo vāghate dadāti sūnaraṁ vasu sa dhatte akṣiti śravaḥ.
Tasmā iḷāṁ suvīrāmā yajāmahe supratūrtimanehasam. (4)

Yah - Who
vāghate - for highly learned intelligent person
dadāti - gives
sūnaraṁ - for providing noble heroes
vasu - wealth
sah - He
dhatte - holds
akṣiti - non-decaying, inexhaustible
śravah - wealth, fame
Tasmā - for such a man
iḷāṁ - speech of knowledge
suvīrāma - makes noble hero

ā yajāmahe - join and work with him
supratūrtim - holy and instantly productive
anehasam - inviolable, liable to protection.

Elucidation

Where shall we spend our wealth?

Whom shall we join to work together?

One who gives his wealth to highly learned and intelligent person for producing noble heroes, he holds non-decaying and inexhaustible fame.

We should join and work with such a power whose speeches of knowledge makes noble heroes. This is holy and instantly productive process for the society and is fully inviolable.

Practical Utility in life

What are the results of great noble educational centers?

How to produce splendid wealth in the society?

This verse inspires all people to give their wealth generously to those highly noble and educated persons for producing noble heroes for mother earth through great educational institutions. All people of society should join and work with such great intellectuals whose speeches of knowledge produce noble heroes. Such a place of education is holy and instantly productive for the society and is fully inviolable. No enemy can plunder the wealth of great education. All resources pooled for great noble education can ensure the production of splendid wealth i.e. material,

mental and spiritual, which is competent to uplift the society in all ways and manners.

Rigveda 1.40.5

प्र नूनं ब्रह्मणस्पतिर्मन्त्रं वदत्युक्थ्यम्।
यस्मिन्निन्द्रो वरुणो मित्रे अर्यमा देवा ओकांसि चक्रिरे।।

Pra nūnaṁ brahmaṇaspatirmantraṁ vadatyukthyam.
Yasminnindro varuṇo mitro aryamā devā okāṁsi cakrire. (5)

(Pra - To be prefixed with vadati)
nūnaṁ - certainly
brahmaṇaspatiḥ - the Protector of Divinity and supreme knowledge
mantraṁ - perceived knowledge of vedas
vadati - completely manifested
ukthyam - worthy of speech and worthy of praises
Yasmin - in which
indraḥ - energy
varuṇaḥ - Sun, moon, oceans etc.
mitraḥ - pranic energy
aryamā - air
devāḥ - other divine powers of nature, divine intellectuals
okāṁsi - dwelling, sustenance
cakrire - make.

<u>Elucidation</u>

Who manifested the Supreme Divine Knowledge i.e. Vedas?

The Protector of Supreme Divine manifested the Supreme knowledge in the form of speeches called mantram i.e. in capsule form, in sutra or core formula form. This knowledge is certainly worthy of speech and worthy of praises. All powers of nature make their dwelling and find sustenance in the Brahma, the Supreme Divine Knowledge. These powers of nature include Indra (energy), Varuna (Sun, moon, oceans etc.), mitra (pranic energy), aryamA (air) and deva (other powers of nature) etc.

Practical Utility in life

How to love and realise God?

The Supreme Power of this universe is Brahma (God) who has manifested the Supreme Knowledge and in whom all powers of nature dwell. Therefore, if one wishes to realise and worship God, the Supreme Brahma, he should realise His knowledge and worship, love and use various powers of nature carefully and consciously loving God.

Loving nature by realising nature i.e. its divinity.

Loving God by realising God i.e. His Supreme Divine Knowledge (Vedas)

Rigveda 1.40.6

तमिद्वोचेमा विदथेषु शम्भुवं मन्त्रं देवा अनेहसम्।
इमां च वाचं प्रतिहर्यथा नरो विश्वेद्वामा वो अश्नवत।।

Tamidvocemā vidatheṣu śambhuvaṁ mantraṁ devā anehasam.

Imāṁ ca vācaṁ pratiharyathā naro viśvedvāmā vo aśnavat. (6)

Tam - That (Vedas)
ita - only
vochema - preach, pronounce
vidatheṣu - for knowledge, for practice
śambhuvaṁ - ensuring welfare
mantraṁ - in capsule form, formula, sea in a vessel
devāḥ - great intellectuals
anehasam - inviolable
Imāṁ - this
ca - and
vāchaṁ - vedic knowledge
pratiharyathā - desire and acquire again and again daily
naraḥ - progressing being, humans
viśvā - all
ita - certainly
vāmā - beautiful, praiseworthy
vaḥ - you
aśnavat - pervade.

Elucidation

Why shall we acquire Supreme Universal Knowledge i.e. Vedas?

Great intellectual preach and pronounce only that Supreme Universal Knowledge i.e. Vedas for knowing and practicing to ensure welfare of all.

That knowledge is in capsule form like a formula filling sea in a vessel. That knowledge is inviolable and makes the great intellectuals also inviolable i.e. free them from the bonds of births and deaths. Progressive beings i.e. humans should desire and acquire this Vedic knowledge only. It is certainly very beautiful, praiseworthy and makes you pervading.

Practical Utility in life

What are the features of the Supreme Universal Knowledge i.e. Vedas?

All human beings are above animals because we are progressive everywhere, in material world as well as inside on the inner path of spirit. Therefore, in any situation and in any walk of life everyone must know and practice the Supreme Universal Knowledge i.e. Vedas only.

Features of that Supreme Universal Knowledge i.e. Vedas are :-

(A) It ensures welfare of all beings and all objects,

(B) It's in the form a capsule or a formula. We can explore this knowledge through meditational practices.

(C) This knowledge is inviolable and makes us also inviolable. Once deeply realised, a person gets liberation even from the bonds of births and deaths.

(D) This knowledge only can make us pervade in the society. Only great human beings pervade in the family and in whole society.

Rigveda 1.40.7

को देवयन्तमश्नवज्जनं को वृक्तबर्हिषम्।
प्र प्र दाश्वान्पस्त्याभिरस्थिताऽन्तर्वावत्क्षयं दधे।।

Ko devayantamaśnavajjanaṁ ko vṛktabarhiṣam.
Pra pra dāśvān pastyābhirasthitā ̓ntarvāvatkṣayaṁ dadhe. (7)

Kah - who
devayantam - desiring for divine
aśnavat - is receivable
janaṁ - birth
kaḥ - who
vṛkta barhiṣham - pious deep heart space
(Pra pra - complete - to be prefixed with dāshvān and asthita)
(dāśvān - pra dāshvān) complete and best donor
pastyābhiḥ - best living
(asthita - pra asthita) best established
antarvāvat - full of inner riches and satisfaction
kṣayaṁ - habitat
dadhe - holds.

Elucidation

Who can realise the Supreme Universal Knowledge i.e. God?

The Supreme Universal Knowledge i.e. God is receivable by those who are born to desire divinity. He is realisable in those who focus on their pious deep heart. He is receivable by those who are complete and the best donor; who are established at the best living place; who are full of inner riches and satisfaction. God holds such aspirants and is easily realisable by them.

Practical Utility in life

What are the features of a Divine life?

Once we desire to be divine, God makes it possible. A divine birth has following features :-

(A) A divine birth is realised only in a pious deep heart, free from all evils and hatred, ego and desires.

(B) A divine birth is that who is a complete donor i.e. prepared to sacrifice everything for the welfare of others.

(C) A divine birth is that which is established in the best living place i.e. complete equanimity for the welfare of others.

(D) A divine birth is that which is full of inner riches and complete satisfaction.

Rigveda 1.40.8

उप क्षत्रं पृंचीत हन्ति राजभिर्भये चित्सुक्षितिं दधे।
नास्य वर्ता न तरुता महाधने नार्भे अस्ति वज्रिणः।।

Upa kṣatraṁ pṛñcīta hanti rājabhirbhaye citsukṣitiṁ dadhe.
Nāsya vartā na tarutā mahādhane nārbhe asti vajriṇaḥ. (8)

(Upa - To be prefixed with pṛñcīta)
kṣatraṁ - physical power
(pṛñcīta - upa pṛñcīta) acquire thereafter (second after the Supreme Universal knowledge)
hanti - to kill

rājabhiḥ - king's
bhaye - fear
cit - also
sukṣitiṁ - best established
dadhe - holds
Na - not
asya - his
vartā - opposing
na - not
tarutā - crossing, defeating
mahādhane - in big wars
na - not
arbhe - in small wars
asti - be
vajriṇaḥ - strong powerful.

Elucidation

What is the second requirement for a perfect life after progressing on the path of divine knowledge?

After acquiring or progressing for Supreme Universal Knowledge i.e. Vedas and realising God, one must possess physical strength also to kill the fear of king also from his mind and hold best establishment in the society.

For such a great warrior, there is neither anyone opposing in mind nor there is anyone to defeat physically. Such a strong and powerful person emerges victorious in all small and big wars.

Practical Utility in life

What is a perfect life?

Along with spiritual progress, we must have physical strength also so that we may not fear from anyone including the king. An honest and brave person doesn't fear from laws or courts. A physically and mentally brave person doesn't fall victim to any enemies, inner or outer.

Desires create inner enemies. Greed creates outside enemies. But a perfect life having spiritual knowledge and physical strength is not defeated in his life as compared to a week person.

Rigveda Mandal-1, Hymn-41

Sukta on Divine Powers

Rigveda 1.41.1

यं रक्षन्ति प्रचेतसो वरुणो मित्रो अर्यमा।
नू चित्स दभ्यते जनः।।

Yaṁ rakṣanti pracetaso varuṇo mitro aryamā.
Nū citsa dabhyate janaḥ. (1)

Yaṁ - Whom
rakṣanti - protect
pracetasaḥ - men of complete wisdom
varuṇaḥ - distinguished and meritorious
mitraḥ - friend of all (God, social leaders)
aryamā - noble, judicious
Nū - soon

cita - also
saḥ - he
dabhyate - liable to be killed or competent to kill
janaḥ - men.

Elucidation

Are divine people not liable to be killed?

Who is competent to kill his inner and external enemies?

One, who is protected by men of wisdom, distinguished and meritorious, noble, judicious and friends of all, even he is also liable to be killed. (This view is given by Maharishi Dayanand Saraswati. He interpreted '*dabhyate*' as liable to be killed.)

Other scholars have interpreted '*dabhyate*' as competent to kill. Thus, the other meaning of this verse can be - "One, who is protected by men of wisdom, is competent to kill his inimical forces, inner as well as outer."

Practical Utility in life

Is death really inevitable?

How to live a divine life?

Great people possess divine powers. Great people are great intellectuals, distinguished, meritorious, true social activists, noble and judicious. We must respect them and have good relations with such people to seek their protection in times of need.

Once we enjoy the protection of such great men, their divinity helps us to kill our inner and outer enemies. In material world, despite enjoying

protection of all great and divine powers, everyone is liable to death sooner or later, one way or the other.

Death is no doubt inevitable. Divine saints, their followers or the group of devils, all are liable to physical death. But an important factor of this life is how and with whom we lived, accompanied or followed. We should live a life close to the divine powers.

We should not fear from death but we should love to live a divine life.

Divine life can be achieved in the company of divine people with a vow to be divine.

Rigveda 1.41.2

यं बाहुतेव पिप्रति पान्ति मर्त्यं रिषः।
अरिष्टः सर्व एधते।।

Yaṁ bāhuteva piprati pānti martyaṁ riṣaḥ.
Ariṣṭaḥ sarva edhate. (2)

Yaṁ - Whom (divine powers protect)
bāhuteva - like a warrior possessed with many arms
piprati - full of all comforts
pānti - protects
martyaṁ - mortal men
riṣaḥ - from violent enemies
Ariṣṭaḥ - without any hurdle
sarvam - all
edhate - progress.

Elucidation

Who is competent to protect others?

One who is protected by all divine powers, becomes a life possessed with many arms and powers, full of all comforts. Such a person is competent to protect other men also from violent enemies. He progresses in all directions without any hurdle.

Practical Utility in life

What is the foremost important condition and achievement in life?

The foremost important condition and achievement in life is to gain the support of divine powers. Thus, a person is not only able to possess all comforts and progress in all directions but he is able to protect others also.

From a common man to the Supreme Powerful king, all should join divine people to gain divine powers. Only such people really live and let others live comfortably with all protection. Only a divine society progresses in all directions.

Rigveda 1.41.3

वि दुर्गा वि द्विषः पुरो घ्नन्ति राजान एषाम।
नयन्ति दुरिता तिरः।।

Vi durgā vi dviṣaḥ puro ghnanti rājāna eṣām.
Nayanti duritā tiraḥ. (3)

(Vi - To be prefixed with ghnanti)

durgā - difficulties
(Vi - To be prefixed with ghnanti)
dviṣaḥ - hatred, enemies
puraḥ - cities, forts
(ghnanti - vi ghnanti) destroy, divide, finish
rājāna - ruling, keeping others in discipline
eṣām - of these
nayanti - destroy
duritā - cross over
tiraḥ - evils.

Elucidation

How do divine people protect others?

As per last verse, those who accompany divine people and powers and gain competence to protect others, act like rulers to keep others in discipline and destroy the forts and cities of difficulties and enemies of masses. They also destroy and cross over all evils.

Practical Utility in life

Who are the actual rulers?

A person after attaining divinities in his life is able to protect others. Such men of wisdom are considered as actual kings who rule over the hearts of people and are competent to keep evils away, facilitating a smooth journey of life and thereby destroying the forts of difficulties and all problems.

Rigveda 1.41.4

सुगः पन्था अनृक्षर आदित्यास ऋतं यते।
नात्रावखादौ अस्ति वः।।

Sugaḥ panthā anṛkṣara ādityāsa ṛtaṁ yate.
Nātrāvakhādo asti vaḥ. (4)

Sugaḥ - Comfortable
panthāḥ - path
anṛkṣara - disturbance free
ādityāsaḥ - for divine people
ṛtaṁ - truth, brahma
yate - desiring to receive
Na - not
atra - here on this path
avakhādaḥ - fear
asti - be
vaḥ - for such people.

Elucidation

What do divine people achieve?

(A) The divine people always desire to receive Brahma, the ultimate truth.

(B) That is why they always move on the trouble-free and comfortable path.

(C) On this path, there is no fear for such people.

Practical Utility in life

What are the benefits of a truthful life?

The ultimate truth i.e. realisation of God is no doubt the ultimate destination of our inner spiritual life. Even in our worldly day to day life truth is the basic requirement for a trouble-free life. In any transaction as well as in every behaviour, we must stick to truthfulness. Never allow yourself to bow down to any pressure or interest of any type. If our tongue establishes truth in day and in dreams, our worldly life also would ultimately lead us to spiritual destination at the appropriate time. A truthful person doesn't fear anyone.

Rigveda 1.41.5

यं यज्ञं नयथा नर आदित्या ऋजुना पथा।
प्र वः स धीतये नशत्।।

Yaṁ yajñaṁ nayathā nara ādityā ṛjunā pathā.
Pra vaḥ sa dhītaye naśat. (5)

Yaṁ - Those
yajñaṁ - sacrifices for welfare
nayathā - completed
naraḥ - by men
ādityā - with divine powers
ṛjunā - on pure and easy

pathā - path
(Pra - to be prefixed with naśat)
vaḥ - Your
saḥ - that (yajna)
dhītaye - for your welfare
(naśat - pra naśat) completely and continuously received.

Elucidation

What happens to our sacrifices performed on the strength of our divine powers?

People with divine powers complete their sacrifices for others easily and with all purity. They are determined on their path. In return, all such sacrifices are received back by them completely and continuously.

Practical Utility in life

What is the divine rule of reciprocal welfare?

Reciprocal welfare is the divine rule. When a devotee performs holy yajna i.e. burning of pure oil with valuable herbs in holy fire, beneficial gases emanate for the benefit of all living beings in the surrounding. But first of all they benefit the devotee who is sitting close to that yajna.

When one speaks sweet words for others they are first heard by the speaker himself for his delight.

When one thinks good for others, his own mind delights first.

Thus, your spirit, your inner power is the first and ultimate beneficiary of all your sacrifices that you perform on the strength of divine powers made available to you by the Supreme Divine.

Rigveda 1.41.6

स रत्नं मर्त्यो वसु विश्वं तोकमुत त्मना।
अच्छा गच्छत्यस्तृतः।।

Sa ratnaṁ martyo vasu viśvaṁ tokamuta tmanā.
Acchā gacchatyastṛtaḥ. (6)

Saḥ - He
ratnam - delightful things
martyaḥ - mortal men
vasu - best objects and abodes
vishvam - all
tokam - best progeny
uta - and
tmanā - like own soul and mind
Acchā gacchati - receive well
astṛtaḥ - without violence.

<u>Elucidation</u>

What is the result of yajna i.e. sacrifices?

One, who performs yajna i.e. sacrifices for the welfare of all, receives delightful things, all best objects and abodes, best progeny like his own soul and mind without applying any force and violence.

Practical Utility in life

How to get a progeny like your own replica?

Sacrifices don't go waste. Sooner or later sacrifices provide rewards in the form of comforts. Most important reward of sacrifices is the best progeny like one's own spirit and mind. That's why the best cultured sons and daughters are considered the best earnings of parents. This verse provides a clear path for all parents to perform every possible sacrifice for the welfare of all to get the best progeny. Such a progeny would be a replica to their own soul and mind. Such sacrificing people receive all rewards without applying any force or violence. Such a life would be violence-free neither any crime by them nor any crime against them.

Rigveda 1.41.7

कथा राधाम सखायः स्तोमं मित्रस्यार्यम्णः।
महि प्सरो वरुणस्य।।

Kathā rādhāma sakhāyaḥ stomaṁ mitrasyāryamṇaḥ.
Mahi psaro varuṇasya. (7)

Kathā - How to
rādhāma - accomplish the attributes
sakhāyaḥ - being friendly with

stomaṁ - sing glory of
mitrasya - friend of all
aryamṇaḥ - dispenser of justice
Mahi - the best and greatest
psaraḥ - comforts
varuṇasya - the most virtuous king.

Elucidation

How to accomplish the attributes of the Supreme Friend, God?

How to accomplish the attributes of a friend of all i.e. mitrasya, dispenser of justice i.e. aryamnnah, and the most virtuous king i.e. varunasya/

Feel friendly with and sing the glory of your Supreme Friend, God.

Only this can be the best and the greatest comfort of your life.

Practical Utility in life

How to make our life great?

If we wish to accomplish the attributes of any great saint, great leader or your great parents, we should feel friendly with and sing the glory of all such great men.

Following such great men and of course God also in three ways :-

(i)Be a friend of all,

(ii) Be a judicious person and

(iii) Be the most virtuous person in your family and society.

Such a life would certainly be the best and comfortable life for us and all others.

Rigveda 1.41.8

मा वो घ्नन्तं मा शपन्तं प्रति वोचे देवयन्तम्।
सुम्नैरिद्व आ विवासेA ८A
Mā vo ghnantaṁ mā śapantaṁ prati voce devayantam.
Sumnairidva ā vivāse. (8)

Mā - Not
vaḥ - You
ghnantaṁ - hurts
mā - not
śapantaṁ - curses
prati voce - speak
devayantam - Divine people
Sumnaiḥ - full of comforts, glorified by speeches
ita - certainly
ā vivāse - serve, worship.

<u>Elucidation</u>

How to deal with those who hurt or curse divine people?
How to behave with divine people?

I would not even speak to a person who hurts or curses divine people and those who are full of comforts and glorified by speeches. Rather I would server and worship those Divine and glorified people

Practical Utility in life

Whom shall we accompany?

Great realised saints, spiritual persons moving on the path of God-realisation and those glorified by all are divine. Their speeches and acts even their glimpses are divine.

We should not even speak to one who hurts or curses such divine people or their acts or speeches.

Similarly, traditions of family and society, laws and rules of the nation are divine in as much as they regulate everyone in a discipline. We should not speak to those who violate those traditions, laws and rules etc. in any manner.

Rather, we should accompany, serve and worship all divine and disciplined people only. No connectivity to those who are violators or inimical to our society, nation and the whole humanity.

Rigveda 1.41.9

चतुरश्चिद्ददमानाद्बिभीयादा निधातोः।
न दुरुक्ताय स्पृहयेत।।

Caturaścid dadamānād bibhīyādā nidhātoḥ.
Na duruktāya spṛhayet. (9)

Caturaḥ - Hurting or cursing others
cita - and with these
dadamānāt - poisoning others
bibhīyāt - always fear
nidhātoḥ - stealing property or rights of others
Na - not
duruktāya - speaking ill for others
spṛhayeta - desire to befriend.

Elucidation

With whom shall we never desire to befriend?

Don't ever desire to befriend and rather always fear even from the company of the following :-

(i) Who hurt and curse others,
(ii) Who poison others,
(iii) Who steal property or rights of others,
(iv) Who speak ill for others.

Practical Utility in life

What are the consequences of befriending negative minds?

If we befriend such people who hurt or curse others, thereby poison others, who steal rights or properties of others or speak ill for others, we are likely to face following consequences :-

(i) We will also be branded as friend or partner of such negative or criminal mind.

(ii) Such negativity or criminality would become a part of our life also.

(iii) Even if we don't participate in such negative or criminal act or mentality, simply an association would create all such impressions i.e. chitta vrities on our inner mind, which itself would be a big hurdle on the spiritual path. It is easily avoidable by distancing ourself from such negative people.

Rigveda Mandal-1, Hymn-42

Sukta on Pushana i.e. Sustainer of all in a healthy way

Rigveda 1.42.1

सं पूषन्नध्वनस्तिर व्यंहो विमुचो नपात्।
सक्ष्वा देव प्र णस्पुरः।।

Saṁ pūṣannadhvanastira vyaṁho vimuco napāt.
Sakṣvā deva pra ṇaspuraḥ. (1)

(Saṁ - To be prefixed with tira)
pūṣanna - Sustainer of all with nourishment and power
adhvanaḥ - from the path
(tira - saṁ tira) equally, completely help us crossing, as You had crossed, the path of life
vyaṁaḥ - sin, diseases (the cause of all hurdles)
vimucaḥ - leaving (that sin
napāt - not falling
(Sakṣvā - pra sakṣvā) induce us, lead us
deva - divine
(pra - prefixed with sakṣvā)
naḥ - us
puraḥ - forward, first.

<u>Elucidation</u>

What is the cause of all hurdles?

God is the Supreme Sustainer of our life with all nourishments and powers. We know that sins and diseases are the cause of all hurdles. Those who leave all sinful acts don't fall.

The divine people should help others in crossing over the path of worldly life equally, as they had crossed beautifully. We pray to divine people to inspire, induce and lead us firs as a great intellectual guide.

Practical Utility in life

Whom shall we follow in life?

We must establish communion with God, the Supreme Nourisher of all. Only our obedience to Him can save us from falling in life. In worldly life, we must maintain a unity with all elders, superiors etc. and obey their commands, instructions etc.

Just as divine people are considered as great representatives of God, similarly our learned seniors are also great masters of our life. We should humbly accept their commands and guidance. All divine guides are like our personal sun of knowledge.

Rigveda 1.42.2

यो नः पूषन्नघो वृको दुःशेव आदिदेशति।
अप स्म तं पथो जहि।।

Yo naḥ pūṣannagho vṛko duḥśeva ādideśati.
Apa sma taṁ patho jahi. (2)

Yaḥ - Whosoever
naḥ - us
pūṣan - nourisher, God
aghaḥ - sinful
vṛkaḥ - causing pain and suffering
duḥśeva - sleeping in sins, enjoying evil deeds
ādi deśati - purposely commits sins, induces others also to commit sins
(Apa - to be prefixed with jahi)
sma - do
taṁ - him
pathaḥ - from that path
(jahi - apa jahi) remove, destroy.

Elucidation

Who are the sinners?

We pray to our Nourisher, the Almighty God, to remove such a person from the path of sins :- (i) *Aghaḥ*, who himself is sinful, (ii) *V*ṛkaḥ, who causes pain and sufferings to others, (iii) *D*uḥśeva, who sleeps in sins while enjoying his evil deeds and (iv) Ādi deśati, who purposely commits sins while inducing others also for committing sins.

Practical Utility in life

How shall we remove sins and crimes from the society?

We should pray to God to remove all sinners from the path of sins, firstly, by educating and inspiring them and secondly, if required, through adequate punishment by isolating them from the society. Otherwise, the menace of crimes would enlarge its effect. Sinners and criminals not only themselves commit and enjoy sins but they induce others also.

Therefore, pious and divine people should inspire all others to adhere to the noble path and to give up sins. If required, sinners should be isolated from the society.

Rigveda 1.42.3

अप त्यं परिपन्थिनं मुषीवाणं हुरश्चितम्।
दुरमधि स्रुतेरज।।

Apa tyaṁ paripanthinaṁ muṣīvāṇaṁ huraścitam.
Dūramadhi sruteraja. (3)

Apa - Away
tyaṁ - those (sinful)
pari panthinaṁ - out law, off the track
muṣīvāṇaṁ - smuggling by deceiving
huraścitam - guileful heart (cunning, deceptive)
Dūram - at a distance
adhi - far
sruteḥ - from path
aja - send.

Elucidation

How to deal with sinners?

May God remove all people, who are (i) *Pari panthinam* - out law, off the track, (ii) *MusheevAnam* - smuggling by deceiving and (iii) *Hurashchitam* - guileful heart (cunning, deceptive), from the path laid down for the innocent people. Such sinners be kept at a far off distance and reformed either by inspirational education or by punishment.

Practical Utility in life

What is the duty of heads of institutions as regards sinners and criminals?

A king, a head of institution or of a small family should ensure that outlaws, deceivers, disobedient and cunning people should be kept away from general innocent people. Sinners should be first educated and then, if required, punished for reformation. If this is not followed, the number of sinners would grow in the society.

Rigveda 1.42.4

त्वं तस्य द्वयाविनो ऽघशंसस्य कस्य चित्।
पदाभि तिष्ठ तपुषिम्।।

Tvaṁ tasya dvayāvino 'ghaśaṁsasya kasya cit.
Padābhi tiṣṭha tapuṣim. (4)

Tvaṁ - You
tasya - his

dvayāvinaḥ - both types of sinners (direct or indirect)
agha śaṁsasya - evil rulers
kasya chit - anyone
Padā - with foot
abhi tiṣṭha - destroy (them) and establish (yourself)
tapuṣim - that who causes pain to others.

Elucidation

How to deal with sinners?

You destroy all direct or indirect sinners by foot and establish yourself over them. Anyone, who causes pain to others and behave like an evil ruler, is liable to this treatment.

Practical Utility in life

What is the difference between a sin and a crime?

How to ensure a sin-free life?

A sin or a crime takes place at two levels - first, at mental level, *mensrea* and secondly, at physical level i.e. *actsrea*. Laws of the land consider both together for punishing the criminal. Only mental level evil thoughts are not liable to be punished in law unless they are executed because *mensrea* has no evidence. But in divinity, both direct or indirect sins become modifications of mind and returned in equal and opposite. Thus, even a thought at the level of mind to do something wrong must be destroyed. It's the duty of the soul to destroy evils from mind and establish itself.

In society, the governments execute punishment by destroying the freedom of a criminal, by putting him behind the bars. Whereas, in divinity, punishments of all wrong, both direct and indirect, are awarded by the Supreme Divine Power, God, by creating such circumstances. Thus, odd and uncomfortable circumstances work as inspirations to improve our future. Associating our mind with the Supreme Divine is the only way to inspire us for a sin-free life. That way sinful manifestations are destroyed and rule of divine spirit is established.

Rigveda 1.42.5

आ तत्ते दस्र मन्तुमः पूषन्नवो वृणीमहे।
येन पितृनचोदयः।।

Ā tat te dasra mantumaḥ pūṣannavo vṛṇīmahe.
Yena pitṛnacodayaḥ. (5)

Ā - To be prefixed with vṛṇīmahe
tat - Your
te - that
dasra - destroying evils
mantumaḥ - best intellectual mind
pūṣan - sustainer
avaḥ - for our protection
(vṛṇīmahe - ā vṛṇīmahe) we completely accept
Yena - by which
pitṛna - our forefathers and mothers

acodayaḥ - inspired.

Elucidation

What is the divine way of sustaining and protecting us?

We completely accept and adopt Your Supreme Power of destroying evils with the best intellectual mind for sustaining and protecting us, by which our forefathers and mothers were also inspired to follow the path of destroying evils, by inspiration and punishment for our reforms.

Practical Utility in life

How did our forefathers sustain and protect us?

How do our governments sustain and protect us?

Reforming children through inspirations and, if required, through punishment is the supreme Vedic wisdom. God also applies this method of inspirations and punishments for destroying evils and to establish virtues. Our forefathers and mothers also followed the same wisdom for our reforms. We too should follow this wisdom to destroy evils from our individual life and from the society also. Even the governments have also been following this wisdom for sustaining and protecting the society.

Rigveda 1.42.6

अधा नो विश्वसौभग हिरण्यवाशीमत्तम।
धनानि सुषणा कृधि।।

Adhā no viśvasaubhaga hiraṇyavāśīmattama.
Dhanāni suṣaṇā kṛdhi. (6)

Adhā - Thereafter
nah - for us
viśva saubhaga - all fortunes
hiraṇya vāśī mattama - having golden speeches
Dhanāni - splendid wealth
suṣaṇā - liable to be consumed with good health
kṛdhi - make.

Elucidation

When are we entitled to get splendid wealth?

Thereafter, i.e. after our sustenance and protection through inspirations and punishment, we pray to God, having Golden speeches, to provide us all fortunes and splendid wealth which is liable to be consumed with good health and peace of mind.

Practical Utility in life

When would our fortunes and wealth be meaningful?

When a life is free from sins and a society is free from crimes, peace prevails all around ensuring good health for all. With sins and crimes, there cannot be a meaningful progress of human beings.

Governments should wake up to the call of this Supreme wisdom. Every individual should also ensure to follow this wisdom in life. Our minds should be free from the thoughts of any sin or evil for anyone. All

our fortunes and wealth would be liable to a meaningful use only if our minds are at peace.

Rigveda 1.42.7

अति नः सश्चतो नय सुगा नः सुपथा कृणु।
पूषन्निह क्रतुं विदः।।

Ati naḥ saścato naya sugā naḥ supathā kṛṇu.
Pūṣanniha kratuṁ vidaḥ. (7)

(Ati - To be prefixed with naya)
naḥ - us
saścataḥ - beautiful path of scientific consciousness justifying one's conscience
(naya - ati naya) make us move with strong strength
sugā - comfortably
naḥ - us
supathā - great path
kṛṇu - enable
Pūṣanna - the sustainer of all
iha - here, in this life itself
kratuṁ - acts liable to do
vidaḥ - inspire and induce.

Elucidation

Who can inspire and induce us to noble and worthy acts?

Make us move with strong strength on the beautiful path of scientific consciousness, justifying our own conscience. Enable us to move comfortably on the great path. Being the Sustainer of all, inspire and induce us to do the acts worthy of doing here, in this life itself.

Practical Utility in life

What are the features of noble and worthy acts?

All acts, that we perform in life, should be decorated with the following features :-

(A) We must have strong and complete strength to perform those acts. If we are incomplete in strength, we are likely not to succeed.

(B) We must have deep and scientific consciousness, justifying our inner conscience, while doing every act in life. If a deep consciousness about what we are doing is justified in our inner conscience, only then we would be able to feel deep satisfaction with a balanced mind.

We must pray to God to keep us engaged only in worthy acts in this life. Unworthy acts create an unnecessary burden on our karma bank, fetching all negative results in the form of pains and sufferings in future.

Rigveda 1.42.8

अभि सूयवसं नय न नवज्वारो अध्वने।
पूषन्निह क्रतुं विदः।।

Abhi sūyavasaṁ naya na navajvāro adhvane.
Pūṣanniha kratuṁ vidaḥ. (8)

(Abhi - to be prefixed with naya)
sūyavasaṁ - best medicinal food
(naya - abhi naya) make us move principally towards
na - not
nava - new
jvāraḥ - fever, diseases
adhvane - to move on the noble path
Pūṣanna - the sustainer of all
iha - here, in this life itself
kratuṁ - acts liable to do
vidaḥ - inspire and induce.

Elucidation

Who can inspire and induce us for a healthy life?

Make us move principally towards best medicinal food that may not create new fever or diseases while moving on the noble path. Being the Sustainer of all, inspire and induce us to do the acts worthy of doing here, in this life itself, with healthy living and eating.

Practical Utility in life

What are the features of a healthy food?

food that we eat should be decorated with following features :-

(A) It should be medicinal food. Quantity and quality wise, we must consume only as much that is required for our good health.

(B) Our food should not create new fever or diseases while we are moving on the noble path.

We must pray to God to inspire and induce us to eat healthy food in the appropriate quantity only for a healthy living to perform all worthy acts in this life.

Rigveda 1.42.9

शग्धि पूर्धि प्र यंसि च शिशीहि प्रास्युदरम्।
पूषन्निह क्रतुं विदः।।

Śagdhi pūrdhi pra yaṁsi ca śiśīhi prāsyudaram.
Pūṣanniha kratuṁ vidaḥ. (9)

Śagdhi - Powers for comfortable living
pūrdhi - complete, provide
pra yaṁsi - inspire us to restrain from evil deeds
ca - and
śiśīhi - sharp intellect
prāsi - power of all parts, organs etc.
udaram - of abdomen
Pūṣanna - the sustainer of all
iha - here, in this life itself
kratuṁ - acts liable to do
vidaḥ - inspire and induce.

<u>Elucidation</u>

What do we require for a worthy life?

Provide complete powers to us for a comfortable living, inspire us to restrain ourself from evil deeds and give us sharp intellect, powers to all body parts and abdominal region. Being the Sustainer of all, inspire and induce us to do the acts worthy of doing here, in this life itself, with healthy living and eating.

Practical Utility in life

How can we enjoy a comfortable living?

Only a worthy life can ensure a comfortable living. We need all body parts and abdomen to be powerful. we need sharp intellect to perform worthy acts. Our worthy acts should ensure welfare of all and our comfortable living also.

God, being the Sustainer, provides all powers and intellect to us for the welfare of all and not simply for our self-interests. Once we realise to perform only welfare acts, our individual life and family would certainly have a comfortable living. Therefore, we pray to the Supreme Father, to inspire and induce us only for worthy acts for the welfare of all.

Rigveda 1.42.10

न पूषणं मेथामसि सूक्तैरभि गृणीमसि।
वसूनि दस्ममीमहे।।

Na pūṣaṇaṁ methāmasi sūktairabhi gṛṇīmasi.
Vasūni dasmamīmahe. (10)

Na - not
pūṣaṇaṁ - the Supreme Sustainer
methāmasi - violate, cross
sūktaiḥ - Vedic speeches
abhi gṛṇīmasi - praise by holding virtues day and night (in awakened and in sleeping state)
Vasūni - all essential things for our abode
dasmam - killer of all evils and enemies
īmahe - pray.

Elucidation

How to behave with the Supreme Sustainer, God?

Don't violate the Supreme Sustainer of all. Praise Him with Vedic speeches by holding virtues day and night i.e. during awakened and sleeping state. We pray, to the Killer of all evils and enemies, for all essential things for our abode.

Practical Utility in life

What shall we pray to the Supreme Sustainer?

How can our prayers fructify?

A life free from all evils and enemies can only be a peaceful and progressing life. Our mental level evils become our enemies inside and create enemies outside also. Therefore, the most important step in our life should be to establish a constant communion with Supreme Sustainer, by

praising Him and following His virtues. Only then our prayer for all essential things for our abode would fructify.

To maintain a constant communion with God, we must ensure :-

(A) No violation of that Universal Supreme Sustainer, God, His nature and qualities like love, welfare and sacrifices.

(B) Praise His virtues by holding those virtues day and night.

Rigveda Mandal-1, Hymn-43

Sukta on Rudras, Eternal peace

Rigveda 1.43.1

कद् रुद्राय प्रचेतसे मीळ्हुष्टमाय तव्यसे।
वोचेम शन्तमं हृदे।।

Kad rudrāya pracetase mīḷ huṣṭamāya tavyase.
Vocema śantamaṁ hṛde. (1)

Kat - When
rudrāya - powerful to make us cry (God, jiva and air)
pracetase - having praiseworthy knowledge and competent to give that knowledge to us
mīḷ huṣṭamāya - competent to cause excessive rain of knowledge to destroy all pains and sufferings, troubles and tribulations
tavyase - extremely progressed
Vocema - speak, preach
śantamaṁ - for eternal peace
hṛde - established in our inner space.

<u>Elucidation</u>

Who can ensure eternal peace?
When would that Supreme Father speak, preach for our eternal peace?

This is the most important question raised and answered in this verse for human beings. This question is addressed to that Supreme Power, God, the source of eternal peace, who has the following five features :-

(A) *Rudrāya* - He is powerful to make us cry (God, jiva and air).

(B) *Pracetase* - He is having praiseworthy knowledge and competent to give that knowledge to us.

(C) *Mīḷ huṣṭamāya* - He is competent to cause excessive rain of knowledge to destroy all pains and sufferings, troubles and tribulations.

(D) *Tavyase* - He is extremely progressed.

(E) *Hṛde* - He is established in our inner space.

Thus, the answer is clear, the Supreme Power and the source of eternal peace only can ensure eternal peace.

Practical Utility in life

What are the three dimensions of Rudra?

How do all the Rudras ensure eternal peace?

Since the most important prayer of eternal peace is addressed to that power having five features, let's try to examine the first feature, Rudra, the power to make us cry and to find out how such a power can give eternal peace to us.

Rudra has three dimensions - (i) God, (ii) Jīva and (iii) air.

(i)God, with His thunderbolt power of regarding every karma, makes one cry for his evil thoughts, speeches and acts. Thus, Rudra is the Principal Controller of *karma phala* principle. The ultimate purpose of

this Rudra is to inspire everyone to restrain from evils and to progress for ultimate and eternal peace.

(ii) Jīva is also Rudra when it is associated with a mortal body. All types of associations examine his attachment level. While departing from this body when it makes all to cry over the loss of attachment, when it fails in the examination and is returned back on the path of births and deaths again until it discards the attachment level in every mortal thing. Thus, its purpose is also to lead towards eternal peace.

(iii) Air is also Rudra. It's nature is movement for the welfare of all. In human body, if it is inactive, it creates many problems and make us cry over pains. On the other hand, a body always active, with the support of air, doing welfare of others doesn't face such problems. Moreover, a focus on air i.e. meditations and pranayamas, is a great divine procedure to realise divinity within our body in the present life i.e. eternal peace.

Therefore, the Rudra, in all the three dimensions, inspires :-

(i)To follow good deeds to avoid bad results.

(ii) Not to fall prey to the false attachments of body and mind. Follow the path of sacrifices for the welfare of all without any discrimination and without ego.

(iii) Perform hectic physical activities and penances. Control pranas for prolonged meditations.

Thus, the Supreme Power, God, or Jiva or Air, all have the five features, mentioned in this verse, helpful to attain eternal peace :-

(A) *Rudra* - They are powerful to make us cry.

(B) *Pracetase* - They can enlighten us.

(C) *Mīḷ huṣṭamāya* - They can shower the rain of knowledge.
(D) *Tavyase* - They can ensure our ultimate spiritual progress.
(E) *Hṛde* - They are established in our inner space.

Rigveda 1.43.2

यथा नो अदितिः करत्पश्वे नृभ्यो यथा गवे।
यथा तोकाय रुद्रियम्।।

Yathā no aditiḥ karat paśve nṛbhyo yathā gave.
Yathā tokāya rudriyam. (2)

Yathā - Just as
naḥ - for us
aditiḥ - mother (earth)
karat - does
paśve - for animals
nṛbhyaḥ - for men
yathā - just as
gave - for sense organs
Yathā - just as
tokāya - for new born baby
rudriyam - Rudras do similarly.

<u>Elucidation</u>

What do Rudras do for us?

Just as mother earth does for animals (by producing grass etc. for their eating), for men (by producing all vegetables etc. for their life); just as real birth giving mother does for her new born baby, similarly Rudras (in all the three dimensions i.e. God, jīva and air) do for us.

Practical Utility in life

Shall we fear or love Rudras?

Rudras, no doubt, are powerful to make us cry, but certainly this power is exercised by God, soul and air, ultimately when we don't establish a regular co-ordination among all the three dimensions.

All the dimensions of Rudra actually act like earth who produces everything for animals and humans alike. Rudras also act as an individual soul acts for its sense organs, as a birth giving mother loves and cares her new born baby.

Therefore, Rudras are not to be afraid of but to love and to be loved in return.

Rigveda 1.43.3

यथा नो मित्रो वरुणो यथा रुद्रश्चिकेतति।
यथा विश्वे सजोषसः।।

Yathā no mitroh varuṇo yathā rudraściketati.
Yathā viśve sajoṣasaḥ. (3)

Yathā - Just as
naḥ - for us

mitraḥ - friend
varuṇaḥ - preacher
yathā - just as
rudraḥ - God, soul and air
ciketati - enlighten
Yathā - just as
viśve - all
sajo ṣasaḥ - equally beneficial intellectuals.

Elucidation

What is our relation with Rudras?

Rudras are like our friends and a preacher (*mitra* and *varuna* i.e. good guides and helpers in need); like God, soul and air to enlighten us (*chiketati*); like all high intellectuals who are equally beneficial for us (*sajo shasah*).

Practical Utility in life

How to derive ultimate peace from Rudras?

This verse, in continuation of the last verse, explains the power and concerns of Rudras to the level of a friend, a preacher and a high intellectual.

We must ensure all the three dimensions of Rudras to co-ordinate with each other in the family and society, to live in regular connectivity and to move towards a common destination i.e. eternal peace by realising self and God, unitedly.

Rigveda 1.43.4

गाथपतिं मेधपतिं रुद्रं जलाषभेषजम्।
तच्छंयोः सुम्नमीमहे।।

Gāthapatiṁ medhapatiṁ rudraṁ jalāṣabheṣajam.
Tacchhaṁyoḥ sumnamīmahe. (4)

Gāthapatiṁ - Protector of Vedic speeches and praises of God
medhapatiṁ - Protector of intellects and sacrifices
rudraṁ - in the shelter of God
jalāṣa bheṣajam - medicine in the form of water
Tat - with that
shaṁyoḥ - worldly comforts
sumnam - spiritual bliss i.e. salvation
īmahe - pray.

Elucidation

Can we have worldly comforts and spiritual bliss together?

The Supreme Power, God, is the Protector of Vedic speeches and glories sung in His praises; He is the Protector of all intellectuals and sacrifices for welfare; He is competent to give shelter to all; He has put in all energies as medicines in the form of water. We pray for all worldly comforts and spiritual bliss together with God.

Practical Utility in life

What are the attributes of God?

How can we practice these attributes of God in our life?

This verse lists four attributes of God :-

(A) *Gāthapatiṁ* - Protector of Vedic speeches and praises of God.

(B) *Medhapatiṁ* - Protector of intellects and sacrifices.

(C) *Rudraṁ* - in the shelter of God.

(D) *Jalāṣa bheṣajam* - medicine in the form of water.

We pray to accompany God, through these attributes, for the overall wellbeing i.e. worldly and spiritual. Worship of God means living like Him. Therefore, when we adopt His attributes in our individual lives, we too should ensure following features in our life :-

(i) We must ensure noble speeches;

(ii) We must respect great intellectuals and those performing sacrifices by following such people in spirit;

(iii) We must be prepared to give shelter to all;

(iv) We must offer medicinal food and drinks to all.

Such a life would certainly ensure a divine as well as a great socio-political order of welfare.

Continued in verse 5

Rigveda 1.43.5

यः शुक्र इव सूर्यो हिरण्यमिव रोचते।
श्रेष्ठो देवानां वसुः।।

Yaḥ śukra iva sūryo hiraṇyamiva rocate.
Śreṣṭho devānāṁ vasuḥ. (5)

Yaḥ - Who
śukraḥ - enlightened, shines in splendour
iva - like
sūryaḥ - Sun
hiraṇyam - bright gold
iva - like
rocate - refulgent
śreṣṭhaḥ - the best
devnāṁ - among divinities
vasuḥ - Provider of abodes to all in Him.

Elucidation

What are the attributes of God?

This verse further (in addition to the attributes of God listed in RV 1.43.4) lists the following attributes of God :-

(A) *Śukraḥ* - enlightened, shines in splendour;
(B) *Hiraṇyam* - bright gold;
(C) *Śreṣṭhaḥ* - the best;
(D) *Vasuḥ* - provider of abode to all in Him.

Practical Utility in life

Who are the real heroes of society?

Whom shall people elect as their leader?

Those who follow the attributes of God, lay down a path of Vedic wisdom and are respected like true representative of God, only such great people are honoured as real heroes who rule over the hearts of people.

In democratic forms of modern governments, people should elect only such social leaders who project the attributes of God in practice.

Continued in verse 6

Rigveda 1.43.6

शं नः करत्यर्वते सुगं मेषाय मेष्ये।
नृभ्यो नारिभ्यो गवे।।

Śaṁ naḥ karatyarvate sugaṁ meṣāya meṣye.
Nṛbhyo nāribhyo gave. (6)

Śaṁ - Welfare, comforts
naḥ - for us
karati - does
arvate - for horse breed
sugaṁ - easy and convenient
meṣāya - for sheep
meṣye - for goats
Nṛbhyaḥ - men
nāribhyaḥ - women folk
gave - cow breed.

Elucidation

What is the supreme attribute of the Supreme Power, God?

The supreme attribute of the Supreme Power, God is - "*Śaṁ naḥ karati sugaṁ*" - He makes, easy and convenient, the welfare and comforts for all alike, may it be horse breed, sheep, goats, cows, men or women."

Practical Utility in life

How to achieve a divine life and a divine socio-political order?

Welfare of all, without any discrimination, should actually be the attribute of every divine life whether they are great intellectuals or great leaders or parents.

Therefore, the only path to achieve divinity in life is to do welfare for all by sacrificing self-interests also along with a deep realisation that all sacrifices and acts of welfare are performed with the strength given by the Supreme Protector, God. A divine life is the protector representative of the Supreme Protector. This is the path of egoless and desireless life at our personal level.

Social and political leaders should also be trained for such a welfare path to be developed as socio-political order in the society.

Rigveda 1.43.7

अस्मे सोम श्रियमधि नि धेहि शतस्य नृणाम।
महि श्रवस्तुविनृम्णम्।।

Asme soma śriyamadhi ni dhehi śatasya nṛnām.
Mahi śravastuvinṛmṇam. (7)

Asme - For us
soma - supreme source of peace
śriyam - glorious splendid wealth
adhi ni dhehi - completely establish
śatasya - of hundreds
nṛnām - men
Mahi - praiseworthy
śravah - knowledge worth hearing
tuvi nṛmṇam - many types of strengths.

Elucidation

Who is the Harbinger of peace and happiness in our life?

The Supreme Protector, God, is the Supreme Source of peace and happiness. We pray to Him to completely establish the following three facts in our life :-

(A) *Śriyam* - glorious splendid wealth;
(B) *Śravah* - knowledge worth hearing;
(C) *Tuvi nṛmṇam* - many types of strengths.

With these three factors only we can have peace in life and consequently happiness. Such a life only can lead us towards spiritual progress. That's why God is addressed as *soma* i.e. provider of material, mental and spiritual progress, a complete Harbinger of Happiness.

Practical Utility in life

What are the three pillar factors of spiritual progress?

The three pillar factors of spiritual progress are :-

(A) Splendid Glorious Wealth - If we use our wealth only for the welfare of others, it becomes splendid wealth and earns divine glories. Such a wealth only helps us to neutralize our karma debts and pave way towards spiritual progress.

(B) Great Divine Knowledge - Any knowledge is praiseworthy only when it is worthy of hearing by people and gives them inner permanent peace and good guidance towards ascension in life journey.

(C) Strength Giving Food - Only sattvic i.e. pure, pious and healthy food is the source of all types of strengths i.e. physical, mental and spiritual.

We must ensure that our wealth, knowledge and health is of divine quality, only then these three factors would help us in spiritual progress.

Rigveda 1.43.8

मा नः सोमपरिबाधो मारातयो जुहुरन्त।
आ न इन्दो वाजे भज।।

Mā naḥ somaparibādho mārātayo juhuranta.
Ā na indo vāje bhaja. (8)

Mā - Not
naḥ - us
soma paribādhaḥ - hurdle creators in divine virtuous acts

mā - not
arātayaḥ - those who don't donate at all
juhurantaḥ - harass, injure, overthrow
(ā - to be prefixed with bhaja)
naḥ - us
indo - intellectual and powerful head
vāje - in your strength of defeating enemies
(bhaja – ā bhaja) enjoin us.

Elucidation

Whose help shall we seek in divine virtuous acts and sacrifices?

We invite Supreme Intellect and Supreme Power, God, to join us with His strength of defeating enemies and we pray that the two types of people should not harass, injure or overthrow us in our divine acts :-

(i) Those who create hurdles in divine virtuous acts, and
(ii) Those who don't donate at all.

Practical Utility in life

Whom shall we never permit to interfere in our divine virtuous acts and sacrifices?

In our routine life also we should not allow anyone to interfere who creates hurdles in our divine virtuous acts and those who don't believe in sacrifices and donations. We should choose competent heads in family

and society who are intellectual and powerful; enjoin their strengths with us in defeating such enemies of virtues and sacrifices.

The following two types of people - (i) creating hurdles in virtuous acts, and (ii) not donating, should not be permitted to harass, injure or overthrow us. We should seek the help of intelligent and powerful heads who support virtuous acts and sacrifices.

Rigveda 1.43.9

यास्ते प्रजा अमृतस्य परस्मिन्धामन्नृतस्य।
मूर्धा नाभा सोम वेन आभूषन्तीः सोम वेदः।।

Yāste prajā amṛtasya parasmin dhāmannṛtasya.
Mūrdhā nābhā soma vena ābhūṣantīḥ soma vedaḥ. (9)

Yāḥ - Those
te - Your
prajāḥ - followers, lovers
amṛtasya - non-dying
parasmin - supreme
dhāman - place
ṛtasya - truthful and judicious
Mūrdhā - supreme
nābhā - yajna i.e. sacrifices for the welfare of all, centrally bound to permanent pleasure
soma - peaceful and virtuous, God
vena - loves, desires

ābhūṣantīḥ - decorates
soma - peaceful and virtuous, God
vedaḥ - knows.

Elucidation

Whom does God know, love, desire?

The Supreme Power of peace and virtues, God! those of Your followers, lovers, who live for You, the non-dying, and hold this aim at their supreme place; who live a life at truthful and judicious level; who live a life of yajna i.e. sacrifices for the welfare of all and remain centrally bound to permanent pleasure, You know, love and desire them only; You decorate them with Your Divine Knowledge and Realisation.

Practical Utility in life

How to gain a supreme status in the society?

To invite and draw the love and knowledge of God, we must ensure following three features in life :-

(i) Aim at the close connectivity with the non-dying power at the top of our mind.

(ii) Live a truthful and judicious life.

(iii) Perform yajna activities i.e. sacrifices for the welfare of all.

Destine yourself for permanent eternal peace and not to bother for temporary uncomforts or pains.

Similarly, to gain a supreme status in family and society, to gain love and respect from all, we must ensure that :-

(i)Our aims should be supreme. We should focus on ascension and not on descension due to our acts and deeds.

(ii) Our integrity and honesty should be unparalleled.

(iii) We must be prepared to help everyone even at the cost of our personal interests.

Always Be Satisfied, Never Be a complainant.

Rigveda Mandal-1, Hymn-44

Sukta on Usha vela i,e. Brahma Vela and Representative of God

Rigveda 1.44.1

अग्ने विवस्वदुषसश्चित्रं राधो अमर्त्य।
आ दाशुषे जातवेदो वहा त्वमद्या देवाँ उषर्बुधः।।

Agne vivasvaduṣasaścitraṁ rādho amartya.
Ā dāśuṣe jātavedo vahā tvamadyā devāñ uṣarbudhaḥ. (1)

Agne - The Supreme Energy, God
vivasvat - like self-illuminating
uṣasaḥ - brahma time (early morning)
citraṁ - astonishing consciousness
rādhaḥ - wealth
amartya - non-dying
(ā - to be prefixed with vaha)
dāśuṣe - sacrificing, donor
jātavedaḥ - knowledge of all that is born, created
(vahā - ā vaha) let us receive
tvam - You
adya - today
devāñ - to divine people

uṣarbudhaḥ - rising in the early morning brahma time.

Elucidation

What is the nature of Supreme Consciousness?

The Supreme Energy, God! You have the knowledge of all that is born or created. Please provide the astonishing consciousness, like self-illuminating knowledge, which is non-dying wealth, to those who rise early morning in the brahma time and are sacrificing. Let it be received by all such divine people today itself.

Practical Utility in life

What are the benefits of rising in brahma time?

The consciousness provided by God is the great non-dying wealth like self-illuminating knowledge.

Only God has the Supreme knowledge of all that is born or created in this universe because every particle and every life is the manifestation of God.

God provides that divine consciousness to those :-

(i) Who get up early in the morning at brahmavela.

(ii) Who sacrifice every thing and live a desireless life.

Rigveda 1.44.2

जुष्टो हि दूतो असि हव्यवाहनोऽग्ने रथीरध्वराणाम्।
सजूरश्विभ्यामुषसा सुवीर्यमस्मे धेहि श्रवो बृहत्।।

Juṣṭo hi dūto asi havyavāhano 'gne rathīradhvarāṇām.

Sajūraśvibhyāmuṣasā suvīryamasme dhehi śravo bṛhat. (2)

Juṣṭah - Happy and loving
hi - certainly
dūtah - messenger, destroyer of wicked enemy
asi - be
havya vāhanah - impeller of all substances and vehicles
agne - the Supreme Energy, God
rathīh - charioteer
adhvarāṇām - non-violent sacrifices
Sajūh - with
aśvi bhyām - air and energy
uṣasā - morning, sun-rise
suvīryam - best energy
asme - for us, in us
dhehi - establish, give
śravah - worth hearing
bṛhat - big.

Elucidation

Who is competent to be messenger of God?

What does a divine messenger get from God?

Certainly a happy and loving person is competent to be Your messenger, the destroyer of wicked enemies. You, the Supreme Energy,

God, is the impeller of all substances and vehicles being the charioteer of all non-violent sacrifices.

You join us with air and energy every morning at sun-rise. Please establish the best energy in us for big sacrifices worth hearing.

Practical Utility in life

What are the features required of a good messenger, a representative?

A messenger is a representative of some higher authority. We all are the messengers of our family, its traditions, our society and its customs, our respective establishments and some time our nation and its culture. It's our bounden duty to protect those higher authorities whom we represent. If we prove ourself to be a true representative, the higher authority would certainly provide us all necessary substances, vehicles and powers.

To be a good messenger and representative, we must ensure that :-

(i) We are happy and loving.

(ii) We are destroyer of enemies.

(iii) We start thinking and performing our duties with every sun-rise.

(iv) We are prepared for all big sacrifices worth hearing.

Rigveda 1.44.3

अद्या दूतं वृणीमहे वसुमग्निं पुरुप्रियम्।
धूमकेतुं भाऋजीकं व्युष्टिषु यज्ञानामध्वरश्रियम्।।

Adyā dūtaṁ vṛṇīmahe vasumagniṁ purupriyam.

Dhūmaketuṁ bhāṛjīkaṁ vyuṣṭiṣu yajñānām adhvaraśriyam. (3)

Adya - Today
dūtaṁ - to that messenger
vṛṇīmahe - accept
vasum - house of
agniṁ - all fires
purupriyam - loving for all in the society
Dhūma ketuṁ - whose glory is in the air like a flag
bhāṛ jīkaṁ - light of desires
vyuṣṭiṣu - among all desires
yajñānām - among all yajnas
adhvara śriyam - glory of non-violent yajnas i.e. sacrifices.

Elucidation

What are the features of a divine messenger?

Today, we accept that messenger, the representative, who is :-

(A) *Vasum agniṁ* - the house of all fires.

(B) *Purupriyam* - loving for all in the society.

(C) *Dhūma ketuṁ* - whose glory is in the air like a flag.

(D) *Bhāṛ jīkaṁ vyuṣṭiṣu* - who is light of desires among all desires.

(E) *Yajñānām adhvara śriyam* - who is the glory of non-violent yajnas i.e. sacrifices, among all yajnas.

Practical Utility in life

Whom shall we elect as our representative?

In governing the nation, we need to elect our representatives. People who wish to lead the society and the nation must ensure that they possess and develop in them following special features :-

(1) They must be energetic with vast knowledge concerning various aspects of the society. The people should derive inspirations to attain knowledge and energies from them.

(2) They must be loving and caring for all alike without any discrimination. In return, they get deep love and respect from the people.

(3) Their acts of welfare, love and sacrifices should be so great as to look like a Supreme flag of their glory.

(4) They must be active in fulfilling the desires of the people so that everyone may see in him a light of his own desires and aspirations.

(5) He should be an active participant in all sacrifices in the society. He himself should be a sacrificing person inducing others to sacrifice for general welfare.

Rigveda 1.44.4

श्रेष्ठं यविष्ठमतिथिं स्वाहुतं जुष्टं जनाय दाशुषे।
देवाँ अच्छा यातवे जातवेदसमग्निमीळे व्युष्टिषु।।

Śreṣṭhaṁ yaviṣṭhamatithiṁ svāhutaṁ juṣṭaṁ janāya dāśuṣe.
Devāñ acchā yātave jātaveda-sam agnimīḷe vyuṣṭiṣu. (4)

Śreṣṭhaṁ - The best
yaviṣṭham - most powerful

atithiṁ - worthy of being served
svāhutaṁ - Provider of everything
juṣṭaṁ - loving for
janāya - for those men
dāśuṣe - who sacrifice their everything
Devāñ - for divine people
accha - desire
yātave - to receive
jāta vedasam - having knowledge of everything
agnim - God, Supreme Energy
īḷe - worship
vyuṣṭiṣu - in special desires, in the beginning of the day.

Elucidation

Why do we worship God?

We worship God, the Supreme Energy, in our special desire, in the beginning of every day because He is *jAt vedasam*, having Supreme knowledge of everything.

We desire to receive divinity and divine people also who sacrifice everything for others.

God is also very loving for such people. God and such people are :-

(i) Śreṣṭhaṁ - The best,
(ii) *Y*aviṣṭham - most powerful,
(iii) Atithiṁ - worthy of being served, and
(iv) *S*vāhutaṁ - Provider of everything.

In all, God loves a sacrificing person.

Practical Utility in life

Why shall we respect and glorify divine people?

A divine riddle - We worship God for many reasons but God loves divine people just for one main reason, what is that?

We worship God for many reasons. But God loves divine people for one main reason i.e. their sacrificing life for others. Such divine people are always prepared to sacrifice everything without ego.

God and all divine people have four main similarities :-

(i) Śreṣṭhaṁ - both are the best,

(ii) *Y*aviṣṭham - both are most powerful,

(iii) Atithiṁ - both are worthy of being served, and

(iv) *S*vāhutaṁ - both are the provider of everything.

That is why, we all worship and glorify God and such divine people as our special desire everyday to receive divine qualities and to protect ourselves from lustful desires.

Rigveda 1.44.5

स्तविष्यामि त्वामहं विश्वस्यामृत भोजन।
अग्ने त्रातारममृतं मियेध्य यजिष्ठं हव्यवाहन।।

Staviṣyāmi tvāmahaṁ viśvasyāmṛta bhojana.
Agne trātāram amṛtaṁ miyedhya yajiṣṭhaṁ havyavāhan. (5)

Staviṣyāmi - will glorify and worship

tvām - You
ahaṁ - I
viśvasya - of all
amṛta - non-dying, non-perishable
bhojana - food for sustenance
agne - God, the Supreme Energy
trātāram - protector
amṛtaṁ - making us non-dying by restraining us from running behind worldly desires
miyedhya - worthy of companionship
yajiṣṭhaṁ - for performing yajnas i.e. sacrifices
havyavāhan - bringer of all objects for sacrifices.

Elucidation

Why do we worship and glorify God?

I will worship and glorify You, the Supreme Energy, God, for three reasons :-

(A) *Viśvasya amṛta bhojana* - You are the Provider of non-dying, non-perishable food for sustenance of all.

(B) *Trātāram amṛtaṁ* - You are our protector and make us non-dying by restraining us from running behind worldly desires.

(C) *Miyedhya yajiṣṭhaṁ havyavāhan* - You are worthy of companionship for performing yajnas i.e. sacrifices, since, You are the only Provider of all objects for all such yajnas.

Practical Utility in life

What are the features of a person who performs yajna i.e. sacrifices?

How to ensure the three features of yajna?

The three most important reasons everyone should perform yajna are :-

(i) Because God is the Provider of food to all for sustenance,

(ii) Because He is the Protector of all,

(iii) Because He is worthy of companionship for yajnas, as He provides us everything for yajnas.

These three reasons should be the target of our life also. God worship enables us to bear the features of God in us also.

If we focus on this nature of God worship, we too will bear the following features :-

(i) We would be able to guide others for a focus on their inner non-dying power instead of dying for a material life i.e. worship of non-dying Divinity i.e. *deva pūja*.

(ii) We would be able to realise that only due to the company of God, we are able to get this life and perform yajnas i.e. divine companionship i.e. *sangatikarana*.

(iii) We would be able to help and guide others for their sustenance. It is called donation i.e. *dān*.

These are in fact the three features of yajna or a sacrificing life.

Rigveda 1.44.6

सुशंसो बोधि गृणते यविष्ठय मधुजिह्वः स्वाहुतः।
प्रस्कण्वस्य प्रतिरन्नायुर्जीवसे नमस्या दैव्यं जनम्।।
Suśaṁso bodhi gṛṇate yaviṣṭhaya madhujihvaḥ svāhutaḥ.
Praskaṇvasya pratirannāyurjīvase namasyā daivyaṁ janam. (6)

Suśaṁsaḥ - Best glorified
bodhi - enlightenment
gṛṇate - for those glorifying You and the truth
yaviṣṭhaya - most powerful to defeat evils
madhujihvaḥ - honey tongued
svāhutaḥ - best oblations (for yajnas)
Praskaṇvasya - great intellectual
pratiran - power to overcome pains and sufferings
āyuh - age
jīvase - for life
namasyā - let me offer my salutations
daivyaṁ - to the divine
janam - lives.

Elucidation

What are the benefits of glorifying God?

The Supreme Energy, God, is the best glorified and most powerful to defeat enemies. He ensures the following special features in those who glorify Him and follow Him in truth :-

(A) *Bodhi* - enlightenment,

(B) *Madhujihva*ḥ - honey tongued,

(C) *Sv*āhutaḥ - best oblations (for yajnas),

(D) *Praska*ṇ*vasya pratiran* ā*yuh jīvase* - In such great intellectuals, He gives power to overcome pains and sufferings i.e. healthy age for life.

Let's offer our salutations to God and such divine lives - *namasyA daivyam janam*.

Practical Utility in life

What are the benefits of respecting and following seniors?

In our household or social life, everyone must establish a deep serious connectivity with elders, seniors and superiors. They should be respected, glorified and followed obediently to acquire following benefits :-

(1) Enlightenment with their knowledge. Glorified seniors shower all their knowledge on the devoted and disciplined juniors.

(2) Divine connectivity with elders makes us sweet tongued.

(3) We get ready for all sacrifices because we know that our seniors will reward us appropriately.

(4) Glorified seniors empower such juniors to bear all pains and sufferings because they become farsighted like seniors.

All such people who glorify, respect and follow seniors are always respected and gain progress in every establishment.

Rigveda 1.44.7

होतारं विश्ववेदसं सं हि त्वा विश इन्धते।
स आ वह पुरुहुत प्रचेतसोऽग्ने देवाँ इह द्रवत्।।

Hotāraṁ viśvavedasaṁ saṁ hi tvā viśa indhate.
sa ā vaha puruhūta pracetaso ̍gne devāñ iha dravat. (7)

Hotāram - Giver of materials for sacrifice
vishva vedasam - having knowledge of all
(sam - to be prefixed with indhate)
hi - certainly
tvā - You
vishah - all subjects
(indhate- sam indhate) established and enlighten us in hearts
sah - He (God)
ā vaha - be received
puruhuta - called by many
prachetah - having enlightened consciousness
agne - Supreme Energy, God
devān - divine
iha - here, in this life
dravat - soon.

Elucidation

Who can realise God?

The Giver of all materials for sacrifices and having knowledge of all, You are certainly established and enlighten in the hearts of all subjects. He is called by many and is received i.e. realised soon by those divine people having enlightened consciousness.

Practical Utility in life

What are we searching in our life?

God is established in all but is realised only by those divine people who have enlightened consciousness.

Enlightened consciousness is above our mindfulness for worldly materials. It's about non-material power of this universe. It's about God and that is why it is divine. One who focusses his mind on God, the Supreme Energy, certainly gains enlightened consciousness and realises Him.

That is why spirituality seekers are always in search of such divine people so that they may also gain a guidance to gain higher consciousness and proceed on a path to connect God. Vision, touch or speech of such divine people is always inspiring.

Similarly, in worldly life too, we should maintain a devotional connectivity with elders and superiors to ensure our upliftment in the best way. If we are able to have the company of such great souls, kind and supporting hearts in the form of our elders and superiors, our progress is certain.

Rigveda 1.44.8

सवितारमुषसमश्विना भगमग्निं व्युष्टिषु क्षपः।
कण्वासस्त्वा सुतसोमास इन्धते हव्यवाहं स्वध्वर।।

Savitāram uṣasam aśvinā bhagamagniṁ vyuṣṭiṣu kṣapaḥ.

Kaṇvāsastvā sutasomāsa indhate havyavāhaṁ svadhvara. (8)

Savitāram - To Sun
uṣasam - to light
aśvinā - both (air and water)
bhagam - to comforts
agniṁ - to energy
vyuṣṭiṣu - in desires, in day
kṣapaḥ - in night
Kaṇvāsaḥ - great intellectuals
tvā - Your
suta somāsaḥ - producing best features, intellect in himself
indhate - lit in them, luminate in them
havya vāhaṁ - Giver of objects for sacrifices
svadhvara - offering themselves for sacrifices.

Elucidation

What does God provide us?
What is our spiritual duty?
What is the principal spiritual purpose of life?

God! You are the Giver of all objects for sacrifices and You give success in all faultless sacrifices. People following that Supreme Giver, offer themselves for sacrifices.

Your great intellectuals, Your lovers, luminate themselves with best features, intellect and keep in their desires both the divine powers of Sun i.e. it's light and energy, for their comforts day and night.

This verse inspires us to keep in mind that the principal and spiritual purpose of life is to perform sacrifices.

Practical Utility in life

What do our parents do for us?

What are our duties in worldly life?

What is the principal purpose of worldly life?

Just like God, our parents, superiors and guides etc. perform two important duties in our life :-

(A) They give us all material things for our comforts.

(B) They bless us spiritually for success at every step.

With this background, it is our duty :-

(A) To illuminate our heart and mind with all best traits and intellect.

(B) To maintain energy and light of spirit in us every moment for our peaceful and balanced life. This should be considered as the principal purpose of worldly life. With these features and intellect, we can earn a good name for ourself as well as for our seniors and parents.

Rigveda 1.44.9

पतिर्ह्यध्वराणामग्ने दूतो विशामसि।
उषर्बुध आ वह सोमपीतये देवाँ अद्य स्वर्दृशः।।

Patirhyadhvarāṇāmagne dūto viśāmasi.
Uṣarbudha ā vaha somapītaye devāñ svardṛśaḥ. (9)

Patiḥ - Sustainer, Protector
adhvarāṇām - of non-violent sacrifices
agne - Supreme Energy, God
dūtaḥ - messenger
viśām - of all living beings
asi - is
Uṣarbudhaḥ - morning riser
ā vaha - be received
soma pītaye - consuming, holding divine features/traits
devāñ - to divine people
adya - today
svah dṛśaḥ - self-seeker, self-realisation.

Elucidation

How to achieve success on spiritual path?

The Supreme Energy, God, is the sustainer, protector of all non-violent sacrifices i.e. pure in deed. He is the messenger for all living beings.

Morning risers receive that Brahma by consuming and holding divine features. For such divine people He becomes the ultimate target of self-seeking or self-realisation, equivalent to God-realisation immediately.

Practical Utility in life

How to achieve success in worldly life?

God is to be realised and received as our self, within our own self. The clear path to attain that level is to acquire divinity in life. Divinity is received by morning risers through meditative practices and by performing pure sacrificing acts.

(i) Sacrifices (pure in body i.e. egoless state)

(ii) Meditative life (pure in mind i.e. desireless state)

Sacrifices and Meditative life leads to Divinity.

Divinity leads to self-realisation i.e. God-realisation.

The ratio derived from this path of God-realisation is applicable in worldly achievements also. Sacrifice all your efforts for the principal target before you and concentrate fully after giving an input of deep knowledge required. Deep knowledge and tireless efforts can fetch success in any field.

Rigveda 1.44.10

अग्ने पूर्वा अनूषसो विभावसो दीदेथ विश्वदर्शतः।
असि ग्रामेष्ववितो पुरोहितोऽसि यज्ञेषु मानुषः।।

Agne pūrvā anūṣaso vibhāvaso dīdetha viśvadarśataḥ.
Asi grāmeṣvavitā puruhito 'si yajñeṣu mānuṣaḥ. (10)

Agne - The Supreme Energy, God
pūrvāḥ - in the past
anu - follow
uṣasaḥ - in the present and future

vibhāvaso - Rainer of special light
dīdetha - know well
viśva darśataḥ - sees the whole universe
asi - is
grāmeṣu - all habitats
avitā - protector
puruhitaḥ - doing welfare of the whole universe
asi - is
yajñeṣu - in sacrifices
mānuṣaḥ - of men.

Elucidation

How does God ensure welfare of all?

The Supreme Energy, God,is the Rainer of special light since past and in the present also.

We must know that He is competent to know the whole world.

He is the Protector of all habitats.

He does welfare of the universe through sacrifices i.e. yajnas, of great men.

Practical Utility in life

How should a leader ensure welfare of all?

Following the supreme rule of God, every head of family, establishment and that of the nation should perform sacrifices to set an example for all followers to follow the deeds of sacrifices. This rule of sacrifices only can ensure welfare of all. Politics of modern age is

plundering wealth, whereas the Vedic wisdom inspires all politicians to follow the path of sacrifices for the welfare of all. Only thus rule can establish the rulers also in the hearts and minds of the people.

Rigveda 1.44.11

नि त्वा यज्ञस्य साधनमग्ने होतारमृत्विजम्।
मनुष्वद्देव धीमहि प्रचेतसं जीरं दूतममर्त्यम्।।

Ni tvā yajñasya sādhanamagne hotāramṛtvijam.
Manuṣvad deva dhīmahi pracetasaṁ jīraṁ dūtamamartyaṁ. (11)

(Ni - to be prefixed with dhīmahi)
tvā - Your
yajñasya - for sacrifices
sādhanam - means to materialise sacrifices
agne - Supreme Energy, God
hotāram - Provider of all materials (for yajna)
ṛtvijam - liable to be worshipped (in yajna)
Manuṣya vat - like real human beings
iva - like
(dhīmahi - ni dhīmahi) continuously hold
pracetasaṁ - having enlightened knowledge
jīraṁ - weakening our evils, having speed
dūtam - messenger of all knowledge
amartyaṁ - non-dying.

Elucidation

How does God help in yajnas?

The Supreme Energy, God! like a real human being, we continuously hold You as means to materialise Your yajnas i.e. sacrifices.

(1) You are hotāram - Provider of all materials for sacrifices.

(2) You are ṛtvijam - liable to be worshipped in yajna all sacrifices.

(3) You are pracetasaṁ - the only power having enlightened supreme knowledge.

(4) You are jīraṁ - the power to weaken our evils.

(5) You are dūtam - the messenger of all knowledge.

(6) You are amartyaṁ - the only one non-dying force.

All these attributes of God are imbibed by sacrificing persons and in return they are helped by God in sacrifices.

Practical Utility in life

Who is a real human being?

Who gains great respect and love from the society?

God is sustaining this universe only through sacrifices and the people performing sacrifices are real human beings. Therefore, only such persons enjoy a closeness and realise a unity with God.

Similarly, a person performing sacrifices in family and society gains a great respect and love from the society.

Rigveda 1.44.12

यद्देवानां मित्रमहः पुरोहितो ऽन्तरो यासि दूत्यम्।

सिन्धोरिव प्रस्वनितास ऊर्मयो ऽग्नेर्भ्राजन्ते अर्चयः।।

Yad devānāṁ mitramahaḥ purohito ̍ntaro yāsi dūtyam.
Sindhoriva prasvanitāsa ūrmayo ̍gnerbhrājante arcayaḥ. (12)

Yat - when, Those
devānāṁ - of divine intellectuals
mitramahaḥ - Supreme friend
purohitaḥ - doing welfare of all
antaraḥ - established in internal space (heart)
yāsi - is received
dūtyam - as a messenger, behaviour of a messanger
Sindhoriva - like sea
prasvanitāsa - making sound
ūrmayaḥ - waves
agneḥ - lives of divine people
bhrājante - shine
arcayaḥ - rays of knowledge.

Elucidation

In whose heart God is established?

How do divine people look like?

When the Supreme Friend of divine intellectuals, who perform sacrifices for the welfare of others, is established in their hearts, He is received and appears in in such people as a divine messenger. Life of such

divine people shines in the form of rays of knowledge like waves of sea appear making sound.

Practical Utility in life

Who gains inspirational fame and glory?

People who sacrifice their interests are considered as divine people because God is established in their hearts. Their sacrifices become the talk of the society and speak by itself and is received by the society as a great and divine inspiration with deep heart touching applause. They shine in divine way because in them shines the rays of divinity. Therefore, only total and pure sacrifices result in divine knowledge and become the cause of inspirational fame and glory.

Rigveda 1.44.13

श्रुधि श्रुत्कर्ण वह्निभिर्देवैरग्ने सयावभिः।
आ सीदन्तु बर्हिषि मित्रो अर्यमा प्रातर्यावाणो अध्वरम।।

Śrudhi śrutkarṇa vahnibhirdevairagne sayāvabhiḥ.
Ā sīdantu barhiṣi mitro aryamā prātaryāvāṇo adhvaram. (13)

Śrudhi - Listen
śrutkarṇa - competent to listen
vahnibhiḥ - competent to provide salvation, truthful state
devaiḥ - divine
agne - Supreme Energy, God
sayāvabhiḥ - together (equally one with another)
ā sīdantu - to be received, established

barhiṣi - in heart space
mitraḥ - dear and beneficial
aryamā - judicious mind
prātaryāvāṇaḥ - active everyday
adhvaram - faultless, non-violent sacrifices.

Elucidation

Who is competent to listen our prayers?

Whom does He listen?

Only the Divine Supreme Energy, God, can listen our prayers because only He is competent to listen; competent to provide salvation i.e. truthful state; competent to be received and to be established in our heart space because He is one with all; he is dear and beneficial to all; He is judicious mind and the Supreme donor.

He listens only those who are active everyday since morning in their faultless, non-violent sacrifices.

Practical Utility in life

Who gains high status with deep hearted respect from all?

Our life should be engaged all throughout in pure faultless and non-violent sacrifices. Such a life would be egoless and desireless state of mind. The whole society including our parents and superiors, certainly like such egoless and beneficial persons and extend all help to such persons. Society is bound to accept egoless and beneficial contributions. With such a background, we can gain very high status in the society and deep hearted respect from all around.

Rigveda 1.44.14

शृण्वन्तु स्तोमं मरुतः सुदानवोऽग्निजिह्वा ऋतावृधः।
पिबतु सोमं वरुणो धृतव्रतोऽ श्विभ्यामुषसा सजूः।।

Śraṇvantu stomaṁ marutaḥ sudānavo ̍gnijihvā ṛtāvṛdhaḥ.
Pibatu somaṁ varuṇo dhṛtavrato ̍śvibhyāmuṣasā sajūḥ. (14)

Śraṇvantu - Listen
stomaṁ - glories, light of knowledge
marutaḥ - active in body and mind
sudānavaḥ - best donors
agni jivhāḥ - tongue of divine knowledge
ṛtāvṛdhaḥ - promoting truth and best deeds
Pibatu - drink
somaṁ - virtues
varuṇaḥ - friend of all
dhṛta vrataḥ - holding best vows
aśvibhyām - with both the aśvinās i.e. prānas
uṣasā sajūḥ - with morning Sun rays.

<u>Elucidation</u>
Who is eligible to listen the glories of God?
What is the result of listening glories of God?

One, who listens the glories of God or His light of knowledge, attains following features :-

(A) *Marutaḥ* - He becomes active in body and mind.

(B) *Sudānavaḥ* - He becomes the best donor.

(C) *Agni jivhāḥ* - He gains the tongue of divine knowledge.

(D) *Ṛitāvṛdhaḥ* - He promotes truth and best deeds.

To make ourself competent to listen the glories of God, we must possess following eligibility features :-

(1) *Pibatu somaṁ* - We must drink and imbibe virtues in life.

(2) *Varuṇaḥ* - We must behave like a friend of all.

(3) *Dhṛta vrataḥ aśvibhyām uṣasā sajūḥ* - We must hold best vows with both the aśvinās i.e. prānas with morning Sun rays.

<u>Practical Utility in life</u>

What are the divine features?

How to achieve divine features?

One, who holds three features in life, as a precondition, gains four features naturally as a result. Three basic features are :-

(i) Imbibe virtues,

(ii) Be the friend of all,

(iii) Always hold best vows.

Four divine results are :-

(i) He is always active in body and mind and never attracts diseases.

(ii) He becomes the best donor in society. He distribute not simply material things but great knowledge and blessings also.

(iii) He holds the tongue of divine knowledge. He speaks truth and his advices get due regard in the society.

(iv) He promotes truth, virtues and best sacrifices in the society.

Rigveda Mandal-1, Hymn-45

Features of God and Divine People

Rigveda 1.45.1

त्वमग्ने वसूँरिह रुद्राँ आदित्याँ उत।
यजा स्वध्वरं जनं मनुजातं घृतप्रुषम्।।

Tvamagne vasūñriha rudrāñ ādityāñ uta.
Yajā svadhvaraṁ janaṁ manujātaṁ ghṛtapruṣam. (1)

Tvam - You
agne - the Supreme Energy, God
vasūña - all pervading
iha - here, in this life
rudrāñ - making evils weep (with the power of awarding rewards of all acts)
ādityāñ - Supreme light of knowledge
uta - and

Yajā - enjoin
svadhvaraṁ - faultless and non-violent acts of sacrifices
janaṁ - produce, promote
manujātaṁ - real human beings (dedicated to join God and His knowledge)
ghṛta pruṣam - nutritious, strength giver like pure oil.

Elucidation

What are the features of God?

You, the Supreme Energy, God, are :-

(A) *Vas*ūñ*a* - all pervading,

(B) *Rudr*āñ - making evils weep (with the power of awarding rewards of all acts)

(C) *Adity*āñ - Supreme light of knowledge.

God enjoins us here in this life with following features :-

(1) Svadhvaraṁ - Enable us to perform faultless and non-violent acts of sacrifices.

(2) Janaṁ manujātaṁ - Enable us to produce, promote real human beings (dedicated to join God and His knowledge).

(3) Ghṛta pruṣam - Make us nutritious, strength giver like pure oil.

Practical Utility in life

What are the features of those who focus on God?

Three important features of God are - Omnipresent, Judicious and Supreme Knowledge.

It's a child psychology that they imitate and follow others without any instruction. If you want your child to be non-violent, you should yourself control anger totally. You be a universally truthful, your children would be truthful.

If you focus on God and His features, you will also become that automatically. Focus on the aforesaid three features and notice that as He is Omnipresent, your faultless and non-violent acts of sacrifices will make you famous everywhere. Focus on His judicious mind, your mind will be liked by all great and judicious people. You will be able to produce likeminded disciples. Focus on His Supreme Knowledge, your mind, your thoughts and your whole personality would become useful and strength giving to all.

Rigveda 1.45.2

श्रृष्टीवानो हि दाशुषे देवा अग्ने विचेतसः।
तान् रोहिदश्व गिर्वणस्त्रयस्त्रिंशतमा वह।।

Śruṣṭivāno hi dāśuṣe devā agne vicetasaḥ.
Tān rohidaśva girvaṇastrayastriṁśatamā vaha. (2)

Śruṣṭivānaḥ - Knowing the reality of the universe
hi - certainly
dāśuṣe - best donor and sacrificing person
devāḥ - divine people

agne - the Supreme Energy, God
vicetasaḥ - special consciousness
Tān - those
rohidaśva - always progressing and pervading everywhere, helping in strengthening our sense organs
girvaṇaḥ - praised by special speeches
trayas triṁśatam - thirty three divine qualities
āvaha - let it be received by us.

Elucidation

What does one receive after knowing the reality of the universe?

What does one become after attaining divinity?

Śruṣṭivānaḥ hi dāśuṣe - One knowing the reality of the universe is certainly the best donor and sacrificing person.

Devāḥ agne vicetasaḥ - the Supreme Energy, God makes the divine people shine with special consciousness.

God is always progressing and pervading everywhere, helping all in strengthening sense organs. Therefore, He is praised by special speeches. He only enables all the *Śruṣṭivānaḥ* (knowing the reality of the universe) and *Devāḥ* (divine people) to receive thirty three divine qualities.

Practical Utility in life

What is the reality of the universe?

What is special consciousness?

The reality of this universe is the Supreme Energy, God, that manifested Himself in innumerable forms and designs called creation inclusive of all living beings and non-living things. Instead of directing our minds to focus on realising a unity with the Creator, normally human minds are engaged in enjoying the creation. Once a person deeply understands this reality of the universe, he would certainly attach himself with the Creator to enjoy the blissful state and would detach himself from this creation. Thus, he would become the best donor and sacrificing person.

Continuing on the path of realisation, he would certainly become a divine mind and get special consciousness, the supreme gift in the form of permanent association with God. Such a person is able to inspire others in various ways - by seeing, by touch or by talking.

Rigveda 1.45.3

प्रियमेधवदत्रिवज्जातवेदो विरूपवत्।
अङ्गिरस्वन्महिव्रत प्रस्कण्वस्य श्रुधी हवम्।।

Priyamedhavad atrivaj jātavedo virūpavat.
Aṅgirasvanmahivrata praskaṇvasya śrudhī havam. (3)

Priyamedhavat - Loving and desiring divine light of God
atrivat - undisturbed by the three types of pains and bondages (sex, anger and greed)
jātavedaḥ - all knowledgeable, God
virūpavat - having many skills, glorious face

aṅgirasvat - having balanced state of health (body, mind and soul)
mahivrata - having great vows
praskaṇvasya - of such a great intellectual
śrudhī - listens
havam - call, prayer.

Elucidation

Whose prayers God listens?

The all knowledgeable, God, listens the calls and prayers of all such great intellectuals who has following features :-

(A) *Priyamedhavat* - Loving and desiring divine light of God,

(B) *Atrivat* - undisturbed by the three types of pains and bondages (sex, anger and greed),

(C) *Virūpavat* - having many skills, glorious face,

(D) *Aṅgirasvat* - having balanced state of health (body, mind and soul),

(E) *Mahivrata* - having great vows.

Practical Utility in life

Whose calls and prayers all people listen?

In worldly materialistic life also we must have following features to establish ourself as one whose calls and prayers are listened by seniors and juniors all :-

(1) We must always be hungry for knowledge, ready to receive and gather knowledge from all sources.

(2) We must live a life free from all troubles and tribulations. We should never be negative and complainant in any smallest uncomfortable situation.

(3) We should be multi-talented, competent to handle maximum situations.

(4) We must have a balanced state of complete health.

(5) We must adopt and hold great vows in our life concerning general welfare of others.

Rigveda 1.45.4

महिकेरव ऊतये प्रियमेधा अहूषत।
राजन्तमध्वराणामग्निं शुक्रेण शोचिषा।।

Mahikerava ūtaye priyamedhā ahūṣata.
Rājantam adhvarāṇām agniṁ śukreṇa śociṣā. (4)

Mahikeravaḥ - beautifully doing best work
ūtaye - for protection
priyamedhā - loving the best and divine intellect
ahūṣata - call, pray
Rājantam - shinning, glorious
adhvarāṇām - non-violent sacrifices
agniṁ - Supreme Energy, God
śukreṇa - pious, enlightened
śociṣā - pure, honest.

Elucidation

Who ensures the presence of God in his acts?

Those who perform the best work beautifully and love the best and divine intellect, call and pray to the Supreme Energy, God, to protect their shinning and glorious non-violent sacrifices because they are pious, enlightened, honest in deed. Only such people have a spiritual right to seek the presence of God in their pure and divine sacrifices.

Practical Utility in life

What features shall we ensure in our acts to seek the blessings of God?

The Supreme Energy, God, honours the right of those performing pure and divine sacrifices. Just as Lord Rama was present in the divine yajna of rishis and saints at their call for protection; just as Lord Krishna was with Pandavas in their fight to save divine justice, similarly the Supreme Energy, God, blesses us in all our real pious and divine vows and efforts. We must ensure the following features in our activities to seek the blessings of God :-

(1) Doing the best work with excellence,
(2) Love for the best intellect,
(3) Always perform duties with the sense of sacrifice,
(4) Try to achieve the level of full enlightenment,
(5) Maintain purity and honesty in conduct.

Rigveda 1.45.5

घृताहवन सन्त्येमा उ षु श्रुधी गिरः।
याभिः कण्वस्य सूनवो हवन्तेऽवसे त्वा।।

Ghṛtāhavana santyemā u ṣu śrudhī giraḥ
Yābhiḥ kaṇvasya sūnavo havante 'vase tvā. (5)

Ghṛtā havana - Utilizing the best means for sacrifices
santya - for happiness and comforts
imāḥ - these
u - certainly
ṣu - in the best way
śrudhī - listen
giraḥ - speeches, prayers
yābhiḥ - those speeches
kaṇvasya - of great intellectuals
sūnavaḥ - sons, disciples
havante - call, pray
avase - for protection
tvā - You.

Elucidation

Whose speeches are listened by God?

Those who utilize the best means in sacrifices for the happiness and comforts of others, their speeches are certainly listened by God in the best way.

Speeches of sons and disciples of such great intellectuals are also listened by God as and when they call God for protection.

Practical Utility in life

What is the effect of divinity of the guru on the life of real followers?

If one performs real sacrifices, he gains a say in the divinity. Even their progenies i.e. sons, daughters or disciples also gain a say in the divinity, if they really follow the guru. Real followers constitute the family of the great and divine souls.

Rigveda 1.45.6

त्वां चित्रश्रवस्तम हवन्ते विक्षु जन्तवः।
शोचिष्केशं पुरुप्रियाऽग्ने हव्याय वोळहवे।।

Tvāṃ citraśravastama havante vikṣu jantavaḥ
Śociṣkeśam purupriyā 'gne havyāya voḷhave. (6)

Tvām - To You
citra śravastama - Divine powerful manifestation worth listening, God
havante - accept, call
vikṣu - pervading everywhere
jantavaḥ - those born here
śociṣkeśam - having divine pure rays of light of knowledge
puru priya - Loving for all
agne - the Supreme Energy, God

havyāya - for performing sacrifices
voḷhave - for gaining knowledge.

Elucidation

What are the features of God whom we call and accept?

What are the principal purposes of life?

All those born here call and accept You, the Supreme Energy, God, who has following features :-

(A) *Chitra śravastama* - Divine powerful manifestation worth listening,

(B) *Vikṣu* - pervading everywhere,

(C) Śociṣkeśam - having divine pure rays of light of knowledge,

(D) *Puru priya* - Loving for all.

Therefore, we call You for the following two principal purposes :

(i) for performing sacrifices,

(ii) for gaining knowledge.

Practical Utility in life

What are the factors on which our association with others depends?

There are two principal purposes of life for realisation of close companionship with God.

Even in any walk of life, our association with others fellow beings depends upon two questions :-

(i)How much sacrificing are we for others?

(ii) How much deep knowledge and concern we have for the welfare of others?

Rigveda 1.45.7

नि त्वा होतारमृत्विजं दधिरे वसुवित्तमम्।
श्रुत्कर्णं सप्रथस्तमं विप्रा अग्ने दिविष्टिषु।।
Ni tvā hotāram ṛtvijaṁ dadhire vasuvittamam.
Śrutkarṇaṁ saprathastamaṁ viprā agne diviṣṭiṣu (7)

Ni - Certainly
tvā - You
hotāram - Provider of everything in this universe, God
ṛtvijaṁ - liable to accompany all times, God
dadhire - holds
vasuvittamam - Provider of abode to all, God
śrutkarṇaṁ - Listener of all prayers, God
saprathastamaṁ - extremely spread all around, God
viprāḥ - great intellectuals
agne - the Supreme Energy, God
divi iṣṭiṣu - for divine purposes (of gaining Supreme Light of God).

Elucidation

What are the divine purposes, for which we hold God?
What are the divine attributes of God?

The great intellectuals hold You, the Supreme Energy, God, for the divine purpose (of gaining Supreme Light of God) because they know that You have the following attributes :-

(A) *Hotāram* - Provider of everything in this universe, God,

(B) *Ṛtvijaṁ* - liable to accompany all times, God,

(C) *Vasuvittamam* - Provider of abode to all, God,

(D) *Śrutkarnaṁ* - Listener of all prayers, God,

(E) *Saprathastamaṁ* - Extremely spread all around, God.

All great intellectuals know that one who holds God, in turn God also holds him for all purposes.

Practical Utility in life

Why shall we respect and obey our elders?

Principles of spirituality apply to human and social relations also. You hold a respect for your elders and all givers and obey them. In turn, they will also extend their blessings and favours upon you. We must realise a truth that all elders and superiors are giver for us in one way or the other. After this realisation, certainly we will hold a great respect for such people in our life and in turn continue to receive their blessings and favours.

Rigveda 1.45.8

आ त्वा विप्रा अचुच्यवुः सुतसोमा अभि प्रयः।
बृहभा बिभ्रतो हविरगग्ने मर्ताय दाशुषे।।

Ā tvā viprā acucyavuḥ sutasomā abhi prayaḥ.

Bṛhad bhā bibhrato haviragne martāya dāśuṣe. (8)

Ā tvā - You
viprā - great intellectuals
acucyavuḥ - receive
sutasomā - for producing virtues
abhi - all times, all sides
prayaḥ - food etc.
Bṛhad bhāḥ - vast knowledge
bibhrataḥ - hold
haviḥ - for offering in sacrifices, as oblations
agne - Supreme Energy, God
martāya - dying men
dāśuṣe - complete donor.

Elucidation

Why do great intellectuals realise God?

Why do we hold food and vast knowledge?

All great intellectuals receive You, the Supreme Energy, God, from all sides at all times for producing virtues and inspirations.

All those dying men, who are complete donors, hold food and vast knowledge for offering in sacrifices for others as oblations to the Supreme Energy, God.

Practical Utility in life

What are the two paths to be followed by human beings?

What is the difference and similarity between a spiritualist and a materialist?

The whole creation is the manifestation of God, the Supreme Divine Energy. There are two paths to be followed by the people - spiritual path to seek God and/or the materialistic path to pray for material comforts etc. Spiritualists focus on the Creator, whereas, the materialists focus on the creation i.e. materials.

Spiritualists seek the company of God. After realising unity with God, they produce many virtues and inspirations for the guidance of others. God loves such people.

