



Study YV English

Yajurveda 1.1

इषे त्वोर्जे त्वा वायव स्थ देवो वः सविता प्रार्पयतु श्रेष्ठतमाय कर्मणऽआप्यायध्वमघ्न्याऽइन्द्राय भागं
प्रजावतीरनमीवाऽअयक्ष्मा मा व स्तेनऽईशत माघशँसो ध्रुवाऽअस्मिन् गोपतौ स्यात बह्वीर्यजमानस्य पशून्
पाहि । १ । ।

Iṣe tvorje tvā vāyava stha devo vaḥ savitā prārpayatu śreṣṭhatamāya karmaṇa'
āpyāyadhvamaghnyā 'indrāya bhāgam prajāvatīranamīvā ' ayakṣmā mā va stena
' isata māghaśaṁso dhruvā ' asmin gopatau syāta bahvīryajamānasya paśūn
pāhi. 1

(Iṣe) desire, seek inspiration (tvā) you (orje) power, strength (tvā) your (vāyavaḥ) active pranic energy (stha) are (devaḥ) Supreme Divine (vaḥ) us (savitā) Supreme Creator (prārpayatu) enjoin, inspire well (śreṣṭhatamāya) for the best (karmaṇe) deeds (āpyāyadhvam) progress and increase (aghnyāḥ) non-violent (indrāya) out of the Supreme controller (bhāgam) share your role, feed (prajāvatīḥ) have your progeny, followers (anamīvā) free from the pains of sickness (ayakṣmāḥ) free from the respiratory disorders (free from a prominent hurdle in spiritual progress) (mā) not (vaḥ) your (stenaḥ) theft (isata) desire (mā) not (aghaśaṁsaḥ) any sinner (dhruvā) determined (asmin) in this (gopatau) protector of senses, Vedas, cows (syāta) be (bahvīḥ) be many (just like God who was one and became many) (yajamānasya) of the performer of yajna acts (paśūn) animals (pāhi) always protect.

Elucidation:

What shall be our supreme prayer, all in one?

What are the inspirations, assurances and blessings of God to a devotee?

'Savita', the creating power of God, is the devi of this verse.

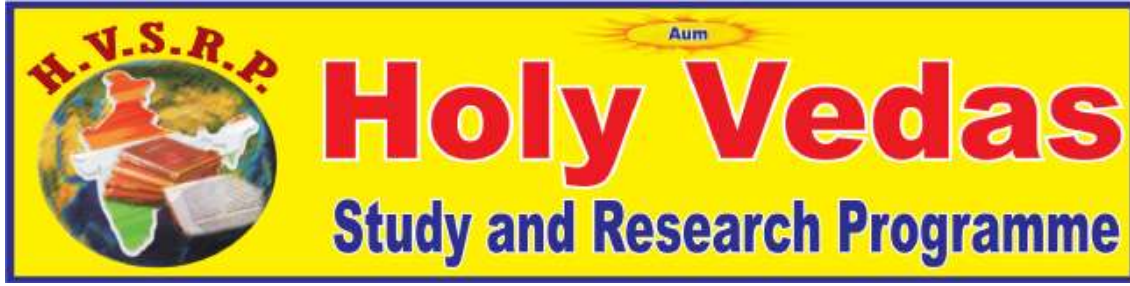
This mantra ensures many blessings of God. We pray to God in following words

-

'Iṣe tvā orje tvā' – We desire You. We seek Your inspirations, power, strength, enthusiasm and light of knowledge.

We receive following inspirations, assurances and blessings of God:

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1. vāyavaḥ stha – Realise that we are the active pranic energy.
2. devāḥ vaḥ savitā prāpayatu śreṣṭhatamāya karmaṇe - The Supreme Divine Creator inspires and enjoins us well with the best deeds.
3. āpyāyadhvam - Be progressive and increase in life.
4. aghnyāḥ - Be non-violent.
5. indrāya bhāgam - Share your role, feed out of the Supreme controller.
6. prajāvatīḥ - Blessed to have your progeny, followers.
7. Anamīvā - Be free from the pains of sickness.
8. ayakṣmāḥ - Be free from the respiratory disorders (a prominent hurdle in spiritual progress).
9. mā vaḥ stenaḥ iśata – Never desire to steal anything.
10. mā aghaśamsaḥ - Never join or desire any sinner.
11. dhruvā asmin gopatau syāta – Be determined to be the protector of senses, vedas, cows.
12. bahvīḥ - Be many (just like God who was one and became many).
13. yajamānasya paśūn pāhi – God always protects the animals and all means of the comfortable living of the performer of yajna acts.

Practical utility in life:

What is the theme of Yajur Veda?

What's yajna, it's meaning and effects?

Yajur Veda focusses on yajna. That is why, the first verse of Yajur Veda explains and inspires us to lead a life of yajna. This verse also assures us about the blessings of God.

Offering oblations of pure oil and useful herbs to pure Agni is a symbolic yajna. Whereas, yajna is a culture and a way of life devoted to sacrifices for the welfare of others. When we seek inspirations, energy and materials for such a life, we are assured of a complete healthy life, noble life, great family and social network duly protect and followed by spiritual progress on the journey of soul.

Yajna has three dimensional meaning.

Materialistic i.e. adhibhoutic meaning: Yajna acts brings us close to people, strengthening our social fibre. It's called sangatikarana i.e. social association.

Divine i.e. adhidevic meaning: Yajna acts please the divine forces of nature because all divine powers are engaged in the welfare of all. Just as fire yajna purifies all the five elements of nature. It's called Deva puja i.e. worship of divine powers.

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Spiritual i.e. adhiatmic meaning: Yajna acts bring us close to God also. Yajna acts are called daan i.e. charity to show our detachment to the material worldly things. Thus, true and real yajna acts, free from ego and desires of any kind, attach us to God.

Yajna has three dimensional effects.

Physically – yajna life remains free from physical disorders. Arteries and veins of a charitable person are relaxed.

Mentally – yajna acts give us immense satisfaction while doing welfare of other.

Spiritually – yajna acts bring us close to all divine powers and people and thus, fetch us realisation of God who is the prime source of all divine powers and people.

Quote:

(Iṣe tvā orje tvā, YV 1.1)

We desire You. We seek Your inspirations, power, strength, enthusiasm and light of knowledge.

(devāḥ vaḥ savitā prārpayatu śreṣṭhatamāya karmaṇe, YV 1.1)

The Supreme Divine Creator inspires and enjoins us well with the best deeds.

(yajamānasya paśūn pāhi, YV 1.1)

God always protects the animals and all means of the comfortable living of the performer of yajna acts.

Yajurveda 1.2

वसोः पवित्रमसि द्यौरसि पृथिव्यसि मातरिश्वनो घर्मोऽसि विश्वधाऽसि ।
परमेण धाम्ना दृहस्व मा हवामा ते यज्ञपतिर्हवार्षीत् ।।२।।

Vasoḥ pavitramasi dyaurasi prthivyasi mātariśvano gharmo'si viśvadhā'si.
Paramēṇa dhāmnā dṛmhasva mā hvārmā te yajñapatirhvārṣīt. 2

(Vasoḥ) with yajna (pavitram) purifying (asi) is (dyauḥ) heavenly space (asi) is (prthvi) earth (asi) is (mātariśvanah) of air, pranas (gharmaḥ) warmth (asi) is



(viśvadhāḥ) bearer of all world (asi) is (paramēṇa) the best (dhāmnā) with splendour

(dṛmhasva) make your-self strong and determined (mā) not (hvāḥ) leave, make yourself cheat, plunderer (mā) not (te) your (yajñapatiḥ) the protector of yajna (hvārṣīt) hardliner.

Elucidation:

To what extent the effects of yajna go?

Yajna is purifying. It's established in heavenly space of this universe and the empty space in our body i.e. mind and heart. It spreads on land. It's the warmth, caldron of air and our pranas. It's the bearer of all world. With it's best splendour, make yourself strong and determined. Don't leave yajna and don't make yourself to cheat others or don't be plunderer of wealth of others. The protector of yajna i.e. God will neither leave you nor would be hard for you.

Practical utility in life:

What is the status of a person doing yajna acts?

The effect of yajna is all pervading in the universe. Yajna should be our way of life because it is the act of whole creation. Therefore, one who doesn't leave yajna, God will also not leave him alone because God is the protector of yajna acts and the person performing yajna acts for the welfare of others.

A person doing yajna acts becomes a great donor, a noble arya person, therefore, he can neither be a cheat nor a plunderer. God is never hard for such people. Even the governments and the laws are also not hard for such persons. The status of a person doing yajna acts is universally great in the eyes of society and he gets attached to the divine powers and ultimately to the supreme Divine.

Yajurveda 1.3

वसोः पवित्रमसि शतधारं वसोः पवित्रमसि सहस्रधारम् ।
देवस्त्वा सविता पुनातु वसोः पवित्रेण शतधारेण सुप्वा कामधुक् ।। 3 ।।

Vasoḥ pavitramasi śatadhāram vasoḥ pavitramasi sahasradhāram.
Devastvā savitā punātu vasoḥ pavitreṇa śatadhāreṇa supvā kāmadhukṣaḥ. 3

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(Vasoḥ) with yajna (pavitram) purifying (asi) is (śatadhāram) holder of hundreds of streams (vasoḥ) with yajna (pavitram) purifying (asi) is (sahasradhāram) holder of thousands of streams (devaḥ) that Supreme Divine (tvā) to you (savitā) creating power of God (punātu) purifies (vasoḥ) with yajna (pavitreṇa) with purifying power (śatadhāreṇa) while holding hundreds of streams (supvā) the best purified (kāma) desire (of light) (adhukṣaḥ) derive, acquire.

Elucidation:

What do we desire or acquire from yajna?

Yajna is purifying and holder of hundreds and thousands of streams (of wealth, knowledge and light). The Supreme Divine Creator purifies you. With yajna and with purifying powers, being the holder of hundreds of streams, you are the best purified and you derive, acquire all your desires (of wealth, knowledge and light).

Practical utility in life:

What is the difference between a real yajna and a social trade?

What do we achieve after real yajna of life?

All acts of yajna go to the divine powers and the God who is the holder of innumerable streams of knowledge, light and all types of wealth. All means and every material used in yajna activities are taken from the treasure of God. If these materials are used in yajna with the desires of materials in return, it is not yajna, it's simply a social trade. Real yajna acts purify us and fetch non-material wealth and divine powers like light of divine knowledge. The Supreme divine knowledge of Vedas is also the result of yajna that ancient rishis performed as hard penances.

Quote:

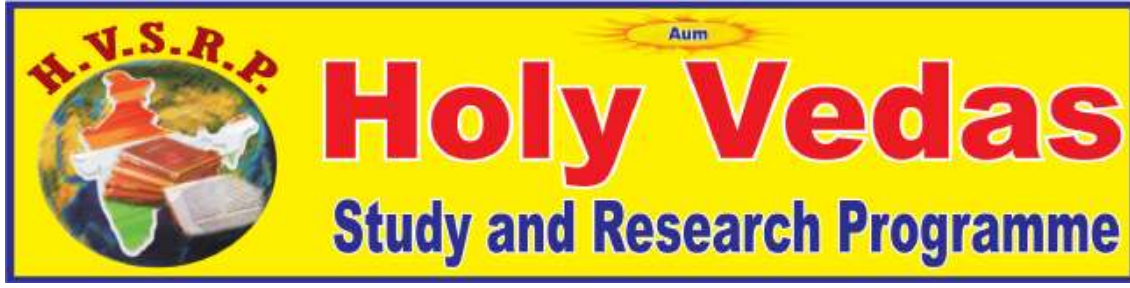
Whole mantra

Yajurveda 1.4

सा विश्वायुः सा विश्वकर्मा सा विश्वधायाः ।
इन्द्रस्य त्वा भागँ सोमेनातनन्मि विष्णो हव्यँ रक्ष ॥ ४ ॥

Sā viśvāyuh sā viśvakarmā sā viśvadhāyāḥ.

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Indrasya tvā bhāgamsomenātanacmi viṣṇo havyaṁ rakṣa. 4

(Sā) That (Divine knowledge) (viśvāyuh) completes age (sā) That (Divine knowledge) (viśvakarmā) acting for all (sā) That (Divine knowledge) (viśvadhāyāḥ) mother of all, sustains all (indrasya) of the Supreme controller (tvā) your (bhāgam) share (somena) divine knowledge, virtues (ātanacmi) established in my heart (viṣṇo) all-pervading God (havyaṁ) to the oblations and knowledge (rakṣa) protect.

Elucidation:

What are the benefits of divine knowledge i.e. Vedas?

The divine knowledge that we receive after performing real yajna of life, completes our age, our acts and deeds and sustains us completely.

O Indra, the Supreme Controller! We establish your divine knowledge i.e. Vedas, in our heart. May you, the all-pervading God, protect our oblations and knowledge.

Practical utility in life:

How do real yajna and divine knowledge complete our life in all ways?

Once we make our life a complete yajna and receive the divine knowledge, it acts in three ways throughout our life:-

- (1) Our age, our life becomes complete with all aspects of knowledge. We successfully cross the life of a learner i.e. brahmacharya.
- (2) Our acts and intents get completed in all ways. We fulfil all responsibilities as duty bound. We successfully perform all acts of a householder i.e. grihastha.
- (3) The divine knowledge sustains many others by imparting and spreading that knowledge. Thus, we successfully complete our responsibilities as a social servant i.e. vanprasthi and also as a saint i.e. sanyasi.

When yajna and its results are established in our life, the pervading and the Supreme Divine, God, protects our acts and knowledge.

Quote:

(Sā viśvāyuh sā viśvakarmā sā viśvadhāyāḥ, YV 1.4)

The divine knowledge that we receive after performing real yajna of life, completes our age, our acts and deeds and sustains us completely.

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Yajurveda 1.5

अग्ने व्रतपते व्रतं चरिष्यामि तच्छकेयं तन्मे राध्यताम् ।
इदमहमनृतात् सत्यमुपैमि ।। 5 ।।

Agne vratapate vratam carishyāmi tacchakeyam tanme rādhyatām.
Idamahamanṛtāt satyamupaimi. 5

(Agne) the Supreme Energy, God, first to lead, heat, fire, energy (vratapate) protector of all pious vows (vratam) pious vows (carishyāmi) I will hold, practice (tat) of that (vow) (śakeyam) able to keep with strength (tat) that (me) my (vows) (rādhyatām) I may realise, I may mastery over that (idam) this (aham) I (anṛtāt) away from falsity (satyam) to the truth (upaimi) receive in nearness.

