Rig Veda
A study of the forty hymns

Since I am beyond mutable Knowledge and even the Immutable Wisdom,
Therefore, I am the known as the Supreme One.

-declares Sri Krishna

Truth is a pathless land

To communicate with one another, even if we know each other well, is extremely difficult.
I may use words that may have to you significance different from mine.
Understanding comes when we, you and I, meet on the same level at the same time.
That happens only when there is real affection between people . . .
That is real communion.
Instantaneous understanding comes when we meet on the same level as the same time.

-J. Krishnamurti
To My Sons

Ashish and Devdatt

With thanks for having fulfilled my expectations I had for them in leading their lives.

* * * *

‘अध त्रयो वाच लोकः, मनुष्यलोकः पितृलोकः देवलोकः इति |
सोऽयः मनुष्य लोकः पुनःवै जत्थः, नान्येन कर्मणाः कर्मणा पितृलोकः |
देवलोकाः वै लोकानां श्रेष्ठः, तमाष्ट्र्यां प्राप्तिः’

Brihad Aranyaka Up.

There are three worlds: The world of men, the world of ancestors and the world of divinities. The world of men is to be achieved through continuation of the line of offspring, not by performance of actions. The world of fathers is to be achieved through performance of actions in one’s life. The world of divinities is supreme among worlds. Hence, acquisition and practice of Wisdom is praised.

‘यदा प्रेमन्यन्त्येघ पुनःमाह लं बल्म लं यःः लं लोक इति |’

When a man realizes that he is about to depart from this world, he says to his offspring: ‘You are Brahman, You are Yajna, You are World. All that is spoken is Brahman, all that is performed is Yajna, all that manifests in world is the World’.

‘यदैं किंचन्यूक तथ वर्णस्यस्य्यस्यतंतंत्रः | वै वै के च यज्ञस्वाप पवेः या इत्यक्तः | वै वै के च लोकस्वाप पवेः लोक इत्यक्तः | एतावदा इद सर्वम् | एताम यद्य सन्धियाऽपोपनज्ञितः’

Whatever Wisdom is gathered all that becomes Brahman; whatever actions that are performed all that becomes Yajna; whatever actions are performed all that becomes the World. Therefore, this is all that is, therefore, everything that exists is Existence.
The Offspring replies to the Worlds :

‘तमाष्ट्र्य वाचनातिः, स सद्विद्यविद्याल्लकालित्ति, अधिमृप्त वाचनाशः सहपुनुष्माचित्ति |
‘स यद्यन्त किंवदन्त्याःकृत्ति भवति |’

‘I am conscious that I am Brahman, the Existence; I am Yajna, performed as actions, I am World established as accomplishment. He being all this is protected thereby.

‘तमाष्ट्र्य सर्वस्वाहा मुच्यति | स यद्यन्त किंवदन्त्याःकृत्ति भवति |’

All this, verily, the son delivers the father, therefore, referred as Offspring. The father lives in this world through his sons. Divine Essence, immortal Speech and energy flows in him,
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Preface

I have been studying Rigveda for number of years, yet it would be presumptuous on my part if I say that I have known veda., let alone experienced it. Veda is Wisdom and not Knowledge. Knowledge can be known but Wisdom has to be experienced. It is easy to communicate what one knows, it is difficult to communicate experience, awareness. Therefore, I say I have attempted to know but I am not yet bold enough to say that I have experienced, am aware of it. A man of Wisdom does not speak and should not speak, he remains silent, he should remain silent. That silence would not be the silence of the grave yard, but the silence of the mountains, of the rivers, of the breeze who are aware of the existence yet find no need to speak about it. It is the lively silence. It is the silence when you drop your memories, your thoughts, your knowledge. In that very silence there is a roar like that of a lion awakened from its stupor.

Speaking about the Art of Listening, J. Krishnsmurti remarked ‘To be able really to listen, one should abandon or put aside all prejudices, pre-formulations and daily activities. When you are in a receptive state of mind, things can easily be understood . . . But unfortunately most of us listen through a screen of prejudices, . . .whether religious or spiritual, psychological or scientific . . . It is difficult to put aside our prejudices, our inclinations, our resistance and reaching beyond the verbal expression, to listen so that we understand instantaneously’.

For listening fruitfully and effectively he suggests that one should just listen, not resist, even if anything is said which is opposed to our way of thinking and belief. Because truth cannot be given to any one by somebody, we have to discover it. To discover one should have direct perception, and direct perception is not possible if there is resistance, a safeguard, a protection.

Books become irrelevant if they do not satisfy this primary condition and accepted instead as tradition, a belief, and a faith. The words spoken there lose the ring, that quality of Truth, which they might have once when they were spoken, ending up being mere words, preserved and protected by organized religions or institutional zealots guardians. A Truth is not realized when one quotes scriptures, using some one else’s experiences and words and symbols used because what one quotes are only the words contained in the scriptures and not the experience of the Truth which one has realized.

About silence one can not speak because what one speaks of silence would all be wrong. That is why upanishadic teacher avers ‘पते बांधे निवारति अप्राय नह’. Yet a human being speaks, not because he only knows and is not aware, but because he speaks thinking and hoping that his words, even though do not reveal the whole entirety and complete of all that he has experienced and been aware of, may yet be steps on which others may experience experiences and be aware of enlightened awareness. This is what the vedic seers attempted in recording their awareness; this is what the upansihadic teachers suggested when they clarified their understanding. Neither vedic seers nor the upanishadic teachers assure enlightened awareness; they only offer a platform for one to stand upon, as a jumping board to take a leap from what they have known to what they want to be aware.

If one becomes enlightened, aware and wise, such one would be a blessed one. If one does not become enlightened, aware and wise it does not mean that he has not tried, not realized, not been aware of. It only means, it could only mean that he has not been able to, or he has not the calibre, the skill to speak out what he has become enlightened, aware and wise.
When one quotes the scripture as an authority and not as a basis for clarifying one’s mind, it shows that one’s mind is confused and not ready for being receptive. Scriptures are important and may even be indispensable pointers, indicators on the path to Perfection but they can be fatal if one accepts and relies on them, without analyzing, harmonizing, reformulating and adapting them with newly emerging situations in human life, or are treated with wholly unwarranted respect and reverence, then the symbols tend to become barriers to clarity of mind and receptivity to Truth. Religions and the Scriptures create divisions in minds and people if one seeks security in one or the other beliefs, faiths and religions.

Only he, who stripping himself of the prejudices and pre-conditioned mind has investigated, analyzed the world beliefs and faiths without raising them to the level of dogmas and using them only as operational and provisional tools to harmonize reformulate and adapt them to the situations on hand can be called a man with receptive mind.

This is neither a Book of Revelations or Book of the one’s Experiences. It is only a book what which gives explanation of the hymns as they struck to the author’s intellect, documented as remembrance to what one experienced in one’s own inner mind. If some one finds themselves useful may accept them others may keep it aside as one more of the many books on the subject matter.

There is no need to agree with every thing that is written here. Suffice if one just reads with open minded receptivity. Confirmation is not expected, because these explanation to the hymns were primarily for my own self and not for others to be convinced. If they help, as they have helped the author the effort will be considered worthwhile. If even slightest of success comes out of this effort, it will be assumed that the effort was well accomplished. In either case my own gradual progress towards enlightenment will not thereby be hindered.