Materialists seek materials for comforts like food, clothing, housing etc. and vast knowledge to use those materials. On this path they are expected to be complete donor realising that ultimately they will die leaving behind everything. They should offer their materials and knowledge as oblations in sacrifices for the welfare of others. God loves such people also.

Thus, both the types of people are loved by God. Spiritualists are in direct communion with God, whereas materialists indirectly proceed to realise unity with God after completing their duties i.e. karmas of sacrifices.

Rigveda 1.45.9

प्रातर्याव्णः सहस्कृत सोमपेयाय सन्त्य।

इहाद्य दैव्यं जनं बर्हिरा सादया वसो।

Prātaryāvṇaḥ sahaskṛta somapeyāya santya.
Ihādya daivyaṁ janaṁ barhirā sādayā vaso. (9)

Prātaryāvṇaḥ - dedicated to the mission since morning
sahaskṛta - brave, able to do his duties easily
somapeyāya - for imbibing and protecting virtues
santya - for happiness and comforts
Iha - here
adya - right now
daivyaṁ janaṁ - divine people
barhiḥ - in deep heart space
ā sādayā - be received
vaso - the abode of all.

Elucidation

Who are the divine people?
What is special for them?
People having following features are divine births :-

(A) *Prātaryāvṇaḥ* - They are dedicated to the mission since morning.

(B) *Sahaskṛta* - They are brave, able to do their duties easily.

(C) *Somapeyāya* - They imbibe and protect virtues.

(D) *Santya* - They are always happy and comfortable.

Such people are assured that God, the abode of all, is specially received by them in deep heart space, here, in this life.

Practical Utility in life

Whether divine people are born divine or anyone can become divine?

It's a debatable question as to whether divine people are born divine or anyone can become divine by establishing in them the four features of divine life. The answer is positive both ways.

No doubt we see some great saints, brave spiritual warriors as born divine because divinity is seen in them from their childhood.

But it is equally true that such born divine people often become a source of deep inspiration for many others who follow the features of divinity. Thus, divinity can be inculcated also.

It's neither impossible nor very difficult to establish following features in our life to make it divine :-

(1) By getting up early in the morning at Brahma vela and start focusing on our life and activities. God worship and welfare of mankind can certainly go together.

(2) Once we focus on our life and activities since morning, chances of our winning over every situation become strong and we are considered brave.

(3) With such a dedicated life, we must imbibe virtues. Such a life is respected by all.

(4) Ultimately, we are able to make our life happy and comfortable and also to inspire others also how to be happy and comfortable in every situation.

Rigveda 1.45.10

अर्वांचं दैव्यं जनमग्ने यक्ष्व सहूतिभिः।
अयं सोमः सुदानवस्तं पात तिरोअह्नयम्।।

Arvāñcaṁ daivyaṁ janamagne yakṣva sahūtibhiḥ.

Ayaṁ somaḥ sudānavastaṁ pāta tiroahnyam. (10)

Arvāñcaṁ - Introspective, introvert
daivyaṁ janam - divine people
agne - agne
yakṣva - enjoin, connected
sahūtibhiḥ - similar in prayer
Ayaṁ - this
somaḥ - virtue
sudānavaḥ - best donors
taṁ - that (virtue)
pāta - protected
tiraḥ - absorb
ahanyam - pervade in life.

Elucidation

Whether all divine people are similar in prayers and are internally connected?

All divine people always introspect and are introvert. They have similar prayers. Therefore, they are internally connected to each other.

They are the best donors of this virtue. They observe and protect this virtue which is pervaded in their life.

Practical Utility in life

What is common in the prayers of all divine people?

How to live a divine life?

Divine people are similar in prayers because they don't pray for worldly materials, they don't pray for magnifying their ego. They neither have desires nor ego. Desires and ego are the basic factors to create differences and disputes. That is why all real divine people are one in prayer i.e. realisation of God.

In our family and social life also, we should focus on sacrifices to live a divine life free from differences, disputes and tensions. A sacrificing person is respected everywhere and becomes a real leader. He even sheds his ego as a doer, as he realises God as the actual doer.

Therefore, sacrifices, social nature and egoless personality are the three steps to uplift your life from a materialist household living to a divine universal living.

Rigveda Mandal-1, Hymn-46

Sukta on Usha, the first rays of Sun

Rigveda 1.46.1

एषो उषा अपूर्व्या व्युच्छति प्रिया दिवः।
स्तुषे वामश्विना बृहत

Eṣo uṣā apūrvyā vyucchati priyā divaḥ
Stuṣe vāmaśvinā bṛhat (1)

Eṣo - This certainly
uṣāḥ - first rays of rising Sun
apūrvyā - emerging from time immemorial
vyucchati - remove darkness (both inside and outside)
priyā - attracting
divaḥ - for light
stuṣe - praise, glorify and establish
vām aśvinā - both the pranas
bṛhat - a lot.

Elucidation

What are the features of first rays of morning Sun?

The first rays of rising Sun are continuously emerging from time immemorial. These rays have following special features :-

(i) *Vyucchati* - They remove darkness (both inside and outside).

(ii) *Priyā divah* - They attract light.

(iii) *Stuṣe vām aśvinā bṛhat* - They praise, glorify and establish both the pranas a lot.

Practical Utility in life

Why are the first rays of morning sun called Brahmvela?

As per science of nature, first rays of rising Sun remove darkness and attract light. As per quntum science, this rising Sun time is very good for health also because the temperature and air are divine for pranayama and yoga practices.

If we get up early and use this time - our pranas, our respiratory system, our nervous system and consequently the whole body and mind work in a balanced manner. A balanced mind ultimately proceeds towards spirituality.

As per spiritual science, the early morning time spend in meditation helps in removing the darkness of our intellect i.e. ignorance, and open the vistas of divine knowledge i.e. knowledge unknown to others, directly

from God to your mind i.e. Brahma to soul. That's why, the first rays of morning Sun are called Brahma vela.

Rigveda 1.46.2

या दस्रा सिन्धुमातरा मनोतरा रयीणाम्।
धिया देवा वसुविदा।।
Yā dasrā sindhumātarā manotarā rayīṇām.
Dhiyā devā vasuvidā. (2)

Yā - Who (our pranas establishing first rays of rising Sun)
dasrā - destroyer of pains, diseases
sindhu mātarā - pervade in us with water bodies i.e. blood vessels
manotarā - free the mind from desires
rayīṇām - splendid wealth
dhiyā - with intellectual deeds
devā - gives
vasuvidā - provider of nice abode.

Elucidation

What are the features of a divine pranic energy established in Brahmavela?

Pranas established, everyday with Brahmavela, the first rays of rising Sun, become decorated with following features :-

(i)Dasrā - destroyer of pains, diseases.

(ii) Sindhu mātarā - pervade in us with water bodies i.e. blood vessels.

(iii) Manotarā - free the mind from desires.

(iv) Rayīṇām dhiyā devā - giver of splendid wealth with intellectual deeds.

(v) Vasuvidā - provider of nice abode.

Practical Utility in life

What is the course of spiritual realisation of an early morning riser?

When pranas are present in a material body, it is called life. But that living body becomes a nice abode to realise the unity of soul and God only when his pranas glorify Brahmvela and are established in it. This is spiritual height of divine pranas.

Such a life force i.e. pranas become destroyer of all pains and diseases. First material benefit of such divine pranas is sound health. Scientific reason of this sound health is prevalance of the effect of divine rays of Sun all throughout the blood vessels in our body. Divine pranic energy results in the sound health of all body systems and organs.

At mental level, the divine pranas, because of the sternous practices of retention phases in pranayama, result in freedom of mind from unnecessary wordly material desires.

At third level, with that divine pranic energy the person gets enormous splendid wealth based on intellectual and pure deeds and further uses such wealth for the welfare of all. Thus, divine pranic energy results in multiple

benefits - physical, mental, material and spiritual. On the basis of these benefits, he progresses towards spiritual realisation.

Rigveda 1.46.3

वच्यन्ते वां ककुहासो जूर्णायामधि विष्टपि।
यद्वां रथो विभिष्पतात्।।

Vacyante vāṁ kakuhāso jūrṇāyāmadhi viṣṭapi.
Yad vāṁ ratho vibhiṣpatāt. (3)

Vacyante - Speak
vāṁ - your
kakuhāsaḥ - great glories
jūrṇāyām - specially and entirely praised
adhi viṣṭapi - in high and deep space
Yat - when
vāṁ - your
rathaḥ - chariot (human body, vehicle)
vibhiḥ - duly enjoined with the reins of senses
patāt - progressess.

Elucidation

Who can touch the height on spiritual path?

While maintaining complete control over our senses, when we progress in life, great glories and specially entire praises of God are

spoken by us from our deep heart space. Such a life touches the heights in the form of self-realisation.

Practical Utility in life

What's the importance of desire-less and ego-less state in life?

When we successfully exercise control over our senses, we become desire-less in mind.

As a result of desire-less state, we speak glories of God and praise Him only for every act. This makes us ego-less also.

Ultimately our desire-less and ego-less state certainly pave way to spiritual realisation heights.

Desire-less means - I don't work for materials.

Ego-less means - I don't work but it's only God who works through this body.

Thus, we realise a unity with God.

In wordly social live also when we give up our selfish interests and work for collective missions of the family, organisation or society, we praise for the contribution of all and respect the head, our seniors and elders. Such features make us progress to touch the heights.

Rigveda 1.46.4

हविषा जारो अपां पिपर्ति पपुरिर्नरा।
पिता कुटस्य चर्षणिः।।

Haviṣā jāro apāṁ piparti papurirnarā.
Pitā kuṭasya carṣaṇiḥ. (4)

Haviṣā - With oblations
jāraḥ - by evaporating
apāṁ - waters
piparti - protects and sustain
papuriḥ - completely
narā - people
Pitā - protecting father
kuṭasya - illuminator of tortuous path
carṣaṇiḥ - Sun that shows.

Elucidation

What's the torturous path of Sun?

As a protecting father, Sun shows the torturous path of welfare. Sun evaporates water from water bodies of the earth, thereby make them suffer this torture. But the evaporated water is returned back as oblations for the complete protection and sustenance of all living beings.

Practical Utility in life

How is water cycle actually a cycle of sacrifice?

It's a popular belief that hands are burnt while performing yajna. All sacrifices involve some trouble. The use of solar heat to evaporate water from water bodies is torturous apparently, but actually it's both a science and a spirituality.

Scientifically, it's called water cycle.

Spiritually, it's cycle of sacrifices.

This cycle of sacrifices tought to us by Sun for the welfare of all beings should be taken as a principle of life. Whatever we receive by the grace of God must be used for the welfare of all, like water bodies.

Rigveda 1.46.5

आदारो वां मतीनां नासत्या मतवचसा।
पातं सोमस्य धृष्णुया।।
Ādāro vāṁ matīnāṁ nāsatyā matavacasā.
Pātaṁ somasya dhṛṣṇuyā. (5)

Ādāraḥ - To destroy enemies
vāṁ - Your
matīnāṁ - intellects
nāsatyā - no untruth
matavacasā - speaking with great intellect
Pātaṁ - for protection
somasya - great knowledge, virtues and purity
dhṛṣṇuyā - destroying enemies (like ego and desires).

Elucidation

What's the purpose of destroying our enemies?

What factors help in destroying the enemies of our intellect?

The purpose of destroying enemies of our intellect, both internal and external, desires and ego, is to protect our great knowledge, virtues, purity and devotion. Two factors are very helpful in destroying these enemies :-

(i) Nāsatyā - no untruth. Be completely truthful.

(ii) Matavacasā - Always speak with great intellect.

Practical Utility in life

What are the effects of desires and ego?

What are the benefits of always speaking truth based on great intellect?

Desires and ego are known to be our biggest enemies.

Desires are our inner enemies. Fulfilled or unfulfilled, both are not good for our progress, social as well as spiritual. Fulfilled desires make us weak - Trishna na jeerna, vayam eva jeerna. On the other hand, unfulfilled desires make us frustrated.

Similarly, Ego is also our inner enemy projected outside. Successful or unsuccessful, ego always creates our enemies in the outside world also besides becoming a hurdle in our mental freedom.

If our ego is satisfied, by way of our self aggrandizement, others feel jealous of it.

If our ego is unsatisfied, our mind shows dis-satisfaction, develops anger and becomes a hurdle on our spiritual path.

Therefore, we must constantly try to destroy desires and ego.

Two vows can be helpful in this regard - Be truthful always, be a balanced speaker, speaking on the strength of great intellect. These two features would make you shine in society as well as help on the spiritual path.

Rigveda 1.46.6

या नः पीपरदश्विना ज्योतिष्मती तमस्तिरः।
तामस्मे रासाथामिषम्।।

Yā naḥ pīparad aśvinā jyotiṣmatī tamas tiraḥ.
Tāmasme rāsāthāmiṣam. (6)

Yā - That
naḥ - us
pīparat - makes cross over
aśvinā - both the pranas, Sun & moon, husband & wife
jyotiṣmatī - illuminating, enlightening intellect
tamaḥ - darkness, ignorance, diseases, evils
tiraḥ - keeps away
Tām - that
asme - for us
rāsāthām - make available
iṣama - desires, efforts, intellect, food, bliss, comforts.

Elucidation

What are the different connotations of 'iṣma'?

What kind of 'iṣma' shall we have?

The word 'iṣma' is very important in this verse because it has multiple connotations like desires, efforts, intellect, food, bliss and comforts etc. Based on these respective meanings, this verse conveys different inspirations.

We pray to God to provide us such an 'iṣma' that has following features :-

(i) Pīparat - that makes us cross over the path of life.

(ii) Jyotiṣmatī - intellect that is illuminating, enlightening.

(iii) Tamaḥ tiraḥ - that keeps away darkness, ignorance, diseases, evils etc. from our life.

Practical Utility in life

What are the features of a successful life?

A. If 'iṣma' is taken as desires :-

(i) Our desires should ensure that we cross-over the hurdles of life and never get trapped into the vicious circle of desires.

(ii) Our desires should illuminate in us great intellect.

(iii) Our desires should keep us away from darkness, ignorance, evils and diseases etc.

B. If 'iṣma' is taken as efforts :-

(i) Our efforts should ensure that we cross-over the hurdles of life and never get trapped into the vicious circle of efforts.

(ii) Our efforts should illuminate in us great intellect.

(iii) Our efforts should keep us away from darkness, ignorance, evils and diseases etc.

C. If 'iṣma' is taken as food :-

(i) Our food should ensure that we cross-over the hurdles of life and never get trapped into the vicious circle of food.

(ii) Our food should illuminate in us great intellect.

(iii) Our food should keep us away from darkness, ignorance, evils and diseases etc.

D. If 'iṣma' is taken as intellect :-

(i) Our intellect should ensure that we cross-over the hurdles of life and never get trapped into the vicious circle of intellect.

(ii) Our intellect should illuminate in us great intellect.

(iii) Our intellect should keep us away from darkness, ignorance, evils and diseases etc.

E. If 'iṣma' is taken as comforts :-

(i) Our comforts should ensure that we cross-over the hurdles of life and never get trapped into the vicious circle of comforts.

(ii) Our comforts should illuminate in us great intellect.

(iii) Our comforts should keep us away from darkness, ignorance, evils and diseases etc.

In totality, every dimension of our life should always be helpful in crossing over the wordly ocean, by illuminating great and divine intellet in us and by keeping all evils and weaknesses away from us.

Only these three results can be termed as a successful life.

Rigveda 1.46.7

आ नो नावा मतीनां यातं पाराय गन्तवे।
युंजाथामश्विना रथम्।।

Ā no nāvā matīnāṁ yātaṁ pārāya gantave.
Yuñjāthāmaśvinā ratham. (7)

(ā - To be prefixed with yātaṁ)
nah - our
nāvā - sailing vessel
matīnāṁ - intellect
(yātaṁ - ā yātaṁ) come in realisation
pārāya - to cross over
gantave - the destination
Yuñjāthām - enjoin
aśvinā - both the pranas
ratham - in the best chariot.

Elucidation

What are the two steps of creation of human life?
What are the purposes of human life?
The two steps of creation of human beings are :-
(i)God enjoined both the pranas with this body chariot, and
(ii) given the intellect as a sailing vessel.
The two-fold purposes of this human life are :-
(i)To let the God come in realisation.

(ii) To cross over the destination of this worldly sea i.e. salvation.

Practical Utility in life

What is the role of intellect in human life?

For worldly life activities or for a spiritual life, intellect is like a board, a sailing vessel, on which we have to cross over the worldly sea by ensuring God-realisation.

Out of this two-steps creation of human body, the first i.e. enjoining of pranas with body makes a simple life like other creatures, but the grant of intellect to human beings makes it a special life. With this special gift of God, called intellect, we can completely decorate this life in all walks of life.

Concentrating and Meditating to watch this intellect and to keep a control over it's decisions and to ensure Vedic Wisdom to be followed by it can sharpen this intellect.

Keeping this intellect away from desires and ego are the ways to ensure a good progress on the path to God-realisation and ultimately achieving salvation.

Rigveda 1.46.8

अरित्रं वां दिवस्पृथु तीर्थे सिन्धूनां रथः।
धिया युयुज्र इन्दवः।।

Aritraṁ vāṁ divaspṛthu tīrthe sindhūnāṁ rathaḥ.
Dhiyā yuyujra indavaḥ. (8)

Aritraṁ - Oar (for boat sailing)
vāṁ - of you
divaḥ - of knowledge, intellect
pṛthu - broad
tīrthe - to cross over
sindhūnāṁ - to seas
rathaḥ - the best chariot
Dhiyā - intellect
yuyujre - enjoin
indavaḥ - virtues.

Elucidation

What is the role of intellect in the journey of human life?

Further elaborating the role of intellect, it is stated in this verse that the intellect i.e. divine knowledge is your broad oar to cross over the seas. For this journey, we must enjoin virtues to this intellect and human body.

Practical Utility in life

Why shall we decorate our intellect with all virtues?

In human life, intellect has a very important role in sailing the boat of human body because the intellect is like an oar. For the successful journey in any walk of human life, we must enjoin, rather decorate, our intellect with all great and noble virtues to make it divine.

Without virtues, if we get success, it would be temporary and rather disturbing ultimately. It would be a fraud upon our own life. Kaliyuga is rampant with such frauds i.e. lives without virtues.

We must live like a lotus flower in muddy water. Only a life full of virtues can ensure successful crossing over the worldly sea. Only virtues and divine intellect can lead to self-realisation and God-realisation.

Rigveda 1.46.9

दिवस्कण्वास इन्दवो वसु सिन्धूनां पदे।
स्वं वव्रिं कुहधित्सथः।।

Divaskaṇvāsa indavo vasu sindhūnāṁ pade.
Svaṁ vavriṁ kuha dhitsathaḥ. (9)

Divaḥ - Enlightened, knowledge
kaṇvāsaḥ - great intellectuals collecting knowledge step by step
indavaḥ - strengthened with divine virtues
vasu - wealth
sindhūnām - with sea of knowledge
pade - in their feet
Svaṁ - own
vavriṁ - liable to be adopted, held (destination)
kuha - where and when
dhitsathaḥ - wish to hold, establish.

Elucidation

Why are the great intellectuals called 'kanvasah'?

Where and when do you wish to hold and establish yourself in the feet of vast sea of knowledge who are great intellectuals collecting step by step knowledge, strengthened with divine virtues?

You have to decide whether you wish to make yourself liable to be adopted, held by your own fixed destinations or to achieve the wealth of divine knowledge from them.

Practical Utility in life

What are the two options of knowledge before every human being?

Every human being has two options - first, to establish his own destination in the world, like acquiring a high professional life, earning lots of money and high status etc. or second, to achieve the wealth of divine knowledge leading to salvation.

For both, you need to select an appropriate teacher. It is not difficult to find a professional teacher for the first option. But finding a great realised saint or intellectual master for the second option if of course very difficult in the present age. Such saints and intellectuals who have collected knowledge with long and continuous penances and are practically following the path are rare. Immediately start searching such saints and sit in their lotus feet as if sitting on the banks of vast sea.

Rigveda 1.46.10

अभूदु भा उ अंशवे हिरण्यं प्रति सूर्यः।
व्यख्यज्जिह्वयासितः।।

Abhūdu bhā u aṁśave hiraṇyaṁ prati sūryaḥ.
Vyakhyajjihvayāsitaḥ. (10)

Abhūt u - realisation certainly
bhāḥ - illuminated knowledge
u - certainly
aṁśave - one who shares with others
hiraṇyaṁ - shines, luminates
prati - for, like
sūryaḥ - Sun, always energetic, active in service of others
Vyakhyat - enlightens (with knowledge of God)
jihvayā - tongue
asitaḥ - not bound to.

Elucidation

Who gets realisation of illuminated knowledge?

One who follows the following traits/features, get realisation of illuminated and ultimate knowledge, vedas and God :-

(i) Anshave - one who shares with others,

(ii) Hiraṇyaṁ prati sūryaḥ - shines, luminates like Sun, always energetic, active in service of others,

(iii) Vyakhyat - enlightens (with knowledge of God),

(iv) Jihvayā asitaḥ - who is not bound to his tongue, likes and dislikes.

Practical Utility in life

Who can rise in life with the blessings of all?

In spiritual as well as materialistic pursuits, everyone wishes progress which is possible only if he has an accurate knowledge of his path and a divine connectivity towards all collegues without any discrimination.

Everyone should be a sharing personality. Sharing materials as well as minds with all. One should compare himself with Sun, always energetic and active for the welfare of all.

He himself should be enlightened with the relevant knowledge of his path till the top.

One should not run behind his own tastes, desires, likes and dislikes etc.

With such traits of behaviour only one can rise in life with the blessings of all.

Rigveda 1.46.11

अभूदु पारमेतवे पन्था ऋतस्य साधुया।
अदर्शि वि स्रुतिर्दिवः।।

Abhūd u pāram etave panthā ṛtasya sādhuyā.
Adarśi vi srutirdivaḥ. (11)

Abhūt u - realisation certainly
pāram - to cross over
etave - this worldly sea

panthā - path
ṛtasya - truthful
sādhuyā - best means to reach destination
adarśi - is visible, seen
vi srutih - broad, magnified
divah - divinity, enlightenment.

Elucidation

What's the best path to cross over the worldly sea?

What's visible on this path?

Certainly realisation to cross-over the worldly sea comes and the best means to reach that destination is the path of truthfulness. On this path broad and magnified divinity and enlightenment is visible.

Practical Utility in life

What's the importance of truthfulness?

Truthfulness is very easy to practice in life but it is a very rare trait. Truthfulness means speaking what you have seen, heard and understood. It also means following truthful and core of enlightened knowledge and God.

Truthfulness is so simple in effect that it keeps us in a very balanced state. For untruth, one has to plan and always keep the mind engaged in maintaining it.

Truthfulness earns reliability in the eyes of all. Reliability results in integrity with the surroundings.

Integrity earns progress. The progress of such a truthful person is seen as magnified divinity. It's the supreme addition to the basic formal qualifications.

Therefore, truthfulness is very important feature to achieve success in any walk of life.

Truthfulness ----- Reliability ----- Integrity ----- Progress ----- Magnified Divinity.

Rigveda 1.46.12

तत्तदिदश्विनोरवो जरिता प्रति भूषति।
मदे सोमस्य पिप्रतोः।।

Tattadidaśvinoravo jaritā prati bhūṣati.
Made somasya pipratoḥ. (12)

Tat tat - Only those
ita - certainly
aśvinoḥ - pair (of pranas)
avaḥ - protected
jarittā - singing glories of God
prati bhūṣati - decorated
Made - blissful
somasya - of virtues
pipratoḥ - complete.

Elucidation

Who are fully protected?

Only those pair of pranas are certainly protected :-

(i) Who are decorated with the singing of glories of God.

(ii) Who are blissful with complete virtues in their life.

Practical Utility in life

What's the importance of singing glories of God?

Those who sing the glories of God certainly keep themselves engaged in various penances. Pranic control becomes a way of life for such devotees. They are ultimately blissful with complete virtues.

Thus, singing glories of God is the root of all achievements because this feature is the basis of mental and physical health.

Rigveda 1.46.13

वावसाना विवस्वति सोमस्य पीत्या गिरा।
मनुष्वच्छंभू आ गतम्।।

Vāvasānā vivasvati somasya pītyā girā.
Manuṣvacchaṁbhū ā gatam. (13)

Vāvasānā - Establish in comforts and peace
vivasvati - loving, worshipping God and His knowledge
somasya - for virtues

pītyā - drinking
girā - voice, speeches of knowledge
Manuṣvat - like noble human being
śambhu - producer of peace and welfare
ā gatam - comes in realisation.

Elucidation

What are the features of a real noble person?

What does a noble person realise?

Producer of peace and welfare, God, comes in realisation of those noble persons :-

(i) Who are established in comforts and peace.

(ii) Who are loving and worshipping God and His knowledge.

(iii) Who use their voice, speeches of knowledge for drinking virtues.

Practical Utility in life

Where does the eternal peace lies?

What is the result of peace?

We must live in peace in all circumstances and not for pieces of materials. There is only one source of peace - loving God because it's our true self. We can never get eternal peace in pieces of materials. But certainly eternal peace lies in the producer of that peace who is the root cause of our energy and life i.e. the Supreme Energy, God.

After establishing strong ties with God, we should use every moment and every energy for drinking virtues in life.

These three features only can make us a noble human being -peace, love for God and virtues.

Peace produces love for God and pursuit for virtues. On the strength of these features only God, the Producer of welfare for all, comes in realisation.

Rigveda 1.46.14

युवोरुषा अनु श्रियं परिज्मनोरुपाचरत्।
ऋता वनथो अक्तुभिः।।

Yuvoruṣā anu śriyaṁ parijmanorupācarat.
Ṛtā vanatho aktubhiḥ. (14)

Yuvoḥ - Your
uṣāḥ - first rays of rising Sun
(anu - to be prefixed with vanathaḥ)
śriyaṁ - splendid wealth
parijmanoḥ - roams all around
upācarat - received closely
ṛtā - always
(vanathaḥ - anu vanathaḥ) comfortably enjoy
aktubhiḥ - in nights also, with rays of knowledge.

Elucidation

How are the first rays of rising Sun universal?

We should comfortably enjoy Your first rays of rising Sun that roam always and everywhere. Splendid wealth is received by closely by such people with rays of knowledge, who enjoys the first rays of Sun.

Practical Utility in life

How are all grants of God universal?

How to receive and use these grants of God?

First rays of early morning rising Sun roam in the atmosphere everywhere by turn. Every moment these early morning rays of Sun are reaching all places one by one. Therefore, the first rays of Sun are universal in nature. They don't discriminate among all of us but some receive them properly and others don't.

Grants of God are also like rays of Sun, raining upon all living beings without any discrimination. Only active and energetic people properly receive and use these raining grants of God - the splendid wealth with divine knowledge, use it for the welfare of all, live in peace and become divine in life. All grants of God are like first rays of morning Sun raining every time and all place for all people.

Feel it, meditate on it, receive it, realise it, use it for divine purposes.

Rigveda 1.46.15

उभा पिबतमश्विनोभा नः शर्म यच्छतम्।
अविद्रियाभिरूतिभिः।।

Ubhā pibatamaśvinobhā naḥ śarma yacchatam.
Avidriyābhirūtibhiḥ. (15)

Ubhā - You both
pibatam - drink (the first rays)
aśvinā - pair (of pranas)
ubhā - you both
nah - for us
śarma - comforts, welfare
yacchatam - give, provide
avidriyābhih - not liable to be condemned, uninterrupted
ūtibhih - for protection.

Elucidation

Why shall our pranas consume first rays of rising Sun?

Both the pranas should drink the first rays of rising Sun (through Prāṇāyāma). On the strength of this practice :-

(i) Both the pranas would be able to provide all comforts and welfare to us.

(ii) They will not be liable to condemnation and consequently gain healthy and uninterrupted life.

(iii) They will be able to protect us.

Practical Utility in life

What's the secret of a healthy and noble life?

How to maintain a balanced mind?

Every one wishes a healthy and noble life. Healthy life is necessary for performing all karmas without interruption. One who is able to finish up his karma bank, only can proceed on the spiritual path and succeed for salvation. Therefore, early rising and consuming first rays of rising Sun through Prāṇāyāma is the foundation of good health because Prāṇāyāma help in balancing the mind and ultimately result in equanimity of mind.

For a noble life we are required to drink virtues. Brahmavela time is the best suited for this purpose also. While practising Prāṇāyāma in Brahmvela, our ether element increases and paves ways for all noble traits to be established in mind. Noble life means balanced mind and capacity to perform noble deeds.

Rigveda Mandal-1, Hymn-47

Sukta on Somas, Splendid Wealth, Yajna and Protection

Rigveda 1.47.1

अयं वां मधुमत्तमः सुतः सोम ऋतावृधा।
तमश्विना पिबतं तिरोअद्दयं धत्तं रत्नानि दाशुषे।।

Ayaṁ vāṁ madhumattamaḥ sutaḥ soma ṛtāvṛdhā.
Tam aśvinā pibataṁ tiroahnyaṁ dhattaṁ ratnāni dāśuṣe. (1)

Ayaṁ - This
vāṁ - Your
madhumattamaḥ - with extreme sweetness
sutaḥ - produced
somaḥ - virtues, knowledge, light of divinity
ṛtāvṛdhā - regularly increase
Tama - to that (somah)
aśvinā - pair (of pranas)
pibataṁ - drink
tiraḥ - pervade, mix, imbibe
ahnyaṁ - extract
dhattaṁ - hold

ratnāni - valuable, splendid wealth
dāśuṣe - for those ready to sacrifice, donate.

Elucidation

What is the nature of Divine Light?
How to produce and increase it?
What is the result of such Divine Light?

This knowledge, virtues, light of divinity produced by You is full of extreme sweetness. Both the pranas as well as the body and mind, should drink and consume it to pervade, mix and imbibe the extract of these *somas* in your life. In such a protective body, it will keep on increasing regularly. Such a person holds the valuable splendid wealth for sacrifices and donation.

Practical Utility in life

What's splendid wealth?
How to gain splendid wealth?

Divine touch fetches the sweetest feeling. A person with divine touch is seen to have divine knowledge, virtues and divine light. Every moment of such a great man is divine.

Consuming such divinity, holding it and mixing it in your core nature is the only way to protect it and to increase it regularly.

The result of such divinity is seen in the form of splendid wealth for sacrifices, donation. It's not simply material wealth. Splendid wealth is a

glory, a shinning and superb wealth including Divine knowledge, Divine virtues and Divine Light. Such a splendid wealth, whether material or spiritual, is always used for sacrifices for the welfare of others. Only Divine virtues etc. can produce such a splendid wealth. Don't rush for the results, focus on drinking and imbibing Divine knowledge and virtues in your life.

Rigveda 1.47.2

त्रिबन्धुरेण त्रिवृता सुपेशसा रथेना यातमश्विना।
कण्वासो वां ब्रह्म कृण्वन्त्यध्वरे तेषां सु श्रृणुतं हवम्।।

Tribandhureṇa trivṛtā supeśasā rathenā yātam aśvinā.
Kaṇvāso vām brahma kṛṇvanty adhvare teṣāṁ su śṛṇutaṁ havam.
(2)

Tribandhureṇa - Bounded by the three (senses, mind and intellect)
trivṛtā - three circles (dharma, artha and kama i.e. virtuous acts, materials and sensual desires)
supeśasā - healthy and smart
rathena - body chariot
āyātam - come and go
aśvinā - pair (of pranas, of body & mind)
Kaṇvāsah - great intellectuals
vām - Your
brahma - divine
kṛṇvanti - do, perform

adhvare - for sacrifice
teshām - of those (intellectuals)
su śṛṇutaṁ - listen in the best way (practically)
havam - calls, prayers, inspirations.

Elucidation

What are the features of great intellectuals?

The pair of pranas come and go in the body chariot that is bounded by the three (groups of senses, mind and intellect) having three circles (dharma, artha and kama i.e. virtuous acts, materials and sensual desires) and is healthy and smart.

Great intellectuals of Your divinity make use of these body apparatus for sacrifices. Everyone should listen to the calls, prayers and inspirations of those great intellectuals.

Practical Utility in life

How to follow great intellectuals?

Biologically there are innumerable living beings. The best among all creatures are human beings. But still the great intellectuals of the divinity are those who :-

(i) Despite the bonds of the three i.e. senses, mind and intellect, are free from these bonds.

(ii) Despite encircled by the three jobs i.e. dharma, artha and kama, cross over these circles and live a life beyond the three. They do every job as a devotion to God equivalent to the level of emancipation.

(iii) Have healthy and smart body, a source of spiritual attraction for many. People like to bow down with respect before such persons.

(iv) Make use of their whole life for sacrifices without any desire or ego.

Everyone should find such great intellectuals and listen to their calls, prayers, and inspirations.

Rigveda 1.47.3

अश्विना मधुमत्तमं पातं सोममृतावृधा।
अथाद्य दस्रा वसु बिभ्रता रथे दाश्वांसमुप गच्छतम्।।

Aśvinā madhumattamaṁ pātaṁ somamṛtāvṛdhā.
Athādya dasrā vasu bibhratā rathe dāśvāṁsam upa gacchatam. (3)

Aśvinā - Pair (of pranas)
madhu mattamaṁ - with extreme sweetness
pātaṁ - drink, protect
somam - divine virtues, knowledge & light of divinity
ṛtā vṛdhā - regularly increase
Atha - thereafter
adya - now
dasrā - destroyer of all evils, diseases
vasu - all means of a comfortable abode
bibhratā - holding
rathe - in this body chariot
dāśvāṁsam - surrendering, sacrificing for You

upa agacchatam - be realised, come very near.

Elucidation

How does we get close to the God in our realisation?

The pair of pranas drink and protect divine virtues, knowledge and light of divinity to regularly increase all these with extreme sweetness.

Thereafter, now we pray to the destroyer of all evils and diseases to come very near, in the realisation of those who completely surrender, sacrifice for Him, of course, while holding all means of comfortable abode of this body chariot.

Practical Utility in life

What are the two important features of a successful and leading life?

The foremost duty of every human being is to consume, protect, and increase divinity in all aspects of his life.

Just by establishing divinity in life, God-realisation i.e. getting close to the Supreme Power is ensured for those who are prepared to surrender, sacrifice everything for God.

For a successful life in any walk of life, two important features are as follows :-

(i) Virtuous conduct.

(ii) Preparedness to surrender, sacrifice for the sake of broader power of which we are a part.

Rigveda 1.47.4

त्रिषधस्थे बर्हिषि विश्ववेदसा मध्वा यज्ञं मिमिक्षतम्।
कण्वासो वां सुतसोमा अभिद्यवो युवां हवन्ते अश्विना।।

Triṣadhasthe barhiṣi viśvavedasā madhvā yajñaṁ mimikṣatam.
Kaṇvāso vāṁ sutasomā abhidyavo yuvāṁ havante aśvinā. (4)

Triṣadhasthe - In whom all the three are established (God, soul and nature) (dharma, artha and kama i.e. virtuous acts, materials and sensual desires) (Land, water and air)
barhiṣi - in deep space
viśva vedasā - Omniscient God
madhvā - with all sweetness
yajñam - sacrifices
mimikṣatam - succeed and established
Kaṇvāsaḥ - great intellectuals
vāṁ - You
suta somāḥ - produce divine virtues, knowledge and light of divinity
abhidyavaḥ - takes all towards light
yuvāṁ - to you
havante - call
aśvinā - pair (of pranas).

<u>Elucidation</u>

Who makes all sacrifices succeed?
Whose sacrfices succeed?

Whom do great intellectuals call and why?

Omniscient God makes all sacrifices established and succeed in the deep heart space of those who have established God who has all the powers inclusive of Him i.e. the powers of God, Soul and Nature, the powers of dharma, artha and kama, the powers of land, water and air, with all sweetness.

Your great intellectuals, who produce divine virtues, knowledge etc. and take all towards the light of divinity, also call You through both the pair of pranas because You are All in One Power.

Practical Utility in life

How is God, an All in One Power?

(i)The Supreme Power, God, is Omniscient and is inclusive of the three facets of this universe i.e. God, Soul and Nature.

(ii) Even three jobs of human beings i.e. dharma, artha and kama are inclusive in God whose realisation is considered as the fourth job i.e. moksha, salvation. Actually, this salvation is God's company, association and is the fruit of the three jobs.

(iii) Whatever complete sacrifices are performed with sweetness i.e. without desires or ego are established in God.

(iv) Great intellectuals, despite their high knowledge and level in the society, call Him only through pranas.

Therefore, God is all in one Power.

Rigveda 1.47.5

याभिः कण्वमभिष्टिभिः प्रावतं युवमश्विना।
ताभिः ष्व स्माँ अवतं शुभस्पती पातं सोममृतावृधा।।

Yābhiḥ kaṇvam abhiṣṭibhiḥ prāvataṁ yuvamaśvinā.
Tābhiḥ ṣvasmāñ avataṁ śubhaspatī pātaṁ somam ṛtāvṛdhā. (5)

Yābhiḥ - Who
kaṇvam - great intellectuals
abhiṣṭibhiḥ - desire (of protection, of virtues, protection against evils and diseases)
prāvataṁ - protect
yuvam - you
aśvinā - pair (of pranas, body & mind)
Tābhiḥ - similarly, with that
su - beautifully
asmāñ - us also
avataṁ - protect
śubhaspatī - protector of all that is good and divine, God
pātaṁ - protect
somam - all divine virtues, knowledge and light of divinity
ṛtāvṛdhā - regularly increase.

<u>Elucidation</u>

Whom shall we follow in our prayers of protection?

Great intellectual who desired the protection of their virtues and knowledge, protection against evils and diseases, they call you, the pair of pranas. Similarly, You protect us also beautifully and completely and regularly increase it.

Practical Utility in life

What's the difference between material wealth and splendid wealth?

What is to be protected?

From what it is to be protected?

The great intellectuals sought protection of their virtues and knowledge, protection from evils and diseases. Compare these prayers with those of the materialist people.

In material world, people have plenty of material wealth. They rarely and miserly want to distribute it for the welfare of others. They exercise their proprietory rights over their wealth. So, they pray for the protection of their material wealth. But they forget that it's all perishable, temporary and changeable. Therefore, such material wealth can not be protected forever.

Whereas, on spiritual path, great intellectuals have divine virtues, knowledge and light of divinity as their splendid wealth. They want to spread it to others. They feel no proprietory rights over this wealth. They want to increase it, therefore, they pray for their protection against evils and diseases, so that they may develop it till the top and spread it for the welfare of others. They pray for the protection of their virtues, knowledge and light of divinity. They spread it only to protect it. For all protections,

they pray to the Shubhaspati i.e. the Protector of all that is good and divine.

Rigveda 1.47.6

सुदासे दस्रा वसु बिभ्रता रथे पृक्षो वहतमश्विना।
रयिं समुद्रादुत वा दिवस्पर्यस्मे धत्तं पुरुस्पृहम्।।

Sudāse dasrā vasu bibhratā rathe pṛkṣo vahatamaśvinā.
Rayiṁ samudrāduta vā divasparyasme dhattaṁ puruspṛham. (6)

Sudāse - In the best and active person, who is the best in serving others
dasrā - destroyer of evils
vasu - for abode
bibhratā - necessary wealth and means
rathe - in body chariot
pṛkṣaḥ - cause of connectivity with God
vahatam - makes available
aśvinā - pair (of pranas)
Rayiṁ - splendid wealth
samudrāt - from sea (deep heart)
uta vā - and
divaspari - from space (mind)
asme - for us
dhattaṁ - hold
puruspṛham - for the welfare of all.

Elucidation

Who receives splendid wealth?

What's the purpose of wealth?

The pair of pranas make available all necessary wealth and means of abode in this body chariot to become the cause of connectivity with God for those who are the best and active persons and who are the best in serving others.

The splendid wealth comes for us (active and sacrificing persons) from deep seas and high space. We should hold it for the welfare of all.

Practical Utility in life

From where does splendid wealth come?

Once you make yourself entitled to receive splendid wealth by making yourself an active, energetic and the best servant and destroyer of evils, the wealth you receive comes from deep hearts of the people and from the space of their mind. Whatever wealth such a person earns, comes with full respect and honour. It is dedicated to such a person from broad space of mind and deep hearts of the givers, thinking that it will be used for the welfare of the giver and others. People offer their wealth to an honest and intellectual person from deep heart and mind as an offering in worship. Such wealth becomes divine and must be spent for the welfare of all.

Rigveda 1.47.7

यन्नासत्या परावति यद्वा स्थो अधि तुर्वशे।
अतो रथेन सुवृता न आ गतं साकं सूर्यस्य रश्मिभिः।।
Yannāsatyā parāvati yadvā stho adhi turvaśe.
Ato rathena suvṛtā na ā gataṁ sākaṁ sūryasya raśmibhiḥ. (7)

Yat - That
nāsatyā - not untruth (i.e. complete truth)
parāvati - far off
yat vā - and/or that
sthaḥ - is
adhi - extremely
turvaśe - near
ataḥ - therefrom
rathena - through this body chariot
suvṛtā - beatifully, decorated
nah - to us
ā gataṁ - be received
sākaṁ - with
sūryasya raśmibhiḥ - rays of Sun.

Elucidation

Whom shall we desire and receive in all circumstances?

That which is no untruth i.e. complete truth i.e. God, is far off and extremely near, should be desired and received by us through this body chariot with beautifully decorated first rays of Sun.

Practical Utility in life

Why shall we realise God?

How shall we realise Him?

God is the only complete Truth, therefore, we must receive and realise Him in all circumstances whether He is near or far from our mind. The supreme feathre of God is that He is the only Complete Truth. It means anything in His creation is not complete truth. Every thing is only an appearance only for name sake. Every material thing is perishable, changeable and impermanent. Only God is permanent and universal.

He is receivable through the first rays of Sun. He is receivable any time around us. First rays of morning Sun are considered best for pranayama practices and thereby for receiving and establishing God in our realisation in mind.

Rigveda 1.47.8

अर्वांचा वां सप्तयोऽध्वरश्रियो वहन्तु सवनेदुप।
इषं पृंचन्ता सुकृते सुदानव आ बर्हिः सीदतं नरा।।

Arvāñcā vāṁ saptayo 'dhvaraśriyo vahantu savaned upa.
Iṣaṁ pṛñcantā sukṛte sudānava ā barhiḥ sīdataṁ narā . (8)

Arvāñcā - Full of speed, always active
vāṁ - you both
saptayaḥ - senses like horses

adhvaraśriyaḥ - beautiful and glorious sacrifices
(vahantu - upa vahantu) be received very near
savane ita - certainly such yajnas
(upa - prefixed with vahanti)
Iṣaṁ - desiring
pṛñcantā - best comforts giving
sukṛte - best acts
sudānave - for the best donor
(ā - to be prefixed with sīdataṁ)
barhiḥ - in space, in sacrifices
(sīdataṁ - ā sīdataṁ) be in the company of
narā - human beings.

Elucidation

What are the results of sacrifices i.e. yajna?

When our senses work like horses, full of speed, always active and alert, performing beautiful and glorious sacrifices, such acts are certainly received near pranas. Such acts are actual Yajnas.

Such a life full of sacrifices can desire best comforts and can further do best acts. Such a life is the best donor. Such people always live near space powers i.e. all other powers of sacrifices.

Practical Utility in life

Why do all powers of sacrifices support and help each other?

Life full of sacrifices is always and everywhere praiseworthy. By the grace of God only we can have our body, mind and soul all supporting the acts of sacrifices. Beauty and glory of sacrifices make a person also glorious. Such a life itself looks like a grand yajna.

Effects of yajna i.e. all sacrifices directly go to space which is the abode of divinity. Therefore, in return the sacrificing person gets close in realisation of God and gets very comfortable in mind with or without materials. God always loves sacrifices, therefore, loves the sacrificing people. Similarly, all souls engaged in acts of sacrifices also like each other. It means God including all powers of sacrifices support all sacrifices.

Rigveda 1.47.9

तेन नासत्या गतं रथेन सूर्यत्वचा।
येन शश्वदूहथुर्दाशुषे वसु मध्वः सोमस्य पीतये।।

Tena nāsatyā gataṁ rathena sūryatvacā.
Yena śaśvad ūhathur dāśuṣe vasu madhvaḥ somasya pītaye. (9)

Tena - That
nāsatyā - which is not untruth (i.e. complete truth, God)
āgataṁ - be received
rathena - through chariot (body)
sūryatvacā - rays of Sun
Yena - with which
śaśvat - always, eternally

ūathuḥ - makes us receive
dāśuṣe - for a sacrificing donor
vasu - all wealth and means of abode
madhvaḥ - sweet
somasya - of virtues, knowledge and light of divinity
pītaye - drink, consume.

Elucidation

What is the use and purpose of this body?

What's the medium of receiving somas i.e. virtues, knowledge and light of divinity?

God which is not an untruth i.e. complete truth, be received by us in realisation through our body chariot like shinning rays of Sun.

Through same shinning rays of morning Sun, God makes a sacrificing donor receive eternally all wealth and means for abode alongwith sweet divine virtues, knowledge and light of God to drink and consume.

Practical Utility in life

Who is an eternal donor?

What does an eternal donor get?

One who is an eternal donor, a universal sacrificing person, not only realises God but also gets all wealth and means for a comfortable abode

alongwith all divinities. He not only gets physical health but complete mental balance also.

Practically, an eternal donor means one who is always prepared to contribute his possessions for the welfare of others. It means he doesn't have his own desires. Such a donor doesn't even enjoy ego satisfaction after his sacrifices because he has realised God and knows that everything is God-given. Such a person donates in the name of God. All this is possible only when he consumes the shinning first rays of morning Sun to be active and energetic.

Rigveda 1.47.10

उक्थेभिरर्वागवसे पुरूवसू अर्कैश्च नि ह्वयामहे।
शश्वत्कण्वानां सदसि प्रिये हि कं सोमं पपथुरश्विना।।

Ukthebhirarvāgavase purūvasū arkaiśca ni hvayāmahe.

Śaśvat kaṇvānāṁ sadasi priye hi kaṁ somaṁ papathur aśvinā. (10)

Ukthebhiḥ - with Vedic speeches
arvāk - in our life
avase - for our protection
purūvasū - pervading in the whole universe i.e. God
arkeḥ - with our thoughts offered to you
ca - and
ni hvayāmahe - call, invite
śaśvat - always, eternally

kaṇvānāṁ - for great intellectuals
sadasi - gathering
priye - dear
hi - certainly
kaṁ - giver of comforts
somaṁ - for virtues, knowledge and light of divinity
papathuḥ - drink, imbibe
aśvinā - pair (of pranas, of body & mind).

Elucidation

How to call God for protection?

What's most dear in the gathering of great intellectuals?

We call, invite God who is pervading in the whole universe, with our Vedic speeches and thoughts offered to Him, in our life for our protection.

In the gathering of great intellectuals, eternally and certainly, divine virtues, knowledge and light of God is very dear and they drink and imbibe these features. So should the pair of pranas and pair of body and mind follow.

Practical Utility in life

What's the universal principle of progress and protection?

In any field of activities and in any walk of life, if one wishes progress and protection, he should start praising and following the great deeds of

top intellectuals of that field. One should not only praise but religiously imbibe and follow the features of great men in deed, pratically for all purposes.

One should Target and Try to be That. This principle is equally applicable to all spheres of life - worldly or spiritual. TARGET & TRY TO BE THAT.

Rigveda Mandal-1, Hymn-48

Sukta on Usha Rays

Rigveda 1.48.1

सह वामेन न उषो व्युच्छा दुहितर्दिवः।
सह द्युम्नेन बृहता विभावरि राया देवि दास्वती।।

Saha vāmena na uṣo vyucchā duhitardivaḥ.
Saha dyumnena bṛhatā vibhāvari rāyā devi dāsvatī. (1)

Saha - With
vāmena - glorified light
naḥ - for us
uṣaḥ - first rays of morning Sun
vyucchaḥ - various inspirations, removing darkness and ignorance
duhitaḥ - daughter
divaḥ - of Sun
Saha - with
dyumnena - divine light
bṛhatā - cause of progress
vibhāvari - bearer of various lights
rāyā - with splendid wealth
devi - daughter

dāsvatī - donor (of light).

Elucidation

What are the features of Usha rays?

Usha, the first rays of morning Sun, like the daughter of Sun, brings with it glorious light and various inspirations removing darkness and ignorance.

Usha, the bearer of various lights and inspirations, becomes the cause of progress with its divine light. This great daughter of Sun becomes a great donor of splendid wealth.

Practical Utility in life

What are the benefits of getting up before dawn?

Scientifically - The first rays of Sun brings divine light of Sun to remove darkness.

Medically - The first rays of Sun create soothing effect on our body and mind, shrink the fat cells below our skin.

Spiritually - The Brahmavela, due to its calmness and quietness, is the cause of focussing inside on our spirit.

One who gets up before dawn is able to plan his daily activities in a better way alongwith a focus on the ultimate reality of life. Enjoying Usha time is beneficial spiritually, physically and mentally also.

Rigveda 1.48.2

अश्वावतीर्गोमतीर्विश्वसुविदो भूरि च्यवन्त वस्तवे।

उदीरय प्रति मा सुनृता उषश्चोद राधो मघोनास।।
Aśvāvatīrgomatīrviśvasuvido bhūri cyavanta vastave.
Udīraya prati mā sūnṛtā uṣaścoda rādho maghonām. (2)

Aśvāvatīḥ - Praiseworthy senses of action
gomatīḥ - praiseworthy senses of knowledge
viśva suvidaḥ - knowing all well
bhūri - plenty of
cyavanta - be received
vastave - for best abode
udīrayaḥ - inspirations and behaviours
prati mā - for me, towards me, in me
sūnṛtāḥ - of best, soft & welfare speeches
uṣaḥ - the first rays of morning Sun
coda - inspire in me
rādhaḥ - splendid wealth
maghonām - of glorious wealthy persons.

Elucidation

What benefits can we derive from Usha?

A prayer is made to Usha, the first rays of Sun, that plenty of benefits be received from it for our best abodes :-

(i) *Aśvāvatīḥ* - Praiseworthy senses of action,

(ii) *Gomatīḥ* - praiseworthy senses of knowledge,

(iii) *Udīrayaḥ prati mā sūnṛtāḥ* - best, soft & welfare speeches, inspirations and behaviours for me, towards me, in me,

(iv) *Coda rādhaḥ maghonām* - inspire in me, the splendid wealth of glorious wealthy persons.

Practical Utility in life

How can our prayers to Usha fructify?

If one wishes to make a prayer to Usha for all nobilities, obviously he must get up before the coming of Usha rays. Secondly, prayer cannot be occassional, it should be a regular daily routine. When you start getting up early in Usha time, naturally your prayers would start fructifying.

Rigveda 1.48.3

उवासोषा उच्छाच्च नु देवी जीरा रथानाम्।
ये अस्या आचरणेषु दध्रिरे समुद्रे न श्रवस्यवः।।

Uvāsoṣā ucchācca nu devī jīrā rathānām.
Ye asyā ācaraṇeṣu dadhrire samudre na śravasyavaḥ. (3)

Uvāsa - Lives
uṣāḥ - brahmavela riser
ucchā ca - and destroys the ignorance, darkness
nu - still
devī - enlightened females
jīrā - inspires

rathānām - all bodies (chariot)
ye - those
asyāḥ - of this
ācaraṇeṣu - to follow the behaviour
dadhrire - holds the vow
samudre - broad like sea, established equally in God
na - not
śravasyavaḥ - are not materialists, their knowledge and life is heard by others.

Elucidation

What's the atmosphere of a house where a lady gets up early at Usha time?

A house lady who gets up in Brahmavela, becomes an elightened lady to inspire others in the family and the society.

Those who follow the life and behaviour of such an enlightened ladies and holds a vow to get up early, they all become broad minded like sea and their acts and knowledge are heard by many.

Such early risers' family is equally established in God. They are not materialistic in nature.

Practical Utility in life

How to make the whole family follow Usha?

The whole family becomes noble if an enlightened lady in a house gets up early morning and lives with Usha. The importance of an enlightened lady in a family is recognised. If there is just one Usha in a family, all members tend to become Usha.

Rigveda 1.48.4

उषो ये ते प्र यामेषु युंजते मनो दानाय सूरयः।
अत्राह तत्कण्व एषां कण्वतमो नाम गृणाति नृणाम्।।
Uṣo ye te pra yāmeṣu yuñjate mano dānāya sūrayaḥ.
Atrāha tat kaṇva eṣāṁ kaṇvatamo nāma gṛṇāti nṛṇām. (4)

Uṣaḥ - First rays of rising Sun
ye - those
te - yours
pra yāmeṣu - strong and elightened time
yuñjate - associate with
manaḥ - their minds
dānāya - for donating, sacrificing
sūrayaḥ - enlightened intellectuals
atra - here
aha - certainly
tat - those
kaṇvaḥ - great intellectuals
eṣāṁ - these
kaṇvatamaḥ - extremely intelligent

nām - names
gṛṇāti - singing to glorify
nṛṇām - of great intellectuals.

Elucidation

What's the result of early rising in Brahmavela i.e. Usha time?

Those of your early risers who associate with strong and enlightened time of first rays make their mind for donating and sacrificing like enlightened intellectuals.

Such great intellectuals certainly become extremely intelligent here itself and glorify the names of great intellectuals.

Practical Utility in life

How to develop mind by early rising?

All great saints called *kanvas* have been following the practice of early rising in Usha time or even before that. Anyone who will follow this practice will certainly become great. Such greatness is always at an increase. He progresses with his greatness to become a donor or sacrificing person. His name is glorified like all those who have been following the practice of early rising to develop mind.

Rigveda 1.48.5

आ घा योषेव सूनर्युषा याति प्रभुंजती।
जरयन्ती वृजनं पद्वदीयत उत्पातयति पक्षिणः।।

Ā ghā yoṣeva sūnary uṣā yāti prabhuñjatī.

Jarayantī vṛjanaṁ padvad īyata utpātayati pakṣiṇaḥ. (5)

(ā - to be prefixed with yāti)
ghā - certainly
yoṣā iva - like good housewife separating us from evils and associating with virtues
sūnari - the best housewife
uṣāḥ - the first rays of morning Sun
(yāti – ā yāti) come
prabhuñjatī - taking care of us in the best way
jarayantī - weakens
vṛjanaṁ - paths of evils
padvat - like legs
īyate - is required
utpātayati - makes them fly
pakṣiṇaḥ - birds.

Elucidation

What are the features of Usha?

Usha, the first rays of morning Sun, certainly comes like a noble housewife who has following features :-

(i) Disassociates us from evils and associates us with virtues.

(ii) She is the best housewife.

(iii) She takes care of the whole family, the universe, in th best way.

(iv) She weakens the paths of evils.

(v) She is received like legs in our family on which whole family stands. She wakes us in the early morning time and gives strength to our legs after night's sleep.

(vi) She makes the birds fly in the air.

Practical Utility in life

How can a housewife become Usha for the whole family?

This verse inspires to welcome Usha rays every day to derive multiple benefits as enumerated.

The other aspect of this verse is that we should pray for a housewife having abilities like Usha rays by imbibing above features of this verse - getting up early in the morning, practising meditation, praying for the well-being of all family members, practising virtues and inspiring all others to follow virtues, noble and spiritual path of God-realisation.

Rigveda 1.48.6

वि या सृजति समनं व्यर्थिनः पदं न वेत्योदती।
वयो नकिष्टे पप्तिवांस आसते व्युष्टौ वाजिनीवति।।

Vi yā sṛjati samanaṁ vy arthinaḥ padaṁ na vetyodatī.
Vayo nakiṣṭe paptivāṁsa āsate vyuṣṭau vājinīvati. (6)

(Vi - to be prefixed with sṛjati and arthinaḥ)

yā - you (usha rays)
(sṛjati - vi sṛjati) inspire in varied best jobs
samanaṁ - always active people
(arthinaḥ - vi arthinaḥ - with varied prayers
padaṁ na veti - don't allow/desire to stop legs
odatī - creating water vapours
Vayaḥ - birds
nakiḥ - don't
te - your
paptivāṁsaḥ - flying
āsate - sit idle
vyuṣṭau - after your appearance
vājinīvati - having great activities, powers and nourishments.

Elucidation

What makes us active for the day?

You, Usha rays, the power of projecting water vapours, inspire those who wish to be always active with varied prayers to undertake varied great jobs such that they don't desire to stop their legs.

Even your flying birds don't sit idle after your appearance. You extend great activities, powers and nourishment.

Practical Utility in life

How can a housewife make all members of the family active for the day?

The powers of Usha rays are great and divine. It makes active all humans and animals alike.

Similarly, the women folk should also be great and divine force for their respective families and thus, for the whole society. They should inspire all members of the family to get up before Usha time, offer prayers, practice meditation and remain active through out the day without wasting time.

Rigveda 1.48.7

एषायुक्त परावतः सूर्यस्योदयनादधि।
शतं रथेभिः सुभगोषा इयं वि यात्यभि मानुषान।।

Eṣāyukta parāvataḥ sūryasyodayanād adhi.
Śataṁ rathebhiḥ subhagoṣā iyaṁ vi yāty abhi mānuṣān. (7)

Eṣā - These (Usha rays)
yukta - enjoin, associate
parāvataḥ - from far off places
sūryasya - of Sun
udayanāt - rising
adhi - above, before
śataṁ - hundreds of
rathebhiḥ - chariots (rays)
subhagā - best fortunes

uṣāḥ - first rays of morning Sun
iyaṁ - these (rays)
vi yāti - specially received
abhi - towards, for
mānuṣān - contemplating men.

Elucidation

What's the purpose of Usha rays?

The Usha rays join us from far off before the rising Sun. They come to us on their chariot (rays) for associating us to the best fortunes for hundreds of years. They do this special favour for contemplating men.

Practical Utility in life

For whom are Usha rays specially beneficial?

Usha rays come before the dawn. They should be considered as an advance team of Sun's favours. Those who receive Usha rays in Brahmvela are favoured specially with longevity of hundred years with good health because Usha rays extend the powers of Sun to us very easily.

Rigveda 1.48.8

विश्वमस्या नानाम चक्षसे जगज्ज्योतिष्कृणोति सूनरी।
अप द्वेषो मघोनी दुहिता दिव उषा उच्छदप स्रिधः।।

Viśvam asyā nānāma cakṣase jagaj jyotiṣkṛṇoti sūnarī.
Apa dveṣo maghonī duhitā diva uṣā ucchad apa sridhaḥ. (8)

Viśvam - The whole world
asyāḥ - of this
nānāma - bow down before God
cakṣase - for its light
jagat - for world
jyotiḥ - light
kṛṇoti - produce
sūnarī - doing acts in the best way
(apa - to be prefixed with ucchata)
dveṣaḥ - inimical tendencies
maghonī - power of light
duhitā - daughter
divaḥ - of Sun
uṣāḥ - first rays of morning Sun
(ucchat - apa ucchat) - keep far away
sridhaḥ - violent and exploitive tendencies.

Elucidation

Why does world bows down in Usha time?
Can Usha keeps away inimical tendencies from our lives?

The whole world bows down before God while seeing the Usha rays for its light, other powers and divinities. She produces light for the world to enable everyone to do all acts in the best way. This power of light, in its divinity, enlightens everyone from within to keep away from inimical tendencies. Thus, Usha, the daughter of Sun, keeps us away from violent and exploitive tendencies.

Practical Utility in life

Can Usha help in crime-prevention from our lives?

Everyone must realise the great and divine importance of Usha time. If people start paying respect to this divine time by rising early in the morning, all inimical tendencies and ultimately all crimes can be prevented from their respective lives.

Rigveda 1.48.9

उष आ भाहि भानुना चन्द्रेण दुहितर्दिवः।
आवहन्ती भूर्यस्मभ्यं सौभगं व्युच्छन्ती दिविष्टिषु।।
Uṣa ā bhāhi bhānunā candreṇa duhitar divaḥ.
Avahantī bhūry asmabhyaṁ saubhagaṁ vyucchantī diviṣṭiṣu. (9)

Uṣaḥ - The first rays of morning Sun
ā bhāhi - equally spread light (like an aura)
bhānunā - from Sun
candreṇa - from moon
duhitaḥ divaḥ - daughter of Sun

āvahantī - makes us receive
bhūri - a lot of
asmabhyaṁ - for our
saubhagaṁ - fortunes
vyucchantī - removes darkness
diviṣṭiṣu - those desiring for light.

Elucidation

For whom does Usha bring multiple benefits?

Usha, the daughter of Sun, equally spread light (like an aura) of Sun and Moon. She makes us receive a lots of fortunes. She removes darkness for those who desire for light at an early time.

Practical Utility in life

How can we experience the powers of Usha?

Usha, being the daughter of Sun, spreads the aura of Sun and also of Moon by spreading light equally for all and at every place. She is the carrier of the powers of Sun and Moon. Practice of early rising can only make you experience the multiple benefits of Usha time rising and making vows and prayers, meditating for self-study, deriving inspirations from scriptures and planning for the day. Those who desire for the divine benefits in life must experience early rising.

Rigveda 1.48.10

विश्वस्य हि प्राणनं जीवनं त्वे वि यदुच्छसि सूनरि।

सा नो रथेन बृहता विभावरि श्रुधि चित्रामघे हवम्।।

Viśvasya hi prāṇanaṁ jīvanaṁ tve vi yaducchasi sūnari.
Sā no rathena bṛhatā vibhāvari śrudhi citrāmaghe havam. (10)

Viśvasya - of all
hi - certainly
prāṇanaṁ - cause of breath
jīvanaṁ - life
tve - in you
(vi - to be prefised with ucchasi)
yat - when
(ucchasi - vi ucchasi) remove darkness with your light
sūnari - doing all acts in the best manner
sā - that
naḥ - us
rathena - through chariot (body)
bṛhatā - big (empowered in many ways)
vibhāvari - having varied lights and activities
śrudhi - listen
citrāmaghe - decorated with varied wealth
havam - our prayers.

Elucidation

Why is Usha called the breath and life of all?

Why should we pray to Usha?

The first rays perform all acts in the best manner. They are certainly the breath and life of all (by waking us up and by involving us in various activities for our living including contemplation). They come to remove darkness with their light.

These rays come on big chariots for us. Big chariots means they have multiple powers. These rays have varied lights and activities. They are decorated with splendid wealth. Therfore, we pray to them to listen our prayers.

Practical Utility in life

How are Usha powers immensely rich?

The powers of Usha are immensely rich. There is a clear science to be realised by getting up early in the morning before full Sun rise. Besides a systemetic time management for the day, it has immense mental and spiritual benefits too. Due to calm, cold and quiet atmosphere, our mental faculties get balanced and better empowered to ponder over our core life i.e. our soul and God, as well as our routine life issues and their management. Usha time makes us realise that everyday is like a new life after the death of a few hours.

Rigveda 1.48.11

उषो वाजं हि वंस्व यश्चित्रे मानुषे जने।
तेना वह सुकृतो अध्वराँ उप ये त्वा गृणन्ति वह्नयः।।

Uṣo vājaṁ hi vaṁsva yaścitro mānuṣe jane.

Tenā vaha sukṛto adhvarāñ upa ye tvā gṛṇanti vahnayaḥ. (11)

Uṣaḥ - Brahmavela time
vājaṁ - knowledge, wealth, power
hi - certainly
vaṁsva - makes available
yaḥ - which
citraḥ - visible
mānuṣe jane - contemplative
tena - with that
avaha - makes available
sukṛtaḥ - performing acts in best manner
adhvarāñ - non-violent sacrifices
(upa - to be prefixed with gṛṇanati)
ye - who
tvā - your
(gṛṇanti - upa gṛṇanti) worship
vahnayaḥ - bearing the burdon of their duties.

Elucidation

What powers are received in Brahmavela i.e. Usha time?

Usha time certainly makes available virtues, knowledge and wealth etc. which is visible in contemplative men. With such mind, materials and powers, one gets everything for performing acts of non-violent sacrifices

in the best manner. All these powers are made available to those who worship You and bear the burdon of their duties.

Practical Utility in life

How to become a contemplative being?

Only an early riser understands the importance of time and bears the burdon of his duties. He is able to manage his time in the best manner only because he gets up early to make use of calm, quiet and cool Brahmavela time i.e. Usha time. He gets an opportunity to contemplate on his life issues in peace and solitude.

Such contemplative people get up early morning and vice-versa, all early risers become contemplative in mind and duty bound.

Rigveda 1.48.12

विश्वान्देवाँ आ वह सोमपीतये ऽन्तरिक्षादुषस्त्वम्।
सास्मासु धा गोमदश्वावदुक्थ्य मुषो वाजं सुवीर्यम्।।
Viśvān devāñ ā vaha somapītaye 'ntarikṣāduṣastvam.
Sāsmāsu dhā gomadaśvāvad ukthyamuṣo vājaṁ suvīryam. (12)

Viśvān - for all
devān - divinities
ā vaha - be received
soma pītaye - for protection of knowledge, wealth, virtues, powers
antarikṣāt - through space
uṣaḥ - first rays of morning Sun

tvam - you
sā - she
asmāsu - in us, for us
dhā - holds
gomataḥ - senses of knowledge (like cows)
aṣvāvat - senses of action (like horses)
ukthyam - speech in praise of God
uṣaḥ - first rays of morning Sun
vājaṁ - for knowledge, wealth and power
suvīryam - best strength.

Elucidation

What powers are received in Brahmavela i.e. Usha time?

What's the use of these powers?

With you, Usha, the first rays of morning Sun, coming through space, all divine powers be received by us for production and protection somas i.e. virtues, knowledge and wealth etc.

Usha holds in us following features for our somas :-

(i) *Gomataḥ* - senses of knowledge (like cows),
(ii) *Aṣvāvat* - senses of action (like horses),
(iii) *Ukthyam* - speech in praise of God,
(iv) *Suvīryam* - best strength.

Practical Utility in life

How to produce and protect divinities?

Powerful senses of knowledge and action with a mind devoted to praising and worshipping God and great physical strength are not simple powers. These powers can generate divinity in anyone's life. Ultimately divinity protects the somas i.e. virtues, knowledge and wealth among all other powers.

Thus, a simple habit of getting up early in the morning with Usha rays before Sun rise, devoting time to practice meditation, yoga etc., to focus deeply on life is the only way to gain powers and to develop divinities and to protect them

Rigveda 1.48.13

यस्या रुशन्तो अर्चयः प्रति भद्रा अदृक्षत।
सा नो रयिं विश्ववारं सुपेशसमुषा ददातु सुग्म्यम्।।
Yasyā ruśanto arcayaḥ prati bhadrā adṛkṣata.
Sā no rayiṁ viśvavāraṁ supeśasamuṣā dadātu sugmyam. (13)

Yasyāḥ - Whose (Usha rays)
ruśantaḥ - destroyer of darkness and evils
arcayaḥ - enlightened rays
(prati - to be prefixed with adṛkṣat)
bhadrāḥ - giver of nobility and welfare
(adṛkṣat - prati adṛkṣat) is visible everyday

sā - that
naḥ - for us
rayiṁ - splendid wealth
viśvavāraṁ - liable to be accepted and held by all
supeśasam - smart, decorating
uṣā - first rays of morning Sun
dadātu - give
sugmyam - easily receivable, comforts giving.

Elucidation

What do Usha rays bring for us?

What are the features of splendid wealth made available to early risers?

Usha, whose enlightened rays are the destroyer of darkness, evils etc. is visible every day as giver of nobility and welfare. Those Usha rays are the giver of splendid wealth to us having following features :-

(i) *Viśvavāraṁ* - liable to be accepted and held by all,
(ii) *Supeśasam* - smart, decorating,
(iii) *Sugmyam* - easily receivable, comforts giving.

Practical Utility in life

What's the principle behind enjoying Usha rays?

The principle behind enjoying Usha rays is very clear. It is harbinger of light and activity, thereby, it makes available decorated splendid wealth to be used for the welfare of all.

When it comes, light and activity come; darkness and inactivity go.

The darkness of atmosphere is symbolic but if we use this Usha time spiritually, the darkness of mind would also vanish and the unity with God would be realised with long and continuous practices. A virtuous, pious and divine path is the result of rising early in the morning.

Thus, the principle behind Usha rays is not simply for physical health, mental peace and materialistic benefits but it certainly results in spiritual progress i.e. path to self-realisation and God-realisation.

Rigveda 1.48.14

ये चिद्धि त्वामृषयः पूर्व ऊतये जुहूरेऽवसे महि।
सा नः स्तोमाँ अभि गृणीहि राधसोषः शुक्रेण शोचिषा।।

Ye ciddhi tvāmṛṣayaḥ pūrva ūtaye juhūre 'vase mahi.
Sā naḥ stomāñ abhi gṛṇīhi rādhasoṣaḥ śukreṇa śociṣā. (14)

Ye - Those who
cit - are
hi - certainly
tvām - Your
ṛṣayaḥ pūrve - earlier receiving saints, seers, seekers
ūtaye - for receiving divinities
juhūre - call
avase - for protection
mahi - great divine
sā - that

naḥ - our
stomāñ - speeches in praises
abhi - in front of
gṛṇīhi - accept
rādhasā - with splendid wealth
uṣaḥ - first rays of morning Sun
śukreṇa - for pure sacrificing acts
śociṣā - enlightening acts.

Elucidation

Why ancient saints and seekers have been using Usha time?

Those ancient saints, seekers and seers have been certainly calling you, Usha, the first rays of morning Sun, for :-

(i) Receiving divinities.
(ii) Receiving protection.
(iii) Great powers.

Similarly, please accept our speeches in your praise and for (i) splendid wealth, (ii) pure sacrificing and enlightening acts.

Practical Utility in life

How to praise Usha?

Praising Usha is possible only by getting up early in the morning to welcome her, to praise God with Usha for providing such a spiritual opportunity.

Praising means following some powers to derive benefits from it. Praising Usha time can enrich you materially, physically, mentally and spiritually in the best way. Praising Usha rays means meditating on your life and its core powers. You will certainly feel a boost. All earlier seekers, saints and great men have been following this practice.

Rigveda 1.48.15

उषो यदद्य भानुना वि द्वारावृणवो दिवः।
प्र नो यच्छतादवृकं पृथुच्छर्दिः प्र देवि गोमतीरिषः।।

Uṣo yad adya bhānunā vi dvārāvṛṇavo divaḥ.
Pra no yacchatādavṛkam pṛthu cchardiḥ pra devi gomatīriṣaḥ. (15)

Uṣaḥ - First rays of morning Sun
yat - when
adya - today itself
bhānunā - with its light
vi - specially
dvārou - both the gates
ṛṇavaḥ - is received
divaḥ - of knowledge - material and spiritual
(Pra - to be prefixed with yacchatāt)
naḥ - us
(yacchatāt - pra yacchatāt) completely received
avṛkam - differently from animals (with violence, greed etc.)
pṛthu - huge

cchardiḥ - abode
pra - completely received
devi - Godess
gomatīḥ - associated with multiple rays, benefits
iṣaḥ - as per desire.

Elucidation

What are the two gates where Usha is received?
How Usha makes us different from animals?
What does multiple rays means?

When Usha appears today itself with its light and is received speciall at both thegates of knowledge i.e. both material and spiritual, when it is completely received by us in our huge abode, it makes us different from animals. It makes us non-violent and greedless. This Godess comes associated with multiple rays means multiple benefits as per our respective desires.

Practical Utility in life

What special trait is developed in us by Usha rays?

Enjoying and making use of Usha time is good for both material and spiritual pursuits. Multiple Usha rays means her benefits are multiple as per our desires. But the supreme trait developed in us by Usha rays is that she makes us different from animalistic tendencies - no violent behaviour,

no greed. It makes us a complete noble personality dedicated to the welfare of others.

Rigveda 1.48.16

सं नो राया बृहता विश्वपेशसा मिमिक्ष्वा समिळाभिरा।
सं द्युम्नेन विश्वतुरोषो महि सं वाजैर्वाजिनीवति।।

Saṁ no rāyā bṛhatā viśvapeśasā mimikṣvā samiḷābhirā.
Saṁ dyumnena viśvaturoṣo mahi saṁ vājairvājinīvati. (16)

(Saṁ - To be prefixed with mimikṣvā)
naḥ - us
rāyā - with splendid wealth
bṛhatā - cause of progress
viśva peśasā - having all forms
(mimikṣvā - saṁ mimikṣvā) desire to join
samiḷābhiḥ ā - join us with virtues, properties
Saṁ dyumnena - join us with light of knowledge
viśvaturā - destroying all evils
uṣaḥ - first rays of morning Sun
mahi - great, liable to worship
saṁ - enjoin us
vājaiḥ - powers
vājinīvati - to act in a praise worthy manner.

Elucidation

Why should we desire to join Usha?

Usha! we desire to join you with all forms of your splendid wealth. You join us with all your virtues and knowledge generating powers. Join us with light and knowledge which is the destroyer of all evils.

Usha! you are great and liable to be worshipped for all your powers that enable us to act in a praise worthy manner.

Practical Utility in life

What are the multiple powers and benefits of Usha in principle?

There is a complete science and spirituality behind early rising to derive following benefits in the company of Usha :-

(i) All forms of splendid wealth,

(ii) Virtues and knowledge,

(iii) Capacity to destroy evils,

(iv) Powers to act in a praiseworthy manner.

Live with praiseworthy Usha, to live a praiseworthy life.

People love to enjoy the company of those who enjoy the company of Usha, the brahmavela.

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Rigveda Mandal-1, Hymn-49

Sukta on Usha Rays

Rigveda 1.49.1

उषो भद्रेभिरा गहि दिवश्चिंद्रोचनादधि।
वहन्त्वरुणप्सव उप त्वा सोमिनो गृहम्।।

Uṣo bhadrebhirā gahi divaś cid rocanādadhi.

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Vahantvaruṇapsava upa tvā somino gṛham. (1)

Uṣaḥ - First rays of morning Sun
bhadrebhiḥ - with features of welfare
āgahi - be received
divaḥ - divine light
cit - certainly
rocanāt - enlightened
adhi - in plenty
(Vahantu - upa vahantu) be received very near
aruṇapsavaḥ - senses unattached to desires, demand etc.
(upa - prefixed with vahantu)
tvā - to you
sominaḥ - protector of virtues, knowledge
gṛham - in house.

Elucidation

What does Usha bring for us?
Where do the gifts of Usha received in us?
Who receives the grants of Usha?

Usha, the first rays of morning Sun, be received with Divine Light of enlightenment in plenty with features of welfare. These are received by you very near in your house where you protect virtues and knowledge, when your senses are not attached to desires, demands etc.

Practical Utility in life

What are the two steps of enlightenment?

What are the two steps to progress in life?

Energy gained during Usha time opens the vistas of great enlightenment and divine knowledge in plenty for the welfare of others. This enlightenment is received in your Brahmarandhra, the seat of Divine power for protecting virtues etc. This enlightenment is received only by those people who keep their senses under control and don't run behind desires and demands etc.

Therefore, the eligibility cycle starts from exercising control over senses, keeping the Brahmarandhra clean to act as a seat of protecting virtues and to receive enlightenment in Usha time. This enlightenment is just the third step achievement after control over senses as the first step and protecting virtues and knowledge as second step.

Thus, Divine or material progress in life is just two steps away - first, control over sense i.e. cool and honest behaviour in life, second promote and protect your knowledge and skills. At third step, progress is waiting for you every morning in Brahmavella as a divine gift. Progress will certainly come to honour you at your door step.

Quote :-

(Vahantu aruṇapsavaḥ upa tvā sominaḥ gṛham)

In Usha time the Divine Light is received by you very near in your house i.e. Brahmarandhra, where you protect virtues and knowledge, when your senses are not attached to desires, demands etc.

Rigveda 1.49.2

सुपेशसं सुखं रथं यमध्यस्था उषस्त्वम्।
तेना सुश्रवसं जनं प्रावाद्य दुहितर्दिवः।।

Supeśasaṁ sukhaṁ rathaṁ yamadhyasthā uṣas tvam.
Tenā suśravasaṁ janaṁ prāvādya duhitardivaḥ. (2)

Supeśasaṁ - smart healthy body
sukhaṁ - comfortable, contented
rathaṁ - body chariot
yam - in which
adhyasthāḥ - established
uṣaḥ - first rays of morning Sun
tvam - you
Tena - there (in such bodies)
suśravasaṁ - best listeners
janaṁ - people
prāva - best protection
adya - today itself
duhitaḥ - daughter
divaḥ - Sun.

Elucidation

How does an early riser looks in life?

Who becomes the best listener of divine instructions?

Usha, the daughter of Sun! when you are established in a body chariot, that body becomes healthy and comfortable i.e. contented. Such persons become the best listeners (of divine instructions). Therefore, provide best protection today itself to all such people.

Practical Utility in life

What do Usha rays carry for us?

How is the term Usha attributable to a noble house lady?

(i)Best medicine : Once a person becomes an early riser and establishes Usha in his life, he becomes a healthy personality and fully contented in life. Usha is the best medicine for physical health and mental balance.

(ii) Divine knowledge : Such Usha lovers are the best listeners of divine instructions and receive divine knowledge of God i.e. Veda. Such knowledge, unread or unheard, protects us in all ways.

(ii) Energy : Usha is the daughter of Sun. That is why it carries lots of energies with it in original form.

Quote :-

(Tena suśravasaṁ)

In Usha time, the people become the best listeners (of divine instructions)

(Janaṁ prāva adya duhitaḥ divaḥ)

Provide best protection today itself to all such people

Rigveda 1.49.3

वयश्चित्ते पतत्रिणो द्विपच्चतुष्पदर्जुनि।
उषः प्रारन्नृतूँरनु दिवो अन्तेभ्यस्परि।।

Vayaścitte patatriṇo dvipaccatuṣpadarjuni.
Uṣaḥ prārannṛtuñranu divo antebhyaspari. (3)

Vayaḥ - Birds
cit - also
te - your
patatriṇaḥ - flying up and down with feathers
dvipat - having two legs
catuṣpat - having four legs
arjuni - creator of light, activity
Uṣaḥ - first rays of morning Sun
prāran - moving here and there with speed
ṛtuña - various seasons, conditions
anu - following
divaḥ - from Sun
antebhyaḥ - very near inside
pari - from all directions, in plenty.

Elucidation

What's divine in Usha rays?

What does Usha remind all creatures?

Usha, the first divine rays of morning Sun! you are coming from far away and reach inside us from all directions and in plenty. You are being followed by your birds flying up and down with feathers, creatures having two or four legs also. You remind all creatures that through you only, the Supreme Creator makes the light available to all by removing darkness and you are the divine inspirator of enlightenment and activity.

Practical Utility in life

What are the universalities of Usha rays?

The divinity of Usha rays is multiple and universal. The divinity lies in the following features to prove its universality :-

(i)It's coming to us from all directions.

(ii) It's coming in plenty without any limit.

(iii) It reaches inside everyone of us.

(iv) Once we receive it's original energy with welcome in the morning, we can utilize and realise that energy all throughout, to re-capture that energy next day again. This way, it is universally available energy. It's both a spiritual drug and medicine.

(v) It's available equally to all creatures without any discrimination as to form of bodies or place of living.

But unfortunate are those people who don't welcome Usha rays to receive her divine energies. It's called - "Locking the doors to reject Fortunes."

Rigveda 1.49.4

व्युच्छन्ती हि रश्मिभिर्विश्वमाभासि रोचनम्।
तां त्वामुषर्वसूयवो गीर्भिः कण्वा अहूषत।।

Vyucchantī hi raśmibhirviśvamābhāsi rocanam.
Tāṁ tvāmuṣarvasūyavo gīrbhiḥ kaṇvā ahūṣata. (4)

Vyucchantī - Removing darkness
hi - certainly
raśmibhiḥ - with its rays of light
viśvam - to the whole world
ābhāsi - enlighten, realise
rocanam - with interest
Tāṁ - to that
tvām - you
uṣaḥ - first rays of morning Sun
vasūyavaḥ - associating and/or disassociating elements
gīrbhiḥ - with speeches of deep knowledge i.e. Vedas
kaṇvāḥ - great intellectuals
ahūṣata - call and praise.

Elucidation

How do great intellectuals interact with Usha?

Usha certainly removes the darkness with its rays of light to enlighten the whole world and to realise the light with interest. To that you (Usha)

all great intellectuals who associate and/or disassociate the elements and creatures of this creation, call and praise you with their speeches of deep knowledge.

Practical Utility in life

What's the importance of Usha in our life?

Who are ungreatful towards Usha?

Usha rays remove not only physical darkness of the atmosphere but also the internal darkness of mind. Thus everyone, a materialist and a spiritualist, realises the importance of Usha rays. Everyone gain multiple benefits due to Usha, the dawn of the day, but rarely people welcome Usha rays at the time when it comes to their doorstep. Is it not ungratefulness?

Everyone realise that the importance of life is with the light of the day and the day is because of Sun. Usha is the first to bring energies of Sun in polite and cool form before us at the dawn. Therefore, everyone must welcome the bringer of energies.

But only great intellectuals or those who are aspirant of being great intellectual call and praise Usha at the time of its arrival. A great spirituality lies in Usha; A great science lies in Usha; A great house lady is equated with Usha to make her household a great unit of the society.

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Rigveda Mandal-1, Hymn-50

Sukta on Sun

Rigveda 1.50.1

उदु त्यं जातवेदसं देवं वहन्ति केतवः।
दृशे विश्वाय सूर्यम्।।
Udu tyaṁ jātavedasaṁ devaṁ vahanti ketavaḥ.
Dṛśe viśvāya sūryam (1)

Ud – Above the sky
u - certainly
tyaṁ - that Sun
jātavedasaṁ - provider of all knowledge and objects
devaṁ - enlightened giver of life
vahanti - holds
ketavaḥ - light giving (rays)
Dṛśe – enabling to see
viśvāya - all (every person, to see every thing)
sūryam – Sun.

Elucidation :-

What does the Sun do for everyone of us?

The Sun certainly holds his light giving rays above the sky and becomes the provider of all knowledge and objects as well as enlightened giver of life so that all persons may see all things.

Practical Utility in life :-

How is Sun the representative of God?

No doubt, God is an invisible power but His energies can be realised everywhere. God can be realised in the form of Sun that emanates all sorts of energies and provide them at the doorstep of all creatures. Therefore, we should worship Sun as the true representative of God.

Note : This verse is same at Yajur Veda 7.41 and Yajur Veda 33.31

Rigveda 1.50.2

अप त्ये तायवो यथा नक्षत्रा यन्त्यक्तुभिः।
सूराय विश्वचक्षसे।।

Apa tye tāyavo yathā nakṣatrā yanty aktubhiḥ.
Sūrāya viśvacakṣase (2)

Apa – To be prefixed with yanty
tye – shining in night
tāyavah – evil minded people in night
yathā – as if
nakṣatrā - constellations
(yanty – apa yanty) go far away
aktubhiḥ - with their shines in night
Sūrāya – for Sun (his arrival)
Viśva cakṣase – to enable us to see the world.

Elucidation :-

Why do the Night Shines go away at the arrival of the Sun?

Just as evil minded thieves etc. leave after night, similarly, all constellations also leave after night as if they go far away with their shines after the arrival of the Sun so that the Sun may become the source for all of us to see the creation.

Practical Utility in life :-

How to ensure progress in spiritual life and also in material life?

When all desires and ego start moving away from us, it means enlightenment is likely to come.

Even in a materialistic pursuits, if one wants to progress and maintain its speed, he must keep a watch that no evils remain in

his life. Evils are like night shines whereas progress is like dawn of Sun. Desires and ego are like night shines, whereas spiritual enlightenment is the dawn of our life.

Rigveda 1.50.3

अदृश्रमस्य केतवो वि रश्मयो जनाँ अनु।
भ्राजन्तो अग्नयो यथा।।
Adṛśramasya ketavo vi raśmayo janāñ anu.
Bhrājanto agnayo yathā. (3)

Adṛśram - visible
Asya – of this (Sun's)
ketavah – light giving
vi - specially
raśmayah - rays
janāñ - people
anu – aimed at
BhrAjantah – shinning
Agnayah - fires
Yathā – just as.

Elucidation :-
For whose benefit is the Sun light visible?

Just as shinning fires are visible from a distance, similarly, the light giving rays of the Sun are visible and are specially aimed at people.

Practical Utility in life :-

What is the spiritual purpose of the Sun light?

The clear target of Sun rays is to give light to the people. This light should not be confined to physical light but the core meaning of light lies in inner light i.e. enlightenment within or knowledge that removes the inner darkness and ignorance. Supreme ignorance lies in considering the creation as everything and not getting connected to the Creator inside, who is omnipresent.

Rigveda 1.50.4

तरणिर्विश्वदर्शतो ज्योतिष्कृदसि सूर्य।
विश्वमा भासि रोचनम्।।

Taraṇirviśvadarśato jyotiṣkṛd asi sūrya.
Viśvam ā bhāsi rocanam. (4)

Taraṇih – Destroys all hurdles
Viśvadarśatah – to see the world, for sustenance of the world
jyotiṣkṛt – light creator, created by light
asi - is

sūrya - Sun
Viśvam – to the whole world
ā bhāsi - realisation
rocanam – with interest.

Elucidation :-
What are the powers of the Sun?
Sun is the Creator of light and is itself created by light. It's powers lie in its capacity – (i) to destroy all hurdles on his way to enable the whole world to see the creation and (ii) to sustain the whole creation. It makes everyone realise its powers on the basis of their respective interests.

Practical Utility in life :-
Why should we worship Sun?
How Sun-realisation helps us in Self-realisation and God-realisation?
If we focus on the powers of Sun and the basic requirements of our life, everyone can realise easily that whatever interests or targets each one of us has fixed in our life, are dependent upon our life force i.e. basic energy of life, energy of small muscles to all materials. Each and every element is energized by the energy received from Sun. Therefore, only Sun is our sustainer. The itself is created by

light and energy of God and is the creator of light and energy every moment for all.
Light means power to see the creation.
Light means knowledge to remove ignorance.
Light enables us to move on the path of God-realisation.
Once we understand and accept this basic truth of natural science, we will certainly start worshipping Sun and begin daily to welcome Sun by receiving before its arrival at the Usha time.
Once we realise that we are also the creation of the same Supreme Light i.e. God, we will automatically start emanating light of our spirit for the enlightenment of others.

Rigveda 1.50.5

प्रत्यङ्.देवानां विशः प्रत्यङ्.ङु.देषि मानुषान्।
प्रत्यङ्. विश्वं स्वदृशे।।
Pratyaṅdevānāṁ viśaḥ pratyaṅṅudeṣi mānuṣān.
Pratyaṅ viśvaṁ svardṛśe. (5)

Pratyaṅ - proceed
devānāṁ - towards divine souls
viśaḥ - progenies of
pratyaṅṅ - proceed
udeṣi - rises

mānuṣān – human beings
Pratyaṅ - proceed
viśvaṁ - towards all
svaḥ dṛśe – for self-realisation.

Elucidation :-
Who are the beneficiaries of the Sun?
Sun rises and proceeds towards the progenies (followers) of great divine people called seers and saints. Sun proceeds towards normal human beings also for their sustenance, progress and upliftment. Sun proceeds towards all for presenting the realisation of the Supreme Soul to all.

Practical Utility in life :-
What's the effect of Sun on us?
Sun appears before human beings for the material progress and to make them real sacrificing people.
Sun appears before divinity seekers to make them move divine.
Sun appears as a real representative of the Supreme Energy Giver, God, as a means of realization i.e. Brahma Darshanam. Seeing Sun means seeing God. Daily practice of seeing the rising Sun inspires us to proceed on the spiritual path.

We too should act like Sun – (i) Proceeding towards humanistic life of Yajna, (ii) Proceeding towards divinity, (iii) Proceeding towards self-realisation.

Rigveda 1.50.6

येना पावक चक्षसा भुरण्यन्तं जनाँ अनु।
त्वं वरुण पश्यसि।।
Yenā pāvaka cakṣasā bhuraṇyantaṃ janāñ anu.
Tvaṁ varuṇa paśyasi. (6)

Yena – Which is
pāvaka - purifying
cakṣasā – light of knowledge
bhuraṇyantaṃ - holds and sustains
janāñ - people
anu – to be prefixed with paśyasi
Tvaṁ - to you
varuṇa - Sun, the destroyer of all diseases
(paśyasi – anu paśyasi) see well and deeply (to accept and follow in our life).

Elucidation :-
What's the importance of Sun in everyone's life?

That which is purifying light of knowledge as well as physical light (of Sun), holds and sustains people, to that you (Sun) we see well and deeply to accept and follow in our life. That great and divine energy is varuna, Sun, the destroyer of all diseases and evils.

Practical Utility in life :-

Why shall we consider Sun as the true representative of God?

Try to realise the importance of Sun in your life. Sun is the source of divine knowledge for those who crave to welcome Sun every day by getting up early morning before dawn. Methods and practices may be different but aims of all early morning risers are same.

In material world also people need the best management of time which becomes very easy for an early morning riser.

Sun is the source of both purity and progress for everyone.

Sun, being the foundation of the whole creation, holds and sustains everyone and everything. Therefore, we must see Sun as God or at least the true representative of God.

Follow Sun, be a giver of energy to all. Energy has multiple dimensions.

Quote :-

(Tvaṁ varuṇa anu paśyasi)

To you (Sun) we see well and deeply to accept and follow in our life.

Rigveda 1.50.7

विद्यामेषि रजस्पृथ्वहा मिमानो अक्तुभिः।
पश्यंजन्मानि सूर्य।।
Vi dyāmeṣi rajaspṛthvahā mimāno aktubhiḥ.
Paśyañjanmāni sūrya (7)

Vi - specially, in many ways
Dyām - in broad space
eṣi - is received
rajah pṛthu – extends in space
ahA – days
mimānah - makes
aktubhiḥ - nights
Paśyañ - sees
janmāni – all births (of all creatures)
sūrya – Sun.

Elucidation :-
What are the features of Sun's working?
(A) Sun is received specially in many ways in the broad space.

(B) It extends in space to create days and nights.

(C) It sees all the births of all creatures in this universe.

Practical Utility in life :-

How does the Sun know all our acts?

Sun is the obvious source of all material energies and spiritual achievements, realisation, siddhis etc. It is received by all creatures specially in many forms and dimensions. It's powers are limitless. It's only due to the Sun that the lives of all creatures are regulated with the creation of days and nights. This division creates a discipline in our lives. Sun knows all our acts of past and present. Therefore, Sun is truly the most effective representative of God as it's a witness of all our acts.

Whatever we do in life is only on the strength of energy received from Sun. The giver of energy knows where his energy is used. If we use that energy in establishing a connectivity with God, our efforts certainly reach God through Sun. Similarly, every evil thought in one's mind is also reported to God through Sun because it's energy is being misused in evil acts.

Rigveda 1.50.8

सप्त त्वा हरितो रथे वहन्ति देव सूर्य।
शोचिष्केशं विचक्षण।।

Sapta tvā harito rathe vahanti deva sūrya.
Śociṣkeśaṁ vicakṣaṇa. (8)

Sapta – of seven (colours)
tvā – to you
haritah – extracting power
rathe - chariot
vahanti - receive
deva - divine
sūrya - Sun
Śociṣkeśaṁ - rays like pure hair, purifying hair
vicakṣaṇam – special light, special powers to see.

Elucidation :-
What are the features of Sun rays?
O Sun! Divine people receive your rays (i) having seven colours, (ii) having extracting powers, (iii) coming on a chariot, (iv) pure and purifying all, and (v) having special light and special powers.