Elucidation:

How to take the vow for truthfulness?

Agne, the Supreme Energy, God! You are the protector of all pious vows. I will hold and practice a pious vow. I may be able to keep that my vow with strength. I may realise; I may have mastery over that my vow. I will receive the truth near me and will remain away from falsity.

Practical utility in life:

Why do we invoke 'Agni' to keep up the vows of truthfulness?

The energy attribute of God actually energises us. That is why the rishi of this verse is invoking 'Agni', the divine power of God, to help him by protecting his vow of truthfulness. A weak person cannot gain strength of divine powers and seek protection of his vows. Speaking lies shows a weakness of mind and in return fetches further weakness of mind.

Therefore, a pious vow of becoming total truthful mind is the supreme vow to gain an unparalleled strength. Only a master of this vow of truthfulness can realise the value of truth in the form of divine powers. Aura i.e. splendour of a truthful person is worth seeing.



That is why we invoke 'Agni', the Supreme Energy, and pray to Him to give us strength for keeping up this vow. This one vow itself can save one from many other weaknesses and wrong habits.

Quote:

(idam aham anṛtāt satyam upaimi, YV 1.5)

I will receive the truth near me and will remain away from falsity.

Yajurveda 1.6

कस्त्वा युनक्ति स त्वा युनक्ति कस्मै त्वा युनक्ति तस्मै त्वा युनक्ति ।
कर्मणे वां वेषाय वाम् ।। 6 ।।

Kastvā yunakti sa tvā yunakti kasmai tvā yunakti tasmai tvā yunakti.

Karmaṇe vām veṣāya vām. 6

(Kah) who (tvā) you (yunakti) inspires, enjoins, directs (saḥ) He (God) (tvā) you (yunakti) inspires, enjoins, directs (kasmai) for what purpose (tvā) you (yunakti) inspires, enjoins, directs (tasmai) for that purpose (of yajna, divine knowledge and truth) (tvā) you (yunakti) inspires, enjoins, directs (karmaṇe) for actions i.e. karmas

(vām) to both of you (doing karmas and it's beneficiaries) (veṣāya) for pervading (through divine knowledge and truthfulness) (vām) to both of you (teacher and the taught; God and the devotee).

Elucidation:

What is the purpose of life?

Who inspires us to pursue that purpose?

There are two questions raised in this verse, with answers in accordance with the theme of earlier verses of this chapter.

Question : Who inspires, enjoins, directs you?

Answer : He (God) inspires, enjoins, directs you.

Question : For what purpose He inspires, enjoins, directs you?

Answer : For that purpose, does He inspires, enjoins, directs you.

Purpose of human life, as per previous verses, is obvious and clear – doing yajna acts to gain divine knowledge and truth.

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God inspires both, the performer and beneficiaries, to perform yajna so that the performer and his acts may pervade with God.

Practical utility in life:

Who deputed us for performing karmas?

What is the result of yajna life and non-yajna life?

Any person can pose this question before himself that who has enjoined him to the task. A little deep pondering will present an answer that every creature in the universe has been deputed to work according to his past deeds and accorded with the required competence, of course with chances to progress.

If we just restrain our-self from adding poison of selfishness, ego, desire and falsity in our karmas, then our life would automatically be a yajna life. Only yajnas merge in God and pervade the performer. Whereas, non-yajna acts return the performers again in the cycle of births and deaths.

Quote:

Whole mantra

Yajurveda 1.7

प्रत्युष्ट्रक्षः प्रत्युष्टाऽअरातयो निष्टप्त्रक्षो निष्टप्ताऽअरातयः ।
उर्वन्तरिक्षमन्वेमि । ७ । ।

Pratyuṣṭam rakṣaḥ pratyuṣṭā'arātayo niṣṭaptam rakṣo niṣṭaptā' arātayaḥ.
Urvantarikṣamanvemi. 7

(Pratyuṣṭam) uproot, burn (rakṣaḥ) evil tendencies (pratyuṣṭāḥ) uproot, burn (arātayaḥ) devoid of yajna, devoid of charity (niṣṭaptam) certainly destroy (rakṣaḥ) evil tendencies (niṣṭaptāḥ) certainly destroy (arātayaḥ) devoid of yajna, devoid of charity (uru) great, vast (antarikṣam) space (anvemi) I receive.

Elucidation:

What to do with evil and non-yajna tendencies?

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Uproot, burn evil tendencies and the habit of not performing yajna i.e. non-charitable nature. Certainly destroy the evil tendencies and habit of not performing yajna i.e. non-charitable nature.

This way, I will receive vast space (in my body and mind).

Practical utility in life:

What is the result of a noble and yajna life?

How to ensure crime-prevention and disease-prevention in society?

We must focus on uprooting and destroying our evil tendencies and habits of not performing yajna. It means a noble and yajna life must be ensured only then space in our body and mind would increase. We will gain complete health i.e. physical, mental and spiritual.

Honest and sacrificing people only gain divine energies. Even the educational institutions and jails should inspire their subjects to follow noble traits and a life of yajna. This can become a universal and global formula for crime-prevention and disease-prevention.

Quote:

(Pratyushtam rakshah pratyustah aratayah, YV 1.7)

Uproot, burn evil tendencies and the habit of not performing yajna i.e. non-charitable nature.

Yajurveda 1.8

धूरसि धूर्व धूर्वन्तं धूर्व तं योऽस्मान् धूर्वति तं धूर्व यं वयं धूर्वामः ।
देवानामसि वह्नितमं सस्नितमं पप्रितमं जुष्टतमं देवहूतमम् ।। 8 ।।

Dhūrasi dhūrva dhūrvantam dhūrva tam yo'smān dhūrvati tam dhūrva yam
vayam dhūrvāmaḥ.

Devānāmasi vahnitamam sasnitamam papritamam juṣṭatamam devahūtamam. 8

(Dhuḥ) destroyer (asi) are (dhūrva) destroy (dhūrvantam) that causes fall (dhūrva) destroy (tam) you (yah) that (asmān) us (dhūrvati) destroy (tam) you (dhūrva) destroy (yam) whom (vayam) we (dhūrvāmaḥ) try to destroy (devānām) of all divinities (asi) are (vahnitamam) giver in maximum (sasnitamam) purify in

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maximum (papritamam) giver of maximum knowledge (juṣṭatamam) served by all intellectuals (devahūtamam) maximum worship, invoked by divine people.

Elucidation:

Who destroys all evils that destroy us and whom we want to destroy?

Devata of this verse is 'Agni', the supreme energy of God, to whom this verse is addressed.

- (1) You are the destroyer (of all evils) that cause our fall.
- (2) You destroy that destroys us.
- (3) You destroy whom we try to destroy.
- (4) You are the giver of all divinities in maximum.
- (5) You purify us in maximum.
- (6) You are the giver of maximum knowledge.
- (7) You are served by all intellectuals.
- (8) You are worshipped and invoked by divine people in maximum.

Practical utility in life:

Who produces divinities in us?

Who purifies us?

Who is worshipped and invoked by divine people?

We should invoke 'Agni' because that is the basis of all our strength and it is the principal force to destroy all evils that weaken us.

Great intellectuals and saints always invoked 'Agni' by performing penances, yajna acts. Just as symbolic yajna produces agni i.e. fire, yajna activities produce divine energies in us, purify us, strengthen us and weaken our evils and enemies.

Quote:

(Dhuḥ asi dhūrva dhūrvantam, YV 1.8)

You are the destroyer (of all evils) that cause our fall.

(dhūrva tam yaḥ asmān dhūrvati, YV 1.8)

You destroy that destroys us.

Yajurveda 1.9



अहृतमसि हविर्धानं दृहस्व मा ह्वार्मा ते यज्ञपतिर्हवर्षीत् ।
विष्णुस्त्वा क्रमतामुरु वातायापहर्क्षो यच्छन्तां पंच ।।१।।

Ahrutamasi havirdhānam dṛmhasva mā hvārmā te yajñapatirhvārṣīt.
Viṣṇustvā kramatāmuru vātāyāpahataṁ rakṣo yacchantām pañca. 9

(Ahrutam) simple, straight and natural, free from any wickedness (asi) is (havirdhānam) holder of oblations (dṛmhasva) determined, established (mā) not (hvāḥ) leave, make yourself cheat, plunderer (mā) not (te) your (yajñapatiḥ) the protector of yajna (hvārṣīt) hardliner (viṣṇuḥ) all-pervading (tvā) you (that yajna) (kramatām) expands (uru) to purify (vātāya) air (apahataṁ) to destroy (rakṣaḥ) evils, wickedness (yacchantām) perform yajna (pañca) with five (senses, pranas).

Elucidation:

How do yajna glorifies 'Vishnu'?

This verse glorifies yajna culture and invokes 'Vishnu', the-all pervading, God, for the protection of yajna :-

- (1) You (the yajna acts and its performer) are simple, straight, natural and free from wickedness.
- (2) You are holder of oblations.
- (3) You are determined and established.

If you don't leave yajna, the protector of yajna, God, will also not leave you.

That protector 'Vishnu', the all-pervading, God, expands you (the yajna and its performer) to purify atmosphere, air and to destroy all evils and wicked tendencies.

Therefore, perform yajna with five senses and pranas.

Practical utility in life:

What are the features of yajna and its performer?

What are the purposes of yajna?

This verse lists three features of yajna acts and its performer:

- (i) The yajna acts and its performer are pure in heart and mind. There is no ego and desire in them because their destination is merger with God.
- (ii) They both hold materials only for yajna.
- (iii) They are determined and firm to do welfare. A yajna can do no harm to others. A yajnic doesn't seek his personal satisfaction from yajna.

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One who doesn't leave yajna, God also doesn't leave him.

Purpose of yajna is twofold:

- (A) Purification of air by fire yajna. Purification of body and mind by welfare yajna acts.
- (B) Destruction of impurities by fire yajna. Destruction of impurities of mind by welfare yajna acts.

Quote:

(Ahrutam asi havirdhānam, YV 1.9)

You (the yajna acts and its performer) are simple, straight, natural and free from wickedness.

Yajurveda 1.10

देवस्य त्वा सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्याम् ।
अग्नये जुष्टं गृह्णाम्यग्नीषोमाभ्यां जुष्टं गृह्णामि ॥10॥

Devasya tvā savituh prasave'svinorbāhubhyām pūṣṇo hastābhyām.
Agnaye juṣṭam gr̥hṇāmyagniṣomābhyām juṣṭam gr̥hṇāmi. 10

(Devasya) of the Supreme Divine (tvā) you (savituh) creating power of God (prasave) the creation (aśvinoḥ) of ashvinas (the pair of sun-moon, heat-coolness) (bāhubhyām) with arms (pūṣṇoḥ) of nourishing (hastābhyām) with hands (Agnaye) by agni, energy (juṣṭam) for consumption (gr̥hṇāmi) I accept (agni) the Supreme Energy, God, first to lead, heat, fire, energy (ṣomābhyām) by somas, virtues etc. (juṣṭam) for consumption (gr̥hṇāmi) I accept.

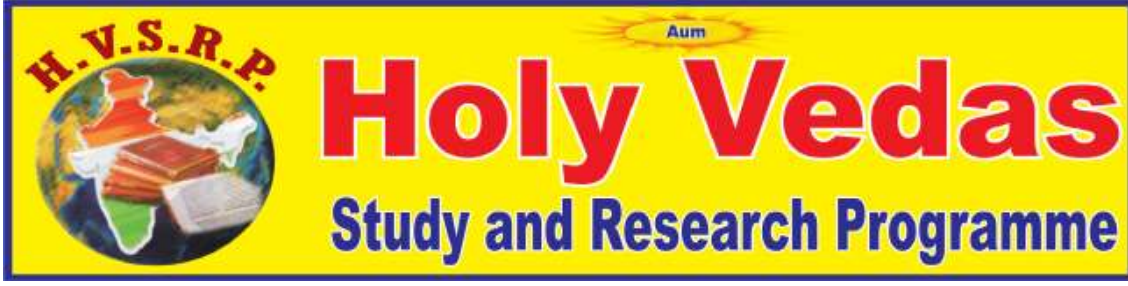
Elucidation:

What was the assurance given by our forefather rishis while receiving this creation?

Devata of this verse is 'Savita', the creating power of God.

The ancient rishis invoked and assured the creator as - "I accept your creation with the arms of ashvinas i.e. through sun-moon, heat and coolness, with the hands of nourishing powers.

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I accept this creation for the consumption of Agni i.e. energy and somas i.e. virtues, knowledge etc."

Practical utility in life:

Do you feel or believe a lineage to your forefather rishis?

Are we prepared to accept our responsibilities and liabilities as we accept our rights and assets?

This whole creation is for all creatures with multiple arms like sun-moon and other heavenly bodies, with motherly hands to nourish and sustain all of them. Try to observe it as a science and realise the creator in scientific way.

This creation should be used for two purposes:

(A) For increasing energy in all creatures while preserving the energy of creation.

(B) For increasing virtues and knowledge in human beings, of course for the benefit of all creatures.

It is the moral and legal duty of a receiver to utilize a grant for the purpose it is given. This was an undertaking given by our rishis to God. If we realise or believe a lineage to those rishis of the past, we must obey that undertaking. Like other material things in the creation, the Vedas, the divine knowledge, is also to be received by us as our rights as well as responsibilities.

Quote:

(agni somābhyām juṣṭam gr̥hṇāmi, YV 1.10)

I accept this creation for the consumption of Agni i.e. energy and somas i.e. virtues, knowledge etc.

Yajurveda 1.11

भूताय त्वा नारातये स्वरभिविख्येषं दृहन्तां दुर्याः पृथिव्यामुर्वन्तरिक्षमन्वेमि ।
पृथिव्यास्त्वा नाभौ सादयाम्यदित्याऽऽपस्थेऽग्ने हव्यं रक्ष ॥11॥

Bhūtāya tvā nārātaye svarabhivikhyeṣam dṛm̐hantām duryāḥ
pṛthivyāmurvantarikṣamanvemi.