The book has been documented, transcribed, edited, checked by the author alone, therefore, there are bound to be innumerable errors in transcribing the original text, in writing proper grammatical language, or in words spelled correctly. The book need not be rejected on any of these grounds. If one feels good such one may accept or reject as one prefers and chooses. "पदक्षेपं पदक्षेपं मामाहि तु यद्भवेत् । तसस्य श्रयत्ता देव प्रमोद परेभव ॥"

Mumbai

26th March, 2006

Author.
Introduction

We often have feeling that there are much of our life is lost in meaningless self-conflicting chaotic thoughts, with intervening periods when flashes of consciousness that there is something more vital and significant in life than what we have been aware of. Even then our daily life has been more an art of possible, compromise than expression of our feelings. Consequently, one finds one’s responses, whether temporal or spiritual, are first experienced as feelings before they becomes expressed through mentally designed and accepted signs, marks, symbols and words. Language becomes commonly accepted compromise for communication according to place and the period they live in. Human quest for the unknown origin, the source commences with generalities ending with particularities.

Philosophy then becomes not aggregation of subtle thoughts but expression of our feelings as we feel them based on simple trust and even as magnanimous acceptance of divergent views from diverse sources, which would shed light as we proceed on this voyage of discovering ourselves, in spite of the uncertainty and lack of clarity of metaphysical propositions. Plato said in *Timaeus*, ‘To find the Father and the Maker of this universe is a hard task; and when you have found him, it is impossible to speak of him before all people’. Every one some time or the other feels the stirrings which are not of our thinking process. The *vedic* seer tells that for some *seeing* is not sensitive and hearing is not receptive and yet to others, the unrevealed becomes revealed with clarity of Mind. Such unequal response is because some are endowed with sight and hearing which is unequal in quickness of spirit. Some fall short of the responses while in others the impulse is fashioned by heart and strengthened by mind, leaving others far behind in their quest for the Unknown. Seers speak wonderfully well of things which we in our heart had sometimes or the other felt and experienced. We too had the experiences which the seers had but not the skill or the speech to express those experiences.

Seers have spoken concealing the secret meaning in the hymns, dwelling in yonder supreme space; what can one do with hymns if one does not know them? Those who are aware becomes wise, others remaining obscure and confused, therefore, much that passes as *Wisdom* not remaining wisdom at all. The conventional language, spoken by the seers in communication was the sole natural medium used by them for recording their experiences. Since the conventional languages change from people to people, place to place and period to period, they tend to become un-intelligible as the inter-social medium of communication, with increasing assimilation of different racial groups, *Vyasa* collated and edited the hymns spread over among diverse people, since different periods and places, using a new and refined medium of communication, *संस्कृत*, to justify the spiritual ethos of the hymns. Since the hymns had assumed spiritual and hallowed importance as cultural, spiritual and psychological ethos of the race, to maintain the sacredness and secrecy of the Wisdom, the meaning of the hymns was concealed from the unfit, imperfect, vulgar and the profane imperfect mass of people, by using symbols, words and language, which had sense only for the initiate, elect and qualified.

In later years, in the over-riding desire to retain exclusive control over the secret teachings, much of their vibrancy, the constant ferment and incredible diversity of perceptions became dormant, culminating in rites and rituals. But scriptures are not to be read for entertainment, nor for intellectual
stimulation and certainly not as ritual for presumed religious advantage. What is concealed needs to be revealed and that is possible only when one is disciplined through mature austerity and receptive to reflect and meditate on the hymns. According to A.N. Whitehead, the primary role of philosophy is ‘elucidation of one’s integral experience’. Scriptures and philosophical commentaries rarely reach the permanency behind the flux and fluctuation of names and forms. Every effort of the man of wisdom is centered not to tear the thin veil that separates the two, while the scientists and seeks to know the differences that separates the two. That is what separates the Mystic from the Scientist.

Serious students had realized that scriptures contain concealed meanings; therefore, they should not be read for intellectual stimulation but for spiritual insight. Maxim Gorky, the Russian philosopher, said, in Literature and Life, A selection from the writings of Maxim Gorky, that ‘Science and literature have much in common; in both, observation, comparison and study are of fundamental importance. Imagination and intuition bridge the gaps in the chain of facts by its as yet undiscovered links and permit the scientist to create hypothesis and theories which more or less correctly and successfully direct the searching of the mind in its study of the forms and phenomenon of nature’

One who is receptive receives the resonance concealed in the hymns, and experiences the vibrations which they create. Only such one receives intuitive, exhilarating luminous elucidation even as one takes steps to reach the bliss of spiritual advancement. One should traverse the auspicious Path with consideration and compassion. Not knowing how many steps have been taken and how long such steps will be continued to be taken, one should continue to traverse on the Path, slowly and steadily, using the Knowledge of the experiences of earlier seers as data to support, extend and authenticate each one’s experience, and proceed gaining tranquility little by little with steady intellect, thinking nothing else but the self within, with added assurance that on this path no effort is ever lost, no obstacles prevail and even a little righteousness saves one from great fear.

The present author does not claim any spiritual superiority over any one but expresses his immense satisfaction in finding solace in whatever form Wisdom approaches, making that particular receptivity well-established. To be receptive to the Wisdom, he has made Knowledge a step, on which the subsequent steps are determined. The hymns which are included herein are those which have appealed to him. There is no other reason for their inclusion. He has not translated verbatim, because to do so would be height of foolishness. He has preferred to listen to the resonance of his heart than to the shrewdness of the intellect. Heart is sensitive to the backdrop of symbols and the climate in which they were used. Intellect sources its intelligence from the experiences which has accumulated. If one sources the meanings from one’s intellect and not from the heart, then one gets meanings of the scriptures as were found by western Indologists, who in spite of their erudition and labour, could scarcely source the meaning which original seers had concealed in the hymns.

The present author is guided by primarily by the following principles: firstly by recalling the Pavamana hymns ‘अलैं ना गदायेच, तत्रमो ना ज्योतिंगमव, मुद्रोमुहतं गयत |’, secondly assuring that ‘आ नो गदाअ कक्षो यथु विज्ञातां and finally accepting the most practical suggestion made by Mahatma Gandhi, to keep the windows of the Mind open, so that Winds blowing in may refresh me with insight, not ever allowing the winds to sweep me off you feet’. He has, therefore, sought meanings to the words listening with heart and intellectually reappraising, revising and rededicating, to broaden my perception without being in a hurry, without being despondent if I fail, rising up to stand even as I fell on the Path to Perfection, knowing that one step leads to another. I believe that my experiences are my responses to the resonance in my heart. They are as real to me as they were real to many others. I may often fail in relating by expressions to my experiences. But no one can deny me the right to say that I have tried and possibly failed. Can the antelope climb the trees or the leopards change its colours? I have made a tryst with my self and I am sure that I will not fail. I do think that I do what is natural to me. If some one would say that I have not succeeded enough, then they do not know, will never know how much I have tried.