Practical Utility in life :-
How can we become divine?
Divine people are those who get up early in the morning to receive, welcome and worship Sun rays having special features.

Following the practice of getting up early in the morning, anyone can become divine. These rays are themselves pure and purifying both our body and mind. All diseases and imbalances of mind are finished.

Rigveda 1.50.9

अयुक्त सप्त शुन्ध्युवः सूरो रथस्य नप्त्यः।
ताभिर्याति स्वयुक्तिभिः।।
Ayukta sapta śundhyuvaḥ sūro rathasya naptyaḥ.
Tābhir yāti svayuktibhiḥ. (9)

Ayukta - Enjoins
sapta – seven (rays)
śundhyuvaḥ - purifying (rays)
surah - Sun
rathasya – of the chariot
naptyaḥ - undying, unfallen
Tābhih - those
yāti - progresses
svayuktibhiḥ - with own powers.

<u>Elucidation</u> :-
What are the powers of Sun?

Sun enjoins rays of seven colours in its chariot. These rays are purifying for all and are undying, unfallen in powers. They progress with their own powers.

Practical Utility in life :-

Who acquire the Vedas?

Who progresses in a natural way?

Sun rays are purifying for all those who consciously invoke and use these powers in their pristine i.e. Usha time, they become undying and unfallen in powers and knowledge. Such people acquire Veda i.e. knowledge of God. Such people progress at their own in a natural way.

Thus, we gain following features of Sun powers :-

(i) We become pure and purifying.

(ii) We become unfallen.

(iii) We progress with these powers in a natural way.

Rigveda 1.50.10

उद्वयं तमसस्परि ज्योतिष्पश्यन्त उत्तरम्।
देवं देवत्रा सूर्यमगन्म ज्योतिरुत्तमम्।।

Udvayaṁ tamasas pari jyotiṣpaśyanta uttaram.
Devaṁ devatrā sūryamaganma jyotiruttamam . (10)

Uta - the best light, emerging light
vayaṁ - we
tamasah - darkness
pari – away from
jyotih - light
paśyantah - while seeing
uttaram - further improved, progressing
Devaṁ devatrā - Supreme divine among the divines
sūryam - to Sun
aganma - we receive
jyotih - light
uttamam – the best, Supreme.

Elucidation :-

Who realises the progress of Sun light?

When we receive the best emerging light i.e. Usha rays that keep the darkness away from us, we see that light progressing with the progress of time in all directions. When we receive the Sun, we also receive the best Supreme light, the divine among divines i.e. God.

Practical Utility in life :-

How does spiritual light of God progress in the life of a seeker?

Those who practically receive the emerging light of Sun, they observe and realise how it progresses with the progress of the day. The Sun light is the supreme light for the material world. Analogously, God is the Supreme Light for the spiritualists. When a spiritualist sees a little of God's presence in his life, he starts loving, glorifying and worshipping that Supreme Divine Power among all divinities, he realizes that the light of God also starts progressing in his life with the progress of time. This verse is almost similar and supportive of verse 35.14 of Yajurveda.

Note : This verse is found in Yajur Veda 20.21 and Yajur Veda 35.14 with just one word difference i.e. 'Swah' in place of 'jyotih' in Rig Veda 1.50.10. 'Swah' means the Self-refulgent. Thus, there is not much difference in the elucidation.

Rigveda 1.50.11

उद्यन्नद्य मित्रमह आरोहन्नत्तरां दिवम्।
हृद्रोगं मम सूर्य हरिमाणं च नाशय।।
Udyannadya mitramaha ārohannuttarāṁ divam.
Hṛdrogaṁ mama sūrya harimAṇaṁ ca nāśaya. (11)

Udyann – Emerging, rising
adya - today

mitramaha – respectable friend
ārohann - progressing
uttarāṁ - towards high level
divam - divine
Hṛdrogaṁ - heat, diseases etc.
mama - mine
sūrya - Sun
harimāṇaṁ - green diseases, extracting evil tendencies in me or against me
ca -and
nāśaya – destroy.

Elucidation :-

Can Sun's powers destroy our diseases and evils?

Emerging or rising Sun, like a respectable friend! While progressing towards high divine level, destroy my heart diseases and green diseases like jaundice and evil tendencies in me and against me, today itself.

Practical Utility in life :-

How does Sun ensure our progress in any walk of life?

Sun powers are pure medical powers competent to destroy our diseases as well as evil tendencies in us and make us competent to destroy these evils in others also.

Besides these therapeutic aspects of Sun's powers, once again this verse shows a path of spiritual realization. Just as Sun touches divine levels after rising, we too can progress spiritually like Sun by controlling our senses to check diseases and evils. Health and character are the strong foundations of everyone's character in any walk of life.

All this is possible only if we rise before Sun and progress with him towards divinities because Sun removes all sins and heal all diseases.

Rigveda 1.50.12

शुकेषु मे हरिमाणं रोपणाकासु दध्मसि।
अथो हारिद्रवेषु मे हरिमाणं नि दध्मसि।।

Śukeṣu me harimāṇaṁ ropaṇākāsu dadhmasi.
Atho hāridraveṣu me harimāṇaṁ ni dadhmasi. (12)

Śukeṣu – In parrots
me - my
harimāṇaṁ - green diseases, extracting evil tendencies in me or against me
ropaṇākāsu - in treas
dadhmasi - establish, give
Atho - hence
hāridraveṣu – green vegetation, leaves

me – my
harimāṇaṁ - green diseases, extracting evil tendencies in me or against me
ni dadhmasi – establish, give regularly.

Elucidation :-
What to do with diseases and evil tendencies?
I establish my green diseases like jaundice etc. due to lack of green i.e. oxygen and the extracting evil tendencies both ways from me to others and to me from others, in parrots representing green look and in trees giving oxygen to us.
Hence, in greenery, I regularly establish my green diseases and extracting evil tendencies.

Practical Utility in life :-
What is a green character and green life?
This verse lays down the importance of greenery in look and consumption. A character seeking welfare of others is also considered as a green character.
We should see green, eat green (vegetables), and be green (doing welfare for others). Such a life would be a green life in deed.
There should be plenty of oxygen around us, in our body and in our mind i.e. cool and calm mind, paving way to a green spiritual and divine life.

Rigveda 1.50.13

उदगादयमादित्यो विश्वेन सहसा सह।
द्विषन्तं मह्यं रन्धयन्मो अहं द्विषते रधम्।।
Udagādayamādityo viśvena sahasā saha.
Dviṣantaṁ mahyaṁ randhayanmo ahaṁ dviṣate radham. (13)

Udagāt – emerge and rise
ayam - this
ādityah – Sun (since creation)
viśvena - all
sahasā - powers
saha - with
dviṣantaṁ - inimical forces (diseases, people)
mahyaṁ - my
randhayan – killing, destroying
mā - not
ahaṁ - me
dviṣate - enemies
radham – kill.

Elucidation :-
Who can destroy diseases and evil forces?

The Sun is emerging, rising since creation with all powers and destroy all our inimical forces i.e. diseases and evil tendencies, so that I am not required to kill them.

Practical Utility in life :-

What shall we do to destroy diseases and evils?

Powers of Sun are existing since creation as the first manifestation of God. Therefore, it is supreme powerful source of energy. It can destroy all diseases and evil people. Once an evil minded or a sick person starts facing the emerging Sun, he will loose his evil mind and diseases too.

Therefore, instead of wasting energies on destroying evils and diseases, we should guide all evil minds and sick people to start getting up early in Brahmavela to ensure the destruction of all such diseases and evils.

Quote :-

(Udagāt ayam ādityah viśvena sahasā saha)

The Sun is emerging, rising since creation with all powers.

(dviṣantaṁ mahyaṁ randhayan mā ahaṁ dviṣate radham)

Destroy all our inimical forces i.e. diseases and evil tendencies, so that I am not required to kill them.

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Rigveda Mandal-1, Hymn-51

RV 1.51.1

अभि त्यं मेषं पुरुहूतमृग्मियमिन्द्रं गीर्भिर्मदता वस्वो अर्णवम्।
यस्य द्यावो न विचरन्ति मानुषा भुजे मंहिष्ठमभि विप्रमर्चत।। 1।।
Abhi tyaṁ meṣaṁ puruhūtam ṛgmiyam indraṁ gīrbhirmadatā vasvo arṇavam.
yasya dyāvo na vicaranti mānuṣā bhuje maṁhiṣṭham abhi vipram arcata. (1)

(Abhi – To be prefixed with madat)
tyaṁ - that
meṣaṁ - rainer

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puruhūtam – praised, called by all
ṛgmiyam – with Veda mantra
indraṁ - God, Sun, the Great king, Controller of senses
gīrbhih – with speeches of knowledge
(madata – abhi madat) makes them happy every moment
vasvah – for abodes
arṇavam – sea of wealth
yasya – whose
dyāvah – rays of Sun
na – like
vicaranti – spread everywhere
mānuṣā – for men
bhuje – for consumption
maṁhiṣṭham – the Supreme Giver
(abhi – to be prefixed with arcat)
vipram – specially completing
(arcata – abhi arcata) worship every moment.

Elucidation :-
How shall we praise and invoke God?
How much time shall we worship God?
The Rainer, who makes everyone happy every moment by providing sea of wealth for abodes of all, is praised and called by all with Ved mantras and speeches of knowledge. His grants are spread everywhere, like rays of Sun, for the consumption of men. He is the Supreme Giver and specially completing for everyone. Therefore, He is to be worshipped every moment.

Practical Utility in Life :-
Who is the Universal Giver?

God is the Universal Giver. He gives every moment and He gives to all. But we should realise that we are not equally thankful to Him. We should worship Him every moment as thanks for His every moment grants beginning from breath to all sorts of wealth.
Similarly, our parents and great teachers are also the givers of our body and mind, respectively. We should worship them also for all they have done for us.

RV 1.51.2

अभीमवन्वन्त्स्वभिष्टिमूतयोऽन्तरिक्षप्रां तविषीभिरावृतम् ।
इन्द्रं दक्षास ऋभवो मदच्युतं शतक्रतुं जवनी सूनृतारुहत् ।।2।।
Abhīmavanvansvabhiṣṭimūtayo ̍ntarikṣaprāṁ taviṣībhir āvṛtam.
Indraṁ dakṣāsa ṛbhavo madacyutaṁ śatakratuṁ javanī sūnṛtāruhat. (2)

Abhi im avanvan – Every moment certainly ensures progress
svabhiṣṭim – the best desire of self-realisation
ūtayah – protecting
antarikṣaprāṁ - completing everyone in space, in peace (after removing one's weaknesses)
taviṣībhih – with all powers (physical, mental and spiritual)
āvṛtam - covered
Indraṁ - God, Sun, the Great king, Controller of senses
dakṣāsa – competent to increase strengths
ṛbhavah – enlightened mind
madacyutaṁ - devoid of ego
śatakratuṁ - performing hundreds of acts
javanī – inspiring for the best acts
sūnṛtā – truthful speeches
āruhat – established.

Elucidation :-

How does Indra help us?

What features shall we ensure to get the help of Indra?

Indra i.e. God, Sun, the Great king, Controller of senses, help us in following achievements :-

(i) Abhi im avanvan – Every moment certainly ensures progress,

(ii) Svabhiṣṭim – the best desire of self-realisation,

(iii) Antarikṣaprāṁ - completing everyone in space, in peace (after removing one's weaknesses),

(iv) Taviṣībhih āvṛtam – cover us with all powers (physical, mental and spiritual).

All the aforesaid achievements are possible only if we ensure following features in life :-

(i) Dakṣāsa – Competent to increase strengths,

(ii) ṛbhavah – We enlighten our mind,

(iii) Madacyutaṁ - We life a life devoid of ego,

(iv) śatakratuṁ - Be prepared to perform hundreds of acts,

(v) Javanī – We inspire ourself for the best acts with speed,

(vi) Sūnṛtā āruhat – We establish truthful speeches in us.

Practical Utility in Life :-

What are the inputs for a great and divine life?

There are three dimensional powers of Indra, God and Sun on the first and second dimension, the great kings including the great politicians, social workers and the Indra persons i.e. controller of sense on the third dimension. All these grant us all the powers needed for a great and divine life, provided we ensure a focus on our inputs :-

(A) Desire to gain competence in our respective working field.

(B) Enlighten our mind with all round relevant knowledge.

(C) Free ourself from egoistic entanglements.
(D) Preparedness to do all jobs requiring our indulgence.
(E) Doing best jobs without wasting time.
(F) A divine truthful speech.

RV 1.51.3

त्वं गोत्रामङ्गिरोभयोऽ वृणोरपोतात्राये शतदुरेषु गातुवित्।
ससेन चिद्विमदायावहो वस्वाजावन्द्रिं वावसानस्य नर्तयन्।। ३।।
Tvaṁ gotramaṅgirobhyo ʼvṛṇor apotātraye śatadureṣu gātuvit .
Sasena cidvimadāyāvaho vasvājāvadriṁ vāvasānasya nartayan . (3)

Tvaṁ - You
Gotram – great and divine knowledge
aṅgirobhyah – Angira etc. seers
(avṛṇoh – apa avṛṇoh) make entitle
(apa – prefixed with avṛṇoh)
uta – and
atraye – rise above the three pains (spiritual, mental and physical)
śatadureṣu – while in abode of body with hundreds of doors
gātuvit – show the path
Sasena – chief with his army
Cita – certainly
Vimadāya – devoid of the four – kama, krodha, lobha and moha
āvaho – make available
vasu – elements of abode
ājou – strength of enemies
adriṁ - mountainous ignorance
vāvasānasya – for best abode
nartayan – make it dance.

Elucidation :-
Who made Angirah etc. seers to receive Vedas?
Who makes us move on the path of self-realisation?

You made seers, like Angirah etc., entitled to receive great and divine Vedic knowledge and to rise above the three pains – physical, mental and spiritual. Thus, You showed them the path to self-realisation, while in abode in this body with hundreds of doors for evils to enter. Only due to your grace, they could progress on the spiritual path.
Such a chief (soul) with its army of senses and complete body certainly becomes devoid of four evils – sensual lust i.e. kama, anger i.e. krodha, greed i.e. lobha, and attachment i.e. moha. Such a chief certainly makes himself available to all essential divine elements of abode, strength of armies and makes it the best abode. He makes the mountainous ignorance to dance as per the tune of divinity.

Practical Utility in Life :-
What can free us from all pains?

So long as a person is fixed in either of the three types of pains, he will obviously first try to get himself free from those pains. Till then he should remain engaged in acquiring knowledge to check and counter the three types of pains.
But more than the knowledge and efforts to get rid of the three pains, it's small blessings of God achieved through pure devotion i.e. bhakti that can free us from three pains. Then only time comes for progress on the spiritual path of self-realisation.
Once on this path of self-realisation, the following features appear in our life :-
(i) Freedom from four evils – sensuality, anger, greed and attachment.
(ii) We get divine abode – simple but happy living.
(iii) Strength of our senses because of effective control over them.
(iv) Mountainous ignorance dances to the tune of divine knowledge.

RV 1.51.4

त्वमपामपिधानावृणोरपाऽधारयः पर्वते दानुमद्वसु।
वृत्रं यदिन्द्र शवसावधीरहिमादित्सूर्यं दिव्यारोहयो दृशे।। 4।।
Tvamapāmapidhānāvṛṇarapā ̍dhārayaḥ parvate dānumad vasu.
Vṛtraṁ yadindra śavasāvadhīrahim ādit sūryaṁ divyārohayo dṛṣe. (4)

Tvam – You
Apām – of waters, of subjects
Apidhānā – coverings (of desires and ignorance)
apāvṛnoh – uncover, remove
ā ̍dhārayaḥ - hold
parvate – mountainous (clouds)
dānumat – decorated with the sense of donation
vasu – wealth, water
Vṛtraṁ - clouds
Yat – for what
indram – God, Sun, the Great king, Controller of senses
śavasā – with strength
avadhīh – kills, destroys
ahim – killer in all ways (of ego, desires)
(ādit – aat ita) then only
sūryaṁ - Sun, the light of knowledge
divi – in space of mind
ārohayah – establish
dṛṣe – for seeing, for realising (that light of permanent nature i.e. God)

<u>Elucidation</u> :-
Who uncovers the coverings of mind?
What's the result of uncovering the coverings of mind?

You, Indra (God, Sun, the Great king, Controller of senses) uncover the coverings of water and of your subjects.
You hold the mountainous clouds having water i.e. wealth decorated with the sense of donation for welfare.
Indra, the Sun, destroys the clouds with his strength for the reason of its being a killer in all ways.
Thereafter, Sun, the light of true knowledge, is established in the space of mind for realising that permanent light of God.

Practical Utility in Life :-
What shall we pray and concentrate in meditation?

Everyone should aspire to be an Indra in life i.e. a controller of senses. Once there is an effective control over senses, the coverings of ego and desires are destroyed, paving way for the splendid wealth for donation for the welfare of all. These coverings of ego and desires are the killers in all ways.
Therefore, to destroy these coverings, we must exercise an effective control over our senses.
After becoming a real Indra in our life, we should pray for the establishment of Sun of divine light i.e. God in the space of our mind. This prayer followed in long and continuous meditations would result in the uncovering of the coverings of mind.

RV 1.51.5

त्वं मायाभिरप मायिनोऽधमः स्वधभिर्ये अधि शुप्तावजुह्वत।
त्वं पिप्रोर्नृमणः प्रारुजः पुरः प्र ऋजिश्वानं दस्युहत्येष्वा विथ।। 5।।
Tvaṁ māyābhirapa māyino ˈdhamaḥ svadhābhirye adhi śuptāvajuhvata.
Tvaṁ piprornṛmaṇaḥ prārujaḥ puraḥ pra ṛjiśvānaṁ dasyuhatyeṣvāvitha. (5)

Tvaṁ - You

Māyābhih – with Your material creation, with tricks
(apa – to be prefixed with adhamaḥ)
māyinah – those trapped in material creation and tricks
(adhamaḥ - apa adhamaḥ) keep away
svadhābhih – with grains etc.
ye – those who
adhi śuptou – after others sleep
ajuhvata – steel, put in their own mouth
Tvaṁ - You
Piproh – completing their own self
nṛmaṇaḥ - having mind in human beings (God)
prārujaḥ - destroy
puraḥ - gathering, cities
(pra – to be prefixed with vāvitha)
ṛjiśvānaṁ - those moving on the path of nature, truthful
dasyu hatyeṣu – after killing evil minded
(vāvitha – pra vāvitha) specially protect.

Elucidation :-
How does God keeps materialistic and tricky people away from Him?
What's the fate of selfish people?
Who are protected by God?

You, Indra, with Your material creation and with Your tricks, keep away all those trapped in the material creation and tricks, those who steel and put grains in their own mouth when others fall asleep.
You, Indra, destroy the gatherings and cities of those who keep on completing their own self, keep on fulfilling their own desires only, because You have put up Your mind in all human beings. It means You know the minds of all i.e. selfish people as well as of selfless people who always keep You only in mind.

Practical Utility in Life :-
What are the tricks of God?
What is the difference between a selfish person and a self-seeker?

God protects spiritualist people in a spiritual way by sitting close to them in their mind.
God destroys the selfish and materialist people by keeping them engaged in materialistic pursuits and desires etc. because God lives in their minds also and know them.
Spiritualist people keep on increasing their closeness to God day by day and consciously keep themselves away from materialistic pursuits, ego and desires.
God lives in the minds of the materialistic people also and knows their desires and ego. God keeps such people away from His realisation and destroys them with their materialistic achievements of ego and desires. Such people never come to the level of realising God i.e. the Supreme Consciousness and are thus, destroyed in materials. They play tricks and are destroyed by the tricks of God.
Spiritualist people live a life with nature and are always with truth. Whereas, materialist people live an unnatural, egoistic and desire fulfilling life.
Entanglement in materialist pursuits, ego and desires, generate all types of diseases and crimes and cause destruction of materials.
Whereas, freedom from diseases, desires and ego is the cause of great divine health for the spiritualists. They live a happy and peaceful life.

RV 1.51.6

त्वं कुत्सं शुष्णहत्येष्वाविथारन्धोऽतिथिग्वाय शम्बरम्।
महान्तं चिदर्बुदं नि क्रमीः पदा सनादेव दस्युहत्याय जज्ञिषे।। 6।।

Tvaṁ kutsaṁ śuṣṇahatyeṣvāvithārandhayo ʼtithigvāya śambaram.
Mahāntaṁ cidarbudaṁ nikramīḥ padā sanādeva dasyuhatyāya jajñiṣe. (6)

Tvaṁ - You

kutsaṁ - to the Rishi who has destroyed all desires, greed and modulations
śuṣṇa hatyeṣu – after killing the exploitive (thoughts or people)
āvitha – protect
arandhayah – kill
atithigvāya – for the welcome of guests (people and new thoughts)
śambaram – mountainous power
Mahāntaṁ - great and huge features (of knowledge and wealth)
Cit – and also
arbudaṁ - magnified ego
nikramī – destroy
padā – in feet
sanāt – always
eva – only
dasyu hatyāya – for killing evils
jajñiṣe – born, made.

Elucidation :-
Who are the rishis?
Who protect the rishis?
How to welcome new thoughts and new people?

You, the Indra, protect the rishis who destroyed all desires, greed and modulations of mind etc. You kill their exploitive thoughts and people. You kill huge egoistic features of wealth and knowledge as if all these are crushed under the feet. You do all this for the welcome of guests i.e. new thoughts and people in life. You are there for killing all evils.

Practical Utility in Life :-
Who are holding features of an Indra?

Great powers are born to perform great jobs of protecting the virtues and destroying evils.
God is great and supreme. Sun follows the greatness and supremacy of God in principle.
Great king is also the one who follows this divine rule of protecting good and destroying bad.
Similarly, a person following this principle is called an Indra person.

RV 1.51.7

त्वे विश्वा तविषी सध्यग्घिता तव राधः सोमपीथाय हर्षते।
तव वज्रश्चिकिते बाह्वोर्हितो वृश्चा शत्रोरव विश्वानि वृष्ण्या।। 7।।

Tve viṣvā taviṣī sadhrayagghitā tava rādhaḥ somapīthāya harṣate.
Tava vajrāscikite bāhvorhito vṛścā śatrorava viśvāni vṛṣṇyā. (7)

Tve – In You
viṣvā – all
taviṣī – strength, powers
sadhrayaka – to be used for all, jointly
hitā – established
tava – Your
rādhaḥ - wealth, person performing worship (of God)
soma pīthāya – for protection and consumption of virtues
harṣate – happiness giving
Tava – Your
Vajrah – weapons
cikite – is known
bāhvo – in arms
hitah – is established
vṛścā – destroy

śatroh – of enemies
ava – far off, protection
viśvāni – all
vṛṣṇyā – powers, strength.

Elucidation :-
What are the great powers and wealth for us?

All powers and wealth, that are established in you i.e. Indra, are to be used for all jointly. Your wealth is for the protection and consumption of virtues, therefore, it's happiness giving. People, who worship You, are also the producers of virtues for the happiness of all.
Your weapons (strength) established in arms is known to destroy the enemies and his strength far off. It's also known and is meant to protect all powers of brave people.

Practical Utility in Life :-
How to achieve great powers and wealth?
How to use great powers and wealth?

The purposes of all wealth and all powers are as follows :-
(i) sadhrayaka – to be used jointly for all,
(ii) soma pīthāya – to get happiness out of it while protecting and consuming virtues,
(iii) vṛścā śatroh, ava viśvāni – to destroy the powers of evil enemies and to protect the powers of brave people,
(iv) rādhaḥ - all wealth and powers come from the worship of God, the Supreme Giver.

Therefore, everyone should follow the true worship of God to achieve strength, powers and wealth. Thereafter, to use these achievements as laid down by the divinity in this verse. Leading people in all walks of life, particularly politicians, wealthy, knowledgeable intellectuals, should follow this principle.

True worship fetches great and divine powers to be used in yajna.

RV 1.51.8

वि जानीह्यार्यान्ये च दस्यवो बर्हिष्मते रन्धया शासदव्रतान्।
शाकी भव यजमानस्य चोदिता विश्वेत्ता ते सधमादेषु चाकन।। ८।।
Vijānīhyāryānye ca dasyavo barhiṣmate randhayā śāsadavratān.
Śākī bhava yajamānasya coditā viśvettā te sadhamādeṣu cākana. (8)

Vijānīhi – Know
Āryān – noble (people and thoughts)
ye – who
ca – and
dasyavah – wicked
barhiṣmate – for complete knowledge and virtues
randhaya – destroy
śāsat – rule, inspire
avratān – devoid of vows
Śākī – powers and strength
bhava – established
yajamānasya – for the performer of yajna acts
coditā – inspiring
viśvā itta – all these (yajna acts)
te – in your company
sadhamādeṣu – jointly
cākana – desire.

<u>Elucidation</u> :-
How to deal with the wicked?

Know the noble people and thoughts and also those who are wicked. For complete knowledge and virtues, destroy those who are devoid of vows, rule over them and inspire them.
Establish powers and strength and inspire for the performance of yajna by those who desire for all such acts, jointly in your company.

Practical Utility in Life :-
What should be the focus of nobility?

This verse is also equally applicable to all the four dimensions of Indra i.e. God, Sun, the Great king, Controller of senses.
An Indra is supposed to know that is noble and what is wicked around him. Indra empowers nobility and inspires the wicked to improve or to face destruction.
Thereafter, the inspiration and empowerment of noble people should be focussed at doing acts of yajna realising the company of God.

RV 1.51.9

अनुव्रताय रन्धयन्नपव्रतानाभूभिरिन्द्रः श्नथयन्ननाभुवः।
वृद्धस्य चिद्वर्धतो द्यामिनक्षतः स्तवानो वम्रो वि जघान सन्दिहः।। 9।।
Anuvratāya randhayannapavratānābhūbhirindraḥ śnathayannanābhuvaḥ.
Vṛddhasya cid vardhato dyāminakṣataḥ stavāno vamro vi jaghāna sandihaḥ. (9)

Anuvratāya – For vowful people
Randhayan – destroying
Apavratān – devoid of vows
Ābhūbhih – with brave warriors, with those associated with God and engaged in best deeds
indraḥ - God, Sun, the Great king, Controller of senses
śnathayan – kills, destroys

anābhuvaḥ - not associated with God, anti-social, wicked
Vṛddhasya cit – noble in knowledge and deed
Vardhatah – increasing
Dyām – enlightened in knowledge like Sun
inakṣataḥ - moving on the path
stavānah – praises
vamrah – unethical beings
vi jaghāna – destroyed
sandihaḥ - with certainty (over what is noble and what is ignoble).

Elucidation :-
What are the powers of an Indra?

Indra is a multi-dimensional word that covers God to Great human beings and Sun, the basic power of nature. Indra destroys those devoid of vows for the upliftment of vow full. God and the great king destroys those who live without vows because they are duty bound to protect only vow full people.
Indra is to ensure bravery at all levels – physical, mental and spiritual. Therefore, Indra destroys anti-nationals and all those who are not associated with God.
Indra promotes nobles in knowledge and deed.
Indra praises those moving on the path of enlightenment.
Indra is certain about what is noble and what is ignoble. With that certainty, Indra destroys all unethical beings.

Practical Utility in Life :-
What are the benefits of being noble?
What are the harms of being ignoble?

Focus of this verse is on the survival of the noble. Only a complete noble person lives a glorious and praiseworthy life in his own eyes as well as in the eyes of the whole

society including God to the Great king. Such a person achieves spiritual progress because God also likes him.
On the other hand, ignoble and wicked people face destruction every moment from all sides. First, they die in their own eyes. Second, they become liable to receive punishment from the great kind. They are never liked by God and therefore, never progress on the path of spiritual realisation. Such wicked, evils and ignoble people go to various lives again and again to receive the rewards of their acts in the form of innumerable pains and deaths. They remain in the cycle of births and deaths. Whereas, noble people ultimately get salvation.

Follow God – He will ensure salvation.
Follow the Great kind – He will ensure a protected life.
Be an Indra yourself, to get everything.

RV 1.51.10

तक्षद्यत्त उशना सहसा सहो वि रोदसी मज्मना बाधते शवः।
आ त्वा वातस्य नृमणो मनोयुज आ पूर्यमाणमवहन्नभि श्रवः।। 10।।
Takṣad yat uśanā sahasā saho vi rodasī majmanā bādhate śavaḥ.
Ā tvā vātasya nṛmaṇo manoyuja ā pūryamāṇam avahannabhi śravaḥ. (10)

Takṣat – Sharpen
yat – if
uśanā – desired by all (God)
sahasā – with His powers
sahah – Your powers
(vi – to be prefixed with bādhate)
rodasī – to earth and space
majmanā – with purifying powers
(bādhate – vi bādhate) terrify
śavaḥ - Your powers
(Ā – to be prefixed with vahan)

tvā – Your
vātasya – for powers like wind, for power of soul
nṛmaṇah – giving mind to all
manoyujah – enjoined with mind i.e. all senses
ā pūryamāṇam – while completing
(vahan – Ā vahan) makes available
abhi – towards
śravaḥ - being heard (in knowledge and fame).

Elucidation :-
What is the result of protecting vows?

If uśanā, the God desired by all, sharpens your powers with His powers then your powers would terrify the earth and space with your purifying acts.
Nṛmaṇah is one who gives mind to all i.e. works for the upliftment of all universally. You do so with the powers of your soul like powers of mind. You do so with the help of all your senses enjoined with powers of mind. Your life becomes complete in this way and makes available to you the knowledge and fame, liable to be heard.
This is the result of protecting his vows by an Indra.

Practical Utility in Life :-
How to gain the powers and blessings of the Supreme Authority?

To gain the powers and blessings of the Supreme Divine, the very first step of eligibility is that you must be an Indra. After being established as an Indra then only you can protect your vows. And then only an Indra is blessed and empowered by the Supreme authority in any walk of life. Parents trust and bless such a son who is a vow full Indra.

RV 1.51.11

मन्दिष्ट यदुशने काव्ये सचाँ इन्द्रो वङ्कू वङ्कुतराधि तिष्ठति।
उग्रो ययिं निरपः स्त्रोतसासृजद्वि शुष्णस्य दृंहिता ऐरयत्पुरः।। 11।।
Mandiṣṭa yaduśane kāvye sacāñ indro vankū vaṅkutarādhi tiṣṭhati.
Ugro yayiṁ nirapaḥ srotasāsṛjadvi śuṣṇasya dṛṅhitā airayat puraḥ. (11)

Mandiṣṭah – Feeling the bliss
Yat – when
uśane – with that desired by all
kāvye – in His Supreme poem
sacāñ – with Him
indrah – God, Sun, the Great king, Controller of senses
vankū – crooked
vaṅkutarā – over the crooked
adhi tiṣṭhati - controls
Ugrah – aggressive, Sun
yayiṁ - pathways, clouds
nih – certainly
apaḥ - acts, waters
srotasā – with the original source
asṛjat – creates, enjoins
(vi – to be prefixed with airayat)
śuṣṇasya – of ego, anger etc., of dryness
dṛṅhitā – strongest
(airayat – vi airayat) specially tremble
puraḥ - cities, forts.

<u>Elucidation</u> :-
Who feels the bliss of divine poem?
What is the result of divine connectivity?

As per RV 1.51.9 and 10, after having established himself as Indra and after protecting his vows, one feels the bliss of divine poem with that Supreme, desired by all :-

(i) He controls the crooked over the crooked,
(ii) He certainly becomes aggressive on the acts of his path,
(iii) He enjoins himself and his acts with the original source, and
(iv) He specially advances upon the stronghold of ego, anger etc.

Practical Utility in Life :-
What are the results of a constant connectivity with your supreme authority?

Anyone, receiving blessed and blissful company of his supreme authority, is bound to attain following features :-

(i) He becomes competent and authorised to control the wicked minds.
(ii) He performs his acts with unchallenged determination.
(iii) He always keeps his acts in connection with the supreme authority.
(iv) He successfully controls his ego and anger etc.

RV 1.51.12

आ स्मा रथं वृषपाणेषु तिष्ठसि शार्यातस्य प्रभृता येषु मन्दसे।
इन्द्र यथा सुतासोमेषु चाकनोऽनर्वाणं श्लोकमा रोहसे दिवि।। 12।।
Ā smā rathaṁ vṛṣapāṇeṣu tiṣṭhasi śāryātasya prabhṛtā yeṣu mandase.
Indra yathā sutasomeṣu cākano ̍narvāṇaṁ ślokam ārohase divi. (12)

(Ā – To be prefixed with tiṣṭhasi)
Sma – certainly
rathaṁ - to the chariot (body)
vṛṣapāṇeṣu – for drinking virtues of nature
(tiṣṭhasi – Ā tiṣṭhasi) You rule

śāryātasya – in the life of brave men
prabhṛtā – are held
yeṣu – with that
mandase – feel delighted
Indra – Controller of senses
yathā – just as
sutasomeṣu – for those produced virtues
cākanah – desire
anarvāṇaṁ - not liable to be killed
ślokamā – fame
ārohase – receives
divi – light.

Elucidation :-
For what purpose God rules over human body?

Certainly, You rule over the body chariot for drinking divine virtues. When these divine virtues are held and established in the life of a brave man, with that you feel delighted.
Just as a controller of senses desires for these produced virtues which are indestructible, you receive fame and light of knowledge.

Practical Utility in Life :-
What do virtues and vedic wisdom provide?

The principal desire of both, the God and the soul, is to see the establishment and rule of divine natural virtues in this body chariot. Every human being certainly feels delighted over his virtues and vedic values, because these provide him great fame and light of true knowledge.
This appears to be the core purpose of human life and a fundamental requirement for realising the light of God that divine virtues and vedic values must rule over our life.

RV 1.51.13

अददा अर्भां महते वचस्यवे कक्षीवते वृचयामिन्द्र सुन्वते।
मेनाभवो वृषणश्वस्य सुक्रतो विश्वेत्ता ते सवनेषु प्रवाच्या।। 13।।
Adadā arbhām mahate vacasyave kakṣīvate vṛcayām indra sunvate.
Menābhavo vṛṣaṇaśvasya sukrato viśvet tā te savaneṣu pravācyā. (13)

Adadā – Gave
arbhām – small knowledge (knowledge to be small)
mahate vacasyave – for those who greatly desire for knowledge
kakṣīvate – for expert
vṛcayām – expert knowledge
indra – God, Sun, the Great king, Controller of senses
sunvate – for preacher
Menā – devotional knowledge
Abhavah – be
vṛṣaṇaśvasya – for powerful
sukrato – doing best acts
viśva it – all these
te – your
savaneṣu – in all stages of life
pravācyā – well preached.

Elucidation :-
What are the three stages of life to gain different levels of knowledge?

Three stages of life and the three respective levels of knowledge are mentioned in this verse :-

A. In students life one greatly desire for knowledge. They are given small knowledge i.e. knowledge to be small, humble and respectful for elders.
B. In household life, everyone gains expert knowledge.

C. In Vanaprashtha and Sanyas Ashrama, one needs devotional knowledge to gain divine powers.

Thus, in all stages of life, people are preached best knowledge for best acts.

Practical Utility in Life :-

How does God decide the level of our knowledge?

God grants knowledge to all according to one's maturity level. At every stage, we progress in knowledge – small knowledge, expert knowledge and devotional knowledge.

A. Small knowledge to be small and humble learner.
B. Expert knowledge to share the burdon of society.
C. Devotional knowledge to devote rest of the life to God.

RV 1.51.14

इन्द्रो अश्रायि सुध्यो निरेके पज्रेषु स्तोमो दुर्यो न यूपः।
अश्वयुर्गव्यू रथयुर्वसूयुरिन्द्र इद्रायः क्षयति प्रयन्ता।। 14 ।।

Indro aśrāyi sudhyo nireke pajreṣu stomo duryo na yūpaḥ .
Aśvayurgavyū rathayurvasūyur indra id rāya kṣayati prayantā. (14)

Indrah – Destroyer of evils and enemies
aśrāyi – is accepted
sudhyah – for best meditation
nireke – for preventing evils and diseases, without any doubt
pajreṣu – in the life of devotees
stomah – singing glories of God
duryah – in doors
na – like

yūpaḥ - pillar
Aśvayuh – controller of horses (senses of action)
gavyūh – controller of cows (senses of knowledge)
rathayuh – controller and giver of chariot (body)
vasūyuh – giver of abodes
indrah – God, Sun, the Great king, Controller of senses
ita – that
rāyah – of all wealth
kṣayati – giver and owner
prayantā – in accordance with our entitlement.

Elucidation :-
Who is the destroyer of evils and enemies?
How does God distributes wealth?

Indra, the destroyer of evils and enemies, is accepted by us for preventing evils and diseases, without any doubt and for the meditation.
Those who are devotees and worshippers of God, sing His glories, are like pillars in the doors.
Indra i.e. God, is the controller of horses (senses of action), controller of cows (senses of knowledge), controller of this chariot (body), giver of abodes and owner as well as giver of all wealth. He gives us all these in accordance with our entitlement i.e. karma bank.

Practical Utility in Life :-
Shall we pray to God for anything?
Is it necessary to worship or love God?

Worship of God or love for God is compared to the pillars of door. If there are no pillars in a door, it means actually there can be no door in our house. Such a house will not be safe. Just as pillars are the principal support of a door that prevents the

entry of unwanted elements. Similarly, worship of God and love for God keeps evils and enemies away from us.
God gives us everything as fruits of our past deed. Therefore, we should neither pray nor beg anything from God nor forget or give up the path of worship of God or love for God.

RV 1.51.15

इदं नमो वृषभाय स्वराजे सत्यशुष्माय तवसेऽवाचि।
अस्मिन्निन्द्र वृजने सर्ववीराः स्मत्सूरिभिस्तव शर्मन्त्स्याम।। 15।।
Idaṁ namo vṛṣabhāya svarāje satyaśuṣmāya tavase ˈvāci.
Asminnindra vṛjane sarvavirāḥ smat sūribhistava śarmantsyāma. (15)

Idaṁ - This
namah – salutations
vṛṣabhāya – for the Rainer of happiness
svarāje – self-effulgent
satyaśuṣmāya – having eternal strength
tavase – extremely powerful in all respects
avāci – is said
Asmin – we
indra – God, Sun, the Great king, Controller of senses
vṛjane – in this war (of life)
sarvavirāḥ - all powerful
smat – best
sūribhih – in the company of intellectuals
tava – Your
śarmanta – in asylum, in company

syāma – be, live.

Elucidation :-
Whom shall we address our salutations?
How to live in the asylum of God?

Salutations are addressed to that who is :-
(i) Vṛṣabhāya – for the Rainer of happiness,
(ii) Svarāje – self-effulgent,
(iii) Satyaśuṣmāya – having eternal strength,
(iv) Tavase – extremely powerful in all respects.

In this way of life, we wish to live in your asylum, company, the great Indra, while enjoying Your company as :-
(i) Sarvavirāḥ - all powerful,
(ii) Smat sūribhih – best in the company of intellectuals.

Practical Utility in Life :-
"Singing glories to seek protection" – Is it a universal formula?

Singing the glories of God for all His special, extreme and eternal powers would entitle us for His protection.
The protection of God can be realised in the company of the best intellectuals and selfless great devotees of God.
Singing glories to seek protection is the divine assurance of God. This formula cann't be applied to selfish and unintelligent people because in case their interests are at stake, such people never hesitate to destroy even those who are their well-wishers.

H.V.S.R.P.

Aum

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A basis of Yog Darshanam

RV 1.52.1
त्यं सु मेषं महया स्वर्विदं शतं यस्य सुभ्वः साकमीरते।
अत्यं न वाजं हवनस्यदं रथमेन्द्रं ववृत्यामवसे सुवृक्तिभिः।।
Tyaṁ su meṣam mahayā svarvidaṁ śataṁ yasya subhvaḥ sākamīrate.
Atyaṁ na vājaṁ havanasyadaṁ ratham endraṁ vavṛtyām avase suvṛktibhiḥ.
(Tyaṁ) That (su meṣam) Rainer of the best activities and happiness (mahayā) glorify, worship (svarvidaṁ) Provider of light of self (śataṁ) hundreds of (innumerable) (yasya) in whom (subhvaḥ) having best level (sākam) together (īrate) proceed, progress (Atyaṁ) this chariot (body) (na) like (vājaṁ) power house (havanasyadaṁ) active on the call of Supreme Divine (ratham) to this chariot (indraṁ) to the Supreme Power, God (vavṛtyām) surround (avase) for protection (suvṛktibhiḥ) sins and sorrows.

Elucidation :

Who is the Rainer of the best activities?
Who is the Provider of light of Self?
Glorify, worship and invoke that Rainer of the best activities and happiness who is the Provider of light of self and in whom, hundreds of those having best level proceeded and progressed together.
The body chariot is like a power-house and it should be made active on the call of the Supreme Divine. This chariot should surround the Supreme Power, God, for protection and to destroy sins and sorrows. It means consciously living in the company of Divinity.

Practical utility in life :

How to use this body chariot for protection and to destroy sins and sorrows?
We should realise that the Rainer of all our acts and their rewards is the source of light for our personal life. It's a power house supplying physical, mental and spiritual powers to us. We should worship and glorify that source within for all round protection and to get rid of all sins and sorrows.
Therefore, this should be our prime job to worship that Supreme power house within us. People living at higher consciousness have been following this path. It will provide us spiritual success as well as a sin-free and sorrow-free life. Let that source

of power be the center of all our activities. Let this realisation perpetuate in life that "I'm not the doer, God is the doer and inducer in all acts."

RV 1.52.2
स पर्वतो न धरुणेष्वच्युतः सहस्त्रमूतिस्तविषीषु वावृधे।
इन्द्रो यद् वृत्रमवधीन्नदीवृतमुब्जन्नर्णांसि जुर्हृषाणो अन्धसा।।
Sa parvato na dharuṇeṣvacyutaḥ sahasramūtistaviṣīṣu vāvṛdhe.
Indro yad vṛtram avadhīnnadīvṛtam ubjann arṇāṃsi jarhṛṣāṇo andhasā .

(Sah) He(Parvatah) mountain (na) like (dharuṇeṣu) in vows (acyutaḥ) stable (sahasram) in thousands of ways (ūtih) protects (taviṣīṣu) strengths (vāvṛdhe) increases (Indrah) controller of senses (Yat) who (vṛtram) coverings of mind (avadhīta) destroys (nadīvṛtam) flowing in rivers, liquidates (ubjan) keeps under control (arṇāṃsi) the vital fluid (jarhṛṣāṇah) feels delighted (andhasā) with materials like food etc.

Elucidation :
How to gain stability and strength in our vows?
How is the life of an Indra Purusha?
Once the body chariot surrounds the Supreme Power, God, all times in all acts, he is established in his vows with stability like mountains and increases in strength to protect himself in thousand ways. Such an Indra, the controller of senses, who destroys the coverings of mind, makes those coverings flow in rivers and keeps the vital fluid under control. Such a person feels delighted with whatever materials he has.

Practical utility in life :
How to raise our consciousness level?
The core purpose of life is to keep the Supreme Power, God, at the center of all activities of our life. We should raise our consciousness to realise that the Supreme Power has always surrounded us from outside and is being surrounded by us within. Since He is the Supreme Inducer into all activities,

He will certainly ensure stability and strength for all such acts. It is this raised consciousness that can raise our consciousness to the level of that Supreme Energy. We only need to focus always that "I'm not the doer, God is the doer and inducer in all acts."

RV 1.52.3
स हि द्वरो द्वरिषु वव्र ऊधनि चन्द्रबुयध्नो मदवृद्धो मनीषिभिः।
इन्द्रं तमह्वे स्वपस्यया धिया मंहिष्ठरातिं स हि पप्रिरन्धसः।।

Sa hi dvaro dvariṣu vavra ūdhani candrabudhno madavṛddho manīṣibhiḥ.
Indraṁ tamahve svapasyayā dhiyā maṁhiṣṭharātiṁ sa hi paprir andhasaḥ.

(Sah) He(hi) certainly (dvarah) covers in his shadow (dvariṣu) in all troubles, darkness (vavra) pervades (ūdhani) in our hearts (candra budhno) source of all bliss (mada vṛddho) increases bliss (manīṣibhiḥ) in those who are full in mind, heart and thinking (Indraṁ) to Indra (Tam) that (ahve) call, invoke (svapasyayā) doing best deeds (dhiyā) with mind, intellect (maṁhiṣṭharātiṁ) with best donations (sah) He (hi) only (papri andhasaḥ) all foods etc.

Elucidation :
Why does an Indra person call the Supreme Indra?
What does the Supreme Indra do for the Indra purusha?
(i) He certainly covers (protects) us, in all troubles and dark times, under His shadow.
(ii) He pervades in our hearts.
(iii) He is the source of all bliss and therefore, He increases the bliss in those who are full in their minds, heart and thinking.
I invoke that Indra with my best deeds performed with mind and intellect i.e. consciously and with best donations. He only completes us in all foods and materials.

Practical utility in life :
Who is a manīṣi i.e. a person living at higher consciousness?
Who is the actual donor and doer?
This verse focusses on what God promises to a person living at higher consciousness :-
(A) God extends His protection cover in all times of troubles and darkness.
(B) God pervades in the heart of such a person who lives at higher consciousness.
(C) God is the source of all bliss and keep it increasing in those who are manīṣi i.e. contemplating people living in their mind, heart and thinking at higher consciousness.
To be a manīṣi, one is required to focus on two aspects of life activities :-
(i) Perform all the best acts with mind and intellect i.e. svapasyayā dhiyā. It means we must always be conscious towards our acts.

(ii) Give the best donations with the consciousness that only God completes us with all food and materials.

Therefore, conscious feeling must prevail in all donations and acts that the actual donor and doer is God only.

RV 1.52.4
आ यं पृणन्ति दिवि सद्मद्यबर्हिषः समुद्रं न सुभ्व१ः स्वा अभिष्टयः।
तं वृत्रहत्ये अनु तस्थुरूतयः शुष्मा इन्द्रमवाता अह्रुतप्सवः।।
Ā yam pṛṇanti divi sadmabarhiṣaḥ samudraṁ na subhvaḥ svā abhiṣṭayaḥ.
Taṁ vṛtrahatye anu tasthurūtayaḥ śuṣmā indramavātā ahrutapsavaḥ.
(Ā – To be prefixed with pṛṇanti) (Yam) to whom (pṛṇanti – Ā pṛṇanti) completes by himself, pleases, joins (divi) on enlightenment (sadmabarhiṣaḥ) sitting in the best place, best level (samudraṁ) to the ocean (na) like (subhvaḥ) those having best level (svāh) of their own (abhiṣṭayaḥ) desired target (Taṁ) to that (vṛtrahatye) destroyer of modification (of mind) (anu tasthu) fixed as target (ūtayaḥ) protecting (śuṣmā) with power to destroy enemies (Indram) Supreme Indra (avātāh) fixed in retained air (ahrutapsavaḥ) without any wickedness.

Elucidation :

What happens on enlightenment?

What area the divine features gained after the achievement of spiritual targets?

When He completes, pleases and joins a devotee on enlightenment while sitting at the best level (spiritually) the person feels a merger in the ocean of his own desired target.

That Indra person, the destroyer of modifications, achieves his own fixed target with divine feature like :-

(A) Protecting himself in all manners.
(B) Has powers to destroy inimical tendencies.
(C) Fixed in the retained air.
(D) Without any wickedness in acts or mind.

Practical utility in life :

What shall we do when we achieve best position and power?

In materialistic life also when one gains new powers or positions, he should ensure that he is at the best level having joined the Supreme Authority. On every position, one should never allow his personal modifications or impressions to rule over him. With gained powers and positions in all manners, he should always ensure that :-

(i) He protects himself in all manners.

(ii) He has powers to destroy inimical tendencies both inner and outer.
(iii) He should perform his duties in air retention mode i.e. fixing all attentions on job, with one-pointedness.
(iv) He should never allow any wicked thoughts to enter in him.

Only with these features, one can maintain the best level achieved so far and to remain one with the superior authorities.

RV 1.52.5

अभि स्ववृष्टिं मदे अस्य युध्यतो रघ्वीरिव प्रवणे सस्त्रुरूतयः।
इन्द्रो यद्वज्री धृषमाणो अन्धसा भिनद् वलस्य परिधींरिव त्रितः।।

Abhi svavṛṣṭim made asya yudhyato raghvīriva pravaṇe sasrur ūtayaḥ .
Indro yad vajrī dhṛṣamāṇo andhasā bhinad valasya paridhīñr iva tritaḥ.

(Abhi) Towards (svavṛṣṭim) desired rain, realisation of self (made) in that happiness (asya) this (seeker of realisation) (yudhyatah) warring (against evils, desires, ego) (raghvī) flowing with speed (iva) just as, like (pravaṇe) towards low lands (sasruh) received (ūtayaḥ) all protections (Indrah) the Indra purusha (Yat) when (vajrī) active with weapons, fully equipped (dhṛṣamāṇah) destroying the enemies (andhasā) with protection of virtues (bhinat) kills, destroys (valasya) of covering (paridhīñ) outer boundries (iva) like (tritaḥ) all the three.

Elucidation :

What happens when a seeker progresses on the path of God-realisation?
How to destroy the coverings of outer mind?

When a seeker progresses towards the desired rain, towards the realisation of self, in that happiness he marches ahead, warring against all hurdles like ego, desires and evils etc. He receives the protection of God just as rivers flowing with speed comes down to low lands, fully protected.

When such an Indra purusha becomes active with weapon (of spiritually divine features) and destroys all enemies and with the protection of his virtues, he destroys the coverings of outer mind like kama, krodha, lobha and moha i.e. sensual desires, anger, greed and attachment and shows his worth in tritah i.e. gyan, karma and upasana i.e. knowledge, acts and worship.

Practical utility in life :

What is the most important aspect on the journey to achieve desired targets?

The most important aspect of life on the journey to achieve desired destination is a divine happiness while removing all hurdles from the path.
Only with such happiness and one-pointed progress, one can receive the protection of higher authorities. This points out towards a very high level of confidence to achieve desired levels.
There are four universal coverings of outer mind i.e. kama, krodha, lobha and moha i.e. sensual desires, anger, greed and attachment. A person progressing towards his desired levels easily destroys these coverings and works with inner higher consciousness. Thus, he achieves a perfection in knowledge, actions and worship.

RV 1.52.6
परीं घृणा चरति तित्विषे शवोऽ पो वृत्वी रजसो बुध्नमाशयत्।
वृत्रस्य यत्प्रवणो दुर्गृभिश्वनो निजघन्थ हन्वोरिन्द्र तन्यतुम्।।
Parīṁ ghṛṇā carati titviṣe śavo 'po vṛtvī rajaso budhnamāśayat .
Vṛtrasya yat pravaṇe durgṛbhiśvano nijaghantha hanvorindra tanyatum.
(Parī – To be prefixed with carati) (ghṛṇā) enlightenment of knowledge (carati – Parī carati) pervades in all sides (titviṣe) for shinning (śavah) of strength (apah) to all subjects/people (vṛtvī) cover the knowledge (rajasah) in deep spaces (budhnam) of body (āśayat) establish (Vṛtrasya) of this clouds, modifications (of mind) (yat) when (pravaṇe) forceful impact (durgṛbhiśvanah) received very badly (nijaghantha) gives a blow (hanvoh) on the parts of mouth (Indrah) controller of senses (tanyatum) with focus on divinity.
Elucidation :
Why does an Indra need to destroy the modifications of mind?
What happens when the modifications are destroyed?
When Indra, the controller of senses, with his focus on divinity, gives a strong blow on the mouth of the clouds, modifications of mind, a forceful impact is received by them very badly. Those modifications (of ego, desires and of various thoughts) cover the knowledge and get established in the deep space.
But once these modifications are destroyed, the enlightenment of knowledge pervades on all sides for the shinning and strength of such an Indra.
Practical utility in life :
How to maintain one-pointed focus on the target?
As per Yog Darshanam (1.6) there are five principal causes of the generation of modifications of mind – pramaana, vipraya, vikalpa, nidra and smriti i.e. right

knowledge, wrong knowledge, imaginary knowledge, no knowledge and past knowledge.

There are many ways to destroy these modifications. First and foremost is abhyaas and vairagya i.e. practice and renunciation. Practice to live egoless life and renunciation of all desires. It is possible only if one is tanyatum i.e. having a focus on divinity.

Yog Darshanam (1.23) explains it as ishwara pranidhaanaatva i.e. complete surrender to God, devotion and worship of God till the feeling of oneness with God. Therefore, we must have one-pointed focus on our target without permitting any deviations while proceeding towards that target. This principle applies to the spiritual path as well as in the worldly material life.

RV 1.52.7

ह्रदं न हि त्वा न्यृषन्त्यूर्मयो ब्रह्माणीन्द्र तव यानि वर्धना।
त्वष्टा चित्ते युज्यं वावृधे शवस्ततक्ष वज्रमभिभूत्योजसम्।।

Hradaṁ na hi tvā nyṛṣanty ūrmayo brahmāṇīndra tava yāni vardhanā .
Tvaṣṭā cit te yujyaṁ vāvṛdhe śavas tatakṣa vajram abhibhūtyojasam.

(Hradaṁ) To the ocean, to the heart (na) just as (hi) certainly (tvā) to You (God) (nyṛṣanty) are received with humbleness (ūrmayah) streams, waves, vibrations (brahmāṇi) glories of God (Indra) controller of senses (tava) Your (yāni) which (vardhanā) cause of progress (Tvaṣṭā) of You (God) (cit) certainly (te) Your (yujyaṁ) competent, attached (vāvṛdhe) increase (śavah) strength (tatakṣa) make (vajram) weapon (abhibhūtyojasam) powerful to defeat.

Elucidation :

Why shall we sing the glories of God?

Just streams and waves emerging in the ocean and rivers are received with humbleness, just as vibrations in the heart become the cause of your progress, similarly your glories for God would certainly be received with humbleness and would become the cause of your progress.

O Indra! competence of your strength and your attachment to God certainly increases your strength and make your weapon powerful to defeat your enemies and to remove all hurdles.

Practical utility in life :
Why shall we glorify our elders?
Every heart should vibrate to sing the glories of God and to get attached to that core universal power as streams and waves rise to merge in the ocean.
More one sings the glories of God, more he gets attached to that core strength resulting in the all round progress of life. With such attachment and progress, his weapons are more strengthened to defeat the hurdles of life.
Our elders and other seniors should also be glorified by us. The glorification increases our attachment to them resulting in our progress.

RV 1.52.8
जघन्वाँ उ हरिभिः संभृतक्रतविन्द्र वृत्रं मनुषे गातुयन्नपः।
अयच्छथा बाह्वोर्वज्रमायसमधारयो दिव्या सूर्यं दृशे।।
Jaghanvām̐ u haribhiḥ sambhṛtakratav indra vṛtram manuṣe gātuyann apaḥ. Ayacchathā bāhvor vajramāyasamadhārayo divyā sūryaṁ dṛśe.
(Jaghanvām̐) Kills, destroys(u) certainly (haribhiḥ) with rays, with powers of senses of action (sambhṛtakrato) holder of vows to perform karma and to gain knowledge (Indra) Sun, controller of senses (vṛtram) clouds, modifications (of mind) (manuṣe) for contemplating on God (gātuyann) desiring the path (apaḥ) works, waters (Ayacchathāh) receives (bāhvoh) in arms engaged in activities
(vajram) weapon (āyasam) made of iron (dhārayah) holds (divi) in mind, in space (sūryaṁ) to Sun (dṛśe) for seeing its light, for enlightenment.
Elucidation :
What is the path to enlightenment?
Sun, certainly, destroys the clouds with its rays because it holds the vow of spreading light and heat to the whole world and is determined to proceed on its path. Thus, it receives and holds the iron strength in its rays to spread it's light to the whole world.
A controller of senses destroys the modifications of mind with the powers of his senses of action because he is the holder of vows to perform karma and to gain

knowledge and desires to proceed on his path. Thus, he receives the strength of iron in his arms to spread his enlightenment for the welfare of all.

Practical utility in life :

What is the path of complete personality development?

How to understand this principle – Destroy the modifications of mind to get enlightenment for the welfare of all?

There are just four steps to achieve the level of personality development : -

(A) Destroy the modifications of mind.

(B) Perform duties for the welfare of others.

(C) Gain iron like powers for senses of action.

(D) Gain enlightenment i.e. a complete personality.

Modification of mind are the first hurdle on the path of our life activities and to gain enlightenment about our core power. Therefore, first of all destroy these modifications. Only then we will be able to perform our duties for the welfare of others. Lastly, as a result, we will gain iron like powers and enlightenment to develop into a complete personality.

RV 1.52.9

बृहत्स्वश्चन्द्रममवद्यदुक्थ्य1मकृण्वत भियसा रोहणं दिवः।
यन्मानुषप्रधना इन्द्रमूतयः स्वर्नृषाचो मरुतोऽमदन्ननु।।

Bṛhat svaścandram amavad yadukthyam akṛṇvata bhiyasā rohaṇaṁ divaḥ .
Yan mānuṣapradhanā indramūtayaḥ svar nṛṣāco maruto 'madannanu.

(Bṛhat) Big (svaścandram) with self-enlightenment (amavat) best knowledge, best strength (yat) when (ukthyam) praise worthy (God) (akṛṇvata) establish (in heart) (bhiyasā) out of fear (rohaṇaṁ) for progress (divaḥ) to divine level (enlightenment, salvation) (Yat) when (mānuṣa pradhanā) for the welfare of men (Indram) controller of senses (ūtayaḥ) protects (svah) self (nṛṣācah) progressing person (marutah) air (pranas) (amadan) cause delightfulness (nanu) certainly.

Elucidation :

When do pranas cause delight in us?

When a controller of senses establishes the best knowledge and the best strength with self-enlightenment of the praiseworthy, God, in his heart due to fear and/or for the progress to the divine level of salvation; when he protects the self (soul) of the progressing life for the welfare of others, thereafter, the pranas (air) certainly become the cause of delight in him.

Practical utility in life :
What are the two principal causes to establish God in heart?
What is the sequence of progress in life?
There are two principal causes for which we must establish God in our heart truly and respectfully :-
(i) To save our self from the fear of pains.
(ii) To progress for the divine level of salvation.
After establishing God in heart, one can protect his own self and become useful for the welfare of others. Only then pranas will become delightful for him.
Thus, the sequence of progress in our life can be understood as :-
First, destroy the modifications of mind to focus on one thought i.e. progressing towards realising God within.
Second, protect self (soul) for the welfare of others.
Only such a progressing life can feel the delight of pranas or in other words. Pranas become delightful in him whose life is useful for others.
This sequence of progress is equally applicable in materialistic pursuits – first, destroy the modifications and deviations of mind to make it focused and one-pointed, second, develop your core power to protect your own self and to do welfare of others. After ensuring these two steps in life, one can feel that pranas become delightful for him.

RV 1.52.10
द्यौश्चिदस्यामवाँ अहेः स्वनादयोयवीद्भियसा वज्र इन्द्र ते।
वृत्रस्य यद्बद्धधानस्य रोदसी मदे सुतस्य शवसाभिनच्छिरः।।
Dyauścidasyāmavāñ aheḥ svanād ayoyavīd bhiyasā vajra indra te.
Vṛtrasya yad badbadhānasya rodasī made sutasya śavasābhinac cchiraḥ.
(Dyauh) Light, knowledge (Cit) also, certainly (Asya) of this (amavāñ) with strength (ahe) of these (modifications, desires) (svanāt) thundering sound (ayoyavīt) separates (bhiyasā) due to fear (vajra) weapon (strength) (Indra) controller of senses (te) You (Vṛtrasya) of modifications, of desires (Yat) that (badbadhānasya) hurdle creating, pain giving (rodasī) to body and mind, to earth and sky (made) in the delight of (sutasya) knowledge, virtues, light (śavasā) with strength (abhinat) cut off (śiraḥ) head.
Elucidation :
What are the dangers of modifications of mind and desires?
Who can destroy the modifications of mind?

With the strength of the thundering sound of these modifications of mind and of desires, even our inner light and knowledge also separates due to fear. But the weapon (strength) of Indra, the controller of senses, with the delight of knowledge, virtues and light etc., cuts off with full strength the head of these modifications and desires for the earth and sky, that are hurdle creating and pain giving for the body and mind.

Practical utility in life :

How to proceed fast towards destinations?

Modifications of mind and our desires are certainly a great hurdle creator and pain giving for our body and mind. These modifications relate to our past, whereas our desires relate to the future, both separate us from the present and thus, they separate us from our ultimate destination. The only weapon to destroy these modifications and desires lies with an Indra, the controller of senses.

While progressing towards any destination of life, we must learn to strengthen our self to keep the senses under control so that we may not get separated from the destination. That's the only way to proceed fast towards destination.

RV 1.52.11

यदिन्न्विन्द्र पृथिवी दशभुजिरहानि विश्वा ततनन्त कृष्टयः।
अत्राह ते मघवन्विश्रुतं सहो द्यामनु शवसा बर्हणा भुवत्।।

Yadinnvindra pṛthivī daśabhujirahāni viśvā tatananta kṛṣṭayaḥ.
Atrāha te maghavan viśrutaṁ saho dyāmanu śavasā barhaṇā bhuvat.

(Yat it nu) When certainly (Indra) controller of senses (pṛthivī) earth, body (daśabhujih) with ten arms, ten senses (ahāni) days (viśvā) all (tatananta) expand (your powers) (kṛṣṭayaḥ) working (men) (Atrā) here (iha) certainly (te) Your (maghavan) with splendid wealth, performing yajna (viśrutaṁ) special fame, worth hearing (sahah) strength (dyām) knowledge, light (anu) according to (śavasā) with speed (barhaṇā) giver of all comforts (bhuvat) be.

Elucidation :

How can we gain strength and wealth?

When certainly you enjoy this earth with ten directions and your body enjoys with ten senses, with this, all working human beings should expand powers, here in this life only. Thus, your splendid wealth and strength would gain special fame worth hearing. Your acts must be according to your knowledge and inner light. You should perform your acts with speed because these acts would become the giver of all comforts.

Practical utility in life :
What are the results of control over senses?
Everyone enjoys his physical living through senses on this earth having ten directions. We must keep our senses under control, only then our knowledge and splendid fame worth hearing. Our acts must follow our knowledge with speed only then we would gain splendid wealth to perform yajna and to enjoy all comforts.

Cycle of Control Over Senses

Control over senses ----- leads to ----- Strength of Knowledge ----- Great Acts ----- Splendid Wealth ----- Special Fame ----- Yajna ----- Comforts

RV 1.52.12

त्वमस्य पारे रजसो व्योमनः स्वभूत्योजा अवसे धृषन्मनः।
चकृषे भूमिं प्रतिमानमोजसोऽ पः स्वः परिभूरेष्या दिवम्।।

Tvamasya pāre rajaso vyomanaḥ svabhūtyojā avase dhṛṣanmanaḥ .
Cakṛṣe bhūmim pratimānamojaso 'paḥ svaḥ paribhūreṣyā divam.

Tvam) You (asya) this (pāre) cross over (rajaso) having rajas feature (of activities) (vyomanaḥ) sky (svabhūti) realisation of self (ojāḥ) splendour (avase) protecting (dhṛṣanmanaḥ) mind having full control over senses and emotions (Cakṛṣe) do (bhūmim) abode of this life i.e. body (pratimānam) representing (ojasaḥ) strength and splendour (apaḥ) waters and space (svaḥ) enlightened (paribhū) from all sides (āeṣi) receiving divinity (divam) in mind.

Elucidation :

What are the spiritual results of control over senses?

You, dhṛṣan manaḥ, the one who has successfully controlled mind and destroyed most of the modifications, cross over the sky that has rajas features and is full of activities. Such a dhṛṣan manaḥ, while protecting his splendor, moves for the realisation of self. He makes his body represent the strength and splendor. His waters and space are enlightening receiving divinity in mind from all sides.

Therefore, a controller of senses realises great spiritual results :-

(A) He lives a life at higher consciousness above the level of activities i.e. rajas level.

(B) While protecting his splendor i.e. the complete strength of body and mind, he proceeds towards self-realisation.

(C) He continuously receives divinities from all sides.

Practical utility in life :

What are the material results of control over senses?

Control over senses is equally important in a material life (i) to focus on your prime acts, (ii) to avoid the wastage of sensual powers, and (iii) to protect yourself from diseases and resulting pain.

RV 1.52.13

त्वं भुवः प्रतिमानं पृथिव्या ऋष्ववीरस्य बृहतः पतिर्भूः।
विश्वमाप्रा अन्तरिक्षं महित्वा सत्यमद्धा नकिरन्यस्त्वावान्।।

Tvaṁ bhuvaḥ pratimānaṁ pṛthivyā ṛṣvavīrasya bṛhataḥ patirbhūḥ .
Viśvamāprā antarikṣaṁ mahitvā satyamaddhā nakir anyastvāvān. (13)

(Tvaṁ) You (bhuvaḥ) of sky (pratimānaṁ) Creator (pṛthivyā) of earth (ṛṣva vīrasya) of brave men having great qualities, whole creation (bṛhataḥ) big, powerful (patiḥ) protector (bhūḥ) are (Viśvam) whole (āprā) complete

(antarikṣaṁ) space (mahitvā) with your pervading power (satyam) true (addhā) it is (nakiḥ) no one (anya) other (tvāvān) like You.

Elucidation :
What are the observations of a person who has realised God?
Once a person successfully controls his senses and destroys the modifications of mind, he addresses God in this verse what he realises about Him :-

(i) You are the Creator of earth and sky.
(ii) You are the Protector of the whole powerful creation including the powerful brave men having great qualities.
(iii) You complete the space with Your pervading power.
(iv) It's a truth that there is no other like You.

Practical utility in life :
Why should we desire to associate with supreme authority?
There is no other power or person parallel, in powers, to God. Because only He is the Creator and Protector of every part of this creation. He pervades this whole creation and space.
Everyone is always desirous to get associated with the supreme authorities in the family, society, nation and at international level because one gains immensely by associating with higher authorities. God, the true Creator, is the Supreme Authority of this creation. Therefore, everyone must desire to associate with Him through meditative practices to gain divine powers and to realise Supreme Divinity.

RV 1.52.14
न यस्य द्यावापृथिवी अनु व्यचो न सिन्धवो रजसो अन्तमानशुः।
नोत स्ववृष्टिं मदे अस्य युध्यत एको अन्यच्चकृषे विश्वमानुषक्।।
Na yasya dyāvāpṛthivī anu vyaco na sindhavo rajaso antamānaśuḥ .
Nota svavṛṣṭim made asya yudhyata eko anyaccakṛṣe viśvamānuṣak. (14)

(Na) Not (yasya) whose (dyāvā pṛthivī) space and earth (anu vyacah) follow the all pervasiveness (na) not (sindhavah) flowing waters (rajasah) this active world (anta mānaśuḥ) receive, catch the end (Na) not (uta) and (sva vṛṣṭim) his own rains (made) for bliss (asya) whose (yudhyatah) while struggling, warring (ekah) alone (anyat) other than Him (cakṛṣe) does (viśvam) whole world (ānuṣak) encloses in His pervasiveness, makes dependent.

Elucidation :
How is God all pervasive?
Continuing the observations of a realised person about God, this verse further explains the all pervasiveness of God :-

(i) Space and earth cannot follow His pervasiveness.
(ii) Flowing waters and the active word cannot receive, catch His end.
(iii) While struggling or warring for His rains of grants also, none can catch Him.
(iv) He encloses all others in His pervasiveness and makes everything and every person dependent upon Him.

Practical utility in life :
Why is everyone dependent upon Him?
Because of just one feature of God i.e. All Pervasiveness, everything and everyone is dependent upon Him.
He pervades both our body and mind. Therefore, whatever we do with the help of these tools, we remain dependent upon Him. Our life force, our pranas, are also pervaded by Him. Therefore, even at our spiritual level also, we are dependent upon Him.
We must remain conscious about this core reality of His all pervasiveness.

RV Eng 1.52.15
आर्चन्नत्र मरुतः सस्मिन्नाजौ विश्वे देवासो अमदन्ननु त्वा।
वृत्रस्य यद्वृष्टिमता वधेन नि त्वमिन्द्र प्रत्यानं जघन्थ।।
Ārcannatra marutaḥ sasminnājau viśve devāso amadann anu tvā .

Vṛtrasya yad bhṛṣṭimatā vadhena ni tvamindra pratyānaṁ jaghantha.
(Ārcanna - Ni Ārcanna) Always and regularly worship and invoke You (atra) here, in this life (marutaḥ) divine devotees, speaking less (sasminn) in all (ājau) wars, troubles (viśve) all (devāsah) divine people (amadann) delight (anu) while following (tvā) You (Vṛtrasya) modifications, impressions etc. (Yat) that (bhṛṣṭimatā) wicked mind (vadhena) killing with weapon (ni - prefixed with Ārcanna) (tvam) You (indra) God, Controller of senses (prati ānaṁ) targeted at face (jaghantha) attack.

Elucidation :
Why do divine people worship and invoke God?
Divine devotees, who speak less, worship and invoke God always and regularly in all wars and troubles here, in this life. All divine people feel delighted while following You. Indra, God, target the mouth of all modifications and attack, of course through Indra, the controller of senses, as if a wicked mind is killed with a weapon.

Practical utility in life :
Who destroys our modifications?
The theme of Yog Darshanam is to control the modifications of mind i.e. *yogah chitavriti nirodhah*. This sukta 52 of mandal 1 of Rigveda is the foundation theme of Yog Darshanam. The present verse is a clear assurance to the divine people that the Supreme Indra, God, makes his ardent devotee also an Indra by making them the controller of senses and thus, attacks on the mouth of all modifications. Therefore, it should be borne in mind by all divine people that regular invocation of Supreme Indra is the only way to make your own self an Indra and thus, to ensure the destruction of all modifications to progress on the path of God-realisation.

H.V.S.R.P.

Aum

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Destruction of Modifications
Divine and Spiritual life.

RV 1.53.1

न्यू३ षु वाचं प्र महे भरामहे गिर इन्द्राय सदने विवस्वतः।
नू चिद्धि रत्नं ससतामिवाविदन्न दुष्टुतिर्द्रविणोदेषु शस्यते।। 1।।

Nyū3 ṣu vācaṁ pra mahe bharāmahe gira indrāya sadane vivasvataḥ.
Nū ciddhi ratnaṁ sasatām ivāvidan na duḥṣṭutir draviṇodeṣu śasyate. (1)

(Ni – To be prefixed with bharāmahe) (ṣu vācaṁ) best voices (of prayers and worship) (pra – to be prefixed with bharāmahe) (mahe) the great (bharāmahe - Ni pra bharāmahe) certainly makes available with humbleness (giraḥ) voices of glorification (indrāya) for Indra, for God (sadane) in the house of (vivasvataḥ) intellectual performing yajna (Nū cit hi) certainly very soon (ratnaṁ) wealth (sasatām iv) from sleeping state, from laziness and lethargy (āvidat) take back (na) not (duḥṣṭutirḥ) praises of wicked (draviṇo deṣu) among or in relation to munificent (śasyate) valued.

Elucidation :
What type of atmosphere is created at the place of Yajna?
In the house of intellectuals performing yajna, the best voices of prayers, worship and glorifications for Indra, God, are certainly made available with humbleness. Wealth is certainly taken back very soon from the sleeping, lazy and lethargic people. The praises for the wicked are not valued in the presence of munificent people.

Practical utility in life :
What type of person is the one doing real yajna?
Those who perform real yajna i.e. contribute for the welfare of others are certainly gifted with God worship. They perform yajna because they feel that

other needy people have a social right over their wealth; because they are humble towards needy; because they realise that God is the actual Giver the wealth.
Therefore, such vivasvataḥ people are also gifted with humble voices for God-worship and glorification.
This is a core reality that people performing real yajna are actual God-seekers because real yajna makes them egoless and desireless.
Whereas, the wealth is taken back by divinity from those sleeping towards social responsibilities.
Munificent people are praised everywhere but the praises of wicked are not valued in the presence of such munificent people.

RV 1.53.2

दुरो अश्वस्य दुर इन्द्र गोरसि दुरो यवस्य वसुन इनस्पतिः।
शिक्षानरः प्रदिवो अकामकर्शनः सखा सखिभ्यस्तमिदं गृणीमसि।। 2।।

Duro aśvasya dura indra gorasi duro yavasya vasuna inaspatiḥ.
Śikṣānaraḥ pradivo akāmakarśanaḥ sakhā sakhibhyas tamidaṁ gṛṇīmasi. (2)

(Duraḥ) Giver, gates of comforts (aśvasya) of horses etc., of senses of action (duraḥ) Giver, gates of comforts (indra) God, controller of senses (goḥ) of cows etc., of senses of knowledge (asi) are (durḥ) Giver, gates of comforts (yavasya) of barley etc. (vasunaḥ) of means of abode (inaḥ) owner (patiḥ) protector (Śikṣānaraḥ) to provide education (pradivaḥ) enlightened to implement education (akāma karśanaḥ) crush the lazy, lethargic (sakhā sakhibhyaḥ) friend for the friends (tama) for you (idaṁ) this (prayer, submission) (gṛṇīmasi) we offer in glorification.

<u>Elucidation</u> :

What does God give us?
We offer our words in glorification of Indra, God, because of His following features :-

(A) He is the Giver of horses etc. all means of transport and our senses of action.
(B) He is the Giver of cows etc. beneficial animals and our senses of action.
(C) He is the Giver of barley etc. all millets.
(D) He is the Owner and Protector of all means of abode.
(E) He gives all knowledge and enlightenment to us to implement His knowledge.
(F) He crushes the lazy and lethargic people.
(G) He is the friend of the friends.

Practical utility in life :
Who is competent to offer words of glorification to the Supreme Indra?
Who is crushed by the Supreme Indra?
The Supreme Energy, Indra i.e. God, has given this creation for the use of all living beings without any discrimination. Only those human beings who become Indra, controller of senses in deed, are able to offer their words and speeches in glorification of that Supreme Indra. Only an Indra person is conscious about the importance and proper use of this creation and this life. Except an Indra, all others are just enjoying this creation unconsciously without an attachment to the Supreme Indra. Thus, all such beings are animalistic living beings, unable to offer any words in glorification in deed. At the worst level, the lazy and lethargic people are simply crushed by the Supreme Indra.

RV 1.53.3

शचीव इन्द्र पुरुकृद् द्युमत्तम तवेदिदमभितश्चेकिते वसु।
अतः संगृभ्याभिभूत आ भर मा त्वायतो जरितुः काममूनयीः।। 3।।

Śacīva indra purukṛd dyumattama tavedidam abhitaścekite vasu .
Ataḥ saṁgṛbhyābhibhūta ā bhara mā tvāyato jarituḥ kāmam ūnayīḥ. (3)

(Śacīva) Supreme intellect of all intellectuals, source of all powers, strength and energy (indra) Supreme Controller, God (purukṛta) sustain and complete everyone (dyumattama) Supreme light of all knowledge (tavet) only Yours is (idam) this (abhitaḥ) in all directions (cekite) it is well known (vasu) all wealth and all abodes (Ataḥ) out of this (saṁgṛbhyāḥ) receive and use (abhibhūte) destroyer of all evils and enemies (ābharaḥ) fulfill us (mā) not (tvāyatḥ) desirous of accepting You (jarituḥ) of those glorifiying You (kāmam) desires (ūnayīḥ) incomplete and unfulfilled.

Elucidation :
Who is the Supreme Indra, God?
Whose desires are not left incomplete?
The Supreme Indra, God, is
(i) Śacīva – Supreme intellect of all intellectuals, source of all powers, strength and energy,
(ii) purukṛta – sustain and complete everyone, and
(iii) dyumattama – Supreme light of all knowledge.
It is well known that all wealth and all abodes everywhere around in all directions belong to Him only.
I receive and use some part out of this wealth of the Supreme Indra. Please fulfil my life. You are the destroyer of all evils and enemies.
You don't leave incomplete the desires of those who desire for You and those who glorify You.

Practical utility in life :
What happens when we adopt supreme spiritual desire?

What is the importance of pure and divine relationship with higher authorities?

The Supreme desire should be just a realisation of the Universal companionship with the Supreme Energy, God. Once we proceed to seek the fulfilment of this Supreme Spiritual desire, we become unconcerned with lower worldly desires and in case we desire something else, those desires certainly get completed by God. Without the Supreme spiritual desire, everyone lives a lower life of worldly level, just chasing material things without real attachment to the Supreme Giver.

While working in a group or a society, if we desire for the company of supreme authorities or a leader, our lower level achievements either become immaterial for us or become easy to achieve. Always try to establish a pure and divine relationship with high authorities.

RV 1.53.4

एभिर्द्युभिः सुमना एभिरिन्दुभिर्निरुन्धानो अमतिं गोभिरश्विना।
इन्द्रेण दस्युं दरयन्त इन्दुभिर्युतद्वेषसः समिषा रभेमहि।। 4।।

Ebhirdyubhiḥ sumanā ebhirindubhirnirun-dhāno amatiṁ gobhiraśvinā .
Indreṇa dasyuṁ darayanta indubhiryutadveṣasaḥ samiṣā rabhemahi. (4)

(Ebhiḥ) With these (dyubhiḥ) enlightening knowledge (sumanāḥ) be a great, pure and divine mind (ebhiḥ) with these (indubhiḥ) with great virtues (nirun-dhānaḥ) stop, prohibit (amatiṁ) ignorance etc. (gobhiḥ) cows etc. senses of knowledge (aśvinā) pair of pranas (Indreṇa) by controlling senses (dasyuṁ) to wicked mentality (darayanta) destroying (indubhiḥ yuta dveṣasaḥ) be without animosity (sam – to be prefixed with rabhemahi) (iṣā) with the divine inspirations (rabhemahi - sam rabhemahi) begin every work.

<u>Elucidation</u> :

How to destroy ignorance?
How to be a divine life?
Be a great, pure and divine mind with enlightened knowledge and great virtues to destroy ignorance with animals like cows or senses of knowledge and pair of pranas, keep the senses under control to destroy the wicked mentality in our own life as well as in others. With great virtues, be a divine personality without any animosity in any form. Begin every work with divine instructions.

Practical utility in life :
How is a divine life free from animosity?
Features of a divine life can be listed as :-
(i) Enlightened knowledge,
(ii) Great virtues
(iii) Good health by consuming healthy food,
(iv) Controlling pair of pranas,
(v) Controlling senses,
(vi) Beginning every work with divine inspirations.
Such a great, pure and divine life would ultimately be free from animosity. Neither he will have any animosity towards others nor anyone would have animosity towards him.

RV 1.53.5

समिन्द्र राया समिषा रभेमहि सं वाजेभिः पुरुश्चन्द्रैरभिद्युभि।
सं देव्या प्रमत्या वीरशुष्मया गोअग्रयाश्वत्या रभेमहि।। 5।।

Samindra rāyā samiṣā rabhemahi saṁ vājebhiḥ puruścandrairabhidyubhiḥ .
Saṁ devyā pramatyā vīraśuṣmayā go agrayāśvāvatyā rabhemahi (5)

(sam – to be prefixed with rabhemahi) (Indra) Supreme Controller, God (rāyā) with splendid wealth (sam – to be prefixed with rabhemahi) (iṣā) with the divine inspirations (rabhemahi - sam rabhemahi) begin every work (saṁ vājebhiḥ) with all powers (puruścandraiḥ) sustaining and completing (abhi dyubhiḥ) with this enlightened knowledge (sam – to be prefixed with rabhemahi) (devyā) with divine features (pramatyā) sharp intellect (vīra śuṣmayā) bravery to shaken the enemies (go agrayā) importance of senses of knowledge (aśvā vatyā) strong senses of action (rabhemahi - sam rabhemahi) begin every work.

Elucidation :

What powers are required to begin any work?

O Indra, the Supreme Power, God! We may begin every work with following powers at our disposal :-

(i) With splendid wealth,
(ii) With divine inspirations,
(iii) With all powers to sustain and complete ourself,
(iv) With enlightened knowledge,
(v) With divine features,
(vi) With sharp intellect,
(vii) With bravery to shaken the enemies,
(viii) By giving due importance to senses of knowledge,
(ix) With strong senses of action.

Practical utility in life :

What is required to make our life spiritual?

We should pray to the Supreme Power to bestow upon us all powers and all materials including divinities necessary for a shinning life.

It's possible not simply by chasing material comforts but only when our life is full of devotion to the Supreme Power, God, to gain divinities. In the absence of complete devotion to God and divine features, all material and

social powers would take us to the path of materialism. Whereas this devotion and divinities would make our life spiritual.

RV 1.53.6

ते त्वा मदा अमदन्तानि वृष्ण्या ते सोमासो वृत्रहत्येषु सत्पते।
यत्कारवे दश वृत्राण्यप्रति बर्हिष्मते नि सहस्त्राणि बर्हयः।। 6।।

Te tvā madā amadan tāni vṛṣṇyā te somāso vṛtrahatyeṣu satpate.
Yat kārave daśa vṛtrāṇyaprati barhiṣmate ni sahasrāṇi barhayaḥ. (6)

(Te) Those (tvā) Your (madāḥ) joyful (amadan) be happiness giving (tāni) those (vṛṣṇyā) raining (happiness on all) (te) those (somāsaḥ) virtues, good deeds (vṛtra hatyeṣu) in the destruction of covernings, modifications (of mind) (satpate) the protector of truth (God) (Yat) to which (You) (kārave) doing acts (daśa) tens of (vṛtrāṇi) coverings, modifications (aprati) disliked (barhiṣmate) for enlightened mind (ni – to be prefixed with barhayaḥ) (sahasrāṇi) thousands of (barhayaḥ - ni barhayaḥ) fully destroy.

<u>Elucidation</u> :
Who can destroy the modifications of mind?
O Satpate, the Protector of truth! those of your joyful people be happiness giving to all and to You also. Their rains, their good deeds and virtues be used in the determination of coverings, modifications (of mind) to which Your blissfulness destroys tens of thousands of the most disliked coverings, modifications for the bliss of enlightened mind.

<u>Practical utility in life</u> :
How to please God?

God is the Protector of truth. It means God loves truth. Only through truth, we can please God and be the rainer of good deeds, virtues and consequently happiness for all. Once on the path of complete truth, an enlightened mind would like to get rid of the modifications of mind. Such a life successfully gains the bliss of God to destroy all such disliked modifications.

RV 1.53.7

युधा युधमुप घेदेषि धृष्णुया पुरा पुरं समिदं हंस्योजसा।
नम्या यदिन्द्र सख्या परावति निबर्हयो नमुचिं नाम मायिनम्।। 7।।

Yudhā yudham upa ghedeṣi dhṛṣṇuyā purā puraṁ samidaṁ haṁsyojasā .
Namyā yadindra sakhyā parāvati nibarhayo namuciṁ nāma māyinam. (7)

(Yudhā Yudham) One after another struggle (upa – to be prefixed with eṣi) (gha ita) with certainty (eṣi - upa eṣi) receive very near (dhṛṣṇuyā) determined, empowered to crush enemies (purā puraṁ) one after another city, fort (sam – to be prefixed with haṁsi) (idaṁ) these (haṁsi - sam haṁsi) completely destroy (ojasā) with glorious strength (Namyā) with humbleness (Yat) when (Indra) controller of senses (Sakhyā) with the help of that friend (parāvati) far off (nibarhayaḥ) certainly destroys (namuciṁ) pursuing to the last (nāma) ego of name (māyinam) mysterious, pretentious.

<u>Elucidation</u> :
Who gets close friendship with God and how?
Who can destroy the ego of name, form and thoughts?
One after another struggle, certainly an Indra purusha, controller of senses, receives friendship of God very close to Him and he destroys one after another city, forts of troubles with the determination and power to crush enemies. He completely destroys those troubles with his glorious strength.

With all humbleness, he enjoys the friendship with God and certainly destroys the ego of name, form and thoughts also, throws it far off, which otherwise is so mysterious and pretentious that it pursues us till the last.

Practical utility in life :
What is the path to destroy the basic ego of name, form and thoughts?
To be an Indra, the controller of senses, is the primary eligibility to move on the spiritual path. Only an Indra is competent to enjoy friendship with God. Indra means one who has successfully controlled his senses including mind such that his outer ego and desires have come to an end. Thereafter, the basic ego of name, form and thoughts, is also thrown away by the divine friendship with God. Without divine help, this basic ego pursues every one till the last.

RV 1.53.8

त्वं करंजमुत पर्णयं वधीस्तेजिष्ठयातिथिग्वस्य वर्तनी।
त्वं शता वङ्गृदस्याभिनत्पुरोऽनानुदः परिषूता ऋजिश्वना।। ८।।

Tvaṁ karañjamuta parṇayaṁ vadhīstejiṣṭhayātithigvasya vartanī .
Tvaṁ śatā vaṅgṛdasyābhinat purā 'nānudaḥ pariṣūtā ṛjiśvanā. (8)

(Tvaṁ) You (God, friend of God) (Karañjama) troubling nobles (uta) and (parṇayaṁ) stealing things of others (vadhīḥ) destroy (tejiṣṭhayā) with speed and strength (atithigvasya) of guest (of divinity of God and of friend of God) (vartanī) protect (Tvaṁ) You (śatā) hundreds of (vaṅgṛdasya) poisoning others (abhinat) destroys (puraḥ) cities, forts (a'nānudaḥ) not liable to be pushed away by enemies (pariṣūtā) surrounded on all sides (ṛjiśvanā) by one moving on the path of truth, honesty.

Elucidation :
What happens to those who dishonour the divine nobles?
You (God, friend of God) destroy those who trouble or dishonour the divine nobles and steal materials of others. You protect the guests (divinities of God and friends of God) with speed and strength.
You (God, friend of God) are not liable to pushed away by enemies. It means You are indefeasible. You destroy hundreds of forts, cities of those poisoning others, by surrounding them on all through those moving on the path of truth and honesty.

Practical utility in life :
What is the strength of divine, noble and pure souls?
A person who loves and proceeds for divinity with speed and strength only becomes competent to destroy the tendencies of troubling others and stealing materials. One who welcomes Divinity of God in his life only becomes competent to destroy evils. One who chases the Creator, doesn't chase the creation. A lover of purity becomes so powerful that he himself is not liable to be pushed away by enemies. Rather such a person, moving on the path of truth and honesty, surrounds those poisoning or misguiding others, to destroy such evil forces.

RV 1.53.9

त्वमेतांजनराज्ञो द्विर्दशाऽबन्धुना सुश्रवसोपजग्मुषः।
षष्टिं सहस्रा नवतिं नव श्रुतो नि चक्रेण रथ्या दुष्पदावृणक्।। 9।।

Tvam etāñjanarājño dvirdaśā bandhunā suśravasopajagmuṣaḥ.
Ṣaṣṭiṁ sahasrā navatiṁ nava śruto ni cakreṇa rathyā duṣpadāvṛṇak. (9)

(Tvam) You (Etāñ) these (janarājño) rulers over the republics (dviḥ daśā) twenty (abandhunā) unbound, friend of none (suśravasā) best listener of Divinity, best listened (for knowledge and realisation) (upajagmuṣaḥ) very near (Ṣaṣṭiṁ) sixty (sahasrā) thousands (navatiṁ) ninety (nava) nine (śrutaā) listener (God) (ni) certainly (cakreṇa) wheels, movement (rathyā) of chariot of body (duṣpadā) difficult path (avṛṇak) keep far away.

Elucidation :
Who is the Supreme listener?
Who are the twenty rulers over the republic?
Whom does the Supreme listener save from the twenty rulers?
You, the Supreme Listener, certainly keep far away, the twenty rulers over the republic, from the difficult path of movement of body, of the wheels of chariot, of those great souls who are unbound, friend of none, who are the best listeners of divinity and who are best listened by others for their knowledge and realisation and are very near You. These rulers are sixties of thousand. But the great souls remain far away from these rulers for ninety nine and odd years.
These twenty rulers are – ten senses, five pranas, mind intellect, ego, heart and consciousness. The Supreme Listener is God.

Practical utility in life :
Who gets very close to the divinity?
How has the twenty rulers created a total misrule?
(i) One who is not bounded to anything in this creation, having no desire for his ownself,
(ii) Who is the best listener of divinities i.e. best listened by others for his great and divine knowledge and realisation becomes very close to the divinity.
Once a person becomes close to the divinity, is certainly listened by the Supreme Listener and is kept away from the rulers over the republics. Surprisingly, all except divine people, are ruled by the twenty tulers. The rule

of these twenty rulers has practically proved to be a misrule leading to all troubles and tribulations of life. Therefore, to get rid of this misrule, we must live a life unbounded to anything in this creation, including our senses.

RV 1.53.10

त्वमाविथ सुश्रवसं तवोतिभिस्तव त्रामभिरिन्द्र तूर्वयाणाम्।
त्वमस्मै कुत्समतिथिग्वमायुं महे राज्ञे यूने अरन्धनायः।। 10।।

Tvam āvitha suśravasaṁ tavotibhistava trāmabhir indra tūrvayāṇam .
Tvamasmai kutsam atithigvam āyuṁ mahe rājñe yūne arandhanāyaḥ. (10)

(Tvam) You (āvitha) protect (suśravasaṁ) best listener (of divinity), best listened (for his knowledge and realisation) (tava utibhiā) with Your modes of protection (tava trāmabhiā) with Your modes of sustenance (indra) God (tūrvayāṇam) attacking all vices and evils (Tvam) You (asmai) this (kutsam) destroyer of evils and vices (atithigvam) honouring guests (āyuṁ) active person (mahe) great (rājñe) king, ruler to regulate (yūne) youthful (arandhanāyaḥ) mighty thunderbolt power, complete personality.

<u>Elucidation</u> :
Whom does God protect?
O Indra, God! You protect those having following features with Your modes of protection and sustenance :-

(i) suśravasaṁ - best listener (of divinity), best listened (for his knowledge and realisation)
(ii) tūrvayāṇam – attacking all vices and evils

You give mighty thunderbolt power, complete personality to the great king, destroyer of evils and vices, who is active, in his youthful age, in honouring guests.

Practical utility in life :

When does life of love and devotion fructifies?

If the lives of most of the greatmen like Adi Guru Shankaracharya, Maharishi Dayanand Saraswati, Maharishi Ramana, Shri Aurovindo etc. is deciphered agewise, a ratio can be seen that all these souls gained mighty thunderbolt powers of being a complete personality in their youthful age. It means the path of love and devotion to God and His realisation fructifies after dedicated efforts in the the past lives. Ultimately, the realisation comes to the surface in quite young age.

RV 1.53.11

य उदृचीन्द्र देवगोपाः सखायस्ते शिवतमा असाम।
त्वां स्तोषाम त्वया सुवीरा द्राघीय आयुः प्रतरं दधानाः।। 11।।

Ya udṛcīndra devagopāḥ sakhāyaste śivatamā asāma.
Tvāṁ stoṣāma tvayā suvīrā drāghīya āyuḥ prataraṁ dadhānāḥ. (11)

(Ye) That we (udṛci) having best richas i.e. vedic mantras, knowledge and vibrations (indra) God (devagopāḥ) having divine protections, protecting divinities (sakhāya) friends (te) of you (śivatamā) with features of welfare (asāma) be (Tvāṁ) Your (stoṣāma) praising, glorifying (tvayā) with Your (company and protection) (suvīrā) best brave (drāghīya) long (āyuḥ) life (prataraṁ) best (healthy and spiritual) (dadhānāḥ) hold.