Pṛthivyāstvā nābhau sādāyāmyadityā ' upasthe 'gne havyaṁ rakṣa. 11



(Bhūtāya) for all creatures (tvā) you (na) not (arātaye) for non-donors, for evil deeds (svaḥ) self, heavenly atmosphere (abhi vikhyeṣam) see all around (dṛm̐hantām) establish, increase, strengthen (duryāḥ) our houses (pṛthivyaām) on land (urvantarikṣam) in heavenly space (anvemi) I receive (pṛthivyaḥ) of this earth (tvā) you (agni) (nābhau) in the center (sādayāmi) I establish (adityāḥ) eternal light (upasthe) I establish (agne) the Supreme Energy, God, first to lead, heat, fire, energy (havyam) materials for oblations (rakṣa) protect.

Elucidation:

How does a performer of yajna adores, invoke and prays to 'Agni' i.e. energy?
After an undertaking to the creator, as per YV 1.10, while receiving 'Agni', the rishi now adores, invokes and prays 'Agni' as:

- (1) I accept you for all creatures and not for those who are non-donors and who are evils in nature.
- (2) With this yajna 'Agni', I see, visualise and realise my own-self and heavenly atmosphere all around.
- (3) With this yajna 'Agni', let our houses establish with firmness, increase and strengthen us.
- (4) I receive and visualise you on land and in heavenly space.
- (5) I establish you in the center of the earth.
- (6) I establish and realise you as eternal light.
- (7) Please protect all materials for oblations.

Practical utility in life:

How do our yajna acts and energy get protected?

'Agni' in visible form is fire in fire yajna; in our life, it is energy for our acts. If our acts are for the welfare of others they are called yajna acts. With such yajna acts and energy, we can gain multiple benefits – material, mental and spiritual. Our life actually becomes like heaven with progressive realisation for the Supreme Energy, God, who certainly protects such yajna acts, energy and our life.

Quote:

(Bhūtāya tvā na arātaye, YV 1.11)

I accept you for all creatures and not for those who are non-donors and who are evils in nature.

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YV 3.11

उपप्रयन्तो अध्वरं मन्त्रं वोचेमाग्नये ।

आरे अस्मे च शृण्वते ॥१

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

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even by speaking lies and cheating others. This is the notable feature of Kaliyuga.

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.

यजुर्वेद मन्त्र 3.14
Yajurveda 3.14

अयं ते योनिर्ऋत्वियो यतो जातो अरोचथाः ।
तं जानन्नग्निं आरोहाथा नो वर्धया रयिम ॥

Ayaṁ te yonirṛtviyo yato jāto arocathāḥ.
Taṁ jānannagna ā rohāthā no vardhayā rayim.

(Ayaṁ) this (te) your (yoniḥ) abode (this universe, this body) (ṛtviyaḥ) in every season, every moment (yataḥ) from where (jātaḥ) emerged, appeared (arocathāḥ) illuminate (Taṁ) to you (Jānan) knowing (agne) O energy (ā roha) progress (atha) now, hence (naḥ) our (vardhayā) increase (rayim) wealth (both spiritual and material).

Note : This verse in Rigveda 3.29.10 has a small change. ‘ā roha’ in the present verse is replaced by ‘ā sīda’ and ‘rayim’ is replaced by ‘giraḥ’.

Elucidation :

Where does God, the Supreme Energy, reside?

This (universe, body) is your abode in every season, every moment, from where You emerge, appear and illuminate.

O Agni! Knowing You only we progress. Hence, please increase our wealth (both spiritual and material).

Practical utility in life :

How are our acts attributable to God?

What shall we pray for an increase in our wealth?

Everyone must be conscious every moment that the whole universe as well as this body is the abode of God i.e. the Supreme Energy for all times. That energy

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emerges, appears and illuminates everywhere around and within us. All our acts are attributable to that energy only i.e. God, because every act is performed with that energy and anything is impossible without that energy.

With this consciousness only, we should pray for the progress of our spiritual and material wealth for the performance of yajna acts attributable to God. Only positivity is offered to God and are acceptable by Him. Shed all negativities of body and mind. Shed all selfish acts and thoughts.

Note : Second line in RV 3.29.10 reads – ‘Taṁ jānannagna ā sīdāthā no vardhayā girah’ – O Agne! Knowing You only we establish You in our self (in our heart). Hence, please, increase our speech (to glorify You).

Since, RV is predominately a Gyan Veda, that is why this verse inspires to establish God in heart for promoting us in knowledge and speech.

Whereas YV is predominately Karma Veda, that is why this verse inspires to pray for wealth to perform yajna.

Quote :

(Ayam te yoniḥ ṛtviyaḥ yataḥ jātaḥ arocathāḥ, YV 3.14, RV 3.29.10)

This (universe, body) is your abode in every season, every moment, from where You emerge, appear and illuminate.

यजुर्वेद मन्त्र 3.15

Yajurveda 3.15

अयमिह प्रथमो धायि धातृभिर्होता यजिष्ठो अध्वरेष्वीड्यः ।

यमज्जवानो भृगवो विरुरुचुर्वनेषु चित्रं विभ्वं विशेविशे ॥

Ayamiha prathamō dhāyi dhāṛbhirhotā yajiṣṭho adhvaṛeṣvīḍyaḥ.

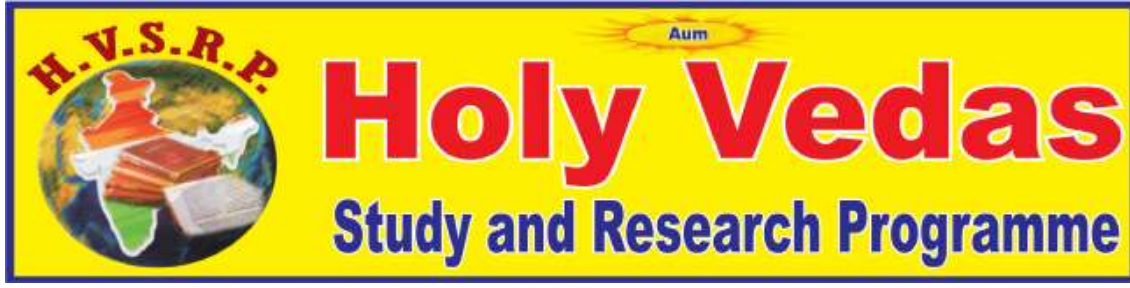
Yamapnavāno bhṛgavo virurucurvaneṣu citraṁ vibhvaṁ viśeviśe.

(Ayam) this (God, Agni, Supreme Energy) (iha) here (in this world, in heart) (prathamah) the best, supreme (dhāyi) held (dhāṛbhiḥ) with those competent to hold (to sustain others) (hotā) bringer and provider (of materials for welfare yajna) (yajiṣṭhaḥ) worthy of companion (adhvaṛeṣu) for non-violent yajnas (īḍyaḥ) worthy of research and realisation (Yam) whom (apnavānaḥ) scholars of deep knowledge (bhṛgavaḥ) performers of penances and welfare yajnas (virurucaḥ) enlighten themselves with knowledge (vaneṣu) for those dividing,

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distributing (wealth among others) (citram) strange, special (vibhvam) specially popular, known (viśevīśe) in all places.

Note : This verse is same in RV 4.7.1.

Elucidation :

Who is competent to hold God, Agni and Energy?

Why shall we have deep knowledge about God, Agni and Energy?

This (God, Agni and Energy) is the best here (in this universe, in our heart) and is liable to be held by those who are competent to hold (to sustain others).

He is the Bringer and Provider of all materials for non-violent welfare yajnas; He is worthy of companionship; He is worthy of research and realisation, with whom the scholars of deep knowledge and performers of penances and welfare yajnas enlighten themselves in their respective lives with divine knowledge. Such people are known, specially popular among all as a strong character who distribute their wealth among others.

Practical utility in life :

What is divine energy?

What is demonic energy?

One who is able to hold or bear the problems of others, help and support others, give up his personal ego and desires, only can hold God, Agni and Energy. This divine energy becomes a strong foundation in the life of such people.

The energy used by such people for others is called divine looks positive and always increases. Whereas, the energy used for selfish interests is called demonic, looks negative and decreases slowly.

This verse inspires scientists also to research and discover energy in each and every existing material in this universe for optimum utilisation in a positive way i.e. welfare, not for any destructive purpose or selfish interest.

Quote :

(Ayam iha prathamah dhāyī dhātṛbhiḥ, RV 4.7.1, YV 3.15)

This (God, Agni and Energy) is the best here (in this universe, in our heart) and is liable to be held by those who are competent to hold (to sustain others).

यजुर्वेद मन्त्र 3.25

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Yajurveda 3.25

अग्ने त्वं नो अन्तम उत त्राता शिवो भवा वरुथ्यः ।

वसुरग्निर्वसुश्रवा अच्छा नक्षि द्युमत्तमं रयिं दाः ॥

Agne tvaṁ no antama uta trātā śivo bhavā varūthyah.

Vasuragnir-vasuśravā acchā nakṣi dyumattamaṁ rayiṁ dāh.

(Agne) the Supreme Energy, God, energetic, enlightened, pure and divine (tvaṁ) you (naḥ) our (antamaḥ) inner most (knowing everything inside) (uta) and (trātā) protector, rescuer (śivah) doing welfare (bhava) be (varūthyah) the best cover (vasuḥ) of all (agnih) the Supreme Energy, God, energetic, enlightened, pure and divine (vasu) abode of (śravā) power of hearing (acchā) well (nakṣi) present everywhere (dyumattamaṁ) associated with enlightenment (rayiṁ) splendid wealth (dāh) give.

Note : This verse consists of RV 5.24.1 and 2.

Elucidation :

Who is our inner most companion?

What can He do for us?

O Supreme Energy, God, energetic, enlightened, pure and divine! You are our innermost, knowing everything inside and our protector, rescuer in all odds. Please be the best cover for our welfare.

You live everywhere as energy. You live as power of hearing, so that we may hear You. You are well present everywhere. Please give us splendid wealth associated with enlightenment.

Practical utility in life :

How can we invoke the Supreme Energy, God?

God is Omnipresent in the form of energy. Through fire yajna, we invoke that energy. Through worship, meditation etc. also we invoke that energy. Through yajna acts also we invoke energy to be used for the welfare of all.

Once we realise the presence of God i.e. pure energy in us, we can proceed on the path of spiritual enlightenment by hearing Him i.e. Vedic knowledge vibrating in the universe. Meditation and true yajna of life are the instruments of realising Him.

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Quote :

(Agne tvam naḥ antamaḥ uta trātā, RV 5.24.1, YV 3.25)

O Supreme Energy, God, energetic, enlightened, pure and divine intellectuals!
You are our innermost, knowing everything inside and our protector, rescuer in all odds.

(śivaḥ bhava varūthyah, RV 5.24.1, YV 3.25)

Please be the best cover for our welfare.

(vasuḥ agniḥ vasu śravā, RV 5.24.2, YV 3.25)

You live everywhere as energy. You live as power of hearing, so that we may hear You.

यजुर्वेद मन्त्र 3.26

Yajurveda 3.26

तं त्वा शोचिष्ठ दीदिवः सुम्नाय नूनमीमहे सखिभ्यः ।।
स नो बोधि श्रुधी हवमुरुष्या णो आघायतः समस्मात् ।।

Tam tvā sociṣṭha dīdivaḥ sumnāya nūnamīmahe sakhibhyaḥ.

Sa no bodhi śrudhī havamuruṣyā ṇo aghāyataḥ samasmāt.

(Tam) that (Tvā) to you (sociṣṭha) extremely pure (dīdivaḥ) giver of self
illuminous light of divinity (sumnāya) for comforts and happiness (nūnam)
certainly (īmahe) pray (sakhibhyaḥ) for noble friends (Sah) he (You) (naḥ) us
(bodhi) associate with realisation (śrudhī) listen (havam) our prayers (worth
listening and relating to yajna) (uruṣyā) please separate (ṇaḥ) us (aghāyataḥ) from
all sins torturing others and from sinners (samasmāt) all types.

Note : First line of this verse is RV 5.24.4 and the second line is RV 5.24.3

Elucidation :

Who is extremely pure and giver of self-luminous light of divinity?

Who listens our prayers for yajna acts?

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To that You, who is extremely pure and giver of self-luminous light of divinity, we pray for all comforts and happiness certainly for our noble friends.

He associates us with realisation and listen our prayers (worth listening and related to yajna acts). Please separate us from all sins torturing others and from all sinners completely.

Practical utility in life :

What is the first and foremost requirement on the path of realisation?

Once we know and believe that God, Agni and Supreme Energy, is extremely pure and giver of self-luminous divinity, we must proceed on the path to realise Him. The first and conclusive step on this path is total separation from all sins and sinners, to develop purity. On this path, God certainly listens all our prayers relating to yajna acts aimed at our purification. He provides all comforts to us and our like minded friends.

Quote :

(Saḥ naḥ bodhi śrudhī havam, RV 5.24.3, YV 3.26)

He associates us with realisation and listen our prayers (worth listening and related to yajna acts).

(uruṣyā naḥ aghāyataḥ samasmāt, RV 5.24.3, YV 3.26)

Please separate us from all sins torturing others and from all sinners completely.

Y.V. 3.35

तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि ।
धियो यो नः प्रचोदयात् ॥



Tat saviturvareṇyaṁ bhargo devasya dhīmahi.
Dhiyo yo naḥ pracodayāt.

(Aum) – the cosmic sound vibrating everywhere (the original name of God) (Bhoo) To be, to work i.e. karma, beneath the earth (Bhuvah) to worship God with dedication i.e. upasana, atmosphere (Swaha) to gain knowledge and realizing brahma i.e. gyan, space (Tat) that (God) (Savituḥ) Creator (God), Sun (Vareṇnyam) worth to be adopted (Bhargo) the effect, Supreme intelligence (Devasya) of the divine, desirable, enlightened (Dheemahi) may we concentrate and meditate upon (Dhiyaḥ) intellects (Yaḥ) who (Naḥ) our (Prachodayat) inspire to do the best.

Elucidation :

He (God) is beneath the earth; He is in the atmosphere; He is in the space. He is in the form of our work and our target that we want to be; He is in our love, worship and dedication i.e. upasana; He is in the knowledge that we want to gain to realise Him.

The Creator is worth to be adopted. May we concentrate and meditate on the effect, on the Supreme intelligence of the Supreme Divine Enlightened. Who may inspire the intelligence of all of us to do the best.