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**Rig-Veda**

_Veda_ is eternal (नित्यम्), unperceivable (अन्द्रायम्), all pervading (विपुलम्), all-comprehensive (सर्वकालम्), exceedingly subtle (मुख्यम्), un-decaying (सद्यम्), without beginning (अपारम्) and without end (अस्लभम्) entirety of _Wisdom_ (विद्यानिमयम्) through receptivity (अद्वाद्रा), reflection (सततत्यम्) and constant meditation (सत्तत्त्यासिनस्मित्यम्). It is what Dr. Whitehead designates ‘as something which is real and yet waiting to be realized; something which is remote possibility and yet the greatest of present facts; something that gives meaning to all that passes, and yet alludes apprehension; something whose possession is the final good and yet beyond all reach; something which is ultimate ideal and the hopeless quest’ (Science and the Modern World). _Veda_ is _Wisdom_ of the unknown and not the _Knowledge_ of the known. The _vedic_ scriptures are the aggregate ज्ञान, _Knowledge_ of fragments of _Wisdom_ ‘seen’, ‘heard’, experienced through mediation and action - ‘यानि मनोपुरुष सम्बोधि कल्यानो अर्थात्’ by different seers, during different periods, in different places and expressed in mystical language without human effort ‘पुण्यपश्चिमन फ्रेक्टियमुन’. The hymns are known as छन्दम्, that which conceals – छन्दनिति ने छन्दम् because they are recorded in mystical language.

_Wisdom_ is constant and continuous awareness like an ocean, vast, deep yet ever turbulent; whereas _Knowledge_ is momentary and transient like a river, not independent of the ocean from which it is sourced, ever in motion, sometimes concealed and sometimes revealed, no part lost though appearing as lost, ever changing in forms and names, perceptions, views, opinions and expressions. _Wisdom_ is supernal, immutable, eternal, universal - विश्वात्मी, transcending Time; _Knowledge_ is Time bound by and circumscribed by impression, perceptions, ideas, memories of the Past, influencing the Present and creating aspirations in the Future.

To reach out to _Wisdom_, philosophy uses _Knowledge_ as its foot stool, to take a leap from the known to the unknown. One needs to be receptive, reflective and meditative of _Knowledge_ to have access to _Wisdom_, which then reveals in the present moment in solitude of silence, in fraction of a moment, the past having died and the future not yet born. _Knowledge_ can never be a substitute for _Wisdom_, because part can never be the whole. One has to wipe out the last vestiges of _Knowledge_ if one has to be wise of _Wisdom_. When _Wisdom_ dawns, _Knowledge_ ceases to be effective, even as the stick used to stir fire on the funeral pyre becomes useless once the body is reduced to the ashes. There is much difference between what one experiences spiritually and what one expresses empirically. No prudent man would ever aver that _vedic_ scriptures in themselves represent लेखन, at best they speak about लेखन, validating the statement - ‘एकं कर्म विषयः बहुखा वदलिनि’.

त्रैणि is not the author of the hymns but the ‘seer’ कृत्वा of the Prime Existence as impersonal wisdom. The _vedic hymns_ are also known as ‘त्रैणि’, because they are heard in revelation of the पर वाचक, supreme speech, seeping from the inner source of the heart and passing through layers of the mind. Through words, terms and figures used by Seers, one substratum of all that is communicated is maintained by them, some giving voice to rich, subtle and profound while others may in language which is ordinary and conventional in sense. Yet as pointed out by Sri Aurobindo “. . . we have the same firm foundation of knowledge and the same scrupulous adherence to the sacred conventions of the Initiates”. The seers
and prophets claim to reiterate to the new generation the Wisdom which has become obscure due to diversity of perceptions, using new vocabulary, new symbols and practices relevant to the times when they are called upon to do speak, re-establishing the balance and concordance between what the new generations know and what they should be aware of. In vedic scriptures, therefore, there is nothing absolute in expression, idea, concept, view or opinion recorded in hymns, though claims are made the vedic scriptures represent nothing short of truth. Therefore, no one can blame if there appears seeming divergence in hymns which are but attempts to express the supra-sensory experiences, since every expression depends to lesser or greater degree on the receptivity of the Seer and his ability to express and communicate the experience, through language which is primarily and predominantly the speech of common masses.

It is one thing to experience and quite another to give expression to that experience, since what flashes in mind can rarely be expressed in Speech. Therefore, seers keep their organs of sense as well as those of action well equipped, well energized and well disposed to be receptive to the resonance of the eternal sound - आ. ‘विन्यस्ते ज्ञानम् न शरीरं विदुष्टत्वम् न विश्वासं ||’ – Keeping his ears open to hear, my eyes to see the light within my self which shines beyond; my mind roams with thoughts afar, what shall I speak, verily, what shall I think? ‘उस्मेत दैवत्स्वरुपमयेः, देवभावनातिरं दिक्षपात || देशिर्ग वकाल आनन्दम्, ब्रह्म गर्व संयत्य आमिः’ ||’ (Yajurveda.19.30) - it is through self-discipline that one attains consecration; through consecration one attains benevolence, through benevolence one becomes receptive and through receptivity does the Primal Existence become luminous. ‘विशेषां ज्ञानमश विश्वासं न ज्ञानम् न विश्वासं || ज्ञान न विश्वासंमयेमयानम्, पुनः विश्वासमयेमयानम् || देशिर्ग यदारं प्रतिस्थापिते विश्वासमयेमयानम् || लघुज्ञानम् ||’ (III.54.8-9) – All living creatures part and also keep themselves asunder, though bearing the mighty god within they are not confused. One common is the Lord of what is constant and one what is moving that walks, that flies this multitude of creation. I ponder over the ancient person and find kinship with the mighty Lord our father, singing whose praises the deities stand duly around on the spacious and expansive pathway. ‘उपायं पूवत्र अयुधं पूवत्रमहां विद्वस्तं अयुधं पूवत्रं स्वप्नं || वा ये न देवाः पूवत्र अवयुधं लघुज्ञानम् || | वा देशिर्ग या अवयुधं न विश्वासंमयेमयानम् ||’ (III.55.1-3) – Prior to the time it dawned, in the luminous enlightened home was born the great Immortal. Now will the divine statutes be validated? Great is the God’s supreme and sole dominion. Let not the Gods here injure us, O Agni, nor the ancient fathers who know that abode. Nor the sign b fixed between the two ancient dwelling places. Great is the God’s supreme and sole dominion. My thoughts fly to far off places, as I glance over the ancient acts performed. Let us declare even as the energy is kindled in us, great is the God’s supreme and sole dominion.

In ancient civilizations we see similarities in spiritual perceptions. In ancient Egypt, while Siduri asks Gilgamesh,’ . . . Whither are you wandering? Life, which you look for, you will never find, for when the gods created man, they let death be his share and life. they withheld in their own hands’ in later Pyramid Texts we find men of wisdom speaking of the time, ‘When heaven had not yet come into existence, when men had not yet come into existence, when gods had not yet been born, when death had not yet come into existence . . .’ We find the symbolism का विधिप्रचु कालिक युगः युगम् used in the vedic scriptures also used by Egyptians as the alter-ego of the guardian spirit: ‘Thou didst spit what was Shu; thou didst sputter out what was Tefnut ; Thou didst put thy arms about them as the arms of a ka, for thy ka was in them’. The Sun-god Atum is said to have created the names which symbolized the different parts of his body, ‘thus arose these gods who are in his following’.

Mesopotamians saw the powers of nature as awe inspiring and Cosmos as order and not anarchy, not as something given but something attained, through continual integration of many individual cosmic wills, powerful and frightening, which therefore, need to be integrated in terms of social order, family, community and the state. They spoke of the time: ‘In the days of yore, the days when the sky had been separated from earth, in the nights of yore, and the nights when sky had been separated from earth.’ Sumerian records spoke of the time, ‘When a sky above had not yet been mentioned, The name of the firm ground below had not yet been thought of. When only primeval Apsu, their begetter, and Mummu
and Tiamat – she who gave birth to them all were mingling their waters in one; when no fog was found and no island could be found; when no god whosoever had appeared or had been named by name, had been determined as to his lot, then their gods formed within them... The Book of the Dead speaks of the creator god, ‘I am Atum when I was alone in Nun (the primordial waters); I am Re in his first appearances when he began to rule that which he has made. What does that mean? This ‘Re’ when he began to rule that which he had made, means that Re began to appear as a King, as one who existed before (the air god) Shu had (even) lifted (heaven and earth), when he (Re) was on the primeval hillock which was in Hermopolis, the place where there were some gods were in being before the creation’. ‘Before Philosophy’ a study headed by Henri Frankfort). Thus did the gods brought out order out of disorder from the formless chaos.