Elucidation :

Who gets a life of complete welfare?
Who becomes the best brave person?
O Indra, the Supreme Energy, God! That we, who have fallen in love with and devotion to God, having best richas i.e. Vedic mantras, Vedic Wisdom, knowledge and divine vibrations; having divine protections for us and protecting divinities; having attained Your friendship, be complete with welfare and doing welfare of others. Living a life in Your praises and glorifications, may we become best brave persons in Your company and protection. We may hold long and best life i.e. healthy and spiritual life.

Practical utility in life :
What are the features of the best spiritual life?
Features of the best spiritual life are as follows :-

(i) udṛci – having best richas i.e. vedic mantras, knowledge and vibrations,
(ii) devagopāḥ - having divine protections, protecting divinities,
(iii) sakhāya te – friends of you,
(iv) śivatamā – with features of welfare,
(v) Tvāṁ stoṣāma - praising, glorifying You,
(vi) tvayā suvīrā – best brave with Your (company and protection),
(vii) drāghīya āyuḥ prataraṁ dadhānāḥ - hold long best (healthy and spiritual) life.

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Rigveda Mandal-1, Hymn-54

Destoying the Modifications of Mind like Clouds destroyed by the Sun.

RV 1.54.1

मा नो अस्मिनमघवन्पृत्स्वंहसि नहि ते अन्तः शवसः परीणशे।
अक्रन्दयो नद्योऽ रोरुवद्वना कथा न क्षोणीर्भियसा समारत।। 1।।

Mā no asmin maghavan pṛtsvaṁhasi nahi te antaḥ śavasaḥ parīṇaśe. Akrandayo nadyo3 roruvad vanā kathā na kṣoṇīrbhiyasā samārata. (1)

(Mā) Not (Naḥ) us (asmin) this (maghavan) Giver of all wealth (pṛtsu) in wars, in conflicts (aṁhasi) in sins (nahi) not (te) yours (antaḥ) end, limit (śavasaḥ) of powers (parīṇaśe) can be attained, can be surpassed (Akrandayaḥ) boggled in, trapped in, cry in (Nadyaḥ) to rivers (Roruvat) roar (vanā) forests (kathā na) why not (kṣoṇīḥ) earth and her children (bhiyasā) out of fear (samārata) attain, receive, accompany.

Elucidation :
Who has made rivers and forests to roar?
Does anyone wishes to be trapped in wars, conflicts and sins?
O God, The Giver of all wealth! Let us not boggled, cry, trapped in wars, conflicts and sins etc. as You make the rivers and forests roar (while in jig-jag manner). No one can attain, surpass the ends, limits of Your powers. Therefore, out of fear, why not this earth and her children attain, receive and accompany You.

Practical utility in life :
Why shall we accompany God?

No one wishes to spend life in wars, conflicts and sins. All rivers roar while moving in jig-jag manner. All forests, developed in totally unplanned manner, roar in lonliness. We cannot visualize the vast, unlimited and divine powers of God who created all rivers and forests. A life of conflicts and sins is like rivers and forests. Everyone should fear from such a life and therefore, everyone must accompany the Supreme Divine powers to avoid the life of wars, conflicts and sins.

RV 1.54.2

अर्चा शक्राय शाकिने शचीवते शृण्वन्तमिन्द्रं महयन्नभिष्टुहि।
यो धृष्णुना शवसा रोदसी उभे वृषा वृषत्वा वृषभो न्यृंजते।। 2।।

Arcā śakrāya śākine śacīvate śṛṇvantamindraṁ mahayannabhi ṣṭuhi.
Yo dhṛṣṇunā śavasā rodasī ubhe vṛṣā vṛṣatvā vṛṣabho nyṛñjate. (2)

(Arcā) Offer homage (śakrāya) to the most powerful (śākine) empowering all (śacīvate) most knowledgeable, the basis of all knowledge (śṛṇvantam) listens all (indraṁ) God (mahayan) while paying homage (abhi ṣṭuhi) praise and glorify Him (Yaḥ) who (dhṛṣṇunā) with crushing (śavasā) power (rodasī) earth and space, body and mind (ubhe) both (vṛṣā) being powerful to rain (vṛṣatvā) with the power to rain (vṛṣabhaḥ) rains (His blessings) (nyṛñjate) continuously arrange, decorate.

<u>Elucidation</u> :
Who showers the powers and knowledge on us?
We offer our homage to the Supreme Indra, God, the most powerful to empower all, the most knowledgeable, the basis of all knowledge, who listens all; being powerful to rain, continuously arrange, decorate the rains of His blessings on us with His power to rain. He showers these rains on both the

earth and space i.e. our body and mind. Therefore, we should praise and glorify Him while paying our homage.

Practical utility in life :
What is the basis of our physical and mental health?
Our physical and mental, material and spiritual, all powers are gifted by the Supreme Power and Supreme Knowledge, God. With His grant of physical powers, we remain disease free and with His knowledge, we live trouble free and tension free life. The very foundation of our physical and mental health is our spiritual level connectivity with the Supreme Energy, God. Therefore, the spiritual course is the very basis of our healthy life in totality.

RV 1.54.3

अर्चा दिवे बृहते शूष्यं१ वचः स्वक्षत्रं यस्य धृषतो धृषन्मनः।
बृहच्छ्वा असुरो बर्हणा कृतः पुरो हरिभ्यां वृषभो रथो हि षः।। 3।।

Arcā dive bṛhate śūṣyaṁ vacaḥ svakṣatraṁ yasya dhṛṣato dhṛṣanmanaḥ.
Bṛhacchravā asuro barhaṇā kṛtaḥ puro haribhyāṁ vṛṣabho ratho hi ṣaḥ. (3)

(Arcā) Pray, worship (dive) for the enlightened (bṛhate) the biggest (śūṣyaṁ) power, strength (vacaḥ) speeches (in glorification) (svakṣatraṁ) strength of self, soul (yasya) whose (dhṛṣataḥ) of destroyer (of enemies) (dhṛṣat) destroying (manaḥ) mind (Bṛhat) of the biggest (strength) (ṣravāḥ) listener (asuraḥ) enlightening (barhaṇā) for increasing (kṛtaḥ) Creator (puraḥ) promoter (haribhyāṁ) with powers of senses (vṛṣabhaḥ) rains (rathaḥ) chariot, carrier (hi) certainly (ṣaḥ) He.

Elucidation :
How does the Biggest Listner, God, elighten us and become our charioteer?

Pray to the Biggest Listner and the most Enlightened. Your speeches in glorification to the Supreme Power would increase your powers and strength. One whose mind is full of strength of his soul can destroy his enemies with his controlling powers. Then only the Biggest Listener, God, provides enlightenment to such a controller and he is promoted in all acts. God certainly becomes a charioteer for such a person by providing him powers of senses and raining all bliss upon him.

Practical utility in life :

How to share the powers of our elders?

If we love the Supreme Power, setting at rest all our ego and desires, He would certainly regard our life by protecting and promoting us in all ways. This is a universal practical principle even in our worldly life relations. You love and pay respect to your elders, you will certainly be blessed with a share in their powers and strength.

RV 1.54.4

त्वं दिवो बृहतः सानु कोपयोऽ व त्मना धृषता शम्बरं भिनत्।
यन्मायिनो व्रन्दिनो मन्दिना धृषच्छितां गभस्तिमशनिं पृतन्यसि।। 4।।

Tvaṃ divo bṛhataḥ sānu kopayo 'va tmanā dhṛṣatā śambaraṁ bhinat.
Yan māyino vrandino mandinā dhṛṣacchitāṁ gabhastimaśaniṁ pṛtanyasi. (4)

(Tvaṃ) You (divaḥ) with light, with divinities (bṛhataḥ) increasing (sānu) top of clouds (kopayaḥ) shaken (ava – to be prefixed with bhinat) (tmanā) wicked minds (dhṛṣatā) with power to destroy (śambaraṁ) covering peace (with evil thoughts) (bhinat – ava bhinat) cut and finish (Yat) when (māyinaḥ) with illusive cover (of evil thoughts) (vrandinaḥ) group of evil minds (mandināḥ)

enjoying (evil minds) (dhṛṣat) destroying power (śitāṁ) intense (gabhastim) with power of knowledge (aśaniṁ) with power of acts
(pṛtanyasi) inspire to win.

Elucidation :
Who shakens the top of clouds of evils and how?
With Your Supreme Light and with Your Divinities, You shake the top of increasing clouds. With Your power to destroy, You cut and finish wicked minds that cover the peace (with evil thoughts). When group of evil thoughts live in enjoyment with the illusive cover of evil thoughts, You apply Your intense destroying power and inspire them with powers of knowledge and powers of activity.

Practical utility in life :
How can we be inspired to destroy all evil thoughts?
Modifications of evil nature are always at rise unless a resolve is made to finish them off from life with the help of Supreme Divine Power. It means only a complete submission to the Supreme Divinity can help in this direction. The modifications of evil thought practically cover the peace of mind. These modifications keep on increasing and make a huge cloud like a group and live in that so-called enjoyment. But the Supreme Light inspires such people at every step of life with two dimensions :-
A. Power of knowledge and
B. Power of activities.

RV 1.54.5

नि यद् वृणक्षि श्वसनस्य मूर्धनि शुष्णस्य चिद् व्रन्दिनो रोरुवद्वना।
प्राचीनेन मनसा बर्हणावता यदद्या चित्कृणवः कस्त्वा परि।। 5।।

Ni yadvṛṇakṣi śvasanasya mūrdhani śuṣṇasya cid vrandino roruvad vanā.

Prācīnena manasā barhaṇāvatā yadadyā cit kṛṇavaḥ kastvā pari. (5)

(Ni – To be prefixed with vṛṇakṣi) (Yat) when (vṛṇakṣi - ni vṛṇakṣi) continuously attacks, separates (śvasanasya) of breath (mūrdhani) mind (śuṣṇasya) of destroying, of exploiting (cit) also, like (vrandinaḥ) groups of evil thoughts (roruvat) roar (vanā) forests (Prācīnena) ancient, continuously (manasā) with mind, with science (barhaṇāvatā) with multiple intellect (yat) when (adya cit) today also (kṛṇavaḥ) does (kaḥ) who is (tvā) your (pari) away, above.

Elucidation :
Can anyone remain away from God?
Who is above all living beings as a protection umbrella?
When You (God) continuously attack, separate breath of those evil thoughts that destroy mind and also the groups of evil thoughts that roar in the forest. With multiple intellects, You do it today also as if You have been doing it with mind, with science, continuously since ancient times, who is away from You?
The obvious answer is no one is away from God.

When You (God) continuously attack, separate breath of those evil thoughts that destroy mind and also the groups of evil thoughts that roar in the forest. With multiple intellects, You do it today also as if You have been doing it with mind, with science, continuously since ancient times, who is above You? The obvious answer is the Supreme Power, God, is above all such controller of senses, like a protective umbrella.

Practical utility in life :
Who are the lions of Kaliyuga?
Who is the hunter of these lions of Kaliyuga?

Evil thoughts destroy human beings. God is the only Supreme Power who can destroy all evil thoughts. Practically, evil thoughts roar in the present day society, as if lions roar in forests. Only a brave hunter can kill lions of forests, similarly only God and His brave devotees who are controller of senses can destroy all evil thoughts of the lions of Kaliyuga. Everyone wishes to live a life free from evil thoughts. Therefore, everyone is bound to live a life near Divinity with awareness that the Divine Supreme is the only protective umbrella of all and none can live without Him.

RV 1.54.6

त्वमाविथ नर्यं तुर्वशं यदुं तवं तुर्वीतिं वय्यं शतक्रतो।
त्वं रथमेतशं कृत्व्ये धने त्वं पुरो नवतिं दम्भयो नव।। 6।।

Tvamāvitha naryaṁ turvaśaṁ yaduṁ tvaṁ turvītiṁ vayyaṁ śatakrato.
Tvaṁ rathametaśaṁ kṛtvye dhane tvaṁ puro navatiṁ dambhayo nava. (6)

(Tvam) You (āvitha) protect (naryaṁ) in human beings (turvaśaṁ) best, with speed (yaduṁ) engaged in efforts (tvaṁ) You (turvītiṁ) destroying evils and wicked (vayyaṁ) best in knowledge and activity (śatakrato) having unlimited knowledge and innumerable acts (Tvaṁ) You (Ratham) chariot, body (etaśaṁ) horses, senses of action (kṛtvye dhane) for earning wealth (tvaṁ) You (puraḥ) cities (navatiṁ) ninety (dambhayaḥ) destroy (nava) nine.

<u>Elucidation</u> :
Whom does God protect?
You (God), the performer of unlimited knowledge and innumerable acts, protect following persons :-

A. Naryaṁ - human beings,
B. Turvaśaṁ - best, with speed,
C. Yaduṁ - engaged in efforts,

D. Turvītiṁ - destroying evils and wicked,
E. Vayyaṁ - best in activity and knowledge,
F. Ratham etaśaṁ kṛtvye dhane –sense organs of body for earning wealth.

On the other hand, You destroy ninety nine cities, forts of evils and wicked.

Practical utility in life :

How does God give rewards of all acts and thoughts?

What is the real import of the word 'śatakrato'?

God has unlimited powers and all knowledge. He knows all our acts and thoughts. He is empowered to give the rewards of all our acts and thoughts. Our good acts and thoughts result in good, whereas bad result in bad.

This verse supports the principle of action and reward i.e. karma phala. This is the thunderbolt power of God who is the performer of innumerable acts. Therefore, with His unlimited knowledge of every act of every being and even the small vibrating thoughts of mind, He rewards every act suitably.

RV 1.54.7

स घा राजा सत्पतिः शूशुवज्जनो रातहव्यः प्रति यः शासमिन्वति।
उक्था वा यो अभिगृणाति राधसा दानुरस्मा उपरा पिन्वते दिवः।। 7।।

Sa ghā rājā satpatiḥ śūśuvajjano rātahavyaḥ prati yaḥ śāsaminvati.
Ukthā vā yo abhigṛṇāti rādhasā dānurasmā uparā pinvate divaḥ. (7)

(Sa) He (ghā) certainly is (rājā) regulator of life, enlightened with judicious mind (satpatiḥ) protector of truth (śūśuvat) competent to promote himself (janaḥ) man (rātahavyaḥ) giver of oblations (prati – to be prefixed with śāsam) (yaḥ) who (śāsam – prati śāsam) rule and dictates of God (invati) pervade, obey (Ukthā) the divine instructions (vā) and (yaḥ) who (abhigṛṇāti) preaches for all (rādhasā) with the purpose of gaining (dānuḥ) Giver (of all rewards)

(asmā) to him (controller of senses) (uparā) upper, divine (pinvate) completes (divaḥ) divine knowledge.

Elucidation :
What are the features of a divine king?
He certainly is the king, the regulator of life, enlightened with judicious mind, who is :-
(A) Satpatiḥ - protector of truth,
(B) śūśuvat janaḥ – man competent to promote himself,
(C) Rātahavyaḥ - giver of oblations,
(D) Prati śāsam invati – pervade, obey rule and dictates of God
(E) Ukthā abhigṛṇāti rādhasā – preaches the divine instructions for all with the purpose of gaining.
Giver of all rewards i.e. God completes him with upper divine knowledge - dānuḥ asmā uparā pinvate divaḥ.

Practical utility in life :
How can a head in modern age become a divine head?
A true king is not the one who is forcebly imposed as a king over the people or who manages the weakness of election process to get himself elected as a king. A true king must have the important features of a king as mentioned in this verse like – truthfulness, competence to promote people, a good donor, pervading in the rules and dictate of God, preaches divine instructions.
God completes only such a king with upper divine knowledge. A head of the family, organisation or a nation should also bear these features to establish himself as a divine head.

RV 1.54.8

असमं क्षत्रमसमा मनीषा प्र सोमपा अपसा सन्तु नेमे।

ये त इन्द्र ददुषो वर्धयन्ति महि क्षत्रं स्थविरं वृष्ण्यं च।। ८।।

Asamaṁ kṣatram asamā manīṣā pra somapā apasā santu neme.
Ye ta indra daduṣo vardhayanti mahi kṣatraṁ sthaviram vṛṣṇyaṁ ca. (8)

(Asamaṁ) Unparallel (kṣatram) power, strength (asamā) unparallel (manīṣā) intellect (pra – to be prefixed with santu) (somapā) protector of virtues (apasā) with acts (of welfare) (santu - pra santu) highly increased (neme) these (Ye) those (Te) for you (indra) God (daduṣo) dedicated (vardhayanti) increase (mahi kṣatraṁ) great power, strength (sthaviram) greatly established (vṛṣṇyaṁ) rain of welfare (ca) and.

Elucidation :
Who gets unparallel powers and intellect?
Indra, the Supreme Energy, God! Those who are fully dedicated to You, have unparallel power, strength and intellect. Those protector of virtues are highly uplifted, increased with their acts of welfare. They are also increased in the great power/strength and they are greatly established to rain the welfare on people.

Practical utility in life :
What's the importance of complete dedication?
Complete dedication to God is a very strong factor in increasing one's powers and strength. Complete dedication means complete surrender to God. This would help us in becoming egoless and desireless. Once we become egoless, our dedication becomes pure and we get more closer to the Supreme Pure.

Similarly, once we dedicate our efforts in the lotus feet of our parents, we get more love from them. Dedication to guru fetches more knowledge with love. Dedication to the heads of organisations fetches more powers and more faith. Dedication to the nations earns the status of a great patriot and a great leader. Therefore, dedicate fully to your work to get unparallel results.

RV 1.54.9

तुभ्येदेते बहुला अद्रिदुग्धाश्चमूषदश्चमसा इन्द्रपानाः।
व्यश्नुहि तर्पया काममेषामथा मनो वसुदेयाय कृष्व।। 9।।

Tubhyedete bahulā adridugdhāścamūṣadaścamasā indrapānāḥ.
Vyaśnuhi tarpayā kāmameṣāmathā mano vasudeyāya kṛṣva. (9)

(Tubhya) For you (Ita) certainly (ete) these (bahulā) in large amount (adri dugdhā) complete virtues for the tree i.e. body, divine knowledge from nature (camūṣadaḥ) due to sit in body (camasāḥ) for drinking in the body (indra pānāḥ) for being protected by an Indra purusha, for attaining, realising the Supreme Indra (Vyaśnuhi) specially pervade them in body (tarpayā) satisfy (kāmam) desires (eṣām) of these (athā) hence (manaḥ) to the mind (vasudeyāya) Giver of wealth (kṛṣva) make.

Elucidation :
For whom are virtues made?
Where do virtues live?
What help do these virtues give us?
What should be our principal desire?
Complete virtues are ment for this tree i.e. body. Virtues are divine knowledge received from nature. These are in large amount certainly for you. These are due to live in this body, for consumption by this body. These virtues can be protected by an Indra Purusha only and these virtues will help you attain and realise the Supreme Indra. An Indra purusha should specially pervade his body and whole life with these virtues to satisfy his desire for these virtues. Hence, an Indra purusha makes his mind as a giver.

Practical utility in life :

How is a virtuous life the most important for a spiritual and noble social life? Virtues means 'excellence in being'. Virtuous life is the most important foundation of progress on spiritual path to God-realisation, but it is equally important for a noble social life and all round stable progress in all walks of life. Only a human life is ment to be a virtuous life. Only a virtuous life can strive for human excellence and discover a dignity and the core Supreme Power of God within. Without virtues, a man lives with animalistic vices like chasing our likes and attacking dislikes, developing inimical relationship. Education combined with virtuousity makes a complete human life sensitive to its divine purposes. Only such a life can be a life of yajna, doing welfare of all.

RV 1.54.10

अपामतिष्ठद्धरुणह्वरं तमोऽन्तर्वृत्रस्य जठरेषु पर्वतः।
अभीमिन्द्रो नद्यो वव्रिणा हिता विश्वा अनुष्ठाः प्रवणेषु जिघ्नते।। 10।।

Apām atiṣṭhad dharuṇahvaraṁ tamo 'ntarvṛtrasya jaṭhareṣu parvataḥ.
Abhīmindro nadyo vavriṇā hitā viśvā anuṣṭhāḥ pravaṇeṣu jighnate. (10)

(Apām) Of waters, of people (atiṣṭhat) establish, stops (dharuṇa hvaraṁ) holding vices (tamaḥ) darkness (antaḥ) inside (vṛtrasya) clouds, modifications of mind (jaṭhareṣu) of stomach (parvataḥ) flying in sky like birds, flying without destination (Abhi) towards, in front of (Īma) now certainly (indra) Supreme Power, controller of senses, Sun (Nadyaḥ) rivers, flowing like water (vavriṇā) see, realise (hitāḥ) moving every moment (viśvāḥ) all (anuṣṭhāḥ) following the established (pravaṇeṣu) with humbleness (jighnate) progress.

<u>Elucidation</u> :
Who makes the clouds move towards rivers?
Who destroys the modifications of mind and makes us move towards divinity?

Scientific meaning : Water stops and is established in the stomach of clouds, flying in the sky holding vices of darkness. Now certainly when they appear in front of the Sun, they see a flow towards rivers moving every moment, always following the established nature, progresses with humbleness.
Spiritual meaning : People are established in the stomach of modifications of mind, flying undestined like clouds and like birds, holding all vices and particularly the biggest of all vices, the ignorance. Now certainly when these vices appear in front of a controller of senses and the Supreme Power, God, they realise that every moment they are moving towards divinity following the established nature of their existence, progressing with humbleness.

Practical utility in life :
What is the status of modifications of mind?
Modifications of mind are non-est but certainly keep us trapped. They have no destination but are the cause of our ignorance. To destroy these modifications, one need to be an Indra i.e. the controller of senses, only then he will realise the Supreme Indra. Such a life follows the natural behaviour of a human being i.e. humbleness and welfare of all like rivers, always and every moment.

RV 1.54.11

स शेवृधमधि धा द्युम्नमस्मे महि क्षत्रं जनाषळिन्द्र तव्यम्।
रक्षा च नो मघोनः पाहि सूरीन्राये च नः स्वपत्या इषे धा।। 11।।

Sa śevṛdhamadhi dhā dyumnamasme mahi kṣatraṁ janāṣāḻindra tavyam.
Rakṣā ca no maghonaḥ pāhi sūrīn rāye ca naḥ svapatyā iṣe dhāḥ. (11)

(Saḥ) He (śevṛdham) gives happiness and promotes (adhi dhāḥ) holds in plenty (dyumnam) splendid wealth (asme) for us (mahi) great (kṣatraṁ) powers and strength, kingdom (janāṣāt) tolerating people (indra) Supreme

Power, God (tavyam) powerful (Rakṣā) protect (ca) and (naḥ) our (maghonaḥ) sacrificing, performing yajna (pāhi) protect (sūrīn) great intellectuals (rāye) for wealth (ca) and (naḥ) for us (svapatyā) for best progeny (iṣe) for your desire, company (dhāḥ) hold.

Elucidation :
What does God hold for us and why?
Whom does God protect?
Whom does God tolerate?
He, the Supreme Energy, God, holds the splendid wealth for us for giving happiness to us and for promoting us. He holds all great powers and strengths. He tolerates people. He protects those who are sacrificing and performing yajna. He protects all great intellectuals. He holds and protects wealth for us and for our progeny. He holds us also, so that we may desire Him and His company. Otherwise He tolerates rest of all.

Practical utility in life :
Whom do governments protect?
Whom do governments tolerate?
Every nation is supposed to be a welfare state. Governments hold all wealth and properties for the happiness of citizens. A good government promotes great intellectuals and those citizens who perform sacrifices i.e. yajna for the welfare of all. A good government ensures happiness of the future generations also. Governments tolerate other people who are neither intellectuals nor perform yajna acts.
Every power, may it be a higher authority or our parents, holds nobility and tolerate others.

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Rigveda Mandal-1, Hymn-55

Divinities for the Mankind
Beware of Kaliyuga

Rigveda 1.55.1
दिवश्चिदस्य वरिमा वि पप्रथ इन्द्रं न मह्ना पृथिवी चन प्रति।
भीमस्तुविष्मांचर्षणिभ्य आतपः शिर्शीते वज्रं तेजसे न वंसगः।। 1।।

Divaś cidasya varimā vi papratha indraṁ na mahnā pṛthivī cana prati.
Bhīmas tuviṣmāñ carṣaṇibhya ātapaḥ śiśīte vajraṁ tejase na vaṁsagaḥ (1)

(Divaḥ) the enlightened space (Cit) also (asya) whose (of God) (varimā) supremacy (vi papratha) specially extended (indraṁ) of that Supreme controller, God (na) not (mahnā) greatness (pṛthivī) this earth (cana) comparable to (prati) represent (Bhīmaḥ) due to His extreme strength (tuviṣmāñ) Supreme knowledge (carṣaṇibhya) for hard working (ātapaḥ) blazing penance (śiśīte) sharpens, radiates (vajraṁ) weapons, rays (tejase) for great acts, for light (na) like (vaṁsagaḥ) thunderbolt strikes.

Elucidation :
Who is supreme in space and in greatness?
What is He for the hardworking people?
Whose supremacy is specially extended beyond the whole lightened space also, even the whole earth is also not comparable to represent that Supreme Controller, God, from the view of greatness. He is blazing penance for the hardworking people due to His extreme strength and Supreme Knowledge. He sharpens the weapons for great acts like thunderbolt strikes. He radiates rays for light like thunderbolt strikes.

Practical utility in life :
Who gives strength for thunderbolt strikes?

Who gives supreme knowledge for the enlightenment of others?
Whom shall we delegate our authority?
God is bigger than the biggest, greater than the greatest. All His powers can be categorised as (i) Material powers and (ii) Light of knowledge. These are actually gifted to hard working people who remain connected to God, rest others i.e. selfish people, are just enjoying the powers of God like a thief.
God increases the strength of those who perform great acts like yajna i.e. welfare of others. God gives special divine effect to those minds who are devoted to Him and enlighten others.
Deriving a ratio from this verse regarding delegating of authority, all seniors should delegate their powers only to those who perform yajna i.e. complete welfare of others.

Rigveda 1.55.2
सो अर्णवो न नद्यः समुद्रियः प्रति गृभ्णाति विश्रिता वरीमभिः।
इन्द्रः सोमस्य पीतये वृषायते सनात्स युध्म ओजसा पनस्यते।। 2।।

So arṇavo na nadyaḥ samudriyaḥ prati gṛbhṇāti viśritā varīmabhiḥ.
Indraḥ somasya pītaye vṛṣāyate sanāt sa yudhma ojasā panasyate (2)

(Saḥ) He (God) (arṇavaḥ) sea (na) just as (nadyaḥ) rivers (samudriyaḥ) going towards sea (prati gṛbhṇāti) accepts (viśritāḥ) resting at various places (varīmabhiḥ) spread (Indraḥ) controller of sense (somasya) of virtuous knowledge (pītaye) by drinking (vṛṣāyate) behaves like a powerful person (sanāt) eternal i.e. sanatan (saḥ) He (yudhmaḥ) warring, struggling (ojasā) with his glories, powers and acts (panasyate) desires to realise God, desires to rule over people.

<u>Elucidation</u> :
Who can desire to realise God?
Who can desire to rule over people?

Just as sea accepts the rivers, spread and resting at various places, going towards sea; just as a controller of senses, after drinking virtuous knowledge, behaves like a powerful person; just as He, being an eternal power, keeps on warring, struggling, a person with his glorious powers, knowledge and acts, desires to realise God. Applying this verse in the worldly life, a person with his glorious powers, knowledge and acts should desire to rule over people.

Practical utility in life :
How to acquire glorious powers, knowledge and acts?
Everyone should endeavour hard to acquire glorious powers, knowledge and acts. With such a karma bank, one can desire to realise God on spiritual path. Whereas, in worldly life one can desire to rule over people.
Glorious powers come to us when we establish ourself in the eternal power of God, always warring and struggling with all odds, allurements, ego and desires etc. and become a true controller of senses. Win over all evils and protect all virtues.

Rigveda 1.55.3
त्वं तमिन्द्र पर्वतं न भोजसे महो नृम्णस्य धर्मणामिरज्यसि।
प्र वीर्येण देवताति चेकिते विश्वस्मा उग्रः कर्मणे पुरोहितः।। 3।।

Tvaṁ tamindra parvataṁ na bhojase maho nṛmṇasya dharmaṇām irajyasi.
Pra vīryeṇa devatāti cekite viśvasmā ugraḥ karmaṇe purohitaḥ (3)

(Tvaṁ) You (Tam) that (indra) controller of senses (parvataṁ) clouds (of modifications, of ego, of ignorance) (na) not (bhojase) protect, consume (mahaḥ nṛmṇasya) of great wealth (dharmaṇām) for dharma (principles and acts liable to be held) (irajyasi) become divine, enjoy rule (Pra vīryeṇa) due to huge strength (Devata) divine life (ati cekite) well known (viśvasmai) for

all (ugraḥ) strong, enlightening (karmaṇe) for all acts (purohitaḥ) ensuring welfare of all.

Elucidation :
What are the duties of a controller of senses?
You, the controller of senses, are not to protect or consume the clouds (of modifications, of ego, of desires). You become divine and enjoy your rule with great wealth to be used as dharma, hold the principles of dharma and perform the acts of dharma.
You will be well known for your divine life due to your huge strength of body, mind and soul.
Ensure the welfare of all with all your strong enlightening acts.

Practical utility in life :
What does a controller of senses gain?
Sun doesn't eat the clouds but rain them down for the protection and welfare of all. Similarly, a controller of senses doesn't protect or consume the modifications his ego or desires but rain them down to gain strong enlightenment and divinity, which he uses for the protection of dharma and for the welfare of all. Thus, a controller of senses becomes popular for his divinity.

Rigveda 1.55.4
स इद्वने नमस्युभिर्वचस्यते चारु जनेषु प्रब्रुवाण इन्द्रियम्।
वृषा छन्दुर्भवति हर्यतो वृषा क्षेमेण धेनां मघवा यदिन्वति।। 4।।

Sa id vane namasyubhir vacasyate cāru janeṣu prabruvāṇa indriyam.
Vṛṣā chandur bhavati haryato vṛṣā kṣemeṇa dhenām maghavā yadinvati (4)

(Sa it) He only (vane) in lonely place, with concentrated mind (namasyubhiḥ) by humble admirers (vacasyate) praised, glorified (cāru) beautiful (janeṣu) for people (prabruvāṇa) expressed (indriyam) His knowledge and power (Vṛṣā) rainer (chanduḥ) joyous and free (bhavati) He is (haryataḥ) for those performing best deeds (vṛṣā) rain (kṣemeṇa) for power and protection (dhenām) best speeches (for knowledge and inspiration) (maghavā) glorious wealth (yat invati) pervades, receives.

Elucidation :

Why is God praised by humble admirers?

He is praised and glorified only by humble admirers in lonely place, with concentrated mind, because He expresses His beautiful knowledge and divine powers for such people. He is joyful and free Rainer for those performing best deeds. When He rains His best speeches and glorious wealth for the power and protection of all, He pervades and receives all praises and glorifications.

Practical utility in life :

How to earn respect from the people from their deep heart?

Why do all saints prefer forests i.e. devotional loneliness for penances?

How to create a forest like situation in our mind?

This verse lays down a divine path for all human beings to undertake best deeds for the welfare of all and to receive best knowledge, divine speeches and glorious wealth for the protection of all. Thus, such a person also pervades in the heart of all and is praised and glorified by all with concentrated mind, not merely as a formality. He earns respect of the people from their deep hearts.

We should follow the path of God to be respected and praised like God. Follow God to be like God. Follow the divine path to gain divine powers.

Second important aspect of this verse is 'Vane' i.e. forest, loneliness, isolation, concentration in deep mind and heart. Divinity doesn't need public glorification. Real divinity needs real and core surrender. All great saints and rishis moved to forests and other lonely places to gain the concentration of

mind and heart for glorifying God and gaining divinity. 'Vane' has both the connotations – physical and mental i.e. to create a forest like loneliness situation in mind.
To conclude, this verse inspires us to do the best jobs and to submit all your mental faculties in the glorification of the Supreme Divine by devoting mind at one-pointed destination i.e. to realise unity with the Supreme Divine. Devotional loneliness helps in acquiring equanimity of mind, the balance of mind.

Rigveda 1.55.5
स इन्महानि समिथानि मज्मना कृणोति युध्म ओजसा जनेभ्यः।
अधा चन श्रद्दधति त्विषीमत इन्द्राय वज्रं निघनिघन्ते वधम्।। 5।।

Sa in mahāni samithāni majmanā kṛṇoti yudhma ojasā janebhyaḥ.
Adhā cana śrad dadhati tviṣīmata indrāya vajraṁ nighanighnate vadham (5)

(Saḥ) He (Ita) certainly (mahāni) in big (samithāni) wars, struggles and difficulties (majmanā) to empower, to purify (kṛṇoti) does (yudhmaḥ) becomes a great warrior (ojasā) the strength (janebhyaḥ) for the people (Adhā cana) after this victory, people (śrad dadhati) offer respect, full faith (tviṣīmata) splendour, majesty (indrāya) the supreme controller of all enemies, God (vajraṁ) the supreme weapon (nigha nighnate) with thunderbolt strike (vadham) to kill, destroy.

Elucidation :
Who makes us victorious in struggles and difficult situations?
What is the purpose of wars and difficult situations?
He certainly makes us face big wars, struggle and difficulties to gain power and to purify ourself. He Himself becomes a great warrior and the strength of the people. After victory, people offer respect and express full faith in the splendour and majesty of that Supreme controller of enemies. He is the

Supreme weapon with His thunderbolt strike to kill and destroy the enemies, evil thoughts and wickedness.

Practical utility in life :
What is the weapon to destroy all difficulties?
Why do we respect God?
How do we get purified?
After every difficult situation, we gain a new strength, of course, already hidden in us. We just realise that we have some divine hidden powers. Thus, people start realising and respecting that Divine Power and its source, the Supreme Divine, God. In this process, ultimately we get purified by realising the divinity within.

Rigveda 1.55.6
स हि श्रवस्युः सदनानि कृत्रिमा क्ष्मया वृधान ओजसा विनाशयन्।
ज्योतींषि कृण्वन्नवृकाणि यज्यवेऽव सुक्रतुः सर्तवा अपः सृजत्।। 6।।

Sa hi śravasyuḥ sadanāni kṛtrimā kṣmayā vṛdhāna ojasā vināśayan.
Jyotīṁṣi kṛṇvann avṛkāṇi yajyave'va sukratuḥ sartavā apaḥ sṛjat (6)

(Saḥ) He (hi) only (śravasyuḥ) keen to make us worthy of hearing (sadanāni kṛtrimā) dwellings of evils and wicked (kṣmayā) with power (vṛdhānaḥ) expanding like earth (ojasā) with bravery (vināśayan) destroying (Jyotīṁṣi) rays of knowledge (kṛṇvann) produces (avṛkāṇi) free from concealment (yajyave) for performing good deeds (ava – to be prefixed with sṛjat) (sukratuḥ - ava sukratuḥ) performer of best deeds, God
(sartavā) enables to flow (apaḥ) waters, vast activities (sṛjat) produces.

Elucidation :

Who can make us worthy of hearing?
He only is keen to make us worthy of hearing by destroying the dwellings of evil and wicked tendencies in us, with His powers and bravery. He expands like earth. Being the Performer of best deeds, God produces rays of knowledge free from concealment for performing good deeds and enables the waters to flow and produces vast activities.

Practical utility in life :
What is the purpose of following vast knowledge and activities of God?
What is the divine path of gyan, karma and upasana?
God has vast knowledge and vast activities. He has opened His treasures for us. He inspires and helps us to destroy evil thoughts and to engage ourself in best activities like Him. As He is worthy of hearing, He is keen to make us also worthy of hearing.
Therefore, the divine path is to follow and gain knowledge from God, to act like God for the welfare of all and to become renowned like God. It means God is the Giver of both – gyan and karma. If we follow these two gifts of God religiously, it would be supreme bhakti i.e. upasana in itself.

Rigveda 1.55.7
दानाय मनः सोमपावन्नस्तु तेऽर्वांचा हरी वन्दनश्रुदा कृधि।।
यमिष्ठासः सारथयो य इन्द्र ते न त्वा केता आ दभ्नुवन्ति भूर्णयः।। 7।।

Dānāya manaḥ somapāvann astu te'rvāñcā harī vandanaśrud ā kṛdhi.
Yamiṣṭhāsaḥ sārathayo ya indra te na tvā ketā ā dabhnuvanti bhūrṇayaḥ (7)

(Dānāya) for donating, for charity (manaḥ) mind (soma pāvan) drinker of virtues, great divine knowledge (astu) be (te) your (arvāñcā) introvert (harī) all senses (vandanaśrut) listener of all glories of God (ākṛdhi) completely make (Yamiṣṭhāsaḥ) fully control (sārathayaḥ) the chariot, the intellect (ya) who (indra) the controller of senses (te) you (na) not (tvā) for you (ketāḥ)

knowledge (ādabhnuvanti) violent, disturbing from all sides (bhūrṇayaḥ) relating to sustenance.

Elucidation :
What are the basic traits of a life full of Vedic Wisdom?
The one aspiring to drink virtues and great divine knowledge! Let your mind be inclined towards donating, giving charities.
The one aspiring to listen the glories of God! Your senses may become introvert completely.
The Indra, the controller of senses! Like a good charioteer, your intellect may keep your senses fully under control.
Your knowledge relating to your sustenance should not become violent or disturbing for you.

Practical utility in life :
What is the destructive consumerism of Kaliyuga life?
Whatever knowledge and development man is mastering in the present age of Kaliyuga, is ultimately becoming violent and disturbing for him, if there is absence of Vedic Wisdom in one's life.

(i) In case man is not accustomed to donating his wealth for the welfare of all.
(ii) In case his senses and mind are not introvert.
(iii) In case his intellect is not accustomed to keep the senses under full control.

In these situations, man has become destructive for himself. Apparently, present day man is progressing but actually he is destroying the basic qualities of a peaceful and noble life. It's neither progress nor development. It's just a destructive consumerism, a way of Kaliyuga life.

Rigveda 1.55.8
अप्रक्षितं वसु बिभर्षि हस्तयोरषाळ्हं सहस्तन्वि श्रुतो दधे।
आवृतासोऽ वतासो न कतृभिस्तनूषु ते क्रतव इन्द्र भूरयः।। ८।।

Aprakṣitaṃ vasu bibharṣi hastayor aṣāḻhaṃ sahas tanvi śruto dadhe.
āvṛtāso 'vatāso na kartṛbhis tanūṣu te kratava indra bhūrayaḥ (8)

(Aprakṣitaṃ) Imperishable, indestructible (vasu) wealth (bibharṣi) holds (hastayoḥ) in hands (aṣāḻhaṃ) inviolable, indefeasible (sahaḥ) strength (tanvi) in body (śrutaḥ) worth hearing (dadhe) holds (āvṛtāsaḥ) full of happiness (avatāsaḥ) full of protection (na) like (kartṛbhiḥ) duty bound and active (tanūṣu) in bodies (te) your (kratavaḥ) knowledge and activities (indra) controller of senses (bhūrayaḥ) precious, valuable.

Elucidation :
What type of life does a person with Vedic Wisdom enjoy?
The previous verse (RV 1.55.7) inspires to possess all knowledge with Vedic Wisdom of being a giver and controller of senses.
This present verse envisions the resulting life of a person having Vedic Wisdom :-

(i) He holds indestructible wealth in his hands,
(ii) He holds inviolable and indefeasible strength in his body worth hearing,
(iii) Being a duty bound and active person, he is full of happiness like a fully protected person.
(iv) An Indra person holds precious and valuable knowledge and activities.

Practical utility in life :
How to use wealth and knowledge in Kaliyuga?
Wealth used for the welfare of others never gets destroyed, rather it increases. While using our knowledge, we must keep or senses and mind introvert i.e.

focussed on divinity and under full control. We should never use senses indiscriminately. Such a knowledge would certainly be inviolable and indefeasible. Thus, the splendid wealth of materials and knowledge can make us a fully protected person even in this dark age of crimes and diseases i.e. Kaliyuga.

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Rigveda Mandal-1, Hymn-56

Sukta on Vedic Wisdom and Indra Person

ऋग्वेद मन्त्र 1.56.1

Rigveda 1.56.1

एष प्र पूर्वीरव तस्य चम्रिषोऽत्यो न योषामुदयंस्त भुर्वणिः।
दक्षं महे पाययते हिरण्ययं रथमावृत्या हरियोगमृभ्वसम्।। 1।।

Eṣa pra pūrvīr ava tasya camriṣo 'tyo na yoṣām ud ayaṁsta bhurvaṇiḥ.
Dakṣaṁ mahe pāyayate hiraṇyayaṁ ratham āvṛtyā hariyogamṛbhvasam. (1)

(Eṣaḥ) He, the Giver and Controller of senses (pra - to be prefixed with udayasta) (pūrvīḥ) completely (ava - to be prefixed with udayasta) (tasya) for Him (for realising God) (camriṣḥ) body enjoying all objects (atyaḥ) continuously active (na) just as (yoṣām) with intellectual ladies (udayasta - pra ava udayasta) progress completely (bhurvaṇiḥ) holds, sustains himself (Dakṣaṁ) with expertise (mahe) great and divine (pāyayate) receives, drinks (hiraṇyayaṁ) golden (ratham) chariot (āvṛtyā) remove the modulations of objects (hariyogam) to join God who removes all pains (ṛbhvasam) inspires all.

Elucidation :

What can a person, living a life with Vedic Wisdom, do for the society?
He, the giver and controller of senses, holds, sustains and completely keeps his body active for realising God, just as a head of family and society, progresses with intellectual ladies. He receives and drinks i.e. imbibe great and divine expertise. He removes the modulations of objects from his golden chariot, the most valuable human body. He inspires all to join God who removes all pains and sufferings.

Practical utility in life :

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What is the destination of life?
When a man lives his life with Vedic Wisdom (as per verse RV 1.55.7) and becomes a giver for the society and controller of his senses and mind, he becomes competent to progress on the path to God-realisation. As a head of his family or society, he inspires others also on this path because he has gained expertise and has a clear mind free from modulations of objects around. He becomes pure in body and mind because of the two basic features of Vedic Wisdom i.e. a giver for the society and a controller of senses. Thus, he becomes a competent messenger of the ultimate destination of human life i.e. 'Hariyogam ribhvasam'.

ऋग्वेद मन्त्र 1.56.2
Rigveda 1.56.2
तं गूर्तयो नेमन्निषः परीणसः समुद्रं न संचरणे सनिष्यवः।
पतिं दक्षस्य विदथस्य नू सहो गिरिं न वेना अधि रोह तेजसा।। 2।।

Taṁ gūrtayo nemanniṣaḥ parīṇasaḥ samudraṁ na sañcaraṇe saniṣyavaḥ.
Patiṁ dakṣasya vidathasya nū saho giriṁ na venā adhi roha tejasā. (2)

(Taṁ) Those who are (gūrtayaḥ) admirers (of God) (neman iṣaḥ) humbly after their salutations to God (parīṇasaḥ) pervade with activity (samudraṁ) to the sea (na) just as (sañcaraṇe) join (saniṣyavaḥ) rivers serving various lands (Patiṁ) owner, protector (dakṣasya) of experts, of powerful (vidathasya) of knowledge (nū) be received (sahaḥ) source of power (giriṁ) on mountains (na) just as (venāḥ) eager, anxious (adhi roha) climbs and establishes (tejasā) with pure strength.

Elucidation :
Who merges in God?
Those who are admirers of God and humbly offer their salutations to Him and pervade with activities, they are received by that source of power and strength,

just as rivers serving various lands join the sea and just as an eager and anxious person climbs and establishes on the mountain peak with his pure strength. God is the owner and protector of all expertise and all knowledge.

Practical utility in life :
What is the depth and highness of a true seeker?
A true seeker, on one hand, admires God and on the other hand, pervade with activities. His purity merges him deep in God just as rivers merge in sea. He is so high in living with his knowledge and penances that he looks like an anxious mountaineer established on the mountain peak. His depth and highness are unparalleled.

ऋग्वेद मन्त्र 1.56.3
Rigveda 1.56.3
स तुर्वणिर्महाँ अरेणु पौंस्ये गिरेर्भृष्टिर्न भ्राजते तुजा शवः।
येन शुष्णं मायिनमायसो मदे दुध्र आभूषु रामयत्रि दामनि।। 3।।

Sa turvaṇir mahāñ areṇu pauṁsye girer bhṛṣṭirna bhrājate tujā śavaḥ.
Yena śuṣṇam māyinamāyaso made dudhra ābhūṣu rāmayan ni dāmani. (3)

(Saḥ) He (turvaṇiḥ) destroyer of enemies moving very fast (mahāñ) great in all respects (areṇu) undisturbed (pauṁsye) in wars, struggles, difficulties (gireḥ bhṛṣṭiḥ) peak of a mountain (na) just like (bhrājate) shines (tujā) destroyer of pains and difficulties (śavaḥ) strength, power (Yena) with which (śuṣṇam) exploiting power (māyinam) dramatic (āyasaḥ) iron bodied, protecting shield (made) in the bliss (dudhraḥ) blocking evil enemies (ābhūṣu) in prison (rāmayat - ni rāmayat) keeps (ni - prefixed with rāmayat) (dāmani) in bonds.

Elucidation :

What happens when a controller of senses work in communion with God?
He, the Supreme Power, moving very fast to destroy the enemies, is great in all respects.
With the strength and power of God, when a controller of senses fights undisturbed in wars, struggles and difficulties, he becomes a destroyer of pains and difficulties and shines like a peak of mountain. With this divine support, he is able to keep the dramatic exploiting powers in prison and in bonds. He blocks the evil enemies because such a controller of senses is always in the state of bliss.

Practical utility in life :
Who gains the divine strength?
A life with Vedic Wisdom becomes a pure life and gains the divine strength and powers of God. In any walk of life, everyone must follow the life of Vedic Wisdom i.e. be a giver for the society and be a controller of senses.

ऋग्वेद मन्त्र 1.56.4

Rigveda 1.56.4

देवी यदि तविषी त्वावृधोतय इन्द्रं सिषक्त्युषसं न सूर्यः।
यो धृष्णुना शवसा बाधते तम इयर्ति रेणुं बृहदर्हरिष्वणिः।। 4।।

Devī yadi taviṣī tvāvṛdhotaya indraṁ siṣakty uṣasaṁ na sūryaḥ.
Yo dhṛṣṇunā śavasā bādhate tama iyarti reṇum bṛhad arhariṣvaṇiḥ. (4)

(Devī) Divine (yadi) if (taviṣī) power (tvāvṛdhā) promoting progress towards You (utaye) for protection (indraṁ) to the Indra person, the controller of senses (siṣakty) joins (uṣasaṁ) dawn, the early morning time (na) like (sūryaḥ) receives Sun (Yaḥ) that (dhṛṣṇunā śavasā) with strong powers (bādhate tamaḥ) blocks the darkness, ignorance (iyarti) moves (reṇum) gracious time (bṛhat) greatly (arhariṣvaṇiḥ) make the sinners cry.

Elucidation :
What happens when divinity dawns upon an Indra person?
If divine powers of God join the Indra person, the controller of senses, these are used for promoting him and others towards God and for protection of all. Divine powers with Indra person are like Sun joining dawn time. This unity of the two forces, the Supreme Indra and the controller of senses, blocks the darkness and ignorance with these strong powers. It moves everyone towards gracious time ahead and makes the sinners cry.

Practical utility in life :
What is the result of joining together of two pure forces?
Focus of this verse is on joining together of the two pure powers to convert their joining into divinity. This ratio is applicable to joining of husband and wife by way of marriage; joining of two business partners with a vow to remain truthful sincere and honest towards each other and towards business motive; joining of two or more social political workers; joining of a servant with his master etc. Such a joining results in :-
(i) Closeness of the two forces,
(ii) Protection of the lower in rank,
(iii) Blocks the darkness, ignorance and evils,
(iv) Moves both towards a gracious time.

ऋग्वेद मन्त्र 1.56.5
Rigveda 1.56.5
वि यत्तिरो धरुणमच्युतं रजोऽतिष्ठिपो दिव आतासु बर्हणा।
स्वर्मीळहे यन्मद इन्द्र हर्ष्याहन्वृत्रं निरपामौब्जो अर्णवम्।। 5।।

Vi yat tiro dharuṇam acyutaṁ rajo'tiṣṭhipo diva ātāsu barhaṇā.
Svarmīḻhe yanmada indra harṣyāhan vṛtraṁ nirapām aubjo arṇavam. (5)

(Vi) specially (yat) when (tiraḥ) introvert, slanting (dharuṇam) holds (the powers) (acyutaṁ) without failing, constant (rajaḥ) vital fluid, core power, to all planetary bodies (atiṣṭhipaḥ) establish (diva ātāsu) divinity, light and energy in all directions (barhaṇā) for increasing (Svarmīḻhe) in wars, in difficulties, in space (Yat) when (Made) in mood of power (indra) controller of senses, Sun (harṣyā) with extreme joy (ahan) destroys (vṛtraṁ) modifications of mind, clouds (nir) certainly (apām) knowledge, light (aubjo) soften, make them friendly (arṇavam) oceans of.

Elucidation :
How does an Indra person make the ocean of knowledge friendly with him?
How does the Sun keep the ocean cool and friendly?
Spiritual Meaning : When an Indra person, a controller of senses, specially holds and establishes the core power, the vital fluid and constantly enjoys its effect in his introvert mind, divinity falls on him in all direction for increasing him. Even in wars and difficult times, he is in the mood of power and with extreme joy he destroys the modifications of mind to certainly achieve the softness of oceans of knowledge and light in his life.
Scientific Meaning : When Indra, the Sun, specially holds all planetary bodies and establishes his powers on them, his light and energy spreads in all directions. When in warm times, he is in the mood of his power and with extreme joy, he destroys the clouds and spreads them to oceans to keep the oceans cool and friendly for all.

Practical utility in life :
How is the science of Sun related to the science of Spirituality?
The science of Sun destroys the clouds for the welfare of all living bodies, to keep the ocean cool and to create ocean currents. This ratio is equally fond in the life of an Indra person who destroys his personal clouds i.e. modifications of mind, for the welfare of all. He makes all his modifications merge and end in the ocean of knowledge. In this way the ocean of knowledge becomes soft and friendly for him. He warms up that Supreme Knowledge gained after

realisation and pull it up to create the currents of that Supreme Knowledge for all.

ऋग्वेद मन्त्र 1.56.6

Rigveda 1.56.6

त्वं दिवो धरुणां धिष ओजसा पृथिव्या इन्द्र सदनेषु माहिनः।
त्वं सुतस्य मदे अरिणा अपो वि वृत्रस्य समया पाष्या रुजः।। 6।।

Tvaṁ divo dharuṇaṁ dhiṣa ojasā pṛthivyā indra sadaneṣu māhinaḥ .
Tvaṁ sutasya made ariṇā apo vi vṛtrasya samayā pāṣyārujaḥ. (6)

(Tvaṁ) You (Indra) (divḥ) divine features (dharuṇaṁ) foundation of (dhiṣe) hold (ojasā) with your power (pṛthivyā) body, earth (indra) Sun, controller of senses (sadaneṣu) in these treasures (māhinaḥ) of respectable greatness (Tvaṁ) You (sutasya) of these produced (made) in the bliss of (ariṇāḥ) receive the happiness of (apaḥ) waters (vi - to be prefixed with arujah) (vṛtrasya) of modulations, of clouds (samayā) in time, with nearness of God (pāṣyā) coverings (arujaḥ - vi arujaḥ) destroy, finish.

Elucidation :

What features are gained by a controller of senses?

Indra, the controller of senses! You hold the divine features of respectable greatness in your treasure which are foundation of all divinities. With these powers you hold your body. In the blissful state of these produced features you receive the happiness of water, it's coolness and activity. You also destroy the coverings of modulations of mind in time due to your nearness to God.

This ratio is applicable to Sun also who holds this earth. Sun and water have same chemical composition – hydrogen and oxygen. Both are the source of energy and activity.

Practical utility in life :

How to be an Indra person?

Once a person becomes an Indra, divinity will rise in him.

Sun is Indra, the source of all divinities. Sun is the first creation of this universe. Rest of the creation came into being thereafter and is sustained by Sun.

In or life, we can be Indra by simple vow full determination to keep our senses under control by giving up unnecessary desires except the desire to maintain, sustain this body for God-realisation.

Rigveda Mandal-1, Hymn-57

Sukta on be an Indra

ऋग्वेद मन्त्र 1.57.1
Rigveda 1.57.1

प्र मंहिष्ठाय बृहते बृहद्रये सत्यशुष्माय तवसे मतिं भरे।
अपामिव प्रवणे यस्य दुर्धरं राधो विश्वायु शवसे अपावृतम् ।। 1।।

Pra maṅhiṣṭhāya bṛhate bṛhadraye satyaśuṣmāya tavase matiṁ bhare.
Apām iva pravaṇe yasya durdharaṁ rādho viśvāyu śavase apāvṛtam.(1)

(Pra – To be prefixed with matiṁ) (maṅhiṣṭhāya) great donor, giver (bṛhate) high in virtues and knowledge (bṛhadraye) high in wealth (satya śuṣmāya) for power of truth (tavase) high in power (matiṁ - pra matiṁ) extreme respect, adoration (bhare) hold (Apām) of waters (Iva) just as (pravaṇe) towards down area (yasya) whose (durdharaṁ) not tolerating the evil, wicked (rādhaḥ) wealth (viśvāyu) whole life, complete life (śavase) for power (apāvṛtam) open.

Elucidation :
Why do we respect and adore God?
We hold with extreme respect and adoration that great Giver who is high in virtues and knowledge; high in power of truth and high in all powers. His powers are unbearable for evils and wicked just as it is not possible to hold the water falling towards lower places. His wealth and powers are open to all for whole life.

Practical utility in life :
How to achieve a complete life i.e. healthy and long life?
Whatever we are deriving from the treasury of God, the same must be utilized for the purposes that are in tune with the features of God :-

(i) Be a great giver,
(ii) Be high in virtues and knowledge,
(iii) Be high in wealth,
(iv) Be high in truth,
(v) Be high in power,
(vi) Don't promote or tolerate evils and wicked.

If we hold these features religiously, we would get complete age, healthy and long life, for all great activities.

ऋग्वेद मन्त्र 1.57.2

Rigveda 1.57.2

अध ते विश्वमनु हासदिष्टय आपो निम्नेव सवना हविष्मतः।
यत्पर्वते न समशीत हर्यत इन्द्रस्य वज्रः श्नथिता हिरण्ययः ।। 2।।

Adha te viśvamanu hāsadiṣṭaya āpo nimneva savanā haviṣmataḥ .
Yatparvate na samaśīta haryata indrasya vajraḥ śnathitā hiraṇyayaḥ. (2)

(Adha) Hence, thereafter (te) your (viśvam) world, all (anu) become friendly, favourable (ha) certainly (asat) for a person who is above consumerism (iṣṭaya) for the desired target, for God-realisation (āpaḥ) water (nimna) for lower places (iva) just like (savanā) splendid wealth for yajna (haviṣmataḥ) of the best giver of oblations (Yat) when (parvate) on mountains, on clouds (na) not (samaśīta) sleep (haryataḥ) progressive person (indrasya) of Indra (vajraḥ) weapon (śnathitā) attacking and killing enemies (hiraṇyayaḥ) shinning (in power and knowledge).

<u>Elucidation</u> :

What happens when one uses his splendid wealth appropriately and rises above consumerism?

As per verse RV 1.57.1, when after appropriate use of wealth received from God, we achieve complete age, thereafter, Your world certainly becomes friendly and favourable for a person who rises above consumerism and helps him to achieve the desired target of God-realisation. The splendid wealth of the best giver of oblations for yajna is just like water at lower places that becomes useful for many purposes. Such a progressive person doesn't sleep over the clouds of modifications of mind when the weapons of such an Indra attacks his enemies and shine in power and knowledge.

Practical utility in life :

What should be our divine target?

Does the Supreme Divine help us in divine targets?

Divinity becomes friendly and favourable for those who follow the divine path of God :-

(i) Use their splendid wealth given by God for the welfare of all, and

(ii) Confine themselves to the basic needs of life and rise above consumerism.

The cause of all diseases, crimes and destruction is consumerism. Whereas, a real progressive person would have desired targets in tune with divinity. His target should be to achieve the Supreme Divine through His divinities. Therefore, he doesn't stop even on being helped by divinities. He doesn't fix worldly targets. He is not a simple consumer of this creation but a lover of the Creator. That is why He is helped by the Creator in all yajnas.

ऋग्वेद मन्त्र 1.57.3

Rigveda 1.57.3

अस्मै भीमाय नमसा समध्वर उषो न शुभ्र आ भरा पनीयसे।
यस्य धाम श्रवसे नामेन्द्रियं ज्योतिरकारि हरितो नायसे ।। 3।।

Asmai bhīmāya namasā sam adhvara uṣo na śubhra ā bharā panīyase.

Yasya dhāma śravase nāmendriyaṁ jyotir akāri harito nāyase. (3)

(Asmai) This (bhīmāya) fierce full for enemies (namasā) with salutations (sam – to be prefixed with ābhara) (adhvare) non-violent, faultless yajna (uṣaḥ) early morning rays of Sun (na) like (śubhre) shines, useful (ābhara – sam ābhara) holds and sustains well (panīyase) for praising, adoring (Yasya) whose (dhāma) shine, glory (śravase) is worth hearing, for our strength (nām) name chanting (indriyaṁ) giver of strength to all senses (jyotiḥ) light of knowledge (akāri) is like that (haritaḥ na) just like horses, direction (reach their destination) (ayase) for reaching our destination.

Elucidation :
What are the benefits of fixing divine targets?
Just as early morning time is useful and shinning, let us receive the fierce full power for enemies, with salutations to God. We may hold and sustain this power for non-violent and faultless yajnas and for praising, adoring God, whose shine and glory is worth hearing and for our strength, whose name chanting vibrates the whole body and gives strength to all our senses, whose light of knowledge makes us reach our destination, just as horses and different directions reach their respective destinations.

Practical utility in life :
What do we gain from divine companionship?
Always aspire for the companionship of God which is superbly beneficial in human life. In addition, we should aspire for the company of divine people around us in the family and society. We should inspire the people to live a divine life at higher consciousness.

(i) This process of aspiring and inspiring divinity is the actual divine path for humanity to get rid of the effects of Kaliyuga which is focussed on consumerism.
(ii) This divine path makes the evils and wicked cry.
(iii) This divine path ensures non-violent and faultless yajnas.

(iv) This path keeps us free from diseases and crimes.
(v) This path strengthens our body through vibrations. This path only can make us reach our destination.

ऋग्वेद मन्त्र 1.57.4

Rigveda 1.57.4

इमे त इन्द्र ते वयं पुरुष्टुत ये त्वारभ्य चरामसि प्रभूवसो।
नहि त्वदन्यो गिर्वणो गिरः सघत्क्षोणीरिव प्रति नो हर्य तद्वचः।। 4।।

Ime ta indra te vayam puruṣṭuta ye tvārabhya carāmasi prabhūvaso.
Nahi tvad anyo girvaṇo giraḥ saghat kṣoṇīr iva prati no harya tad vacaḥ. (4)

(Ime) These (te) Your (indra) God (te) Your (vayam) we (puruṣṭuta) complete and sustain (ye) who (tvārabhya) shelter of your power (carāmasi) performing activities (prabhūvaso) in the abodes of God, full of happiness (Na hi) there is no (tvat anyaḥ) other than You (girvaṇaḥ) praised and adored with vedic speeches in practice (giraḥ) our speeches in praise (saghat) receives (kṣoṇiḥ iva) like mother earth
(prati - to be prefixed with harya) (naḥ) our (harya – prati harya) accept (tat vacaḥ) those speeches.

Elucidation :
What is our relation with God?
How is God the very basis of our life?
O God! We are Your people, whom You complete and sustain; who seek shelter of Your power; who perform all activities in the abodes provided by You that are full of happiness in Your company. There is no other than You who is praised and adored with Vedic speeches in practice. Please receive and accept our prayers.

Practical utility in life :
Why is mother earth equated with God?
Our relation with God is unique and unparalleled. Our every breath and consequently whole life is dependent upon Him only. There is no power or personality other that God who deserves our complete praises. He accepts only those praises that are followed by practices of Vedic wisdom.
He is equated with Mother Earth in receiving our praises and prayers because Mother Earth is the direct divine power of God for our birth, sustenance and all our activities. Ultimately, our bodies merge in earth only. Therefore, mother earth is the living example of all powers of God for us.

ऋग्वेद मन्त्र 1.57.5
Rigveda 1.57.5
भूरि त इन्द्र वीर्यं1 तव स्मस्यस्य स्तोतुर्मघवन्काममा पृण।
अनु ते द्यौर्बृहती वीर्यं मम इयं च ते पृथिवी नेम ओजसे।। 5।।

Bhūri ta indra vīryaṁ tava smasyasya stotur maghavan kāmam ā pṛṇa .
Anu te dyaur bṛhatī vīryam mama iyaṁ ca te pṛthivī nema ojase. (5)

(Bhūri) extremely excessive (te) Your (indra) The Supreme Power, God (vīryaṁ) strength and power (tava) Your (smasi) dependent (asya) I who is (stotuḥ) full of praises for You (maghavan) wealthy and powerful, God (kāmam) desires (āpṛṇa) complete (Anu - to be prefixed with mame) (te) Your (dyauḥ bṛhatī) huge sky and space (vīryam) strength and power (mame - anu mame) follow and represent (iyaṁ) this (ca) and (te) Your (pṛthivī) earth (neme) bows (ojase) for power.

Elucidation :
How is God the Supreme Power?

Indra, the Supreme Power, God! I am dependent on Your extreme and excessive strength and power. You are wealthy and powerful. I am full of praises for You. Please complete my desires. Huge sky and space follow and represent Your strength and power and this mother earth also bows before You for Your powers.

Practical utility in life :

Does God fulfil all our dreams or desires?

God has extreme and excessive strength and power. All living beings and non-living things are dependent upon Him. Even the huge sky, space and the vast earth also follow and represent Him. Being the Supreme Head of this whole universe, God certainly completes the desires of all. But problem begins when man starts exceeding in desires after crossing the boundaries of his basic needs for survival. He is made competent to get his unlimited desires fulfilled but certainly to his own prejudice like king Middas who got a boon to convert everything he touch into gold and ultimately he starved to death. On the path of unlimited desires, man forgets that desires never end but he ends first. Therefore, we should keep a self-control over desires and limit them to necessities.

ऋग्वेद मन्त्र 1.57.6

Rigveda 1.57.6

त्वं तमिन्द्र पर्वतं महामुरुं वज्रेण वज्रिन्पर्वशश्चकर्तिथ।
अवासृजो निवृताः सर्तवा अपः सत्रा विश्वं दधिषे केवलं सहः ।। 6।।

Tvaṁ tam indra parvatam mahāmuruṁ vajreṇa vajrin parvaśaś cakartitha .
Avāsṛjo nivṛtāḥ sartavā apaḥ satrā viśvaṁ dadhiṣe kevalaṁ sahaḥ. (6)

(Tvaṁ) You (tam) Your (indra) Controller of senses (parvatam) clouds, modifications of mind (mahām) great (uruṁ) vast (vajreṇa) with weapons (vajrin) holder of weapons (parvaśaś) part by part (cakartitha) cut into pieces to destroy (Avāsṛjaḥ) build (nivṛtāḥ) frees (sartavā) for flowing (apaḥ) waters, knowledge (satrā) form of truth (viśvaṁ) all pervading (dadhiṣe) hold (kevalaṁ) blissful (sahaḥ) strength.

Elucidation :
Why shall we destroy the modifications of mind?
You, the Supreme Indra, God! Inspire and instruct Your Indra persons, the controller of senses and the holder of weapons (senses) to cut into pieces and to destroy the huge and vast modifications of mind, part by part. Therefore, build the freed mind to follow the divine knowledge which is the form of Supreme Truth that the all pervading God is blissful and hold the Supreme Strength.
Scientific meaning : God, the Supreme Energy, empowers the Sun, who is holding the supreme weapon of energy, to cut the huge and vast clouds into pieces, thereafter, to flow waters as all pervading energy and strength.

Practical utility in life :
Why does Sun destroy the clouds?
How to destroy the mountains of household problems?
It's necessary to break the clouds in the sky, to spread the water on earth to ensure the free flow of energy and strength for the sustenance of all living beings on earth. Sun does this job.
To reach and realise the Supreme Truth of this creation, one needs to destroy the modifications of mind. A yogi, an Indra person, by controlling his senses does this and realise that only God, the all pervading, is blissful.
For ordinary householders, there are mountains of pains, sufferings and difficulties. They should be inspired to follow the path of Indra i.e. exercising control over senses, putting a limit on the desires beyond basic needs, setting

at rest the ego of name and form because ego is actually a non est but builds up the mountains of problems.

Rigveda Mandal-1, Hymn-58

Sukta on Agni Purusha

ऋग्वेद मन्त्र 1.58.1

Rigveda 1.58.1

नू चित्सहोजा अमृतो नि तुन्दते होता यद्दूतो अभवाद्विवस्वतः।
वि साधिष्ठेभिः पथिभी रजो मम आ देवताता हविषा विवासति।। 1।।

Nū cit sahojā amṛto ni tundate hotā yad dūto abhavad vivasvataḥ .
Vi sādhiṣṭhebhiḥ pathibhī rajo mama ā devatātā haviṣā vivāsati. (1)

(Nū cit) Certainly very soon (sahojāḥ) strength producing (amṛtaḥ) non-dying, in salvation stage (ni tundate) working humbly (hotā) brings and accepts (yat) who (dutaḥ) messanger (abhavat) is (vivasvataḥ) established in self-enlightened, God (Vi – to be prefixed with mame) (sādhiṣṭhebhiḥ) participating in the welfare of all (pathibhīḥ) moving on the path (rajaḥ) deep space (mame – vi mame) makes extremely beautiful (ā – to be prefixed with vivāsati) (devatātā) divinity producing, divine life (haviṣā) with oblations (vivāsati – ā vivāsati) pervade around God.

<u>Elucidation</u> :

What happens when an Indra person becomes and Agni?

RV 1.56 and 1.57 suktas inspired us to be an Indra, a true controller of senses. Once that is achieved :

(i) Very soon, certainly (in the present birth or in the next birth from the teenage) that Indra becomes strength producing.
(ii) Working very humbly, while living a life in salvation state.
(iii) He becomes a messenger of God and harbinger of a major change.
(iv) Established in the Self-enlightened God.
(v) Moving and participating on the path of welfare for all.
(vi) Making his deep space very beautiful.
(vii) Looks a divine life, producing divinities in multiple ways.

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(viii) Pervade around God with his oblations.
This shows that Indra has become an Agni.

Practical utility in life :
How did great saints ignite a fire of spirituality with just a little spark?
This verse lists the features of a realised soul who must first become an Indra, the controller of senses, and thereafter the level of God-realisation is achieved. It may take many birth. Great realised saints like Shankaracharya, Gautam Budha, Maharishi Dayanand Saraswati, Maharishi Ramana etc. became well decorated with all these features from the early age of their life. This shows that the penance of previous births made them Indra and in the given birth they became Agni of God as just a little spark ignited them to convert into a harbinger of spiritual inspirations from their teenage. Therefore, in the last life of the eternal journey of soul, they were made not to waste their energies in mundane worldly lives. Drawing inspirations from such lives, we too should strive hard to improve ourselves by not wasting our energies unnecessarily in lower level affairs but try to live a life at higher consciousness.

ऋग्वेद मन्त्र 1.58.2
Rigveda 1.58.2
आ स्वमद्य युवमानो अजरस्तृष्वविष्यत्रतसेषु तिष्ठति।
अत्यो न पृष्ठं प्रुषितस्य रोचते दिवो न सानु स्तनयत्र चिक्रदत् ।। 2।।

Ā svam adma yuvamāno ajaras tṛṣv aviṣyann ataseṣu tiṣṭhati.
Atyo na pṛṣṭham pruṣitasya rocate divo na sānu stanayann acikradat. (2)

(Ā – to be prefixed with yuvamānaḥ) (svam) self, His own (adma) share (of karma rewards, of food) (yuvamānaḥ - ā yuvamānaḥ) enjoins, mixes in life (ajaraḥ) without disease (tṛṣu) on urge of eating (aviṣyann) consumes, protects (ataseṣu) in sky, space (tiṣṭhati) established (Atyaḥ) horse (na) just like

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(pṛṣṭham) on the back, on the front (pruṣitasya) doing the work of Supreme power (rocate) shines, enlightened (divaḥ) divine (na) like (sānu) peak of the mountain (stanayann) chanting the name (of God) (Acikradat) makes sound of adoring, invoking God.

Elucidation :

How is the life of an Agni purusha looks like?

As per RV 1.58.1, an Indra person becomes an Agni purusha at the earliest stage of his life and the present verse further elaborates the life of an Agni purusha as follows :-

(i) He mixes in his life, his own share of karma rewards.

(ii) He lives a life without diseases because he consumes only when there is hard need of eating. He consumes food just for the protection of body and not for enjoyment.

(iii) His soul is established in the deep space within.

(iv) Just as a horse carries load on his back, an Agni purusha is always engaged in doing work of the Supreme Power, God.

(v) He shines in divinity like a peak of mountain.

(vi) He chants the name of God for adoring or invoking.

Practical utility in life :

How can an ordinary householder live a great spiritual life at higher consciousness?

We can derive great inspirations from the life of an Agni purusha even while living a normal household life.

(A) Every moment we must bow down before every situation considering it as the result of our own past karmas. There should not be any good or bad observation about any situation. There must be a conscious acceptability for every situation. This consciousness would provide us equanimity of mind and thus, stable mental health.

(B) To live a life without diseases, we should consume only healthy food and that too when urge of hunger is there. Our focus should be to live a

healthy life always. No compromise with health. Food should be consumed for the protection of body and not for enjoyment.

(C) We should work like a horse of God, doing work for Him, in His name.

(D) We should live a life at higher consciousness always in the thoughts of divinities and God, paying no or little attention to petty issues of mundane nature, particularly involving our ego or desires etc.

(E) We must keep chanting the name of God or keep the mind vibrating with His thoughts for adoring or invoking Him just for companionship and not at all for any worldly prayers.

ऋग्वेद मन्त्र 1.58.3

Rigveda 1.58.3

क्राणा रुद्रेभिर्वसुभिः पुरोहितो होता निषत्तो रयिषाळमर्त्यः।
रथो न विक्ष्वृंजसान आयुषु व्यानुषग्वार्या देव ऋण्वति ।। 3।।

Krāṇā rudrebhir vasubhiḥ purohito hotā niṣatto rayiṣāḷ amartyaḥ .
Ratho na vikṣvṛñjasāna āyuṣu vyānuṣagvāryā deva ṛṇvati. (3)

(Krāṇā) agent of nature's karma (rudrebhiḥ) with giver of knowledge and energy (vasubhiḥ) with giver of abodes (purohitaḥ) priest of Cosmic Yajna (hotā) receiver and bringer of oblations (niṣattaḥ) established (in God) (rayiṣāt) increasing the glory of wealth (amartyaḥ) non-dying (Rathaḥ) chariot (na) not (vikṣu) in people (ṛñjasānaḥ) decorating with karmas (āyuṣu) life (Vi – to be prefixed with ṛṇvati) (ānuṣak) continuously, in a friendly way (vāryā) best comforts and wealth (devaḥ) divine (ṛṇvati – vi ṛṇvati) receives.

Elucidation :

What are the features of an Agni purusha, a realised soul?

One who becomes an Agni purusha, acts like an agent of nature, lives like a part of cosmic yajna with following features :-

(A) He works with rudrebhiḥ and vasubhiḥ i.e. with the giver of knowledge, energy and abodes for all.
(B) He acts like a purohitaḥ i.e. priest of cosmic yajna, doing welfare of all.
(C) He becomes a hotā i.e. receiver and bringer of oblations.
(D) He is niṣattaḥ i.e. established in God.
(E) He is rayiṣāt i.e. increase the glory of wealth. He rules over wealth and not ruled by wealth.
(F) He becomes amartyaḥ i.e. non-dying. He realises that he is non-dying and therefore does not aspire for further birth.
(G) He is Rathaḥ na vikṣu i.e. a chariot for the people. He carries people towards God-realisation.
(H) He decorates his life with karmas i.e. ṛñjasānaḥ āyuṣu.
(I) He receives and uses best comforts and wealth continuously in a comfortable way.

Practical utility in life :

How can a householder follow the footprints of an Agni purusha?

Lives of great men should not be confined to be used as photographs to decorate our houses, but they are to be followed in spirit.

Every householder is bound by the laws of karma i.e. some duties towards other family members. Even while performing our family or social duties, we can follow the foot prints of Agni purushas as explained in RV 1.58.2 and 3. A mindset consciously dedicated to the Supreme power, God, would certainly give us a higher consciousness living. On that strength, we can improve the quality of our household life also till we free our self from our duties and then dedicate completely to the living and working for the Supreme consciousness.

ऋग्वेद मन्त्र 1.58.4

Rigveda 1.58.4

वि वातजूतो अतसेषु तिष्ठते वृथा जुहूभिः सृण्या तुविष्वणि।
तृषु यदग्ने वनिनो वृषायसे कृष्णं त एम रुशदूर्मे अजर ।। 4।।

Vi vātajūto ataseṣu tiṣṭhate vṛthā juhūbhiḥ sṛṇyā tuviṣvaṇiḥ .
Tṛṣu yadagne vanino vṛṣāyase kṛṣṇaṁ ta ema ruśadūrme ajara. (4)

(Vi – to be prefixed with tiṣṭhate) (vātajūtaḥ) inspired by air (ataseṣu) in vast space (tiṣṭhate – vi tiṣṭhate) specially established (vṛthā) with desire (juhūbhiḥ) with habit of sacrifice (sṛṇyā) with speed (tuviṣvaṇiḥ) praises and glorifies God (Tṛṣu) very soon (Yat) which (agne) fire, agni purusha (vaninaḥ) to followers and worshippers (vṛṣāyase) gives strength (kṛṣṇaṁ) very attractive (te) Your (ema) path (ruśadūrme) flame of enlightened knowledge (ajara) never dying.

Elucidation :

How does an Agni purusha live?

How is an Agni purusha inspiring for others?

Just as fire is inspired by air to go up and establish in the vast space, similarly, the Agni purusha is also inspired by air through pranayama and meditational practices to establish his mind and consciousness in deep space called brahmarandhra, the place of top chakra.

Agni purusha desires and is always ready to perform any activity of sacrifice at the earliest and while so doing, he always praises and glorifies God.

Physical agni i.e. fire is also, by nature, ready to perform many acts for the welfare of others. Even most of the religious practices are also performed with this fire.

Thus, the Agni purusha, very soon gives strength to the followers and worshippers of God. A mere glimpse of such an Agni purusha proves to be full of divine inspiration.

O Agni! Your path is very attractive because your flames of enlightened knowledge are never dying.

Practical utility in life :

Why is the path of Agni purusha very attractive?

What is the real purpose of human life?

Follow the path of an Agni purusha to be like that. First step on this path is to be an Indra purusha.

In Vedic Wisdom, there is a great scope to be an Agni purusha. The path of Agni purusha is very attractive because of just one reason that the flames of Agni purusha area full of enlightened knowledge and is never dying. This enlightened knowledge leads us on the path of God-realisation which is the ultimate truth of our human existence. Therefore, to fructify this human life, the only one reality and the only on truth is the path to God-realisation for which we must endeavour to be an Agni purusha.

ऋग्वेद मन्त्र 1.58.5

Rigveda 1.58.5

तपुर्जम्भो वन आ वातचोदितो यूथे न साह्वाँ अव वाति वंसगः।
अभिव्रजन्नक्षितं पाजसा रजः स्थातुश्चरथं भयते पतत्रिणः ।। 5।।

Tapurjambho vana ā vātacodito yūthe na sāhvāñ ava vāti vaṃsagaḥ .
Abhivrajann akṣitaṁ pājasā rajaḥ sthātuś carathaṁ bhayate patatriṇaḥ .(5)

(Tapurjambhaḥ) penance full appearance (vane) in worship of God, in loneliness (ā vātacoditaḥ) inspired by air in every manner (yūthe) in the herd of cows (na) like (sāhvāñ) competing ox (ava vāti) away from sensory objects (vaṃsagaḥ) with speed (Abhivrajann) going towards (akṣitaṁ) non-decaying (pājasā) with power (rajaḥ) deep space (sthātuḥ carathaṁ) fixed and moving (bhayate) fear (patatriṇaḥ) like birds.

Elucidation :
What is the fundamental feature of an Agni purusha?
The appearance of an Agni purusha is full of penances who is always inspired by air in every manner and always remains in worship of God. He looks like a competing ox, among cows, away from sensory objects and moves with speed. He is always progressing, with power, towards non-decaying deep space. All objects and living beings fear from him like birds. Thus, the foundation of an Agni purusha is his successful control over sense organs.

Practical utility in life :
How can we control our senses?
An Agni purusha really lives a life at higher consciousness. We too can follow his footprints by simply exercising full control over senses, even in household life. An honest and dedicated life is the basis to inspire us to exercise control over senses. Only after this vow, we can proceed to adore, worship and invoke the Supreme Divine.

ऋग्वेद मन्त्र 1.58.6
Rigveda 1.58.6

दधुष्ट्वा भृगवो मानुषेष्वा रयिं न चारुं सुहवं जनेभ्यः।
होतारमग्ने अतिथिं वरेण्यं मित्रं न शेवं दिव्याय जन्मने ।। 6।।

Dadhuṣṭvā bhṛgavo mānuṣeṣv ā rayiṁ na cāruṁ suhavaṁ janebhyaḥ.
Hotāram agne atithiṁ vareṇyam mitraṁ na śevaṁ divyāya janmane. (6)

(Dadhuḥ - ā Dadhuḥ) completely hold (ṭvā) to You (bhṛgavaḥ) matured in knowledge (mānuṣeṣu) in men (ā – prefixed with Dadhuḥ) (rayiṁ) wealth (na) like (cāruṁ) beautiful (suhavaṁ) liable to be called easily (janebhyaḥ) by people (Hotāram) brings, accepts (agne) Supreme Energy, God (atithiṁ) liable to welcome every time or any time (vareṇyam) liable to be adopted

(mitraṁ) friend (na) like (śevaṁ) welfare doing (divyāya) divine (janmane) for birth.

Elucidation :
Who gets a divine life like an Agni purusha?
The Supreme Energy, God! Among men, only those who are mature in knowledge, completely hold You. You are like beautiful wealth for them. You are liable to be called easily by people. You are bringer and giver of everything in their lives. You are liable to be welcomed by such people every time. You are liable to be adopted and held by them. You ensure their welfare like a friend. You give them divine birth to ultimately make them Agni purusha like You.

Practical utility in life :
How to live a life at Supreme Consciousness?
We must have a clear conception about the Supreme Energy, God. Gaining a clear knowledge about the existence and powers of God is neither impossible nor very difficult. He is an all-pervading and vibrating force, very friendly and personal to us as well as a universal well-wisher and controller.
We must develop a love for this personal power of our life in our deep heart space. He is the giver of every particle to us. Therefore, we must try to live in His consciousness always and everywhere. This type of life would automatically become an Indra.
Only after a conscious living with Him, we would get a divine birth.

ऋग्वेद मन्त्र 1.58.7
Rigveda 1.58.7
होतारं सप्त जुह्वो३ यजिष्ठं यं वाघतो वृणते अध्वरेषु।
अग्निं विश्वेषामरतिं वसूनां सपर्यामि प्रयसा यामि रत्नम्।।

Hotāraṁ sapta juhvo yajiṣṭhaṁ yaṁ vāghato vṛṇate adhvareṣu .

Agniṁ viśveṣām aratiṁ vasūnāṁ saparyāmi prayasā yāmi ratnam. (7)

(Hotāraṁ) Brings and gives objects (sapta) seven (juhvaḥ) offering oblations of knowledge (yajiṣṭhaṁ) invoke (yaṁ) whom (vāghataḥ) powers of intelligence (vṛṇate) accept, adopt and hold (adhvareṣu) for sacrifices for the welfare of others (Agniṁ) to the Supreme Energy, God (viśveṣām) all (aratiṁ) provides (vasūnāṁ) for the abode of (saparyāmi) I worship, invoke that agni, God (prayasā) with efforts, with emotional love (yāmi) to receive (ratnam) splendid wealth, enjoyable bliss.

Elucidation :
How can we seek divine companionship?
Agni, the Supreme Energy, God! You are the bringer and giver of all objects to whom the seven powers of intelligence offering oblations of knowledge invoke, accept, adopt and hold for sacrifices for the welfare of others. You are the provider of every material for the abodes of all.
I worship and invoke that Agni, God, with my efforts and emotional love to receive splendid wealth, the enjoyable bliss of God. The seven powers of intelligence refer to seven i.e. five senses of knowledge, mind and intellect. This refers to seven rishis also.

Practical utility in life :
Why shall we seek Divine companionship?
All our senses, each and every part of our body, every moment should seek the company of Supreme Divine in this life. The two reasons of seeking Divine companionship are very clear :-

(A) Because He is the provider of each and everything to all for performing sacrifices for the welfare of others.
(B) Because His company only can give us the splendid wealth, the enjoyable bliss.

Maharishi Dayananda Saraswati ji has given one pointed formula out of this verse as :-

"Those men, by knowing their soul, know Para Brahma, only they attain salvation."

ऋग्वेद मन्त्र 1.58.8

Rigveda 1.58.8

अच्छिद्रा सूनो सहसो नो अद्य स्तोतृभ्यो मित्रमहः शर्म यच्छ।
अग्ने गृणन्तमंहस उरुष्योर्जो नपात्पूर्भिरायसीभिः ।। 8।।

Acchidrā sūno sahaso no adya stotṛbhyo mitramahaḥ śarma yaccha .
Agne gṛṇantam aṁhasa uruṣyorjo napāt pūrbhir āyasībhiḥ. (8)

(Acchidrā) faultless (sūno) son (sahasaḥ) of complete strength (naḥ) our (adya) today (stotṛbhyaḥ) singing glories of God (mitra mahaḥ) friend of all (śarma) uninterrupted comforts (yaccha) make available to us (Agne) The Supreme Energy, God (gṛṇantam) worshipper (aṁhasaḥ) from sins (uruṣya) save (urjo) from power, strength (napāt) non-falling (pūrbhiḥ) protect (āyasībhiḥ) with guards of iron.

Elucidation :

What is Agni, the Energy?

What do we expect from Agni, the Energy?

Agni, the fire or energy, is the son of the Supreme Energy, God and the friend of all to whom a devotee, singing glories of God, is praying that faultless and uninterrupted comforts and happiness be made available to us today. The worshipper of Agni be saved from sins. For such a devotee, God is the only power that saves his power, strength from falling down. God protects him with guards of iron.

Practical utility in life :

How to improve Agni, the Energy?
We worship and invoke Agni to gain the strength of Agni. Actually, the energy needed for our happy and comfortable living is available every moment very near us. We just need to realise that the energy is the part of the Supreme Energy, God. Therefore, whenever and for whatever purposes we feel the need of energy, we should invoke it and get it. The only art and science of invocation is to be pure in our life, exercise full control over senses and then seek divinities. We must love the Supreme Energy, God, emotionally from deep heart. Without creating a consciousness for our individual soul i.e. jeevatma and the Supreme Universal Soul i.e. Parmatma, within our life, within our deep heart space, we cann't gain permanent happiness and get rid of all troubles and tribulations.

ऋग्वेद मन्त्र 1.58.9
Rigveda 1.58.9
भवा वरूथं गृणते विभावो भवा मघवन्मघवद्भ्यः शर्म।
उरुष्याग्ने अंहसो गृणन्तं प्रातर्मक्षू धियावसुर्जगम्यात्।। 9।।

Bhavā varūthaṁ gṛṇate vibhāvo bhavā maghavan maghavadbhyaḥ śarma .
Uruṣyāgne aṁhaso gṛṇantam prātar makṣū dhiyāvasurja gamyāt. (9)

(Bhava) Be (varūthaṁ) a shelter (gṛṇate) to those singing in Your glorification (vibhāvaḥ) specially shinning, agni (bhava) be (maghavan) complete prosperity, God (maghavadbhyaḥ) for the wealthy, who offer their wealth in oblation (śarma) uninterrupted comforts (Uruṣyaḥ) from sins (agne) Supreme Energy, God (aṁhasaḥ) from sins (gṛṇantam) Your worshipper (prātaḥ) in the morning (makṣū) very soon (dhiyāvasuḥ) God, giving abode to the intellectuals performing activities (jagamyāt) be received.

Elucidation :

How to ensure a proper shelter, uninterrupted comforts, preserving oneself from sins?
What is Satsang?
Whom shall we receive in Satsang?
The specially shining Agni, God! Be a shelter to those singing in Your glorification.
The complete prosperity, God! Be an uninterrupted comfort for those wealthy persons who offer their wealth in oblations.
The Supreme Energy, God! Preserve Your worshippers from sins.
Let the company of those great intellectual living in beautiful abodes and in beautiful divine knowledge be received by us every morning as a Satsang, the company of the truth.

Practical utility in life :
How to maintain a connectivity to God?
Who is powerful enough to fight all problems?
Connectivity to God in any manner is the most important duty of human beings. This connectivity may be in the form of :-
(i) Singing glories of God,
(ii) Offering wealth as oblations for the welfare of others,
(iii) Worshipping God, and
(iv) Performing acts intelligently with a conscious realisation that the intellect is given by God.
The Supreme Power, God, fulfils all requirements of the devotees. The real devotees gain all powers to fight and destroy all problems.

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Rigveda Mandal-1, Hymn-59

ऋग्वेद मन्त्र 1.59.1
Rigveda 1.59.1

वया इदग्ने अग्नयस्ते अन्ये त्वे विश्वे अमृता मादयन्ते।
वैश्वानर नाभिरसि क्षितीनां स्थूणेव जनाँ उपमिद्ययन्थ।। 1।।

Vayā id agne agnayas te anye tve viśve amṛtā mādayante .
Vaiśvānara nābhirasi kṣitīnāṃ sthūṇeva janāñ upam id yayantha. (1)

(Vayāḥ) Branches (ita) like (agne) the Supreme Energy, God (agnayaḥ) all enemies (te) Your (anye) other (tve) in You (viśve) all (amṛtāḥ) non-dying, realised, in salvation (mādayante) feel blissful (Vaiśvānara) doing welfare and taking care of all beings, God (nābhiḥ) central, core (asi) are (kṣitīnāṃ) of all living on this earth (sthūṇā) pillar (iva) like (janāñ) of all people (upam ita) established (yayantha) regulate and hold.

Elucidation :
How are we connected to God?
The Supreme Energy, God! All other energies are like Y our branches. All non-dying, realised souls feel blissful in You. Since You are doing welfare and taking care of all beings, therefore, You are the central core of all living beings on this earth. You are like pillar for all people to establish, regulate and hold them.

Practical utility in life :
How can we attain permanent bliss?
How are we connected to each other?
There is no reason with any one to feel disconnected to God. Lives of all beings and all material things are having one or the other form of energies.

All energies are the branches of God. This core reality ensures that we all are connected to the Supreme Energy, God.
All human beings always look for happiness, comforts and bliss. We can attain permanent bliss only after reaching and realising the stage of unity with God, who is the core power of all beings. He is Vaishwaanara. He is the pillar holding and regulating our lives. We are connected not only to Him but through Him we are connected to each other and everyone.

ऋग्वेद मन्त्र 1.59.2
Rigveda 1.59.2

मूर्धा दिवो नाभिरग्निः पृथिव्या अथाभवदरती रोदस्योः।
तं त्वा देवासोऽजनयन्त देवं वैश्वानर ज्योतिरिदार्याय ।। 2।।

Mūrdhā divo nābhir agniḥ pṛthivyā athābhavad aratī rodasyoḥ .
Taṁ tvā devāso 'janayanta devaṁ vaiśvānara jyotir id āryāya. (2)

(Mūrdhā) Exhalted, superior (divaḥ) light, divinities (nābhiḥ) central, principal bond (agniḥ) the Supreme Energy, God (pṛthivyāḥ) of earth (atha) hence (abhavat) becomes (aratīḥ) upholder (with His all-pervasiveness) (rodasyoḥ) of space and earth (Taṁ) that (tvā) to you (devāsaḥ) holder of divinities, divine knowledge and light (ajanayanta) manifest (devaṁ) the supreme light (vaiśvānara) doing welfare of all beings (jyotiḥ) light of knowledge (ita) certainly (āryāya) for the righteous person.

Elucidation :
Who is the central and principal bond of this creation?

Who manifests God and what does he get?
The Supreme Energy, God, the exalted light, divinities, is the central and principal bond of the earth. Hence, He becomes the holder of this space and earth due to His pervasiveness. To that You, the Supreme Light doing welfare of all beings, holders of divinities manifest in their lives. For righteous persons, You certainly provide light of knowledge.

Practical utility in life :
Who is an Arya?
What is resultant spiritual life of an Arya?
One who is righteous, noble, spiritual, duty bound, valuable for all precious, pure, exalted, religious is referred to as an 'Arya'.
Buddhist scripture 'Arya Ashtangika Marg' gives an eightfold noble path to be followed by an Arya. (i) Samyak drishti (right vision), (ii) Samyak sankalpa (right resolve) (iii) Samyak vaak (right speech) (iv) Samyak karma (right conduct) (v) Samyak jeevika (right livelihood) (vi) Samyak vyayaam (right effort) (vii) Samyak smriti (right mindfulness) (viii) Samyak samaadhi (right realisation of unity).
Paul Williams states – The Aryas are the noble ones, the saints, those who have attained the fruits of the path, that middle path, the Tathagata has comprehended which promotes sight and knowledge and which tends to peace and higher wisdom, enlightenment.
Other Buddhist scholars have also defined Arya as one who has perceived the truth, who has direct realisation of emptiness or selflessness. An Arya sees all types of sufferings – physical, mental, gross and subtle – exactly as they are.
Buddhists classify human beings into two broad categories – Puthujjanas and Aryas. Puthujjanas, the worldlings, those belonging to the multitude, whose eyes are still covered with the dust of defilements and delusion, a person engrossed in the concerns of this present world. Aryans, the noble ones, the spiritual elite, who obtains the status not from birth, social station or ecclesiastical authority i.e. a group of particular religious pattern, but from their inward nobility of character.

Chinese describe Arya as holy, sacred.
In South India, if some body is to be addressed respectably, they use 'Ayya' derived from 'Arya'.
Maharishi Dayanand Saraswati has also classified human beings into – Arya and Dasyu. Arya is noble, Dasyu is ignoble.
India alone was known as Aryavrata, the land of Aryas, the original and ancient men following Vedic wisdom and nobility derived from Holy Vedas in all respects.
This verse (RV 1.59.2) assures the light of knowledge, the realisation, only to the Aryas. Therefore, to be a true Arya is the foundation, the basic requirement of God-realisation. Thus, an Arya is one who really manifests the divinities of God. He is always in the light and never feels darkness in any manner. God is the central and principal bond of this creation. To realise God, one has to become divine, a true Arya in deed, not just using the word Arya to symbolise his association with some group or organisation.