If Savitah is taken as Sun, another elucidation comes as :

The effect of the Sun is present everywhere, in all our acts, knowledge and on the path of realization. The Sun is worth to be adopted. May we meditate on the effect of that Sun i.e. morning rising Sun's rays, to inspire our mind to do best works.

Practical utility in life :

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This verse answers three fundamental questions of life as follows :-

1. He (God) is beneath the earth; He is in the atmosphere; He is in the space. He is in the form of our work and our target that we want to be; He is in the knowledge that we want to gain; He is in our worship that we perform to pray to Him and to realise Him.
2. To concentrate and meditate on the Supreme intelligence of the Divine Enlightened and desirable because that Creator is worth to be adopted.
3. To receive His inspirations in the intellects of all of us to do the best.

Note : Gayatri Mantra is found in three vedas i.e. R.V. 3.62.10, Y.V. 3.35, 30.2, 36.3, S.V. 1462. Only in YV 36.3, Gayatri Mantra appears with three vyahatis i.e. bhu, bhuvah and swah.

यजुर्वेद मन्त्र 11.50

Yajur Veda 11.50

आपो हिष्ठा मयोभुवस्ता न ऊर्जे दधातन ।
महेरणाय चक्षसे ॥

Āpo hi ṣṭhā mayobhuvastā na ūrje dadhātana.
Mahe raṇāya cakṣase.

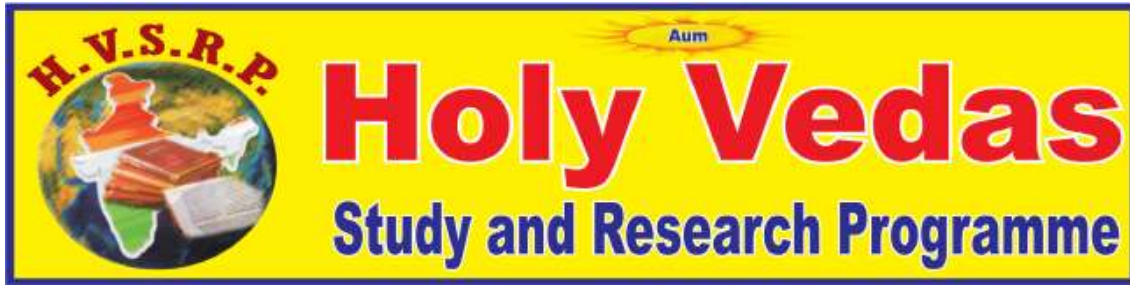
(Āpaḥ) waters, liquid energies of the cosmos (hi ṣṭhāḥ) surely are (mayobhuvah) creators and givers of peace, welfare and joy (tāḥ) they (naḥ) us (ūrje) in energies (of body, mind and soul) (dadhātana) hold us (mahe) mighty (raṇāya) power, splendour (cakṣase) perfect knowledge of brahman, of all senses,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

Note : This verse is same as RV 10.9.1 and YV 36.14.

Elucidation :

What is the importance of water in our life?

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Water i.e. the liquid energies of the cosmos are surely the creators and givers of peace, welfare and joy. They hold us in energies (of body, mind and soul), that are mighty powers, splendour of perfect knowledge of Brahman, perfect knowledge of all senses and power of perception.

Practical utility in life :

Is water useful in therapies?

How is water the liquid energy of the cosmos?

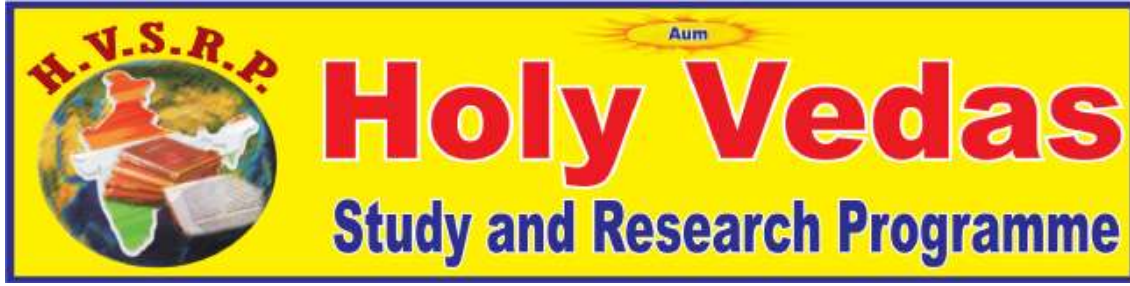
How does water strengthen our sankalpa i.e. vows and helpful in spiritual progress?

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

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

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

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



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

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

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

यजुर्वेद मन्त्र 11.51

Yajur Veda 11.51

यो वः शिवतमो रसस्तस्य भाजयतेह नः ।

उशतीरिव मातरः ॥

Yo vaḥ śivatamo rasastasya bhājayateha naḥ.

Uśatīriva mātaraḥ.

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

Note: This verse is same as RV 10.9.2 and YV 36.15.

Elucidation:

What is the divinity of water?

Why is water compared to mother's milk?

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

Your blissful liquid i.e. water, juice of cosmic energies, is blissful for all, does welfare of all. Therefore, please share to us that liquid energy here, in this life, just as a loving affectionate mother shares her liquid energies i.e. breast, milk to her child.

Practical utility in life:

How should we consume water?

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

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

यजुर्वेद मन्त्र 11.52

Yajur Veda 11.52

तस्मा अरं गमाम वो यस्य क्षयाय जिव्थ ।

आपो जनयथा च नः ॥

Tasmā araṁ gamāma vo yasya kṣayāya jinvatha.

Āpo janayathā ca naḥ.

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

Note: This verse is same as RV 10.9.3 and YV 36.16.

Elucidation:

What for water is needed by us?

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

Practical utility in life:

How does water provide procreant strength?

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

Water gives us procreant strength also, just as water makes the infertile land grow vegetables. The word 'janayathā' signifies infertility treatment. Those, who are

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incompetent to conceive, male or female, should drink plenty of water as medicine along with regular chanting of this mantra to get good results.

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

यजुर्वेद मन्त्र 15.48

Yajurveda 15.48

अग्ने त्वं नो अन्तम उत त्राता शिवो भवा वरूथ्यः ।

वसुरग्निर्वसुश्रवा अक्छा नक्षि द्युमत्तमं रयिं दाः ।

तं त्वा शोचिष्ठ दीदिवः सुम्नाय नूनमीमहे सखिभ्यः ॥

Agne tvam no antama uta trātā śivo bhavā varūthyah.

Vasuragnir-vasuśravā acchā nakṣi dyumattamaṁ rayiṁ dāḥ.

Tam tvā sociṣṭha dīdivaḥ sumnāya nūnamīmahe sakhibhyaḥ.

(Agne) the Supreme Energy, God, energetic, enlightened, pure and divine (tvam) you (naḥ) our (antamaḥ) inner most (knowing everything inside) (uta) and (trātā) protector, rescuer (śivaḥ) doing welfare (bhava) be (varūthyah) the best cover (vasuḥ) of all (agniḥ) the Supreme Energy, God, energetic, enlightened, pure and divine (vasu) abode of (śravā) power of hearing (acchā) well (nakṣi) present everywhere (dyumattamaṁ) associated with enlightenment (rayiṁ) splendid wealth

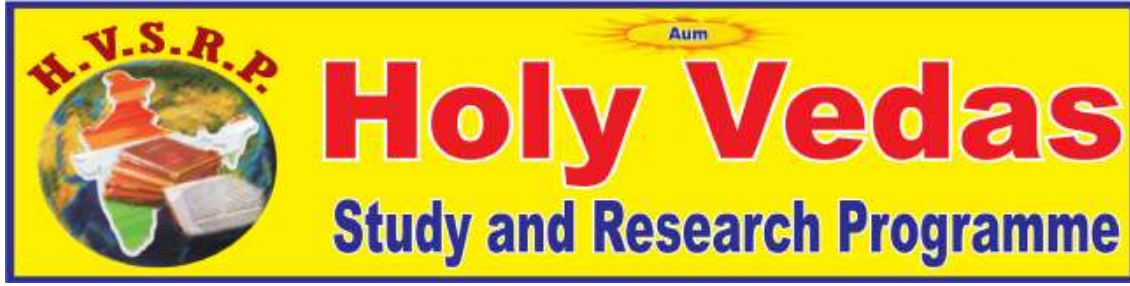
(dāḥ) give (Tam) that (Tvā) to you (sociṣṭha) extremely pure (dīdivaḥ) giver of self illuminous light of divinity (sumnāya) for comforts and happiness (nūnam) certainly

(īmahe) pray (sakhibhyaḥ) for noble friends.

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Note : This verse consists of RV 5.24.1, 2 and 4. Please see YV 3.25 and 3.26 for proper understanding of complete sukta RV 5.24 consisting of four verses.

Elucidation :

Who is our inner most companion?

What can He do for us?

Who is extremely pure and giver of self-luminous light of divinity?

O Supreme Energy, God, energetic, enlightened, pure and divine! You are our innermost, knowing everything inside and our protector, rescuer in all odds. Please be the best cover for our welfare.

You live everywhere as energy. You live as power of hearing, so that we may hear You. You are well present everywhere. Please give us splendid wealth associated with enlightenment.

To that You, who is extremely pure and giver of self-luminous light of divinity, we pray for all comforts and happiness certainly for our noble friends.

(Agne tvaṁ naḥ antamaḥ uta trātā, RV 5.24.1, SV 448)

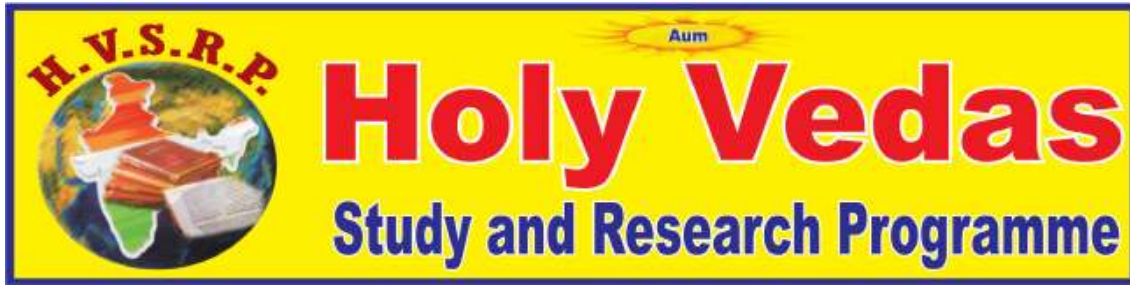
O Supreme Energy, God, energetic, enlightened, pure and divine! You are our innermost, knowing everything inside and our protector, rescuer in all odds.

(śivaḥ bhava varūthyah, RV 5.24.1, SV 448)

Please be the best cover for our welfare.

(vasuḥ agniḥ vasu śravā, RV 5.24.2, YV 15.48, SV 1108)

You live everywhere as energy. You live as power of hearing, so that we may hear You.



Chapter 16

Salutations to Rudras

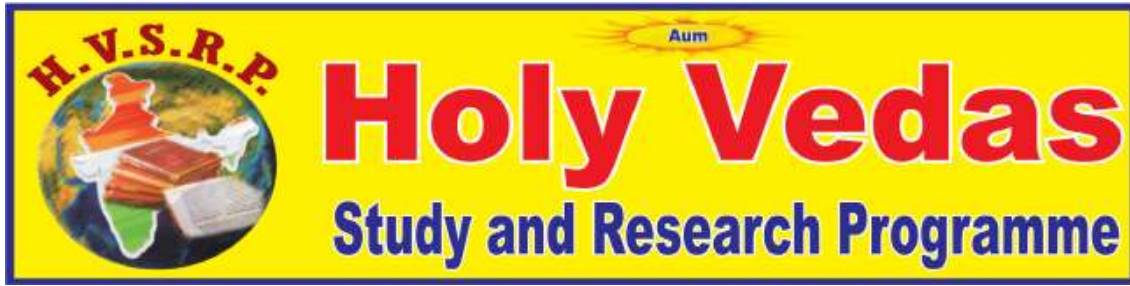
YV 16.1

Elucidation :-

Why shall we salute the Rudra form of God?

Salutations to You, Rudra, the Lord of Justice, competent to make the evils cry, for your wrath against evils and wicked; Salutations to Your arrows and armaments: Salutations for awareness; Salutations for Your inspirations; Salutations to Your powerful arms.

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Theme :-

Who are Rudras in society?

What is the importance of punishments in our life?

Since Rudra is the Supreme Lord of Justice, a Supreme Ruling Power of God, therefore, while saluting that dimension of God, we must be conscious of His Supreme Power of awarding fruits of all our acts i.e. Karma Phala.

A great king or a judicial authority who acts like Rudra, while ruling over the country and punish the evil and wicked minds, he also deserves salutations and applauses from the masses. It's the bounden duty of people also to salute such a Rudra King or the judicial authority.

Great parents who keep their progeny in discipline and chastise them in case of wrong deeds, also deserve salutations.

All superior authorities also should act like Rudra King and parents, because all punishments are to improve our performance by raising our awareness and inspirations.

YV 16.2

What does the Rudra manifestation of God ensure in our life?

Rudra, the Lord of Justice, making the evils cry, which is the manifestation of Your presence to ensure :-

- (i) Shiva i.e. welfare doing, auspicious and blissful,
- (ii) Aghoraa i.e. free from fear and imbalances,



(iii) Apaapa kaashinii i.e. enlightening with sinless purity.

May the gracious manifestation of You emanate peace for us. You, God, the huge mountain of peace, may educate and protect us in all ways.

YV 16.17

Elucidation :-

What's the Song of Salutations to various powers and people performing like Rudar?