In the Old Testament, we find Israelis as the chosen people when ‘the whole earth was of one language and of one speech’ till the one language was confounded and one did not understand what the others spoke and people became scattered upon the face of the earth. The Book of Genesis begins with the statement: ‘In the beginning God created the heaven and earth. And the earth was without form and void; and darkness was upon the face of the dew. And the Spirit of God moved upon the face of the water.’ And then God created in seven days the heavens and earth along with the host of them.

Similar quest haunted the seers who had settled from Iranian plains to the plains of the five rivers in India. But they were not so concerned with knowing the composition of the manifested universe as they were with the mysterious Primal Existence which gave momentum to creation. He reflected, - ‘को अत्ता वेद क इह प वैष्णवृक्त आजाना कुल हि त्रिमुक्त |’ (X.129, 6) - Who knows here knows and who here can declare; whence it was born and whence was this creation? This led him to desire transcending the limitations placed by Time, and inability of the human senses to transcend from obscurity of a seemingly unreal non-Existence to the enlightenment of the ultimate real Existence. In Rigveda we find the seer ask wondering ‘को अत्ता वेद क इह प वैष्णवृक्त आजाना कुल हि त्रिमुक्त | अवलोकना अपि विज्ञानेनां को वेद व आवद्य ||’ (X.129.6) - Who knows here knows and who here can declare; whence it was born and whence was this creation? Later than this creation were the luminous divinities; who can declare here, whence it came first in existence?

Veda means Wisdom which is sourced as Knowledge. Wisdom is one vast ocean, constant yet ever turbulent throwing off series of thoughts, Knowledge is ever in motion like the waters of the rivers, sometimes concealed and sometimes revealed, no part lost though appearing as lost, ever changing in new forms, new names perceptions, views, opinions, expressions. Wisdom is independent whereas Knowledge is not, even as rivers are not independent of the oceans from which they were sourced. Wisdom is supernal, immutable, eternal, universal - कलापि, transcending Time, Knowledge is empirical Time-bound impression connecting perceptions, ideas, memories of the Past, influences of the Present and aspirations of the Future. Wisdom expands the un-manifest, unexplored mass as Knowledge.

To reach out and access Wisdom, philosophy uses Knowledge as its foot stool, taking a leap from the known to the unknown. In this venture, gods, elements and creatures of Nature, legends and myths become the props, symbols on the evolutionary Path, ladders to climb, the sticks to stir, to be used as long as they are needed and to be discarded once their purpose is served and take up others to scale new heights. Brahman is the effulgence, from the word भूमि as its root, meaning to becomes effulgent or burst forth in abundance and in variety of names and forms. Maitri Up. says that different gods are but the principal forms of the Supreme Brahman, declaring that these one worships, meditates upon and discards, moving higher and higher in the worlds and attaining unity with Purusha. - ‘ब्रह्मण वा वेद अपिष्यकलवा, परम्पूर्व शरीरोऽय अमर्थना अत्ता मनवस्त्र अविभावद अर्थप्रकाश निषेधार् अतसामिद नेतापीर उपरि लोकस्व वासिः | अथ कृत्यं एकत्रं एति पुरुषय पुरुषः ||’.

Therefore, Sri Aurobindo speaking of the importance of Gods in spiritual evolution, says, ‘The importance of Vedic gods has not to be measured by the number of hymns devoted to hem or by the extent to which they are invoked in the thoughts of the Rishis, but by the functions which they perform. Agni and Indra to whom majority of the hymns are addressed, are not greater than Vishnu and Rudra, but the functions which they fulfill in the internal and external world were the most active, dominant and directly
effective for the psychological discipline of the ancient Mystics; this alone is the reason for their dominance’.

Therefore, one needs to be receptive, reflective and meditative of the Knowledge to have an access to Wisdom, which then reveals in seclusion, in the present fraction of a moment, the past having died and the future not yet born, as a bride would reveal her form to her beloved, as one seer described. Knowledge can never be substitute for Wisdom, because part can never be the whole. One has to give up Knowledge if one has to be aware of Wisdom. When Wisdom dawns, Knowledge becomes useless, even as the stick used to stir the fire of the funeral pyre becomes useless once the body is reduced to the ashes. Therefore, for one to be attached to the stick when deliverance from journey is assured would be foolish. One who becomes aware of this eternal Wisdom is delivered at the very moment of his enlightenment.

Karma, the Law of Cause and Effect suggests invariably that one’s good actions end up in good effects. But this Law has both positive and negative character. Even as Commission of desirable acts leads on to positive consequences even so in given conditions omission of undesirable acts also lead to positive result in spiritual enlightenment. It is generally suggested by seers that it would be easier for a human being to evaluate his negative attributes and terminate them than for him to cultivate positive attributes. It is not necessarily easier to cultivate positive attributes by visiting holy places and holy men, though in exceptional cases even this may help, it would be easier for a human being to terminate his negative attributes by not visiting those places or performing those actions, which are likely to evoke negative attributes.

If one accepts the premise that the human self is fragments of the divine Self, and the divine Self is “विज्ञान तद्वरुपं ज्ञेयति” then it should be possible to know and experience by divesting one’s self from the अभ्रत्व, अष्टक्र, ज्ञेयति, and ज्ञेयति to reach out to the अभ्रत्व. No prudent man would, therefore, ever aver that Knowledge (ज्ञान) of the vedic hymns represent ज्ञेयति and nothing but the eternal, immutable - ज्ञेयति, the Prime existence, therefore, Wisdom (ज्ञान), though they instruments and the basis to understand and clarify that which is true and essential and the obstructions which prevent one from attaining that essence. At best, vedic hymns retain the fundamental unity of Wisdom (ज्ञान), in spite of the efflux of Time, validating the statement which seers made - ‘एक गद विज्ञान बहुधा बतलि’. Therefore, in vedic scriptures, there is nothing absolute in expression, idea, concept, view or opinion recorded in hymns, only thing certain being ज्ञेयति, which word is derived from the root ‘अभ्रत्व’ to be, to exist represents the Prime Existence, that which exists eternally without any change, without any beginning or any end. While every seer has sought to speak of and often claims to speak about the Prime Existence, invariably his words fall short of speaking about ज्ञेयति. Seers who have recorded their experience as hymns have experienced the immensity of the ocean, which Wisdom, through equanimity of receptivity, reflection and meditation, which is not a process of thinking about the Known but being receptive to the Unknown. Therefore, no one can blame if there appears seeming divergence in hymns which are but attempts to express the suprasensory experiences, since every expression depends to lesser or greater degree on the receptivity of the Seer and his ability to express and communicate the experience, through language which is primarily and predominantly वैदिक, the speech of common masses.

The seers rarely seem to disagree with one another in their expression even if their expressions appear to suggest their divergent experiences. Therefore, the hymns display an enlightened, refreshing outlook, neither claiming and championing anything as entirely new nor rejecting any thing as entirely false. Therefore, no one blames them of not having spoken truth, complete truth and nothing but the truth. Every concept was reflected and meditated by them, expressing their experiences with sincerity and clarity. Their expressions, therefore, come to be founded as extension of the Knowledge of earlier seers.