ऋग्वेद मन्त्र 1.59.3
Rigveda 1.59.3

आ सूर्ये न रश्मयो ध्रुवासो वैश्वानरे दधिरेऽग्ना वसूनि।
या पर्वतेष्वोषधीष्वप्सु या मानुषेष्वसि तस्य राजा ।। 3।।

Ā sūrye na raśmayo dhruvāso vaiśvānare dadhire 'gnā vasūni.
Yā parvateṣv oṣadhīṣv apsu yā mānuṣeṣvasi tasya rājā. (3)

(Ā - to be prefixed with dadhire) (sūrye) in Sun (na) like (raśmayaḥ) of the rays in all sides (dhruvāsaḥ) established permanently (vaiśvānare) in God, doing welfare of all beings (dadhire - Ā dadhire) is established in all sides (agnā) the Supreme Energy, leading first (vasūni) all materials (Yā) who

(God) (parvateṣu) in mountains (oṣadhīṣu) in medicinal herbs (apsu) in waters (yā) who (mānuṣeṣu) in men (asi) is (tasya) of that (rājā) owner, regulator.

Elucidation :
How is God the owner and protector of all living beings and all materials?
Just as rays are established in all sides of Sun, the Supreme Energy, God, the first to lead and doing welfare of all beings is established in all materials in all sides – in mountains, in medicinal herbs, in waters and in all living beings. Thus, He is the owner and regulator due to His all pervasiveness.

Practical utility in life :
How to overcome the ego of our existence and the effect of changes in situations?
The deepest and the supreme concept of realisation and consciousness is to feel the presence and supremacy of God, the Supreme Energy, in all materials and all living beings. If we are conscious of His presence everywhere around and His being the owner and protector of everything in the creation, the result of this consciousness would be that we will successfully overcome the ego of existence and the effect of changes in situations every moment. We would be established in the consciousness of His Supremacy and intelligence. We would fall in love with that Supreme Power. And thus our consciousness about sufferings would vanish.

ऋग्वेद मन्त्र 1.59.4
Rigveda 1.59.4
बृहती इव सूनवे रोदसी गिरः होता मनुष्योऽ न दक्षः।
स्वर्वते सत्यशुष्माय पूर्वीर्वैश्वानराय नृतमाय यह्वीः।। 4।।

Bṛhatī iva sūnave rodasī giro hotā manuṣyo na dakṣaḥ .
Svarvate satyaśuṣmāya pūrvīr vaiśvānarāya nṛtamāya yahvīḥ. (4)

(Bṛhatī iva) just like mother, just as increased (sūnave) for the son, for the Creator (father) (rodasī) space and earth (giraḥ) to the speeches of knowledge by God, Vedas (hotā) the bringer and provider intellectual (manuṣyaḥ) the contemplative men (na) like (dakṣaḥ) expert and skilful in deed (Svarvate) self-enlightened, full of delilght (Satya śuṣmāya) with power of truth (pūrvīḥ) completing us (vaiśvānarāya) doing welfare and taking care of all beings (nṛtamāya) giving best leadership to men (yahvīḥ) great meaningful.

Elucidation :
What is the common feature in birth-giving mother, mother earth and the great intellectual?
What are the features of God?
Just as a birth giving mother holds the son for his welfare; just as the vast space and mother earth hold all for their welfare, the bringer and provider of intellectuals, the contemplative men, hold the great and meaningful speeches of knowledge given by God i.e. Vedas as expert and skilful in deed, for the welfare of all.
The speeches are provided by God, who is :-
(i) Svarvate - self-enlightened, full of delilght
(ii) Satya śuṣmāya - with power of truth
(iii) Pūrvīḥ - completing us
(iv) Vaiśvānarāya - doing welfare and taking care of all beings
(v) Nṛtamāya - giving best leadership to men

Practical utility in life :
How can we realise the features of God in us?
Great features of birth-giving mothers, mother earth and the great intellectuals inspire us to hold something great from God.
God has many great features. By regularly pondering over those features, we too can hold those features. God is all pervading, His features are also all pervasive. Therefore, these can be realised by us also. God is self-enlightened

and full of delight. We too, by following God in spirit, can realise His supreme light and delight.
All heads of family, organisations, society or a nation must realise and imbibe the features of God for proper guidance of their next generations.

ऋग्वेद मन्त्र 1.59.5
Rigveda 1.59.5
दिवश्चित्ते बृहतो जातवेदो वैश्वानर प्र रिरिचे महित्वम्।
राजा कृष्टीनामसि मानुषीणां युधा देवेभ्यो वरिवश्चकर्थ ।। 5।।

Divaś cit te bṛhato jātavedo vaiśvānara pra ririce mahitvam.
Rājā kṛṣṭīnām asi mānuṣīṇāṁ yudhā devebhyo varivaś cakartha. (5)

(Divaḥ cit) Even from all divinities (te) Your (bṛhataḥ) broad and spread (jātavedaḥ) producer and knower of everything (vaiśvānara) doing welfare of all beings (pra ririce) is broader (mahitvam) the effect of your glory and greatness (Rājā) king, regulator (kṛṣṭīnām) of laborious people (asi) is (mānuṣīṇāṁ) contemplative people (yudhā) through struggle (devebhyaḥ) for divine people (varivaḥ) splendid wealth (cakartha) You make available.

Elucidation :
How does God regulate laborious and contemplative people?
The Provider and Knower of everything, doing welfare of all! The effect of Your glory and greatness is broader than the other divinities, howsoever broad and spread they are. You are the king i.e. Regulator of laborious people and contemplative people. You make available splendid wealth for divine people through struggle.

Practical utility in life :

What is the relation between struggle and success?
The powers of God are unlimited, more than the wide spread earth and the Sun. He is the Regulator of all people doing physical or mental labour. Our activities are valued according to the amount of struggle put in. More the struggle, more would be the success and splendid wealth for us.
In return of physical and mental labour, we get comforts and happiness for our worldly desires.
In return of our struggle for controlling our sense organs, we get divine features and spiritual progress.
For success in any field of life, we need to struggle hard. Struggle and success have direct relationship.
Similarly, everyone of us should also honour and properly reward all laborious and contemplative people.

ऋग्वेद मन्त्र 1.59.6
Rigveda 1.59.6
प्र नू महित्वं वृषभस्य वोचं यं पूरवो वृत्रहणं सचन्ते।
वैश्वानरो दस्युमग्निर्जघन्वाँ अधूनोत्काष्ठा अव शम्बरं भेत् ।। 6।।

Pra nū mahitvaṁ vṛṣabhasya vocaṃ yaṁ pūravo vṛtrahaṇaṁ sacante.
Vaiśvānaro dasyum agnir jaghanvāñ adhūnot kāṣṭhā ava śambaram bhet. (6)

(Pra – to be prefixed with vocaṃ) (nū) very soon, now (mahitvaṁ) glory and greatness (vṛṣabhasya) the most powerful, the most enlightened (vocaṃ - Pra vocaṃ) strongly speak (yaṁ) whom (pūravaḥ) complete and competent to sustain themselves in their soul (vṛtrahaṇaṁ) destroyer of clouds and modifications of mind (sacante) accompanying, join (Vaiśvānaraḥ) doing welfare of all beings (dasyum) evil tendencies (agni) the Supreme Energy, God (jaghanvāñ) destroy completely (adhūnot) by shaking, trembling (kāṣṭhā) all sides, extremeties (ava – to be prefixed with bhet) (śambaram) coverings of peace of mind (bhet – ava bhet) rupture.

Elucidation :
Who speaks about the glory and greatness of God?
Why do such people accompany God?
Those who are complete and competent to sustain themselves in their soul, now strongly speak about the glory and greatness of the most powerful and the most enlightened who is the destroyer of clouds and modifications of mind i.e. God.
Such people always accompany God, the Supreme Energy, who is doing welfare of all beings and completely destroy the evil tendencies by shaking and trembling from all sides. Only the company of God in feeling can rupture the coverings over our mind.

Practical utility in life :
What types of situations have covered the minds of the modern men?
How to destroy the coverings of mind to realise the company of God?
In the present age, most of the minds have lost the peace because of many types of coverings over their mind, like jealousy, hatred, anger, discontentment, unfulfillment of desires, ego-hurt etc. There can be innumerable instances of such coverings of mind resulting into imbalance of mind causing frustrations, crimes and diseases.
The treatment of all such causes of imbalance of mind is to start accompanying God in feeling till realisation. Ultimately all coverings of mind would be destroyed with such a divine feeling. Only a real Arya (as explained in RV 1.59.2) can realise the company of God and destroy the coverings of mind.

ऋग्वेद मन्त्र 1.59.7
Rigveda 1.59.7
वैश्वानरो महिम्ना विश्वकृष्टिर्भरद्वाजेषु यजतो विभावा।

शातवनेये शतिनीभिरग्निः पुरुणीथे जरते सूनृतावान् ।।7।।

Vaiśvānaro mahimnā viśvakṛṣṭir bharadvājeṣu yajato vibhāvā.
Śātavaneye śatinībhir agniḥ puruṇīthe jarate sūnṛtāvān.(7)

(Vaiśvānaraḥ) doing welfare of all beings (mahimnā) with His glory and greatness (viśvakṛṣṭiḥ) Creator of all (bharadvājeṣu) in those filling them with strength and powers (yajataḥ) worthy of companionship (vibhāvā) specially enlightened (Śātavaneye) innumerable materials (śatinībhiḥ) innumerable activities (agniḥ) the Supreme Energy, God (puruṇīthe) the one who is competent and complete to lead others (jarate) is honoured and glorified (sūnṛtāvān) who inspires with best speeches i.e. Vedas.

Elucidation :
Who is a bharadvāj?
What does a bharadvāj gain from God?
God, the Vaiśvānaraḥ (i.e. doing welfare of all beings) and the Viśvakṛṣṭiḥ (i.e. the Creator of all) is worthy of company with His glory and greatness, in a bharadvāj (i.e. in those filing themselves with divine strength and power). The Supreme Energy, God, inspires them with best speeches i.e. Vedas to those who are complete and competent to lead others. God is honoured and glorified by such people who perform innumerable activities with innumerable materials for the welfare of others.

Practical utility in life :
What features of God, can we develop in our life?
What would we gain from those features?
There are some features of God that anyone can develop in his life :-
(i) Vaiśvānaraḥ – We too can be that by doing welfare of all.
(ii) Vibhāvā – We too can gain divine enlightenment by giving up our ego and desires and by focussing, meditating on God, our core spiritual power.

(iii) Sūnṛtāvān – We can inspire others with best speeches i.e. Vedas.

Rigveda Mandal-1, Hymn-60

ऋग्वेद मन्त्र 1.60.1
Rigveda 1.60.1
वह्निं यशसं विदथस्य केतुं सुप्राव्यं दूतं सद्योअर्थम्।
द्विजन्मानं रयिमिव प्रशस्तं रातिं भरद् भृगवे मातरिश्वा।। 1।।

Vahniṁ yaśasaṁ vidathasya ketuṁ suprāvyaṁ dūtaṁ sadyoartham.
Dvijanmānaṁ rayim iva praśastaṁ rātim bharad bhṛgave mātariśvā.(1)

(Vahniṁ) Bearing the burden (yaśasaṁ) famous due to his glory (vidathasya ketuṁ) creating light of knowledge in the heart (suprāvyaṁ) protecting us in the best manner (dūtaṁ) messenger (of divinities) (sadyaḥ artham) performing with speed (Dvijanmānaṁ) appearing from prana and divine knowledge, appearing in mind and heart (rayim iva praśastaṁ) like splendid wealth (rātim) giver of anything for the welfare of all (bharat) holds (God) (bhṛgave) through divine knowledge (mātariśvā) pranas.

<u>Elucidation</u> :
What are the features of God?
This verse lists the following nine features of God :-

(i) Vahniṁ - He bears the burden of the whole universe.
(ii) Yaśasaṁ - He is famous due to his glory.
(iii) Vidathasya ketuṁ - He creates light of knowledge in the heart.
(iv) Suprāvyaṁ - He protects us in the best manner (by inspiring us to lead the best life through good food, good conduct).
(v) Dūtaṁ - He is messenger (of divinities).
(vi) Sadyaḥ artham – He performs all acts with appropriate speed.

(vii) Dvijanmānaṁ - He appears from prana and divine knowledge, appearing in mind and heart.
(viii) Rayim iva praśastaṁ - He is like splendid wealth.
(ix) Rātim – He is giver of anything for the welfare of all.

By holding pranas, one gains gyana i.e. divine knowledge and through gyana one holds God.

Practical utility in life :

What is the process of God-realisation?

What is the prime duty of a good parent, a good teacher and a good king?

There's a simple process of God-realisation, of course subject to the fundamental eligibilities of an Arya life. A yogi holds his breath while performing pranayama. After continuous and long practices of pranayama, he starts gaining divine knowledge from God. During retention period, think of features of God, one by one, you will realise all aspects of divinities one by one.

Pranayama i.e. holding of breath and gaining maturity in divine knowledge are the only two steps to realise God.

Pranayama symbolises samyam i.e. retention, restraint or control over breath resulting into a control over modulations of mind, ego and desires. It's mental pranayama. Every good parent, good teacher and a good king should inspire their subjects to follow the process of pranayama, physically and mentally, to gain maturity in divine knowledge.

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Rigveda 1.60.2
अस्य शासुरुभयासः सचन्ते हविष्मन्त उशिजो ये च मर्ताः।
दिवश्चित्पूर्वो न्यसादि होताऽऽपृच्छयो विश्पतिर्विक्षु वेधाः ।। 2।।

Asya śāsur ubhayāsaḥ sacante haviṣmanta uśijo ye ca martāḥ .
Divaś cit pūrvo nyasādi hotāpṛcchyo viśpatir vikṣu vedhāḥ.(2)

(Asya) This (śāsuḥ) of Ruler and Regulator (of whole creation) (ubhayāsaḥ) both (rulers and the subjects, offering oblations and engaged in divine work) (sacante) serve and worship (haviṣmanta) offering oblations, performing yajna (uśijaḥ) engaged in divine knowledge (ye) who (ca) and (martāḥ) human beings (Divaḥ cit pūrvaḥ) even before realising light of divine knowledge (nyasādi) is established in our deep heart (hotā) bringer and giver of everything for yajna (āpṛcchyaḥ) is realisable in everything, His glory is felt in everything, contemplative men pose questions on everything regarding God (viśpatiḥ) the creator and protector of all (vikṣu) in all beings (vedhāḥ) hold knowledge, awards fruits of all acts.

Elucidation :
By whom is God liable to be worshipped?
The Ruler and Regulator of the whole universe i.e. God, is liable to be served and worshipped by all human beings, the rulers and the subjects together, those offering oblations in the yajna and those engaged in acquiring and imparting divine knowledge.
God is established in our deep heart even before realising His light of divine knowledge.
He is the bringer and giver of everything for yajna.
He is realisable in everything. His glory is felt in everything.
The contemplative men pose questions about God on everything.
He is the Creator and Protector of all. Therefore, He gives knowledge and awards fruits of all acts to everyone.

Practical utility in life :

Why is God liable to be worshipped by all?
Who is established in every heart?
Who provides materials to all?
What do we realise, when we pose every question about any material?
Who holds knowledge in all and awards fruits of all acts?

Every human being has heart and mind. Since God is established in every heart even before one realises the light of divine knowledge. Therefore, everyone should aspire to realise Him.

Whatever materials we have acquired are provided by God. There is none who says that he has acquired nothing from this creation of God. Therefore, God is realisable by all. Being the Creator, Protector and Sustaining of all, He holds knowledge in all and awards fruits of all acts. Thus, certainly, He must be known by all up to the level of realisation.

ऋग्वेद मन्त्र 1.60.3

Rigveda 1.60.3

तं नव्यसी हृद आ जायमानमस्मत्सुकीर्तिर्मधुजिह्वमश्याः।
यमृत्विजो वृजने मानुषासः प्रयस्वन्त आयवो जीजनन्त ।। 3।।

Taṁ navyasī hṛda ā jāyamānam asmat sukīrtir madhujihvam aśyāḥ .
Yam ṛtvijo vṛjane mānuṣāsaḥ prayasvanta āyavo jījananta. (3)

(Taṁ) That (navyasī) brand new praises and glorifications (hṛdaḥ ājāyamānam) emerging in the heart (asmat sukīrtiḥ) our chantings in glorification (of God) (madhujihvam) to the sweet tongue, inspiring sweetness (God) (aśyāḥ) be received (Yam) whom (ṛtvijaḥ) performing yajna activities

in every season (vṛjane) in righteous life free from evils (mānuṣāsaḥ) contemplative men working for the welfare of others (prayasvantaḥ) endowed with good knowledge (āyavaḥ) always active at work, truthful (jījananta) enlighten themselves.

Elucidation :
Where do our chanting in praise of God go?
The brand new praises and glorifications through our chanting about God emerge in the heart and be received to that God who is sweet tongue and inspires sweetness. Those performing yajna activities in every season, in their righteous life free from evils and those contemplative men who work for the welfare of others, endowed with good knowledge, always active at work truthfully, enlighten themselves.

Practical utility in life :
How to receive the light of Divine knowledge?
To gain the light of divine knowledge in us, we need to live a truthful life, working for the welfare of others along with praising God for everything, every moment.

ऋग्वेद मन्त्र 1.60.4
Rigveda 1.60.4
उशिक्पावको वसुर्मानुषेषु वरेण्यो होताधायि विक्षु।
दमूना गृहपतिर्दम आँ अग्निर्भुवद्रयिपती रयीणाम् ।। 4 ।।

Uśik pāvako vasur mānuṣeṣu vareṇyo hotādhāyi vikṣu .
Damūnā gṛhapatir dama āñ agnir bhuvad rayipatī rayīṇām. (4)

(Uśik) Truly desire for the welfare of soul (pāvakaḥ) purifies his llife (vasu) arranges his abode (mānuṣeṣu) in contemplative men (vareṇyaḥ) liable to be adopted (hotā) bringer and giver of all materials (adhāyi) in the heart space (vikṣu) of people (Damūnāḥ) He is mindful in the body of all (gṛhapatiḥ) Protector of this house (dame) in this house (ā - to be prefixed with abhuvat) (agniḥ) the Supreme Energy, God (abhuvat – ābhuvat) lives (rayipatīḥ) owner of all wealth (rayīṇām) makes the wealth shine.

Elucidation :
Who desires for the welfare of soul?
Who lives in our mind?
Who is the owner of our wealth?
God truly desires for the welfare of soul, arranges for his abode and purifies his life. The Bringer and Giver of all materials, to the people, is liable to be adopted in the heart space of the contemplative men. He is mindful in the body of all. The Supreme Energy, God, lives in this house. He is the owner of all wealth and makes the wealth shine.

Practical utility in life :
Who adopts God in heart?
Whose wealth shines with the glory of God?
God is Omnipresent, therefore, present in our body also. He is the Giver of our body and every material to everyone. But only contemplative men adopt Him in their heart space. For such great souls, God is their mind who inspires and empowers them for every act. With this consciousness, the wealth of such people shines with the glory of God.

ऋग्वेद मन्त्र 1.60.5

Rigveda 1.60.5

तं त्वा वयं पतिमग्ने रयीणां प्र शंसामो मतिभिर्गोतमासः।
आशुं न वाजम्भरं मर्जयन्तः प्रातर्मक्षू धियावसुर्जगम्यात् ।। 5।।

Taṁ tvā vayam patim agne rayīṇām pra śaṁsāmo matibhir gotamāsaḥ .
Āśuṁ na vājambharam marjayantaḥ prātarmakṣū dhiyāvasur jagamyāt.(5)

(Taṁ) To that (tvā) You (vayam) we (patim) owner and protector (agne) the Supreme Energy, God (rayīṇām) of all wealth (pra śaṁsāmaḥ) praise and glorify (matibhiḥ) with intellect, with intellectuals (gotamāsaḥ) by purifying and sharpening our senses (Āśuṁ) horses (na) like (vājambharam) fills us with power and speed (marjayantaḥ) purifying us (prātaḥ) in the morning (rmakṣū) very soon (dhiyāvasuḥ) people living in divine knowledge, wealth from intellectual acts (jagamyāt) be received.

Elucidation :
How shall we praise and glorify God?
What is the result of praising and glorifying God?
To that You, the Supreme Energy, God, the Owner and Protector of all wealth, we praise and glorify with intellect and with intellectuals by purifying and sharpening our senses. By purifying, You fill us with power and speed like horses. Let us receive wealth from intellectual acts and from the people living in divine knowledge very soon in the morning.

Practical utility in life :
What is the fundamental feature to praise and glorify God?
What is splendid wealth?
Purifying and sharpening of senses is the fundamental feature to praise and glorify God. Impure people cannot have a connectivity with God. Impure people doesn't even enjoy good health, physical as well as mental and spiritual.

Without good health either there is no wealth or there is no enjoyment of wealth. Wealth is not only material in nature. It includes mental and spiritual achievements also. All wealth is attributable to God and with this conscious connectivity only, our wealth becomes splendid, useful for the welfare of all.

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Rigveda Mandal-1, Hymn-61

Sukta on Modifications of mind

ऋग्मवदे मन्त्र 1.61.1
Rigveda 1.61.1

अस्मा इदु प्र तवसे तुराय प्रयो न हर्मि स्तोमं माहिनाय।
ऋचीषमायाध्रिगव ओहमिन्द्राय ब्रह्माणि राततमा।। 1।।

Asmā idu pra tavase turāya prayo na harmi stomaṁ māhināya . Ṛcīṣamāyādhrigava oham indrāya brahmāṇi rātatamā. (1)

(Asmai ita u) For this certainly is (for God) (pra – to be prefixed with harmi) (tavase) strong, increased powers (turāya) doing speedily (prayaḥ) satisfying food and wealth (na) like (harmi – pra harmi) give, receivable (stomaṁ) praises (māhināya) full of glories, best features (Ṛcīṣamāya) praises beyond limit (adhrigave) path without any hurdle (oham) liable to receive (indrāya) God, great king, controller of senses (brahmāṇi) best cultured (rātatamā) liable to be given.

Elucidation :
Why is God liable to be praised?
How can we earn praises?
Indra, the Supreme Controller, God, is liable to receive our praises full of glories. He has best features beyond limit because He performs His work speedily with strong and increased powers and there is no hurdle on His path. We offer our praises to Him as we receive satisfying food and wealth from Him. He gives us best cultured food and wealth.

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Similarly, an Indra person, a controller of senses, is liable to receive everyone's praises full of glories beyond limit. He performs His work speedily with strong and increased powers. There is no hurdle on His path. He receives praises like satisfying food and wealth. He distributes wealth among others also.

Practical utility in life :
Why is praising God compared with satisfying food and wealth?
God is the Supreme Indra. We too can become Indra by following one-pointed programme of keeping full control over our senses. We too can gain immense powers and intellect, resulting into praises, glory and wealth from all sides.
Praising God is very uplifting for our own self like food and wealth. It strengthens us mentally and spiritually. Like food and wealth, the practice of praising God should be followed on regular basis. Like a wealthy person in material richness, a devotee feels wealthy in spirit. He submits before God out of love, even in odd situations. Praising God and living in His connectivity gives him more satisfaction then the material wealth.

ऋग्वेद मन्त्र 1.61.2
Rigveda 1.61.2
अस्मा इदु प्रयइव प्र यंसि भराम्याङ्गूषं बाधे सुवृक्ति।
इन्द्राय हृदा मनसा मनीषा प्रत्नाय पत्ये धियो मर्जयन्त ।। 2।।

Asmā id u praya iva pra yaṁsi bharāmy āṅgūṣaṁ bādhe suvṛkti.
Indrāya hṛdā manasā manīṣā pratnāya patye dhiyo marjayanta (2)

(Asmai ita u) For this certainly is (for God) (prayaḥ) satisfying food and wealth (iva) just as (prayaṁsi) gives himself (bharāmi) hold, do (āṅgūṣaṁ)

chanting glories of God (bādhe) competent to stop (enemies) (suvṛkti) creating best traits, features (Indrāya) for an Indra (hṛdā) with heart (manasā) with mind (manīṣā) with intellect (pratnāya) is ancient (patye) protector (dhiyaḥ) intellect and acts (marjayanta) purify.

Elucidation :
Why do we chant glories of God?
Who is our ancient protector?
Who purifies us physically and mentally?
You give yourself for this God certainly, just as you accept and eat satisfying food and wealth.
You do and hold the chanting of glories of God because these are competent to stop (the enemies and evils) and create best traits and features.
That is why contemplative people make efforts with their heart, mind and intellect for realising that Supreme Indra who is the ancient protector and purifies our intellect and acts.

Practical utility in life :
How is our relation with God similar to eating food frequently?
We accept and eat food frequently. It is our physical requirement. It protects our body. It helps in our progress. It gives us strength.
Similarly, we should submit our-self before God, remain conscious about the presence of God in our life, and about our love-full relation with that core power within. We should live in this higher conscious frequently, every moment because this conscious relation with God would help us :-
(i) In mental purification,
(ii) In our permanent protection against evils and enemies,
(iii) In creating best traits and features.

Quote :

(Indrāya hṛdā manasā manīṣā)
The contemplative people make efforts with their heart, mind and intellect for realising that Supreme Indra.
(pratnāya patye dhiyaḥ marjayanta)
God is the ancient protector and purifies our intellect and acts.

ऋग्वेद मन्त्र 1.61.3
Rigveda 1.61.3
अस्मा इदु त्यमुपमं स्वर्षां भराम्याङ्गूषमास्येन।
मंहिष्ठमच्छोक्तिभिर्मतीनां सुवृक्तिभिः सूरिं वावृधध्यै।। 3।।

Asmā id u tyam upamaṁ svarṣām bharāmy āṅgūṣam āsyena .
Maṁhiṣṭham acchoktibhir matīnāṁ suvṛktibhiḥ sūriṁ vāvṛdhadhyai. (3)

(Asmai ita u) For this certainly is (for God) (tyam) that (upamaṁ) following Him (God) nearly, closely (svarṣām) raining happiness (bharāmi) hold, do (āṅgūṣam) chanting glories of God (āsyena) from mouth (Maṁhiṣṭham) extremely great (acchoktibhiḥ) with noble speeches (matīnāṁ) of revered and magnanimous people (suvṛktibhiḥ) following best features after renouncing evils (sūriṁ) great knowledge (vāvṛdhadhyai) for advancement, for increasing.

<u>Elucidation</u> :
How to realise God?
Why to realise God?
Who chants the glories of God and follow Him?

Those people who certainly aspire for their advancement, for increase, realise God by following Him nearly, closely, because He is the Rainer of happiness. Such people chant glories of God from their mouth and hold it. With noble speeches of revered and magnanimous people, God is established as great. Such noble speakers are of great knowledge and follow best features after renouncing evils.

Practical utility in life :
Who is the core Rainer of happiness?
How to follow any great personality in life?
The purpose of chanting glories of God is to follow Him in spirit. Once we realise Him in spirit, we feel that He alone is the core Rainer of all happiness. He is the source of everything we enjoy in our life both materials and thoughts. Therefore, after chanting glories of God, hold it in your heart and mind to follow it in life. Following God nearly and closely means chanting glories, holding and following.
If you wish to follow any great personality in life, chant His glories, hold these glories in your mind and heart to follow it in life. Following God nearly and closely means chanting glories, holding and following.
If you wish to follow any great personality in life, chant his glories, hold these glories in your mind and heart to follow them in life. That energy of high level, which your are praising and glorifying, will energise you in return.

Quote ;
(acchoktibhiḥ matīnāṁ suvṛktibhiḥ sūriṁ vāvṛdhadhyai)
With noble speeches of revered and magnanimous people, God is established as great. Such noble speakers are of great knowledge and follow best features after renouncing evils.

ऋग्वेद मन्त्र 1.61.4

Rigveda 1.61.4
अस्मा इदु स्तोमं सं हिनोमि रथं न तष्टेव तत्सिनाय।
गिरश्च गिर्वाहसे सुवृक्तीन्द्राय विश्वमिन्वं मेधिराय।। 4।।

Asmā id u stomaṁ saṁ hinomi rathaṁ na taṣṭeva tatsināya .
Giraś ca girvāhase suvṛktīndrāya viśvaminvaṁ medhirāya. (4)

(Asmai ita u) For this certainly is (for God) (stomaṁ) glories of God (saṁ hinomi) equally spread and increase (rathaṁ) chariot (na) like (taṣṭeva) maker of the chariot (tatsināya) for the master of the chariot (Gira) speeches of Vedic wisdom (ca) and (girvāhase) holders of speeches of Vedic wisdom (suvṛkti) best features after renouncing evils (indrāya) for the Supreme Indra (viśvaminvaṁ) all pervading oblations, knowledge (medhirāya) to realise the source of knowledge.

Elucidation :
For whose benefit a maker makes a chariot?
For whose purpose we should make our life?
I receive and hold the glories of God certainly for realising Him and to equally spread and increase these glories just as a maker of the chariot submits the chariot for the master's use. And the speeches of Vedic Wisdom are for the Supreme Indra so that the holders of those speeches may create and hold best features after renouncing evils. Our oblations and knowledge pervade and help us to realise the source of that knowledge and oblations.

Practical utility in life :
What's meant by 'Get and Spread'?
What are the harms of not following Vedic wisdom?
We must prepare and maintain this body chariot, our life, so that it may help its master in running the creation. We must use the knowledge and oblations also to spread it for the benefit of all. This is the crux of Vedic Wisdom. 'Get

it and Spread it', whether it's material or mental. This way we will be able to use this creation appropriately and to realise the creator.
Using the materials and knowledge for selfish interests, concentrating on one life or one family or one group, would create conflicts and wars, harmony among men and between men and nature would be disturbed. Disharmony, all around, would result in mental imbalance, nature's imbalance and precisely the prevailing scenario of Kaliyuga. Therefore, the only solutions to the problems of Kaliyuga is to follow Vedic Wisdom of 'Getting and Spreading'.

Quote ;
(viśvaminvaṁ medhirāya)
Our oblations and knowledge pervade and help us to realise the source of that knowledge and oblations.

ऋग्वेद मन्त्र 1.61.5
Rigveda 1.61.5
अस्मा इदु सप्तिमिव श्रवस्येन्द्रायार्कं जुह्वा३ समंजे।
वीरं दानौकसं वन्दध्यै पुरां गूर्तश्रवसं दर्माणम् ।। 5।।

Asmā id u saptim iva śravasyendrāyārkaṁ juhvā samañje .
Vīraṁ dānaukasaṁ vandadhyai purāṁ gūrtaśravasaṁ darmāṇam (5)

(Asmai ita u) For this certainly is (for God) (saptim iva) just as horses (having power and speed) (śravasyā) for acquiring great knowledge (indrāya) for the Supreme Controller (arkaṁ) glorifying speech (juhvā) with my tongue (samañje) enjoin (Vīraṁ) brave (dānaukasaṁ) house of charity (vandadhyai) for His worship (purāṁ) of the cities, of forts(gūrta śravasaṁ) having deep knowledge (darmāṇam) destroys.

<u>Elucidation</u> :
How shall I use my speech power?

What for shall I glorify God?
Certainly for realising the Supreme Controller and for acquiring great knowledge, I enjoin my glorifying speeches with my tongue just as a horse (having power and speed) is enjoined to the chariot. I do it for His worship who is superbly brave and the treasure house of charity. He is the deep knowledge worth hearing and competent to destroy the forts and cities of evils.

Practical utility in life :
What is the purpose of human life?
How can our life represent Supreme consciousness?
The supreme purpose of human life is to realise the Supremacy of God and His unity with our individual life. We should use our speech power to glorify God. All our acts should be dedicated to the welfare of others which is the core purpose of creation. Only a deep and continuous consciousness about the connectivity with God can provide us materials and knowledge with an inspiration to use it for divine purposes, worth hearing by the society. Our life should represent Supreme consciousness.

ऋग्वेद मन्त्र 1.61.6
Rigveda 1.61.6
अस्मा इदु त्वष्टा तक्षद्वज्रं स्वपस्तमं स्वर्य१ रणाय।
वृत्रस्य चिद्विदद्येन मर्म तुजन्नीशानस्तुजता कियेधाः।। 6।।

Asmā idu tvaṣṭā takṣad vajraṁ svapastamaṁ svaryaṃ raṇāya.
Vṛtrasya cid vidad yena marma tujann īśānas tujatā kiyedhāḥ. (6)

(Asmai ita u) For this certainly is (for God) (tvaṣṭā) the maker (God) (takṣat) makes (vajraṁ) weapon (svapastamaṁ) for best noble and purified deeds (svaryaṃ) for giving peace and happiness (raṇāya) for wars, struggles,

difficult times (Vṛtrasya) clouds, coverings (of mind) (cit) place, spot (vidat) received (yena) with which (marma) center (tujann) killing (īśānaḥ) having prosperity, power (tujatā) harming (kiyedhāḥ) holds, controls the power of enemies.

Elucidation :
Who makes the weapons for our best acts, peace and happiness?
This life, our acts and our glories are certainly for that who is the maker of everything and makes the weapons for our best, noble and purified deed and for giving us peace and happiness in wars, struggles and difficult times. A deep consciousness about that Supreme power is received at the central-spot of the coverings of our mind just as the rays of Supreme Energy. Sun rays reach the centre of clouds. Thus, that deep consciousness kills and harms the evils, controls the power of enemies. Such a person holds prosperity and power.

Practical utility in life :
What is the real benefit of God-worship?
What's the life of higher consciousness?
A life dedicated to glorify God simply means to live a life with our own core power duly glorified. God worship is nothing outside your life, but it relates to magnifying your own core spiritual power. With that raised spiritual power, you will certainly attain peace and happiness after destroying all evils in your life as well as outside enemies. Thus, in the name of God-worship, you just arouse your spiritual faculties. This is called a life of higher consciousness, free from lower level animalistic traits.

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Rigveda 1.61.7
अस्येदु मातुः सवनेषु सद्यो महः पितुं पपिवांचार्वन्ना।
मुषायद्विष्णुः पचतं सहीयान्विध्यद्वराहं तिरो अद्रि मस्ता ।। 7।।

Asyedu mātuḥ savaneṣu sadyo mahaḥ pitum papivāñ cārvannā .
Muṣāyad viṣṇuḥ pacataṁ sahīyān vidhyad varāhaṁ tiro adrimastā. (7)

(Asya ita u) For this certainly is (for God) (mātuḥ) for the creator (savaneṣu) to create (to hold His light in deep heart) (sadyaḥ) very soon (mahaḥ) great (pitum) protector (papivāñ) eat and drink (cāru) beautiful, pure (annā) from food (Muṣāyat) extract (viṣṇuḥ) pervading soul (in body) (pacataṁ) mature (sahīyān) tolerate and defeat (vidhyat) pierce, destroy (varāhaṁ) the clouds, modifications (of mind) (tiraḥ) far away (adrima) huge mountains (of ignorance) (astā) throws.

Elucidation :
How is our soul able to destroy the modifications of mind?
This is certainly for the Creator to create i.e. to hold Him and His light in our deep heart. Very soon a great protector devotee eats and drinks beautiful pure extract from food. The Supreme soul, pervading in body, with the help of mature extract of food tolerates and defeats the clouds and modifications of mind by piercing and destroying. He ultimately, throws far away the huge mountains of ignorance, of clouds.

Practical utility in life :
What's the importance of pure food on spiritual path?
We should develop a consciousness in our deep heart about the Creator by holding His light, His love.
The beginning of this path to higher consciousness is very simple. The devotee should strive to eat and drink only pure food. The extract of pure food is in the form of a mature vital fluid i.e. veerya, also called seminal fluid. This is

the basic strength of our body and mind that helps us in higher consciousness living. It results in destroying the modifications of mind that encircle the divine light of God. Once these modifications are destroyed, the ignorance vanishes and the light of God emerges to guide us and rule over our mind. Thus, the pure food ensures both a sound health and spiritual progress.

ऋग्वेद मन्त्र 1.61.8

Rigveda 1.61.8

अस्मा इदु ग्राश्चिद्देवपत्नीरिन्द्रायार्कमहिहत्य ऊवुः।
परि द्यावापृथिवी जभ्र उर्वी नास्य ते महिमानं परिष्टः ।। 8।।

Asmā idu gnāścid devapatnīr indrāyārkam ahihatya ūvuḥ.
Pari dyāvāpṛthivī jabhra urvī nāsya te mahimānam pari ṣṭaḥ. (8)

(Asmai ita u) For this certainly is (for God) (gnāḥ cid) Vedic speeches (devapatnīḥ) protector of divine features (indrāya) for the Supreme Indra (arkam) source of divinity (ahihatye) for destroying the enemy (ūvuḥ) expand (Pari – to be prefixed with jabhre) (Dyāvā pṛthivī) space and earth (Jabhre – pari jabhre) wins over, controls from all sides (urvī) huge (na) not (asya) this (te) they (mahimānam) greatness and grandeur (pariṣṭaḥ) pervades in all sides.

Elucidation :

What are the benefits of Vedic speeches?

This certainly is for the Supreme Indra who is competent to destroy the enemies and whose Vedic speeches are the protector of divine features. These Vedic speeches expand the source of His divinity, who wins over and controls from all sides, the huge space and earth. Even these huge bodies are not competent to pervade the greatness and grandeur of God.

Practical utility in life :
Can any divine person or power compete with God?
How to gain and maintain divinities?
Vedic speeches produce a divine Vedic wisdom which protects the divine features of all divine bodies including divine people. Thus, their divinity is surely able to destroy the enemies by expanding them to the source of divinity i.e. God. They are controlled from all sides by God. But in any case, no person or cosmic body is competent to pervade God, His greatness and grandeur.
God has given enormous divine powers to the cosmic bodies like Sun and Earth etc. because these bodies neither express their ego against the Supreme source of their divinity nor do they have any personal desire but work silently for the welfare of all. But when some divine powers are given to human beings, they start expressing their ego and involve their desires. They deviate from the path of yajna i.e. living for others only. Yajna wisdom is the only way to gain and maintain divinities.
Therefore, when an Indra person is bestowed with some divine features and divine powers, he should not try to compete or pervade God in any manner. But ego makes some of them to claim or to project that they are equivalent to God. Their followers also should not compare them with God.

ऋग्वेद मन्त्र 1.61.9
Rigveda 1.61.9
अस्येदेव प्र रिरिचे महित्वं दिवस्पृथिव्याः पर्यन्तरिक्षात्।
स्वराळिन्द्रो दम आ विश्वगूर्तः स्वरिरमत्रो ववक्षे रणाय।। 9।।

Asyed eva pra ririce mahitvaṁ divas pṛthivyāḥ paryantarikṣāt.
Svarāḷ indro dama ā viśvagūrtaḥ svarir amatro vavakṣe raṇāya. (9)

(Asya ita eva) Of this only (of God's) (pra ririce) is broader (mahitvaṁ) grandeur and greatness (divaḥ) from divinities (pṛthivyāḥ) from earth (pari

antarikṣāt) even from the space (Svarāt) self-radiating (indraḥ) the Supreme Controller (dame) to supress (ā – to be prefixed with vavakṣe) (viśva gūrtaḥ) always encouraged to do His duties (svariḥ) with best attack on enemies (amatraḥ) with unlimited knowledge and speed (vavakṣe - ā vavakṣe) powerful (raṇāya) for wars.

Elucidation :
How is God supreme?
The greatness of grandeur of God only is broader than the divinities, broader than the earth and even the space for the following reasons :-
(i) The Supreme Controller is self-radiating.
(ii) He is competent to supress all evils and enemies.
(iii) He is always encouraged to do His duties.
(iv) He ensures the best attacks on enemies with unlimited knowledge and speed.
(v) He is powerful for all wars.

Practical utility in life :
How can we gain supremacy in the society?
If we follow the features of God by just trying to be an Indra, the controller of senses, we too can develop following features in us :-
(i) Our pure light would radiate divine vibrations.
(ii) We would be able to supress evils.
(iii) We would always be ready to do our duties.
(iv) We would increase our knowledge and speed to ensure solution to any difficult situation.
Such a powerful divine personality is always considered supreme in the society.

Quote :
(Asya ita eva pra ririce mahitvaṁ divaḥ pṛthivyāḥ pari antarikṣāt)

The greatness of grandeur of God only is broader than the divinities, broader than the earth and even the space.

ऋग्वेद मन्त्र 1.61.10

Rigveda 1.61.10

अस्येदेव शवसा शुषन्तं वि वृश्चद्वज्रेण वृत्रमिन्द्रः।
गा न व्राणा अवनीरमुंचदभि श्रवो दावने सचेताः ।। 10।।

Asyed eva śavasā śuṣantaṃ vi vṛścad vajreṇa vṛtram indraḥ.
Gā na vrāṇā avanīr amuñcadabhi śravo dāvane sacetāḥ. (10)

(Asya ita eva) Of this only (of God's) (śavasā) with the strength (śuṣantaṃ) weakening (vi vṛścat) cut to destroy (vajreṇa) with weapons (vṛtram) modifications, desires (indraḥ) controller of senses (Gāḥ) releasing cows from cowpen (na) like (vrāṇāḥ) covered with desires (avanīḥ) vital powers (amuñcat) frees (from coverings) (abhi) take towards (śravaḥ) worth listening knowledge (dāvane) for sacrificing (devotee) (sacetāḥ) conscious.

Elucidation :

Who can weaken the modifications of our mind and desires?
Who is taken towards higher knowledge?
With the strength of God only, the modifications of our mind and desires get weakened and ultimately cut to be destroyed with the weapons of a controller of senses. Vital powers that were covered with desires are freed from the coverings as if cows are freed from cow-pen.
One who is a complete sacrificing devotee and is always conscious of his destination, is taken towards the higher knowledge worth listening.

Practical utility in life :

How to progress and achieve success on one target?

Once we fix any destination and start progressing to achieve that target, we need to ensure only one most important feature in us i.e. to keep our senses fully under control, not allowing the senses to scatter here and there running behind other desires. One destination or one target means full devotion to that target and to remain fully conscious about that target always. Consciousness means continued deep awareness without scattering the faculties of mind and senses. With such deep consciousness, all faculties of mind become divine and attract divine help of God to achieve success.

ऋग्वेद मन्त्र 1.61.11

Rigveda 1.61.11

अस्येदु त्वेषसा रन्त सिन्धवः परि यद्वज्रेण सीमयच्छत्।
ईशानकृद्दाशुषे दशस्यन्तुर्वीतये गाधं तुर्वणिः कः ।। 11 ।।

asyed u tveṣasā ranta sindhavaḥ pari yad vajreṇa sīm ayacchat.
Īśānakṛd dāśuṣe daśasyan turvītaye gādhaṁ turvaṇiḥ kaḥ (11)

(Asya ita u) Of this only (of God's) (tveṣasā) with the light of knowledge, strength and justice (ranta) feels comfortable (sindhavaḥ) like seas (of knowledge) (pari) on all sides (yat) when (vajreṇa) with weapons (sīm) certainly, inimical forces (ayacchat) controls, overpower (Īśānakṛt) makes divine (dāśuṣe) completely sacrificing person (daśasyan) doing favour of all (turvītaye) for the victorious over all enemies (gādhaṁ) firm standing over shallow waters, established (turvaṇiḥ) doing speedily (kaḥ) makes, does.

Elucidation :

What happens after controlling modifications of mind?

What does a sacrificing person achieves?

With the supreme light of knowledge, strength and justice of God only, one feels comfortable like seas (of knowledge) after controlling the inimical forces (like modifications and desires) from all sides with the weapons of sense control. God makes divine a completely sacrificing person doing favour of all. One who is victorious over his enemies and does his duty speedily, God makes him established with firm standing over shallow waters.

Practical utility in life :
How does a sacrificing person become divine in nature?
The result of over powering the modifications of mind is the end of ego and desires. With this state of life, one certainly becomes a sacrificing personality doing good for all. God showers all sorts of divinities upon such a sacrificing person. A sacrificing person is like a rishi or a saint doing nothing for his personal benefit but always doing good for all. Therefore, his life gets closer to God and projects all divinities.

ऋग्वेद मन्त्र 1.61.12
Rigveda 1.61.12
अस्मा इदु प्र भरा तूतुजानो वृत्राय वज्रमीशानः कियेधाः।
गोर्न पर्व वि रदा तिरश्चेष्यन्नर्णास्यपां चरध्यै।। 12।।

Asmā id u pra bharā tūtujāno vṛtrāya vajram īśānaḥ kiyedhāḥ.
Gorna parva vi radā tiraśceṣyannarṇāṁsy apāṁ caradhyai. (12)

(Asmai ita u) Of this only (of God's) (pra bharā) completely hold, fill (tūtujānaḥ) working speedily (vṛtrāya) clouds (in sky), modifications, coverings (of mind) (vajram) to the weapon (īśānaḥ) ruling over all (kiyedhāḥ) holding innumerable features and powers (Goḥ) speech, cow, earth (it's relevant here to take the meaning of 'goh' as speech to suit the theme of this

verse because speech is the medium of knowledge by which modifications are to be destroyed, cow and earth are irrelevant meanings in this verse) (Na) like (parva) parts (vi radā) cut, explain, elucidate (tiraścā) hidden movement (iṣyan) desiring to receive (arṇāṁsy) flowing knowledge (apāṁ) rivers (caradhyai) in the feel.

Elucidation :

Who holds the weapon to destroy the modifications?

To destroy the modifications, coverings of mind, certainly, You completely hold and fill the weapon because :-

(i) You are working speedily.

(ii) You are ruling over all.

(iii) You are holding innumerable features and powers.

Just as speeches are elucidated into parts to clarify the hidden moving knowledge for those desiring to receive that knowledge, flowing in the feet of rivers and seas of knowledge.

Practical utility in life :

What is the role of deep hidden knowledge on the path of realisation?

As clarified in RV 1.61.10, modifications of mind are destroyed only with the help of God, this present verse lays down three reasons.

A controller of senses has to ensure the deep knowledge by living at higher consciousness. Lack of true divine knowledge is the only cause of modifications of mind. Once a devotee achieves the realisation of divine consciousness, he progresses to realise the hidden light of knowledge. Similarly, vice-versa, by knowing the hidden light of knowledge, one can succeed in destroying modifications and thus, gain a state of realisation and living at higher consciousness.

ऋग्वेद मन्त्र 1.61.13

Rigveda 1.61.13

अस्येदु प्र ब्रूहि पूर्व्याणि तुरस्य कर्माणि नव्य उक्थैः।
युधे यदिष्णान आयुधान्यृघायमाणो निरिणाति शत्रून् ।। 13 ।।

Asyedu pra brūhi pūrvyāṇi turasya karmāṇi navya ukthaiḥ .
Yudhe yad iṣṇāna āyudhānyṛ ghāyamāṇo niriṇāti śatrūn. (13)

(Asya ita u) Of this only (of God's) (pra brūhi) say well (pūrvyāṇi) for completing (human life) (turasya) working speedily (karmāṇi) activities (navyaḥ) new (ukthaiḥ) with speeches (Yudhe) for wars, for struggles (Yat) who (iṣṇānaḥ) while making available (āyudhāny) weapons (for wars) (ghāyamāṇaḥ) for destroying (niriṇāti) faces (śatrūn) enemies.

Elucidation :

Who completes our life?

Speak well about God only with new speeches who completes our human life for doing all activities speedily, who, while making available all weapons for wars and struggles, faces all enemies for destroying them.

Practical utility in life :

How does one become free from evils and karmas i.e. duties?

Once a person becomes successful in destroying the modifications of mind with the help of God and by controlling over senses, he gets divine consciousness. At that stage divinity works through such a person to complete his life and to finish his karma bank. God provides him all knowledge and energy to face and finish all inimical thoughts instantly. Such a divine life becomes free from all evils and free from duties.

ऋग्वेद मन्त्र 1.61.14

Rigveda 1.61.14

अस्येदु भिया गिरयश्च दृळहा द्यावा च भूमा जनुषस्तुजेते।
उपो वेनस्य जोगुवान ओणिं सद्यो भुवद्वीर्याय नोधाः ।। 14 ।।

Asyedu bhiyā girayaśca dṛḻhā dyāvā ca bhūmā januṣas tujete.
Upo venasya joguvāna oṇiṁ sadyo bhuvad vīryāya nodhāḥ. (14)

(Asya ita u) Of this only (of God's) (bhiyā) with fear (girayaḥ) mountains (ca) and (dṛḻhā) strong, firm (dyāvā) dyuloka i.e. heavenly bodies (ca) and (bhūmā) earth (januṣaḥ) men and everything created (tujete) tremble, shaken (Upa) near (venasya) of the great intellect (joguvāna) singing stories (of God) (oṇiṁ) for keeping away evils and sufferings (sadyaḥ) very soon (bhuvat) becomes (near) (vīryāya) for strength (nodhāḥ) holding speeches in praise (of God), a divine warrior.

Elucidation :

Who makes the whole creation tremble in fear?
How to get closer to the Supreme Intellect, God?
With the fear of God only, the strong and firm mountains, heavenly bodies like earth etc. and everything created including men tremble.
One holding speeches in praise of God, a divine warrior comes near that great intellect for gaining because he keeps all evils and sufferings away from him.

Practical utility in life :

What is the rampant effect of Kaliyuga?
How to get rid of the effects of Kaliyuga?
With particular reference to the scenario in Kaliyuga, where every mind is trembling in fear, everyone is facing the imbalance of mind in one way or the other, this verse provides a way to get rid of that fear and imbalanced state of mind. Try to be near God by loving Him, singing His glories, by developing

Vedic wisdom of yajna, by exercising full control over senses, by living a life without ego and desires, by living a life at higher consciousness through meditational practices, self-searching to God-realisation.
Lord Krishna also explained this one feature of Ishwar Bhakti i.e. loving God, as the only remedy to avoid the effect of Kaliyuga while explaining the fear of Pandavas about the possible scenario in Kaliyuga.

ऋग्वेद मन्त्र 1.61.15
Rigveda 1.61.15
अस्मा इदु त्यदनु दाय्येषामेको यद्वव्ने भूरेरीशानः।
प्रैतशं सूर्ये पस्पृधानं सौवश्व्ये सुष्विमावदिन्द्रः।। 15।।

Asmā idu tyadanu dāyyeṣāmeko yad vavne bhūrerīśānaḥ .
Praitaśaṁ sūrye paspṛdhānaṁ sauvaśvye suṣvim āvad indraḥ. (15)

(Asmai ita u) Of this only (of God's) (Tyat) that (act) (anu dāyi) is given (eṣām) of his (nodhaah as per RV 1.61.14) (ekaḥ) the only one (God) (yat) who (vavne) wins (bhūreḥ) all that sustains us (īśānaḥ) is the owner (Pra – to be prefixes with āvat) (etaśaṁ) makes us active and energetic to weaken the evils (sūrya paspṛdhānaṁ) compete with Sun (sauvaśvye) having best senses like horses (suṣvim) producing virtues, knowledge (āvat - pra āvat) completely protect (indraḥ) the Supreme Controller, God.

<u>Elucidation</u> :
Why shall we devote our acts to God?
As per last verse RV 1.61.14, a divine warrior, called nodhaah, is competent to get near God, live in higher consciousness.
All his acts certainly go to God who is the only Supreme Power to win and own all that sustain us.

When all acts are devoted to God, the devotee gains the following features :-
(i) He is made active and energetic to weaken evils.
(ii) With his senses like horses, he competes with Sun.
(iii) He produces virtues and knowledge.
(iv) The Supreme Indra, God, protects such a person.

Practical utility in life :
What is the basis of principle of renouncing karma phala?
Actually, Karma Phala principle is a universal feature of the divine creation. There is no need to express your desire to achieve rewards of your acts. You will certainly get what is due as reward of your acts. When you detach yourself from the rewards, you become more competent to focus on your acts and gain many additional benefits.
Thus, it becomes a great and divine science of spirituality to get connected to God by devoting all your acts to Him. You will be double benefitted – materially and spiritually.
Continuing with the spiritual progress and higher consciousness, a time comes when a realised soul even rejects the enjoyment of comfortable rewards of his acts because of the firm belief that all acts are performed actually by God and not by him.

ऋग्वेद मन्त्र 1.61.16
Rigveda 1.61.16
एवा ते हारियोजना सुवृक्तीन्द्र ब्रह्माणि गोतमासो अक्रन्।
ऐषु विश्वपेशसं धियं धाः प्रातर्मक्षू धियावसुर्जगम्यात् ।। 16 ।।

Evā te hāriyojanā suvṛktīndra brahmāṇi gotamāso akran.
Aiṣu viśvapeśasaṁ dhiyaṁ dhāḥ prātar makṣū dhiyāvasur jagamyāt. (16)

(Eva te) For You only (for God) (Hāri yojana) knowing how to successfully complete the journey of life and making us competent for that by enjoining our senses to that chariot (suvṛkti) one who has removed evils and become the best in deed (indra) the Supreme Controller, God (brahmāṇi) divine speeches (gotamāsaḥ) with their best senses and intellect (akran) do, make (Aiṣu) in these (Viśva peśasaṁ) making the whole world beautiful (dhiyaṁ) divine intellect (ādhāḥ) establish (prātaḥ makṣū) very soon in the morning (dhiyāvasuḥ) living in divine knowledge (jagamyāt) be received.

Elucidation :

Who can make us competent to successfully complete the journey of life?
Who makes divine speeches in praise of God?
The Supreme Controller, God! You know how to successfully complete the journey of life and make us competent for that by enjoining our senses to the body chariot appropriately. One who has removed evils and become the best in deed, makes the divine speeches in Your praise only with his best senses and intellect, in such people, You establish the divine intellect by making the whole world beautiful. Very soon in the morning, let such people gain wealth from intellectual acts and living in divine knowledge.

Practical utility in life :

What type of people shall we aspire to meet everyday?
What is the successful completion of human life journey?
The successful completion of human life journey is not simply acquiring material comforts. More important is to maintain a connectivity with God, the Supreme Energy and Supreme Controller. It's possible only if you are yourself a good controller of senses. Having removed the evils from your life, you have become best in deed.

You are aspiring to make the whole world beautiful and connected to the divinity. That is why the people desire to receive you early morning every day.

Rigveda Mandal-1, Hymn-62

ऋग्वेद मन्त्र 1.62.1
Rigveda 1.62.1
प्र मन्महे शवसानाय शूषमाङ्गूषं गिर्वणसे अङ्गिरस्वत्।
सुवृक्तिभिः स्तुवत ऋग्मियायाऽर्चामार्कं नरे विश्रुताय।। 1।।

Pra manmahe śavasānāya śūṣam āṅgūṣaṁ girvaṇase aṅgirasvat.
Suvṛktibhiḥ stuvata ṛgmiyāyārcāmārkaṁ nare viśrutāya. (1)

(Pra manmahe) Completely contemplate and pray (śavasānāya) doing all acts with the power of knowledge (śūṣam) to destroy the enemies (āṅgūṣaṁ) worthy of adoration (girvaṇase) with praising Vedic speeches (aṅgirasvat) present as power and joy in every part (of our body, of the whole creation) (Suvṛktibhiḥ) by removing evils and inspiring for the best (stuvate) liable to be glorified (ṛgmiyāya) with verses (arcām) chanting to worship (arkaṁ) liable to worship (nare) in human beings (viśrutāya) heard.

Elucidation :
What are the Supreme features of God?
We contemplate on God and pray to Him only for His following features :-
(i) He is Omniscient. He does all acts with His power of knowledge.
(ii) He is Omnipotent. He is powerful to destroy all enemies.
(iii) He is angirasvat i.e. present as power and joy in every part of our body and of the whole creation.
(iv) He removes all evils and inspires for the best.
(v) He is worthy of adoration with Vedic speeches.
(vi) He is nare viśrutāya i.e. heard in human beings not in other animals.
He is liable to be glorified with the chanting of verses. We chant to worship Him because He is liable to be worshipped.

Practical utility in life :

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What are the universal aspirations of human beings?
Who can fulfil the universal aspirations of human beings?
Who is a real human being?
Everyone aspires for knowledge. Everyone aspires for power. Everyone aspires for a permanent companion. Everyone aspires to remove evils and perform the best.
For all these features, we must contemplate on a universal power, God, who is a subject of discussion only in human beings not in animals. The Supreme power only can empower us. The Supreme knowledge only can give us true knowledge.
Therefore, those who don't discuss about God, but focus only on eating, drinking and marrying like animals, are devoid of the features of a real human being.

Quote :
(nare viśrutāya) He is heard in human beings only, not in other animals

ऋग्वेद मन्त्र 1.62.2
Rigveda 1.62.2
प्र वो महे महि नमो भरध्वमाङ्गूष्यं शवसानाय साम।
येना नः पूर्वे पितरः पदज्ञा अर्चन्तो अङ्गिरसो गा अविन्दन् ।। 2।।

Pra vo mahe mahi namo bharadhvam āṅgūṣyaṃ śavasānāya sāma.
Yenā naḥ pūrve pitaraḥ padajñā arcanto aṅgiraso gā avindan. (2)

(Pra – To be prefixed with bharadhvam) (vaḥ) you all (mahe) for the great (God) (mahi) extreme (namaḥ) salutations (bharadhvam – pra bharadhvam) completely hold and sustain (āṅgūṣyaṃ) worthy of adoration (śavasānāya) doing all acts with the power of knowledge (sāma) songs of worship (Yenā) with which (naḥ) our (pūrve) ancient, completing (pitaraḥ) forefathers, protecting (padajñā) knower of path (arcantaḥ) worshipping (aṅgirasaḥ)

present in every part (of our body, of the creation as power and joy) (gāḥ) speeches (of knowledge, of light) (avindan) receiver.

Elucidation :
How did our forefathers receive divine knowledge?
You all completely hold and sustain extreme salutations for the great (God) who is doing all acts with His power of knowledge and is worthy of adoration with songs of worship.
With these songs of worship, our ancient forefathers, knowing the path of life, worshipping the Omnipresent God who is present as power and joy in every part of our body and of the whole creation, received the speeches of light and knowledge. With this light only we too can complete our life and protect it.

Practical utility in life :
Why shall we follow the path of God worship i.e. Ishwar Bhakti?
How to make our life complete and protected?
This verse gives a specific inspiration to follow the path of real God worship i.e. Ishwar Bhakti, singing songs in worship and adoration of the great Supreme Power. That is the only path to achieve the Supreme Divine Knowledge and joy and to realise that Omnipresent Power. Our life would be complete and protected only on this path, otherwise it will be incomplete, unprotected and mixed with evils and troubles. Our forefathers, ancient rishis and saints followed this path only.

ऋग्वेद मन्त्र 1.62.3
Rigveda 1.62.3
इन्द्रस्याङ्गिरसां चेष्टौ विदत्सरमा तनयाय धासिम्।
बृहस्पतिर्भिनदद्रिं विदद् गाः समुस्त्रियाभिर्वावशन्त नरः ।। 3।।

Indrasyāṅgirasāṁ ceṣṭau vidat saramā tanayāya dhāsim.
Bṛhaspatir bhinad adriṁ vidad gāḥ sam usriyābhir vāvaśanta naraḥ. (3)

(Indrasya) of controller of senses (aṅgirasāṁ) of one feeling joy in every part (ca) and (iṣṭau) for achieving desires (vidat) makes receivable (saramā) intellect, companion of soul, mother (tanayāya) for extension, for increase (dhāsim) food (Bṛhaspatiḥ) the biggest protector, Lord (God) (bhinat) breaks (adriṁ) clouds (vidat) makes receivable (gāḥ) speeches (of knowledge, of light) (sam – to be prefixed with vāvaśanta) (usriyābhiḥ) with rays of knowledge (vāvaśanta – sam vāvaśanta) chant the glories (of God), enlighten (naraḥ) human beings.

Elucidation :
Who gives us food and knowledge?
One who is the controller of senses and the one who feels divine joy in every part (of body and of creation), progresses to achieve his desired target just as a mother makes food available to her child for progress and just as the biggest protector (God or Sun) breaks the clouds (of ignorance and darkness) to make the speeches (of knowledge and light) receivable to us. With all these protecting and enlightening divinities all human beings should chant the glories (of God) with all rays of knowledge.

Practical utility in life :
Who ensures our physical and mental progress?
Who constitute our giver family?
All human beings have received physical and mental gifts from the Supreme Divine. A mother after giving birth to her baby, takes care of her progress also by serving milk and food, but actually it is God who is doing it through mother or through other protectors. Just as Sun breaks the darkness to provide light to us, similarly, God breaks our ignorance to give us knowledge directly or through mother, father and teachers. Thus, God ensures physical and mental progress of every human being.

Therefore, it is the bounden duty of every human being to use all his mental faculties in maintaining a connectivity with the Supreme Giver and also in maintaining a respectful connectivity with our parents, teachers or other seniors who help us in any manner.
Our progress depends on our connectivity this whole of giver family.

ऋग्वेद मन्त्र 1.62.4
Rigveda 1.62.4
स सुष्टुभा स स्तुभा सप्त विप्रैः स्वरेणाद्रिं स्वर्यो३नवग्वैः।
सरण्युभिः फलिगमिन्द्र शक्र वलं रवेण दरयो दशग्वैः ।। 4।।

Sa suṣṭubhā sa stubhā sapta vipraiḥ svareṇādriṃ svaryo navagvaiḥ . Saraṇyubhiḥ phaligam indra śakra valaṁ raveṇa darayo daśagvaiḥ. (4)

(Saḥ) He (suṣṭubhā) with best speeches (in glory of God) (saḥ) He (stubhā) by stopping (evils) (sapta vipraiḥ) with seven rays of Sun (svareṇa) with the voice of self (soul) (ādriṃ) which is difficult to destroy (ignorance) (svaryaḥ) set of spiritual light (navagvaiḥ) till nine
(Saraṇyubhiḥ) with best knowledge and speed (phaligam) false, baseless (indra) controller of senses (śakra) powerful (valaṁ) coverings over knowledge (raveṇa) with speeches of scriptures, self-inspiration (darayaḥ) destroy (daśagvaiḥ) till ten.

Elucidation :
How to destroy ignorance?
What happens after the ignorance is destroyed?
The powerful controller of senses can destroy the mountains of ignorance that is difficult for normal people. This ignorance is false and baseless covering over our knowledge. Thereafter, he achieves the state of spiritual light i.e. self-

realisation. You can destroy the ignorance i.e. false covering over knowledge, in following ways :-

(i) Suṣṭubhā - with best speeches (in glory of God),
(ii) Stubhā - by stopping (evils),
(iii) Sapta vipraiḥ - with seven rays of Sun,
(iv) Svareṇa – with the voice of self (soul),
(v) Saraṇyubhiḥ - with best knowledge and speed,
(vi) Raveṇa - with speeches of scriptures, self-inspiration.

Every human being should strive hard every moment till nine or ten decades i.e. up to long life, to destroy the coverings over knowledge.

Practical utility in life :

What's the difference between knowledge and ignorance?

Divine great knowledge is not to be acquired because it is already there in us but covered with ignorance. We have to destroy that covering called ignorance. The only way to destroy ignorance is by maintaining a connectivity with God while enjoying the creation. Knowledge is a constant consciousness about the supremacy of the Divine Power within us. Ignorance creates multiple troubles but solves none. Whereas true knowledge, about our core self, destroys the source of all troubles and tribulations. Just as darkness goes with the appearance of Sun, similarly, ignorance vanishes when a connectivity to your source is maintained.

Guru Nanak Dev ji has unambiguously observed that just as darkness goes after lighting a lamp, sins or ignorance go after studying Vedas (diva bale andhera jaye, ved padhe matti papan khaye).

ऋग्वेद मन्त्र 1.62.5

Rigveda 1.62.5

गृणानो अङ्गिरोभिर्दस्म वि वरुषसा सूर्येण गोभिरन्धः।
वि भूम्या अप्रथय इन्द्र सानु दिवो रज उपरमस्तभायः ।। 5।।

Gṛṇāno aṅgirobhirdasma vi varuṣasā sūryeṇa gobhirandhaḥ .
Vi bhūmyā aprathaya indra sānu divo raja uparam astabhāyaḥ (5)

(Gṛṇānaḥ) while glorifying God (aṅgirobhiḥ) who enjoy the connectivity with God (dasma) destroying (evils) (vi vaḥ) keeps away (uṣasā) with early morning (sūryeṇa) with Sun, with activity (gobhiḥ) with rays, with best sense organs (andhaḥ) darkness (Vi – to be prefixed with aprathaya) (bhūmyā) of earth (aprathaya – vi aprathaya) specially expand (indra) Supreme Controller, God (sānu) the best place (divaḥ) in heavenly space i.e. duloka (rajaḥ) heavenly bodies (uparam) above (in sky) (astabhāyaḥ) hold in space.

Elucidation :
What does God do for us?
The Supreme Controller, God, helps the controller of senses who enjoys the connectivity with God, while glorifying Him, in keeping away darkness of ignorance and destroy it in early morning with the Sun and with activities, with rays and with best sense organs.
God specially expands the best place of earth and holds the heavenly bodies in heavenly space i.e. duloka above sky in space.

Practical utility in life :
How is the Sun and its rays relevant in keeping ignorance away from us?
For what purpose, does God conduct water cycle?
God is the only power of destroying our ignorance through Sun and its rays. Sun is symbolic of activities. With the rise of Sun in the early morning noble devotees begin their activities. Rays of Sun remove darkness. Similarly, our best sense organs are also called gobhih as they keep us engaged in best activities and help us in keeping ignorance away from us.
At the same time, God holds all heavenly bodies in space to facilitate smooth life to all beings. Holding of clouds in the sky is the part of water cycle that enables life to all beings on earth, by spreading water in all areas.

ऋग्वेद मन्त्र 1.62.6

Rigveda 1.62.6

तदु प्रयक्षतममस्य कर्म दस्मस्य चारुतममस्ति दंसः।
उपह्वरे यदुपरा अपिन्वन्मध्वर्णसो नद्य1श्चतस्त्रः।। 6।।

Tad u prayakṣatamam asya karma dasmasya cārutamam asti daṁsaḥ. Upahvare yad uparā apinvan madhvarṇaso nadyaś catasraḥ. (6)

(Tat u) That only is (prayakṣatamam) most admirable (asya) His (karma) work (dasmasya) of that who is destroyer of all evils and troubles (cārutamam) most charming (asti) is (daṁsaḥ) this work (Upahvare) in space (yat) which (uparāḥ) clouds above (apinvat) full of waters (madhvarṇasaḥ) having delicious water (nadyaḥ) rivers (catasraḥ) active/moving in all directions.

Elucidation :

What's the most admirable and charming work of God?

Water cycle is mentioned in RV 1.62.5. It's the most admirable work of God who is the destroyer of all evils and troubles. This is most charming work. In space, which is above the sky, are the clouds full of delicious water active and moving in all directions like rivers.

Practical utility in life :

How is water cycle important for all living beings?

God takes care of all human beings both physically and mentally. Water cycle is the most admirable and charming work of God in this direction. Only this water cycle is the base of all agricultural productions for every living being. Water is the basic element in our food. Earth would have been of no use without earth. Water under earth is also because of rains.

Without this water cycle, water would have been available only in seas or rivers etc. for the people living near such water bodies. Sun evaporates the sea

water to form clouds that fall down as rain to spread water in far off areas. Thus, water cycle helps in sustenance of all living beings everywhere on earth.

ऋग्वेद मन्त्र 1.62.7
Rigveda 1.62.7

द्विता वि वव्रे सनजा सनीळे अयास्यः स्तवमानेभिरर्कैः।
भगो न मेने परमे व्योमन्नधारयद्रोदसी सुदंसाः ।। 7।।

Dvitā vi vavre sanajā sanīḻe ayāsyaḥ stavamānebhir arkaiḥ.
Bhago na mene parame vyomann adhārayad rodasī sudaṃsāḥ. (7)

(Dvitā) In two ways (vi) specially (vavre) accepts, establishes (sanajā) since ancient time i.e. sanatan (sanīḻe) established in God, near God (ayāsyaḥ) limitless power (indefatigable) (stavamānebhiḥ) with glorifying, praising (arkaiḥ) mantras (Bhagaḥ) comforts (na) like (mene) projecting glory and grandeur (parame) Supreme, beyond (vyomann) space (adhārayat) holds (rodasī) both (the dyuloka and earth, the internal and external worship) (sudaṃsāḥ) performing best deeds.

Elucidation :
Where is the creation established?
Who is Param vyom i.e. beyond space?
God specially established this creation in two ways since ancient times. Sanatan God has done this, with His limitless powers (indefatigable) and with glorifying, praising mantras. Both are established in God, near God. This creation is like complete comforts projecting glory and grandeur of God, performing best deeds, holding both (the dyuloka and earth, the internal and external worship). Whereas, He Himself is infinite i.e. parame vyomann, Supreme, beyond space.

Practical utility in life :

Where does our devotion get established?
'Vavre' means establishes and accepts also. A spiritual meaning can also be derived out of this verse. God accepts the glorifying and praising mantras and devotion in two ways since ancient times, both near God in His space. With our indefatigable efforts either by way of internal meditation or externally singing glories and praises of God, we can reach the space of divinity, the most comfortable achievement for a devotee.

ऋग्वेद मन्त्र 1.62.8
Rigveda 1.62.8
सनाद्दिवं परि भूमा विरूपे पुनर्भुवा युवती स्वेभिरेवैः।
कृष्णेभिरक्तोषा रुशद्भिर्वपुर्भिरा चरतो अन्यान्या ।। 8।।

Sanād divaṁ pari bhūmā virūpe punarbhuvā yuvatī svebhir evaiḥ.
Kṛṣṇebhir aktoṣā ruśadbhir vapurbhir ā carato anyānyā. (8)

(Sanāt) Since ancient times i.e. sanatan (divaṁ) heavenly space (pari – to be prefixed with carataḥ) (bhūmā) earth (virūpe) different forms (punaḥ bhuvā) repeatedly occur (yuvatī) night and dawn (usha) (svebhiḥ) own (evaiḥ) speed, movement (Kṛṣṇebhiḥ) from darkness (Aktā) night (uṣāḥ) dawn (ruśadbhiḥ) from illuminated (vipurbhiḥ) bodies (ā - to be prefixed with carataḥ) (carataḥ - pari carataḥ) move around (carataḥ - ā carataḥ) moves (anyānyā) different.

Elucidation :
Where from heavenly bodies come?
How do natural events take place?
Since ancient time heavenly space i.e. duloka and earth i.e. bhuloka have different forms; night and dawn repeatedly occur at their own speed,

movement. From dark body comes night and from illuminated body comes dawn to move differently.

Practical utility in life :
What are the features of non-living natural bodies?
What do we learn from natural bodies?
Despite difference in form and movements, there are many things common in heavenly bodies and earth, night and dawn :-
(i) They are all born for external cause.
(ii) They all co-exist.
(iii) They all co-operate.
(iv) They all are always young, never get old.
(v) They all move on and on along their destined path together yet separately.
There are remarkable lessons from these non-living bodies :-
(i) They don't work for their own self but work for facilitating the existence of other.
(ii) They have no ego of their existence even.

ऋग्वेद मन्त्र 1.62.9
Rigveda 1.62.9

सनेमि सख्यं स्वपस्यमानः सूनुर्दाधार शवसा सुदंसाः।
आमासु चिद्दधिषे पक्वमन्तः पयः कृष्णासु रुशद्रोहिणीषु ।। 9।।

Sanemi sakhyaṁ svapasyamānaḥ sūnur dādhāra śavasā sudaṁsāḥ .
Āmāsu cid dadhiṣe pakvam antaḥ payaḥ kṛṣṇāsu ruśad rohiṇīṣu. (9)

(Sanemi) Ancient i.e. Sanatan (sakhyaṁ) friendship (svapasyamānaḥ) doing His best acts (sūnuḥ) inspiring for the best (dādhāra) holds (śavasā) with strength (sudaṁsāḥ) performing beatific acts (Āmāsu) immature (Cit) and (dadhiṣe) holds (pakvam) mature (antaḥ) inside (payaḥ) drink (kṛṣṇāsu) in black (ruśat) shinning white (rohiṇīṣu) in red.

Elucidation :
Who is our ancient friend i.e. a Sanatan Sakha?
While doing His best and beatific acts with His full strength, He holds us as a friend inspiring for the best since ancient times i.e. a Sanatan friend. Inside mature as well as immature in black, red or shinning white, He holds many juices.

Practical utility in life :
How is God our ancient friend?
What does God inspire us?
The great and divine support for all human beings is the real assurance that God is our friend since ancient times i.e. a Sanatan Sakha.
He is Himself doing the best and beatific for us and inspires us also to do the best for others.
His best acts of strength includes the production of beneficial nutritious juices in all sorts of vegetation, mature or immature, having any colour outside. Nutritious milk in cows of all colours. All these are the proofs of His friendship for us. His greatness is the inspiration for us that we too should try to be great. Outside, we may be different, but inside we must produce nutritious, beneficial thoughts for all.

Quote :-
(Sanemi sakhyaṁ svapasyamānaḥ) While doing His best and beatific acts with His full strength, He holds us as a friend inspiring for the best since ancient times i.e. a Sanatan friend.

ऋग्वेद मन्त्र 1.62.10

Rigveda 1.62.10

सनात्सनीळा अवनीरवाता व्रता रक्षन्ते अमृताः सहोभिः।
पुरू सहस्त्रा जनयो न पत्नीर्दुवस्यन्ति स्वसारो अह्रयाणम् ।।

Sanāt sanīḻā avanīr avātā vratā rakṣante amṛtāḥ sahobhiḥ.
Purū sahasrā janayo na patnīr duvasyanti svasāro ahrayāṇam. (10)

(Sanāt) Since ancient times i.e. sanatan (sanīḻā) living in God, near God (avanīḥ) earth, fingers (avātā) faithful, non-violent (vratā) vows, resolves (rakṣante) protects (amṛtāḥ) non-dying (sahobhiḥ) with her powers (Purū) many (sahasrā) thousands (janayaḥ) giving birth (na) like (patnīḥ) wives (duvasyanti) serve (svasāraḥ) sisters (ahrayāṇam) active and energetic.

Elucidation :

What does earth do for us?

What's earth's relationship to us?

Since time immemorial, the earth, living in God, near God, is faithful and non-violent to all beings. She protects our vows. She is non-dying, always active, with all her powers. Like wives, the mother earth has given birth to many thousands and like sisters, served the active and energetic brothers.

'Avanīḥ' is also taken as fingers. These are also faithful and non-violent for all beings. They help us in protecting our vows. They are always active with all their powers. They have the powers of all the five elements in them. That is why fingers are used by yogis in various Mudras to attain various perfections i.e. siddhis.

Practical utility in life :

How to protect mother and sister earth?

Our consciousness about devotion and protection of mother earth must always be high to the level of divinity. God has bestowed upon mother earth the

Supreme job of producing and sustaining all living beings. That is why God inspires us to consider earth as birth giving mother and serving sister. Therefore, it is the bounden duty of all human beings to protect this mother and sister from pollution. Modern day agriculture is adding unlimited amount of poisonous chemicals in this mother and sister. Ultimately, this would prove to be fatal to the people of kaliyuga. We need to worship this great and divine mother and sister.

Quote :-
(Sanāt sanīḻā avanīḥ avātā) Since time immemorial, the earth, living in God, near God, is faithful and non-violent to all beings.

ऋग्वेद मन्त्र 1.62.11
Rigveda 1.62.11
सनायुवो नमसा नव्यो अर्कैर्वसूयवो मतयो दस्म दद्रुः।
पतिं न पत्नीरुशतीरुशन्तं स्पृशन्ति त्वा शवसावन्मनीषाः ।।

Sanāyuvo namasā navyo arkair vasūyavo matayo dasma dadruḥ.
Patiṁna patnīr uśatīr uśantaṁ spṛśanti tvā śavasāvanmanīṣāḥ (11)

(Sanāyuvaḥ) desiring for ancient and eternal i.e. sanatan (namasā) by salutations (navyaḥ) new, best (in praising, glorifying) (arkaiḥ) with mantras (of prayer) (vasūyavaḥ) desiring for wealth, knowledge etc. (matayaḥ) intellect (dasma) destroyer (of pains and evils) (dadruḥ) proceed towards you (Patiṁ) to the husband (na) just as (patnīḥ) wife (uśatīḥ) desiring (uśantaṁ) to the desiring (spṛśanti) touches (tvā) to you (śavasāvana) owner of all strengths (manīṣāḥ) contemplating men.

Elucidation :
Who prays and praises God?
Who loves God?

The intellectual men desiring for the ancient and eternal i.e. sanatan and those desiring for wealth, knowledge etc. proceed towards You, the destroyer of all pains and evils, by salutations and with new mantras of prayer, praising and glorifying You. Just as a desiring wife touches her desiring husband with love and devotion, the contemplating men love You, the owner of all strengths.

Practical utility in life :
Is love for God, a universal feature among all human beings?
Praying and praising God is a universal feature of those desiring Him, the eternal and ancient or desiring for wealth and knowledge etc. But only contemplative men love Him like a wife loves her husband. Love for God, on a personal level, is a rare feature. Meera loved Lord Krishna as her husband. We too should love God as very personal in relation.

ऋग्वेद मन्त्र 1.62.12
Rigveda 1.62.12
सनादेव तव रायो गभस्तौ न क्षीयन्ते नोप दस्यन्ति दस्म।
द्युमाँ असि क्रतुमाँ इन्द्र धीरः शिक्षा शचीवस्तव नः शचीभिः।।

Sanādeva tava rāyo gabhastau na kṣīyante nopa dasyanti dasma.
Dyumāñ asi kratumāñ indra dhīraḥ śikṣā śacīvastava naḥ śacībhiḥ. (12)

(Sanāt) Since ancient times i.e. sanatan (eva) only (tava) your (rāyaḥ) wealth (gabhastau) in hands, in management (na) not (kṣīyante) destroy (na) not (upa dasyanti) weaken (dasma) destroyer of all pains and evils (Dyumāñ) illuminated (asi) are (kratumāñ) active in doing (indra) Supreme Controller (dhīraḥ) intellectual (śikṣā) preach, teach (śacīvaḥ) Supreme Power, God (tava) you (naḥ) us (śacībhiḥ) with your power and acts.

Elucidation :

What is the effect of wealth earned with connectivity of God?
The destroyer of pains and evils! Since time immemorial, the wealth in your hand i.e. in your management or in your connectivity, neither gets destroyed nor gets weakened.
The Supreme Controller and Supreme Power! You are illuminated in intellect and active in working. Please teach, preach us with powers and acts.

Practical utility in life :
How to earn wealth with connectivity of God?
The wealth in connectivity of God means the divine wealth, earned through noble ways and means, as well as spend on noble path of doing welfare of others. We earn wealth on the strength of our intellect and power to work. God is the Supreme Intellect and Supreme Power. We should seek divine guidance from God to acquire intellect and energy to work. Wealth earned through such a divine guidance only would become divine and splendid wealth.

ऋग्वेद मन्त्र 1.62.13
Rigveda 1.62.13
सनायते गोतम इन्द्र नव्यमतक्षद्ब्रह्म हरियोजनाय।
सुनीथाय नः शवसान नोधाः प्रातर्मक्षू धियावसुर्जगम्यात् ।। 13 ।।

Sanāyate gotama indra navyam atakṣad brahma hariyojanāya .
Sunīthāya naḥ śavasāna nodhāḥ prātar makṣū dhiyāvasur jagamyāt. (13)

(Sanāyate) working and behaving like ancient being (gotamaḥ) having praise worthy senses (indra) Supreme Power (navyam) new (atakṣat) creates (brahma) songs in honour of God (hari yojanāya) for enjoining senses with body, for effectuating the planning of God (Sunīthāya) for you, taking us on the comfortable path (naḥ) us (śavasāna) the powerful, God (nodhāḥ) holding speeches in praise of God (prātaḥ makṣū) very soon in the morning (dhiyāvasuḥ) living in divine knowledge (jagamyāt) be received.

Elucidation :
Who works for effectuating the planning of God?
The Supreme Power, Indra! The people having praiseworthy senses work for effectuating Your planning and behave like ancient being (rishis and saints). They create new songs in Your honour.
Those having speeches in praise of God, the most powerful, work for You, who take us on the comfortable path of life.
Let us receive wealth from intellectual acts and knowledge from the people living in divine knowledge very soon in the morning.

Practical utility in life :
Who are the praiseworthy people?
How do such praiseworthy people worship God?
What's the source of inspiration behind Vedic Pedia and Holy Vedas Study and Research Programme?
People who try to understand the real powers and purposes of God, imbibe the teachings of God and thus, realise Him ultimately by invoking that divine Supreme in their consciousness permanently, they guide others to live at higher consciousness, to live a life free from troubles and evils.
With this consciousness, they devise newer ways to live a life in tune with divinity. They guide all people to live comfortably as per prevailing situations. The purpose of Vedic Pedia and Holy Vedas Study and Research Programme is also in tune with the theme of this verse.

Quote :-
(prātaḥ makṣū dhiyāvasuḥ jagamyāt) Let us receive wealth from intellectual acts and knowledge from the people living in divine knowledge very soon in the morning.

H.V.S.R.P.
Aum
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Rigveda Mandal-1, Hymn-63

ऋग्वेद मन्त्र 1.63.1
Rigveda 1.63.1
त्वं महाँ इन्द्र यो ह शुष्मैर्द्यावा जज्ञानः पृथिवी अमे धाः।
यद्ध ते विश्वा गिरयश्चिदभ्वा भिया दृळहासः किरणा नैजन्।। 1।।

Tvaṁ mahāñ indra yo ha śuṣmair dyāvā jajñānaḥ pṛthivī ame dhāḥ.
Yaddha te viśvā girayaś cid abhvā bhiyā dṛḻhāsaḥ kiraṇā naijan. (1)

(Tvaṁ) You (Mahāñ) great, divine (indra) Supreme Controller (yaḥ) who (ha) certainly (śuṣmaiḥ) with the power of destroying enemies (dyāvā) duloka i.e. heavenly space (jajñānaḥ) create, manifest (pṛthivī) earth (ame) in power and light (dhāḥ) hold (Yat) who (ha) certainly (Te) your (viśvā) all (girayaḥ) mountains (cit) also (abhvā) mighty (bhiyā) from fear (dṛḻhāsaḥ) despite being fixed (kiraṇāḥ) rays (na) like (ejan) tremble.

Elucidation :
How does God hold this creation?
The Supreme Controller, God! You are great divine who certainly hold the heavenly space and the earth, including Your mighty mountains, in Your power and light. You certainly, despite being fixed, also tremble with Your rays creating fear for all.

Practical utility in life :
Why shall we fear from God?
Who is the principal doer of all acts?
God has held everything in His power and light of knowledge, which is Supreme in all respects. That is why everything in this creation, including huge mountains, tremble with fear. The status of man is not more than mountains as regards their immovability and huge appearance.

ऋग्वेद मन्त्र 1.63.2
Rigveda 1.63.2
आ यद्धरी इन्द्र विव्रता वेरा ते वज्रं जरिता बाह्वोर्धात्।
येनाविहर्यतक्रतो अमित्रान्पुर इष्णासि पुरुहूत पूर्वीः ।। 2।।

Ā yaddharī indra vivratā verā te vajraṁ jaritā bāhvor dhāt. Yenāviharyatakrato amitrān pura iṣṇāsi puruhūta pūrvīḥ. (2)

(Ā – to be prefixed with dhāt) (Yat) who (Harī) senses (indra) the Supreme Controller (vivratā) with various vows (āveḥ) in body chariot (te) Your (vajraṁ) weapon (jaritā) devotee (bāhvoḥ) in arms (dhāt) holds (Yena) thereafter (Aviharyata krato) devoid of unwarranted acts (evils, sins) (Amitrān) unfriendly (enemies) (puraḥ) cities, forts (iṣṇāsi) proceed (puruhūta) sustaining, completing (pūrvīḥ) many.

Elucidation :
What powers did God give to human beings?
Indra, the Supreme Controller, enjoins the senses to our body chariot with various vows. Your devotees hold such powers of senses in their arms as a weapon.
Therefore, that Indra, who is Himself devoid of unwanted acts, evils and sins, who is completing and sustaining power, proceed to destroy many cities, forts of all unfriendly (enemies).

Practical utility in life :
When does God destroy our enemies?
How to seek divine support?
God has bestowed the power of senses upon us as a weapon. We must keep them under control. Once we become an Indra, then the Supreme Indra destroys all our enemies, troubles and pains etc. Thus, the remote of divine

support lies in our own arms which we can use by exercising full control over our senses.

ऋग्वेद मन्त्र 1.63.3

Rigveda 1.63.3

त्वं सत्य इन्द्र धृष्णुरेतान्त्वमृभुक्षा नर्यस्त्वं षाट्।
त्वं शुष्णं वृजने पृक्ष आणौ यूने कुत्साय द्युमते सचाहन् ।। 3।।

Tvaṃ satya indra dhṛṣṇuretān tvam ṛbhukṣā naryas tvaṁ ṣāṭ.
Tvaṁ śuṣṇaṁ vṛjane pṛkṣa āṇau yūne kutsāya dyumate sacāhan. (3)

(Tvaṃ) You (satyaḥ) complete truth, unborn, ever existing (indra) the Supreme Controller (dhṛṣṇuḥ) determined to defeat (etān) these (enemies) (tvam) You (ṛbhukṣā) shinning in knowledge and regularity (naryaḥ) in men (tvaṁ) You (ṣāṭ) patient, forbearing (Tvaṁ) You (śuṣṇaṁ) exploitive (thoughts, people) (vṛjane) in wars, in struggles (pṛkṣe) that enjoins a warrior with you (āṇau) in sound, in chanting (yūne) gives all good features (kutsāya) for one who has killed (all desires, greed and modifications) (dyumate) for enlightened mind (sacā) with them (as companion) (ahan) destroy.

<u>Elucidation</u> :
What are the supreme and special features of God?
The Supreme Controller, God!

(i) You are complete truth, unborn, ever existing.
(ii) You are determined to defeat all enemies.
(iii) You are shinning in knowledge and regularity among men.
(iv) You are patient and fore-bearing.
(v) You destroy the exploitive (thoughts and people)

(vi) Wars and struggles cannot be won without your association and without chanting about You.

(vii) You give all good features to the enlightened mind who has killed all desires, greed and modifications.

Practical utility in life :

How to win the wars and struggles of life?

Once you start believing and feeling that God is the Supreme Controller with numerous supreme and special features as listed in this verse, you will realise that to win the wars and struggles of life, a regular and deep connectivity with God is the most important foundation. Be with Him, Be for Him.

ऋग्वेद मन्त्र 1.63.4

Rigveda 1.63.4

त्वं ह त्यदिन्द्र चोदीः सखा वृत्रं यद्वज्रिन्वृषकर्मन्नुभ्नाः ।
यद्ध शूर वृषमणः पराचैर्वि दस्यूँर्योनावकृतो वृथाषाट् ।। 4 ।।

Tvaṁ ha tyad indra codīḥ sakhā vṛtraṁ yad vajrin vṛṣakarmannubhnāḥ .
Yad dha śūra vṛṣamaṇaḥ parācair vi dasyūñr yonāv akṛto vṛthāṣāṭ . (4)

(Tvaṁ) You (Ha) certainly (tyat) that (knowledge, wealth etc.) (indra) the Supreme Controller (codīḥ) gives, inspires (sakhā) to friends, devotees (vṛtraṁ) modifications, coverings of ignorance (yat) when (vajrin) bearers of weapon (vṛṣakarman) showering, raining power and happiness (ubhnāḥ) complete, destroy (Yat) when (Ha) certainly (śūra) brave (to destroy all enemies) (vṛṣamaṇaḥ) with mind to rain, shower (happiness on all) (parācaiḥ) keep away (dasyūñ) evil, wicked (yonou) to their place of origin (vyakṛtaḥ) specially destroy (vṛthāṣāṭ) by nature patient, fore-bearing.

Elucidation :

What does God specially do for His friends and devotees?

The Supreme Controller, God! You have certainly given that knowledge and wealth to all Your friends and devotees.
You completely destroy the modifications and coverings of ignorance.
You are bearer of all weapons i.e. remedies.
You shower power and happiness.
You are certainly brave (to destroy all enemies) with mind to rain happiness on all; You keep away evils and wicked to their places of origin and specially destroy those evil forces. By nature You are patient and fore-bearing.

Practical utility in life :
How to get God's grace?
Sequence of God's grace is very clear. God has kept His treasures of knowledge and power open for all. But a simple, of course regular, connectivity with God destroys the evil and wicked tendencies in and around us. Thus, a higher and beautiful life always lives at peace and progress in life.

ऋग्वेद मन्त्र 1.63.5
Rigveda 1.63.5
त्वं ह त्यदिन्द्रारिषण्यन्दृळहस्य चिन्मर्तानामजुष्टौ।
व्य1स्मदा काष्ठा अर्वते वर्घनेव वज्रिच्छ्नथिह्यमित्रान् ।। 5।।

Tvaṁ ha tyad indrāriṣaṇyan dṛḻhasya cin martānām ajuṣṭau .
Vyasmad ā kāṣṭhā arvate varghaneva vajriñ chnathihy amitrān. (5)

(Tvaṁ) You (Ha) certainly (tyat) that (knowledge, wealth etc.) (indra) the Supreme Controller (ariṣaṇyan) desiring not violence, evils etc. (dṛḻhasya) strong, firm (modifications, evils) (cit) also (martānām) of mortal men (ajuṣṭau) on being detached (Vi) separate (Asmat) from us (kāṣṭhā) to the directions (arvate) for our senses, forces (ghaneva) like scattering the clouds (vajriñ) having weapons (God) (śnathihy) destroy (amitrān) unfriendly, anti-social.

Elucidation :
How does God save us from evils and anti-social elements?
The Supreme Controller, God! Having all weapons, You certainly desire that knowledge and wealth should not be used for violence and evils etc. That is why You separate us from the strongest and firm modifications, evils etc.
When a mortal man acts like an unfriendly and anti-social element, he is detached from the society. God, with His supreme weapon scatters such an evil like clouds. Thus, He opens all directions for our senses.

Practical utility in life :
How to attract the grace of God?
There is no doubt that God would certainly dislike that the knowledge and wealth given by Him be misused. Therefore, He wishes for all of us to remain free from evils. Once we follow that, God opens all directions for our senses. God scatters all evil forces like clouds to make us succeed. Therefore, if one wishes to attract the grace of God, he must remain free from evils always.

ऋग्वेद मन्त्र 1.63.6
Rigveda 1.63.6
त्वां ह त्यदिन्द्रार्णसातौ स्वर्मीळ्हे नर आजा हवन्ते।
तव स्वधाव इयमा समर्य ऊतिर्वाजेष्वतसाय्या भूत्।। 6।।

Tvāṁ ha tyad indrārṇasātau svarmīḻhe nara ājā havante .
Tava svadhāva iyam ā samarya ūtir vājeṣvatasāyyā bhūt . (6)

(Tvaṁ) You (Ha) certainly (tyat) that (knowledge, wealth etc.) (indra) the Supreme Controller (arṇasātau) active to win (in different situations, wars) (svarmīḻhe) to earn happiness and comforts (nara) progressing human beings (ājouā) in wars, in difficulties (havante) call, invoke (Tava) yours (svadhāvaḥ)

holder of soul, God (iyam) this (samarye) in wars, in difficulties (ūtiḥ) protection (vājeṣu) for means of powers (atasāyyā) make us receive (bhūt) be.

Elucidation :
Whose protection shall we seek in wars?
Certainly those progressing human beings, bearing Your knowledge and wealth, active to win the wars and difficulties and to earn happiness and comforts, call and invoke You, the Supreme Controller, God. Being the holder of our soul, You make available to us Your protecting powers as means of power in wars and difficulties.