Our Salutations to the warrior with golden arms;

Our Salutations to the Governor in all directions;

Our Salutations to the true green foliage;

Our Salutations to the Governor of animal kingdom;

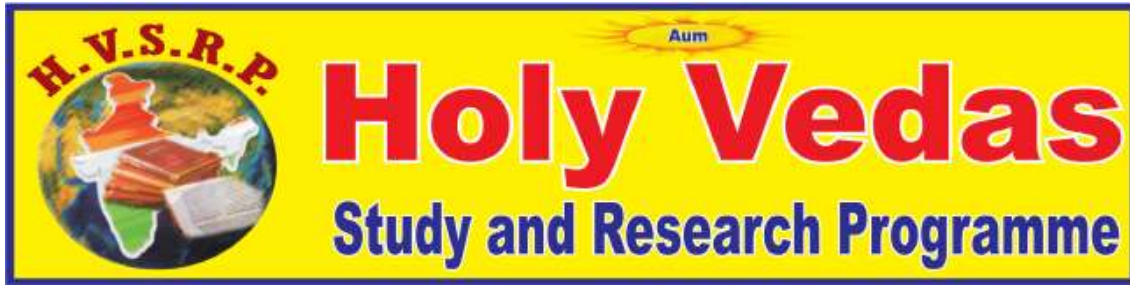
Our Salutations to those free from sensory bondages having light of judicious mind;

Our Salutations to the Governor of all paths;

Our Salutations to those removing the pains of people and bearing sacred thread and mindful of their religious duties;

Our Salutations to the Governor and protector of nutritious foods and practices;

This Chapter 16 of Yajur Veda has salutations to around 247 Rudras in the society.



YV 16.49

Elucidation :-

What is an all purpose medicine i.e. panacea?

The Lord of Justice, making the evils cry! Your auspicious presence in the form of shivaa i.e. Giver of peace and happiness is the all purpose medicine i.e. panacea. This power of granting peace and happiness is medicine for the sick. With that medicine, please make our whole life comfortable.

YV 16.50

Elucidation :-

How to avoid the thunderbolt powers of Rudra against us?

Rudra, the Lord of Justice! keep us separate from all sides from Your thunderbolt power of punishing by keeping us away from all sides from disposition of anger, evil mind and committing sins against atman.

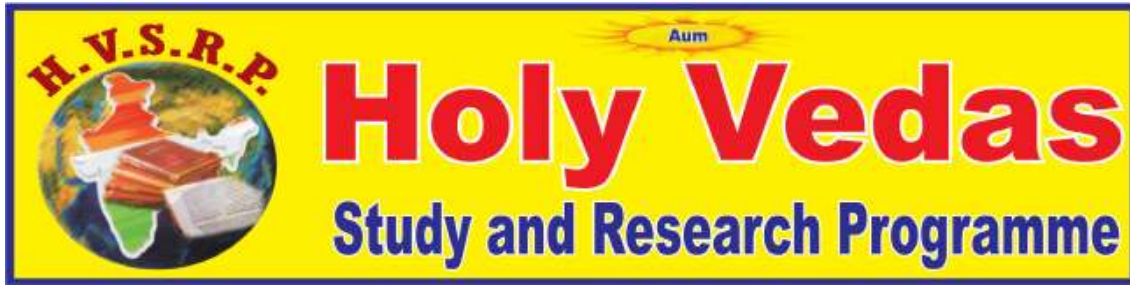
Make the people, having splendid wealth, determined and firm and spread them to elevate.

The Rainer of happiness! Make our children and their progeny happy.

YV 16.54

Elucidation :-

How many Rudras are ruling over the earth?



Rudras, the Lords of Justice i.e. God's divine powers and people vested with the powers of Rudra are thousands in number, rather innumerable, ruling over earth.

We spread the powers of those Rudras far away thousand fold over vast areas.

YV 16.58

Elucidation :-

Do Rudras favor or disfavor among their subjects?

Those (Rudras) have risen above personal bonds as regards those who are liable to be destroyed i.e. inner and outer enemies.

YV 16.59

Elucidation :-

Do Rudras protect everything made of five elements?

Those (Rudras) are the Lords (protectors) of five elements i.e. living beings and non-living things; protectors of those intellectuals having special light of knowledge; protectors of recluses and saints with knotted braided hair.

YV 16.60

Elucidation :-

Do Rudras protect all paths of life?



Those (Rudras) are the protectors of the paths and travelers; protectors and promoters of materials related to earth; they are the warriors till the whole life.

YV 16.61

Elucidation :-

Do Rudras remove our ignorance?

Those (Rudras) propagate to make people cross over (the darkness or ignorance about God). They hold bows, arrows and swords in their hands.

YV 16.62

Elucidation :-

Do Rudras guide us in eating, drinking also?

Those (Rudras) specially regulate, govern people in respect of food and drinking in vessels.

Yajur Veda 17.27

यो नः पिता जनिता यो उत बन्धुर्धामानि वेद भुवनानि विश्वा ।
यो देवानां नामधा एक एव तं संप्रश्नं भुवना यन्ति अन्या ॥ 27 ॥

Sa naḥ pitā janitā sa uta bandhurdhāmāni veda bhuvanāni viśvā.
Yo devānām nāmadha eka eva taṁ sampraśnaṁ bhuvanā yanti sarvā. 27

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(yaḥ) who (God) (naḥ) our (pitā) the Lord, protector (janitā) generator (yaḥ) who (God) (uta) and (bandhuḥ) brother, binding force (binding on Him) (dhāmāni) establishments, situations, destinations (veda) knows (bhuvanāni) places and beings (viśvā) all (yaḥ) who (devānām) of divine (powers and people, rishis and devatas) (nāmadhāḥ) comprehends the names (ekaḥ eva) one only (tam) to Him (sampraśnaḥ) appropriate questions, object of all questions, queries, research and meditations (bhuvanā) worlds of existence (yanti) are received (anyā) others.

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

Elucidation:

Where do all divinities and queries merge?

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

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

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

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

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

Practical utility in life:

Who is every relation and every care for us?

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

Quote:

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

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

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

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

(taṃ sampraśnaṃ bhuvanā yanti sarvā, AV 2.1.3, RV 10.82.3, YV 17.27)

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

यजुर्वेद मन्त्र 19.4

Yajur Veda 19.4

पुनाति ते परिश्रुतं सोमं सूर्यस्य दुहिता ।
वारेण शश्वता तना ॥

Punāti te parisrutam somam sūryasya duhitā.
Vāreṇa śaśvatā tanā.

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

Note : This verse is same as RV 9.1.6

Elucidation :

How somas are purified?

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

Practical utility in life :

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

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

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

This time is called Brahmavela because it creates pure spiritual thoughts in us that bring us close to the knowledge of the Supreme Brahman, God. Such early morning risers naturally gain virtues and divine knowledge in mind and behaviour.

Yajur Veda 19.44

वैश्वदेवी पुनती देव्यागाद्यस्यामिमा बहव्यस्तन्वो वीतपृष्ठाः ।
तया मदन्तः सधमादेषु वयं स्याम पतयो रयीणाम् ॥२॥

Vaiśvadevī punatī devyāgādyasyāmimā bahvyastanvo vītapṛsthāḥ.
Tayā madantaḥ sadhamādeṣu vayaṁ syāma patayo rayīṇām. 2

(Vaiśvadevī) the Supreme Divine knowledge, the motherly power of the universe (punatī) while purifying (devī) that Supreme Divine knowledge, that motherly power of the universe (āgāt) be received to us (asyām) with which (imāḥ) these (bahvyāḥ) innumerable (tanvāḥ) spread around (vītapṛsthāḥ) varied and deep knowledge (tayā) with that (madantaḥ) feeling blissful and delighted (sadhamādeṣu) equally at our place (vayaṁ) we (syāma) become (patayaḥ) lord and protector (rayīṇām) of splendid wealth.

Note: Some parts of verse AV 6.62.2 and YV 19.44 are similar to.

Elucidation:

What purifies us at our place?

The Supreme Divine knowledge, the motherly power of the universe, holding that knowledge, while purifying all be received to us as such i.e. as divine knowledge and divine girls, with which i.e. with divine knowledge and divine motherly powers, innumerable varied and deep knowledge spread around comes to us.

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With that blissful and delighted achievement, we become the lord and protector of splendid wealth equally at our place.

Practical utility in life:

What are the benefits of both the attributes of 'Devi' i.e. the Divine Knowledge and the motherly powers?

What are the features of the divine knowledge?

The Divine knowledge and the motherly powers are synonymously interpreted for the expression 'Devi'. Both these are the attributes of God. Both gives us following fruits of a humble association:

- (i) Both are purifying,
- (ii) Both open up the vistas of varied and deep knowledge,
- (iii) Both are the source of blissfulness and delight,
- (iv) Both are the cause of splendid wealth i.e. material, mental and spiritual.

The divine knowledge of God encompasses all knowledge required for the complete welfare of humanity. This is pure and positive knowledge with zero negativity or destructive path. This knowledge is for yajna i.e. for the welfare of all including all living beings on earth.

It's divine because it associates us to all divine powers and people and ultimately to the Supreme divine, God.

It's divine because it's spread in the atmosphere and is available to all seekers without any discrimination of any type.

It's divine because it's given by God who Himself is that pure knowledge to ensure the welfare of all human beings. That is why He is called 'Vaiśvānar'.

The only condition of acquiring this knowledge is purity because being totally pure, it comes to pure persons only.

Quote:

(Vaiśvadevī punatī devī āgāt, YV 19.44)

The Supreme Divine knowledge, the motherly power of the universe, holding that knowledge, while purifying all be received to us.

(vayam syāma patayaḥ rayīṇām, AV 6.62.2, RV 10.121.10, YV 19.44)

We become the lord and protector of the splendid wealth.



यजुर्वेद मन्त्र 19.64

Yajurveda 19.64

यमग्ने कव्यवाहन त्वं चिन्मन्यसे रयिम् ।
तं नो गीर्भिः श्रवाय्यं देवत्रा पनया युजम् ॥

Yamagne kavyavāhan tvam cinmanyase rayim.
Tam no gīrbhiḥ śravāyyam devatrā panayā yujam.

(Yam) to which (Agni) the Supreme Energy, God, energetic, enlightened, pure and divine (kavyavāhan) the bearer of divine knowledge (tvam) you (cit) also (manyase) know (rayim) glorious wealth (Tam) to that (naḥ) us (gīrbhiḥ) vedic speeches (śravāyyam) worth hearing (devatrā) about all divinities (panayā) provide (yujam) associate.

Note : This verse is same in RV 5.20.1 with just one word change. 'kavyavāhan' in the present verse is replaced by 'vājasātama' in RV 5.20.1. 'vājasātama' means the giver of best wealth, power and strength

Elucidation :

What do we seek from 'Agni', the divine energy?

The Supreme Energy, God, energetic, enlightened, pure and divine, the bearer of divine knowledge, whatever you know about glorious wealth of divine knowledge and vedic speeches worth hearing about all divinities, please provide that to us for our association (with you).

Practical utility in life :

How can we become a pure seeker?

Only divine powers can grant us divinity provided we strive hard to seek divinity, by making our self a pure seeker of that target without any deviation. One can be a pure seeker only and only with devotion to the Supreme Power.

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यजुर्वेद मन्त्र 19.69

Yajurveda 19.69

अधा यथा नः पितरः परासः प्रत्नासो अग्न ऋतमाशुषाणाः ।
शुचीदयन्दीधितिमुक्थशासः क्षामा भिन्दन्तो अरुणीरप व्रन् ॥

Adhā yathā naḥ pitaraḥ parāsaḥ prātnaso agna ṛtamāśuṣāṇāḥ.
Suciḍayan dīdhitim-ukthaśāsaḥ kṣāmā bhindanto aruṇīrapa vran.

(Adhā) thus (yathā) just as (naḥ) our (pitaraḥ) ancestors, divine intellectuals, God (parāsaḥ) the best (prātnasaḥ) ancient (in age, knowledge, acts) (agne) the Supreme Energy, God, energetic, enlightened, pure and divine intellectuals (rtam) universal truth (āśuṣāṇāḥ) well received, realised (Suci) purity (Ita ayan) the rays of (dīdhitim) light of knowledge (uktha śāsaḥ) disseminate worth knowledge (kṣāmā) worldly, earthly, dark veil (bhindanta) breaking (aruṇīḥ) light of dawn (apa vran) opened, uncovered.

Note : This verse is same in RV 4.2.16.

Elucidation :

How high were our ancestors in consciousness?

The Supreme Energy, God, energetic, enlightened, pure and divine intellectuals! Please purify and enlighten us just as ancestor, the best and ancient (in age, knowledge and acts) were dedicated to receive and realise the universal truth, purity and disseminated the rays of light of worth knowledge, who break through the worldly, earthly, dark veil and who opened, uncovered the light of dawn.

Practical utility in life :

Why do we equate our ancestors with God?

We equate our ancestors to God because they are pure in acts and mind. They lived a life at higher consciousness. They had known and realised the supreme reality of God.

Moreover, they are certainly a divine chain of spiritual strength that emerged from God since the time of creation.

यजुर्वेद मन्त्र 19.71

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Yajur Veda 19.71

अपां फेनेन नमुचेः शिर इन्द्रोदवर्तयः ।

विश्वा यदजयः स्पृधः ॥

Apāṁ phenena namuceḥ śira indrodavartayaḥ.

Viśvā yadajayaḥ sprdhaḥ.

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

Note : This verse is same as RV 8.14.13.

Elucidation :

How to destroy or cut-short all enemies?

Devata of this verse is 'Indra'.

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

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

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

Practical utility in life :

Why shall we become an Indra?

How to be an Indra?

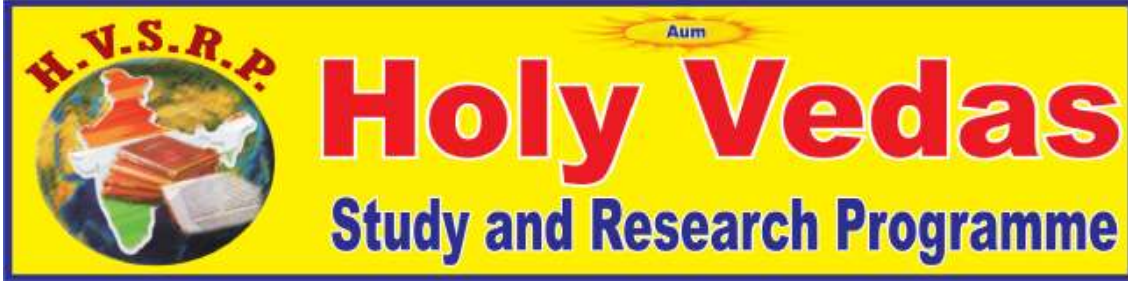
Every one must become an Indra i.e. a controller of senses. Otherwise, the whole life is wasted in sense-gratification. What to talk of or think about God-realisation or salvation, without being an Indra, one cannot live a peaceful life even in material worldly path.