When vedic seer speculates on the Beginning in Time, he comes to an uncertain un-determinable stage in time, of which he can only speak qualifying it as ‘तद्वरुपं’ - then or अभ्रत्व ‘at the beginning’. In speculative philosophy moment in Time can never be conceived with certainty. Therefore, the seer is vague, struggling to suggest the moment as well as the state of existence in Time. It can be designated
as the potency in essence. Shankaracharya suggests the words ‘In the beginning’ for the primary stage when ‘There was nothing differentiated by name and form here in the universe. . On the authority of the scriptures we conclude that the cause which covered the effect which was covered were both existed before the origin of the universe. . Inference also points out to this conclusion. . Manifestation means coming within the range of perception. . This universe too existed before its manifestation’.

They said that when it was desired that objects be assigned with names, *Vak* came to be sent as the earliest of all utterances, through *Braithaspati*, the first and the foremost. *Vak* the Speech, which was best and stainless, was revealed, along with its divine mystery. ‘गुरुपुर हस्तम हाय यह प्रथम नामाच्छेद वन्धन: | यह एवं अनंतः द्रव्यम् आदित्य प्रेमन: तद नितिनेन पुरुस्तितः’*. *Vak*, the Speech, is classified in four groups, all of which the men of *Wisdom* are aware of. In the first three groups are hidden the mystical secrets and men speak only in the fourth classification – ‘तत्त्वार्थ वाक् परमित्वा पदान्ति ताता विदित वायुर्वनम् े मनोप्रेमः || गुहा त्रैणि नितिनेन नेष्टानिने तुर्यं वायु मुन्य ज्ञाति ||’.

*पण* is *Veda*, the absolute *Wisdom*, विज्ञान. It cannot be spoken or expressed in words except averring that ‘It is’. It is self-evident Reality. In *Brihad Aranyak Upanishad*, *Yajnavalkya* refers it as – ‘एवं वा अर इव महाद्विमयान्तरम् विज्ञानम् एव’ – this great being, infinite, limitless consists of nothing but विज्ञान तत्त्वत्वम् entirety of *Wisdom*. *Aruni* refers it as ‘पंचाकुण्डु बुद्धि पवित्रम् मन्त्रितानथितम्’ – that by which the unbearable become heard, unperceivable becomes perceived and inaccessible *Wisdom* becomes comprehensible. Spiritual aspirants seek to reach out ‘अस्तित्वः यदो मयम् तपस्या वा ज्ञातिः समाजस्व मयम्’ - from non-existence to Prime Existence, from obscurity to illumination and from mortality to immortality – ‘अस्तित्वः यदो मयम् तपस्या वा ज्ञातिः श्रुतिकृतम्’.

*पदान्ति* is that which गृही, the seer sees or hears as वाक, in seclusion, in the moment of unalloyed receptivity as the mystical, spiritual perception. When one is enlightened his enlightenment is self-luminous, obscurity and darkness having departed *Wisdom* and *Bliss of BEatitude* shine in original Light. They need neither objects of sense nor instruments of action to make explicit. It is apparent without being spoken in words or performed through action. It is like the vast ocean appearing sometimes as incomprehensible turbulence, rises as clouds in the sky, emptying later as exuberant rains, with flashes of lightening in between, amplified by thunder, flowing like rivers as they meander through mountain crevices, blending with earlier streams and nourishing the lands on the way. It is ा, the immutable *Wisdom*, not to be compared with श्रुति, the words in which it comes to be expressed nor with *Knowledge*, which ends up in aggregation. If *Veda* is *Wisdom*, पण विज्ञान, then the *Vedic* scriptures are *Knowledge* अथा *ज्ञान* sourced from *Wisdom*. Therefore, to treat the immutable *Wisdom*, the *Veda*, which was ‘seen’ by the seers, not as the essence but as the form *Knowledge* documented in *Vedic* scriptures, would be mockery of the Seer’s vision.

*गुरुपुर* represents the *Vedic* scriptures, which contained the expressions of the seers, who had ‘seen’ or ‘heard’ *Veda*, the *Wisdom* and communicate that *Wisdom* as the intermediate *Knowledge*, the transitional mystical form conveyed though words, terms in and figures the spiritual perception. What they saw became variously spread forth as *Vedic* hymns, *Knowledge about the Prime Existence* as one of the *upanishadic* seer declared – ‘वद दृष्ट यथा | गुरुपुर क्षतिः काव्यो वानि अभ्यर्थ व तातै वेदवाय व दुहु नन्दानि’ (Mundaka Up. 1.2.1).

In the beginning, in the absence of a formalized language among all the *Arya* communities, the seers used *prakritik* form of the language then prevailing in the community to which they belonged. It is known as वैमूर्य, what the people use when they communicate their normal feelings and thoughts to each other. *Patanjali* uses the word भाषायन for the language spoken by common populace. It has a natural *Prakritik* form unlike the formalized form – *Sanskritic* form used for literary compositions. Since the *prakritik* languages change from people to people, place to place and period to period, they were un-intelligible to the subsequent communities, requiring *Vyasa* not only collate them but also record the selected and edited whatever *vedic* hymns were available in the mainstream, in four primary scriptures, *Rigveda*, *Yajurveda*, *Samaveda*, *Atharvangirasa* in the then available refined - *sanskritik* form of language to justify the spiritual ethos of the hymns.
Though the vedic scriptures came to be recorded in what was ostensibly the cultured literary form of language, the language of the vedic scriptures came to be referred as धर्मायन्त्य because in them the real spiritual sense was concealed in mystical symbols and legends. If one finds it difficult to understand the vedic scriptures it is precisely because legends are interwoven with philosophy so that one is not conscious when legends end and philosophy begins, when the seer speaks of facts in literal and when in metaphor, leaving the reader no less baffled, without any gradual development of concerted thought or philosophy but with flashes of mysticism interfaced with frequent, often repetitive of chosen and selective symbols, to enable a seeker to taste a drop of honey confronted by the brevity and uncertainty of life. Therefore, one who reads scriptures should be prepared with much that is mystical and metaphysical, much that is obscure and therefore unintelligible, much that was casual but which modern man would find fanciful and futile. In the end we have with us a great stride in speculative leaps in the unknown, temporal legends, history, special customs and practices, beliefs and faiths, poetry and philosophy.

Sri Aurobindo gave plausible reasons for such concealment and the consequent obscurity and ignorance among general masses. He said: ‘. . . the Rigveda is itself the one considerable document that remains to us from the early period of human thought of which the historic Eleusinian and orphic mysteries were the failing remnants, when the spiritual and psychological knowledge of the race was concealed. . . one of the leading principles of the mystics was the sacredness and secrecy of self-knowledge and the true language of the Gods. This wisdom, they thought, unfit, perhaps even dangerous to the ordinary human mind or in any case liable to perversion and misuse and loss of virtue if revealed to vulgar and unpurified spirits. Hence they favoured existence of an outer worship, effective but imperfect, for the profane an inner discipline for the initiate, and clothed their language and words and images which had, equally, a spiritual sense for the elect, a concrete sense for the elect, a concrete sense for the mass of ordinary worshippers’.