Practical utility in life :
Who are contemplative people?
A normal household or material life is full of wars and difficulties. Every moment there are conflicting thoughts emerging in human minds. Small or big, in all decision making or warring situations, contemplative men call and invoke God for His powers. Those who feel and believe that every knowledge and wealth is given by God are contemplative people. They always keep God in mind and knowledge and destined to win in every situation. They work hard intelligently but at the same time devote every effort to God.
On the other hand, not realising or believing the presence and supremacy of God, is the cause of all troubles, wars and failures.

ऋग्वेद मन्त्र 1.63.7
Rigveda 1.63.7
त्वं ह त्यदिन्द्र सप्त युध्यन्पुरो वज्रिन्पुरुकुत्साय दर्दः।
बर्हिर्न यत्सुदासे वृथा वर्गंहो राजन्वरिवः पूरवे कः ।। 7।।

Tvaṃ ha tyad indra sapta yudhyan puro vajrin purukutsāya dardaḥ.
Barhirna yat sudāse vṛthā vargaṅho rājan varivaḥ pūrave kaḥ. (7)

(Tvaṁ) You (Ha) certainly (tyat) that (knowledge, wealth etc.) (indra) the Supreme Controller (sapta) seven (yudhyan) engaged in wars, struggles (puraḥ) cities, forts (vajrin) having weapons (purukutsāya) destroyer of cities, forts etc. (dardaḥ) destroy (Barhiḥ) grass, space (Na) like (yat) that (sudāse) for the best devotee (vṛthā) suddenly (varka) destroy (aṅhaḥ) the sin (rājan) the Supreme King, God (varivaḥ) wealth (pūrave) who completes (with sacrifices) (kaḥ) does.

Elucidation :
For whom does God fight in wars?
Whom does God give splendid wealth?
The Supreme Controller, God! Having all weapons, You certainly fight for a purukutsāya, the destroyer of cities and forts of evils, who is engaged in warring, struggling with seven cities/forts.
For your such devotees, You suddenly destroy sins like a blade of grass and make like a clear and pure space.
The Supreme King, God! You ensure splendid wealth for such a person who completes His wealth with sacrifices.

Practical utility in life :
Why does God help a purukutsāya?
A purukutsāya is a brave person. God, the divine power, believes such a person like a winning horse and that is why all divine powers fight for such a person.

ऋग्वेद मन्त्र 1.63.8
Rigveda 1.63.8
त्वं त्यां न इन्द्र देव चित्रामिषमापो न पीपयः परिज्मन्।

यया शूर प्रत्यस्मभ्यं यंसि त्मनमूर्जं न विश्वध क्षरध्यै ।। ८।।

Tvaṁ tyāṁ na indra deva citrāmiṣam āpo na pīpayaḥ parijman.
Yayā śūra praty asmabhyaṁ yaṁsi tmanam ūrjaṁ na viśvadha kṣaradhyai. (8)

(Tvaṁ) You (tyāṁ) that (naḥ) our (indra) the Supreme Controller (deva) giver of divine light (knowledge and wealth) (citrām) promoting knowledge and comforts (iṣam) desires etc. (āpo) water (na) like (pīpayaḥ) make us drink (parijman) moving around on earth (Yayā) with which (Śūra) destroyer of enemies, God (praty – to be prefixed with yaṁsi) (asmabhyaṁ) for us (yaṁsi – praty yaṁsi) make us receive (tmanam) soul (ūrjaṁ) energy (of soul) (na) like (viśvadhaḥ) holder of whole (universe), God (kṣaradhyai) weaken the evils.

Elucidation :
Who is the giver of divine knowledge and wealth?
The Supreme Power, God! You are the Giver of that divine light (of knowledge) and wealth as if water is made available for drinking to all moving around on earth. This promotes our desires for that knowledge and wealth, with which You, the destroyer of enemies, make that available to us with the energy of soul to weaken the evils as You, the holder of whole universe, do.

Practical utility in life :
What's the purpose of divine knowledge and wealth?
The purpose of all grants of God is to weaken and destroy the evils. But the present age is committing a serious mistake of nurturing evils. That is why the present age is suffering from mental imbalance, crimes and diseases etc.
Therefore, contemplative people should inspire and guide the people to weaken the evils and spread the divine practice of living at higher consciousness.

ऋग्वेद मन्त्र 1.63.9
Rigveda 1.63.9
अकारि त इन्द्र गोतमेभिब्रह्माण्योक्ता नमसा हरिभ्याम्।
सुपेशसं वाजमा भरा नः प्रातर्मक्षू धियावसुर्जगम्यात् ।। 9।।

Akāri ta indra gotamebhir brahmāṇy oktā namasā haribhyām.
Supeśasaṃ vājam ā bharā naḥ prātar makṣū dhiyāvasur jagamyāt. (9)

(Akāri) is performed (Te) Your (indra) the Supreme Controller (gotamebhiḥ) by the best intellectuals and controller of senses (brahmāṇy) praiseworthy speeches (ā uktā) always said (namasā) respectfully with salutations (haribhyām) through sense organs (Supeśasaṃ) presenting a beautiful image (Vājam) strength (ā bhara) completely fill (naḥ) for us (prātaḥ) in the morning (makṣū) very soon (dhiyāvasuḥ) people living in divine knowledge, wealth from intellectual acts (jagamyāt) be received.

Elucidation :
What type of people praise God?
The Supreme Controller, God! Your praiseworthy speeches are always chanted by the best intellectuals and controller of senses with respectful salutations through their sense organs. Such people present a beautiful image of God and His worship and completely fill us with strength.
Let us receive wealth from intellectual acts and knowledge from the people living in divine knowledge very soon in the morning.

Practical utility in life :
How do great and divine people inspire others?
Of course, anyone can worship God, but intellectuals performing various penances worship God completely with all their physical, mental and spiritual strength. Only such a worship becomes an inspiration for common people.

Such great people aspire for merger with or realisation of God. Whereas common people, with such inspirations, worship God to live a life in peace, with mental balance, equanimity and competence to solve their day today household troubles and tribulations without much difficulty.

That is why everyone prays for the company of such great and divine intellectuals everyday.

Rigveda Mandal-1, Hymn-64

SUKTA ON AIR AND MARUTAS

ऋग्वेद मन्त्र 1.64.1
Rigveda 1.64.1
वृष्णे शर्धाय सुमखाय वेधसे नोधः सुवृक्तिं प्र भरा मरुद्भयः।
अपो न धीरो मनसा सुहस्त्यो गिरः समंजे विदथेष्वा भुवः।। 1।।

vṛṣṇe śardhāya sumakhāya vedhase nodhaḥ suvṛktim pra bharā marudbhyaḥ.
Apo na dhīro manasā suhastyo giraḥ samañje vidatheṣvā bhuvaḥ (1)

(vṛṣṇe) Rainer (of happiness, comforts), God (śardhāya) powerhouse of all powers, God (sumakhāya) managing whole creation as a yajna, God (vedhase) Creator of this universe, God (nodhaḥ) holding speeches in praise of God (suvṛktim) be a performer of the best activities (pra bhara) holds completely (marudbhyaḥ) the company of air, pranas (Apaḥ) acts and deeds (Na) like (dhīraḥ) patient, forbearing (manasā) with mind (suhastyaḥ) with best hands, art, skills (giraḥ) speeches (samañje) I express (vidatheṣu) in yajna of knowledge (ā bhuvaḥ) in all subjects and situations.

Elucidation :
How is God performing a universal yajna?
What's expected from a participant of the universal yajna?
God is the Rainer of happiness and comforts. He is the Power House of all powers. He is managing the whole creation as a yajna. He is the Creator of this universe.
One who holds speeches in praise of God, is expected to hold completely the company of air, pranas, to be a performer of the best activities. His acts should be like a patient and a fore-bearing expert performing acts with best hands, art, skill and with best mind.

God expresses speeches of Vedic Wisdom to such a person to be used in the yajna of knowledge in all subjects and situations.

Practical utility in life :
Who is a nodhaḥ?
One who participates in the universal yajna as a nodhaḥ, always praising God, is bestowed with great and divine speeches that develop Vedic Wisdom among masses. It's divine richness, divine greatness to be nodhaḥ, a person holding divine speeches and participating in the universal yajna of God. He is like a celebrant of God in deed.

ऋग्वेद मन्त्र 1.64.2
Rigveda 1.64.2

ते जज्ञिरे दिव ऋष्वास उक्षणो रुद्रस्य मर्या असुरा अरेपसः।
पावकासः शुचयः सूर्या इव सत्वानो न द्रप्सिनो घोरवर्पसः ।। 2।।

Te jajñire diva ṛṣvāsa ukṣaṇo rudrasya maryā asurā arepasaḥ.
Pāvakāsaḥ śucayaḥ sūryā iva satvāno na drapsino ghoravarpasaḥ. (2)

(Te) They (nodhah) (Jajñire) are born and developed (divaḥ) divine enlightened (ṛṣvāsaḥ) a life worth seeing and for knowledge (ukṣaṇaḥ) providing happiness to all (rudrasya maryāḥ) breath of Rudra (asurāḥ) cosmic energy of pranas (arepasaḥ) away from sins, evils, faults (Pāvakāsaḥ) purifying for all persons and places (śucayaḥ) pure in earning (sūryāḥ iva) like Sun, enlightening all (satvāno) rich in vitality, in sattva (na drapsinaḥ) un-trapped in attachment (ghora varpasaḥ) highly sublime.

Elucidation :
What are the features of a nodhaḥ? (1)

As per last verse RV 1.64.1, a nodhaḥ is one who holds divine speeches and participate in the divine universal yajna.
Such people are born and developed with following features :-

(i) Divaḥ - divine enlightened,
(ii) Ṛṣvāsaḥ - a life worth seeing and for knowledge,
(iii) Ukṣaṇaḥ - providing happiness to all,
(iv) Rudrasya maryāḥ - breath of Rudra,
(v) Asurāḥ - cosmic energy of pranas,
(vi) Arepasaḥ - away from sins, evils, faults,
(vii) Pāvakāsaḥ - purifying for all persons and places,
(viii) Śucayaḥ - pure in earning,
(ix) Sūryāḥ iva - like Sun, enlightening all,
(x) Satvāno - rich in vitality, in sattva,
(xi) Na drapsinaḥ - untrapped in attachment,
(xii) Ghora varpasaḥ - highly sublime.

Continued in RV 1.64.3

Practical utility in life :
How are these features acquired?
All these features are actually the rewards of a nodhaḥ. They are not to be chased. They are developed by God as divine grants and divine grace. A nodhaḥ gains these features by birth also.
Such people can show a ray of light in this dark age of ignorance, troubles and tribulations. Therefore, either be a nodhaḥ or follow a nodhaḥ.

ऋग्वेद मन्त्र 1.64.3
Rigveda 1.64.3

युवानो रुद्रा अजरा अभोग्घनो ववक्षुरध्रिगावः पर्वता इव।
दृळ्हा चिद्विश्वा भुवनानि पार्थिवा प्रच्यावयन्ति दिव्यानि मज्मना ।। 3।।

Yuvāno rudrā ajarā abhogghano vavakṣur adhrigāvaḥ parvatā iva .
Dṛḻhā cid viśvā bhuvanāni pārthivā pra cyāvayanti divyāni majmanā (3)

(Yuvānaḥ) ever young, energetic, mixing virtues and separating evils (rudrāḥ) dynamic catalyst (ajarāḥ) un-aging (abhogghanaḥ) not like eating first instead of serving others first (vavakṣuḥ) progressing in all dimensions (adhrigāvaḥ) irresistible in work (to whom no one can disturb or interrupt) (parvatā iva) like mountains (strong and steady) (Dṛḻhā cit) firm and determined (viśvā bhuvanāni pārthivā pra cyāvayanti) who can make all material things move (divyāni) divine bodies (majmanā) with their purifying strength.

Elucidation :
What are the features of a nodhaḥ? (2)
This verse further adds the features of a nodhaḥ as follows :-

(xiii) Yuvānaḥ - ever young, energetic, mixing virtues and separating evils,
(xiv) Rudrāḥ - dynamic catalyst,
(xv) Ajarāḥ - unaging,
(xvi) Abhogghanaḥ - not like eating first instead of serving others first,
(xvii) Vavakṣuḥ - progressing in all dimensions,
(xviii) Adhrigāvaḥ - irresistible in work (to whom no one can disturb or interrupt),
(xix) Parvatā iva - like mountains (strong and steady),
(xx) Dṛḻhā cit - firm and determind,
(xxi) Viśvā bhuvanāni pārthivā pra cyāvayanti - who can make all material things move,
(xxii) Divyāni majmanā - divine bodies with their purifying strength.

Practical utility in life :
How does a nodhaḥ represent God?

The next impression about a nodhaḥ is that he represents the powers and capacities of God. He not only makes the material forces on earth move according to his commands but he is equally empowered to move the divine bodies, divine powers. Despite all great and divine features, he remains free from ego and desires for his own personal existence. He doesn't work for his own life. He works with God for the welfare of all.

Quote :
(viśvā bhuvanāni pārthivā pra cyāvayanti) who can make all material things move.

ऋग्वेद मन्त्र 1.64.4

Rigveda 1.64.4

चित्रैरजिंभिर्वपुषे व्यंजते वक्षःसु रुक्माँ अधि येतिरे शुभे।
अंसेष्वेषां नि मिमृक्षुर्ऋष्टयः साकं जज्ञिरे स्वधया दिवो नरः।। 4।।

Citrair añjibhir vapuṣe vy añjate vakṣaḥsu rukmāñ adhi yetire śubhe .
Aṁseṣveṣāṁ ni mimṛkṣurṛṣṭayaḥ sākaṁ jajñire svadhayā divo naraḥ (4)

(Citraiḥ) Astonishing (añjibhiḥ) forms and expressions (vapuṣe) for the beauty of body (vyañjate) decorates (vakṣaḥ su) on their chest, heart (rukmāñ) shinning (adhi yetire) strengthen (śubhe) for glory (Aṁseṣu) on the shoulder (eṣāṁ) of these (ni mimṛkṣu) shine, purify (ṛṣṭayaḥ) weapons to destroy enemy, all movements (sākaṁ) with (jajñire) born (svadhayā) power of holding soul (divaḥ) divine, enlightened (naraḥ) progressing men.

Elucidation :
How do soldiers look in appearance and powers?
How are pranas useful for our body, mind and soul?
This verse explains the glory of military men as well as of pranas.
On soldiers – They decorate themselves with astonishing ornaments, designs, forms and expressions for the beauty of body. They hold strength marks of

their glory (like medals) shinning on their chest, heart. Shinning weapons to destroy the enemies are seen on the shoulders of brave men. They are divine and born as progressing men with the power of holding soul.
On pranas – They decorate themselves with knowledge as their impressions for the body. They hold pure emotions in their heart. All movements of the body are on the shoulders of these pranas. They are divine to enlighten mind for the progress with the power of holding soul.

Practical utility in life :
How are soldiers divine in nature?
How are pranas divine in nature?
The beauty of anything lies in its divinity. Soldiers are valuable asset of the nations because they are competent to destroy enemies and prove their worth of their holding soul. Due to the protection by soldiers, innumerable citizens live at peace and progress in their lives. All dimensions of progress in the country are due to the soldiers.
Similarly, pranas are also valuable asset of all living beings and particularly all human beings. Through pranas only, we can destroy our modifications and coverings of mind and proceed on the path to God-realisation.

ऋग्वेद मन्त्र 1.64.5
Rigveda 1.64.5

ईशानकृतो धुनयो रिशादसो वातान्विद्युतस्तविषीभिरक्रत।
दुहन्त्यूधर्दिव्यानि धूतयो भूमिं पिन्वन्ति पयसा परिज्रयः ।। 5।।

Īśānakṛto dhunayo riśādaso vātān vidyutas taviṣībhir akrata.
Duhanty ūdhar divyāni dhūtayo bhūmim pinvanti payasā parijrayaḥ. (5)

(Īśānakṛtaḥ) providing comforts (dhunayaḥ) shaken (riśādasaḥ) destroyer of the destroyer (vātān) air (vidyutaḥ) electricity, current (taviṣībhiḥ) with strength (akrata) made (Duhanty) extract, draw (adhaḥ) from udder, breast, clouds (divyāni) divine lights (dhūtayaḥ) by shaking (bhūmim) earth, body (pinvanti) drinking (payasā) juice, liquid (parijrayaḥ) moving everywhere.

Elucidation :
What is the role of air and electricity in the material world?
What is the role of air and electricity in spiritual life?
Scientific meaning – They provide comforts to all. They shake the whole atmosphere. They are the destroyer of the destroyers. The air and electricity current are made with the strength (of God). (It means God is the creator of these two powers – air and electricity). These two powers together extract the divine light by shaking the clouds moving everywhere and make the whole earth drink water.
Spiritual meaning – The air and current are comforts providing to all. They shake our desires and modifications of mind. They are the destroyer of destroyers i.e. all evil thoughts and practices. The air i.e. breath and the light of knowledge, like current, are produced in us by God. These two are the ruling powers of our life. These two together extract the divine light of higher consciousness by shaking our rampant desires etc. and make our body drink the juices like virtues etc.

Practical utility in life :
What is the role of our breath, spinal cord and light of knowledge to reach Supreme Consciousness?
Just as air and electricity are the two most important ruling powers of the material world, the same elements are equally important for our complete development – physical, mental and spiritual.
Concentrating and meditating on our breath covering ida, pingla and saraswati through our spinal passage make us live a life at higher consciousness, beyond

our experiences gained and communicated to mind. A long retention phase of breath process can help us realise a realm of the divine wholesome of creation, much beyond our solar system of which we are just like a minute particle and that solar system itself is a small part of the whole creation. That is the higher consciousness rather Supreme Consciousness. Thus, the path to Supreme Consciousness starts from our breath, passes through spinal cord, creates a divine path and make us realise the Supreme Consciousness i.e. God.

ऋग्वेद मन्त्र 1.64.6
Rigveda 1.64.6

पिन्वन्त्यपो मरुतः सुदानवः पयो घृतवद्विदथेष्वाभुवः।
अत्यं न मिहे वि नयन्ति वाजिनमुत्सं दुहन्ति स्तनयन्तमक्षितम्।। 6।।

Pinvantyapo marutaḥ sudānavaḥ payo ghṛtavad vidatheṣvābhuvaḥ.
Atyaṁ na mihe vi nayanti vājinam utsaṁ duhanti stanayantam akṣitam. (6)

(Pinvanty) drink, consume (apaḥ) waters (marutaḥ) air, pranas (sudānavaḥ) for the best welfare (payaḥ) liquid, water (ghṛtavat) like pure oil (vidatheṣu) for yajna, for knowledge (ābhuvaḥ) pervading everywhere (Atyaṁ) horses (Na) like (mihe) for raining comforts (vi nayanti) educate, deploy in various ways (vājinam) actives and energetic (utsaṁ) well, source of knowledge (duhanti) draw, extract (stanayantam) making sound (akṣitam) perennial.

Elucidation :
How is air useful for us?
The air consumes waters for the best welfare of all. (refer to water cycle, yajna cycle). Just as liquid pure oil for yajna is consumed by air for pervading it or spreading it's effect everywhere. Like horses, air deploys its powers in various

ways to the active and energetic person. Like well, the air draws perennial effects while making sound.

Practical utility in life :
How does air makes the water cycle effective for all?
How does air makes the air cycle of yajna effective for all?
How does air makes the air cycle of pranayama and seminal fluid effective for all?
The air is useful in many ways – scientific, material and spiritual as well. Water cycle projects the supreme scientific use of air, with the help of which, Sun evaporates water from seas etc., convert them into clouds and then rain them on earth to spread everywhere.
Yajna cycle projects that air consumes the liquid i.e. pure oil burnt in fire to spread it's effect everywhere in the atmosphere. The yajna returns spiritual effects to us. It can be called air cycle of yajna.
The air in our body, when used in a yogic pranayama way, consumes the seminal fluid from our body i.e. the condensed form of huge nutritious food and convert it into divine virtues to spread everywhere for the welfare of all through blessings only. This is the air cycle of pranayama.

ऋग्वेद मन्त्र 1.64.7
Rigveda 1.64.7

महिषासो मायिनश्चित्रभानवो गिरयो न स्वतवसो रघुष्यदः।
मृगाइव हस्तिनः खादथा वना यदारुणीषु तविषीरयुग्ध्वम् ।। 7।।

Mahiṣāso māyinaś citrabhānavo girayo na svatavaso raghuṣyadaḥ .
Mṛgā iva hastinaḥ khādathā vanā yadāruṇīṣu taviṣīr ayugdhvam. (7)

(Mahiṣāsaḥ) Great, vast (māyinaḥ) possessing knowledge (citra bhānavaḥ) bright shinning (girayaḥ na) like mountains, like speeches of vedic intellectuals (svatavasaḥ) innately powerful (physically, mentally, spiritually) (raghuṣyadaḥ) impetuous in motion (Mṛgā) deer (Iva) like (hastinaḥ) elephants (khādathā) consume (vanā) forest (vegetable food) (yadāruṇīṣu) whose brilliant powers (taviṣīḥ) strengths (ayugdhvam) associate.

Elucidation :

What are the powers and features of air?

What are the features of those people who establish mastery over air?

This verse lists the powers of air i.e. pranas and of those who have established mastery over pranas, called marutas :-

(i) Mahiṣāsaḥ - They are Great and vast.

(ii) Māyinaḥ - They possess knowledge.

(iii) Citra bhānavaḥ - They are bright shinning.

(iv) Girayaḥ na svatavasaḥ - They are innately powerful (physically, mentally, spiritually) like mountains and like speeches of vedic intellectuals.

(v) Raghuṣyadaḥ - They are impetuous in motion.

(vi) Mṛgā Iva hastinaḥ khādathā vanā - They consume forest food i.e. vegetarian food like deer and elephants.

Everyone should associate with the brilliant powers and strength of air and marutas.

Practical utility in life :

What is the use of air in spiritual progress and in material world?

Powers of air are immense. Only great yogis master over it through their breath.

Everyone must meditate on breath, follow the yogic practices of pranayama, particularly holding in kumbhaka. Thus, one can easily develop the above

features of air to progress for spiritual realisation, maintaining a mental balance and in solving all troubles and tribulations of life.
On material side also, air is scientifically used with electricity and water to develop various vehicles moving on land, water and in air.

ऋग्वेद मन्त्र 1.64.8
Rigveda 1.64.8

सिंहा इव नानदति प्रचेतसः पिशा इव सुपिशो विश्ववेदसः।
क्षपो जिन्वन्तः पृषतीभिर्ऋष्टिभिः समित्सबाधः शवसाहिमन्यवः ।। 8 ।।

Siṁhā iva nānadati pracetasaḥ piśā iva supiśo viśvavedasaḥ .
Kṣapo jinvantaḥ pṛṣatībhir ṛṣṭibhiḥ samit sabādhaḥ śavasāhimanyavaḥ. (8)

(Siṁhā iva) like lions (Nānadati) roar and proclaim (pracetasaḥ) enlightened in knowledge, knowing the nature of the nature (piśāḥ iva) like white spots on deer (supiśāḥ) smart in body appearance and in knowledge (viśvavedasaḥ) possessing energies in body and mind (Kṣapaḥ) destroyer of enemies (jinvantaḥ) loving and promoting virtues (pṛṣatībhiḥ) raining happiness (ṛṣṭibhiḥ) with weapons (samit sabādhaḥ) join to limit the enemies (śavasā) with power (ahimanyavaḥ) gains and gives knowledge.

Elucidation :
What are the powers of marutas i.e. breath controller yogis?
Marutas, who master over air through yogic practices of pranayama, develop following features :-
(i) Siṁhā iva nānadati – They roar and proclaim like lions.
(ii) Pracetasaḥ - They become enlightened in knowledge, knowing the nature of the nature.

(iii) Piśāḥ iva supiśāḥ - They are like white spots on deer and smart in body appearance and in knowledge.
(iv) Viśvavedasaḥ - They possess energies in body and mind.
(v) Kṣapaḥ - They are destroyer of enemies.
(vi) Jinvantaḥ - They are loving and promoting virtues.
(vii) Pṛṣatībhiḥ - They rain happiness.
(viii) ṛṣṭibhiḥ samit sabādhaḥ - They join with weapons to limit the enemies.
(ix) Śavasā ahimanyavaḥ - They gain with power and give knowledge.

Practical utility in life :
How does a maruta live and progress in life?
A real yogi, after long and continuous practices of pranayama and meditation, becomes a spiritual master. He becomes powerful but remains contained in his own life, fully satisfied and trouble free. No one dares to create hurdles on his path. Even the nature stops troubling him. With a stable mind, he progresses on his path, uncaring for troubles or hurdles. He gives the knowledge of his life unconditionally to all. He becomes a source of attraction and inspirations.
FOLLOW A REAL YOGI TO BE A REAL YOGI.

ऋग्वेद मन्त्र 1.64.9
Rigveda 1.64.9

रोदसी आ वदता गणश्रियो नृषाचः शूराः शवसाहिमन्यवः।
आ वन्धुरेष्वमतिर्न दर्शता विद्युन्न तस्थौ मरुतो रथेषु वः।। 9।।

Rodasī ā vadatā gaṇaśriyo nṛṣācaḥ śūrāḥ śavasāhimanyavaḥ.

Ā vandhureṣv amatir na darśatā vidyunna tasthau maruto ratheṣu vaḥ (9)

(Rodasī) both heavenly space i.e. duloka and earth i.e. bhuloka (ā vadata) come and preach, be present (in my life) (gaṇaśriyaḥ) distinguish in group (nṛṣācaḥ) serving people (śūrāḥ) brave (śavasā) with power (ahimanyavaḥ) gains and gives knowledge (Ā) in all sides (vandhureṣu) in bonds (amatiḥ na) like best in form (darśatā) worth seeing (vidyut na) like energy, knowledge (tasthau) is present (marutaḥ) air, devotee of air (ratheṣu) on the chariot, on this body (vaḥ) your.

Elucidation :
How is air important for us scientifically and spiritually?
Scientific : The air be present in our life from both the heavenly space i.e. duloka and the earth i.e. bhooloka. The air is a distinguished element in our life that serves the people by making them competent to work. It makes them powerful, brave and competent to gain knowledge. It is worth seeing as electricity current in its best form like energy and is present everywhere in every vehicle i.e. living beings or mechanically moving vehicles.
Spiritual : A real yogi i.e. maruta, projects the presence of both the lokas i.e. heavenly space and earth in their life in the form of mental intellect and physical fitness. Such yogis are light in body and mind like air. This lightness only makes them competent to gain and give knowledge to all. Air element is the dominant force in their life, present and realised every moment.

Practical utility in life :
How to ensure material and spiritual progress together?
Air is the dominating element in our life. Without air we become non-living matter. Therefore, to fructify our life, we must master over this element through regular and long practices of pranayama. This would improve our life qualitatively and make us progress on the spiritual path too.

ऋग्वेद मन्त्र 1.64.10
Rigveda 1.64.10

विश्ववेदसो रयिभिः समोकसः संमिश्लासस्तविषीभिर्विरप्शिनः।
अस्तार इषुं दधिरे गभस्त्योरनन्तशुष्मा वृषखादयो नरः ।। 10 ।।

Viśvavedaso rayibhiḥ samokasaḥ sammiślāsas taviṣībhir virapśinaḥ.
Astāra iṣuṁ dadhire gabhastyor anantaśuṣmā vṛṣakhādayo naraḥ . (10)

(Viśvavedasaḥ) all knowing (rayibhiḥ) splendid wealth (samokasaḥ) live with (sammiślāsaḥ) combined (taviṣībhiḥ) with strengths (virapśinaḥ) become great (Astāraḥ) Repeller of foes (iṣuṁ) arrows, desires (dadhire) hold (gabhastyoḥ) in both the arms (Ananta śuṣmaḥ) infinite powers (vṛṣakhādayaḥ) eat food that produces juices (vegetarian food) (naraḥ) progressive human beings.

Elucidation :
How do marutas become real and progressive human beings?
Marutas develop following features in their life to become a real and progressive human being :-

(i) Viśvavedasaḥ - They become all knowing.
(ii) Rayibhiḥ samokasaḥ - They live with splendid wealth.
(iii) Sammiślāsaḥ taviṣībhiḥ virapśinaḥ - They are combined with strengths to become great.
(iv) Astāraḥ - They are repeller of foes.
(v) Iṣuṁ dadhire gabhastyoḥ - They hold arrows, desires in both the arms.
(vi) Ananta śuṣmaḥ - They have infinite powers.
(vii) Vṛṣakhādayaḥ - They eat food that produces juices (vegetarian food).

Practical utility in life :
How to gain special powers?
Once a person becomes a maruta, he gains many such features of a noble personality along with special powers and becomes progressing human being in material and spiritual journey of life.

ऋग्वेद मन्त्र 1.64.11
Rigveda 1.64.11

हिरण्ययेभिः पविभिः पयोवृध उज्जिघ्नन्त आपथ्योऽ न पर्वतान्।
मखा अयासः स्वसृतो ध्रुवच्युतो दुध्रकृतो मरुतो भ्राजदृष्टयः ।। 11 ।।

Hiraṇyayebhiḥ pavibhiḥ payovṛdha ujjighnanta āpathyo na parvatān .
Makhā ayāsaḥ svasṛto dhruvacyuto dudhrakṛto maruto bhrājadṛṣṭayaḥ (11)

(Hiraṇyayebhiḥ) shinning like gold (pavibhiḥ) with speeches, pious wheels, movements (payovṛdhaḥ) increases water, juices (ujjighnanta) destroys the hurdles (āpathyaḥ) moving on a path (na) like (parvatān) mountains (Makhā) for a yajna (ayāsaḥ) always active naturally (svasṛtaḥ) progressing towards their own self (dhruvacyutaḥ) scatter the firm enemies (dudhrakṛtaḥ) themselves firm and determined (marutaḥ) air, breath controller (bhrājadṛṣṭayaḥ) having enlightened vision.

Elucidation :
How is the working of air divine in nature?
How is the working of marutas divine in nature?
Scientific : The air with its movements increases waters in the form of clouds shinning like gold. These airs destroy or cross over all hurdles, like mountains, while moving on their path. They are naturally active for yajna i.e. doing

welfare for all. They progress towards their own self (They have no other destination at all like materialist human beings). They scatter their enemies but themselves they are firm and determined. The air has a divine and enlightened vision.

Spiritual : The marutas increase their fluids i.e. seminal fluids in their body and shine like gold. They destroy or cross over all hurdles, howsoever big, and progress in life. They are naturally active for yajna i.e. doing welfare for all. They progress towards self-realisation and have no other material targets. They scatter their enemies but themselves they are firm and determined. They have enlightened and divine vision.

Practical utility in life :
How to make our life balanced and focussed?
In material life, we may have many targets but we should focus on one job at a time, while maintaining our mental balance and focus on our core power i.e. God within us. Regular habit of yogic pranayama and meditation can be very helpful for all.

ऋग्वेद मन्त्र 1.64.12

Rigveda 1.64.12

घृषुं पावकं वनिनं विचर्षणिं रुद्रस्य सूनुं हवसा गृणीमसि।
रजस्तुरं तवसं मारुतं गणमृजीषिणं वृषणं सश्चत श्रिये।। 12।।

Ghṛṣuṁ pāvakaṁ vaninaṁ vicarṣaṇiṁ rudrasya sūnuṁ havasā gṛṇīmasi. rajasturaṁ tavasam mārutaṁ gaṇam ṛjīṣiṇaṁ vṛṣaṇaṁ saścata śriye (12)

(Ghṛṣuṁ) destroyer of enemies (pāvakaṁ) purifying (vaninaṁ) struggling for success (vicarṣaṇiṁ) inspiring us to be active (rudrasya) of Rudra, God

(sūnuṁ) off-spring (havasā) with speeches, with sacrifices (gṛṇīmasi) we glorify, praise (rajasturaṁ) destroyer of rajas (egoistic and selfishness) (tavasam) making us powerful (mārutaṁ) of airs (gaṇam) group (ṛjīṣiṇaṁ) providing splendid wealth through regular course (vṛṣaṇaṁ) Rainer (of happiness) on all (saścata) know and receive (śriye) for beauty, prosperity, grace.

Elucidation :

Why shall we concentrate on our breath?

What are the qualities and powers of air?

The air we inhale is life sustaining breath for us. The qualities and powers of air are certainly helpful for us to develop similar qualities and powers in our life :-

(i) Ghṛṣuṁ - The air is destroyer of enemies.
(ii) Pāvakaṁ - The air is purifying.
(iii) Vicarṣaṇiṁ - The air inspires us to be active.
(iv) Rajasturaṁ - The air is destroyer of rajas (egoistic and selfishness).
(v) Tavasam – The air makes us powerful.
(vi) ṛjīṣiṇaṁ - The air provides us splendid wealth through regular course.
(vii) Vṛṣaṇaṁ - The air rains (happiness) on all.

We glorify and praise air, the progeny of Rudra, with our speeches and sacrifices. Therefore, we should know and receive the groups of air through regular concentration and meditation.

Practical utility in life :

How is mastery over breath useful for all?

Air is no doubt a very important element in the life of a yogi, but it's importance can not be sidelined even by any materialistic life. There are two ways to glorify this life force :-

(A) By speeches, (B) By sacrifices.

More important that glorifying is to master over our breath. With the help of pranayama mixed with meditational practices, people of any walk of life would gain immensely, may it be a student life, business life, service life, scientist's life or a politician's life.

ऋग्वेद मन्त्र 1.64.13
Rigveda 1.64.13

प्र नू स मर्तः शवसा जनाँ अति तस्थौ व ऊती मरुतो यमावत।
अर्वद्भिर्वाजं भरते धना नृभिरापृच्छयं क्रतुमा क्षेति पुष्यति ।। 13।।

Pra nū sa martaḥ śavasā janāṁ ati tasthau va ūtī maruto yam āvata .
Arvadbhir vājaṁ bharate dhanā nṛbhirāpṛcchyaṁ kratumā kṣeti puṣyati (13)

(Pra - to be prefixed with bharate) (nū) certainly (saḥ) he (martaḥ) mortal man (śavasā) with power (janāṁ) people (ati tasthau) crosses to establish (vaḥ) with your (ūtī) protection (marutaḥ) air (yam) whom (āvata) protect (Arvadbhiḥ) through his senses (vājaṁ) power and knowledge (bharate – pra bharate) completely fill (dhanā) wealth (nṛbhiḥ) by human beings (āpṛcchyaṁ) liable to be loved and desired (kratuma) with acts (of yajna) (ākṣeti) receives, establishes (puṣyati) makes himself strengthened.

Elucidation :
What happens when air protects the marutas?
Once a person becomes a maruta by mastering over breath, whom air protects with its protection, certainly crosses over people with his power to establish himself. He fully empowers himself through his senses with power, knowledge and wealth also. He becomes liable to be loved and desired by the people. With his acts of yajna, he establishes himself in strength.

Practical utility in life :
What are the advantages of being a maruta?
If you want to be protected by air and to get a healthy and long life, be a maruta as explained in earlier verses of this sukta. You will certainly succeed in any walk of life.
If you want knowledge, power or wealth, be a maruta.
If you want to be loved and desired by the people, be a maruta.

ऋग्वेद मन्त्र 1.64.14
Rigveda 1.64.14

चर्कृत्यं मरुतः पृत्सु दुष्टरं द्युमन्तं शुष्मं मघवत्सु धत्तन।
धनस्पृतमुक्थ्यं विश्वचर्षणिं तोकं पुष्येम तनयं शतं हिमाः ।। 14 ।।

Carkṛtyaṁ marutaḥ pṛtsu duṣṭaraṁ dyumantaṁ śuṣmam maghavatsu dhattana.
Dhanaspṛtam ukthyaṁ viśvacarṣaṇiṃ tokaṁ puṣyema tanayaṁ śataṁ himāḥ (14)

(Carkṛtyaṁ) having valour and virility of sustained nature in work (marutaḥ) the controller of pranas, the master of pranas (pṛtsu duṣṭaraṁ) irresistible and indefeasible in wars against evils (dyumantaṁ) enlightened in knowledge (śuṣmam) annihilator (of adversaries) (maghavatsu) investing wealth for yajna (dhattana) holds (Dhanaspṛtam) holder of wealth (ukthyaṁ) best in speeches, praiseworthy (viśvacarṣaṇiṃ) all discerning, taking care of all (tokaṁ) son (puṣyema) nurse, nourish, protect, promote (tanayaṁ) sons, grandsons etc. (śataṁ) for hundreds (himāḥ) winters.

Elucidation :
What type of sons and grandsons do you expect?
A controller of breath holds a son and grandson who is :-

(i) Carkṛtyaṁ - having valour and virility of sustained nature in work,
(ii) Pṛtsu duṣṭaraṁ - irresistible and indefeasible in wars against evils,
(iii) Dyumantaṁ - enlightened in knowledge,
(iv) Śuṣmam - annihilator (of adversaries),
(v) Maghavatsu - investing wealth for yajna,
(vi) Dhanaspṛtam - holder of wealth,
(vii) Ukthyaṁ - best in speeches, praiseworthy,
(viii) Viśvacarṣaṇiṃ - all discerning, taking care of all.

May we nurse, nourish, protect and promote such a great son and grandsons for hundred winters.

Practical utility in life :

How to have noble sons and grandsons?

To have a noble son and grandsons, the most important base is to be yourself a controller of breath i.e. a marutah.

Secondly, all parents should be prayerful and active in creating an atmosphere of symbolic yajna i.e. giving oblations in sacred fire as well as a real yajna i.e. using wealth in a splendid way for the welfare of all in the society.

ऋग्वेद मन्त्र 1.64.15

Rigveda 1.64.15

नूष्ठिरं मरुतो वीरवन्तमृतीषाहं रयिमस्मासु धत्त।
सहस्त्रिणं शतिनं शूशुवांसं प्रातर्मक्षू धियावसुर्जगम्यात्।। 15।।

Nū ṣṭhiraṁ maruto vīravantam ṛtīṣāhaṁ rayim asmāsu dhatta.
Sahasriṇaṁ śatinaṁ śūśuvāṁsam prātar makṣū dhiyāvasur jagamyāt (15)

(Nū) Now (ṣṭhiraṁ) stable (marutaḥ) pranas, breath, controller of breath (vīravantam) heroic (ṛtīṣāhaṁ) giver of victory (rayim) wealth (asmāsu) in us (dhatta) hold (Sahasriṇaṁ) thousands fold (śatinaṁ) hundreds fold

(śūśuvāṁsam) causes of happiness, progress (prātaḥ) in the morning (makṣū) very soon (dhiyāvasuḥ) people living in divine knowledge, wealth from intellectual acts (jagamyāt) be received.

Elucidation :
What features shall be possessed by our wealth?
Marutas! Please hold in us the splendid wealth with following features :-

A. Sṭhiraṁ - stable,
B. Vīravantam – heroic,
C. Ṛtīṣāhaṁ - giver of victory,
D. Sahasriṇaṁ śatinaṁ śūśuvāṁsam - thousands fold and hundreds fold causes of happiness, progress.

Let us receive wealth from intellectual acts and knowledge from the people living in divine knowledge very soon in the morning.

Practical utility in life :
What is the importance of good company i.e. satsang?
RV Mandal 1, Sukta 58 and 60 to 64 specially inspire us, through last part of last verse of each sukta, that we should seek the company of truth to realise the true God through those living at great divine knowledge level.
Such a company regularly and in long period becomes a magnet for us, just as an iron becomes a magnet after long and continuous attachment with the magnet.
If we join the company of noble and divine people, we too can become that.
Goodness lies in serving others not snatching from others. Serving the society, not snatching from society. Goodness lies in truthfulness, non-violence, non-stealing, considering and respecting everyone as a manifestation of God.

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Rigveda Mandal-1, Hymn-65

Sukta on desiring and realising God

ऋग्वेद मन्त्र 1.65.1

Rigveda 1.65.1

पश्वा न तायुं गुहा चतन्तं नमो युजानं नमो वहन्तम्।
सजोषा धीराः पदैरनुग्मन्नुप त्वा सीदन्वश्वे यजत्राः।। 1।।

Paśvā na tāyuṁ guhā catantaṁ namo yujānaṁ namo vahantam.
Sajoṣā dhīrāḥ padair anu gmannupa tvā sīdan viśve yajatrāḥ. (1)

(Paśvā) Seer (na) like (tāyuṁ) taking care to sustain everyone, God (guhā) in cave (heart) (catantaṁ) moves, pervades (namaḥ) salute (yujānaṁ) while associating with Him (namaḥ) salute (vahantam) while receiving Him (Sajoṣā) performing their duties (dhīrāḥ) bearing patient people (padaiḥ) the words of wisdom (anu gmanna) receive (upa) near (tvā) your (sīdan) established (viśve) all (yajatrāḥ) through yajna.

Elucidation :

Where is God?

How to receive or realise God?

Like a seer (present and seeing everywhere), God takes care of everyone to sustain. God pervades in the cave (heart of seers). We salute Him while associating with Him and while receiving Him.

Deep and patient persons perform their duties with words of wisdom and receive God by establishing themselves near Him by performing yajna i.e. acts for the welfare of all.

As people trace and follow the footprints of their pets even if the pet is hiding in a cave. Similarly, sacrificing people follow the footprints of God hiding in their own heart cave.

Practical utility in life :

How to be a seer to realise God?
God is the Supreme Seer. We too should try to be a seer, not talking much, not being a complainant, just observing all situations, performing duties with words of wisdom. Duties should be like a yajna i.e. for the welfare of all, not for any selfish motives.
There is a rampant confusion and misunderstanding about God. But this verse clarifies that it is not difficult to feel, believe and realise God in a simple way of being a seer.

ऋग्वेद मन्त्र 1.65.2
Rigveda 1.65.2
ऋतस्य देवा अनुव्रता गुर्भुवत्परिष्टिर्द्यौर्न भूम।
वर्धन्तीमापः पन्वा सुशिश्विमृतस्य योना गर्भे सुजातम् ।। 2।।

Ṛtasya devā anu vratā gurbhuvat pariṣṭirdyaur na bhūma.
Vardhantīm āpaḥ panvā suśiśvim ṛtasya yonā garbhe sujātaṁ. (2)

(Ṛtasya) of truth, real (devāḥ) divine people (anu – to be prefixed with guḥ) (vratā) vows (guḥ - anu guḥ) receive, follow (bhuvat) is done (pariṣṭiḥ) searching truth (dyauḥ) heavenly (na) like (bhūma) earth (Vardhanty) increase, promote (īma) certainly (āpaḥ) great, divine people (panvā) by praising, glorifying (suśiśvim) by the best movement, education (ṛtasya) of truth, real (yonou) in the life (garbhe) centre, inside (sujātaṁ) manifest.

Elucidation :
How does God manifest in the life of divine people?
The divine people receive and follow the vows of truth. This way their search of Supreme truth (God) gets completed. They can make the earth like a heaven. Such great and divine people certainly increase or promote the effect of God by praising and glorifying Him. They cause the best movement of

divinity by educating others and ultimately the real Supreme truth i.e. God is manifested in their own life.

Practical utility in life :
What's the importance of truth on spiritual path?
The path of spirituality is based on complete truthfulness throughout. It begins with truth, the whole path is truth and the destination is truth.
MOVE ON TRUTH TO REALISE THE SUPREME TRUTH.

Quote :
(Ṛtasya devā anu vratā) The divine people receive and follow the vows of truth.

ऋग्वेद मन्त्र 1.65.3
Rigveda 1.65.3
पुष्टिर्न रण्वा क्षितिर्न पृथ्वी गिरिर्न भुज्म क्षोदो न शंभु।
अत्यो नाज्मन्त्सर्गप्रतक्तः सिन्धुर्न क्षोदः क ईं वराते ।। 3।।

Puṣṭir na raṇvā kṣitir na pṛthvī girir na bhujma kṣodo na śambhu.
Atyo nājman sargaprataktaḥ sindhur na kṣodaḥ ka īṁ varāte. (3)

(Puṣṭiḥ na) like nourishment, health (raṇvā) delightful, happiness giver (kṣitiḥ na) like vast abode giving (pṛthvī) earth (giriḥ na) like mountains (bhujma) generous, providing all materials for sustenance (kṣodaḥ na) like water (śambhu) sanctifying, peace giving (Atyaḥ na) like horses (ajman) in wars (sarga prataktaḥ) rapid in motion by nature (sindhuḥ na) like sea (kṣodaḥ) deep and rapid rolling (kaḥ) who (īṁ) this (God) (varāte) stop Him, receive Him.

Elucidation :

What are the attributes of God in our life?
All descriptions in this verse are attributable to God with a question at the end :-

(i) Puṣṭiḥ na raṇvā – He is delightful, happiness giver like nourishment, health.
(ii) Kṣitiḥ na pṛthvī – He is vast abode giver like earth.
(iii) Giriḥ na bhujma – He is generous like mountains providing all materials for sustenance.
(iv) Kṣodaḥ na śambhu – He is sanctifying, peace giving like water.
(v) Atyaḥ na ajman sarga prataktaḥ - In wars, He is rapid in motion by nature like horses.
(vi) Sindhuḥ na kṣodaḥ - He is deep and rapid rolling like sea.

Who wishes to stop Him from dominating in his life?
Who wishes to receive or realise Him?

Practical utility in life :
How to feel, believe and realise the dominance of God in our life?
Actually there can be no question of stopping Him from dominating in our life. No one can dare to do that or even to think like this.
There can be no person who does not wish to receive or realise Him. This denial means denial of one's own life.
He is always present and universally dominating in everyone's life. These questions just inspire us to feel, believe and realise His presence and dominance everywhere.

Quote :
(ka īṁ varāte) Who wishes to stop Him from dominating in his life? Who wishes to receive or realise Him?

ऋग्वेद मन्त्र 1.65.4

Rigveda 1.65.4
जामिः सिन्धूनां भ्रातेव स्तस्त्रामिभ्यान्न राजा वनान्यत्ति।
यद्वातजूतो वना व्यस्थादग्निर्ह दाति रोमा पृथिव्याः ।। 4।।

Jāmiḥ sindhūnāṁ bhrāteva svasrām ibhyānna rājā vanānyatti.
yad vātajūto vanā vy asthādagnir ha dāti romā pṛthivyāḥ. (4)

(Jāmiḥ) brother (sindhūnāṁ) of seas and rivers (bhrātā iva) like brother (svasrām) of sisters (ibhyāna na rājā) like a king of enemies (vanāny) to the forest (atti) eats away (yat) when (vāta jūtaḥ) inspired by air (vanā) in the forest (vyasthāt) specially established (agniḥ ha) only an agni purusha (dāti) eats (romā) only grass, branches of vegetation (pṛthivyā) of the earth.

Elucidation :
What are the features of a person who wishes and is competent to realise God? After putting a question about God in RV 1.65.3, this verse explains the features of an Agni purusha i.e. a devotee who is competent to receive and realise God in his life :-

(i) Jāmiḥ sindhūnāṁ - One who is brother of seas and rivers.
(ii) Bhrātā iva svasrām – One who is like brother of all sisters.
(iii) Ibhyāna na rājā – One who eats away the enemies like a king.
(iv) Vanāny atti – One who eats only vegetarian food.
(v) Yat vāta jūtaḥ vanā vyasthāt – One who is inspired by air but specially established in the forests.
(vi) Dāti romā pṛthivyā – One who eats only grass, branches of vegetation of the earth.

Practical utility in life :
How to gain divinities in life?
All these features make a noble divine personality very caring and loving for the people and the nature all around, brave and divine enough to check and destroy his enemies. Such a divine and noble person, despite doing all

activities for the welfare of others, is established in God. He is competent to receive and realise God in his life. Thus, nobilities can be achieved by any human being with a life of restraint, discarding all desires and ego. But divinity is certainly a grant of God after examining nobilities. One becomes an Agni purusha only after becoming an Indra purusha in life.

ऋग्वेद मन्त्र 1.65.5

Rigveda 1.65.5

श्वसित्यप्सु हंसो न सीदन्क्रत्वा चेतिष्ठो विशामुषर्भुत्।
सोमो न वेधा ऋतप्रजातः पशुर्न शिश्वा विभुर्दूरेभाः ।। 5।।

Śvasity apsu haṁso na sīdan kratvā cetiṣṭho viśām uṣarbhut .
Somo na vedhā ṛtaprajātaḥ paśur na śiśvā vibhur dūrebhāḥ. (5)

(Śvasity) gives birth (apsu) in waters (haṁsaḥ na) like swam (sīdan) playing (kratvā) makes, creates (cetiṣṭhaḥ) extreme consciousness (viśām) to the people (uṣarbhut) awakens at dawn (Somaḥ na) like herbs, like divine virtuous (vedhā) nutritious for health, creator of this universe (ṛta prajātaḥ) producer of truth, God (paśuḥ) animal (na) like (śiśvā) for the off spring (vibhuḥ) all pervading (dūrebhāḥ) far away.

<u>Elucidation</u> :

What are the attributes of God?

In continuation of RV 1.65.3, this verse further describes some more attributes of God to inspire us to receive and realise Him in this life :-

(i) Śvasity - He gives birth to all.

(ii) Apsu haṁsaḥ na sīdan – He lives in waters like swam playing every time.

(iii) Kratvā cetiṣṭhaḥ viśām uṣarbhut - He makes, creates extreme consciousness in human beings by awakening them at dawn.

(iv) Somaḥ na vedhā – He is nutritious for health like herbs. He is creator of this universe like Supreme virtuous personality.
(v) Ṛta prajātaḥ - He is a producer of truth.
(vi) Paśu na śiśvā – He is loving and caring for everyone like an animal for it's off spring.
(vii) Vibhuḥ dūrebhāḥ - He is all pervading and He is far away.

Practical utility in life :
Who can quench our thirst and hunger for all desires for ever?
All these attributes of God establish the supreme reality that God is inevitable and inseparable power in our life. All that we need in our life has a relation with God. He is every relation and every thing for us. One may or may not be satisfied with whatever he possesses because human desires are unending. But a simple desire to realise God, by itself, can quench for ever our thirst and hunger for other needs.

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Rigveda Mandal-1, Hymn-66

Agni Devata

On Oneness of God : Omnipresent, Omnipotent, Omniscient, Omnificent

ऋग्वेद मन्त्र 1.66.1

Rigveda 1.66.1

रयिर्नचित्रा सूरा न संदृगायुर्न प्राणो नित्यो न सूनुः।
तक्वा न भूर्णिर्वना सिषक्ति पया न धेनुः शुचिर्विभावा।।1।।

Rayirna citrā sūro na saṁdṛgāyurna prāṇo nityo na sūnuḥ.
Takvā na bhūrṇirvanā siṣakti payo na dhenuḥ śucirvibhāvā. (1)

(Rayiḥ) Wealth (na) just like (citrā) wondrous, desirable (God) (sūraḥ) sun (na) just like (saṁdṛka) right seer, right enlightening (God) (āyuḥ) age, life, health (na) just like (prāṇaḥ) breath of energy (God) (nityaḥ) real, permanent, constant (God) (na) just like (sūnuḥ) best inspirator, real son (Takvā) horse, restless (na) just like (bhūrṇiḥ) sustaining (God) (vanā) rays, forests, devotees (siṣakti) associate, receivable (payaḥ) milk, drink (na) just like (dhenuḥ) desire fulfilling cow (śuciḥ) completely pure (God) (vibhāvā) special light (of knowledge) (God).

Elucidation :

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How is the energy form of God comparable to various things and beings? (1) This hymn invokes 'Agni' i.e. Energy form of God, by praising it's features and attributes comparable to different things and beings in nature :-

(1) (Rayiḥ na citrā) He is wondrous, desirable like wealth.
(2) (sūraḥ na saṁdṛka) He is like a right (Samyak) seer and right enlightening like Sun.
(3) (āyuḥ na prāṇaḥ) He is breath of energy like age, life, health.
(4) (nityaḥ na sūnuḥ) He is real, permanent, constant like the best inspirator and like real son.
(5) (Takvā na bhūrṇiḥ vanā siṣakti) He is sustaining all, like a restless horse and He associates or is receivable to rays of love to devotees in forests (of mind)
(6) (payaḥ na dhenuḥ) He is like milk of a desire fulfilling cow.
(7) (śuciḥ vibhāvā) He is completely pure and special light (of knowledge) Himself and makes others also pure and enlightened.

Practical utility in life :

What should be our universal consciousness?

The energy form of God is more useful to us than anything or being in His creation. While using anything and even while breathing every moment, we must invoke our association with the Supreme Energy, God. This universal consciousness would certainly purify our life and make us realise Him, of course, after a long and continuous persuasion on this path.

Quote :

All the above features.

ऋग्वेद मन्त्र 1.66.2

Rigveda 1.66.2

दाधार क्षेममोको न रण्वो यवो न पक्वो जेता जनानाम।
ऋषिर्न स्तुभ्वा विक्षु प्रशस्तो वाजी न प्रीतो वयो दधाति।।2।।

Dādhāra kṣemamoko na raṇvo yavo na pakvo jetā janānām.
Ṛṣir na stubhvā vikṣu praśasto vājī na prīto vayo dadhāti. (2)

(Dādhāra) holds (kṣemam) welfare (okaḥ) home (na) just like (raṇvaḥ) joyful, soothing (yavaḥ) barley (na) just like (pakvaḥ) mature food (jetā) victorious (janānām) for human beings (Ṛṣiḥ) sage, seer (na) just like (stubhvā) worthy of reverence (vikṣu) among people (praśastā) praiseworthy (vājī) war chariot (na) just like (prītaḥ) Creator of happiness and admiration (God) (vayaḥ) best and long life (dadhāti) holds, give.

Elucidation :
How is the energy form of God comparable to various things and beings? (2) Continuing the attributes of God, this verse also furthers the list of various features of God, comparable to various powers :-
(8) (Dādhāra kṣemam) He holds the welfare of all.
(9) (okaḥ na raṇvaḥ) His association is joyful and soothing like our home.
(10) (yavaḥ na pakvaḥ) He is mature food like barley.
(11) (jetā janānām) He is winner of victories for human beings.
(12) (Ṛṣiḥ na stubhvā) He is worthy of reverence like sages and seers.
(13) (vikṣu praśastā) He is praiseworthy among people.
(14) (vājī na prītaḥ) He is Creator of happiness and admiration like a war-chariot.
(15) (vayaḥ dadhāti) He holds and give the best and long life.

Practical utility in life :
How to maintain consciousness of our universal association with God?

The Supreme Energy, God, is actually our universal companion being with us every moment universally. But we fail to keep this permanent association in our consciousness because of the covering of ignorance in and around our mind that influences it to feel its individual identity and power. So, with a consciousness of this universal association with God only, we can enlighten our mind to fix itself in that real 'I' i.e. God and to discard our unreal 'I' i.e. our name and form.

Quote :
All the above features.

ऋग्वेद मन्त्र 1.66.3
Rigveda 1.66.3

दुरोकशोचिः क्रतुर्न नित्यो जायेव योनावरं विश्वस्मै।
चित्रो यदभ्राट् छ्वेतो न विक्षु रथो न रुक्मी त्वेषः समत्सु ।। 3।।

Durokaśociḥ kratur na nityo jāyeva yonāvaraṁ viśvasmai.
Citro yadabhrāṭ chveto na vikṣu ratho na rukmī tveṣaḥ samatsu. (3)

(Duroka śociḥ) Awesome, wondrous, far reaching light, heat, energy, purity (of Agni) (kratuḥ) performer of acts (na) just like(nityaḥ) real, permanent, inner (jāyā) housewife (iva) like (yonau) in house (araṁ) taking care of comforts (viśvasmai) of all (Citraḥ) wondrous (Yat) when (abhrāṭ) shines (chvetaḥ) white (na) just like (vikṣu) in people (rathaḥ) chariot (na) just like (rukmī) golden (tveṣaḥ) enlightened (samatsu) in wars, difficulties.

Elucidation :

How is the energy form of God comparable to various things and beings? (3) Continuing two previous verses, RV 1.66.1 and 2, this verse also compares the divine attributes of God with various powers in nature :-

(16) (Duroka śociḥ) His light, heat, energy, purity (of Agni) is awesome, wondrous and far reaching.

(17) (kratuḥ na nityaḥ) He is real, permanent and inner like the performer of acts.

(18) (jāyā iva yonau araṁ viśvasmai) He is like a housewife who takes care of the comforts of all in house.

(19) (Citraḥ Yat abhrāṭ chvetaḥ na vikṣu) He is wondrous when shines in people like white (Sun or seers).

(20) (rathaḥ na rukmī tveṣaḥ samatsu) He shines as pure gold like a golden chariot in wars and difficulties.

Practical utility in life :

What is result of living at higher consciousness?

The Supreme Energy, God, is the source of all lights, heat, energy and purity wherever seen in nature. Therefore, His comparison with every such smallest particle or the biggest Sun, makes us realise His Omnipresence and Omnipotence. This continuous practice of feeling His power and presence in every subtle to gross form would ensure a living at higher consciousness, which ultimately, results in making us egoless and realise His real and permanent power.

Quote :

All the above features.

(kratuḥ na nityaḥ) He is real, permanent and inner like the performer of acts.

ऋग्वेद मन्त्र 1.66.4
Rigveda 1.66.4

सेनेव सृष्टामं दधात्यस्तुर्न दिद्युत्त्वेषप्रतीका।
यमो ह जातो यमो जनित्वं जारः कनीनां पतिर्जनीनाम् ।। 4।।
Seneva sṛṣṭāmaṁ dadhātyasturna didyut tveṣapratīkā.
Yamo ha jāto yamo janitvaṁ jāraḥ kanīnāṁ patirjanīnām. (4)

(Senā) warring army (iva) like (sṛṣṭā) Creator, inspired (amaṁ) power, strength (dadhāti) holds (astu) warrior (attacking on enemy) (na) just like (didyut) thunderous current (tveṣa pratīkā) roaring light (Yamaḥ) that (God) (hi) certainly (jātaḥ) produced (yamaḥ) that (God) (janitvaṁ) producer (jāraḥ) reduces (kanīnāṁ) of weaknesses, darkness (patiḥ) protector (janīnām) of produced.

Elucidation :
How is the energy form of God comparable to various things and beings? (4)
This verse also, like RV 1.66.1 to 3, counts various attributes of 'Agni', the energy form of God :-

(21) (Senā iva sṛṣṭā amaṁ dadhāti) He is like an inspired Army (send to the battlefield in advance) holding all powers and strength.

(22) (astu na didyut tveṣa pratīkā Yamaḥ) That warrior (attacking on enemy) has roaring light like thunderous current.

(23) (hi jātaḥ yamaḥ janitvaṁ) God certainly is in all that is produced and He is the producer (of all that will be produced).

(24) (jāraḥ kanīnāṁ patiḥ janīnām) He reduces our weaknesses and darkness of knowledge and of night; He is the protector of all that is produced.

Practical utility in life :
Where does God principally uses His powers?
What's the principal path and target of human beings?
God uses His powers principally in producing/manifesting Himself as various forms of this creation and removes the ignorance of human beings, while protecting all beings. The human beings should follow just one path and one target. Trying to associate with God should be our path and His realisation our target destination. Only then we can easily cross over the struggleful path of life.

Quote :
All the above features.

ऋग्वेद मन्त्र 1.66.5
Rigveda 1.66.5

तं वश्चराथा वयं वसत्यास्तं न गावो नक्षन्त इद्धम् ।
सिन्धुर्न क्षोदः प्र नीचीरैनोन्नवन्त गावः स्व१र्दृशीके ।। 5 ।।

Taṁ vaścarāthā vayaṁ vasatyāstaṁ na gāvo nakṣanta iddham.
Sindhurna kṣodaḥ pra nīcīrainonnavanta gāvaḥ svardṛśīke. (5)

(Taṁ) to that (vaḥ) your (carāthā) moving here and there (vayaṁ) we (vasatyā) settled, resting (astaṁ) towards shelter (na) just like (gāvaḥ) cows (nakṣante) are received (iddham) completely enlightened (Sindhuḥ) waters (na) just like (kṣodaḥ) flowing (pra - to be prefixed with enota) (nīcīḥ) downwards (enota – pra enota) inspire (navanta) associate (gāvaḥ) rays (of light, of knowledge) (svaḥ) towards self, God, sun (dṛśīke) worth seeing, worth realising (God).

Elucidation :
Where are we all destined?
We, Your people, moving here and there or settled, resting at one place, receive You, the completely enlightened, God.
(1) Just as cows are received or reach back to their shelter home.
(2) Just as flowing waters are inspired to go downwards (towards seas i.e. their source).
(3) Just as rays of Sun associate towards their self (source i.e. Sun) which is worth seeing; just as rays of light of knowledge associate towards their self (source i.e. God) which is worth realisation.

Practical utility in life :
How smaller is ignorance against knowledge?
How smaller is darkness against light?
Everything in this universe is destined to reach their respective source ultimately, whether it's light of rays of Sun or light of knowledge, water evaporated from sea or it's our soul (the micro working of God in our body). The air also remain in it's original level.
The space and time of separation from the source i.e. ignorance or darkness is very small in comparison to the source which is infinite. But certainly we need to move fast because time available to us is very short, fast running and our life is so transient that we should not waste a single second.
Prepare an image of Sun, earth and moon in one line as per size, showing moon as 1/4th of earth, and earth as 1/4th of Sun. Same image is in SV 51 and RV 8.103.2. This would show the dark area of earth in a triangular form till some part of moon, whereas, rest all is light.

Quote :
(Taṁ vaḥ carāthā vayaṁ vasatyā – iddham dṛśīke)

We, Your people, moving here and there or settled, resting at one place receive You, the completely enlightened, God, who is worth seeing and worth realising.

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Rigveda Mandal-1, Hymn-67

ऋग्वेद मन्त्र 1.67.1
Rigveda 1.67.1

वनेषु जायुर्मर्तेषु मित्रो वृणीते श्रुष्टिं राजेवाजुर्यम् ।
क्षेमो न साधुः क्रतुर्न भद्रो भुवत्स्वाधीर्होता हव्यवाट् ।।1।।
Vaneṣu jāyurmarteṣu mitro vṛṇīte śruṣṭiṁ rājevājuryam.
Kṣemo na sādhuḥ kraturna bhadro bhuvat svādhīrhotā havyavāṭ. (1)

(Vaneṣu) in forests, in devotees (jāyuḥ) produced, manifested (marteṣu) in mortal men (mitraḥ) friend (vṛṇīte) selects (śruṣṭiṁ) enthusiastic, expeditious (rājā) the king (iva) just as (ajuryam) unageing, young (Kṣemaḥ) doing welfare (na) just like (sādhuḥ) great, divine, noble (kratuḥ) creative worker (na) just like (bhadraḥ) doing welfare (bhuvat) is (svādhīḥ) welfare doing (hotā) bringer and giver of materials (havyavāṭ) carrier of oblations.

Elucidation :
How do God and a king select their team?
Just as a king selects expeditious and enthusiastic young, unageing people in his team who are friends of all men, so does the Supreme Energy, God, selects those produced in the forests (of mind) or manifested as devotees; who are welfare doing like great, divine, noble; who do welfare like a creative worker. Agni i.e. Energy Himself is the bringer and giver of all materials for welfare yajnas and carries all oblations.

Practical utility in life :
Why do all employers look for honest and noble employees?

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God is the Cosmic Purusha, performing cosmic yajna, therefore, obviously God will select only those performing real yajna as His divine companions. Similarly, a king or an employer would select his team whom they find competent to support in their respective mission. Even a dishonest employer would also wish to employ honest employees. Therefore, honesty, nobility would always remain in demand.

Quote :
(bhuvat svādhīḥ hotā havyavāṭ)
He is the bringer and giver of all materials for welfare yajnas and carries all oblations.

ऋग्वेद मन्त्र 1.67.2

Rigveda 1.67.2

हस्ते दधानो नृम्णा विश्वान्यमे देवान्धाद् गुहा निषीदन् ।
विदन्तीमत्र नरो धियंधा हृदा यत्तष्टान्मन्त्राँ अशंसन् ।।2।।

Haste dadhāno nṛmṇā viśvānyame devān dhād guhā niṣīdan.
Vidantīmatra naro dhiyaṁdhā hṛdā yat taṣṭān mantrāñ aśaṁsan. (2)

(Haste) in hands (dadhānaḥ) holding (nṛmṇā) wealth (viśvāni) all (ame) in strength, in knowledge (devān) in divine powers and divine people (dhāt) holds (guhā) in deep space (of antah karna, intellect and mind) (niṣīdan) established yogi or devotee (Vidanti) know (Him) (Īma) certainly (atra) here, in this life (naraḥ) man (progressing towards realisation) (dhiyaṁ) intellectual acts (dhāḥ) adopt, hold (hṛdā) from heart, mind (yat) when (taṣṭān)

established, understood, experimented, sharpened intellect (mantrāñ) verses, formulae, deep thoughts (aśaṁsan) chant in worship, for realisation.

Elucidation :
Whom does God give strength and knowledge?
Who progresses to know God?
Holding all wealth in hands (the Supreme Energy, God) holds strengths and knowledge in divine powers and people, in the deep space (of antah karna, intellect and mind) of the established yogis and devotees.
Those men (progressing towards realisation) know (Him), certainly here, in this life, and adopt or hold (Him) in their intellectual acts, when from their mind and heart, they established, understood, experimented, and sharpened their intellect by chanting verses in worship, for realisation.

Practical utility in life :
How is a spiritual life different from a materialistic life?
For a person desiring to proceed for God realisation, powers or wealth don't carry any material importance but these are certainly bestowed upon him as divine perfections i.e. siddhis, of his yogic development. This is continuously progressive life of a spiritualist.
Whereas, in materialistic pursuits, powers and wealth, surely in material form, is the focus of success. With such a focus, the man rarely stick even to his nobility or truthfulness in character. Thus, he ruins his human life to roll back in the cycle of good and bad karmas. Progress and regress are repeated cycles of a materialistic life, because it's devoid of a true and deep association with God. Principle of diminishing returns also is a disturbing feature of life engaged in material consumerism. With diminishing interest in one material, man always remain in search of newer things of interest.

Quote :
(Vidanti Īma atra naraḥ dhiyaṁ)

(dhāḥ hṛdā yat taṣṭān mantrāñ aśaṁsan)
Those men (progressing towards realisation) know (Him), certainly here, in this life, and adopt or hold (Him) in their intellectual acts, when from their mind and heart, they established understood, experimented, and sharpened their intellect by chanting verses in worship, for realisation.

ऋग्वेद मन्त्र 1.67.3
Rigveda 1.67.3
अजो न क्षां दाधार पृथिवीं तस्तम्भ द्यां मन्त्रेभिः सत्यैः।
प्रिया पदानि पश्वो नि पाहि विश्वायुरग्ने गुहा गुहं गाः ।।3।।

Ajo na kṣāṁ dādhāra pṛthivīṁ tastambha dyāṁ mantrebhiḥ satyaiḥ .
Priyā padāni paśvo ni pāhi viśvāyuragne guhā guhaṁ gāḥ. (3)

(Ajaḥ) a judicious, an active power (na) just like (kṣāṁ) worthy of abode (dādhāra) holds (pṛthivīṁ) the earth (tastambha) hold on (dyāṁ) heavenly space (mantrebhiḥ) with mantras, with divine tested thoughts (satyaiḥ) real, eternal truth (Priyā) loving, liked (padāni) of steps, abodes (paśvaḥ) from animals, animalistic tendencies (ni pāhi) certainly, protect (viśvāyuḥ) life of all (agne) the Supreme Energy, God (guhā) deepest (guhaṁ) in the deep cave (gāḥ) enter.

<u>Elucidation</u> :
Who holds earth and space?
Who protects all?
The Supreme Energy, God, like a judicious and active power holds the earth, worthy of abode for all.

He holds on the heavenly space with His mantras i.e. divine tested formulae that are real and eternal truths.
He being the life of all, enters the deepest in the deep cave and knows the secret of all secrets.

Practical utility in life :
What is a perfect divine life?
The Supreme Energy of this universe is present in the deepest of our deep cave i.e. Brahmarandhra where it's realisable by anyone progressing on spiritual path. That Supreme Energy, being Omnipresent and Omniscient, knows the secret of all secrets. Therefore, only after knowing or realising Him, nothing remains to be achieved. He extends a perfect divine life to those who know or realise Him. It means, fully at peace, contented and ensuring the end of karmic path and consequently the end of cycle of births and deaths.

Quote :
(viśvāyuḥ agne guhā guhaṁ gāḥ)
The life of all, the Supreme Energy, God, enters the deepest in the deep cave and knows the secret of the secrets.

ऋग्वेद मन्त्र 1.67.4
Rigveda 1.67.4
य ईं चिकेत गुहा भवन्तमा यः ससाद धारामृतस्य।
वि ये चृतन्त्यृता सपन्त आदिद्वसूनि प्र ववाचास्मै।।4।।
Ya īṁ ciketa guhā bhavantamā yaḥ sasāda dhārāmṛtasya.
Vi ye cṛtantyṛtā sapanta ādidvasūni pra vavācāsmai. (4)

(Yaḥ) who (īṁ) certainly (ciketa) knows (guhā bhavantama) is in the deep cave (ā - to be prefixed with sasāda) (yaḥ) who (sasāda – ā sasāda) invokes, receives, worships (dhārām) streams (ṛtasya) of rita, real and eternal truth (Vi – to be prefixed with cṛtanti) (ye) who (cṛtanti – vi cṛtanti) specially illuminate (ṛtā) the real eternal truth, yajna (sapantaḥ) while practicing (that truth, yajna) (āta ita) thereafter (vasūni) of all wealth of knowledge (pra vavācaḥ) preach (asmai) for Him.

Elucidation :
Who is entitled to the Supreme wealth of knowledge?
Who certainly knows that (the Supreme Energy, God) is in the deep cave; who worships, invokes and receives the streams of rita i.e. the real and eternal truth; who specially illuminate (in him) that real, eternal truth, yajna while practicing (that truth, yajna), thereafter, for him (that God) preaches and provides all wealth of knowledge.

Practical utility in life :
Which attribute of God is the basis of this creation?
What's the divine formula for all round development of a nation?
Receiving supreme wealth of knowledge is the most important aspect of human life, irrespective of it's use, whether for material purposes leading him on the path of karmic bondages or for spiritual purposes leading him on the path of liberation from karmic bondages.
Energy form of God is the basis of each and every particle in this creation.
Therefore, every ruler, may it be a head of nation, head of family or head of an institution, should tame and channelise physical, mental and spiritual energies of all his subjects and resources appropriately without letting them being wasted in any negativity. This is the divine formula of all round development of a nation.

ऋग्वेद मन्त्र 1.67.5

Rigveda 1.67.5

वि यो वीरुत्सु रोधन्महित्वोत प्रजा उत प्रसूष्वन्तः ।
चित्तिर पां दमे विश्वायुः सद्मेव धीराः संमाय चक्रुः ।।5।।

Vi yo vīrutsu rodhanmahitvota prajā uta prasūṣvantaḥ.
Cittirapāṁ dame viśvāyuḥ sadmeva dhīrāḥ saṁmāya cakruḥ. (5)

(Vi – to be prefixed with rodhata) (yaḥ) who (Supreme Energy, God) (vīrutsu) in herbs, in liquids (rodhata – vi rodhata) establishes, covers (mahitvā) with His glories (uta) and (prajāḥ) in progenies, in produced things (uta) and (prasūṣu) in the birth giving (mothers) (antaḥ) inside (Cittiḥ) knowing fully (apāṁ) of waters (dame) houses (viśvāyuḥ) life of all (sadya) house (iva) like (dhīrāḥ) the radiant saints (saṁmāya) considering (cakruḥ) perform, live.

Elucidation :

Why do realised souls consider God as their house?

The Supreme Energy, God, who establishes His glories in herbs and in all liquids and inside the progenies, in produced things and in the birth giving (mothers); who being the life of all, fully knows the houses of waters, the radiant saints i.e. realised souls consider Him like their house and perform all acts.

Practical utility in life :

How can we realise unity with God?

How can we ensure unity with other beings?

Once we realise that God is in every particle around us or away from us, in the whole creation and obviously we are living somewhere in the creation, thus, it is simply proved that we are living in the house of God.

With this continuous consciousness, we will start feeling mentally also that our consciousness is an integral part of that Supreme consciousness. Just as

an emotional input in the mindset as regards our core unity with that Supreme Energy, we can realise God, even while doing all worldly acts also.
Same ratio can be applied in all human relations also to establish our integrity with all beings, whether in a family, society, workplace or in the whole nation.

Quote :
(sadya iva dhīrāḥ saṁmāya cakruḥ)
The radiant saints i.e. realised souls consider Him like their house and perform all acts.

H.V.S.R.P.
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Rigveda Mandal-1, Hymn-68

ऋग्वेद मन्त्र 1.68.1

Rigveda 1.68.1

श्रीणन्नुप स्थाद्दिवं भुरण्युः स्थातुश्चरथमक्तून्व्यूर्णोत् ।
परि यदेषामेको विश्वेषां भुवद्देवो देवानां महित्वा ।।1।।

Śrīṇannupa sthād divaṁ bhuraṇyuḥ sthātuścarathamaktūn vyūrṇot
Pari yadeṣāmeko viśveṣāṁ bhuvad devo devānāṁ mahitvā. (1)

(Śrīṇan) Maturing, vibrating, energising (upa sthāt) appears, manifests (divaṁ) enlightened (bhuraṇyuḥ) sustaining (sthātuḥ) unmoving (caratham) moving (aktūn) everything appearing in creation, nights (vyūrṇota) pervades to brighten (with light) and enlighten (with knowledge) (Pari – to be prefixed with bhuvat) (Yat) who (eṣām) of these (ekaḥ) the only one (viśveṣāṁ) everything (bhuvat - pari bhuvat) is all pervading (devaḥ) the divine Supreme (devānāṁ) among all divine (mahitvā) by virtue of His own glorious might.

Elucidation :
What does God do due to His Omnipresence and Omnipotence?
The Supreme Energy, God, appears, manifests Himself while maturing, vibrating, energising and sustaining everything moving and unmoving or anything appearing in this creation. He pervades to brighten (nights with His light) and enlighten (ignorant with His knowledge).
He is the only one who is all pervading everything of these appearing, the divine Supreme among all divinities, by virtue of His own glorious might.

Practical utility in life :
What are the words to express the uniqueness, the only oneness, of God?

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There are four prominent words with prefix 'Omni' to express the only oneness of God – Omnipresent (present every where, all pervading), Omnipotent (all powerful), Omniscient (knowing every thing), Omnificent (Supreme creative power).
Thus, these words express the supremacy of God in all aspects of the creation.

Quote :
(Yat eṣām ekaḥ viśveṣāṁ pari bhuvat devaḥ devānāṁ mahitvā)
He is the only one who is all pervading everything of these appearing, the divine Supreme among all divinities, by virtue of His own glorious might.

ऋग्वेद मन्त्र 1.68.2

Rigveda 1.68.2

आदित्ते विश्वे क्रतुं जुषन्त शुष्काद्यद्देव जीवो जनिष्ठाः।
भजन्त विश्वे देवत्वं नाम ऋतं सपन्तो अमृतमेवैः।।2।।

Ādit te viśve kratuṁ juṣanta śuṣkād yad deva jīvo janiṣṭhāḥ.
Bhajanta viśve devatvaṁ nāma ṛtaṁ sapanto amṛtamevaiḥ. (2)

(Āt it te) After this they (after believing and realising 'Omni' nature of God with various dimensions) (viśve) all (kratuṁ) perform, do (juṣanta) service (with love and for welfare) (śuṣkāt) destroying toxins (of body and mind) with various penances (yat) when (deva) the divine Supreme (jīvaḥ) in the conscious being (janiṣṭhāḥ) appear, manifest (Bhajanta) chanting, invoking (viśve) all (devatvaṁ) receive divinities (nāma) Your name (ṛtaṁ) the eternal Truth (sapantaḥ) touching, imbibing, realising (amṛtam) towards salvation (evaiḥ) through paths.

Elucidation :
What are the simple steps to salvation?
Continuing RV 1.68.1, on the path to realise God –
After this, they all perform service (with love and welfare).
When they destroy the toxins (of body and mind) with various penances, He (God) appears, manifests in that conscious being.
When he chants, invokes Your name (including all nouns and all attributes of God), he receives divinities.
Upon touching, imbibing, realising the eternal truth (God) he moves through such paths towards salvation.

Practical utility in life :
How do Indian religious traditions lead us towards salvation?
Indian religious traditions of service, penances and name chanting are compact courses of a spiritual life to realise eternal truth, if performed truly and deeply.
For real service, first dissolve your individual ego and desires.
Penances should also be tuned to focus on making us egoless and desireless.
Chanting of all attributes of God enables us to meditate on Him.

Quote :
Seva, tap, naam jap – mile sanatan sat.
With service, penances and chanting of His name (including all nouns and all attributes of God), he receives the eternal truth.

ऋग्वेद मन्त्र 1.68.3

Rigveda 1.68.3

ऋतस्य प्रेषा ऋतस्य धीतिर्विश्वायुर्विश्वे अपांसि चक्रुः।
यस्तुभ्यं दाशाद्यो वा ते शिक्षात्तस्मै चिकित्वान्रयिं दयस्व।।3।।

Ṛtasya preṣā ṛtasya dhītirviśvāyurviśve apāṁsi cakruḥ.

Yastubhyaṁ dāśādyo vā te śikṣāt tasmai cikitvān rayiṁ dayasva. (3)

(Ṛtasya) About real, eternal truth (preṣām) inspirations, desire, enlightenment (ṛtasya) About real, eternal truth (dhītiḥ) adopt, hold (viśvāyuḥ) life of all (viśve) all (apāṁsi) acts (cakruḥ) perform (Yaḥ) who (tubhyaṁ) for you (dāśāt) gives, submits (yaḥ) who (vā) and (te) from you (śikṣāt) learns, seeks strength (tasmai) him (cikitvān) knowing completely (rayiṁ) wealth (dayasva) give.

Elucidation :
Whom does God know fully and give His wealth?
The life of all! We desire and are inspired to know the real eternal Truth; we adopt and hold the real eternal Truth. You perform all acts.
One who gives (all his acts) to you and who learns, seeks strength from You, fully completely knowing him, You give Your wealth to him.

Practical utility in life :
How to become entitled to be known by Him?
Actually God knows everyone. All our acts, good or bad, go to Him only as He is very much within our individual being. The focus of this verse is to become entitled to His wealth i.e. knowledge and realisation of the real eternal truth. To become entitled to receive that Supreme bliss, we must ensure the following steps :-

(i) Desire and be inspired to know That (real eternal Truth).
(ii) Adopt and hold That (real eternal Truth).
(iii) Realising that actually He is the doer of all acts, submit all your acts which apparently you appear to be doing.
(iv) Learn and seek strength from Him only.

Quote :

(tasmai cikitvān rayiṁ dayasva)
Knowing him fully, He (God) gives His wealth to him.

ऋग्वेद मन्त्र 1.68.4

Rigveda 1.68.4

होता निषत्तो मनोरपत्ये स चिन्वासां पती रयीणाम् ।
इच्छन्त रेतो मिथस्तनूषु सं जानत स्वैर्दक्षैरमूराः ।।4।।

Hotā niṣatto manorapatye sa cinnvāsāṁ patī rayīṇām.
Icchanta reto mithastanūṣu saṁ jānata svairdakṣairamūrāḥ. (4)

(Hotā) Bringer and Giver of everything (niṣattaḥ) certainly established (manoḥ) of contemplative mindful, of intellect (apatye) progeny, followers (saḥ) He (the Supreme energy, God) (cit nu) only (āsāṁ) of the progenies, followers, all beings (patīḥ) Lord, Protector (rayīṇām) of all wealth (Icchanta) desire (retaḥ) vital energy (mithaḥ) going together (tanūṣu) for bodies i.e. for giving birth to the progeny (saṁ jānata) take full cognizance, fully know (svaiḥ dakṣaiḥ) with expertise, strength of soul (amūrāḥ) intelligent (without any feature of foolishness).

Elucidation :
How is God established in the progenies?
Why did rishis and rishikas produce progeny?
The bringer and giver of everything i.e. energy form of God, is certainly established in the progeny and followers of contemplative mindful or intellectuals.
He, the energy form of God, only is the Lord Protector of the progenies, followers and all beings. The intellectuals (without any feature of foolishness)

desire the joining together of the vital energies (of husband and wife) for bodies i.e. for giving birth to the progeny, as they fully know with the strength of soul (that their energies would be established in their progenies).

Practical utility in life :
What should every parent ensure before producing progenies?
An intellectual (without any feature of foolishness) should know that even as per proved theories of science, the features of parents get established in their progeny. With this knowledge, the saints, sages, rishis and rishikaas also produced their progenies with the desire that their energies, their knowledge and other features and of course their realised divinities would certainly get established in their progeny. They desired the transmission of spiritual powers from generation to generation. Therefore, all parents should develop spirituality within their life so that they may get their true copy in the form of their progeny.

Quote :
(Hotā niṣattaḥ manoḥ apatye)
The bringer and giver of everything i.e. energy form of God, is certainly established in the progeny and followers of contemplative mindful or intellectuals.

ऋग्वेद मन्त्र 1.68.5

Rigveda 1.68.5

पितुर्न पुत्राः क्रतुं जुषन्त श्रोषन्ये अस्य शासं तुरासः।
वि राय और्णोद्दुरः पुरुक्षुः पिपेश नाकं स्तृभिर्दमूनाः ।।5।।

Piturna putrāḥ kratuṁ juṣanta śroṣan ye asya śāsaṁ turāsaḥ.

Vi rāya aurṇod duraḥ purukṣuḥ pipeśa nākaṁ stṛbhirdamūnāḥ. (5)

(Pituḥ) Father (na) just like (putrāḥ) son, progeny (kratuṁ) perform, do (juṣanta) service (with love and for welfare) (śroṣan) listen (ye) who (asya) of that (God, father) (śāsaṁ) rule, instructions (turāsaḥ) acting fast in performing great acts (Vi – to be prefixed with aurṇot) (rāyaḥ) wealth (aurṇot - vi aurṇot) pervades to brighten (with light) and enlighten (with knowledge) (duraḥ) doors (purukṣuḥ) sustaining and completing with food etc. (pipeśa) creates, decorates (nākaṁ) heavenly space (stṛbhiḥ) with constellations (damūnāḥ) Lord of Omnipotence.

Elucidation :

For whom does God open the doors of wealth and heavenly space with constellations?

Those sons of God who do service (of all with love and for welfare i.e. yajna) like their father (God); who listen the rule or instructions (God); who act fast in performing great acts, God gives them wealth to brighten and enlighten their lives. God opens the door for them by sustaining and completing them with good acts and pervades to brighten (with light) and enlighten (with knowledge). God, the Lord of Omnipotence, creates and decorates heavenly space for them with constellations.

Practical utility in life :

How should every son behave with his parents?

Every son should imbibe three basic features to attract complete blessings of his father :-

(1) Following the traditions of yajna i.e. performing welfare of others.
(2) Follow the instructions of parents.
(3) Act fast in performing great deeds.

With these features both your physical parents as well as the universal divine father (God) would be pleased in a spiritual way to ensure material and ultimate spiritual bliss.

Quote :
(Pituḥ na putrāḥ kratuṁ juṣanta śroṣan ye asya śāsaṁ)
A son should perform yajna acts like his father and listen his instructions.

Rigveda Mandal-1, Hymn-69

ऋग्वेद मन्त्र 1.69.1

Rigveda 1.69.1

शुक्रः शुशुक्वाँ उषो न जारः पप्रा समीची दिवो न ज्योतिः।

परि प्रजातः क्रत्वा बभूथ भुवो देवानां पिता पुत्रः सन्।।1।।

Śukraḥ śuśukvāñ uṣo na jāraḥ paprā samīcī divo na jyotiḥ.
Pari prajātaḥ kratvā babhūtha bhuvo devānāṁ pitā putraḥ san. (1)

(Śukraḥ) purified (śuśukvāñ) purifying others (uṣaḥ) emerging rays of Sun (na) just like (jāraḥ) illumined (Sun), destroying darkness (paprāḥ) complete (samīcī) together (divaḥ) divine enlightened (na) just like (jyotiḥ) light (Pari) from all sides (prajātaḥ) having been produced (kratvā) with His acts (babhūtha) pervade (bhuvaḥ) become (devānāṁ) of all divinities (pitā) father (putraḥ) son (san) despite being.

<u>Elucidation</u> :
What does God do in his energy form?
Is God a father or a son?
While invoking 'Agni', the energy form of God, this verse says -

(i) You are purified in Yourself and purify others just as the emerging rays of Sun, enlighten and destroy the darkness.
(ii) Like divine enlightened, You complete the light on earth and heaven together.
(iii) Having been produced and manifested, You pervade with your acts from all sides.

Despite being a son (borne to Your own self), You become father of all divinities. (And vice-versa – despite being father of all divinities, You become son).

Practical utility in life :
How can a son become the father of his ancestry?
Every son has to become father of his ancestry, by ensuring following features :-
(a) By invoking purity of his ancestry.
(b) By seeking enlightenment from them.
(c) By pervading himself with his yajna acts for the welfare of all.
This way, every son can become a father of his ancestry by purifying them with his own purification and by satisfying them with his yajna acts. In Sanskrit, PUTRA is defined as 'Punāti Trāyate iti Putraḥ' i.e. one who purifies and satisfies is a son.

Quote :
(prajātaḥ kratvā babhūtha) pervade with His produced acts.

(bhuvaḥ devānāṁ pitā putraḥ san)
Despite being a son (borne to Your own self), You become father of all divinities.

ऋग्वेद मन्त्र 1.69.2

Rigveda 1.69.2

वेधा अदृप्तो अग्निर्विजानन्नूधर्न गोनां स्वाद्मा पितूनाम्।
जने न शेव आहूर्यः सन्मध्ये निषत्तो रण्वो दुरोणे।।2।।

Vedhā adṛpto agnirvijānannūdharna gonāṁ svādmā pitūnām.
Jane na śeva āhūryaḥ san madhye niṣatto raṇvo duroṇe. (2)

(Vedhāḥ) Creator, Planner (adṛptaḥ) free from pride and infatuation (agniḥ) the Supreme Energy, God (vijānan) knower of everything (ūdhaḥ) udders

(na) like (gonāṁ) of cows (svādmāḥ) ripens, sweetener (pitūnām) of food (Jane) of humans (na) like (śevaḥ) benefactor (āhūryaḥ) worthy of invocation, invitation (san) despite being (madhye) in the middle (niṣattaḥ) established (raṇvaḥ) making delightful (duroṇe) in the house.

Elucidation :

How is God benefactor and delightful for all?(1)

There are innumerable benefactor and delightful features of 'Agni', the energy form of God. Some are listed in this verse :-

(1) He is the Creator and Planner (of the whole universe, yet fully free from pride and infatuation).
(2) He is the knower of everything, right or wrong, knowledge or ignorance, light or darkness.
(3) He is like udders of cows (full of nutritional care for all).
(4) He ripens the food and He Himself is the sweetener in all foods.
(5) He is benefactor for all beings.
(6) Despite being established in the middle, He is worthy of invocation and invitation.
(7) His sanctified presence in the house make everyone delightful.

Practical utility in life :

How to realise His delightfulness in our life?

Every moment of delight in our life is to remember that energy form of God in us who is the root cause of our life. Whenever we are in pain or any trouble, we should realise that somewhere we must have failed in our acts or intents to utilise His energies appropriately. Thus, the real and practical way of all delight is to honour the energy form of God and to use our energies in accordance with His planning behind the creation. The core and universal feature of His planning is Cosmic Yajna. We too should participate and contribute to this yajna at micro level in our life and to remain associated with Him.

Quote :
(Vedhāḥ adṛptaḥ)
He is the Creator and Planner (of the whole universe, yet fully free from pride and infatuation).

ऋग्वेद मन्त्र 1.69.3

Rigveda 1.69.3

पुत्रो न जातो रण्वो दुरोणे वाजी न प्रीतो विशो वि तारीत्।
विशो यदह्वे नृभिः सनीळा अग्निर्देवत्वा विश्वान्यश्याः।।3।।

Putro na jāto raṇvo duroṇe vājī na prīto viśo vi tārīt.
Viśo yadahve nṛbhiḥ sanīḻā agnirdevatvā viśvānyaśyāḥ. (3)

(Putraḥ) son (na) like (jātaḥ) born (raṇvaḥ) making delightful (duroṇe) in the house (vājī) horse (na) like (prītaḥ) loving and joyous (viśaḥ) people (vi tārīt) takes across the hurdles of life (Viśaḥ) people (Yat) when (ahve) call, invite (nṛbhiḥ sanīḻāḥ) equally housed in all men (agniḥ) the Supreme energy, God (devatvā) divine features (viśvāni) in all (aśyāḥ) is received.

Elucidation :
How is God benefactor and delightful for all?(2)
Continuing benefactor and delightful features of 'Agni', the energy form of God, for all beings, this verse adds :-

(8) His sanctified presence in houses makes everyone delightful like the occasion of a new born son.
(9) He takes people across the hurdles of life like a joyous and loving horse.
(10) When we call, invite people (with divine features), He is found equally housed in all men.
(11) He is received in all divine features.

Practical utility in life :
How to feel the Energy form of God every moment, even in dualities?
Presence of Energy form of God in our life is the easiest way to realise God every moment till our last breath. His presence in every moment of happiness gives us a delightful and blissful feeling. Similarly, in every moment either of pains or trouble, we should feel our own shortcomings, seek inspirations from Him along with courage to fight these moments.

Quote :
(Putraḥ na jātaḥ raṇvaḥ duroṇe)
His sanctified presence in houses makes everyone delightful like the occasion of a new born son.
(vājī na prītaḥ viśaḥ vi tārīt)
He takes people across the hurdles of life like a joyous and loving horse.
(Viśaḥ Yat have nṛbhiḥ sanīḷāḥ)
When we call, invite people (with divine features), He is found equally housed in all men.
(agniḥ devatvā viśvāni aśyāḥ)
He is received in all divine features.

ऋग्वेद मन्त्र 1.69.4

Rigveda 1.69.4

नकिष्ट एता व्रता मिनन्ति नृभ्यो यदेभ्यः श्रुष्टिं चकर्थ।
तत्तु ते दंसो यदहन्त्समानैर्नृभिर्यद्युक्तो विवे रपांसि।।4।।
Nakiṣṭa etā vratā minanti nṛbhyo yadebhyaḥ śruṣṭiṁ cakartha.
Tat tu te daṁso yadahansamānairnṛbhir yad yukto vive rapāṁsi. (4)

(Nakiḥ) not (te) your (etā) these (vratā) vows, resolve (minanti) destroy, violate (nṛbhyaḥ) men (yat) who (ebhyaḥ) such (disciplined) (śruṣṭiṁ)

internally heard (knowledge) (cakartha) do, make available (Tat tu te) that is your (daṁsaḥ) heroic act (yat) by which (ahan) destroy (samānaiḥ) equally (divine powers) (nṛbhiḥ) men (yat) by which (yuktaḥ) joining together (vive) keep away (rapāṁsi) evils, wicked.

Elucidation :
What do disciplined devotees get from God?
Those who don't destroy or violate Your vows, resolves and rules, for such (disciplined) men You make available internally heard knowledge. That is Your heroic act by which You destroy or keep away all evils and wicked thoughts by joining together with men equally placed (in divine powers)

Practical utility in life :
What do disciplined workers get from their seniors?
Just as a disciplined devotee derives supreme divine knowledge directly from God along with divine support to keep the evils away, similarly a disciplined worker in any walk of life gets full patronage form his seniors.