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

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Y.V. 30.2

तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि ।
धियो यो नः प्रचोदयात् ॥

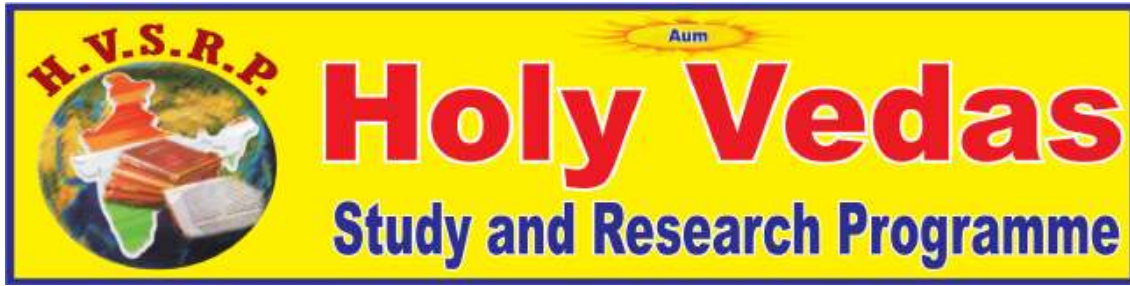
Tat savitur varannayam.

Bhargo devasya dheemahi dhiyo yo nah prachodayat.

(Aum) – the cosmic sound vibrating everywhere (the original name of God) (Bhoo) To be, to work i.e. karma, beneath the earth (Bhuvah) to worship God with dedication i.e. upasana, atmosphere (Swaha) to gain knowledge and realizing brahma i.e. gyan, space (Tat) that (God) (Savituḥ) Creator (God), Sun (Varennayam) worth to be adopted (Bhargo) the effect, Supreme intelligence (Devasya) of the divine, desirable, enlightened (Dheemahi) may we concentrate and meditate upon (Dhiyaḥ) intellects (Yaḥ) who (Naḥ) our (Prachodayat) inspire to do the best.

Elucidation :

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He (God) is beneath the earth; He is in the atmosphere; He is in the space. He is in the form of our work and our target that we want to be; He is in our love, worship and dedication i.e. upasana; He is in the knowledge that we want to gain to realise Him.

The Creator is worth to be adopted. May we concentrate and meditate on the effect, on the Supreme intelligence of the Supreme Divine Enlightened. Who may inspire the intelligence of all of us to do the best.

If Savitah is taken as Sun, another elucidation comes as :

The effect of the Sun is present everywhere, in all our acts, knowledge and on the path of realization. The Sun is worth to be adopted. May we meditate on the effect of that Sun i.e. morning rising Sun's rays, to inspire our mind to do best works.

Practical utility in life :

This verse answers three fundamental questions of life as follows:

1. He (God) is beneath the earth; He is in the atmosphere; He is in the space. He is in the form of our work and our target that we want to be; He is in the knowledge that we want to gain; He is in our worship that we perform to pray to Him and to realise Him.
2. To concentrate and meditate on the Supreme intelligence of the Divine Enlightened and desirable because that Creator is worth to be adopted.
3. To receive His inspirations in the intellects of all of us to do the best.



Note : Gayatri Mantra is found in three vedas i.e. R.V. 3.62.10, Y.V. 3.35, 30.2, 36.3, S.V. 1462. Only in YV 36.3, Gayatri Mantra appears with three vyahatis i.e. bhu, bhuvah and swah.

Yajur Veda 34.34

Morning Prayers

प्रातरग्निं प्रातरिन्द्रं हवामहे प्रातर्मित्रावरुणा प्रातरश्विना ।
प्रातर्भगं पूषणं ब्रह्मणस्पतिं प्रातः सोममुत रुद्रं हुवेम ॥१॥

Prātaragniṁ prātarindram havāmahe prātarmitrāvaruṇā prātaraśvinā.
Prātarbhagaṁ pūṣanaṁ brahmaṇaspatiṁ prātaḥ somamuta rudraṁ huvem.

(Prātaḥ) at dawn (agniṁ) the Supreme Energy, God, first to lead, fire, heat energetic, intellect (prātaḥ) at dawn (indram) to the supreme controller (havāmahe) we call, invoke (prātaḥ) at dawn (mitrā) friend (varuṇā) ruler (prātaḥ) at dawn (śvinā) pair (of sun and moon, fire and water, teacher and taught, pranas) (prātaḥ) at dawn (bhagaṁ) to the giver of comforts, grandeur and glory etc. (pūṣanaṁ) to the nourishing (brahmaṇaḥ patiṁ) to the supreme Lord and Protector of the knowledge of God and the universe (prātaḥ) at dawn (somam) to virtues and divine knowledge (uta) and (rudraṁ) to the Rudra, the Lord of justice who controls all evils by making them cry (huvem) praise, glorify.

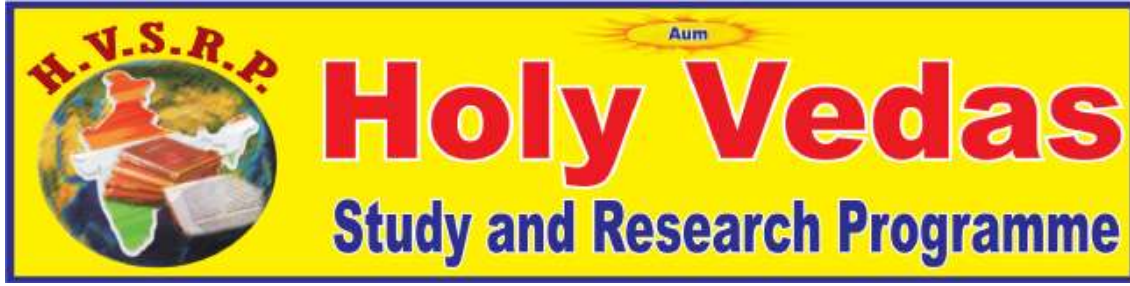
Note: This verse AV 3.16.1 is same as RV 7.41.1 and YV 34.34 with a difference of one word only. The last word in RV 7.41.1 and YV 34.34 is 'huvem' in place of 'havāmahe' in the present verse. 'huvem' means to praise and glorify.

Elucidation:

What divine powers are to be invoked and praised in the dawn time?

At dawn, I call, invoke the source of supreme energy and the Supreme Controller. I invoke God as my friend; as my ruler; as pair of all divinities like sun-moon,

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fire-water, teacher-taught etc.; as the giver of all comforts, grandeur, glory etc.; as the nourishing elements; as the Supreme Lord and Protector of the universe; as divine virtues, knowledge, wealth and medicines etc.; as Rudra, the Lord of justice who controls all evils by making them cry.

I praise and glorify all these attributes of God.

Practical utility in life:

How can we associate with divinities?

We should read this whole hymn with RV 1.48 and 1.49 which are on Usha time i.e. Brahmavela. A combined practice of all these hymns would certainly make our mornings i.e. the beginning of the day, filled with divinities.

This verse is an invocation to the Supreme energy, Supreme Controller and the Supreme Lord along with His divinities delegated to various divine powers, all virtues, and Rudra etc.

With all these ponderings and prayers regularly in the morning, we can feel an association with these divinities.

Yajur Veda 34.35

प्रातर्जितं भगमुग्रं हुवेम वयं पुत्रमदितेयो विधर्ता ।
आध्रश्चिद्यं मन्यमानस्तुरश्चिद्राजा चिद्यं भगं भक्षीत्याह ॥35॥

Prātarjitaṁ bhagamugraṁ huvem vayaṁ putramaditeryo vidhartā.
Ādhraścidyaṁ manyānasturaścidrājā cidyaṁ bhagaṁ bhakṣītyāha.

(Prātaḥ) At dawn (jitaṁ) liable to win (bhagam) to the giver of all comforts, grandeur, glory etc. (ugraṁ) lustre (huvem) praise, glorify (vayaṁ) we (putram) like sons (aditeḥ) of indestructible mother infinity, eternal power (yaḥ) who (vidhartā) sustaining all cosmic bodies (Ādhraḥ cit) held by all, from all sides (yaṁ) whom (manyānaḥ) while knowing and pondering (turaḥ) powerful speech (cit) certainly (rājā) king (cit) also (yaṁ) (bhagaṁ) to the giver of all comforts, grandeur, glory etc. (bhakṣi) serve and praise (iti) this way (āha) speak, preach.

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Note: This verse is same at AV 3.16.2, RV 7.41.2 and YV 34.35 with a difference of one word only. In RV 7.41.2 and YV 34.35 there is 'huvem' in place of 'havāmahe' in the present verse. 'huvem' means to praise and glorify.

Elucidation:

Do we have a right to pray for comforts?

At dawn, we call, invoke, praise and appeal to the Giver of the lustrous comforts, grandeur and glory that are liable to be won because we are like sons of mother infinity, the eternal power who is sustaining all cosmic bodies; whom all hold from all sides; whom all know and ponder over Him, certainly with all powerful speeches of people and of all kings also. Serve and praise that Supreme Giver of comforts, grandeur and glory. Speak and preach your prayers like this.

Practical utility in life:

What is the purpose of creation?

What is the object of humanistic life?

God has created this creation certainly for the consumption of all beings along with many instructions and advices. Consumption of the creation is our right because we are like sons and daughters of the creator but this act of consuming or collecting should not be the object of our life. Consumption should be kept in minimum limits. The principal object of life is to maintain a regular connectivity with the Giver of all comforts.

To receive His grants, we must ensure that we are competent and entitled to receive. Competence and entitlement comes from powerful and speedy acts like those of a king, like those of a performer of yajna for the welfare of all. Thus, the purpose of creation is certainly consumption but competence and entitlement to receive divine grants is preferred to the performer of yajna because he can ensure a better and equal distribution of all grants.

Yajur Veda 34.36

भग प्रणेतर्भग सत्यराधो भगेमां धियमुदवा ददन्नः ।
भग प्र णो जनय गोभिरश्वैर्भग प्र नृभिर्नृवन्तः स्याम ॥ ३६ ॥

Bhaga praṇetarbhaga satyarādhō bhagemāṁ dhiyamudavā dadannāḥ.

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Bhaga pra ño janaya gobhiraśvairbhaga pra nṛbhirṇvantah syāma. 36

(Bhaga) the Giver of all comforts, grandeur, glory etc. (prañetaḥ) inspire and provide us the best path (bhaga) the Giver of all comforts, grandeur, glory etc. (satya rādhah) wealth of truth, true wealth i.e. knowledge of God (bhaga) the Giver of all comforts, grandeur, glory etc. (imām) this praiseworthy (dhiyam) intellect, wisdom (uta ava) progressing (dadat) while giving (naḥ) us (bhaga) the Giver of all comforts, grandeur, glory etc. (pra) the best (naḥ) us (janaya) produce (gobhiḥ) from cows, from senses of knowledge (aśvaiḥ) from horses, from senses of action (bhaga) the Giver of all comforts, grandeur, glory etc. (pra) the best (nṛbhiḥ) with the help of the best human beings (nṛvantah) best human being (syāma) be.

Note: This verse is same at AV 3.16.3, RV 7.41.3 and YV 34.36.

Elucidation:

What type of wealth we should pray to God?

The Giver of all comforts, grandeur and glory etc.! inspire and provide us the best path for the wealth of truth or true wealth i.e. knowledge of God i.e. Vedas, while giving us the progressing and praiseworthy intellect and wisdom.

The Giver of all comforts, grandeur and glory etc.! produce in us the features from the best cows and horses, from the best senses of knowledge and action. We may be the best human beings with the help of best human beings.

Practical utility in life:

How to make our life a true human life?

If you wish the wealth of truth and the true wealth, it is only the knowledge of God received directly from God through vibrations i.e. Vedas. Meditation is the only path to receive that true knowledge and wisdom.

Secondly, we pray for the progressing intellect to perform various yajnas for the welfare of all. This is the second level of human life.

On the third level, while interacting in the society, we should be exceptional in our behavior - soft, humble like cows. Our acts should be prompt, active and energetic like horses. We should be truthful.

Only then we can make our living as a true human being, loaded with all divinities, comforts, peace and progress.

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Yajur Veda 34.37

उतेदानीं भगवन्तः स्यामोत प्रपित्व उत मध्ये अह्नाम् ।
उतोदितौ मघवन्त्सूर्यस्य वयं देवानां सुमतौ स्याम ॥४॥

Utedānīm bhagavantaḥ syāmota prapitva uta madhye ahnām.
Utoditau maghavantsūryasya vayam devānām sumatau syāma.

(Uta) and (idānīm) this time (i.e. morning time) (bhagavantaḥ) owner of all comforts, grandeur and glory etc. (syām) be (uta) and (prapitva) while receiving the best comforts etc. (uta) and (madhye) in the middle (ahnām) of the day (utoditā) and (maghavan) Supreme owner of comforts etc. (sūryasya) of sun (vayam) we (devānām) of the divine (powers and people) (sumatau) good mind and intellect (syāma) be.

Note: This verse is same at AV 3.16.4, RV 7.41.4 and YV 34.37.

Elucidation:

What shall be the state of our mind while receiving comforts of life?
And this time i.e. morning time, be the owner of all comforts, grandeur and glory etc. and while receiving the best comforts etc. at the dawn i.e. sunrise and in the middle of the day, we all may be established in the good mind and intellect of the divine people.

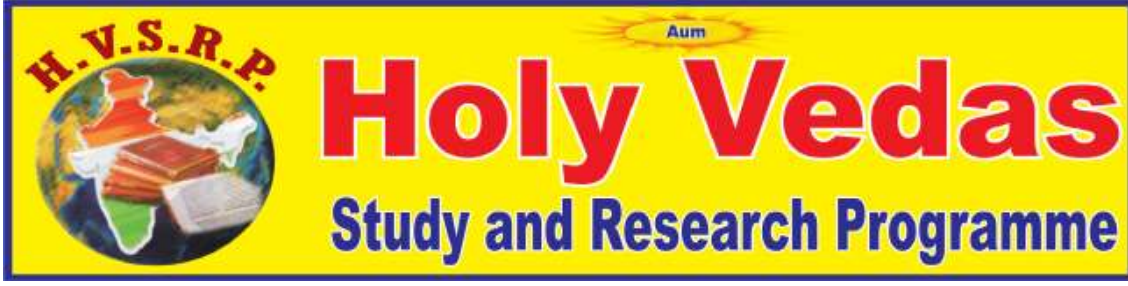
Practical utility in life:

Why shall we maintain a regular company and guidance of the divine (powers and people)?