In vedic scriptures, therefore, we find reference to the mysticism of the hymns with some seeing have not seen Vak, hearing have not heard. But for another one, she reveals her noble form, as a loving wife would reveal her form to her husband - 'उत्त वा प्रथम् न दद्या जावं उत्त वा शुभायुक्तान | उत्त यथे तं विस्मायानव | जायेत ज्ञाति ज्ञाति | भ्रमणम् भ्रमणम् ||’. Hymn is where mysterious Prime Existence finds its source, wherein everything is united as warp and woof and wherefrom everything else emanates, as creation - ‘वेस्तु तत्त्वं निस्तानं गुण सदा यद्विवं भवावनानीत् | नायन: यद्विवं विचारत न: | ओता: पोषणं विकृतं प्रतानु: ||. Yaska refers those ignorant of the mystery of the hymns contemptuously as pillars carrying the loads ‘राजायुश्च भारावहाः’.

Since with the passage of time, the mysticism contained in the vedic scriptures became obscure, the emphasis shifting towards performance of formalized sacrificial rites and rituals. Upanishadic intellectuals debated on the obscure concepts and great teachers like Yajnavalkya, Aruni, Sanatkumar came in the forefront to offer clarifications and scores of thinkers produced supplementary books on विलो (phonetics) क्रम (rituals) व्यक्तन (grammar) िश्म (etymology) मेत्र (metrics) and स्थािप (astrology) assuming predominance. व्यक्तन derived from ‘कु’ with the proposition ‘वि’ and ‘आ’ became ‘आत्मानुपालन’ and अदेशमुद्दिकिरिणायण for ‘राजायुश्च भारावहाः’.

In later times, distinction came to be made between Wisdom (विद्या) and Knowledge (विज्ञान), Mundaka Up. spoke of two forms of Wisdom which are to be known, the superior one and the inferior one - ‘तिष्ठे विष्ठे अविष्ठे इति . . सचिवालयाः’. The vedic scriptures like Rigveda, Yajurveda, Samaveda and Atharvaveda and the supplementary books were considered as inferior Knowledge (विज्ञान ) and that which reveals अत्मा, the Immutable Brahman is was superior Wisdom (विद्या). Both Brihad Aranyak Up. and Mundaka Up. described the vedic scriptures and other subsidiary texts as clouds of smoke issuing forth from That One as a lighted fire would issue forth from damp fuel - ‘न वधृतिभवार्यभवेत्यतुपूर्णा सुभाविताः, एव वा अरुष्यं महात: पूर्वन्य िऽसःिमवर्येश्वयो यथार्थायः समावेशं:;अथागमिः . . व्याख्यानाम, अविशेषितादि:ि:िस्तनाति ||. Bhagavad Gita compared Brahman with imperishable Ashvattha tree and vedic hymns with leaves. He who knows this is the knower of the Veda - ‘उदवन्नुमकान्ताः गणनांन कुर्याचार्यप्रसाद्य | चन्द्रीमि यथा गणना: यतं वेदं स केदलितिः ||’ and a warning was sent against depending too much on the words of the scriptures offering the pleasures of heavens without wise to the essence
there. *Shivasvarodaya* says that the *vedic* scriptures are not to be referred as *Veda*, because there is no *Veda, Wisdom in vedic scriptures*. Only that is *Veda* by which the eternal, immutable *Wisdom* is revealed ‘न वेदं वेदं इति आहुर वेदं वेदा न विद्वान्, परभवं वेदों चन म वेदों वेदं विज्ञान’.

When those who considered the preservation of the *form* of *vedic* scriptures as more important than communicating the mystical *essence* contained therein excluded the large segment of the people from the *Wisdom*, leaving them to be content in engaging with the formal rites and rituals of the elaborate *Wisdom*. Opposition was intense and immediate from the larger segment which contained, leaving them to be content in engaging with the formal rites and rituals of the elaborate *Wisdom*.

Albert Einstein, the doyen of modern science also observed that ‘...|’. It is accepted position that scriptures are only informatory (of the mystical truths) and not mandatory (as rites and rituals) - ‘...|’

Speaking about the experience that exists behind, beyond and within the passing flux of *Time*, many western philosophers like Dr. A. F. Whitehead have explained in recent times ‘...|’

*Wisdom* remains immutable and unaltered only *Knowledge* changes with the efflux of *Time*. Therefore, seer and prophet come to reiterate *Wisdom*, which has become obscure, using new vocabulary, new symbols and practices relevant to the times when they are called upon to do speak, re-establishing the balance and concordance between what the new generations know and what they should be aware of. The great regret is that in the end, what is transmitted, as a synthesis of experiences, through thought, speech and action, becomes frozen in words and crystallized in religious belief, faith or a creed, which followers accept and dissenters object to. Religion is essential in so far it limits its role as an instrument for spiritual advancement; it becomes defective when it becomes bigotry and taken as nothing but the

*Veda* is a reservoir of *Wisdom, vedic scriptures* being few fragments which seers have sourced from that fountain. In *essence* there is no difference between the experiences of the seers and experiences of common people. As *Shankara* said, ‘न हि शास्त्रसूचुं वाददेवादेवुं हेमकेशुं वा वामामिकेशुं सुमुखं वर्णणं विज्ञानान्तिकरणं वा अदि |’ – There is no difference between great ones like *Vamadeva* and human weakening of today when it comes to the realization of *Brahman*, though it would be hazardous to claim equal degree of purity of perception or equal clarity of vision which *Vamadeva* had. But it is equally true that in spite of knowing of what we know, there is much that one should and has to know. Because much of what we know is *Knowledge* of the things without being wise to the *Wisdom* contained therein. *Shankara* says that *Wisdom* is not a natural characteristic of the *self*, and it automatically decreases with the increase in *Knowledge* and when it is at its peak, ignorance vanishes altogether and the *self* finds identity with the entirety of the *Self* – ‘या अर्थात् न आवश्यकताएँ क्षणिकाकाले: सम्य विद्वानुपबुद्धायत्वं स्वयं अभिव्यक्तमस्य न वस्तुज्ञानं करणं गताय विद्वानौ परस्यनि विदितं शास्त्राध्याये सर्वभावे सर्वभावं निर्विभाजितं’.

Even then one among thousands of men scarcely strives, and of those who strives one succeeds in knowing the Lord in truth ‘...|’

9
Even as generations rolled on and *vedic* scriptures became remote and obscure to be intelligent and rewarding. Commentators rose to offer their interpretations and clarify the mysticism contained in the hymns. *Yaska* was the first one to offer in the post *vedic* era. *Skandaswami* (600 A.D.) followed with ‘Rigvedabhaasha’. Around 12th century, Madhava Bhatta, son of Venkata, wrote ‘Rigathadipika’. This was followed by another commentator also known as ‘Madhava’, son of Sundari and Venkat belonging to Kushika gotra, who wrote ‘Rigveda Vyaakhyaa’. Then came the celebrated Sri Madhva, 13th century acharya of Dvaita Philosophy, with his clarifications in ‘Rigbhaasha’. Sayanacharya (1372-1444) wrote ‘Vedarthapraakashaa’, which became the bench mark for modern students of the scripture. Dayanand Sarasvati of Arya Samaj and Sri Aurobindo, the sage of Pondicherry offered their own comments on *vedic* hymns. All these studies showed the immense possibilities for approaching and experiencing the Prime Existence in the reflection of their own experiences. These were followed by many other commentaries expressing their perceptions according to their own background.