Quote :
(Nakiḥ te etā vratā minanti nṛbhyaḥ yat ebhyaḥ śruṣṭiṁ cakartha)
Those who don't destroy or violate Your vows, resolves and rules, for such (disciplined) men You make available internally heard knowledge.

ऋग्वेद मन्त्र 1.69.5

Rigveda 1.69.5

उषो न जारो विभावोस्त्रः संज्ञातरूपश्चिकेतदस्मै।
त्मना वहन्तो दुरो व्यृण्वन्नवन्त विश्वे स्व१र्दृशीके।।5।।

Uṣo na jāro vibhāvosraḥ saṃjñātarūpaściketadasmai.
Tmanā vahanto duro vyṛṇvan navanta viśve svardṛśīke. (5)

(uṣaḥ) emerging rays of Sun (na) like (jāraḥ) illumined (Sun), destroying darkness (vibhāvā) specially enlightened (usraḥ) radiation like rays (saṃjñāta rūpaḥ) well known for His light (knowledge) (ciketat) know (asmai) that (Tmanā) with soul (vahantaḥ) bearing, progressing (duraḥ) doors (vyṛṇvan) specially received, opened (navanta) know, receive (viśve) all, universal (svaḥ) soul (dṛśīke) worth seeing, worth realising.

Elucidation :
How does Usha, the emerging rays of Sun, inspire us on spiritual path?
Just as the emerging rays of Sun brighten and enlighten to destroy the darkness (physical and mental), 'Agni', the Energy form of God, is specially enlightened and radiating like well known rays of His light (knowledge). One who knows That, bearing, progressing with soul, specially receives the opened doors (of salvation). Therefore, every one must know and receive That universal soul which is worth seeing and worth realising.

Practical utility in life :
What's the way to direct connectivity with God?
If one really wishes to know and realise That Universal Soul, he must know the way to direct connectivity with God by following the course of Usha i.e. brightening and enlightening all, showing light of knowledge to all. This course of Usha is an attribute of Sun only. Similarly, enlightening others with the light of knowledge is an attribute of God.
Gain enlightenment to enlighten other. This, verily is a way to directly connect to God.

Quote :
(uṣaḥ na jāraḥ vibhāvā usraḥ saṃjñāta rūpaḥ ciketat asmai)

Just as the emerging rays of Sun brighten and enlighten to destroy the darkness (physical and mental), 'Agni', the Energy form of God, is specially enlightened and radiating like well known rays of His light (knowledge).

(navanta viśve svaḥ dṛśīke)
Every one must know and receive That universal soul which is worth seeing and worth realising.

Rigveda Mandal-1, Hymn-70
Knowledge & Ignorance

ऋग्वेद मन्त्र 1.70.1

Rigveda 1.70.1

वनेम पूर्वीरर्यो मनीषा अग्निः सुशोको विश्वान्यश्याः ।

आ दैव्यानि व्रता चिकित्वाना मानुषस्य जनस्य जन्म।।1।।

Vanema pūrvīraryo manīṣā agniḥ suśoko viśvānyaśyāḥ.
Ā daivyāni vratā cikitvānā mānuṣasya janasya janma. (1)

(Vanema) know, pray, invoke (pūrvīḥ) completing us (in wealth) (aryaḥ) Lord (God) (manīṣā) with intellect (agniḥ) the Supreme energy, God (suśokaḥ) shinning knowledge, undoubtedly Omniscience (viśvāni) all (aśyāḥ) pervade in all gross elements (Ā - to be prefixed with cikitvāna) (daivyāni) divine (features, acts) (vratā) vows, resolve (cikitvāna – ā cikitvāna) completely knows (mānuṣasya) of human beings (janasya) in born (janma) birth.

Elucidation :
How does God completes us in all manners?
We know, pray and invoke 'Agni', the Supreme Energy, God, who completes us (in wealth). He is the Supreme Lord of intellect. He pervades in all gross elements with His shinning knowledge which is undoubtedly Omniscience. He completely knows all vows, resolves with divine features or acts. He knows the birth of people in human beings.

Practical utility in life :
What is the effect of Omniscience?
Omniscience literally means all knowledgeable. Whatever we think, speak or act cannot remain hidden from that Energy form of God. With this power only,

He manages the principle of Karma Phala i.e. appropriate reward for every act, even if it's just at thought level in the deep heart of a person.
With this power only, He accepts the devotional minds and completes their devotion after due examination in the form of penances.
With this power only, He knows and fully empower our divine vows.

Quote :
(daivyāni vratā ā cikitvāna mānuṣasya janasya janma)
He completely knows all vows, resolves with divine features or acts. He knows the birth of human beings in all borns.

ऋग्वेद मन्त्र 1.70.2

Rigveda 1.70.2

गर्भो यो अपां गर्भो वनानां गर्भश्च स्थातां गर्भश्चरथाम्।
अद्रौ चिदस्मा अन्तर्दुरोणे विशां न विश्वो अमृतः स्वाधीः।।2।।

Garbho yo apāṁ garbho vanānāṁ Garbhaśca sthātāṁ garbhaścarathām.
Adrau cidasmā antarduroṇe viśāṁ na viśvo amṛtaḥ svādhīḥ. (2)

(Garbhaḥ) established inside (yaḥ) who (apāṁ) waters, acts (garbhaḥ) established inside (vanānāṁ) forests, rays (of light, of knowledge) (Garbhaḥ) established inside (ca) and (sthātāṁ) unmoved (garbhaḥ) established inside (carathām) moving (Adrau) in mountains (Cit) also (asmai) for that (antaḥ) inside (duroṇe) house (viśāṁ) of people (na) just like (viśvaḥ) all (consciousness) (amṛtaḥ) non-dying (svādhīḥ) with best deeds, best consciousness.

Elucidation :

How is God Omnipresent?
Agni, the Energy form of God, who is established inside the waters and all acts; inside forests, rays (of light, of knowledge); inside unmoved; inside mountains and inside houses also like all consciousness of people. He is non-dying, with best deeds and best consciousness.

Practical utility in life :
What is the real existence of our life?
A deep thinking about the Omnipresence of God can certainly make us realise that He is the permanent basis of our life and a permanent companion even beyond this present life. Therefore, the only purpose of this human life is to realise that real and permanent existence of our life. Whereas, this present life of our name and form is just in a transient phase.

ऋग्वेद मन्त्र 1.70.3

Rigveda 1.70.3

स हि क्षपावाँ अग्नी रयीणां दाशद्यो अस्मा अर सूक्तैः ।
एता चिकित्वो भूमा नि पाहि देवानां जन्म मर्ताँश्च विद्वान् ।।3।।
Sa hi kṣapāvāñ agnī rayīṇāṁ dāśadyo asmā araṁ sūktaiḥ.
Etā cikitvo bhūmā ni pāhi devānāṁ janma martāñśca vidvān. (3)

(Saḥ) He (hi) certainly (kṣapāvāñ) Lord of night, darkness and ignorance, competence to control night, darkness and ignorance (agnīḥ) the Supreme energy, God (rayīṇāṁ) wealth (material and spiritual) (dāśat) giver (yaḥ) who (asmai) to that (Lord, Giver) (araṁ) to completely receive, to offer oblations, to completely beautify their life (sūktaiḥ) through speeches (Etā) of them (of such devotees) (cikitvaḥ) knower (God) (bhūmā) of earth (ni pāhi) continuously protect (devānāṁ) of divine powers and people (janma) birth, lives (martāñ) mortal men (ca) and (vidvān) knows.

Elucidation :

Who is the Lord and Controller of night, darkness and ignorance etc.?
'Agni', the Supreme Energy, God, is certainly the Lord of night, darkness and ignorance etc. and competent to control and throw away night, darkness and ignorance etc. He is the Giver of all wealth (material and spiritual) for those who desire to completely receive That (Lord, God), to offer oblations; to completely beautify their life, through speeches (in His glorification). He is knower of such devotees. He continuously protects everything on earth. He knows the births and lives of all divine (powers and people) and of mortal beings.

Practical utility in life :
What is ignorance and what is knowledge?
The Supreme Energy, God, manifested Himself in this creation by empowering ignorance away from Him as He was full of Light of knowledge. Thus, the ignorance became the original power of creation. The God is the Lord and Controller of this ignorance also. Those who desire to come out of ignorance, the only way to gain access to knowledge is to associate with God. He certainly guides everyone through devotional ways i.e. selfless, egoless and desireless service i.e. penances, chanting of His glories and pursuing real divine knowledge. Only devotional path makes one completely submissive and realise unity with the destined.
The whole creation is ignorance, only Creator is knowledge. We can pose a pertinent question as to what's the purpose of ignorance. The simple answer is – without undergoing through ignorance, we could never have a craving for knowledge. Just as virtues are noble and appreciable only because we know and realise that evils are ignoble.
God has very well created a scope of knowledge within our ignorance. He has given us both the wealth – material and spiritual. More so, the knowledge is hidden in ignorance in seed form. God is within our body.

Quote :

(Saḥ hi kṣapāvāñ agnīḥ rayīṇāṁ dāśat)
'Agni', the Supreme Energy, God, is certainly the Lord of night, darkness and ignorance etc. and competent to control and throw away night, darkness and ignorance etc. He is the Giver of all wealth (material and spiritual).

ऋग्वेद मन्त्र 1.70.4

Rigveda 1.70.4

वर्धान्यं पूर्वीः क्षपो विरूपाः स्थातुश्च रथमतप्रवीतम् ।
अराधि होता स्वर्निषत्तः कृण्वन्विश्वान्यपांसि सत्या।।4।।

Vardhānyaṁ pūrvīḥ kṣapo virūpāḥ sthātuśca rathamṛtapravītam.
Arādhi hotā svarniṣattaḥ kṛṇvan viśvānyapāṃsi satyā. (4)

(Vardhān) increase, promote (yaṁ) for whom (for God) (pūrvīḥ) completely sanatan i.e. eternal (kṣapaḥ) night, darkness and ignorance (virūpāḥ) having varied forms (this creation) (sthātuḥ) unmoved (ca) and (ratham) moving (ṛta pravītam) produced from ṛta i.e. Truth, knowledge (Arādhi) perfected (siddha), worship, invoke (hotā) bringer and giver (svaḥ) in self, in soul, in God (niṣattaḥ) established (kṛṇvan) while doing (viśvāni) all (apāṃsi) acts (satyā) truthfully, with real knowledge.

<u>Elucidation</u> :
Are both knowledge and ignorance increasing and promoting towards God?
How to achieve perfection in God?
For whom (for God), both the completing Sanatan i.e. eternal truth as well as the night, darkness and ignorance etc. increase and promote this creation which is having varied forms both moving and unmoved. Everything is produced from Ṛita i.e. eternal basic truth or knowledge. One who wishes to perfect himself (in that God) and to worship Him, needs to be ;-

(i) (hotā) bringer and giver,
(ii) (svaḥ niṣattaḥ) established in self, in soul, in God,

(iii) (kṛṇvan viśvāni apāṃsi satyā) doing all acts truthfully, with real knowledge.

Practical utility in life :
How to realise That pure light of knowledge?
How to come out of the vicious circle of ignorance?
God manifested Himself in varied forms through ignorance also known as maya or the cause of original nature and thus of this whole creation consisting of moving and unmoved. God Himself is pure light of knowledge and He could not have manifested Himself as such i.e. as That Pure Light of knowledge. Therefore, He created and empowered ignorance to create everything in the creation. But God being Omnipresent, remains present in every form.
Therefore, if one wishes to realise God, the Pure Light of Knowledge he must endeavour hard to come out of the vicious circle of ignorance which is woven with two threads of ego and desires.

Quote :
(Vardhān yaṁ pūrvīḥ kṣapaḥ virūpāḥ sthātuḥ ca ratham)
God manifested Himself in varied forms through ignorance also known as maya or the cause of original nature and thus of this whole creation consisting of moving and unmoved.

ऋग्वेद मन्त्र 1.70.5

Rigveda 1.70.5

गोषु प्रशस्तिं वनेषु धिषे भरन्त विश्वे बलिं स्वर्णः ।
वि त्वा नरः पुरुत्र सपर्यन्पितुर्न जिव्रेर्वि वेदो भरन्त।।5।।

Goṣu praśastiṁ vaneṣu dhiṣe bharanta viśve baliṁ svarṇaḥ.
Vi tvā naraḥ purutrā saparyan piturna jivrervi vedo bharanta. (5)

(Goṣu) in cows, in our senses of knowledge, in all objects of earth (praśastiṁ) praiseworthiness (in nature) (vaneṣu) in rays (of knowledge), in forests (dhiṣe) establish (bharanta) provide (viśve) all (baliṁ) sacrifices (svaḥ ṇaḥ) light of soul for us (Vi – to be prefixed with saparyan) (tvā) your (naraḥ) progressing men (purutrā) completely (saparyan - vi saparyan) specially worship (pituḥ) father (na) like (jivreḥ) aged (vi – to be prefixed with bharanta) (vedaḥ) wealth of knowledge (bharanta - vi bharanta) specially fill, provide.

Elucidation :
Does God provide us light of knowledge?
This verse also invokes 'Agni' Devata.
Establish praiseworthiness in our cows, in our senses of knowledge, in all objects of earth and in our rays (of knowledge) and in forests. You provide light of soul for us, comforts for us and for all sacrifices. Your progressing men completely and specially worship you and invoke You. You specially fill in us the wealth of knowledge like an aged father (who provides all his wealth to his son).

Practical utility in life :
How can we pursue the Light of knowledge i.e. God?
God is Pure Light of knowledge. He manifested Himself in the form of this creation of living and non-living. Only human beings can pursue to realise that God i.e. Light of knowledge. But success on this path is impossible till ignorance remains there in our life. This can be made possible only by pursuing, craving for, that true light of knowledge, devoting all karmas to Him without just a touch of desire in any act and fully devoting our mind in worship by invoking Him every movement. We can get God only from God because any other thing in this creation is ignorance. Therefore, all desires, for anything from creation, are only out of ignorance. Whereas, our keen desire for God is from knowledge within us.

Quote :
(pituḥ na jivreḥ vedaḥ vi bharanta)
You specially fill in us the wealth of knowledge like an aged father (who provides all his wealth to his son).

ऋग्वेद मन्त्र 1.70.6

Rigveda 1.70.6

साधुर्न गृध्नुरस्तेव शूरो यातेव भीमस्त्वेषः समत्सु ।।6।।

Sādhurna gṛdhnurasteva śūro yāteva bhīmastveṣaḥ samatsu. (6)

(Sādhuḥ) saint (na) like (gṛdhnaḥ) loving, generous, venerable (asta) brave archer, throwing wealth for the welfare of others (iva) like (śūraḥ) heroic, generous donor (yātā) dispenser of punishments (iva) like (bhīmaḥ) terrible (tveṣa) blazing and brilliant (samatsu) in the battles of life (samarāngan).

Elucidation :
What are the features of 'Agni', the Supreme Energy, God?
'Agni' devata whom we invoked in this hymn is decorated with following features :-

(1) He is (Sādhuḥ na gṛdhnaḥ) loving, generous and venerable like a saint.
(2) He is (asta iva) heroic like a brave archer and a generous donor like one throwing wealth for the welfare of others.
(3) He is (yātā iva bhīmaḥ) terrible like a dispenser of punishments.
(4) He is (tveṣa samatsu) blazing and brilliant in the battles of life (samarāngan).

Practical utility in life :
How can one become an 'Agni' Purusha, the energetic man?

We too can follow 'Agni' by imbibing above stated features. Saintliness, bravery, judicious mind and blazing brilliance make one an energetic leader to guide and support many others and to control evil minds. With these features, anyone can become an 'Agni' purusha.

Rigveda Mandal-1, Hymn-71

RV 1.71.1

उप प्र जिनवन्नुशतीरुशन्तं पतिं न नित्यं जनयः सनीळाः।
स्वसारः श्यावीमरुषीमजुष्रचित्रमुच्छन्तीमुषसं न गावः।।1।।

Upa pra jinvannuśatīruśantaṁ patiṁ na nityaṁ janayaḥ sanīḻāḥ.
Svasāraḥ śyāvīmaruṣīmajuṣran citramucchantīmuṣasaṁ na gāvaḥ. (1)

(Upa) near, while worshipping (pra jinvan) feel fully satisfied, at peace and happiness (uśatīḥ) desiring (uśantaṁ) the desired target (patiṁ) protector, husband (na) like (nityaṁ) sanatan, eternal, always, non-dying (janayaḥ) for her development, for people (progeny) (sanīḻāḥ) living at the same place (svasāraḥ) companion of soul (śyāvīm) having dark colour (aruṣīm) having red colour (ajuṣran) use, serve (citram) amazing (ucchantīm) removing darkness, ignorance, actively present for welfare (uṣasaṁ) to usha time i.e. dawn time (na) like (gāvaḥ) rays (of sun), cows.

Elucidation :

How does a wife approaches her husband?

How does Usha, rays of the emerging Sun, appear for the benefit of all?

What do cows do for us?

Just like a wife desiring for her desired target, the nearness and worship of her husband, feels fully satisfied, at peace and happiness and keeps her husband also satisfied, always, eternally, while living with him at the same place, goes near him as a companion soul for her progeny; just as Usha, rays of the emerging Sun, having dark colour and red colour serve everyone in an amazing way by removing darkness and ignorance; just as cows having dark colour and red colour serve all in an amazing

way by actively appearing for their welfare by producing nutritious milk and divine blessings.

Practical utility in life :
How shall we go near God?
How shall we go near our leaders?
As per the principle derived from the above instances mentioned in this verse, we too should desire to achieve our desired target i.e. God realisation, approach near Him by worship and devotion, to feel fully satisfied, at peace and happiness and also to keep God satisfied with our devotional yajna acts for the people always eternally while living with Him jointly in one body.
This principle also applies to the citizens of country to go near their leaders while doing social welfare acts.

RV 1.71.2

वीळु चिद् दृळ्हा पितरो न उक्थैरद्रिं रुजन्नङ्गिरसो रवेण।
चक्रुर्दिवो बृहतो गातुमस्मे अहः स्वर्विदुः केतुमुस्त्राः।।2।।

Vīḷu cid dṛḷhā pitaro na ukthairadriṁ rujannaṅgiraso raveṇa .
Cakrurdivo bṛhato gātumasme ahaḥ svarvividuḥ ketumusrāḥ. (2)

(Vīḷu) extremely powerful (cit) also (dṛḷhāḥ) determined (pitaraḥ) ancestors, divine intellectuals (naḥ) our (ukthaiḥ) with speeches (adriṁ) mountains (rujan) break, pierce (aṅgirasaḥ) sustainer of life, whose every part was filled with divine extracts, divine intellectuals (raveṇa) by chanting (cakruḥ) do, create (divaḥ) divine (bṛhataḥ) vast (gātum) path (asme) for us (ahaḥ) day (svaḥ) light (of Sun), light (of soul) (vividuḥ) receive, know (ketum) intellect (usrāḥ) rays (of knowledge).

Elucidation :

How did our pitras break and pierce the mountainous troubles?

What path did our pitras lay for us?

Our pitras i.e. our ancestors, divine intellectuals, who were (aṅgirasaḥ) sustainers of life, whose every part was filled with divine extracts, who were divine intellectuals, broke, pierced the extremely powerful and also the determined mountainous troubles by chanting (praises and glories of God). They created vast divine paths for us to know and receive the rays (of Sun, of Knowledge, of soul) with intellect every day.

Practical utility in life :

How to connect to our divine pitras?

Our pitras are our divine past. Y.V. chapter 19 provides inspirations to know and to connect to our pitras and to follow their path.

It's really a divine course with speedy benefits if we follow our pitras in spirit. There is a natural principle that divinity attracts divine people and evil forces attract evil minds. Therefore, we must check and correct our own mind and acts for a divine path and then invoke pitras daily morning in Brahmavela before Usha time i.e. dawn. Surprisingly, one can start receiving divine inspirations to progress on divine path.

RV 1.71.3

दधन्नृतं धनयन्नस्य धीतिमादिदर्यो दिधिष्वो३ विभृत्राः।

अतृष्यन्तीरपसो यन्त्यच्छा देवाञ्जन्म प्रयसा वर्धयन्तीः।।3।।

Dadhannṛtaṁ dhanayannasya dhītimādidaryo didhiṣvo vibhṛtrāḥ .
Atṛṣyantīrapaso yantyacchā devāñjanma prayasā vardhayantīḥ. (3)

(Dadhan) hold (ṛtaṁ) truth (dhanayan) wealth, prosperity (asya) of whom (dhītim) intellect, concentration (āt ita) thereafter (aryaḥ) lord (didhiṣvaḥ) decorated mind (vibhṛtrāḥ) specially hold (Atṛṣyantīḥ) non-desirous, away from lust, greed etc. (apasaḥ) acts (yanti) towards (accha) well, progress (devāñ) divine (janma) birth, life (prayasā) efforts (vardhayantīḥ) progressing, promoting.

Elucidation :

What is the wealth of a devotee?

Who gets a divine birth or divine life?

Those who hold truth (in their life), for whom their wealth and prosperity is their intellect and their concentration (on God), thereafter they become the lord who specially hold a decorated mind. He proceeds beautifully towards acts without any desire away from lust or greed. On such a path he progresses and promotes himself with his beautiful efforts for a divine life or a divine birth.

Practical utility in life :

What's egoless state?

'Agni', the energy form of God is a miraculous divine benefactor for all human beings. He becomes a specially divine benefactor for those who seek to realise Him and follow a fully devoted path. For such devotees the energy is to be utilized for holding truth, practicing devotion and devoting all acts to God without involving any desire for their own life. In this way, he successfully merges his life in the Supreme Energy, God and enjoys that level spiritually. This is spiritual egoless state.

On the other hand, energy in everyone's life is a divine gift of God. One should neither express nor aggrandise his personal ego after performing any act and should not feel hurt over any act of others. This would certainly promote him for success on spiritual path with peace and contentment.

Quote :

(Dadhan ṛtaṁ dhanayan asya dhītim)
They hold the truth, their intellect and concentration (on God) is their wealth.

RV 1.71.4

मथीद्यदीं विभृतो मातरिश्वा गृहेगृहे श्येतो जेन्यो भूत्।
आदीं राज्ञे न सहीयसे सचा सन्ना दूत्यं१ भृगवाणो विवाय।।4।।

Mathīd yadīṁ vibhṛto mātariśvā gṛhe-gṛhe śyeto jenyo bhūt.
Ādīṁ rājñe na sahīyase sacā sannā dūtyaṁ bhṛgavāṇo vivāya. (4)

(Mathīt) churn (Yat) when (īṁ) certainly (vibhṛtaḥ) specially held (mātariśvā) air (gṛhe gṛhe) in every body, in every house (śyeto) pure white light, jivatma (jenyaḥ) victorious (bhūta) becomes (Āt) then (īṁ) certainly (rājñe) for a king (na) like (sahīyase) assistant, helper (sacā) for association (san) in the present (dūtyaṁ) agent, messenger (bhṛgavāṇaḥ) multi-talented, multi-purpose, penanceful (vivāya) accepted.

Elucidation :

How is 'Agni' i.e. energy, produced?

When certainly the specially held air churns out, the pure, white light or jivatma becomes victorious in every body, in every house, then certainly the multi-talented, multi-purpose, penance-full (agni, energy) is accepted for association in the present as agent, messenger just as an assistant, helper of a king.

Practical utility in life :

How is energy, in its different forms, useful for us?
'Agni' i.e. energy is a multi-purpose power.

It is helpful to maintain body health through metabolic energy i.e. jatharagni as well as through blood energy in circulatory system.
It's helpful as electricity in houses and industries. Windmills churns the air to produce electricity.
It's helpful as thundering electricity in clouds. A single stroke of lightening can heat the air around it, to 30,000 degree Celsius resulting into expansion of air and thus rain on earth. Even in this process, light is seen first than the sound because light travels faster than sound.
This energy is helpful spiritually. Yoga practitioners, through practices of pranayama, utilize the churning of air, to produce spiritual enlightening in them. Once the light of spirit emerges in a yogi, it's felt by others also and create a strong impact on others without spoken words.

Quote :
(Mathīt Yat īṁ vibhṛtaḥ mātariśvā)
Churn the specially held air by pranayama.

RV 1.71.5

महे यत्पित्र ईं रसं दिवे करव त्सरत्पृशन्यश्चिकित्वान्।
सृजदस्ता धृषता दिद्युमस्मै स्वायां देवो दुहितरि त्विषिं धात्।।5।।

Mahe yat pitra īṁ rasaṁ dive karavatsarat pṛśanyaścikitvān.
Sṛjadastā dhṛṣatā didyumasmai svāyāṁ devo duhitari tviṣiṁ dhāt. (5)

(Mahe) great (yat) who, when (pitre) for the father, sustaining with enlightenment (īṁ) certainly (rasaṁ) juice of devotion, sweetness (dive) for divinity (kaḥ) produce (avatsarat) progresses, removes darkness and ignorance (pṛśanyaḥ) touch, attachment (cikitvān) knowing (Sṛjat) produce, create (astā) for throwing (dhṛṣatā) with determination, with destroying

weapon (didyum) knowledge (to destroy ignorance) (asmai) for him (for that devotee) (svāyāṁ) in self (devaḥ) the divine (duhitari) like daughter, emerging rays of usha, emerging rays of knowledge (tviṣiṁ) light (of knowledge) (dhāt) held, establish.

Elucidation :

How can a devotee remove ignorance of attachment?

How does God enlighten a devotee?

When a devotee certainly produces the juices of devotion, sweetness in speeches for the great and divine father, sustaining all with enlightenment (purifying and satisfying) and knows to progress in removing darkness and ignorance in attachment, then the Supreme Divine creates knowledge in him for throwing away that ignorance with the determination and with that destroying weapon (i.e. knowledge) in his own self, just as Sun empowers the morning Usha rays (as his daughter) to establish the light (of knowledge).

Practical utility in life :

Who is a veetrāg saint?

To gain divine energies, we need to associate with God completely as a devotee in love. Association with God is impossible without disassociating from the creation i.e. living without attachment. Such a yogi is called veetrāg saint who has left any interest in the creation as a mere consumer. He is living in God, breathing in God, working for God, surviving to realise God and progressing toward death to realise God finally.

Quote :

(avatsarat pṛśanyaḥ cikitvān)

One who knows to remove ignorance in attachment – A veetrāg saint.

RV 1.71.6

स्व आ यस्तुभ्यं दम आ विभाति नमो वा दाशादुशतो अनु द्यून्।
वर्धो अग्ने वयो अस्य द्विबर्हा यासद्राया सरथं यं जुनासि।।6।।

Sva ā yastubhyaṁ dama ā vibhāti namo vā dāśāduśato anu dyūn.
Vardho agne vayo asya dvibarhā yāsad rāyā sarathaṁ yaṁ junāsi. (6)

(Sve ā) in his own (yaḥ) who (tubhyaṁ) for you (God) (damai ā) in his house, in his body (vibhāti) enlightens, shines (namaḥ) salutations (vā) and, or (dāśāt) provides (uśataḥ) desired by all (anu dyūn) every day (Vardho) competent to increase, promote (agne) the Supreme Energy, God (vayaḥ) to this life, to the state of progress (asya) of him (dvibarhā) in two ways (yāsat) provide, associate (rāyā) wealth (sarathaṁ) with the chariot, with body (yaṁ) to whom (junāsi) inspire, make him move.

Elucidation :

Whom does God increase or promote?

How does God increase or promote a true devotee?

A devotee who enlightens or shines in his own soul and in his body and/or extends his salutations for You (God), who is desired by all every day. You, 'Agni', the Supreme Energy, God, increase and promote in his life and his state of progress in two ways – provide or associate him with all wealth and inspire him or make him progress with the chariot, with body.

Practical utility in life :

How to make our life shine?

A life shines only with truth and the truth is one only i.e. God because rest of the creation is neither real nor permanent. One who lives consciously in association with that Truth without much focussing on his individual existence i.e. body and mind, only such a devotee lives in truth.

Quote :
(Sve ā yaḥ tubhyaṁ damai ā vibhāti namaḥ vā dāśāt uśataḥ anu dyūn)
A devotee who enlightens or shines in his own soul and in his body and/or extends his salutations for You (God), who is desired by all every day.

(yāsat rāyā sarathaṁ yaṁ junāsi)
He provides or associates all wealth and inspires our the chariot, our body.

RV 1.71.7

अग्निं विश्वा अभि पृक्षः सचन्ते समुद्रं न स्रवतः सप्त यह्वीः।
न जामिभिर्वि चिकिते वयो नो विदा देवेषु प्रमतिं चिकित्वान्।।7।।

Agniṁ viśvā abhi pṛkṣaḥ sacante samudraṁ na sravataḥ sapta yahvīḥ .
Na jāmibhirvi cikite vayo no vidā deveṣu pramatiṁ cikitvān. (7)

(Agniṁ) to Agni, to energy (viśvā) all (abhi) towards (pṛkṣaḥ) our love, devotion, food grains (sacante) associate, merge (samudraṁ) to sea (na) like (sravataḥ) waves of waters (sapta) devotion (yahvīḥ) restless, speeding (Na) not (jāmibhiḥ) brothers etc. (vi cikite) specially knows (vayaḥ) life, progress (naḥ) our (vidāḥ) make us receive (deveṣu) about divine powers and people (pramatiṁ) the best knowledge (cikitvān) the source of knowledge, Omniscience.

Elucidation :

Where do all our acts go?

All our love, devotion, food grains go towards 'Agni', the Supreme Energy (and energises us) just as the devoted waves of waters of rivers, restless and speedy, associate and merge in the sea. Our brothers don't specially know about our life and progress. Please make us receive the best knowledge about divine powers and people because You are the source of knowledge, Omniscience.

Practical utility in life :

Who really knows about our inner state of mind?

Who can help us in spiritual progress?

All our love, devotion, food grains and all acts performed by us directly merge in 'Agni' i.e. Energy. If there is positivity in our acts i.e. yajna principle, our energy increases. Whereas our negative acts and thoughts decrease our energy.

Second, no one knows about our inner mind and spiritual progress. But since all our acts and thoughts merge in God, it means God certainly knows our inner state of mind.

Therefore, we pray to God to associate us with all divinities, so that we may progress spiritually with the help of those divinities.

Quote :

(Agniṁ viśvā abhi pṛkṣaḥ)

All our love, devotion, food grains go towards 'Agni', the Supreme Energy (and energises us).

(vidāḥ deveṣu pramatiṁ cikitvān)

Please make us receive the best knowledge about divine powers and people because You are the source of knowledge, Omniscience.

RV 1.71.8

आ यदिषे नृपतिं तेज आनट्छुचि रेतो निषिक्तं द्यौरभीके।
अग्निः शर्धमनवद्यं युवानं स्वाध्यं जनयत्सूदयच्च।।8।।

Ā yadiṣe nṛpatiṁ teja ānaṭ chuci reto niṣiktaṁ dyaurabhīke .
Agniḥ śardhamanavadyaṁ yuvānaṁ svādhyaṁ janayat sūdayacca. (8)

(Ā) completely (Yat) when (iṣe) for fulfilling desire, for power (nṛpatiṁ) the Lord and Protector of people (teja) the heat, energy (ānaṭ) pervaded (chuci) pure (retaḥ) the vital fluid (niṣiktaṁ) established (dyauḥ) divine light (abhīke) very near (Agniḥ) the heat, energy (Śardham) powerful (anavadyaṁ) without criticism (yuvānaṁ) youthful, competent to produce progeny (svādhyaṁ) having best intellect and knowledge (janayat) produces (sūdayat) inspired (ca) and.

Elucidation :

How does God manifested at the time of creation?

What was the form of energy established in the human beings for procreation?

When the Lord and Protector of human beings pervaded by the heat and energy desired, He established the vital fluid, divine light very near heat and energy to produce powerful people, without criticism, youthful i.e. competent to produce progeny and having best intellect and knowledge and inspired them.

Practical utility in life :

What features shall the parents hold for producing best progeny?

God manifested Himself in the human creation besides other beings and began the process of procreating progenies through vital fluid. But some special features were given to human beings to be imbibed while procreating progenies so that these features may appear in future generation also :-

(1) Physical strength.
(2) Neither earning ill minds of others nor criticising others.
(3) Youth power by preserving vital fluid to produce best progeny – physically and mentally.
(4) Having best intellect and knowledge with a focus on soul.

RV 1.71.9

मनो न योऽध्वनः सद्य एत्येकः सत्रा सूरो वस्व ईशे।
राजाना मित्रावरुणा सुपाणी गोषु प्रियममृतं रक्षमाणा।।9।।

Mano na yo'dhvanaḥ sadya etyekaḥ satrā sūro vasva īśe.
Rājānā mitrāvaruṇā supāṇī goṣu priyamamṛtaṁ rakṣamāṇā. (9)

(Manaḥ) mind (na) like (yaḥ) who (adhvanaḥ) to the pathways (sadyaḥ) very fast (eti) received, crosses over (ekaḥ) alone (satrā) always, with God (sūraḥ) Sun, the intelligent being (vasvaḥ) comforts (īśe) rule, command (rājānā) enlightened, great king, controller (of senses) (mitrā varuṇā) friendly and judicious (supāṇī) having the best hands, best expert in performance (goṣu) in their senses, in their knowledge (priyam) loving (amṛtaṁ) the non-dying (God) (rakṣamāṇā) become protecting power.

Elucidation :

Who moves alone on his great divine pathways?

What does a lone leader gains and what does he projects?

Sun moves very fast on his pathways alone. An intelligent person who always crosses over his pathways alone very fast, like mind. He moves with God and rules over comforts. He gains and projects following features :-

(1) He becomes enlightened like a great king and a controller of senses.
(2) He is friendly and judicious in his behaviour.

(3) He has best hands and becomes the best expert in his performance.

(4) In his senses and in his knowledge he becomes the protecting power of his loving non-dying (God) and vice-versa, God becomes his protecting power.

Practical utility in life :

How can one move alone on his pathways?

Great and divine people feel no hurdle while proceeding on their path even if they are alone. Rather lonely leaders gain and project many divinities in their life. One can move alone, only and only, if he deeply realises the company of God. He realises that he is working for God and the energy and means required for his work are regularly supplied by God only. Once you move with such realisation, all support systems start following you.

Quote :

(goṣu priyam amṛtaṁ rakṣamāṇā)

In his senses and in his knowledge he becomes the protecting power of his loving non-dying (God) and vice-versa, God becomes his protecting power.

RV 1.71.10

मा नो अग्ने सख्या पित्र्याणि प्र मर्षिष्ठा अभि विदुष्कविः सन्।
नभो न रूपं जरिमा मिनाति पुरा तस्या अभिशस्तेरधीहि।।10।।

Mā no agne sakhyā pitryāṇi pra marṣiṣṭhā abhi viduṣkaviḥ san.
Nabho na rūpaṁ jarimā mināti purā tasyā abhiśasteradhīhi. (10)

(Mā) not (naḥ) our (agne) the Supreme Energy, God (sakhyā) friendship (pitryāṇi) from our pitras i.e. divine ancestors (pra marṣiṣṭhā) destroy (abhi)

towards, principally (viduḥ) knowing (kaviḥ) visionary (san) being (Nabhaḥ) clouds (na) like (rūpaṁ) form, state of being (jarimā) old age (mināti) destroy (purā) before (tasyāḥ) that (abhiśaste) destruction (adhīhi) take care, in the present state.

Elucidation :

How long is our friendship with God?

What does old age do?

The Supreme Energy, God! Please don't destroy our friendship (between You and me) as You principally know since the time of our pitras (i.e. the beginning of this creation) and You are a visionary. Just like clouds, the old age destroys the present form or the state of being. Please take care of the present state before destruction takes place.

Practical utility in life :

What shall we do in the present?

This verse involves our past, present and future.

(1) Our friendship with God is continuing since ancient and immemorial times of our pitras.

(2) In the present, we are proud of our state of being, our name, fame, wealth, knowledge, status etc.

(3) The old age in future, will certainly destroy our present state. Everyone looses his capacities of performance and consumption.

Therefore, we must strive hard to take care of our spiritual path and use all our energies to strengthen our self spiritually in the present state only.

Quote :

(Mā naḥ agne sakhyā pitryāṇi)

Our friendship with God is continuing since ancient and immemorial times of our pitras.

(purā tasyāḥ abhiśaste adhīhi)
Take care of the present state before destruction takes place (in old age).

Rigveda Mandal-1, Hymn-72

RV 1.72.1

नि काव्या वेधसः शश्वतस्कर्हस्ते दधानो नर्या पुरूणि।
अग्निर्भुवद्रयिपती रयीणां सत्रा चक्राणो अमृतानि विश्वा।।1।।

Ni kāvyā vedhasaḥ śaśvataskarhaste dadhāno naryā purūṇi.
Agnirbhuvad rayipatī rayīṇāṁ satrā cakrāṇo amṛtāni viśvā. (1)

(Ni) certainly (kāvyā) the poetic (Vedas) (vedhasaḥ) holding all knowledge (śaśvataḥ) eternal (kaḥ) establish (haste) in hands (dadhānaḥ) give, hold (naryā) for human welfare (purūṇi) for completion, sustenance (Agni) the Supreme Energy (Bhuvat) is (rayipatīḥ) Lord and Protector of wealth (rayīṇāṁ) of all wealth (satrā) always with God (cakrāṇaḥ) do, perform (amṛtāni) to non-dying (viśvā) all.

Elucidation :

What is the purpose of Vedas?

What powers does 'Agni' possess?

Certainly establish the eternal poetic (Vedas) holding all knowledge given in hands, for complete human welfare and sustenance.

'Agni', the energy form of God, is the Lord and Protector of wealth of all wealths. One who is always working with God receives the non-dying state all the way from all sides.

Practical utility in life :

What's Vedic Wisdom?

This verse declares Vedas as a complete scheme for human welfare. The Vedic Wisdom out of Vedas is to do yajna i.e. welfare for all. And the

performer of true yajna, doing every act with God, for God and by God is certainly destined to receive God i.e. Amrita, the non-dying state.

Quote :
(Ni kāvyā vedhasaḥ śaśvataḥ kaḥ)
Certainly establish the eternal poetic (Vedas) holding all knowledge.

(Agni Bhuvat rayipatīḥ rayīṇāṁ)
'Agni', the energy form of God, is the Lord and Protector of wealth of all wealths.

(satrā cakrāṇaḥ amṛtāni viśvā)
One who is always working with God receives the non-dying state all the way from all sides.

RV 1.72.2

अस्मे वत्सं परि षन्तं न विन्दन्निच्छन्तो विश्वे अमृता अमूराः।
श्रमयुवः पदव्यो धियंधास्तस्थुः पदे परमे चार्वग्नेः।।2।।

Asme vatsaṁ pari ṣantaṁ na vindannicchanto viśve amṛtā amūrāḥ .
Śramayuvaḥ padavyo dhiyaṁdhāstasthuḥ pade parame cārvagneḥ. (2)

(Asme) our (vatsaṁ) abode, living in us (pari ṣantaṁ) pervading everywhere around (na) not (vindan) receive, realise (icchantaḥ) desiring (viśve) all (amṛtāḥ) non-dying state (amūrāḥ) without any foolishness, full of brilliance (Śramayuvaḥ) associated with hard work i.e. karmas devoted to God

(padavyaḥ) pursuing their path (of devotion and bhakti) (dhiyaṁdhāḥ) possessing intellect and knowledge (of real permanent truth) (tasthuḥ) establish (pade) on the place, stage (parame) the supreme (cāru) beautiful, full of divine intelligence (agneḥ) the Supreme Energy, God.

Elucidation :

Can everyone receive God, just by desiring?

Who can achieve God?

All people desiring God don't receive, realise 'Agni' i.e. the energy form of God who is our abode and living in us and pervading every where around, except the following people :-

(i) (Amṛtāḥ) Those who live at non-dying state i.e. they don't die for material things.
(ii) (Amūrāḥ) Who are, without any foolishness, full of brilliance.
(iii) (Śramayuvaḥ) Who are associated with hard work i.e. karmas devoted to God.
(iv) (Padavyaḥ) Who pursue their path (of devotion and bhakti).
(v) (Dhiyaṁdhāḥ) Who possess intellect and knowledge (of real permanent truth).

Only such people establish themselves beautifully at the Supreme stage of 'Agni' (for salvation)

Practical utility in life :

What's the purpose of achieving God?

Mostly people worship God for material comforts but they can not receive God simply by desiring. Only those, who desire Him and nothing except Him, are able to receive Him. Progressing to fulfil that sole desire only, they acquire knowledge (gyan), perform acts (karmas) and worship (upasana) and dedicate every moment to God, without building up their own individual name or ego

and without pursuing desires relating to material or mental comforts. Thus, the purpose to achieve God is to realise our true self, our true energy.

Quote :
(tasthuḥ pade parame cāru agneḥ)
Establish beautifully at the Supreme stage of Agni (for salvation).

RV 1.72.3

तिस्रो यदग्ने शरदस्त्वामिच्छुचिं घृतेन शुचयः सपर्यान्।
नामानि चिद्दधिरे यज्ञियान्यसूदयन्त तन्वः१ सुजाताः।।3।।

Tisro yadagne śaradastvāmicchuciṁ ghṛtena śucayaḥ saparyān.
Nāmāni cid dadhire yajñiyānyasūdayanta tanvaḥ sujātāḥ. (3)

(Tisraḥ) three (yat) who (agne) the Supreme Energy, God (śaradaḥ) winter season (tvām) you (ita) certainly (śuciṁ) the purest (ghṛtena) with warmth of brilliance (śucayaḥ) being himself pure (saparyān) serve, worship (nāmāni) names, attributes (cita) worth accompanying (dadhire) hold, chant (yajñiyāni) worth accompanying (asūdayanta) inspire (tanvaḥ) bodies (sujātāḥ) best acts.

Elucidation :
Who is inspired for the best divine acts?

Whoever serves, worships You, the purest Supreme Energy for three winter seasons (i.e. for a long time) with his purity and warmth of brilliance and hold or chant your names and attributes, is worth accompanying. You inspire his bodies i.e. lives, for the best acts.

Practical utility in life :

What's higher consciousness living?
What's animalistic living?
The most important job for human beings should be to worship God in his energy form and chant Aum to energise themselves. Only this type of life can inspire himself to do best acts, otherwise all lives are just animalistic living. Even in the present dark age of Kaliyuga, an association with God only can save us from the rampant effects of this age and promote us for living a life at higher consciousness.
Animalistic livings are focussed at earning wealth and using them with family or society, without an association with God.

RV 1.72.4

आ रोदसी बृहती वेविदानाः प्र रुद्रिया जभ्रिरे यज्ञियासः।
विदन्मर्तो नेमधिता चिकित्वानग्निं पदे परमे तस्थिवांसम्।।4।।

Ā rodasī bṛhatī vevidānāḥ pra rudriyā jabhrire yajñiyāsaḥ .
Vidanmarto nemadhitā cikitvānagniṁ pade parame tasthivāṁsam. (4)

(Ā - to be prefixed with vevidānāḥ) (rodasī) both the earth and heaven, the body and mind (bṛhatī) great, vast (vevidānāḥ - ā vevidānāḥ) knowing from all sides (pra – to be prefixed with jabhrire) (rudriyā) to the Lord of Justice and dispensation of karma (jabhrire - pra jabhrire) reach (yajñiyāsaḥ) with the effects of yajna acts (vidat) knows (martaḥ) mortal man (nemadhitā) holder of all objects obtained through struggling life (cikitvān) the intelligent (agniṁ) to the Supreme Energy, God (and His various dimensions like heat, fire, humidity, light, digestive juices, warmth in blood moving in circulatory system etc.) (pade) on the place, stage (parame) the supreme (tasthivāṁsam) established.

<u>Elucidation</u> :

Who fully knows 'Agni'?

Those knowing great and vast earth and heaven, body and mind from all sides, reach the Lord of Justice and dispensation with the effects of his yajna acts, those intelligent men, being the holder of all objects obtained through struggling life knows that 'Agni', the energy form God, is established at the supreme stage.

Practical utility in life :

What's 'Agni' i.e. energy?

We refer to 'Agni' as the Supreme Energy form of God. This verse proves this narration because one who has known the depth of the universe comes to the conclusion that it's only energy, in innumerable forms till the minutest existing particle – electron, proton and neutron, which is the real and permanent power that created this universe in many forms, living and non-living, and sustaining it. From birth till death, we survive with this energy only and ultimately at death, even our mortal remains are also assigned to fire. Thus, 'Agni' i.e. energy form is an unavoidable part of this universe. Hence, God.

Quote :

(agniṁ pade parame tasthivāṁsam)

That Agni, the energy form God, is established at the supreme stage.

RV 1.72.5

संजानाना उप सीदन्नभिज्ञु पत्नीवन्तो नमस्यं नमस्यन्।
रिरिक्वांसस्तन्वः कृण्वत स्वाः सखा सख्युर्निमिषि रक्षमाणाः।।5।।

Sañjānānā upa sīdannabhijñu patnīvanto namasyaṁ namasyan.
Ririkvāṁsastanvaḥ kṛṇvata svāḥ sakhā sakhyurnimiṣi rakṣamāṇāḥ. (5)

(Sañjānānā) knowing well (upa sīdan) sit near you for worship, homage (abhijñu) sitting on thighs (patnīvantaḥ) with wives, with powers that save us from falling down (namasyaṁ) worthy of adoration, worship (namasyan) adore, worship (ririkvāṁsaḥ) emptying (removing sins of body and mind) (tanvaḥ) from bodies (kṛṇvata) do (svāḥ) of that Supreme Soul (sakhā) friend (sakhyu) of that friend (nimiṣi) blissful and magnanimous vision (rakṣamāṇāḥ) protect themselves.

Elucidation :

How to befriend God?

Knowing well (the energy form of God) one sits near You (God) for worship, homage on thighs with wife, with powers that save us from downfall and adore and worship That (Supreme Energy) who is worthy of adoration and worship.

Emptying his body (removing sins of body and mind) he makes himself friend of that Supreme Soul. With the blissful and magnanimous vision of that friend he protects himself.

Practical utility in life :

Are we different from God, in existence?

The relation of our individual soul with God gets strengthened as a friend with love and purity. Only if we are able to make our life pure in all its dimensions, followed by our full devotion, in spirit, to Him, we can feel and realise a merger level friendship in which only at body and mind level, we appear different but at the level of spirit we are one. Looking at our life, standing at the level of that common spirit and common energy, we would certainly realise that our individual body and mind are just apparent appearances like puppets in the hands of the expert player.

Therefore, answer to this question is both – yes and no. Yes, at the body and mind level, we are different from God. No, at spiritual level, we are not different from God. We are one with Him and all other living beings. In fact, He is the actual doer through our body and mind i.e. gross and subtle body. Rather He examines our subtle body every moment and in every act.

Quote :
(Sañjānānā upa sīdan)
Knowing well (the energy form of God) sit near Him

(namasyaṁ namasyan)
Adore and worship That who is worthy of adoration and worship.

RV 1.72.6

त्रिः सप्त यद्गुह्यानि त्वे इत्पदाविदन्निहिता यज्ञियासः।
तेभी रक्षन्ते अमृतं सजोषाः पशूञ्च स्थातॄञ्चरथं च पाहि।।6।।

Triḥ sapta yad guhyāni tve it padāvidannihitā yajñiyāsaḥ .
Tebhī rakṣante amṛtaṁ sajoṣāḥ paśūñca sthātṛñcarathaṁ ca pāhi . (6)

(Triḥ sapta) thrice seven (yat) who (guhyāni) secrets (tve) in you (it) only (padā) stages (avidan) knows, achieves (nihitā) established (yajñiyāsaḥ) dedicated to yajna acts (tebhiḥ) there by (with yajna acts) (rakṣante) protect, preserve and promote (amṛtaṁ) immortal (wealth) (sajoṣāḥ) performing and loving (yajna acts) (paśūñ) animals (ca) and (sthātṛñ) unmoving (carathaṁ) moving (ca) and (pāhi) protect.

Elucidation :
How vast do the effects of yajna acts go?

One who is dedicated to yajna acts, knows and achieves the thrice-seven i.e. twenty one established secrets only in Your stages and thereby (with yajna acts) while performing and loving (yajna acts), protect, preserve and promote the immortal wealth (i.e. his spiritual association with God and also the animal kingdom, moving and unmoving world).

Practical utility in life :

What are the twenty one secrets of yajna?

Does yajna life raises our conscious level to various higher lokas?

The real yajna acts are totally egoless because the performer realises every moment that only God is the real performer. The name and form of the individual being is just used as a divine management. Second, he doesn't attach any least desire with his acts.

Thus, every real yajna performer knows and achieves twenty one secrets of yajna. As we all know that there are three aspects associated with every yajna act – divine worship, companionship (with Supreme Divine) and donation (i.e. welfare of all without our ego or desires).

These three are multiplied by seven lokas, where all these effects can be realised.

The seven lokas are – bhu, bhuvah, svah, mahah, janah, tapah, satyam. These are urdhva lokas i.e. upper spheres - (i) Bhu is body level; (ii) bhuvah is mind level; (iii) svaha is full dedication; (iv) maha is greatness; (v) janah is soul in every being; (vi) tapah means penances; (vii) satyam means realising Truth or knowledge to reach Brahman. These seven higher lokas are different up rising levels of consciousness. Bhu, bhuvah and swaha are also compared to awakened, dream and sleep states of our life. A devotee attempts to rise beyond these three physical plains.

On the contrary there are lower spheres i.e. adho lokas – atal, vital, sutal, talātal, mahātal, rasātal, pātāl. The seven lower lokas are the downgraded levels of consciousness. Those who don't perform yajna acts go to lower spheres of life.

As per another view, the three dimension of human life are body, mind and soul. A performer of real yajna enjoys the 7 higher lokas in every dimension of life.

Quote :
(Triḥ sapta yat guhyāni tve it padā avidan nihitā yajñiyāsaḥ)
One who is dedicated to yajna acts, knows and achieves the thrice-seven i.e. twenty one established secrets only in Your stages.

RV 1.72.7

विद्वाँ अग्ने वयुनानि क्षितीनां व्यानुषक्छुरुधो जीवसे धाः।
अन्तर्विद्वाँ अध्वनो देवयानानतन्द्रो दूतो अभवो हविर्वाट्।।7।।

Vidvāñ agne vayunāni kṣitīnāṁ vyānuṣak churudho jīvase dhāḥ .
Antarvidvāñ adhvano devayānānatandro dūto abhavo havirvāṭ. (7)

(Vidvāñ) knowing (Lord Omniscience) (agne) the Supreme Energy, God (vayunāni) knowledge and acts (kṣitīnāṁ) of the people (vi – to be prefixed with dhāḥ) (ānuṣak) continuously (churudhaḥ) comforts, food, herbs etc. (jīvase) for life of living beings (dhāḥ - vi dhāḥ) holds to provide (antarvidvāñ) knowing from inside (adhvanaḥ) pathways (devayānān) for movement of divine people (atandraḥ) without relent or delay (dūtaḥ) messenger, destroyer of evils (abhavaḥ) are (havirvāṭ) bringer and provider of oblations.

Elucidation :
Who knows everyone from inside?
What does God do for all in general and specially for divine people?

The Supreme Energy, God (being the Lord Omniscient), knowing fully about the knowledge and acts of the people, You continuously hold and provide all comforts and herbs (for food) etc. for the life of living beings. Knowing everyone from inside, You provide pathways for the movement of divine people. You are

messenger, destroyer of evils and bringer and provider of oblations without any relent or delay.

Practical utility in life :
What are the basic guarantees of God?
Because of His Omnipresence, God is Omniscient also. He knows everyone from inside because He is a permanent insider of all living beings. Because of His Omnipotence, He is competent to reward every act in equal and opposite. But despite the principle of karma phala, He provides food, herbs and basic comforts to every living being. He provides all materials for oblations also i.e. for the welfare of others. Thus, basic living amenities and performing yajna are the important guarantees of God.

Quote :
(Vidvāñ agne vayunāni kṣitīnāṁ)
The Supreme Energy, God, (being the Lord Omniscient), knows fully about the knowledge and acts of the people.

RV 1.72.8

स्वाध्यो दिव आ सप्त यह्वी रायो दुरो व्यृतज्ञा अजानन्।
विदद्गव्यं सरमा दृळ्हमूर्वं येना नु कं मानुषी भोजते विट्।।8।।

Svādhyo diva ā saptayahvī rāyo duro vyṛtajñā ajānan .
Vidad gavyaṁ saramā dṛḷhamūrvaṁ yenā nu kam mānuṣī bhojate viṭ. (8)

(Svādhyaḥ) the best concentration on self i.e. soul (divaḥ) divine (ā – to be prefixed with ajānan) (sapta) seven (yahvī) great (rāyaḥ) wealth (duraḥ) doors (vi – to be prefixed with ajānan) (ṛtajñāḥ) knowers of truth (ajānan - vi ājānan) specially and completely knows (vidat) receives (gavyaṁ) related to

senses, cows, rays of knowledge (saramā) divine intellect (helping in realisation) (dṛḷham) determined, firm (ūrvaṁ) destroyer of evils, wicked, sins (yena) by which (nu) now, in the present (kam) comforts (mānuṣī) of human beings (bhojate) use, consume (viṭ) the progenies.

Elucidation :

Who knows the doors of divine wealth?

How long does the impact of divine knowledge go?

Those having best concentration on self i.e. soul and who are the knowers of Truth, specially and completely know the seven doors of great and divine wealth.

They receive firm and determined divine intellect (helping in realisation) related to senses, rays of knowledge and cows and destroyer of evils, wicked, sins. With that divine intellect in the present, the progenies of human beings get comforts.

Practical utility in life :

What are the seven doors of divine wealth?

According to one view, the seven doors of knowledge in human body are – two ears, two eyes, two nostrils and one mouth.

Another view refers to seven higher lokas as seven doors to the ultimate light of knowledge. The seven higher lokas are explained in RV 1.72.6.

Quote :

(Svādhyaḥ divaḥ sapta yahvī rāyaḥ duraḥ ṛtajñāḥ)

Those having best concentration on self i.e. soul and who are the knowers of Truth, specially and completely know the seven doors of great and divine wealth.

RV 1.72.9

आ ये विश्वा स्वपत्यानि तस्थुः कृण्वानासो अमृतत्वाय गातुम्।
मह्ना महद्भिः पृथिवी वि तस्थे माता पुत्रैरदितिर्धायसे वेः।।9।।

Ā ye viśvā svapatyāni tasthuḥ kṛṇvānāso amṛtatvāya gātum .
Mahnā mahadbhiḥ pṛthivī vi tasthe mātā putrairaditirdhāyase veḥ. (9)

(Ā – to be prefixed with tasthuḥ) (ye) who (viśvā) all (svapatyāni i.e. su apat yāni) best in deed, best in not letting us fall down (tasthuḥ - ā tasthuḥ) established (kṛṇvānāsaḥ) making (amṛtatvāya) for non-dying state i.e. salvation (gātum) pathways (mahnā) with their greatness and glories (mahadbhiḥ) with the great and divine (devotees) (pṛthivī) the earth (vi tasthe) specially accept, establish (mātā) the mother (putraiḥ) with his sons (aditiḥ) abides with firmness, inseparable (dhāyase) for holding them (veḥ) comes.

Elucidation :

How do divine people help others?

Who holds such divine people with firmness?

All those (holders of divine wealth) who are established in best deeds, best in not letting us fall down, they make pathways (for others) to move towards non-dying state i.e. salvation.

The mother earth specially accepts, establishes and abides with those great and divine (devotees) who are living with their greatness and glories, just as birth giving mother abides with her child with firmness and is received for holding them.

Practical utility in life :

Why does the mother nature, despite being born out of ignorance, support knowledge seekers?

A divine life gets support from the original mother nature also because when one proceeds towards light of knowledge and inspires others also on that path, it's obvious for mother nature to support him because the whole mother nature

is born out of ignorance and the very purpose of ignorance is to push us towards knowledge. God has created this creation full of ignorance to inspire us to search for knowledge.

Quote :
(ye viśvā svapatyāni tasthuḥ kṛṇvānāsaḥ amṛtatvāya gātum)

All those (holders of divine wealth) who are established in best deeds, best in not letting us fall down, they make pathways (for others) to move towards non-dying state i.e. salvation.

RV 1.72.10

अधि श्रियं नि दधुश्चारुमस्मिन्दिवो यदक्षी अमृता अकृण्वन्।
अध क्षरन्ति सिन्धवो न सृष्टाः प्र नीचीरग्ने अरुषीरजानन्।।10।।

Adhi śriyaṁ ni dadhuścārumasmin divo yadakṣī amṛtā akṛṇvan.
Adha kṣaranti sindhavo na sṛṣṭāḥ pra nīcīragne aruṣīrajānan. (10)

(Adhi – to be prefixed with ni dadhuḥ) (śriyaṁ) glory of fame (of knowledge and power) (ni dadhuḥ - adhi ni dadhuḥ) held maximum (cārum) best and beautiful (asmin) here, in the present life (divaḥ) divine (knowledge) (yat) who (akṣī) eyes (inner) (amṛtā) non-dying state i.e. not dying for materials, salvation state (akṛṇvan) make (adha) thereafter (kṣaranti) move, give (sindhavaḥ) rivers (na) like (sṛṣṭāḥ) created (pra – to be prefixed with ajānan) (nīcīḥ) continuously, downward (agne) the Supreme Energy, God (aruṣīḥ) rays of emerging Sun (ajānan – pra ajānan) fully knows.

Elucidation :
What does a holder of divine possess?

What is the trend of rivers and rays?

The controller of senses, holder of divine wealth, possesses, here in this life, maximum śriyaṁ i.e. glory and fame (of knowledge and powers) that are best and beautiful, who with his divine (knowledge) makes his inner eyes competent to realise salvation i.e. non-dying state i.e. not dying for materials.

Thereafter, he moves and gives all that he has to others like created rivers continuously moving downwards to give their water to others and like rays of emerging Sun continuously coming downwards to give light to all. He fully knows this divine management.

Practical utility in life :

What does a divine mind give to others?

When a person starts receiving divine wealth from heavenly space i.e. from higher realms of Supreme Energy, God, as an obvious course, like rivers and rays, he goes downwards to share his knowledge and powers for the well-being of all who come to him. He disseminates his knowledge through spoken words, through divine eyes, and even his divine presence or touch as blessings.

Quote :

(śriyaṁ dhi ni dadhuḥ cārum asmin divaḥ yat akṣī amṛtā akṛṇvan)

The controller of senses, holder of divine wealth, possesses, here in this life, maximum śriyaṁ i.e. glory and fame (of knowledge and powers) that are best and beautiful, who with his divine (knowledge) makes his inner eyes competent to realise salvation i.e. non-dying state i.e. not dying for materials.

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Rigveda Mandal-1, Hymn-73

Sukta on Pitrivitta i.e. Wealth of pitras

RV 1.73.1

रयिर्न यः पितृवित्तो वयोधाः सुप्रणीतिश्चिकितुषो न शासुः।
स्योनशीरतिथिर्न प्रीणानो होतेव सद्म विधतो वि तारीत्।।1।।

Rayirna yaḥ pitṛvitto vayodhāḥ supraṇītiścikituṣo na śāsuḥ .
Syonaśīratithirn aprīṇāno hoteva sadma vidhato vi tārīt. (1)

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(Rayiḥ) wealth (na) like (yaḥ) who (pitṛvittaḥ) received from father, forefathers and God i.e. pitras (vayodhāḥ) holder and giver of the best life (supraṇītiḥ) inspiring with best (thoughts and policies) (cikituṣaḥ) of a great intellectual (na) like (śāsuḥ) ruling, elucidation (Syonaśīḥ) making us live and sleep in comforts (of intellect and knowledge) (atithiḥ) sudden guest (na prīṇānaḥ) like loving, worthy of service (hota) bringer and provider (of everything) (iva) like (sadma) to this house, body (vidhataḥ) designed, planned, of the devotee (vi tārīt) extends (for use and service).

Elucidation :

How does God decorate our life?

All verses of this Sukta invoke 'Agni' the energy form of God, by listing some great and divine features of that energy :-

(1) He is, the Giver and Holder of the best life for us, like the huge wealth received from our fathers, forefathers and God i.e. pitras.
(2) He is inspiring us with the best (thoughts and policies) like rulings or elucidations of great intellectuals.
(3) He makes us live and sleep in comforts (of intellect and knowledge).
(4) He is loving and worthy of service like a sudden guest.
(5) He is Bringer and Giver (of everything) that has designed and planned the house and the body of the devotee and extends it (for use and service).

Practical utility in life :

What's the role of pitra world in our life?

How shall we welcome and accept God in our life?

We should thank God for this beautiful life that He has given to us through our parents, forefathers and pitras. Similarly, we have received the traditional wealth of God worship and connectivity with Him, through our pitras. Actually, it's our undying parent world of the past known as pitras including our present parents who extended this life to us, for our use and for performing yajna acts. Only because of the blessings of our pitra world, we are living in comforts. God is the first and foremost of the whole of pitra world. We must

always be eager and prepared to welcome Him with love, purity and our yajna acts.

Quote :
(Rayiḥ na yaḥ pitṛvittaḥ vayodhāḥ)
He is, the Giver and Holder of the best life for us, like the huge wealth received from our fathers, forefathers and God i.e. pitras.

RV 1.73.2

देवो न यः सविता सत्यमन्मा क्रत्वा निपाति वृजनानि विश्वा।
पुरुप्रशस्तो अमतिर्न सत्य आत्मेव शेवो दिधिषाय्यो भूत्।।2।।

Devo na yaḥ savitā satyamanmā kratvā nipāti vṛjanāni viśvā .
Purupraśasto amatirna satya ātmeva śevo didhiṣāyyo bhūt. (2)

(Devaḥ) divine, enlightened (na) like (yaḥ) who (savitā) Sun, the creator (satya manmā) seeing the truth and making others aware of truth (kratvā) through his acts (and knowledge) (nipāti) defend and protect (vṛjanāni) strength and powers (viśvā) all (purupraśastaḥ) highly praised (amatiḥ) beauty (na) like (satyaḥ) that non-dying, unchangeable (ātma) self, supreme soul (iva) like (śevaḥ) giver of comforts (didhiṣāyyaḥ) worthy of meditation (bhūt) is.

Elucidation :
What are the features of 'Agni'?
'Agni' is divine, illumined like Sun, competent to see truth and making others aware of truth.
'Agni' defends and protects all strengths and powers through His acts (and knowledge). He is highly praised by all. His beauty is like truth, un-dying and

unchangeable. He is the Giver of comforts like a soul. He is worthy of meditating upon and holding by all.

Practical utility in life :
What's the energy form of God?
How to promote energy in our life?
'Agni' is the energy form of God. It's only through this energy, God has pervaded all powers in each and every particle and in living beings. Through this energy form only, God knows the truth of universal activities. As holder of this energy, we too can become competent to know that Supreme Truth i.e. God. Therefore, right from the simplest life up to the level of attaining spiritual height, we need to meditate upon this energy power; we need to promote it through pranayama practices and avoid it's wastage in harmful negative acts. Just as 'Agni' holds the truth, vice-versa, a practitioner of truth holds and promotes energy. It means a truthful life is also the source of energy.

Quote :
(Devaḥ na yaḥ savitā satya manmā)
'Agni' is divine, illumined like Sun, competent to see truth and making others aware of truth.

(didhiṣāyyaḥ bhūt)
He is worthy of meditating upon and holding by all.

RV 1.73.3

देवो न यः पृथिवीं विश्वधाया उपक्षेति हितमित्रो न राजा।
पुरःसदः शर्मसदो न वीरा अनवद्या पतिजुष्टेव नारी।।3।।

Devo na yaḥ pṛthivīṁ viśvadhāyā upakṣeti hitamitro na rājā .

Puraḥ sadaḥ śarmasado na vīrā anavadyā patijuṣṭeva nārī. (3)

(Devaḥ) divine, enlightened (na) like (yaḥ) who (pṛthivīṁ) earth (viśvadhāyāḥ) holder, sustainer of all (in the universe) (upakṣeti) lives actively and knowing (hita mitraḥ) sincere friend (na) like (rājā) the king (puraḥ sadaḥ) living with all (Śarma sadaḥ) living in comforts (na) like (vīrāḥ) brave (anavadyā) feel blissful (patijuṣṭā) dedicated to the service of husband and honoured by husband (iva nārī) just as wife.

Elucidation :

How is 'Agni' compared to a king and a brave person?

'Agni' who is divine holder and sustainer of all (in the universe) like earth and lives actively knowing all like a sincere friendly king. He is living with all and living in comforts like a brave person. Just as a wife is dedicated to the service of her husband and simultaneously honoured by the husband, a person who invokes and achieves His company, feels blissful like a wife.

Practical utility in life :

How is our love full devotion to God, holds and sustains us in all manners?

If we associate with God, like a dedicated wife, with love and devotion, that association would certainly make us feel blissful. With devotional and love full association, no evils enter into our life, all nobilities join us to increase the divine energy in us. Just as a wife enjoys the complete wealth of her husband along with receiving honour from him, similarly, a loving and dedicated devotee enjoys all divinities and love of God.

Quote :

(puraḥ sadaḥ Śarma sadaḥ na vīrāḥ)

He is living with all and living in comforts like a brave person.

(anavadyā patijuṣṭā iva nārī)

Just as a wife is dedicated to the service of her husband and simultaneously honoured by the husband, a person who invokes and achieves His company, feels blissful like a wife.

RV 1.73.4

तं त्वा नरो दम आ नित्यमिद्धमग्ने सचन्त क्षितिषु ध्रुवासु।
अधि द्युम्नं नि दधुर्भूर्यस्मिन्भवा विश्वायुर्धरुणो रयीणाम्।।4।।

Taṃ tvā naro dama ā nityamiddhamagne sacanta kṣitiṣu dhruvāsu .
Adhi dyumnaṁ ni dadhurbhūryasmin bhavā viśvāyurdharuṇo rayīṇām . (4)

(Taṃ) That (tvā) to you (naraḥ) progressive person (dame) in peaceful abode (ā - to be prefixed with sacanta) (nityam) daily, regularly (iddham) illumined, enlightened (agne) the Supreme Energy, God (sacanta - ā sacanta) always serve, worship (kṣitiṣu) in abodes, in bodies (dhruvāsu) firm, determined (adhi – to be prefixed with ni dadhu) (dyumnaṁ) light of knowledge, of God (ni dadhu - adhi ni dadhu) hold, establish maximum (bhūri) maximum (asmin) in this (body, abode) (bhavā) be (viśvāyuḥ) life of all lives (dharuṇaḥ) hold, possess (rayīṇām) wealth.

Elucidation :
Who holds and establishes the light of knowledge?
The progressive man always, daily, regularly worship that You, the Supreme Energy, God, who is illumined and enlightened, in his firm and determined bodies, abodes etc. He holds and establishes the maximum light of knowledge in the body (abode). The life of all lives, God, holds and possesses the wealth.

Practical utility in life :
How do God possess all wealth for us?
If we possess God in our feeling, believing and at our realisation level, He, being the life of all lives, possesses all wealth for us. His supreme wealth is

His Supreme Energy, that is transmitted to those who are in deep and regular connectivity with Him.
Since God is the life of all lives and lord of all wealth, material as well as intellectual, He possesses that wealth for us only, provided we maintain a regular association with Him at our conscious level to become a humble receiver.

Quote :
(viśvāyuḥ dharuṇaḥ rayīṇām)
The life of all lives, God, holds and possesses the wealth.

RV 1.73.5

वि पृक्षो अग्ने मघवानो अश्युर्वि सूरयो ददतो विश्वमायुः।
सनेम वाजं समिथेष्वर्यो भागं देवेषु श्रवसे दधानाः।।5।।

Vi pṛkṣo agne maghavāno aśyurvi sūrayo dadato viśvamāyuḥ .
Sanema vājaṁ samithe ṣvaryo bhāgaṁ deveṣu śravase dadhānāḥ. (5)

(Vi - to be prefixed with aśyuḥ) (pṛkṣaḥ) best food, contentment (agne) the Supreme Energy, God (maghavānaḥ) wealth, comforts etc. for yajna (aśyuḥ - vi aśyuḥ) specially receive for use (vi – to be prefixed with sanema) (sūrayaḥ) intellectuals (dadataḥ) giver (viśvam āyuḥ) whole age (sanema – vi sanema) specially receive, consume (vājaṁ) wealth, prosperity (samitheṣu) for wars, for difficult times (aryaḥ) lords, people engaged in economy (bhāgaṁ) shares of materials, of knowledge (deveṣu) for divine (people, jobs) (śravase) worth hearing (knowledge, fame) (dadhānāḥ) hold, give.

Elucidation :
What are the uses of wealth and knowledge?
How can wealth ensure inner realisation?

The Supreme Energy, God, may we specially receive the best food for use and for contentment as well as wealth and comforts for yajna acts; may the intellectuals and givers get all these for whole age; may the lords and people engaged in economy specially receive wealth and prosperity for wars and for difficult times; may our share of materials and knowledge be for divine (people and jobs) which hold and give (knowledge and fame) worth hearing and worth inner realisation.

Practical utility in life :
What are the two levels of possessing wealth?
What is the Vedic way for MACRO Economic development?
There are two levels of our possessions :-
First, we seek food and wealth for our survival i.e. for meeting basic needs. This is called Micro economy at individual family level.
Second, beyond our basic needs, if we get more means and materials, that is called our wealth. This excessive wealth must be readily devoted for yajna acts i.e. for the welfare of all. Only with such wealth used in yajna acts, we can ensure progress of our Macro economy. If wealth is not used in yajna acts, it's called blocked wealth which blocks the path of progress.
With this principle, all knowledge and wealth would be used for divine purposes and return knowledge, fame worth hearing as inspiration for others, of course with an increase in wealth also.
Such divine acts, at the same time, ensure inner realisation i.e. spiritual progress to ensure a complete development of the people.

RV 1.73.6

ऋतस्य हि धेनवो वावशानाः स्मदूध्नीः पीपयन्त द्युभक्ताः।
परावतः सुमतिं भिक्षमाणा वि सिन्धवः समया सस्रुरद्रिम्।।6।।

Ṛtasya hi dhenavo vāvaśānāḥ smadūdhnīḥ pīpayanta dyubhaktāḥ .

Parāvataḥ sumatiṁ bhikṣamāṇā vi sindhavaḥ samayā sasruradrim. (6)

(Ṛtasya) of Ṛta, of truth, of Agni's law of nature (hi) certainly (dhenavaḥ) cows, vibrations of divine knowledge, sun rays (vāvaśānāḥ) desiring our welfare (smadūdhnīḥ) overflowing with milk in udders, overflowing with divine knowledge, overflowing with power and strength (pīpayanta) make us drink, bear, consume (dyu bhaktāḥ) consuming rays of sun, higher knowledge, space power (parāvataḥ) from far off (sumatiṁ) right intellect (bhikṣa māṇāḥ) praying (vi) specially (sindhavaḥ) rivers, waves (samayā) near (sasruḥ) received (adrim) clouds.

Elucidation :

How do the waves of divine knowledge come to us?

How do cows ensure our welfare?

How do the rays of Sun do our welfare?

Vibrations of divine knowledge of Truth, certainly desire our welfare and are overflowing with that knowledge, consuming higher knowledge, make us bear that knowledge, specially praying for right intellect like waves in rivers coming near us from far off and this knowledge is established near us (in our mind) as clouds.

This elucidation is applicable to cows also, who consume rays of Sun coming from far off space, desire our welfare, overflow with milk in their udders, make us drink that milk, specially praying for right intellect with nutrition to be established in our body and mind.

This elucidation is applicable to Sun rays also that have power and strength of space, coming from far off, desire our welfare, overflow with their heat and light powers, make us consume those rays, directly and through food etc. specially praying for our right intellect and physical strength to be established near clouds, breaking them to rain down.

Practical utility in life :

What's common in divine knowledge, cows and sunrays?

Divine energy is common in divine knowledge, cows and sunrays. Therefore, we must honour and worship divine knowledge of Vedas, cows and Sun equally because they come to us from far off for our welfare.

Quote :
(parāvataḥ sumatiṁ bhikṣa māṇāḥ)
Coming from far off and praying for our right intellect.

RV 1.73.7

त्वे अग्ने सुमतिं भिक्षमाणा दिवि श्रवो दधिरे यज्ञियासः।
नक्ता च चक्रुरुषसा विरूपे कृष्णं च वर्णमरुणं च सं धुः।।7।।

Tve agne sumatiṁ bhikṣamāṇā divi śravo dadhire yajñiyāsaḥ.
Naktā ca cakruruṣasā virūpe kṛṣṇaṁ ca varṇam aruṇaṁ ca saṃ dhuḥ. (7)

(Tve) you (agne) the Supreme Energy, God (sumatiṁ) right intellect (bhikṣa māṇāḥ) praying (divi) divine enlightenment (śravaḥ) knowledge worth hearing (dadhire) hold (yajñiyāsaḥ) for worship, for yajna (naktā) night (ca) and (cakruḥ) do (uṣasā) dawn, day (virūpe) varied forms (kṛṣṇaṁ) dark (ca) and (varṇam) colour (aruṇaṁ) red (ca) and (saṃ dhuḥ) join together.

Elucidation :
What shall we pray to energy for right intellect?
The Supreme Energy, God, while praying to you for right intellect, we hold knowledge worth hearing, for our divine enlightenment, for your worship and for yajna acts. We do join together the night and day, the dark and red colour for varied forms and purposes.

Practical utility in life :
How does energy help us in maintaining equanimity in dualities of life?
Purpose and proper utilisation of energy in our life lies in gaining divine knowledge for our enlightenment and also to perform variety of jobs by

joining together different or opposite situation, materials. Thus, both spiritual progress along with scientific progress is the purpose of energy. This verse also signals for maintaining equanimity of mind and it's working in all dualities of life.

Quote :
(Tve agne sumatiṁ bhikṣa māṇāḥ)
The Supreme Energy, God, we pray to you for right intellect.

RV 1.73.8

यान्राये मर्तान्त्सुषूदो अग्ने ते स्याम मधवानो वयं च।
छायेव विश्वं भुवनं सिसक्ष्यापप्रिवान्रोदसी अन्तरिक्षम्।।8।।

Yān rāye martānsuṣūdo agne te syāma maghavāno vayaṁ ca.
Chāyeva viśvaṁ bhuvanaṁ sisakṣyā paprivān rodasī antarikṣam. (8)

(Yān) to whom (rāye) for wealth (martān) human beings (liable to death) (suṣūdaḥ) inspire and guide in the best way (agne) the Supreme Energy, God (te) they (syāma) be (maghavānaḥ) having praiseworthy splendid wealth (vayaṁ) we (ca) and (chāya iva) like shadow (viśvaṁ) all (bhuvanaṁ) lokas, bodies (living or non-living) (sisakṣi) associate (ā paprivān) pervade, complete, shelter (rodasī) heaven and earth (antarikṣam) space.

Elucidation :
Who inspires and guides us for splendid wealth?
Whose shadow is this universe?

The Supreme Energy, God, to those human beings (liable to death) whom You inspire and guide in the best way for wealth, they and we may also be competent to have praiseworthy splendid wealth.

That Lord of all energies, associates with all lokas, bodies (living and non-living) like a body is associated with its shadow. He pervades, completes and gives shelter to all heaven and earth as well as space.

Practical utility in life :
How is this shadow relationship of God and this universe divine in nature?
God is to this universe as a body is to it's shadow, always associated. It means whatever is there in this universe, everything is associated with God. This association is divine in the sense that He is Omnipresent, Omniscient and Omnipotent.
Therefore, everything in our possession should be used in a divine way in yajna acts for the welfare of all. We should consider our self only as a custodian and an honest manager, because God knows every act and every movement, being Omnipresent and Omniscient and awards result of every act, being Omnipotent.

Quote :
(chāya iva viśvaṁ bhuvanaṁ)
All lokas, bodies are like a shadow of God.

RV 1.73.9

अर्वद्भिरग्ने अर्वतो नृभिर्नॄन् वीरैर्वीरान्वनुयामा त्वोताः।
ईशानासः पितृवित्तस्य रायो वि सूरयः शतहिमा नो अश्युः।।9।।

Arvadbhiragne arvato nṛbhirnṝn vīrairvīrān vanuyāmā tvotāḥ .
Īśānāsaḥ pitṛvittasya rāyo vi sūrayaḥ śatahimā no aśyuḥ. (9)

(Arvadbhiḥ) from horses (agne) the Supreme Energy, God (arvataḥ) horses (nṛbhiḥ) from men (nṝn) men (vīraiḥ) from brave (young) (vīrān) brave (young) (vanuyām) desire and pray to receive (tva) from you (utāḥ) protected (Īśānāsaḥ) we be the lords (pitṛi vittasya) the wealth of pitras (parents, forefathers and God) (rāyaḥ) divine wealth i.e. divine knowledge (vi – to be prefixed with aśyuḥ) (sūrayaḥ) of great intellectuals (śatahimāḥ) till hundred hemant, seasons (naḥ) us (aśyuḥ - vi aśyuḥ) be received continuously.

Elucidation :

What type of wealth should we pray for?

Agne, the Supreme Energy, God, we desire and pray to receive horses from horses, men from men and brave (young) from brave, duly protected by You. May we be the lords of the wealth of our pitras i.e. parents, forefathers and God and the divine wealth i.e. knowledge of great intellectuals. May we continue to receive all these hundred hemants i.e. seasons.

Practical utility in life :

How to ensure long and sustainable development of a country or an organisation?

Besides human and animal resources, a country requires huge material wealth as well as strong and divine knowledge system. Above all, every resource of the country should be duly protected by God, which is possible only if everything in the country is used for the welfare of all and not in luxuries based consumerism. Only this principle can ensure a long and sustainable development of the country in all dimensions i.e. human development, educational development, economic development, technical development with a guarantee of divine protection, which is possible only with spiritually aspiring citizenry. Everyone in the country should be educated and inspired to live and behave in accordance with the principles of divine management of God i.e. dharma.

Quote :

(Īśānāsaḥ pitṛi vittasya rāyaḥ)

May we be the Lords of the wealth of our pitras i.e. parents, forefathers and God and the divine wealth i.e. knowledge of great intellectuals.

RV 1.73.10

एता ते अग्न उचथानि वेधो जुष्टानि सन्तु मनसे हृदे च।
शकेम रायः सुधुरो यमं तेऽधि श्रवो देवभक्तं दधानाः।।10।।

Etā te agna ucathāni vedho juṣṭāni santu manase hṛde ca .
Śakema rāyaḥ sudhuro yamaṁ te'dhi śravo devabhaktaṁ dadhānāḥ. (10)

(Etā) these (te) your (agne) the Supreme Energy, God (ucathāni) spoken words of wisdom i.e. Vedas, Vedic speeches (vedhaḥ) living in the inner of everyone, the Creator and Giver of intellect (juṣṭāni) loving, attracting (santu) be (manase) for mind (hṛde) for heart (ca) and (Śakema) be competent (rāyaḥ) wealth (sudhuraḥ) holding the best (yamaṁ) for disciplined (management) (te) your (adhi) maximum, plenty (śravaḥ) knowledge worth hearing (deva bhaktaṁ) from divine powers and people
(dadhānāḥ) while holding.

Elucidation :
How shall we receive divine words of wisdom i.e. Vedas?
How can we ensure divine management of wealth?

The Supreme Energy, God, You are living inside everyone and You are the Creator and Giver of intellect to all. These Your spoken words of wisdom i.e. Vedas, Vedic speeches be loving and attracting for our mind and heart, because we, Your own, be competent to hold the best wealth (both material and spiritual) and knowledge worth hearing that has come from divine powers and people in plenty. We hold that wealth be for disciplined management.

Practical utility in life :
How does God receive our spoken words?
What's divine management?
Just as we receive the divine words of wisdom from God or from divine powers and people, similarly our spoken words of humbleness and nobility are also received by God in His heart. This is simply a two way communication system. Every senior should equally give importance to the words of his junior, of course subject to all nobilities.

Second, all our wealth, words and efforts must ensure a disciplined management in our lives and society, in work places and in the whole country. Only then it will become a divine management and would result in Macro development.
Any development without the culture of inner spirit cann't be long sustainable and cann't produce inner happiness.

Quote :
(te adhi śravaḥ deva bhaktaṁ dadhānāḥ)
Your knowledge worth hearing has come from divine powers and people in plenty while holding that wealth be for disciplined management.

Rigveda Mandal-1, Hymn-74

RV 1.74.1

उपप्रयन्तो अध्वरं मन्त्रं वोचेमाग्नये।
आरे अस्मे च शृण्वते।।1

Upaprayanto adhvaraṁ mantraṁ vocemāgnaye.
Āre asme ca śṛṇvate. (1)

(Upaprayantaḥ) getting close and knowing well (adhvaraṁ) non-violent yajnas, selfless welfare acts (mantraṁ) to the mantras i.e. vedic verses and noble views (vocem) pronounce, say (agnaye) for agni, the Supreme Energy, God (Āre) from far (asme) us (ca) and (from near) (śṛṇvate) hearing (God).

Elucidation :
Whom does God hear in all situations?
Every human being must get close to the non-violent yajnas, selfless welfare acts with consciousness and pronounce vedic verses or express noble views for Agni, the Supreme Energy, God. He (God) hears such persons from far and near. While performing fire yajnas also, we chant mantras along with

oblations to the sacred fire. Our oblations are for fire, but our chanted mantras are for God.

Practical utility in life :
What is the specific notable feature of Kaliyuga?
Yajnas i.e. our sacrifices for the welfare of others are the only job of human beings followed by Vedic speeches for the benefits of others, truthful and love-full speeches. God certainly hears such persons.
The opposite of yajna is plundering that has become the feature of Kaliyuga. Mostly people are following the mad race of earning monies even by speaking lies and cheating others. This is the notable feature of Kaliyuga. We should avoid this feature in our life.
Even the welfare activities are performed with the aim of fame. Thus, egoistic yajna acts also become violent because the performer forgets that the real doer of all acts and giver of all materials is God, whereas he plunders the fame which is actually due for God.

Place it as SV 1379 and YV 3.11 also

RV 1.74.2

यः स्नीहितीषु पूर्व्यः संजग्मानासु कृष्टिषु।
अरक्षद्दाशुषे गयम्।।2।।

Yaḥ snīhitīṣu pūrvyaḥ sañjagmānāsu kṛṣṭiṣu.
Arakṣad dāśuṣe gayam. (2)

(Yaḥ) who (snīhitīṣu) thinking and working with love (pūrvyaḥ) in the past (realised) (sañjagmānāsu) moving together (kṛṣṭiṣu) in people (arakṣat) protect (dāśuṣe) ready to surrender (gayam) wealth.

Elucidation :

Whom does 'Agni' protect?

Devata of this sukta is 'Agni' – who is realised in the past by those thinking and working with love, moving together in the people and who protects the wealth of those ready to surrender (everything for the welfare of other).

Practical utility in life :

When does 'Agni' feel delighted?

Since our energy represents the presence of God in us and since God loves and cares everyone for basic living needs, it means due to its very basic nature, the energy is destined to do welfare of all. Therefore, our energy feels delighted and uplifted when it is used for the welfare of others i.e. yajna acts. And it gets enhanced in yajna acts because only through yajna acts the fire or our energy meets its source i.e. Maha-agni.

Therefore, we should chant non-violent humble thoughts, speeches and mantras for 'Agni', the Supreme Energy, God.

Place it as SV 1380 also

RV 1.74.3

उत ब्रुवन्तु जन्तव उदग्निर्वृत्रहाजनि।
धनंजयो रणेरणे।।3।।

Uta bruvantu jantava udagnirvṛtrahājani.
Dhanaṁjayo raṇe-raṇe. (3)

(Uta) and (bruvantu) praise, preach and celebrate (jantavaḥ) people, living beings (uta) and (agni) the Supreme Energy, God (vṛtrahā) destroyer of all modifications of mind, ignorance etc. (ajani) produced, appeared (dhanaṁjayaḥ) victorious over wealth (raṇe-raṇe) in each and every war, struggles, difficulties.

Elucidation :

Why shall everyone praise, preach and celebrate 'Agni'?

And people, living beings should praise, preach and celebrate for the energy and its Supreme source, God. When it is produced in our body, it destroys all modifications of mind and ignorance etc. It also makes victorious over wealth in each and every war, struggles and difficulties.

Practical utility in life :

How does our energy increase or decrease?

Energy is present in all living beings. It increases with penances, praises and preaching. Whereas, it decreases with negative and selfish thoughts and acts or when we harm others or become insensitive to our surroundings.

Place it as SV 1382 also

RV 1.74.4

यस्य दूतो असि क्षये वेषि हव्यानि वीतये।
दस्मत्कृणोष्यध्वरम् ।।4 ।।

Yasya dūto asi kṣaye veṣi havyāni vītaye.
Dasmat kṛṇoṣyadhvaram. (4)

(Yasya) in whose (dūtaḥ) messenger (of truth, of energy) (asi) are there (kṣaye) house, body (veṣi) desire, accept, produce (havyāni) oblations, offerings (vītaye) for destroying evils, ignorance (dasmat) destroyer of all pains, sufferings (kṛṇoṣi) do, make (adhvaram) non-violent yajnas, selfless acts of welfare.

Elucidation :

How does energy help us with his presence in our body?

In whose body or house, You, (energy) are there as messenger (of Truth, of Energy), You desire, produce and accept oblations, offerings etc. for destroying evils and ignorance from such a life. You make their non-violent yajnas, the destroyer of all pains and sufferings.

Practical utility in life :
What does energy expect from us?
Energy means empowerment in all respects – material, mental and spiritual. Our energy represents the Supreme Energy, God, as a messenger. That's why its expectations from us are obviously higher for using it in welfare acts when we use our energy in performing yajna acts. These acts are accepted by God as oblations, offering to Him and in return, we are provided total trouble-free life.

Quote :
Whole mantra

RV 1.74.5

तमित्सुहव्यमङ्गिरः सुदेवं सहसो यहो।
जना आहुः सुबर्हिषम्।।5।।

Tamit suhavyamaṅgiraḥ sudevaṁ sahaso yaho.
Janā āhuḥ subarhiṣam. (5)

(Tam it) to that only (suhavyam) having best oblations (aṅgiraḥ) part of everything, breath of life (sudevaṁ) having best divine powers (sahasaḥ) Omnipotent (yaho) to Him (Janā) people (āhuḥ) call, invoke (subarhiṣam) best present in our deep heart.

Elucidation :
Why do people call and invoke God, the Supreme Energy?

To that only who is (i) suhavyam - having best oblations, (ii) sudevaṁ - having best divine powers, and (iii) subarhiṣam - best present in our deep heart, to Him people call and invoke because is (i) aṅgiraḥ - part of everything, breath of life, and (ii) sahasaḥ - Omnipotent.

Practical utility in life :
What are the three levels of existence of living beings?
How does God help in all levels of living?
Even for a simple living, of a human being or an animal, the breath from the Omnipotent God is His basic grant for all living beings.
If a human being wishes to live a life above animalistic living, he certainly performs yajna acts in one way or the other, not only for a few people of his family but for larger number of people in the society. He needs more and more materials for yajna acts. Therefore, human beings are facilitated to earn and possess all materials for yajna acts, smaller or bigger.
Still more, if someone exceptionally wishes to live a life even above human beings, he seeks still more energy in the form of spiritual powers to perform yajna acts and to associate with the source of all divinites by realising the Supreme Energy, God as present in the deep heart space.
Seeking or supply of energy depends upon the scale of its use for others just as in a retail trade or whole sale trade.

RV 1.74.6

आ च वहासि ताँ इह देवाँ उप प्रशस्तये।
हव्या सुश्चन्द्र वीतये।।6।।

Ā ca vahāsi tāṁ iha devāñ upa praśastaye.
Havyā suścandra vītaye. (6)

(Ā) from all sides, in all manners (ca) and (vahāsi) make us receive (tāṁ) all those (iha) here, in this life (devāñ) divine powers (upa) near (praśastaye) for praises (havyā) oblations (suścandra) giver of the best bliss
(vītaye) to destroy evils, ignorance.

Elucidation :
Why do we invoke divine powers?
Giver of the best bliss, God, please make us receive all those divine powers near us, here, in this life, from all sides, in all manners, for praises and to receive oblations to destroy evils, ignorance etc.

Practical utility in life :
How do oblations give double benefit?
Our true oblations are certainly destined to be accepted by divine powers whom we invoke. But at the same time oblations favour other human beings also. Therefore, the offerer gets double benefit as reward of his karma and as bliss from God, through the association of divine powers. Normally people like to enjoy both the benefits. But a pure spiritualist, a true seeker only wishes for an association with God through divine powers because he is conscious while doing his karmas that he is not the doer, he is just acting on behalf of the Supreme and real doer, God.

RV 1.74.7

न योरुपब्दिरश्व्यः शृण्वे रथस्य कच्चन।
यदग्ने यासि दूत्यम्।।7।।

Na yorupabdiraśvyaḥ śṛṇṇve rathasya kaccana.
Yadagne yāsi dūtyam. (7)

(Na) not (yoḥ) coming and going, moving (upabdiḥ) making sound (aśvyaḥ) horses, senses of action (śṛṇṇve) hear (rathasya) of the chariot, of the body

(kat cana) ever (yat) whom (agne) the Supreme Energy, God (yāsi) accept (dūtyam) as messenger.

Elucidation :
Whose acts don't make sound?
The sound of horses of a chariot, coming and going, should not be heard ever i.e. the sound of the senses of action of a body while performing various acts should not be heard ever, whom the Supreme Energy, God, accepts as His messenger.

Practical utility in life :
Who is liable to be accepted as messenger of God?
God accepts a devotee as His messenger, when he realises the unity of God and that the actual doer of all acts in this universe is God and gives up all desires to enjoy the fruits of his acts. In short – (i) a totally egoless person i.e. one who realise his real 'I' in the form of that Infinite Energy performing all acts and (ii) a desire-less person is accepted as a messenger of God.

RV 1.74.8

त्वोतो वाज्यह्र्योऽभि पूर्वस्मादपरः।
प्र दाश्वाँ अग्ने अस्थात्।।8।।

Tvoto vājyahrayo'bhi pūrvasmādaparaḥ.
Pra dāśvāñ agne asthāt. (8)

(Tva utaḥ) protected by you, associated with you (vājī) incessantly progressive (ahrayaḥ) without any doubt or double mind (abhi) towards (pūrvasmāt) as compared to the past (aparaḥ) higher level (Pra – to be prefixed with asthāt) (dāśvāñ) giver, who surrenders (agne) the Supreme Energy, God (asthāt - pra asthāt) established firmly.

Elucidation :
How does a messenger of God progress in life?

Once a devotee is accepted by the Supreme Energy, God, as His messenger and is protected by God due to close association, incessantly progresses, without any doubt or double mind, towards higher levels, as compared to the past. One who surrenders before God is established firmly.

Practical utility in life :
How does a messenger of society progress in life?
To live a life as messenger of God, total freedom from ego and desires is the most important factor for spiritual progress.
Even in the life of materialistic pursuits in families, in business, in work place, in social service or in governing the country, we must surrender our personal interests to ensure welfare of all. Then, we will become true messenger of humanity and incessant progress.