What are the fourfold targets of human life i.e. purushartha chatusttaya?

When one starts receiving all types of comforts and wealth in life, there are chances of gearing up the mad race for accumulation of those comforts and wealth, developing ego, disregarding duties towards others and also towards the destination of human life i.e. God realisation.

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Therefore, to avoid all such possibilities and going off-track the human life destination, it is advised to remain established in the company and guidance of the great and divine minds, not once in a while, but every moment all through out life.

The company of divine minds reminds us about the purushartha chatushtaya i.e. fourfold targets of human life. – dharma, artha, kama, moksha i.e. righteousness, meaningfulness of material wealth, gratifying desires and God-realisation for salvation, respectively. The two middle targets i.e. artha and kama, should be based on dharma and focussed on moksha, the last target.

Quote:

(vayaṁ devānāṁ sumatau syāma, AV 3.16.4, RV 7.41.4 and YV 34.37)

We all may be established in the good mind and intellect of the divine people.

Yajur Veda 34.38

भग एव भगवौ अस्तु देवस्तेना वयं भगवन्तः स्याम ।
तं त्वा भग सर्व इज्जोहवीति स नो भग पुरेता भवेह ॥५॥

Bhaga eva bhagavāñ astu devastenā vayaṁ bhagavantaḥ syāma.
Taṁ tvā bhaga sarva ijjahavīti sa no bhaga pura-etā bhaveha.

(Bhagaḥ) the Giver of all comforts, grandeur and glory etc. (eva) only (bhagavāñ) the Supreme Lord (astu) be (devaḥ) the divine (powers and people) (tenā) of Him (vayaṁ) we (bhagavantaḥ) enjoined with all comforts, grandeur and glory etc. (syāma) be (taṁ) that (tvā) of your (bhaga) the Giver of all comforts, grandeur and glory etc. (sarva) all (ita) here (johavīti) I call, praise (saḥ) He (naḥ) us (bhaga) the Giver of all comforts, grandeur and glory etc. (puraḥ etā) leading us, making us progressive (bhava) be (iha) here, in this life.

Note: This verse is same at AV 3.16.5, RV 7.41.5 and YV 34.38 with just one word difference. In RV 7.41.5 and YV 34.38, there is 'johavīti', in place of 'johavīmi' in AV 3.16.5 but there is no material difference in the meaning.

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Elucidation:

Who is the Supreme Lord, the Giver of all comforts, grandeur and glory etc.?
The Giver of all comforts, grandeur and glory etc. only is the Supreme Lord. We, His divine people, be enjoined with all comforts, grandeur and glory etc.
The Giver of all comforts, grandeur and glory etc.! all those of your people call and praise you here. He, the Giver of all comforts, grandeur and glory etc., be leading for us and make us progressive, here, in this life.

Practical utility in life:

Who can make us divine and help in maintaining this divinity?
Apparently, every child feels that his parents are the giver of all comforts etc. to him. Similarly, all employees feel that their respective employers are the giver of wealth. Of course, these are true in practice, but, spiritually, we should realise that the actual Supreme Lord of all comforts and Giver to us is God only.
From His supreme treasury, we get our share as per our past karmas.
Therefore, we must call and praise that Supreme Lord who can lead us for further progress in a better way. A connectivity to God can keep us divine in nature and conduct.
Similarly, in our family and social life, we should maintain a humble relation with our parents and employers also because God gives us all comforts through these seniors.

Yajur Veda 34.39

समध्वरायोषसो नमन्त दधिक्रावेव शुचये पदाय ।
अर्वाचीनं वसुविदं भगं नो रथमिवाश्वा वाजिन आ वहन्तु ॥39॥

Samadhvarāyoṣaso namanta dadhikrāveva śucaye padāya.
Arvācīnaṁ vasuvidaṁ bhagaṁ no rathamivāśvā vājina ā vahantu. 39

(Sam – to be prefixed with namanta) (adhvarāya) for non-violent, virtuous conduct (uṣasaḥ) at dawn i.e. Usha time, Brahmavela (namanta – sam namanta) appropriately offer our salutations (dadhikrāvā iva) like a horse carry burden on its back, a vow full person (śucaye) with purity (padāya) for achieving destination (arvācīnaṁ) new

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(vasuvidam) receiving wealth (bhagam) Giver of all wealth etc. (nah) to us (ratham iva aśvā) like a horse pulling the chariot (vājinaḥ) special intellect (ā vahantu) lead to the destination.

Note: This verse is same at AV 3.16.6, RV 7.41.6 and YV 34.39 with just one word difference. In RV 7.41.6 and YV 34.39, there is 'naḥ' in place of 'me' in AV 3.16.6. 'naḥ' means us and 'me' means me. This there is no substantial difference in the meaning.

Elucidation:

Who enjoins the benefits of Usha?

At dawn i.e. Usha time, Brahmavela, we offer our salutations for achieving non-violent conduct progressing towards our destination with purity like a horse carrying burden on its back i.e. like a vow full person.

Like the Giver of all comforts etc., the special intellectuals may lead us to the destination, while receiving all new wealth, as if a horse pulls the chariot.

Practical utility in life:

What is special at Usha time?

Who are special intellectuals?

Dawn i.e. Usha time, Brahmavela, is very fruitful for those who wish their life to be non-violent and pure while progressing towards their destination as a vow full person. Every morning, the Supreme Power, God, opens His treasures of activity, energy, knowledge and of course purity.

Special intellectual means those who have understood and imbibed the divine instructions. Such people have been equated with the horse pulling a chariot because their life actually inspires us to follow it. They are not simply package of knowledge but they are the practitioners of divinity.

Yajur Veda 34.40

अश्वावतीर्गोमतीर्न उषासो वीरवतीः सदमुच्छन्तु भद्राः ।
घृतं दुहाना विश्वतः प्रपीता यूयं पात स्वस्तिभिः सदा नः ॥७॥

Asvāvatīrgomatīrna uṣāso vīravatīḥ sadamucchantu bhadraḥ.

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Ghṛtaṁ duhānā viśvataḥ prapītā yūyaṁ pāta svastibhiḥ sadā naḥ.

(Aśvāvatīḥ) holding energy (gomatīḥ) holding best and humble speeches (naḥ) our (uṣāsaḥ) dawn, the Brahmavela (vīravatīḥ) holding brave sons (sadam) to house (ucchantu) enlighten (bhadrāḥ) noble and welfare doing (ghṛtaṁ duhānāḥ) showering milk (viśvataḥ prapītāḥ) be healthy from all sides (yūyaṁ) you (pāta) protect (svastibhiḥ) with welfare (sadā) always (naḥ) us.

Note: This verse is same at AV 3.16.7, RV 7.41.7 and YV 34.40.

Elucidation:

What can Usha do for us?

Usha, the dawn, you are holding energy, the best and humble speech, brave sons; you are doing all noble and welfare acts. Please enlighten our house. You protect us always with welfare while showering milk so that we may be healthy from all sides.

Practical utility in life:

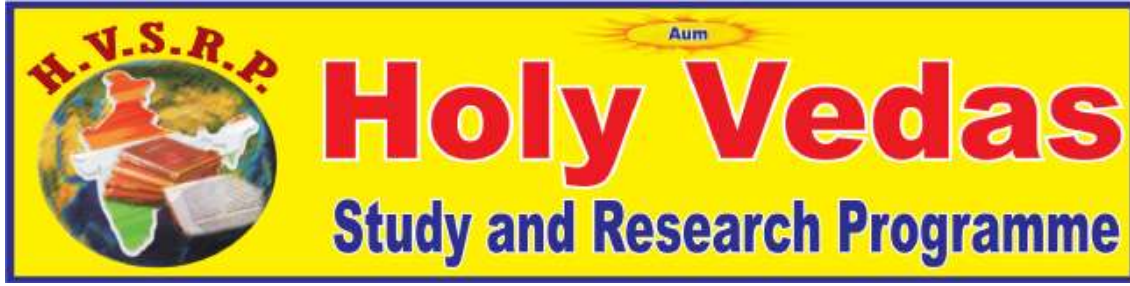
Why are devotional ladies equated with Usha?

Getting up at Usha time has multiple benefits. Anyone can experience it. Lives of all rishis, great and divine saints have proved that divinity falls upon early riser. Devotional ladies in the house are equated with Usha because they open the door of fortunes for the whole family by getting up early, creating an atmosphere of devotion to God, praying for and inspiring the whole family on the devotional path.

Y.V. 36.3

भूर्भुवः स्वः तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि ।
धियो यो नः प्रचोदयात् ॥

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Bhurbhuvah swaha tat savitur varannayam.

Bhargo devasya dheemahi dhiyo yo nah prachodayat.

(Aum) – the cosmic sound vibrating everywhere (the original name of God) (Bhoo) To be, to work i.e. karma, beneath the earth (Bhuvah) to worship God with dedication i.e. upasana, atmosphere (Swaha) to gain knowledge and realizing brahma i.e. gyan, space (Tat) that (God) (Savituḥ) Creator (God), Sun (Varennayam) worth to be adopted (Bhargo) the effect, Supreme intelligence (Devasya) of the divine, desirable, enlightened (Dheemahi) may we concentrate and meditate upon (Dhiyaḥ) intellects (Yaḥ) who (Naḥ) our (Prachodayat) inspire to do the best.

Elucidation :

He (God) is beneath the earth; He is in the atmosphere; He is in the space. He is in the form of our work and our target that we want to be; He is in our love, worship and dedication i.e. upasana; He is in the knowledge that we want to gain to realise Him.

The Creator is worth to be adopted. May we concentrate and meditate on the effect, on the Supreme intelligence of the Supreme Divine Enlightened. Who may inspire the intelligence of all of us to do the best.

If Savitah is taken as Sun, another elucidation comes as :

The effect of the Sun is present everywhere, in all our acts, knowledge and on the path of realization. The Sun is worth to be adopted. May we meditate on the effect of that Sun i.e. morning rising Sun's rays, to inspire our mind to do best works.

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Practical utility in life :

This verse answers three fundamental questions of life as follows :-

4. He (God) is beneath the earth; He is in the atmosphere; He is in the space. He is in the form of our work and our target that we want to be; He is in the knowledge that we want to gain; He is in our worship that we perform to pray to Him and to realise Him.
5. To concentrate and meditate on the Supreme intelligence of the Divine Enlightened and desirable because that Creator is worth to be adopted.
6. To receive His inspirations in the intellects of all of us to do the best.

Note : Gayatri Mantra is found in three vedas i.e. R.V. 3.62.10, Y.V. 3.35, 30.2, 36.3, S.V. 1462. Only in YV 36.3, Gayatri Mantra appears with three vyahatis i.e. bhu, bhuvah and swah.

Yajur Veda 36.10

शं नो वातः पवतां शं नस्तपतु सूर्यः ।
शं नः कनिक्रददेवः पर्जन्यो अभिवर्षतु ॥ 10 ॥

Śaṁ no vātaḥ pavtām śaṁ nastapatu sūryaḥ.
Śaṁ naḥ kanikradaddevaḥ parjanya'abhivarṣatu.

(Śaṁ) peace, happiness and welfare giving (naḥ) for us (vātaḥ) air (pavtām) blow
(śaṁ) peace, happiness and welfare giving (naḥ) for us (tapatu) warmth of shining
(sūryaḥ) Sun (Śaṁ) peace, happiness and welfare giving (naḥ) for us (kanikradat)
roaring, thundering (devaḥ) divine (parjanyaḥ) clouds (abhivarṣatu) rain from all
sides.

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Note: AV 7.69.1, YV 36.10 and YV 36.11 have many similarities. First line of AV 7.69.1 is similar to YV 36.10. Second line of AV 7.69.1 is similar to YV 36.11.

Elucidation:

How are the opposite forces of nature - Sun and wind, day and night, work for our peace, happiness and welfare?

- May the blowing wind be peace, happiness and welfare giving for us.
- May the warmth of shining Sun be peace, happiness and welfare giving for us.
- May the roaring clouds raining all over the world be peace, happiness and welfare giving for us.

Practical utility in life:

What are the three dimensions of the Sun, wind and clouds?

What is the science of water-cycle?

What is the divine inspiration for welfare?

What is the spiritual science of pranayama?

Material i.e. Adhiboutic meaning: Blowing wind, warmth of Sun and roaring clouds raining all over the world are the three constituents of water cycle which is the science of supreme welfare for all living beings on earth and without which life on earth would become impossible.

Divine i.e. Adhidaivic meaning: The three divine powers, totally different from each other in nature, work together in perfect harmony for the welfare of all for the simple reason that they are divine and have no clash of any personal interest. Sun energy is hot, wind and water are cool in nature. We need to take a divine inspiration from their working that irrespective of our nature, we all must work for the common good of all.

Spiritual i.e. Adhiatmic meaning: On spiritual path, a yogi develops his pranas i.e. breath through pranayama practices and thus develops the warmth of divine light i.e. knowledge and higher consciousness. Like Sun, he destroys the clouds of modifications of mind and causes the rain of divinity for the welfare of all.

Yajur Veda 36.11

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अहानि शं भवन्तु नः शं रात्रीः प्रति धीयतां ।
शन्न इन्द्राग्नी भवतामवोभिः शन्न इन्द्रावरुणा रातहव्या ।
शन्न इन्द्रापूषणा वाजसातौ शमिन्द्रासोमा सुविताय शंयोः ॥११॥

Ahāni Śaṁ bhavantu naḥ śaṁ rātrīḥ prati dhīyatām.
Śaṁ na'indrāgnī bhavatāmavobhiḥ śaṁ na'indrāvaruṇā rātahavyā.
śaṁ na'indrāpūṣaṇā vājasātau śamindrāsomā suvitāya śaṁ yoḥ. 11

(Ahāni) day, not liable to be wasted (Śaṁ) peace, happiness and welfare giving (bhavantu) be (naḥ) for us (śaṁ) peace, happiness and welfare giving (rātrīḥ) night (prati) towards, for (dhīyatām) be held (Śaṁ) peace, happiness and welfare giving (naḥ) for us (indrāgnī) the Supreme Controller and Supreme Energy (bhavatām) be (avobhiḥ) with it's protection (śaṁ) peace, happiness and welfare giving (naḥ) for us (indrāvaruṇā) Supreme Controller and Supreme Ruler (rātahavyā) comforts worth receiving (śaṁ) peace, happiness and welfare giving (naḥ) for us (indrāpūṣaṇā) Supreme controller and nourishing (vājasātau) for providing food etc. (śaṁ) peace, happiness and welfare giving (indrāsomā) Supreme controller and virtues, divine knowledge etc. (suvitāya) for inspiration to preform comfortably (śaṁ yaḥ) which may be for peace, happiness and welfare.