Scriptures are not to be read for entertainment, nor for intellectual stimulation and certainly not as ritual for presumed religious advantage. *Seers* were not literary craftsmen, poets or linguists; therefore, spiritual endeavor is intensely personal. When Vyasa collected the hymns from diverse sources he arranged them with a remarkable insight and imagination so that a continuity and consistency of thought is maintained. To see them disparately, therefore, would be to miss the essence of the *vedic* vision. Therefore, it is rightly said, ‘विध्येते ज्ञानम् यथा विद्विष गोरे देवन विश्वाति न वश्येते | एण्डे खुबा प्रकोपे विख्याते कारण पारं प्रवृत्ति विद्यौं वि जाति ||’ यथा पुराणोपन्यासायनम् विश्वेनिन्तिनी तत्त्वोऽधिकारिणी यथात्त्वार्थोऽधिकारिणी || – All living creatures part and also keep themselves asunder, though bearing the mighty god within they are not confused. One common is the Lord of what is constant and one what is moving that walks, that flies this multitude of creation. I ponder over the ancient person and find kinship with the mighty Lord our father, singing whose praises the divinities stand duly around on the spacious and expansive pathway.

The purpose of the seers was to reflect on reality that is behind the appearance than to establish a system or an institution. They reflected on different interpretations but relied on their internal illumination to arrive at conscious approximation. Sri Aurobindo says that the seers ‘अनुमति बाधुर आदित्यः कालेन वा गणेनान्तः सम्यक् विज्ञुं धर्मं एकदेवं अधिवर्तनी एकदेवम् | कालपो या मोक्षस्त्रं युगित्रि ||’ – Fire, air, sun, time, breath, food, Brahma, Rudra, Vishnu, some meditate upon one, some upon other. To which the Teacher replies, ‘महास्माद्वा श्रीमद्वपिपासास्थि, महामुन्यध्यात्मः || वास्तवं अन्य तत्त्वाय अन्य विद्याय अन्य भावाय || आत्माभिं कैवोपैरं ऊपरि लोकेः चारति || अथ कूलन्याय एकदेवं प्रति पुरुषेऽन्य पुरुषोऽण्य ||’ - the different gods are but the principal forms of the Supreme, immortal and bodiless Brahma. Verily, on these one mediates upon, worships and discards. With these, one moves higher and higher in the worlds and when all this cease to be, he attains unity with the Purusha, yes with the Purusha.

Though such clear instructions were given and understood almost from the beginning, much of the vibrancy of hymns was lost when subsequent generations accepted as substantial what was intended as allegorical. There is constant ferment and incredible diversity of perceptions in acquiring Knowledge, becomes dormant if it is not renewed with repeated assiduity. Sri Madhva pointed out that *vedic* hymns have three-fold meaning, (अंतर्भाविक – temporal, अवैयिक – divine and अन्यायिक - supra-sensory), Mahaabharata has ten-fold meanings and Vishnusahasranama, thousands of meanings - ‘जुग्मेयो यथाय विद्वेदम् | विद्वेदवस्तमाय निन्तर आत्मस्त्रक्तम् ||’. What is concealed needs to be revealed and that is possible only to one who is an initiate and disciplined through mature austerity, receptive mind to reflect and meditate on यथा - the Prime Existence.

One should, therefore, be receptive to the resonance contained in scriptures and experience the vibrations which they create. Then one receives intuitive, exhilarating luminous elucidation as one takes
steps to reach the bliss of spiritual advancement. In Rigveda itself we find it mentioned ‘अखण्डता कर्येन वर्जिता
सागरों नन्दितार्णसमार वभु: | आर्द्रताप उपसर्गम २ ले हरा हिर्यामा २ ले दहुः || हरा तद्युग सन्तोषा खद्दाम्यावा: मनोजने सगाईः’ | अत्यत त्यां
वि जहुःजीवितादिन्यामावो वि दन्तयु यो ||’ friends equally endowed with sight and hearing are unequal in the quickness of
their spirit. Some look like tanks that each to the mouth or armpit, and some like lakes wherein one
can only bathe. When with mental impulse fashioned by the heart sacrifice together, some through their
wisdom leave others far behind them and some walk about only boasting to be wise ones. Therefore, as
observed by seer ‘स्यलिण पन्याम अनुययें मूर्तिवन्दनामिव | परिवर्तत्तज्जाताम् जातां म् गम्याम् ||’ one should tread the auspicious
Path as the Sun and Moon traverse associating with considerate, compassionate and knowing. Not
knowing how many steps have been taken and how long such steps will be continued to be taken,
knowing further that sharp as the edge of a razor and hard to cross, difficult to tread is Path ‘शृद्ध म्यां
मिहिला दुर्ग्या दुर्ग्या पगम्यः कप्यो कल्लिणः ||’ one should tread the Path to Perfection, slowly and steadily, using the
Knowledge of the experiences of earlier seers as data to support, extend and authenticate each one’s
experience, and proceed gaining tranquility little by little with steady intellect, thinking nothing else but
the self within as suggested by Krishna, ‘तथा: तमसप्रस्थ: बुधायादुल्लभितः | आसमाय सन: कृष्ण न क्षितिः कित्वेपदः ||’, with
added assurance that on this path no effort is ever lost, no obstacles prevail and even a little righteousness
saves one from great fear – ‘तेनानिकातोस्तिणि पक्योऽऽ न विलेने | तत्कथया धर्मस्य बालसे महती भवति ||’. Dr. A. F. Whitehead, one of the most respected western philosophers says, ‘The notion of the complete self-sufficiency of any item of finite knowledge is the fundamental error of dogmatism. Every such item derives its Truth and its meaning from un-analyzed reverence to the background which is the unbounded Universe . . . Every scrap of our knowledge derives its meaning from the fact that we are factors in the universe, and are dependent on the universe for ever detail of our experience . . . Whenever there is the sense of self-sufficient completion, there is germ of vicious dogmatism’. Each one therefore, follow what Krishna has declared, ‘यः यो यो यो तयु: तयु: अहंगाविनिविन्धि तत्यथ तयुवाच: अहं तयुवाच विद्याव्यवस्थाः’ – whatever form in which the devotee wants to be receptive to me, I make that particular receptivity well-established. To be receptive to the Wisdom, he has made Knowledge of the scriptures as his guide. A step has been taken, on that will the subsequent steps will be determined.

Heart is sensitive to the symbols and the climate in which they were used. Mind and Intellect source
intelligence from the experiences which have been accumulated in samsaara. If one sources the
meanings from the intellect and mind, not from the heart, then one would get meanings of the hymns
as accepted traditionally over generations or as were conceived by western Indologists, who could only
source them from the back ground in which they were grown and impressions gathered in their mind.
In spite of their erudition and labour, they could scarcely source the meaning which the original seers
had concealed in the hymns. Winston L King explains the difficulty in translating eastern scriptures in
their western languages. ‘There is no word in English language covering the same ground as Dukkha
does in Pali. Our modern words are too specialized, too limited and usually too strong . . . We are forced
in translation to use half synonyms, not one of which is exact’. (Buddhism and Christianity).

The present seeker has sought meaning contained in the suktas, rather than concentrating in
translating the words in terms of the meaning attached now to them instead of finding the possible
meaning which the seers attached to them during their time and context. It has to be a fundamental
conviction that seers wee addressing their hymns to the generation in which they lived and
communicated, at the same time retaining an eternal truth which was in the supra-sensory experiences
of the seers. Therefore, it is necessary to depend on the meanings listened with receptive mind,
reappraising, revising and rededicating instead of making vedic scripture an intellectual stimulation. Only
then one will dive deep in the depth of the vedic scriptures, deepening ones’ experience and broadening
one’s vision without being in a hurry, without being despondent if he fails, rising up to stand even as
he fell on the Path to Perfection, knowing that one step leads to another.
Forty Hymns from Rigveda

I.