RV 1.74.9

उत द्युमत्सुवीर्यं बृहदग्ने विवाससि।
देवेभ्यो देव दाशुषे।।9।।

Uta dyumat suvīryam bṛhadagne vivāsasi.
Devebhyo deva dāśuṣe (9)

(Uta) And (dyumat) enlightenment (suvīryam) best vital power (bṛhat) big, great (agne) the Supreme Energy, God (vivāsasi) wishes to give (devebhyaḥ) for the divine powers and people (deva) the Supreme Divine
(dāśuṣe) giver, who surrenders.

Elucidation :
What does the Supreme Divine give to complete devotee?

A complete devotee who always gives and surrenders before God, the Supreme Energy, that Supreme Divine wishes to give enlightenment and the best vital power to such divine person.

Practical utility in life :
Who is a true giver?
God is the Supreme Giver because He is Supreme Divine. Therefore, he makes all givers as divine in powers, provided they prove themselves as true giver by doing all welfare acts without involving their ego and personal desires.

Quote :
(devebhyaḥ deva dāśuṣe)
A giver who always gives and surrenders before God becomes a divine power.

H.V.S.R.P.

Aum

Holy Vedas

Study and Research Programme

Rigveda Mandal-1, Hymn-75

Sukta on Friendship with God

RV 1.75.1

जुषस्व सप्रथस्तमं वचो देवप्सरस्तमम्।
हव्या जुह्वान आसनि।।1।।

Juṣasva saprathastamaṁ vaco devapsarastamam.
Havyā juhvāna āsani. (1)

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(Juṣasva) kindly receive (saprathastamaṁ) liberal and extended (vacaḥ) words, speech (devap sarastamam) liked by divine powers and people (havyā) oblations (as food) (juhvāna) accept (āsani) in mouth.

Elucidation :

What do we offer to 'Agni'?

'Agni', the Supreme Energy, God! Kindly receive the liberal and extended words, speeches that are liked by divine powers and people. Please accept our oblations (as food in your mouth i.e. in yajna vedi).

Practical utility in life :

What can we offer to God?

What's the importance of noble thoughts and healthy food?

Literally taking this verse – The 'Agni' accepts our chanted mantras and oblations in it's mouth i.e. the yajna vedi.

Implied meaning – The Supreme Energy, God, accepts those of our spoken words which are liberal for the welfare of others and are liked by learned people of wisdom. Besides these, the Supreme Energy, God, accepts our food that we offer as oblations to the needy.

Guru Nanak Dev ji rightly inspired that a grass put in the mouth of poor means putting it in the treasury of God.

Individual energy of every living being, humans or animals, is enhanced with happily receiving noble thoughts and healthy food, which is a universal requirement.

Quote :

(havyā juhvāna āsani)

Please accept our oblations (as food in your mouth i.e. yajna vedi)

RV 1.75.2

अथा ते अङ्गिरस्तमाग्ने वेधस्तम प्रियम्।
वोचेम ब्रह्म सानसि।।2।।

Athā te aṅgirastamāgne vedhastama priyam.
Vocema brahma sānasi. (2)

(Atha) thereafter (te) to you (aṅgirastam) the life of all lives, part of all lives, energising every part of our body (agne) the Supreme Energy, God (vedhastama) most knowledgeable (priyam) dearest (vocema) speak (brahma) divine knowledge (sānasi) liked by you always.

Elucidation :

What shall we offer to God after yajna?

Thereafter, i.e. after offering our words and food to 'Agni', we speak to God in the dearest words of divine knowledge always liked by Him who is the life of all lives, part of all lives and energising every part of our body and who is most knowledgeable.

Practical utility in life :

What's divine conversation?

Whenever we speak any word from our mouth, it must be for someone's welfare or in praise of God. Even in normal religious gatherings, after performing fire yajna, an intellectual delivers the words of wisdom.

Negative or gossip conversations are just wastage of our life's valuable time.

Therefore, while talking to anyone, we must ensure that :-

(i) The conversation is for the welfare of one or the other or both or of the society and the country.

(ii) The person speaking must ensure his responsibility about the truthfulness of his words.

(iii) The core of every conversation should praise the supremacy of God as the real Doer, not any individual.

If we follow these three principles, our conversations would come down drastically, saving a lot of time and would be restricted to the welfare and divine praises. That would be divine conversation, resulting in the protection and enhancement of our energy.

Quote :

(priyam vocema brahma sānasi)
We speak to God in the dearest words of divine knowledge always liked by Him.

RV 1.75.3

कस्ते जामिर्जनानामग्ने को दाश्वध्वरः।
को ह कस्मिन्नसि श्रितः।।3।।

Kaste jāmirjanānāmagne ko dāśvadhvaraḥ.
Ko ha kasminnasi śritaḥ. (3)

(Kaḥ) who (te) your (jāmiḥ) brother, knower (janānām) among men (agne) the Supreme Energy, God (kaḥ) who (dāśvadhvaraḥ) non-violent giver (kaḥ) who (ha) certainly (kasmin) in whom (asi) are (śritaḥ) abide, dependent.

Elucidation :

What are the questions raised to 'Agni'?

This verse raises some questions to 'Agni' :-

(i) The Supreme Energy, God, who is your brother, knower among men?
(ii) Who is a non-violent giver?
(iii) Who are you certainly?
(iv) In whom do you abide?

Practical utility in life :

Who is a real spiritual brother?
First two question have been asked to all devotees of God. Those who would answer these two questions in affirmative, would get the answers to the other two also.
Before replying first question, we must know the real import of the term 'brother'. In common parlance, brothers are those who share the bounty of their parents. But in spirit, brothers are those who are prepared to give up everything for the sake of each other.
If I practically give up all belongings, all my desires and the existence of my ego or even the sense of doership, I'm sure that God will certainly reveal about Him to me, sooner or later.

Quote :
(Kaḥ te jāmiḥ janānām agne)
The Supreme Energy, God, who is your brother, knower among men?

RV 1.75.4

त्वं जामिर्जनानामग्ने मित्रो असि प्रियः।
सखा सखिभ्य ईड्यः।।4।।

Tvaṃ jāmirjanānāmagne mitro asi priyaḥ.
Sakhā sakhibhya īḍyaḥ. (4)

(Tvaṃ) you (jāmiḥ) brother, knower (janānām) among men (agne) the Supreme Energy, God (mitraḥ) friend (asi) are (priyaḥ) loving, dear (sakhā) friend (sakhibhyaḥ) of friends (īḍyaḥ) worthy of worship.

Elucidation :
What's God's relation with all?
Why is God worthy of worship?
You the Supreme Energy, God, are the brother and knower of all men.

You are loving and dear friend.
You are the friend of friends.
You are worthy of worship.

Practical utility in life :
How to love and befriend with God unconditionally?
No doubt that God is the brother and dear friend of all living beings unconditionally. But human beings worship God subject to certain comforts and everyday prayers. God provides them everything, yet they pile up their ego day by day, in the ignorance that they have earned those comforts and status.
Rarely, some devotees are seen to love and befriend God unconditionally without ego or desire.

Quote :
Whole verse

RV 1.75.5

यजा नो मित्रावरुणा यजा देवाँ ऋतं बृहत्।
अग्ने यक्षि स्वं दमम्।।5।।

Yajā no mitrāvaruṇā yajā devāñ ṛtam bṛhat.
Agne yakṣi svaṃ damam. (5)

(Yajā) associate (naḥ) us (mitrā varuṇā) power of friendship and power to take care of all (yajā) associate (devāñ) divinities (divine powers and people) (ṛtam) the ultimate truth (bṛhat) the big and great (agne) the Supreme Energy, God (yakṣi) associate (svaṃ) your own (damam) home.

Elucidation :

How to associate with God?

'Agni', the Supreme Energy, God! Please associate us with Your powers of friendship and power to take care of all; associate us with divine powers and people and with ultimate Truth. Thereafter, associate us with Your big and great home i.e. within this body.

Practical utility in life :

What's the importance of love to strengthen friendship with God?

Love and friendship with God is the simplest path to spiritual progress. Since God is with us, so we need to first make this body and mind pure. Without purity, no relation is strengthened. We should explore and imbibe all ways and manners to gain purity, like eating pure, thinking pure, living without desires and dedicating all acts to that Supreme friend, God.

The focus of this sukta was to be the brother and friend of God with full dedication.

Quote :

Whole verse

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Rig Veda Mandal 1 Hymn 76

ऋग्वेद मन्त्र 1.76.1
Rigveda 1.76.1

का त उपेतिर्मनसो वराय भुवदग्ने शन्तमा का मनीषा।
का वा यज्ञैः परि दक्षं त आप केन वा ते मनसा दाशेम।।1।।

Kā ta upetirmanaso varāya bhuvadagne śantamā kā manīṣā.
Ko vā yajñaiḥ pari dakṣaṁ ta āpa kena vā te manasā dāśema. (1)

(Kā) what (te) your (upetiḥ) remedy, method, worship (manasaḥ) of mind (varāya) adopted (for improvement) (bhuvat) is (agne) the Supreme Energy, God, heat, fire, first to lead, energetic, enlightened, pure and divine (śantamā) peace giving, tranquillizing (kā) what (manīṣā) intellect, pondering over the divine (kāḥ) who (vā) certainly (yajñaiḥ) welfare acts, process of socialization (pari) in all ways, for all purposes (dakṣaṁ) strength, expertise, progress (te) your (āpa) receive (kena) how, by what (vā) certainly (te) your (manasā) mind, heart (dāśema) give, surrender.

Elucidation:
How is 'Agni' useful for our mind, intellect and strength?
What is your remedy, method of worship to be adopted for (improvement of) mind?
What is peace giving, tranquillizing way for intellect and pondering over the divine?

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Who certainly attains your strength, expertise, progress in all ways, for all purposes from yajna acts of welfare, from the process of socialization?
How and by what mind and heart certainly shall we give or surrender before You?

Practical utility in life:
What is the importance of surrender to God?
In this verse, we pray for three things from 'Agni' :-

(1) Improvement of mind,
(2) Peace and tranquillizing intellect with a focus on the divine,
(3) Strength.

After these three prayers, we ask that Supreme Energy as to how and with what mind shall we surrender before Him.
Just as without paying, we cannot get anything, similarly, without surrender, we cannot improve our mind, attain peace in our intellect and various strengths. Therefore, self-surrender to God is most important feature for our progress on the journey of soul.

Quote:
(śantamā kā manīṣā kāḥ, RV 1.76.1)
What is peace giving, tranquillizing way for intellect and pondering over the divine?

(kena vā te manasā dāśema, RV 1.76.1)
How and by what mind and heart certainly shall we give or surrender before You?

ऋग्वेद मन्त्र 1.76.2
Rigveda 1.76.2

एह्यग्न इह होता नि षीदादब्धः सु पुरएता भवा नः।
अवतां त्वा रोदसी विश्वमिन्वे यजा महे सौमनसाय देवान्।।2।।

Ehyagna iha hotā ni ṣīdādabdhaḥ su pura etā bhavā naḥ.

Avatāṁ tvā rodasī viśvaminve yajā mahe saumanasāya devān. (2)

(Ehi) please come (agne) the Supreme Energy, God, heat, fire, first to lead, energetic, enlightened, pure and divine (iha) here, in this life (hotā) bringer and provider (of everything for yajna acts) (ni ṣīda) establish (for enlightenment) (adabdhaḥ) inviolable (su – to be prefixed with bhava) (pura etā) leading us (bhava – su bhava) be the best (naḥ) our (avatāṁ) protector and promoter (tvā) you (rodasī) both earth and heaven (viśvam) all (inve) pervading (yajā mahe) we worship, associate (saumanasāya) to become best mind, cordial for all (devān) divine powers and people.

Elucidation:
Why do we invoke 'Agni'?
The Supreme Energy, God, heat, fire, first to lead, energetic, enlightened, pure and divine, please come here, in this life as Bringer and Provider (of everything for yajna acts) and establish for enlightenment. Being inviolable, be our best leader to guide and lead us. You are all pervading and protector, promoter of both earth and heaven. Associate us with divine powers and people for making our mind best, cordial for all.

Practical utility in life:
How does energy get increased or decreased?
'Agni' is the universal energy which we invoke for various purposes, to progress both materially and spiritually. In it's original energy form, it's inviolable, no one can steal it, burn it or harm it in any manner. With a close association with God and His divine powers and people, we can increase our energies. With negative powers and people, it gets reduced.

Quote:
(yajā mahe saumanasāya devān, RV 1.76.2)
Associate us with divine powers and people for making our mind best, cordial for all.

ऋग्वेद मन्त्र 1.76.3
Rigveda 1.76.3

प्र सु विश्वान्रक्षसो धक्ष्यग्ने भवा यज्ञानामभिशस्तिपावा।
अथा वहसोमपतिं हरिभ्यामातिथ्यमस्मै चकृमा सुदान्वे।।3।।

Pra su viśvān rakṣaso dhakṣyagne bhavā yajñānā mabhiśastipāvā.
Athā vaha somapatiṁ haribhyā mātithyamasmai cakṛmā sudāvne. (3)

(Pra – to be prefixed with dhakṣi) (su – to be prefixed with bhava) (viśvān rakṣasaḥ) all evils, wicked, ignoble (dhakṣi – pra dhakṣi) completely burn (agne) the Supreme Energy, God, heat, fire, first to lead, energetic, enlightened, pure and divine (bhava – su bhava) be the best (yajñānām) of yajna acts of welfare (abhiśasti pāvā) protect from violent (atha) thereafter (Āvaha) protect (somapatiṁ) the protector of divine virtues and knowledge (haribhyām) with his senses of knowledge and action (ātithyam) welcome (asmai) this (cakṛmā) do (sudāvne) the best giver of everything.

Elucidation:
Who is the protector of yajna acts and the performer of yajna acts?
'Agni', the Supreme Energy, God, heat, fire, first to lead, energetic, enlightened, pure and divine! Completely burn all evils, wicked, ignoble thoughts.
Be the best protector of yajna acts of welfare from violence. Thereafter, protect the protector of divine virtues and knowledge with his senses of knowledge and action.
We should host a warm welcome to the best giver of everything.

Practical utility in life:
How is 'Agni' i.e. energy, the best donor or giver?
Energy form of God is the best donor or giver of everything because He also protects His grants when they are used in yajna acts. In this process, He protects the performer

of yajna acts. Therefore, we should always offer a warm welcome to God as a guest in our life.

Quote:
(viśvān rakṣasaḥ pra dhakṣi agne, RV 1.76.3)
'Agni', the Supreme Energy, God! Completely burn all evils, wicked, ignoble thoughts.

(su bhava yajñānām abhiśasti pāvā, RV 1.76.3)
Be the best protector of yajna acts of welfare from violence.

(ātithyam asmai cakṛmā sudāvne, RV 1.76.3)
We should host a warm welcome to the best giver of everything.

ऋग्वेद मन्त्र 1.76.4
Rigveda 1.76.4

प्रजावता वचसा वह्निरासा च हुवे नि च सत्सीहदेवैः।
वेषि होत्रमुत पोत्रं यजत्र बोधि प्रयन्तर्जनितर्वसूनाम्।।4।।

Prajāvatā vacasā vahnirāsā ca huve ni ca satsīha devaiḥ.
Veṣi hotramuta potraṁ yajatra bodhi prayantarjanitarvasūnām. (4)

(Prajāvatā) for the people (vacasā) with speeches (vahniḥ) bearer of all comforts (āsā) from mouth (ca) and (huve) call, invoke, worship (ni) continuously (ca) and (satsi) in heart space (iha) here, in this life (devaiḥ) with all divinities (veṣi) receive (hotram) materials for yajna (uta) and (potraṁ) purifier (yajatra) associate (bodhi) enlighten our intellect (prayanta) regulator (janitaḥ) producer (vasūnām) all abodes, all objects.

Elucidation:

How and for what purpose shall we call, invoke God?
The bearer of all comforts for the people, God, I continuously call, invoke, worship You with speeches of mouth to get established in my heart space with all divinities, and to receive materials for yajna and to associate with purifying powers. You are the Producer and Regulator of all abodes and all objects for enlightening our intellect.

Practical utility in life:
What is the foremost requirement of all human beings?
The foremost requirement of all human beings is enlightenment for material progress or for spiritual progress.
In materialistic pursuits, it's simply called knowledge of various sciences and concerns of society.
In spiritual pursuits, it's to know and realise a unity with the Supreme Light of knowledge and Supreme source of Energy.
But in any case, gaining more and more knowledge is the need of all human beings. If we are conscious of the Omniscience of God, then certainly we will be better able to develop our mind with a connectivity to that Supreme Consciousness which is very much within our heart space. Just a spark of humble invocation would illumine the vistas of knowledge path for us. Obviously with sharp intellect, one can gain all materials for comforts.

Quote:
(veṣi hotram uta potraṁ yajatra, RV 1.76.4)
We receive materials for yajna and to associate with purifying powers of God.

ऋग्वेद मन्त्र 1.76.5
Rigveda 1.76.5

यथा विप्रस्य मनुषो हविर्भिर्देवाँ अयजः कविभिः कविः सन्।
एवा होतः सत्यतर त्वमद्याग्ने मन्द्रया जुह्वा यजस्व।।5।।
Yathā viprasya manuṣo havirbhirdevāñ ayajaḥ kavibhiḥ kaviḥ san.
Evā hotaḥ satyatara tvamadyāgne mandrayā juhvā yajasva. (5)

(Yathā) just as (viprasya) intellectual (manuṣaḥ) of human beings (havirbhiḥ) with oblations in sacrifice (devāñ) divine powers (ayajaḥ) associate, receive (kavibhiḥ) with visionary, poet (kaviḥ san) becomes a visionary, poet (eva) similarly (hotaḥ) bringer and provider (of materials for yajna) (satyatara) mostly living in truthfulness (tvam) you (adya) now, today (agne) the Supreme Energy, God, heat, fire, first to lead, energetic, enlightened, pure and divine (mandrayā) giving joy (juhvā) speeches (yajasva) associate.

Elucidation:
Who gets associate with God?
Just as intellectuals among human beings associate with and receive divine powers with their oblations in sacrifice; with visionary persons, poets, one becomes a visionary person, poet, similarly You, the Bringer and Provider (of oblations for yajna) and mostly living in truthfulness, associate, now and today itself, with the joy of giving speeches of that Supreme Energy, God.

Practical utility in life:
What is the importance of company i.e. close association?
How to ensure divine progress?
A man is known by the company he keeps. At the supreme spiritual level, if one remains associated consciously with the Supreme Energy, God, he is bound to realise Him and of course to achieve divine powers.
Even in material pursuits, your progress depends upon your company. While associating with the people of similar mind, one must follow the science of sacrifice and truthfulness. These two features would certainly aggravate the growth process of our life.

Company of technocrats, scientists, jurists, businessmen, politicians, educationists, artists, poets would certainly make you that but the two simple features of sacrifice and truthfulness can make your progress divine.

Rig Veda Mandal 1 Hymn 77

ऋग्वेद मन्त्र 1.77.1
Rigveda 1.77.1

कथा दाशेमाग्नये कास्मै देवजुष्टोच्यते भामिने गीः।
यो मर्त्येष्वमृत ऋतावा होता यजिष्ठ इत्कृणोति देवान्।।1।।

Kathā dāśemāgnaye kāsmai devajuṣṭocyate bhāmine gīḥ.
Yo martyeṣvamṛta ṛtāvā hotā yajiṣṭha it kṛṇoti devān. (1)

(Kathā) what, how (dāśema) give, offer, surrender (agnaye) the Supreme Energy, God, heat, fire, first to lead, energetic, enlightened, pure and divine (kā) what

(asmai) this (devajuṣṭā) worshipped by divine people (ucyate) chant (bhāmine) light of knowledge (gīḥ) speech (yaḥ) who (martyeṣu) among dying (amṛtaḥ) non-dying (ṛtāvā) master, protector of eternal truth (hotā) bringer and provider (of all materials for yajna) (yajiṣṭha) associate of all (it) to them (to devotees) (kṛṇoti) creates, makes (devān) divine (powers and people).

Elucidation:
What shall we surrender to God?
What speeches shall we chant for God?
What and how shall we give, offer or surrender to the Supreme Energy, God?
What speeches shall we chant for that who is worshipped by divine people and is the light of knowledge?

1. That who is non-dying among dying.
2. That who is master, protector of eternal truth.
3. That who is bringer and provider of all materials for yajna.
4. That who is an associate of all.
5. That who creates divine powers in the universe and makes people divine.

Practical utility in life:
Who is a keen desirous devotee?
We can give nothing in material form to please and to get associated with God, who has innumerable and unparalleled powers.
The only thing to surrender before Him is to get rid of ego, even the ego of our existence and to get rid of our desires. We must surrender every thought of being a consumer in this creation.
Our only desire should be to love Him, to realise in Him a unity. Certainly He will choose such a desirous devotee to rain His divinities upon.

ऋग्वेद मन्त्र 1.77.2
Rigveda 1.77.2

यो अध्वरेषु शन्तम ऋतावा होता तमू नमोभिरा कृणुध्वम्।
अग्निर्यद्वेर्मर्ताय देवान्त्स चा बोधाति मनसा यजाति।।2।।

Yo adhvareṣu śantama ṛtāvā hotā tamū namobhirā kṛṇudhvam.
Agniryad vermartāya devāntsa cā bodhāti manasā yajāti. (2)

(Yaḥ) that who (adhvareṣu) for non-violent yajnas (śantamaḥ) peace and bliss giver (ṛtāvā) master, protector of eternal truth (hotā) bringer and giver (of all materials for yajna) (tam ū) to that only (namobhiḥ) with salutations (ā kṛṇudhvam) attracts towards yourself (agniḥ) the Supreme Energy, God, heat, fire, first to lead, energetic, enlightened, pure and divine (yat) when (vaḥ) make available (martāyaḥ) mortal men (devān) divinities (saḥ) he (ca) and (bodhāti) enlighten the intellect (manasā) with mind (yajāti) associate.

Elucidation:
What is the process of gaining divinities by man?

1. That who is giver of peace and bliss for non-violent yajnas.
2. That who is master, protector of eternal truth.
3. That who is bringer and provider of all materials for yajna.

To that only attract towards yourself with salutations. When that the Supreme Energy, God, makes available divinities to the mortal man, then only he associates God with his mind and gain enlightenment in the intellect.

Practical utility in life:
What are the preconditions for the success of our praises and salutations?
When we gain knowledge about innumerable unparalleled powers of God and start believing in those attributes, and start offering our salutations, we gain divinities to strengthen our belief in Him.
For this process, we must begin our thought process towards God and His attributes, His divine powers and His grace specially fall upon human beings. We must start our praises for Him along with pursuing our duties of performing true yajna acts –

without ego or desires of any kind. Then only our praises and salutations to Him would fructify.

Quote:
(agniḥ yat vaḥ martāyaḥ devān saḥ ca bodhāti manasā yajāti, RV 1.77.2)
When that the Supreme Energy, God, makes available divinities to the mortal man, then only he associates God with his mind and gain enlightenment in the intellect.

ऋग्वेद मन्त्र 1.77.3
Rigveda 1.77.3

स हि क्रतुः स मर्यः स साधुमित्रो न भूदद्भुतस्य रथीः।
तं मेधेषु प्रथमं देवयन्तीर्विश उप ब्रुवते दस्ममारीः।।3।।

Sa hi kratuḥ sa maryaḥ sa sādhurmitro na bhūda dbhutasya rathīḥ.
Taṁ medheṣu pratha-maṁ devayantīrviśa upa bruvate dasmamārīḥ. (3)

(Saḥ) he (hi) only (kratu) doer of all karmas and intellect (saḥ) he (maryaḥ) making us man and making us mortal (liable to death) (saḥ) he (sādhuḥ) saintly, wishing welfare of all, controller (mitraḥ) friend (na) like (bhūta) is (adbhutasya) strange, wondrous (rathīḥ) the lord, controller of the chariot (taṁ) to him (medheṣu) in yajna acts, in wars or struggles (pratha-maṁ) the very first and the best (devayantīḥ) desiring divinities (viśaḥ) followers (upa bruvate) call near, address with praises (dasmam) for a glimpse, for redress and for destroying troubles (ārīḥ) progressive.

Elucidation:
Why do we call God to address and redress every situation?
This verse declares the Supreme Energy, God, as everything in the name of working creation.

He only is the Doer of all karmas and intellect.
He makes us man and makes us mortal (liable to death).
He is saintly, wishing welfare for all and controller of everything.
He is friend of all like Sun.
He is like a strange wondrous lord and controller of this chariot (this whole universe and our body).
To Him, as the very first and the best, His followers desiring divinities call near and address with praises in yajna acts, in wars and struggles for a glimpse, for redress and destroying troubles because He is progressive (and ensures progress of all).

Practical utility in life:
What is the basic cause of our incapacity to maintain equanimity and tranquillity?
A firm belief and realisation that we are just like a puppet in the control of a divine management and spending every moment in yajna acts with that consciousness only, can keep our journey smooth and peaceful. Otherwise, a disassociation with the Supreme Divine would become the basic cause of our troubles and our incapacity to solve them and to maintain an equanimity and tranquillity in life.

Quote:
(Saḥ hi kratu saḥ maryaḥ saḥ sādhuḥ mitraḥ na bhūta adbhutasya rathīḥ, RV 1.77.3)
He only is the Doer of all karmas and intellect.
He makes us man and makes us mortal (liable to death).
He is saintly, wishing welfare for all and controller of everything.
He is friend of all like Sun.
He is like a strange wondrous lord and controller of this chariot (this whole universe and our body).

ऋग्वेद मन्त्र 1.77.4
Rigveda 1.77.4

स नो नृणां नृतमो रिशादा अग्निगिरोऽवसा वेतु धीतिम्।
तना च ये मघवानः शविष्ठा वाजप्रसूता इषयन्त मन्म।।4।।

Sa no nṛṇāṁ nṛtamo riśādā agnirgiro 'vasā vetu dhītim.
Tanā ca ye maghavānaḥ śaviṣṭhā vājaprasūtā iṣayanta manma. (4)

(Saḥ) he (naḥ) our (nṛṇāṁ) among human beings (nṛtamaḥ) the best purusha (riśādāḥ) destroyer of enemies, evils (agniḥ) the Supreme Energy, God, heat, fire, first to lead, energetic, enlightened, pure and divine (giraḥ) speeches (avasā) protector (vetu) desire, accept (dhītim) concentration, dedication (tanā) vast spread (ca) and (ye) who (maghavānaḥ) wealthy (śaviṣṭhāḥ) extremely powerful (vāja prasūtāḥ) endowed with food, knowledge and virtues (iṣayanta) desire, inspire (manma) thoughts (of salutations).

Elucidation:
What is best among human beings?
What does 'Agni', the Supreme Energy expect from us?
The Supreme Energy, God, is the best purusha among all human beings. He is the destroyer of enemies, evils. He protects our speeches and desires, accept concentration, dedication from us.
He is vast spread, wealthy and extremely powerful, endowed with food, knowledge and virtues.
He desires from us and inspires us with thoughts (of salutations).

Practical utility in life:
What are the benefits of concentration, dedication and salutation?
With the energy of God, we perform innumerable acts in our life, whereas that supplier of energy expects only concentration and dedication in our work. This would rather enhance our energy level.
Second, He expects from us a consciousness about Him who supplies uninterrupted energy to us throughout life. With this consciousness, obviously we should praise

and feel indebted to Him for this long and continuous grant. Therefore, our salutations to Him also should go on continuously and for long time throughout this life.

Quote:
(Saḥ naḥ nṛṇāṁ nṛtamaḥ, RV 1.77.4)
God, is the best purusha among all human beings.
(agniḥ giraḥ avasā vetu dhītim, RV 1.77.4)
He protects our speeches and desires, accept concentration, dedication from us.

ऋग्वेद मन्त्र 1.77.5
Rigveda 1.77.5

एवाग्निर्गोतमेभिर्ऋतावा विप्रेभिरस्तोष्ट जातवेदाः।
स एषु द्युम्नं पीपयत्स वाजं स पुष्टिं याति जोषमा चिकित्वान्।।5।।
Evāgnir gotamebhir ṛtāvā viprebhirastoṣṭa jātavedāḥ.
Sa eṣu dyumnaṁ pīpayat sa vājaṁ sa puṣṭiṁ yāti joṣamā cikitvān. (5)

(Eva) that (agniḥ) the Supreme Energy, God, heat, fire, first to lead, energetic, enlightened, pure and divine (gotamebhiḥ) having enlightened senses (with praises and salutations to God) (ṛtāvā) master, protector of eternal truth (viprebhiḥ) with intellectuals (astoṣṭa) praised (jātavedāḥ) knowing everything produced (saḥ) he (eṣu) among these (intellectual devotees) (dyumnaṁ) the light of knowledge (pīpayat) provides (saḥ) he (vājaṁ) power of food etc. (saḥ) he (puṣṭiṁ) energy and prosperity (yāti) provides (joṣama) happiness, love, self-satisfaction (acikitvān) knowing all.

Elucidation:
Who receives all types of wealth from God?

That 'Agni' i.e. the Supreme Energy, God who is the master and protector of eternal truth and knows everything produced, is praised by intellectual who have enlightened senses (with praises and salutations to God).
He provides the light of knowledge among these (intellectuals, devotees)
He provides power of food, energy and prosperity.
Being Omniscient, knowing all, He is the cause of happiness, love and self-satisfaction.

Practical utility in life:
How can we enhance or reduce our energy level?
Energy is very personal power of all beings, particularly of conscious human beings. Anyone can enhance or reduce it at his own will i.e. willpower. Natural source of all energies is God, present in all beings. Therefore, appreciating, praising energy means associating with God as well as in a way, self-praise within, of the energy form of God. Similarly, praising energy form of God in others, whatever is appreciable in them. Apply full restraint from wasting energy in negative thoughts and acts.

Quote:
(saḥ puṣṭiṁ yāti joṣama acikitvān, RV 1.77.5)
He provides power of food, energy and prosperity. Being Omniscient, knowing all, He is the cause of happiness, love and self-satisfaction.

Rig Veda Mandal 1 Hymn 78

ऋग्वेद मन्त्र 1.78.1
Rigveda 1.78.1

अभि त्वा गोतमा गिरा जातवेदो विचर्षणे। द्युम्नैरभि प्र णोनुमः।।1।।

Abhi tvā gotamā girā jātavedo vicarṣaṇe . Dyumnairabhi pra ṇonumaḥ. (1)

(Abhi) towards (tvā) you (gotamā) having enlightened senses (with praises and salutations to God) (girā) speeches (jātavedaḥ) knowing everything produced (vicarṣaṇe) specially sees all (dyumnaiḥ) for enlightenment (abhi pra ṇonumaḥ) we pay our deed, noblest homage and salutations to you.

Elucidation:
Why do we pay our homage and salutations to God?
Why do enlightened people address God?
'Agni', the Supreme Energy, God, is knowing all and specially sees all, that is why people having enlightened senses (with praises, salutations to God) address their speeches towards You.
We pay our deep and noblest homage and salutations to you for enlightenment.

Practical utility in life:
How does the process of enlightenment spread?
What is Indian Knowledge Tradition?

The process of gaining knowledge about Eternal Truth, God, begins from the belief about the Omnipresence, Omniscience and Omnipotence of God. When a devotee concentrates on the presence of God within, obviously, he would not only gain enlightenment in mind but his senses and the whole body also vibrates with that knowledge.
After observing and feeling the vibrations of such a divine personality, other common people also, following Him, start praising God and pray for enlightenment. This is the process of Indian Knowledge Tradition that spreads through conduct, behaviour and vibrations, not only through bare class system. Of course, class system is also necessary to continue knowledge simply as a text and for inspirations.

Quote:
(dyumnaiḥ abhi pra ṇonumaḥ, RV 1.78.1)
We pay our deep and noblest homage and salutations to you for enlightenment.

ऋग्वेद मन्त्र 1.78.2
Rigveda 1.78.2

तमु त्वा गोतमो गिरा रायस्कामो दुवस्यति। द्युम्नैरभि प्र णोनुमः।।2।।
Tamu tvā gotamo girā rāyaskāmo duvasyati. Dyumnairabhi pra ṇonumaḥ. (2)

(Tam u) to that (tvā) you (gotamā) having enlightened senses (with praises and salutations to God) (girā) speeches (rāyaskāmaḥ) desiring for wealth (duvasyati) worship (dyumnaiḥ) for enlightenment (abhi pra ṇonumaḥ) we pay our deed and noblest homage and salutations to you.

Elucidation:
Does a person with enlightened senses desire for wealth?
To That You (Agni), a person having enlightened senses (with praises and salutations to God) worships and prays towards You, for fulfilling his desires for

wealth. We pay our deep and noblest homage and salutations to you for enlightenment.

Practical utility in life:
What are the different dimensions of wealth?
This verse creates a question that whether a person having enlightened senses also desire for wealth.
Our view is that if a person with enlightened senses has gained complete enlightenment, he will not desire for material wealth.
The other view is that when a person with enlightened senses has not gained complete enlightenment but has attained good progress, he may develop a desire for wealth, but only for yajna acts.
Therefore, the net result is, even if an enlightened person desires for wealth, obviously, it will not be for his personal comforts, but only for yajna acts.
Moreover, wealth in all its dimensions include spiritual wealth also. An enlightened person certainly desires for that Supreme Spiritual wealth and wishes to progress with that.

ऋग्वेद मन्त्र 1.78.3
Rigveda 1.78.3

तमु त्वा वाजसातममङ्गिरस्वद्धवामहे। द्युम्नैरभि प्र णोनुमः।।3।।
Tamu tvā vājasātamam aṅgirasvaddhavāmahe. Dyumnairabhi pra ṇonumaḥ. (3)

(Tam u) to that (tvā) you (vājasātam) giver of all wealth and powers (aṅgirasvat) like an integral part (of all lives, our body and the whole universe) (havāmahe) we call, invoke, worship (dyumnaiḥ) for enlightenment (abhi pra ṇonumaḥ) we pay our deed and noblest homage and salutations to you.

Elucidation:
Who is the giver of all wealth?

To That You, 'Agni', the giver of all wealth and powers, we call, invoke, worship You like an integral part (of all lives, our body and the whole universe). We pay our deep and noblest homage and salutations to you for enlightenment.

Practical utility in life:
How shall we feel about the integrity with God?
We should feel and progress to realise that God in His energy form is Aṅgirasvat, for all i.e. an integral part of all lives at all times. This process should go on till final realisation of this integrity i.e. till one experiences that he is not different from God. Integrity means God is integral part of every living being and non-living thing. This is His Omnipresence.

ऋग्वेद मन्त्र 1.78.4
Rigveda 1.78.4

तमु त्वा वृत्रहन्तमं यो दस्यूँरवधूनुषे। द्युम्नैरभि प्र णोनुमः।।4।।
Tamu tvā vṛtrahantamaṁ yo dasyūñravadhūnuṣe. Dyumnairabhi pra ṇonumaḥ. (4)

(Tam u) to that (tvā) you (vṛtrahantamaṁ) destroyer of modifications of mind, coverings of ignorance etc. (yaḥ) who (dasyūña) evil, wicked, ignoble tendencies (avadhūnuṣe) shaken to destroy (dyumnaiḥ) for enlightenment (abhi pra ṇonumaḥ) we pay our deed and noblest homage and salutations to you.

Elucidation:
Who destroys our modifications and evil tendencies?
To That You, 'Agni', the destroyer of modifications of mind, coverings of ignorance etc. who shakes to destroy all evil, wicked and ignoble tendencies from our life, we pay our deep and noblest homage and salutations to you for enlightenment.

Practical utility in life:
What is the principal hurdle in our life journey?
Normally people focus so much on their minds that every good they proclaim and appreciate their own efforts, intellect, expertise and powers etc. If that be so, why everyone is not able to destroy all modifications of mind, coverings of ignorance and evil tendencies forever. Mind is not fully powerful. The complete powers lie with God only. Therefore, submitting before God, all your possessions and even the feelings of existence can develop divinities in you. Our ego is the principal hurdle in our life journey, spiritual as well as material.

ऋग्वेद मन्त्र 1.78.5
Rigveda 1.78.5

अवोचाम रहूगणा अग्नये मधुमद्वचः। द्युम्नैरभि प्र णोनुमः।।5।।
Avocāma rahūgaṇā agnaye madhumad vacaḥ. Dyumnairabhi pra ṇonumaḥ. (5)

(Avocāma) all should speak (rahūgaṇā) free from evils and sins (agnaye) the Supreme Energy, God, heat, fire, first to lead, energetic, enlightened, pure and divine (madhumat) sweet (vacaḥ) words (dyumnaiḥ) for enlightenment (abhi pra ṇonumaḥ) we pay our deed and noblest homage and salutations to you.

Elucidation:
Who can speak sweat words for God?
All those who are free from evils and sins should speak sweet words for 'Agni', the Supreme Energy of God. We pay our deep and noblest homage and salutations to you for enlightenment.

Practical utility in life:
What is the importance of purity?

Sweet words before God, without purity in life, are totally void and waste. God i.e. the natural energy of your life, fully knows each and every thought of your mind and all your acts, which common people may or may not know. This verse inspires that sweet words only from the mouth of pure people are accepted by God and return in the form of enlightenment because God is the purest of the pure. He accepts pure and returns pure.

Without purity, sweet words lose their impact very soon even in the society.

Rig Veda Mandal 1 Hymn 79

ऋग्वेद मन्त्र 1.79.1
Rigveda 1.79.1

हिरण्यकेशो रजसो विसारेऽहिर्धुनिर्वातइव ध्रजीमान्।
शुचिभ्राजा उषसो नवेदा यशस्वतीरपस्युवो न सत्याः।।1।।

Hiraṇyakeśo rajaso visāre 'hirdhunirvāta iva dhrajīmān.
Śucibhrājā uṣaso navedā yaśasvatīrapasyuvo na satyāḥ. (1)

(Hiraṇyakeśaḥ) having golden rays (of light, heat, knowledge) (rajasaḥ) all lokas, bodies (visāre) spread, established (ahiḥ) clouds (dhuniḥ) shaking (vāta iva) like wind (dhrajīmān) tempestuous (fast moving) (Śucibhrājā) pure knowledge (uṣasaḥ na vedā) knowing the dawn (beginning of the day, knowledge; and of night, ignorance) (yaśasvatīḥ) having great fame (apasyuvaḥ) dedicated to duties (na) like (satyāḥ) truthfulness.

Elucidation:
What are the inspiring features of 'Agni'?
Devata of this sukta is also 'Agni', the Supreme Energy of God, whose special features are listed in this verse for our inspiration:-

1. Hiraṇyakeśaḥ rajasaḥ visāre i.e. having golden rays, beams (of light, heat, knowledge) spread, established in all lokas, bodies.
2. ahiḥ dhuniḥ i.e. shakes the clouds (in sky, in mind).

3. vāta iva dhrajīmān i.e. Tempestuous like wind (fast moving).
4. Śucibhrājā i.e.Pure knowledge.
5. uṣasaḥ na vedā i.e. Knowing the dawn (beginning of the day, knowledge; and of night, ignorance).
6. yaśasvatīḥ i.e. having great fame.
7. apasyuvaḥ na satyāḥ i.e. dedicated to duties like Truth (firm and determined).

Practical utility in life:
What is the destination of human life?
These features of 'Agni' i.e. energy form of God as well as of Sun inspire us with a divine confidence to shine with knowledge, devotional love for God, penances, truthfulness, dedication to duties with promptness. With such features, we will certainly be able to realise the end of ignorance and dawn of realisation in our life. That Usha i.e. dawn of realisation would become the destination of our life.

ऋग्वेद मन्त्र 1.79.2
Rigveda 1.79.2

आ ते सुपर्णा अमिनन्तँ एवैः कृष्णो नोनाव वृषभो यदीदम्।
शिवाभिर्न स्मयमानाभिरागात्पतन्ति मिहः स्तनयन्त्यभ्रा।।2।।

Ā te suparṇā aminantañ evaiḥ kṛṣṇo nonāvavṛṣabho yadīdam.
Śivābhirna smayamānābhirāgāt patanti mihaḥ stanayantyabhrā. (2)

(Ā) from all sides (te) your (suparṇā) rays (aminantañ) break, inspire (evaiḥ) with movements, activities (kṛṣṇaḥ) dark coloured (nonāva) making sound (vṛṣabhaḥ) raining clouds (yat idam) when this happens (Śivābhiḥ) with welfare features (na) just as (smayamānābhiḥ) with smiles of happiness (āgāt) comes (patanti) fall, rain (mihaḥ) rains (stanayanti) roar, thunder (abhrā) clouds.

Elucidation :

How does 'Agni', in the form of Sun, causes rain for the welfare of all?
This verse refers to Sun as 'Agni'.
Your (Sun's) rays, from all sides, break, inspire, with movement, activities, the dark coloured raining clouds, making sound. When this happens, rain falls with welfare features as if, with smiles of happiness, clouds make thunderous roaring.

Practical utility in life :
How does God work like a Sun for the true seeker?
Applying this working of Sun on the Energy form of God, it becomes clear that the God Himself works like a Sun for His spiritual seekers. God inspires in a true devotee and breaks the clouds of modifications of mind and coverings of ignorance. Then, He starts the rain of knowledge in the devotee to ensure welfare and happiness of large number of people.

ऋग्वेद मन्त्र 1.79.3
Rigveda 1.79.3

यदीमृतस्य पयसा पियानो नयन्नृतस्य पथिभी रजिष्ठैः।
अर्यमा मित्रो वरुणः परिज्मा त्वचं पृंचन्त्युपरस्य योनौ।।3।।

Yadīmṛtasya payasā piyāno nayannṛtasya pathibhī rajiṣṭhaiḥ.
Aryamā mitro varuṇaḥ parijmātvacam pṛñcantyuparasya yonau. (3)

(Yat) when (Īma) certainly (ṛtasya) of Rita, of real truth, of God (payasā) juice, drink of (piyānaḥ) complete, drink (nayana) while receiving (ṛtasya) of Rita, of real truth, of God (pathibhīḥ) through paths (rajiṣṭhaiḥ) straightest, simplest (aryamā) controller (mitraḥ) friend, pranas (varuṇaḥ) regulator (parijmā) moving all around (tvacam) touch, skin (pṛñcanti) associate (uparasya) upper, clouds, mind level (yonau) at the place.

Elucidation:

How does God associate a true devotee to Rita, the Real Truth?
When certainly, God completes the devotee with juices of Rita i.e. Real Truth, while receiving the Rita through the straightest, simplest and speediest paths, with the three dimensional powers of controller, friend and regulator, moving all around, the energy form of God associates the skin i.e. outer layer of the devotee and the place at upper clouds in mind, to Himself.

Practical utility in life:
What is the result of association with Rita?
The body and mind of the devotee is associated with the Supreme Soul, not to be separated in future. Thus, the achievement of Rita i.e. Real Truth is permanent bliss.

ऋग्वेद मन्त्र 1.79.4
Rigveda 1.79.4

अग्ने वाजस्य गोमत इशानः सहसो यहो।
अस्मे धेहि जातवेदो महि श्रवः।।4।।
Agne vājasya gomata īśānaḥ sahaso yaho.
Asme dhehi jātavedo mahi śravaḥ. (4)

(Agne) the Supreme Energy, God, heat, fire, first to lead, energetic, enlightened, pure and divine (vājasya) of the wealthy (gomataḥ) having great divine intellect (like cow) (īśānaḥ) lord, respectable, desired (sahasaḥ) of the strength (yaho) son, treasury (asme) in us (dhehi) give, hold (jātavedaḥ) knowing everything produced (mahi) great, big (divine) (śravaḥ) hearing power (to hear divine voice i.e. Veda).

Elucidation:
What is the strength of 'Agni'?
What do we pray to 'Agni'?

'Agni', the Supreme Energy of God, You are the son of strength, the treasure of strength. You are the respectable Lord of all wealthy people and those having great divine intellect (like God).
Being the Knower of everything produced, please give, hold in us the great, big and divine hearing power (to hear divine voice i.e. Vedas).

Practical utility in life:
What is the importance of spiritual energies?
Normally human beings understand energy in the form of physical strength i.e. muscular strength.
Intellectuals consider mental energy as more powerful than physical power.
But the process of gaining Vedas, process of Indian knowledge tradition, focuses on hearing divine voices by developing spiritual energies. These divine voices are informal but divine in nature. This knowledge comes to the devotee with great mental strength.
Therefore, energy in any form must have a strong foundation of spiritual energy.

Quote:
(asme dhehi jātavedaḥ mahi śravaḥ, RV 1.79.4)
Being the Knower of everything produced, please give, hold in us the great, big and divine hearing power (to hear divine voice i.e. Vedas).

ऋग्वेद मन्त्र 1.79.5
Rigveda 1.79.5

स इधानो वसुष्कविरग्निरीळेन्यो गिरा।
रेवदस्मभ्यं पुर्वणीक दीदिहि।।5।।

Sa idhāno vasuṣkaviragnirīḷenyo girā.

Revadasmabhyaṁ purvaṇīka dīdihi. (5)

(Saḥ) He (idhānaḥ) enlightened (vasuḥ) providing abodes to all, Himself residing in all (kaviḥ) visionary, poet (agniḥ) the Supreme Energy, God, heat, fire, first to lead, energetic, enlightened, pure and divine (īḷenyaḥ) adorable (girā) with speeches (in praise) (revata) full of wealth (asmabhyaṁ) for us (purvaṇīka) flaming with all forces (dīdihi) get illumined in us.

Elucidation:
Why is 'Agni' adorable?
He, the Supreme Energy of God, is most enlightened and illumined. He provides abodes to all and Himself resides in all. He is the Supreme Visionary, Poet. He is adorable with speeches (in praise).
That Supreme Energy, flaming with all forces, full of all wealth, please get illumined in us, for us.

Practical utility in life:
How is 'Agni' most enlightened and illumined?
Sun is the primary visible source of all energies in our solar system. There are innumerable suns in the whole universe which is finite. But the Supreme Energy of God is infinite, obviously, bigger, greater and more divine than all suns and any other divine power in the universe. Therefore, only God is the very first, original and supreme source of all energies.

Quote:
(revata asmabhyaṁ purvaṇīka dīdihi, RV 1.79.5)
That Supreme Energy, flaming with all forces, full of all wealth, please get illumined in us, for us.

ऋग्वेद मन्त्र 1.79.6

Rigveda 1.79.6

क्षपो राजन्नुत त्मनाग्ने वस्तोरुतोषसः।
स तिग्मजम्भ रक्षसो दह प्रति।।6।।

Kṣapo rājannuta tmanāgne vastorutoṣasaḥ.
Sa tigmajambha rakṣaso daha prati. (6)

(Kṣapaḥ) night (rājan) enlightened with knowledge and enlightening others (uta) and (tmanā) you yourself (agne) the Supreme Energy, God, heat, fire, first to lead, energetic, enlightened, pure and divine (vastoḥ) day (uta) and (uṣasaḥ) dawn (saḥ) He (tigma jambha) mighty lord of knowledge and powers (rakṣasaḥ) to evil, wicked, ignoble (daha prati) burn up, destroy one by one, each one.

Elucidation:
What is the might of God?
The Supreme Enlightened with knowledge and enlightening others, You Yourself created night, day and dawn with your energy i.e. 'Agni'.
He is the mighty Lord of knowledge and powers, destroys evils, wicked and ignoble tendencies one by one and each one.

Practical utility in life:
What is the duty of an enlightened person?
To destroy all evils, wicked and ignoble tendencies, He enlighten us. His knowledge and powers are Supreme. He enlightens only those who desire for that and through them He expects a process of guiding and inspiring evil, wicked and ignoble minds. Directly He destroys evil tendencies only from the minds of those who desire for it. Now it is up to the enlightened person to disseminate that light of knowledge among those who are ignorant.

Quote:
(saḥ tigma jambha rakṣasaḥ daha prati, RV 1.79.6)

He is the mighty Lord of knowledge and powers, destroys evils, wicked and ignoble tendencies one by one and each one.

ऋग्वेद मन्त्र 1.79.7
Rigveda 1.79.7

अवा नो अग्न ऊतिभिर्गायत्रस्य प्रभर्मणि।
विश्वासु धीषु वन्द्य।।7।।
Avā no agna ūtibhirgāyatrasya prabharmaṇi.
Viśvāsu dhīṣu vandya. (7)

(Ava) protect (naḥ) us (agne) the Supreme Energy, God, heat, fire, first to lead, energetic, enlightened, pure and divine (ūtibhiḥ) with your powers of protection (gāyatrasya) the knowledge of gayatri (protecting the singer) (prabharmaṇi) to hold it strongly (viśvāsu) all (dhīṣu) affairs of intellect, transactions of knowledge (vandya) adorable.

Elucidation:
When is God adorable?
Why do we seek protections of God?
The Supreme Energy of God, please protect us with your powers of protection, to strongly hold the knowledge of Gayatri (that protects and satisfies the singer with knowledge).
You are adorable in all affairs of intellect and transactions of knowledge.

Practical utility in life:
What is the result of devotion to Gayatri?
One who practices the chanting of Gayatri and imbibe it whole heartedly, gets a beautiful developed intellect, full of high sensitivity, humbleness etc. With such a

great mind, whatever acts one does, he becomes divine and is accepted by God as His worship, praise or adoration.

Quote:
(Ava naḥ agne ūtibhiḥ gāyatrasya prabharmaṇi, RV 1.79.7)
The Supreme Energy of God, please protect us with your powers of protection, to strongly hold the knowledge of Gayatri (that protects and satisfies the singer with knowledge).
(viśvāsu dhīṣu vandya, RV 1.79.7)
You are adorable in all affairs of intellect and transactions of knowledge.

ऋग्वेद मन्त्र 1.79.8
Rigveda 1.79.8

आ नो अग्ने रयिं भर सत्रासाहं वरेण्यम्।
विश्वासु पृत्सु दुष्टरम्।।8।।

Ā no agne rayiṁ bhara satrāsāhaṁ vareṇyam.
Viśvāsu pṛtsu duṣṭaram. (8)

(Ā) from all sides, completely (naḥ) us (agne) the Supreme Energy, God, heat, fire, first to lead, energetic, enlightened, pure and divine (rayiṁ) all wealth (material and spiritual) (bhara) provide (satrā sāhaṁ) overcoming all and forever (vareṇyam) worthy of being adopted (viśvāsu) all (pṛtsu) in wars, in struggles (duṣṭaram) invincible, formidable.

Elucidation:
What shall we expect from our material and spiritual wealth?

'Agne', the Supreme Energy of God! Please provide us all wealth (material and spiritual) from all sides, completely that is worthy of being adopted, invincible and formidable in all wars and struggles, overpowering all of them and for ever.

Practical utility in life:
What is the divine meaning of wealth?
Hindi word for wealth is 'Sampati' means material that protect us unanimously. Wealth protects all in struggle and difficulties of life, completely i.e. physically, mentally and spiritually as well. It should not be used only for material comforts and luxuries. If we use our wealth only for overcoming difficulties, it will become invincible and formidable property of our life. With this one feature i.e. protection in difficulties, wealth would be able to protect many others also, in the family as well as in the society. This would be a use of wealth for yajna acts.

ऋग्वेद मन्त्र 1.79.9
Rigveda 1.79.9

आ नो अग्ने सुचेतुना रयिं विश्वायुपोषसम्।
मार्डीकं धेहि जीवसे।।9।।

Ā no agne sucetunā rayiṁ viśvāyupoṣasam.
Mārḍīkaṁ dhehi jīvase. (9)

(Ā) from all sides, completely (naḥ) us (agne) the Supreme Energy, God, heat, fire, first to lead, energetic, enlightened, pure and divine (sucetunā) best consciousness, best sensitivity (rayiṁ) all wealth (material and spiritual) (viśvāyuḥ) whole life, life of all (many) (poṣasam) for health and nourishment (mārḍīkaṁ) joyous, no conflicts or mental turbulences (dhehi) give, held (jīvase) for living beings.

Elucidation:

What shall be the features of our health?
'Agne', the Supreme Energy of God! Please give, held in us wealth (material and spiritual) in all ways, completely, bearing following features:-

(i) It should be 'sucetunā', accompanying best consciousness and best sensitivity.
(ii) It should be 'viśvāyuḥ poṣasam' i.e. ensuring health and nourishment for our whole life and lives of all (many).
(iii) It should be 'mārḍīkaṁ dhehi jīvase' i.e. giving joy for all living beings and not the creator of conflicts or mental turbulences.

Practical utility in life:
What consciousness shall we follow while earning and using our wealth?
Our wealth should make our life great and divine. It's possible only if we are conscious about the means of earning wealth. If our wealth follows pure path to reach us, only then it can accompany the best consciousness and the best sensitivity such that it is not used in a blind way without focussing on the health aspect and real joy of life.

ऋग्वेद मन्त्र 1.79.10
Rigveda 1.79.10

प्र पूतास्तिग्मशोचिषे वाचो गोतमाग्नये।
भरस्व सुम्नयुर्गिरः।।10।।
Pra pūtāstigmaśociṣe vāco gotamāgnaye.
Bharasva sumnayurgiraḥ. (10)

(Pra – to be prefixed with bharasva) (pūtā) holy, pure (tigma śociṣe) Lord Omniscience, sharp intellect (vācaḥ) speeches (gotama) enlightened (agnaye) the Supreme Energy, God, heat, fire, first to lead, energetic, enlightened, pure and divine (bharasva – pra bharasva) fully hold or endow us (sumnayuḥ) desiring the best mind, devotion, divinities, joy and sacrifices (giraḥ) praising, adoring words.

Elucidation:
Who prays for speeches to enlighten his senses?
'Agni', the Supreme Energy of God, the Lord Omniscience! Please fully hold, endow us speeches with praising, adoring words to make our senses enlightened (due to praises and salutations to God) as we desire the best mind, devotion, joy, sacrifices and divinities.

Practical utility in life:
How to use our speeches to earn divinities?
The most important grant of 'Agni' is our speech power. In view of empowerment of five senses of action, 'Agni' is the presiding deity (devata) of speech sense. Therefore, we must use this power of speech, very carefully, only in praise of God, for joy, for sacrifices. Only then it would help us earn divinities. Otherwise, in negative and meaningless discussions, our speech would waste our energy i.e. 'Agni' power.

ऋग्वेद मन्त्र 1.79.11
Rigveda 1.79.11

यो नो अग्नेऽभिदासत्यन्ति दूरे पदीष्ट सः।
अस्माकमिद् वृधे भव।।11।।

Yo no agne 'bhidāsatyanti dūre padīṣṭa saḥ.
Asmākamid vṛdhe bhava. (11)

(Yaḥ) who (naḥ) us (agne) the Supreme Energy, God, heat, fire, first to lead, energetic, enlightened, pure and divine (abhi dāsati) gives desired objects, enslave (anti) from near, being near (dūre) far (padīṣṭa) receive or established, destroy (saḥ) He (asmākam) our (ita) certainly (vṛdhe) promoting, increasing (bhava) be.

Elucidation:
Who promotes us in life?
The Supreme Energy of God, you, who give us desired objects from near, being near and far, yourself received by us. He (You) certainly be promoting, increasing for us.

2nd meaning: Whosoever enslaves us being near, 'Agni', the Supreme Energy of God, please destroy (that person or power) far. He (You) certainly be promoting, increasing for us.

Practical utility in life:
How does God promote us?
God gives us all desired objects along with His own presence in our life. Normally, people accept all His grants but rarely do they try to know and realise His real nature. Some saintly devotees keep Him in their consciousness every moment and discard everything in this creation, except a very simple living.
Secondly, God destroys and keep far away all those powers or things of nature that enslave us. This whole creation is to enslave us. It means a devotee is inspired not to attach himself in the gross world.
The only way to step ahead in this life is to remain attached to God, and not to His creation.

Quote:
(saḥ asmākam ita vṛdhe bhava, RV 1.79.12)
He (Agni) certainly be promoting, increasing for us.

ऋग्वेद मन्त्र 1.79.12
Rigveda 1.79.12

सहस्राक्षो विचर्षणिरग्नी रक्षांसि सेधति।

होता गृणीत उक्थ्यः ।।12।।

Sahasrākṣo vicarṣaṇiragnī rakṣāṁsi sedhati.
Hotā gṛṇīta ukthyaḥ. (12)

(Sahasrākṣaḥ) Lord of thousands (innumerable) eyes (vicarṣaṇiḥ) having universal vision (agni) the Supreme Energy, God, heat, fire, first to lead, energetic, enlightened, pure and divine (rakṣāṁsi) to the demonic, wicked, sinners (sedhati) controls, keeping away (hotā) bringer and provider (of everything for yajna) (gṛṇīta) preaches, praises (ukthyaḥ) worthy of praises.

Elucidation:
Who controls the demonic, wicked and sinners?
The Supreme Energy of God, is the Lord of thousands (innumerable) eyes having universal vision.
He 'Agni' controls and keeps away demonic, wicked and sinners.
He is the bringer and provider of everything for yajna. He is Himself worthy of praises and He preaches and praises everyone.

Practical utility in life:
How does God control the demonic, wicked and sinners?
Why does God praise everyone?
Having thousands (innumerable) eyes and universal vision, obviously, God sees the acts and even thoughts of everyone and awards appropriate rewards – good for good and bad for bad. This is karma phala principle, the thunderbolt power of God, by which he boosts good people to carry on good acts and inspires bad people to stop doing bad acts. In this way, he keeps all demonic, wicked and sinners under control. He praises everyone along with His preaching. This shows that He praises His own presence in every one to depict a ray of hope for improvement in acts and thoughts, to ultimately proceed towards the ultimate spiritual goal of complete enlightenment and to realise His unity in everything and every being.

Quote:
(Sahasrākṣaḥ vicarṣaṇi agni, RV 1.79.12)
The Supreme Energy, God, is the lord of thousands (innumerable) eyes having universal vision.

(Agni rakṣāṁsi sedhati, RV 1.79.12)
He 'Agni' controls and keeps away demonic, wicked and sinners.

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ऋग्वेद मन्त्र 1.80.1
Rigveda 1.80.1

इत्था हि सोम इन्मदे ब्रह्मा चकार वर्धनम्।
शविष्ठ वज्रिन्नोजसा पृथिव्या निः शशा अहिमर्चन्ननु स्वराज्यम्।।1।।

Itthā hi soma inmade brahmā cakāra vardhanam.
Śaviṣṭha vajrinnojasā pṛthivyā niḥśaśā ahimarcannanu svarājyam. (1)

(Itthā) thereafter (hi) certainly (soma) virtues, divine knowledge (ita) really (made) bliss, happiness, enthusiasm (brahma) the Supreme Creator, knowing that creator (cakāra) do (vardhanam) promote, increase (Śaviṣṭha) powerful (vajrina) weapon (ojasā) splendour (pṛthivyā) from earth, from body (niḥ śaśā) force (ahim) clouds (of waters, of modification, of ignorance, of enemies, of sinners) (arcana) worship (anu) follow the discipline (svarājyam) self-rule i.e. rule of soul or God, rule of a great king.

Elucidation:
Why does God favour an Indra?
What is the competence of an Indra?
What is self-rule?
First part of this verse refers to Brahma, the Supreme Controller, God.
Thereafter, Brahma, the Supreme Creator, certainly and really promote, increase divine virtues, knowledge and bliss among all.

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Then, with the power and courage, weapon (of dedicated activities) and splendour, the controller of senses or the great king frees the earth and body from clouds (of waters, of modifications, of ignorance, of enemies and of sinners).
We worship and follow the discipline of self-rule i.e. rule of Soul, God, rule of a great king.

Practical utility in life:
Who are indras at different levels?
At macro level, Indra is the Supreme Controller of the universe.
At micro level, Indra is jeevatma, the controller of senses.
At national level, Indra is the great and divine king.
God as Indra provides somas i.e. virtues, divine knowledge and bliss to Indra purushas at micro level and national level.
In return, it is the bounden duty of all Indra purushas including Indra king on earth to worship and follow the discipline of self-rule i.e. the rule of soul, God and also the rule of a great king.

Quote:
(arcana anu svarājyam, RV 1.80)
We worship and follow the discipline of self-rule i.e. rule of Soul, God, rule of a great king.

ऋग्वेद मन्त्र 1.80.2
Rigveda 1.80.2

स त्वामदद् वृषा मदः सोमः श्येनाभृतः सुतः।
येना वृत्रं निरद्भ्यो जघन्थ वज्रिन्नोजसार्चन्ननु स्वराज्यम्।।2।।

Sa tvāmadad vṛṣā madaḥ somaḥ śyenābhṛtaḥ sutaḥ.
Yenā vṛtraṁ niradbhyo jaghantha vajrinnojasārcannanu svarājyam. (2)

(Saḥ) He (tvā) to you (amadat) boost your morale, joy (vṛṣā) raining (all comforts and happiness) (madaḥ) bliss, happiness, enthusiasm (somaḥ) virtues, divine knowledge, vitality (śyenā bhṛtaḥ) brought by active devotion, penances etc. (sutaḥ) vitality, heroism (yenā) by which (vṛtraṁ) clouds (of waters, of modification, of ignorance, of enemies, of sinners) (niḥ - to be prefixed with jaghantha) (adbhyaḥ) from waters (jaghantha – niḥ jaghantha) throw away (vajrina) weapon (ojasā) splendour (arcana) worship (anu) follow the discipline (svarājyam) self-rule i.e. rule of soul or God, rule of a great king.

Elucidation:
What are the results of somas i.e. divine knowledge and virtues?
He i.e. the Supreme Indra, God, as well as the Indra purusha i.e. jeeva, boosts your morale and joy with soma i.e. divine knowledge, virtues, which is:-

(i) (vṛṣā) Rainer of all comforts and happiness.
(ii) (madaḥ) Producer of bliss, happiness, enthusiasm.
(iii) (śyenā bhṛtaḥ) Brought by active devotion, penances etc.
(iv) (sutaḥ) Full of vitality, heroism.

It is somas, by which the clouds of modifications and coverings of ignorance are separated from waters and thrown far away with weapons and splendour.
We worship and follow the discipline of self-rule i.e. rule of Soul, God, rule of a great king.

Practical utility in life:
How to develop somas?
Human beings are gifted with a special intellect i.e. decisive mind to improve their living, which makes them higher than animals. With this intellect, they have progressed so much in various fields of modern material sciences. But there is still a divine science of original power of nature and the Supreme Creator and Controller, God for which divine living, divine knowledge and divine virtues, called somas, are required to be pursued. These somas can be developed only by an Indra purusha i.e. controller of sense. Material sciences induce us for sense gratification. Whereas,

spiritual knowledge inspires sense control. Sense gratification is temporary and leads to destruction, whereas sense control leads to progress towards realising our own self, for following our own divine rule, through somas. That is why invoke Indra devata in your life and try to be an Indra.

ऋग्वेद मन्त्र 1.80.3
Rigveda 1.80.3

प्रेह्यभीहि धृष्णुहि न ते वज्रो नि यंसते।
इन्द्र नृम्णं हि ते शवो हनो वृत्रां जया अपोऽर्चन्ननु स्वराज्यम्।।3।।

Prehyabhīhi dhṛṣṇuhi na te vajro ni yaṁsate.
Indra nṛmṇaṁ hi te śavo hano vṛtraṁ jayā apo ̍rcannanu svarājyam. (3)

(Prehi) very actively receive (abhīhi) from all sides (dhṛṣṇuhi) destroy the evil with firm determination (na) not (te) your (vajraḥ) weapon (of activity) (ni yaṁsate) stopped, controlled (Indra) controller of senses (nṛmṇaṁ) for the welfare of human beings (hi) certainly (te) your (śavaḥ) pure, strength (hanaḥ) destroy (vṛtraṁ) modifications (of mind), covering (of ignorance) (jayā) win over (apaḥ) vital water, karmas (arcana) worship (anu) follow the discipline (svarājyam) self-rule i.e. rule of soul or God, rule of a great king.

Elucidation:
How powerful is an Indra purusha?
Indra, the controller of senses, very actively, you destroy, from all sides, the evil with firm determination. Your weapon (of activity) is not liable to be stopped, destroyed. Your power of strength is certainly for the welfare of human beings. You destroy the modifications (of mind) and coverings (of ignorance). You win over the vital fluid i.e. veerya and karmas by keeping them under control.

We worship and follow the discipline of self-rule i.e. rule of Soul, God, rule of a great king.

Practical utility in life:
How does an Indra puruasha become a perfect personality?
Once full control over senses is established, a devotee gains all round powers – physical, mental and spiritual.
With physical powers, he protects himself and performs many welfare acts for others.
With mental powers, his intellect is improved to destroy all evil thoughts.
With spiritual powers, he destroys the modifications of mind and coverings of ignorance to focus on realisation of God within.
Thus, an Indra purusha becomes a perfect developed personality.

ऋग्वेद मन्त्र 1.80.4
Rigveda 1.80.4

निरिन्द्र भूम्या अधि वृत्रं जघन्थ निर्दिवः।
सृजा मरुत्वतीरव जीवधन्या इमा अपोऽर्चन्ननु स्वराज्यम्।।4।।

Nirindra bhūmyā adhi vṛtraṃ jaghantha nirdivaḥ.
Sṛjā marutvatīrava jīvadhanyā imā apo ̍rcannanu svarājyam. (4)

(Ni – to be prefixed with jaghantha) (Indra) The Supreme Controller, God, controller of senses (bhūmyā) of earth (adhi) from above, towards (vṛtraṃ) clouds, modifications, coverings (jaghantha – ni jaghantha) throw away (nirdivaḥ) from space, from mind (sṛjā - ava sṛjā) flow (marutvatīḥ) pranas, air (ava – prefixed with sṛjā) (jīvadhanyā) for the greatness, divinity of living beings, human beings (imāḥ) these (apaḥ) vital water, karmas (arcana) worship (anu)

follow the discipline (svarājyam) self-rule i.e. rule of soul or God, rule of a great king.

Elucidation:
What does the Supreme Indra do for the welfare of human beings?
What does an Indra purusha do to achieve divine level?
Indra, the Supreme Controller, God! You (thorough Indra in Sun form) throw away the clouds from the space above earth and cause free flow of air and waters for the welfare of human beings.
Second meaning: Indra, the controller of senses! You throw away the modifications (of mind) and coverings (of ignorance) from mind at the top of this body and cause free flow of pranas and vital fluid for the divinity of the devotee i.e. yourself.
We worship and follow the discipline of self-rule i.e. rule of Soul, God, rule of a great king.

Practical utility in life:
How can we do welfare of others?
God is the source of all divinities, Himself being the treasure of divinities. Through Sun, He manages the water cycle by breaking clouds and making them rain for the welfare of all.
Similarly, if anyone out of human beings wishes to do welfare for the people, may it be material welfare or spiritual guidance, he must himself become an Indra by keeping his senses under control. In this way, first he himself will gain divine powers from God and then start doing welfare of others. Even in any walk of life i.e. politics, social work or as scientist etc. if someone wishes to do welfare for others, he must first himself become an Indra. Sacrifice your own interests to be a great father or guide of humanity.

ऋग्वेद मन्त्र 1.80.5

Rigveda 1.80.5

इन्द्रो वृत्रस्य दोधतः सानुं वज्रेण हीळितः।
अभिक्रम्याव जिघ्नतेऽपः सर्माय चोदयन्नर्चन्ननु स्वराज्यम्।।5।।

Indro vṛtrasya dodhataḥ sānuṁ vajreṇa hīḷitaḥ .
Abhikramyāvajighnate ˈpaḥ sarmāya codayannarcannanu svarājyam. (5)

(Indraḥ) the Supreme Controller, God, controller of senses (vṛtrasya) of clouds (dodhataḥ) shaken (sānuṁ) top (vajreṇa) with weapons (hīḷitaḥ) with thunderbolt power (abhikramyā) by attacking (avajighnate) destroy and throw away (apaḥ) vital water, karmas (sarmāya) for flow, for activity (codayan) inspire (arcana) worship (anu) follow the discipline (svarājyam) self-rule i.e. rule of soul or God, rule of a great king.

Elucidation:
How does God manage the flow of waters?
How does an Indra purusha ensures the flow of vital energy in body?
How does a great king ensure the smooth functioning of the country?
The Supreme Controller, God, through Sun shakes the top of ferocious clouds with its weapons (rays) of thunderbolt power and thus, by attacking, destroys and throws far away those clouds and inspires the waters for flowing down. Therefore, we worship and follow the discipline of self-rule i.e. rule of Soul, God, rule of a great king.
Second meaning: Indra purusha, the controller of senses, shakes the ferocious modifications of mind and coverings of ignorance with his weapon (of concentration) and destroys them to inspire the flow of vital energy in body for dedicated karmas. Therefore, we worship and follow the discipline of self-rule i.e. rule of Soul, God, rule of a great king.
Third meaning: A disciplinarian king shakes the evil and inimical forces with his weapons of law and enforcement to destroy such forces for easy functioning of the whole country.

Practical utility in life:
How to protect the society from evil forces of Kaliyuga?
The whole universe is made of both positive and negative forces. Particularly, in the present age of Kaliyuga, demonic and evil forces are bent upon creating troubles of others. God certainly checks and counters these evils through Indra forces. Therefore, it is the bounden duty of all devotees of God to muster positive eneries by becoming Indra purusha. In this way, they will be able to protect themselves as well as other innocent people.

ऋग्वेद मन्त्र 1.80.6
Rigveda 1.80.6

अधि सानौ नि जिघ्नते वज्रेण शतपर्वणा।
मन्दान इन्द्रो अन्धसः सखिभ्यो गातुमिच्छत्यर्चन्ननु स्वराज्यम्।।6।।

Adhi sānau ni jighnate vajreṇa śataparvaṇā.
Mandāna indro andhasaḥ sakhibhyo gātumicchatyarcannanu svarājyam. (6)

(Adhi sānau) towards the top, head (ni jighnate) continuously attack to throw far away (vajreṇa) with weapon (śata parvaṇā) having hundreds of fold powers (mandānaḥ) feels bliss (indraḥ) the Supreme Controller, God, controller of senses (andhasaḥ) giver of food and power, producer and protector of somas (sakhibhyaḥ) for friends (devotees, citizens etc.) (gātum) path (icchati) desires (arcana) worship (anu) follow the discipline (svarājyam) self-rule i.e. rule of soul or God, rule of a great king.

Elucidation:
What path does God desire for all?
Indra, in all the dimensions, continuously attacks to throw far away, the evil forces, with his weapon having hundred fold powers. The giver of food and power, produces

and protector of somas, feels bliss on this path. He desires the same path for his friends, devotees and all citizens. Therefore, we worship and follow the discipline of self-rule i.e. rule of Soul, God, rule of a great king.

Practical utility in life:
Who can proceed on the path desired by God for us?
God is the Supreme Indra. His path is purity, truthfulness and self-control. His purpose is to allow people to realise His presence in them. He has created this creation, not just for a mundane living. He has clearly taught people that permanent bliss lies in realising Him in each one of them and in everything and not just understanding and enjoying this creation. Thus, those who know the misery, pains and tribulations involved in the journey of acts and rewards, they desire to culminate this journey and follow the path of God-realisation for salvation. An Indra purusha only can progress on this path.

ऋग्वेद मन्त्र 1.80.7
Rigveda 1.80.7

इन्द्र तुभ्यमिदद्रिवोऽ नुत्तं वज्रिन्वीर्यम्।
यद्ध त्यं मायिनं मृगं तमु त्वं माययावधीरर्चन्ननु स्वराज्यम्।।7।।

Indra tubhyamidadrivo 'nuttaṁ vajrin vīryam.
Yaddha tyaṁ māyinaṁ mṛgaṁ tamu tvaṁ māyayāvadhīrarcannanu svarājyam. (7)

(Indra) the Supreme Controller, God, controller of senses (tubhyam) of you (ita) certainly (adrivaḥ) to destroy the evils and enemies (anuttaṁ) the best, indefeasible (vajrin) weapon (vīryam) vital power (yat) which is (ha) certainly (tyaṁ) hidden (māyinaṁ) artful (mṛgaṁ) deer, animal (tam u) to that (tvaṁ) you

(māyayā) with maya (veiling and projecting power), with intellect (avadhīḥ) destroy (arcana) worship (anu) follow the discipline (svarājyam) self-rule i.e. rule of soul or God, rule of a great king.

Elucidation:
How does an Indra destroy the artful evils and enemies?
Indra, in all your dimensions, your weapon of vital energy is the best and indefeasible and certainly with this, you destroy evils and enemies which are hidden like an artful deer, animal, to whom you destroy with your maya i.e. veiling and projecting powers, with intellect. We worship and follow the discipline of self-rule i.e. rule of Soul, God, rule of a great king.

Practical utility in life:
How does maya Shakti destroy mayavi i.e. artful people?
How do great kings and Indra purushas deal with artful people?
Just as artful people are different in mind, speech and acts to cheat or misguide others, such people are dealt with by similar maya shakti of God, which veil over the real and project something else. The artful people follow a mad race for powers and desires to gain material wealth, which itself becomes a cause of their grief, like the story of king Midas, who desired that everything around him that he touch should become gold. His entire palace became gold, his son who came in his lap became gold, the food he touched to eat also became gold and thus, he was unable to use and enjoy anything around him.
Great kings and Indra purusha deal with such artful people with intellect, with proper management of law enforcement agencies.

Quote:
(māyinaṁ mṛgaṁ tam u tvaṁ māyayā avadhīḥ, RV 1.80.7)
You destroy the artful people with your maya i.e. veiling and projecting powers, with intellect.

ऋग्वेद मन्त्र 1.80.8
Rigveda 1.80.8

वि ते वज्रासो अस्थिरन्नवतिं नाव्या३ अनु।
महत्त इन्द्र वीर्यं बाह्वोस्ते बलं हितमर्चन्ननु स्वराज्यम्।।8।।

Vi te vajrāso asthirannavatiṁ nāvyā anu.
Mahatta indra vīryam bāhvoste balaṁ hitamarcannanu svarājyam. (8)

(Vi) special, variety (te) your (vajrāsaḥ) weapon (asthiran) established (navatiṁ) ninety (nāvyā) boats, bodies (to cross worldly rivers, lives) (anu) follow the target (mahatta) great (indra) the Supreme Controller, God, controller of senses (vīryam) vital power (bāhvo) in arms (te) your (balaṁ) power and strength (hitam) established (arcana) worship (anu) follow the discipline (svarājyam) self-rule i.e. rule of soul or God, rule of a great king.

Elucidation:
How does an Indra purusha cross over the worldly rivers?
Indra, your special and variety of weapons are established to follow the target of crossing ninety i.e. innumerable worldly rivers, lives through your boats, bodies. Your vital powers are great. Your arms have great power and strength. We worship and follow the discipline of self-rule i.e. rule of Soul, God, rule of a great king.

Practical utility in life:
Who is a true and real Indra?
A true and real Indra, who has successfully established control over his senses, does not deviate from his destined target and establishes a direct connectivity with the Supreme Indra, God, the powerhouse of all powers. Moreover, the Indra purusha doesn't misuse his divine powers for his selfish material interests. He keeps progressing on the journey of spiritual realisation and also blesses others.

Similarly, a great disciplinarian Indra king, administers his kingdom without involving his selfish interests. He is better able to accord a clean and progressive governance because his focus and regular connectivity is with the people who are the source of his power.

Quote:
(Mahatta indra vīryam bāhvo te balaṁ hitam, RV 1.80.8)
Your vital powers are great. Your arms have great power and strength.

ऋग्वेद मन्त्र 1.80.9
Rigveda 1.80.9

सहस्रं साकमर्चत परि ष्टोभत विंशतिः।
शतैनमन्वनोनवुरिन्द्राय ब्रह्मोद्यतमर्चन्ननु स्वराज्यम्।।9।।

Sahasraṁ sākamarcata pari ṣṭobhata viṁśatiḥ.
Śatainamanvano navurindrāyabrahmodyatam arcannanu svarājyam. (9)

(Sahasraṁ) thousands of times (Sākam) together (arcata) worship, pray (pari) from all sides (ṣṭobhata) praise, glorify (viṁśatiḥ) twenty times (Śata) hundreds of times (enam) of this (anu) following (ano navuḥ) hear and imbibe (indrāya) for Indra, the Supreme Controller, God, controller of senses (brahma) God (udyatam) emerge, to accept and offer welcome, to bless, for realisation (arcana) worship (anu) follow the discipline (svarājyam) self-rule i.e. rule of soul or God, rule of a great king.

Elucidation:
In whose life does God emerge specially?
Thousands of people worship and pray together, thousands of times; twenties of people worship and pray together, twenties of times; hundreds of people, following Him, hear and imbibe His teachings, hundreds of times, but God emerges to accept

and offer welcome, to bless and for realisation of Indra purusha and the great king i.e. those who have fully controlled their sense organs. We worship and follow the discipline of self-rule i.e. rule of Soul, God, rule of a great king.

Practical utility in life:
How does an Indra purusha become divine?
Since God is Omnipresent and Omniscient, He favours all living beings without any discrimination but, of course, based on their respective karmas. But God specially emerges for those who are fully dedicated to Him.
One who successfully establishes control over his senses, becomes an Indra purusha and doesn't run behind various tastes, likes, dislikes, or joys of creation. God certainly loves such a person and emerges in His life to welcome him and makes him realise that He (God) is very much present in him and makes him more and more powerful, loaded with divinities.

Quote:
(Sahasraṁ Sākam arcata pari sṭobhata, RV 1.80.9)
Thousands of people worship and pray together, thousands of times

(indrāya brahma udyatam, RV 1.80.9)
God emerges to accept and offer welcome, to bless and for realisation of Indra purusha

ऋग्वेद मन्त्र 1.80.10
Rigveda 1.80.10

इन्द्रो वृत्रस्य तविषीं निरहन्त्सहसा सहः।
महत्तदस्य पौंस्यं वृत्रं जघन्वाँ असृजदर्चन्ननु स्वराज्यम्।।10।।

Indro vṛtrasya taviṣīṁ nirahansahasā sahaḥ.

Mahat tadasya pauṁsyaṁ vṛtraṁ jaghanvāñ asṛjadarcannanu svarājyam. (10)

(Indraḥ) the Supreme Controller, God, Sun, great king, controller of senses
(vṛtrasya) of clouds, of modifications, of coverings
(taviṣīṁ) strength (nirahan) certainly destroys with determination (sahasā) with courage (sahaḥ) courage (mahat) great (tat) that (asya) of him (pauṁsyaṁ) manliness, virility (vṛtraṁ) clouds etc. (jaghanvāñ) destroys, throws far away (asṛjat) produces (spirit of freshness, best power) (arcana) worship (anu) follow the discipline (svarājyam) self-rule i.e. rule of soul or God, rule of a great king.

Elucidation:
Who is competent to destroy the clouds, modifications and coverings?
Indra, in all it's dimensions i.e. the Supreme Controller, God, Sun, great king, controller of senses, certainly destroys with determination, the strength of clouds, of modifications, of coverings etc. and the courage (of all evils) with his courage. The manliness (i.e. power and strength) of that (Indra) is great that destroys and throws the clouds far away to produce (spirit of freshness, best powers). We worship and follow the discipline of self-rule i.e. rule of Soul, God, rule of a great king.

Practical utility in life:
How does an Indra accumulate powers and strength?
Indra accumulates huge powers and strength because he doesn't waste these natural gifts in running behind the sense gratification, rather he always focusses on the Supreme Indra, the powerhouse of all powers and divinities. The habit of satisfying cravings of senses, is simply a waste of energy for useless and temporary joys and deviates the consumer from his destined or decided targets.

ऋग्वेद मन्त्र 1.80.11
Rigveda 1.80.11

इमे चित्तव मन्यवे वेपेते भियसा मही।
यदिन्द्र वज्रिन्नोजसा वृत्रं मरुत्वाँ अवधीरर्चन्ननु स्वराज्यम्।।11।।

Ime cit tava manyave vepete bhiyasā mahī .
Yadindra vajrinnojasā vṛtraṁ marutvāñ avadhīrarcannanu svarājyam. (11)

(ime) these (cit) both the enemies (tava) your (manyave) for anger, passion (vepete) stirred, tremble (bhiyasā) with fear (mahī) great (yat) when (indra) the Supreme Controller, God, controller of senses (vajrina) weapon (ojasā) with vitality (strength) (vṛtraṁ) clouds, modifications, coverings (marutvāñ) controller of pranas, air (avadhīḥ) destroys (arcana) worship (anu) follow the discipline (svarājyam) self-rule i.e. rule of soul or God, rule of a great king.

Elucidation:
Whom does an Indra destroy?
What happens to the enemies of an Indra?
Indra, in all it's dimensions, the Supreme Controller, God, controller of senses, both of your enemies, even the earth and heaven, are also stirred, tremble with fear, when you being the controller of air, pranas, destroy the clouds, modifications and coverings with your weapon and vitality. We worship and follow the discipline of self-rule i.e. rule of Soul, God, rule of a great king.

Practical utility in life:
What are the external and internal powers of an Indra?
An Indra has two types of powers – externally, he takes the support of weapons and internally, he has ojas i.e. power of vitality gathered from his penances, control over senses, suppression of ego and desires. Indra, in all his dimensions, uses both these powers. God uses Indra purushas along with His own divinities. Great king and Indra purushas use external assistance of law enforcement agencies along with their inner

strength. Sun uses his inner heat and external light. Purpose of all Indras is to destroy evils, darkness and ignorance.

ऋग्वेद मन्त्र 1.80.12
Rigveda 1.80.12

न वेपसा न तन्यतेन्द्रं वृत्रो वि बीभयत्।
अभ्येनं वज्र आयसः सहस्त्रभृष्टिरायतार्चन्ननु स्वराज्यम्।।12।।
Na vepasā na tanyatendraṁ vṛtro vi bībhayat .
Abhyenaṁ vajra āyasaḥ sahasrabhṛṣṭirāyatārcannanu svarājyam. (12)

(Na) not (vepasā) with speed, activity (na) not (tanyata) with thunderous roaring electricity (indraṁ) the Supreme Controller, God, controller of senses (vṛtraḥ) clouds, modifications, coverings (vi bībhayat) creates fear (abhi) towards (enaṁ) this (clouds etc.) (vajraḥ) weapon (āyasaḥ) of inviolable steel (sahasra bhṛṣṭiḥ) having thousands of powers (āyata) is fallen (arcana) worship (anu) follow the discipline (svarājyam) self-rule i.e. rule of soul or God, rule of a great king.

Elucidation:
Are clouds ineffective against Sun?
The clouds, modifications and coverings, cannot create fear for an Indra, in any dimension, either with speed, activity or with thunderous roaring, electricity. When the weapon made of inviolable steel having thousands of powers is fallen upon them. We worship and follow the discipline of self-rule i.e. rule of Soul, God, rule of a great king.

Practical utility in life:
What is the root cause of powers of Indra?
How do Indras become so powerful and divine?
Just as clouds are totally ineffective against the powers of Sun, similarly, the modifications of mind and coverings of ignorance become ineffective against a real

Indra purusha who receives divine powers as a result of his penances and control over sensual cravings.
Similarly, the evil forces in the society become ineffective when they face a great disciplinarian Indra king who serves the country without even his least selfish interests.
The root cause of strength of an Indra purusha or a great Indra king is their commitment and dedication for the establishment of self-rule. Indra purusha ensures his focus on following and realising God in his life. The great Indra king establishes the self-rule of the citizens and protect them from outside troubles, attacks etc.
God Himself is an Indra, being the Supreme Controller, empowered Sun to act as an Indra for the complete welfare of all living beings. Similarly, God empowers all Indra purushas.

Quote:
(Na vepasā na tanyata indraṁ vṛtro vi bībhayat, RV 1.80.12)
The clouds, modifications and coverings, cannot create fear for an Indra, in any dimension, either with speed, activity or with thunderous roaring, electricity.

ऋग्वेद मन्त्र 1.80.13
Rigveda 1.80.13

यद वृत्रं तव चाशनिं वज्रेण समयोधयः।
अहिमिन्द्र जिघांसतो दिवि ते बद्बधे शवोऽर्चन्ननु स्वराज्यम्।।13।।
Yad vṛtraṁ tava cāśaniṁ vajreṇa samayodhayaḥ .
Ahimindra jighāṁsato divi te badbadhe śavo ̓rcannanu svarājyam. (13)

(Yat) when (vṛtraṁ) on the clouds, modifications, coverings (tava) your (ca) and (aśaniṁ) on impure, injustice, ignorance, ignoble, evils etc. (vajreṇa) weapon (of divinities, of purity, of justice, of knowledge, of nobilities) (samayodhayaḥ) face fight with thunderbolt powers (Ahim) the clouds (indraḥ) the Supreme Controller, God, controller of senses (jighāṁsataḥ) killing (divi) in divinities, in

light, in heaven (te) your (badbadhe) is bound (śavaḥ) power and strength (arcana) worship (anu) follow the discipline (svarājyam) self-rule i.e. rule of soul or God, rule of a great king.

Elucidation:
Where do powers and strength of an Indra get established?
Indra, in all its dimensions, as the Supreme Controller, God, as controller of senses, when your weapons (of divinities, of purity, of justice, of knowledge, of nobilities) face and fight with thunderbolt powers against clouds, modifications and coverings; against the impure, injustice, ignorance, ignobility and evils etc., killing those clouds etc. your power and strength is bound or established in divinities, in light, in heaven. We worship and follow the discipline of self-rule i.e. rule of Soul, God, rule of a great king.

Practical utility in life:
How to associate with the Bank of Divinities of God?
God Himself is the powerhouse, treasury, armoury or go-down of all such Indras who get powers against their respective targets from that source and all their acts are stored and recorded in the same bank, so that the Indra persons may get back those powers as and when required. God Himself is that bank.
Be a great Indra to open your account with the Bank of Divinities of God.

ऋग्वेद मन्त्र 1.80.14
Rigveda 1.80.14

अभिष्टने ते अद्रिवो यत्स्था जगच्च रेजते।
त्वष्टा चित्तव मन्यव इन्द्र वेविज्यते भियार्चन्ननु स्वराज्यम्।।14।।

Abhiṣṭane te adrivo yat sthā jagacca rejate.
Tvaṣṭā cit tava manyava indra vevijyate bhiyārcannanu svarājyam. (14)

(Abhiṣṭane) at shout, at reverberations (te) your (adrivaḥ) supreme power, armoury to destroy the enemies, evils, injustice, ignoble, ignorance etc. (yat) when, which (sthāḥ) immovable (jagat) moveable (ca) and (rejate) tremble, shine (Tvaṣṭā) the forces of creation (divine powers) (cit) also (tava) your (manyave) anger, temper (indra) the Supreme Controller, God, controller of senses (vevijyate) tremble (bhiyāḥ) with fear (arcana) worship (anu) follow the discipline (svarājyam) self-rule i.e. rule of soul or God, rule of a great king.

Elucidation:
Who is the thunderbolt power of everything in this universe?
The supreme power bank of armoury to destroy the enemies, evils, injustices, ignobility, ignorance etc.! at your shout, at your reverberations whatever immovable or movable, all tremble and/or shine.
The Supreme Controller, Indra, even your forces of creation i.e. all divine powers also tremble with fear on your anger or temper. We worship and follow the discipline of self-rule i.e. rule of Soul, God, rule of a great king.

Practical utility in life:
How to save our self from every fear?
The supreme controlling powers of God are really astonishing, not only for all creatures and non-living things of the universe but also for all divine powers of creation like Sun, air, earth also. Everything in this universe is dependent on the management of that Supreme God. Therefore, keeping a close association with that Supreme Power Bank, God, by worshipping and following His discipline is the only way to save our self from every fear.

ऋग्वेद मन्त्र 1.80.15
Rigveda 1.80.15

नहि नु यादधीमसीन्द्रं को वीर्या परः।
तस्मिन्नृम्णमुत क्रतुं देवा ओजांसि सं दधुरर्चन्ननु स्वराज्यम्।।15।।

Nahi nu yādadhīmasīndraṁ ko vīryā paraḥ.
Tasminnṛmṇamuta kratuṁ devā ojāṁsi saṁ dadhurarcannanu svarājyam. (15)

(Nahi) not (nu) certainly (yāt) to that Omnipresent (adhīmasi) we know (indraṁ) to that Indra, to the Supreme Controller, God, to the great disciplinarian king (kaḥ) who (vīryā) in vital power and strength (paraḥ) more (than that Indra) (Tasmin) in Him (nṛmṇam) to the wealth (uta) and (kratuṁ) to karmas and knowledge (deva) divine powers (ojāṁsi) the vital powers (saṁ dadhuḥ) have established (arcana) worship (anu) follow the discipline (svarājyam) self-rule i.e. rule of soul or God, rule of a great king.

Elucidation:
In whom all divine powers establish their knowledge and karmas?
We certainly don't know that Indra, the Supreme Controller, God, despite His Omnipresence, who is more in power and strength, in Him only all divine powers have established the wealth, all karmas, knowledge and vital powers. We worship and follow the discipline of self-rule i.e. rule of Soul, God, rule of a great king.

Practical utility in life:
In whom shall we all vest our efforts and support?
We can apply the ratio of this verse in great kings and other Indra purushas who have successfully established control over their territories and senses, because the power of such Indras are unparalleled in the society. Normal people cannot over-reach them. Therefore, everyone should devote all acts, wealth and powers in such people. Everyone should trust such Indras because they never breach their trust in any manner.
In families, society or in the country, we should devote all our efforts or support to such great Indras who have self-control and are self-disciplinarian.

ऋग्वेद मन्त्र 1.80.16

Rigveda 1.80.16

यामथर्वा मनुष्पिता दध्यङ् धियमत्नत।
तस्मिन्ब्रह्माणि पूर्वथेन्द्र उक्था समग्मतार्चन्ननु स्वराज्यम्।।16।।
Yāmatharvā manuṣpitā dadhyaṅ dhiyamatnata.
Tasmin brahmāṇi pūrvathendra ukthā samagmatārcannanu svarājyam. (16)

(Yām) in whom (atharvā) stable, fixed, concentrated mind (manuḥ) contemplative men (pitā) protecting powers (dadhyaṅ) men of attainment in meditation (dhiyam) intelligence, enlightenment (atnata) extend, vest (Tasmin) in Him (brahmāṇi) sciences and songs of the Supreme knowledge (pūrvatha) as in the ancient past (indra) in Indra, the Supreme Controller, God, controller of senses (ukthā) speeches (samagmat) associate (arcana) worship (anu) follow the discipline (svarājyam) self-rule i.e. rule of soul or God, rule of a great king.

Elucidation:
Whose efforts are vested in God?
What type of efforts are vested in God?
In whom all (i) stable, fixed, concentrated minds, (ii) contemplative men, (iii) protecting powers and (iv) men of attainment in meditation, extend, vest their intelligence, enlightenment, in Him. We too should associate our sciences and songs of the Supreme Knowledge and our speeches to that Indra, the Supreme Controller, as in the ancient past.
We worship and follow the discipline of self-rule i.e. rule of Soul, God, rule of a great king.

Practical utility in life:
What is blasphemy?
We must be conscious about every moment of life spend in innumerable activities. Out of our whole life activities, what we are vesting in God. Only yajna acts and speeches of worship, glorification of God can reach God. All our selfish activities

and enjoyments etc. never reach God for appreciation, but they become a heavy burden upon our karma journey. All mundane acts done with an ego and pride rather constitute a blasphemy because whatever one does, the powers and means of God are the basic forces behind every such act. Claiming any act to have been done by us or enjoying any praises in the society is nothing except blasphemy.

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