Note: AV 7.69.1, YV 36.10 and YV 36.11 have many similarities. First line of AV 7.69.1 is similar to YV 36.10. Second line of AV 7.69.1 is similar to YV 36.11.

Elucidation:

How do various divine powers ensure peace, happiness and welfare for us?

- May the day, which is not liable to be wasted, be peace, happiness and welfare giving for us.
- May the night be held for giving us peace, happiness and welfare.
- May the Supreme controller with heat energy be peace, happiness and welfare giving for us.
- May the Supreme controller with water etc. liquid energies be peace, happiness and welfare giving for us.

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- May the Supreme controller nourishing the earth be peace, happiness and welfare giving for us.
- May the Supreme controller with somas i.e. virtues, divine knowledge etc. be peace, happiness and welfare giving for us.

Let all these divine powers be for our inspirations to work for our peace, happiness and welfare.

Practical utility in life:

How can we become divine?

God, the Supreme Controller, with His various divine powers ensure peace, happiness and welfare for all in many ways.

He protects us with heat energy.

He provides us all comforts with waters.

He nourishes all living beings on earth.

He inspires us with virtues, divine knowledge etc.

All powers of God are called divine because they draw their powers from God and use these powers for universal welfare.

All human beings should develop and adopt the principle of divinity same ratio in their life to become divine. Whatever powers or wealth we draw from God, must be used for universal welfare. Be a rishi, live for others.

यजुर्वेद मन्त्र 36.12

Yajur Veda 36.12

शं नो देवीरभिष्टय आपो भवन्तु पीतये ।

शं योरभि स्रवन्तु नः ॥

Śaṁ no devīrabhiṣṭaya āpo bhavantu pītaye.

Śaṁ yorabhi sravantu naḥ.

(Śaṁ) peace, welfare giving (naḥ) our (devīḥ) divine, winner (abhiṣṭaye) for attacking (evils, diseases) (āpaḥ) waters (bhavantu) be (pītaye) for protection (Śaṁ yoḥ) for curing and preventing (abhi sravantu) flow both sides (inside for consumption and outside for bathing) (naḥ) our.

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

Elucidation:

How does water ensure our good health?

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

Practical utility in life:

How is water a food as well as medicine?

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

यजुर्वेद मन्त्र 36.14

Yajur Veda 36.14

आपो हिष्ठा मयोभुवस्ता न ऊर्जे दधातन ।

महेरणाय चक्षसे ॥

Āpo hi ṣṭhā mayobhuvastā na ūrje dadhātana.

Mahe raṇāya cakṣase.

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

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Note : This verse is same as RV 10.9.1 and YV 11.50.

Elucidation :

What is the importance of water in our life?

Water i.e. the liquid energies of the cosmos are surely the creators and givers of peace, welfare and joy. They hold us in energies (of body, mind and soul), that are mighty powers, splendour of perfect knowledge of Brahman, perfect knowledge of all senses and power of perception.

Practical utility in life :

Is water useful in therapies?

How is water the liquid energy of the cosmos?

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

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

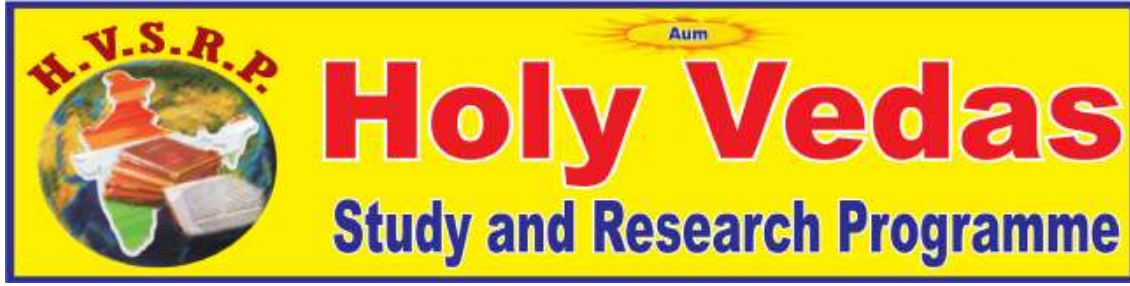
There are many ways of water therapies to treat our physical and mental problems. Simply consumption of water, at room temperature, is good for physical and mental health. It keeps the body hydrated and detoxifies it. We should be careful that water element in vegetables etc. is not lost during cooking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

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

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bath gives good sleep, (xxi) inhalant i.e. its steam helps in respiratory problems, (xxii) lubricant i.e. helps in movement of joints.

Cosmic energy is all powerful. Cosmic energy is present in every cell, it's molecules and the smallest atom. Since 70% of the earth is water, obviously, same ratio of cosmic energy is present in water. It's called liquid energy of the cosmos. If we raise our consciousness on water, certainly we can raise the powers of our body, mind and soul all together.

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

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

यजुर्वेद मन्त्र 36.15

Yajur Veda 36.15

यो वः शिवतमो रसस्तस्य भाजयतेह नः ।

उशतीरिव मातरः ॥

Yo vaḥ śivatamo rasastasya bhājayateha naḥ.

Uśatīriva mātaraḥ.

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

Note: This verse is same as RV 10.9.2 and YV 11.51.

Elucidation:

What is the divinity of water?

Why is water compared to mother's milk?

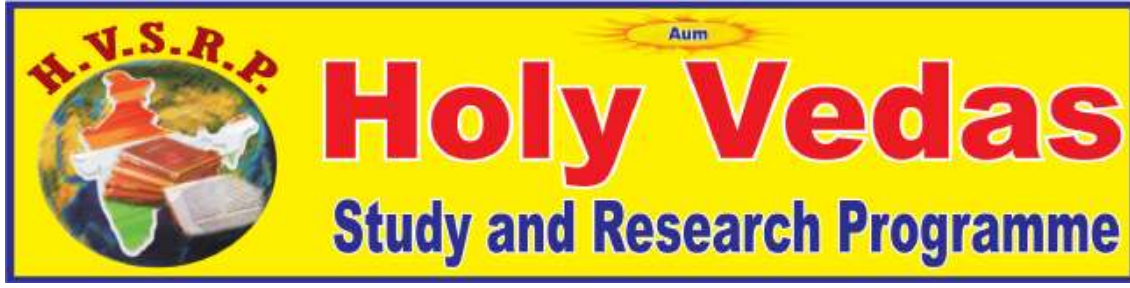
A prayer is made to the water i.e. āpaḥ devata of this hymn.

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

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

Practical utility in life:

How should we consume water?

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

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

यजुर्वेद मन्त्र 36.16

Yajur Veda 36.16

तस्मा अरं गमाम वो यस्य क्षयाय जिव्थ ।

आपो जनयथा च नः ॥

Tasmā araṁ gamāma vo yasya kṣayāya jinvatha.

Āpo janayathā ca naḥ.

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

Note: This verse is same as RV 10.9.3 and YV 11.52.

Elucidation:

What for water is needed by us?

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

Practical utility in life:

How does water provide procreant strength?

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

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

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

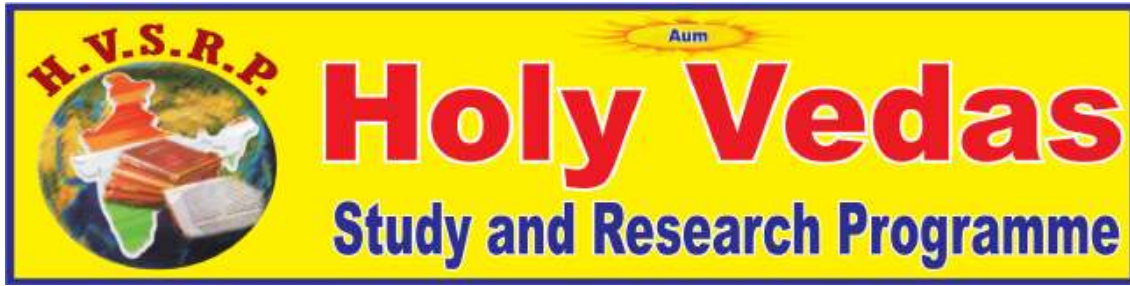
YV 40.1

40th Chapter of Yajur Veda is converted into Ishavasyam Upanishad also with some changes.

Elucidation :-

Whatever is there moving in the moving world, lying in transient phase of this transient world, everything is liable to be pervaded by God, is the abode of God. Use or consume it with the spirit of detachment. Don’t covet or desire anyone’s wealth at all or don’t covet because whose wealth is this at all.

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YV 40.2

Elucidation :-

Desire to live for hundred years here in this life while performing karmas only. This way, there is no other way for you. Human beings are not attached to karmas.

YV 40.3

Elucidation :-

Devilish, Hellish is the name of those places or people that are covered, surrounded with blind darkness, ignorance. Whosoever people are conscience killer, working against atman or violating the deep core universal power within, proceed towards those places (lokas) after death and in this life also.

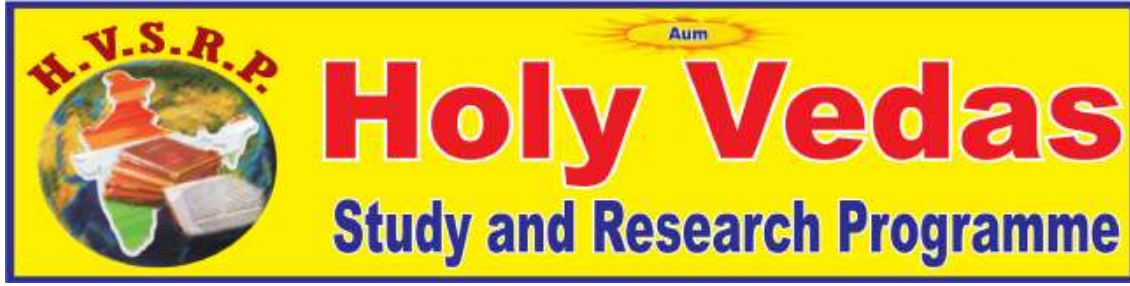
YV 40.4

Elucidation :-

God is the only one alone who is motionless i.e. unmoving. He is swifter than mind. The divine powers of sense organs cannot catch, receive or understand that God. He reaches everywhere in advance. He crosses over the others running, as He is already established there. The air like jivaatma, the subtlest, holds or bestows all acts, karmas in that God only.

YV 40.5

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Elucidation :-

He moves, He doesn't move.

He is farthest, He is nearest.

He is inside of everything here, He is outside of everything here.

YV 40.6

Elucidation :-

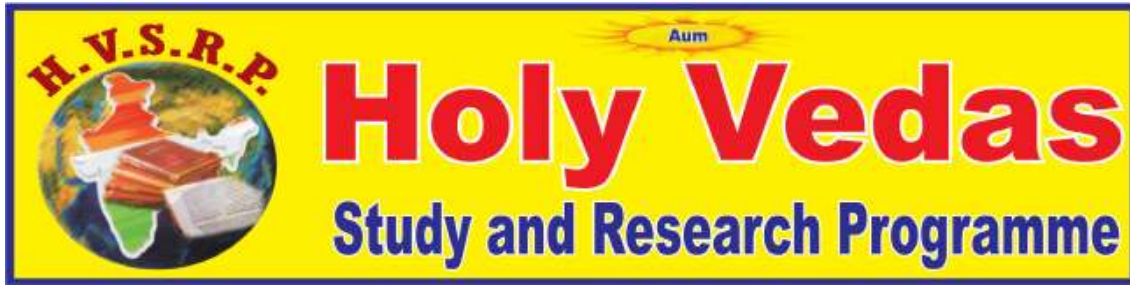
One who perceives (sees and follows) (beholds) all beings and things made of five elements in his own self, in God and sees his own self, God, in all beings and things, thereafter, he never doubts, never ponders.

In Ishopanishada, the term vijupupsate has been used in place of vichikitsati. Na vijugupsate means never turns away from reality, neither commits sins nor hates.

YV 40.7

Elucidation :-

In whom all beings and things made of five elements become like soul, self or God, he becomes one having special knowledge. For such a person, there is neither any bewilderment, delusion, distortion etc. nor any grief remains because he perceives, holds unity and non-duality in that (Supreme universal reality of existence i.e. God).



YV 40.8

Elucidation :-

He, the Supreme essential reality, God, has the following features :- (i) Encircels all, (ii) Bright shining, (iii) without body or form, (iv) scathe less, unharmed, (v) without arteries and veins, (vi) pure, (vii) untouched with evils, sins (viii) seers (ix) complete intellectual, (x) Omnipresent, (xi) self-existent, uncaused cause, (xii) He has revealed everything and every knowledge as it should be exactly for the eternal i.e. sanatan people and the creation.

YV 40.15

Elucidation :-

The Air (having feature of movement) that we breathe is non-physical, through the causal power of air i.e. anilam, atmosphere, sky, merges into the non-dying ultimate cause i.e. God. Thereafter, this mortal body, which is liable to be destroyed, is converted into ash. Therefore, the agent of karma, who is empowered to do yajna, should always remember the name of God, should remember his competence, potential and should also remember his actual karmas in deed that he has performed.

YV 40.17

Elucidation :-

The face of the truth is covered with a veil made of gold. He who is the Supreme Personality in Sun is the same who is in me. That AUM, the original vibration of the universe, is the Supreme Brahman, vast and infinite like sky.



Ishopnishad verse 16

O Nourishing God! The unique seer, the only one Supreme Rishi, You are empowered to keep everyone in discipline; You are inspiring like Sun; Protector and Sustainer of all beings. You have spread the rays of light and knowledge (like Sun). Please gather all of them, so that I may see You in reality. That Your form is shining. It is for the extreme welfare. Now I see You like that. You are the Supreme Personality, the same You are in me.

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