अनुगममूर्ति

सूक्त - १ . १९९ । ऋषि - अगस्त्यं मेत्रावुणि । अनुगममूर्ति

Samsaara is generally accepted as full of afflictions and sufferings. But it is not so much with the calamities that a normal person is concerned as he is with perennial pin-pricks which sap his strength to live and weaken his desires and resolves. To such one who is exposed to empirical experiences hope is not an opportunity to be nurtured but a mirage which he is called upon to contend with. The sufferings do not lead him to introspection as much his intense desires that make him perform actions. The response of a man of Wisdom, a seer is not to accept sufferings without introspection and inquiry. He is a kavi, a sensitive person given to feel and respond. Such one being sensitive and responds to sufferings in samsaara with alacrity. He wails, ‘मे मा तपस्विनि: सम्पत्त्विनि पर्यंत्। निविद्यात्म विनिवेयां वैविद्यां भेन्तः।। मूः न जित्याम्\\n\| वध्यनि साध्यं सत्तारं ते न शतकां १३।।’ (X.33.2-3) - My side-ribs pain, troubling me like rival wives; deprivation and deficiency press me on all side making my mind flutter as a bird in cage. Like rats that eat the weaver’s thread, care and concern consume my vitals, O Lord’.

This is how one who suffers the shackles in samsaara wails. Here in the present hymn, the seer too speaks not of the calamities that fall on him but of the pin pricks which trouble him.

Poisonous, less poisonous or fully grown poisonous watery creepers, both creatures stinging unobserved, have infected me

Explanation:

Troubles come from all sides, some are to be seen and others creep without being observed. Results are visible, not necessarily the causes. Some come even with comely countenance and deceptive appearances.

अदृश्यान् हन्यायं स्वर्णो हन्ति परगयति ।
अयो अवज्ञती हन्यायं पिनिः पिनिः पिनिः २।।

Unobserved they injure and they injure as they leave; they injure as they are coerced to leave, bruising the earlier bruises as they leave finally.

Explanation:

Unobserved they injure, having injured they leave. Even when they depart, they leave the scars behind.

शरापं कृतगम्यं दर्भं कृं या उत ।
मौज्ञा अदृश्या वैरिणां गर्भो साकं न्यलिपत ३।।
The creepers – Sara, Darbha, Kushara, Sairya, Munja or Viramna, all these who reside unobserved, have infected me with poison.

Explanation:

Creepers are the attachments which bind one’s self to the body in which it dwells. Whereas self is distinct and independent of the body in which it temporarily dwells in, Mind conjures up that the sensory experiences of the body are the experiences of the self. But such erroneous assumption makes the attachments binding on one’s Mind as shackles. Such web is an illusion, a mirage which Mind has woven for itself, making aggregations of sensory influences on Mind, a samsaara.

The self dwells in the bodies, even as bodies were dwelling in different residences during one’s life time. It is one’s ego-sense that makes one attached to each residence as long as one dwells in that residence; making them inalienable part of the self one’s being without being aware that we have become ensnared and enslaved. Even so as long as the self takes residence in a body it becomes attached to it, considering it as inalienable part and becomes attached. Such attachments are like the creepers which encircle a huge tree, becoming a part of the tree and even suffocating its life in some cases. But unlike human beings the tree grows, along with and in spite of the creepers, but the human being because of the powerful ego-sense considers the senses as part of his self and suffers without being aware the poison and ills of the sensory attachments.

Secure in their abode are the radiant lights, whose retreat the dark forces seek. Robbed out is the radiance of the persons when the creatures infect them unobserved.

Explanation:

Secure in splendid isolation, the self revels in its own resplendence; even though it believes that the Mind is affected and fashioned by the sensory influences, which encroaches one’s consciousness as unseen creatures. The mind is part of the physical structure along with the five primary elements, ego-sense and intellect, which assumes robbed out of resplendence of the self that the influences of the physical body are the influences on the self. This is ignorance from which the physical structure of body should be delivered, upon which enlightenment will dawn that one’s real essence is the self within and not the external body.

These creatures are observed frequenting like thieves who creep during the sunset time. Let the seers, therefore be alert and vigilant, remaining themselves unobserved.

Explanation:

Senses are the creatures which overcrowd Mind, influencing it in the manner they want. The effect of their influence is not discernible because they approach secretly and stealthily, during the darkest moments when sense of discrimination is low and conscious awareness is at discount. Men of Wisdom are those who are actively alert, being consciously aware of the moments when they may overtake them.
Heaven is the father, Earth is the mother, Soma is brother and Aditi is the sister. Be conscious and thrive with cheer remaining still and steadfast.

Explanation:

Eternal vigilance is the price for freedom. Be conscious that you, in your essence are the self, sourced from the luminous world of heaven (स्वेत) and nurtured on the earth (पुष्विच्छ) below, with Soma, the energizing juice as the associate, a brother and Aditi, the eternal foundation for creative activity.

Injuring shoulders and the limbs with their sharp poisonous arrows, unobserved they depart and disappear altogether.

Explanation:

Sufferings in samsaara acutely dissipate one’s energy and digresses one from meaningful satisfaction. Happiness which is caused by senses do not really invigorate one but the corroding influence of the senses leave one’s self dispirited and depressing. Influence of senses is perceived to be temporary, arriving as it does unobserved but its effect is sharp and desolate as it leaves its effects on consciousness.

Soon Surya, the slayer of the unobserved creatures, mounts up on the eastern horizon, destroying all those evil forces of darkness. Now has the radiant Surya mounted the horizon scorching all by and large. Even Aditya from the yonder hills unseen by any in universe, destroys the unobserved creatures.

Explanation:

When Surya, with his golden invigorating rays rises on the horizon he even as in the earlier form as Aditya, he destroys the dark forces, unobserved by normal sight, scorching them with his blazing rays when the his beneficent rays illumine human consciousness. Then the sensory attachments become loose and Mind becomes liberated from the shackles of samsaara reveling in the Bliss of the self within.
I place the poison in Surya, as wine is placed in a wine-seller’s house; the immortal one will not die nor would we die. His Path leads one far, he whose powerful horses lead one to wholesome abundance.

Explanation:

Placing the poison in Surya means reposing faith and confidence in his energizing, luminous rays. The immortal Surya never ceases to exist, following the Path ordained by Varuna from the beginning of creation to its ultimate dissolution. On that Path Surya rides the chariot yoked to the seven horses, who lead one to the world of wholesome abundance.

This bird has swallowed all the poison; the immortal one will not die nor would we die. His Path leads one far, he whose powerful horses lead one to wholesome abundance.

Explanation:

The seer is delighted to see the bird swallowing the poison. He is assured that he would not die even as the immortal Bird would not die. He looks forward to the powerful energetic horses to lead him to whole some abundance at the end of the luminous Path.

Three by seven times effulgent are the sparks which have swallowed all that poison; the immortal one will not die nor would we die. Thus deposited His Path leads one far, he whose powerful horses lead one to wholesome abundance.

Explanation:

The seer who was aware of the curative effect of Surya’s luminous rays is extremely and declares ‘वेदास्ते एतं पुरुषं महानम् आविलक्षणं ततः परमस्य | सर्व एव विदिशायुष्मणुं अति नान्यं बन्धवं विविधा प्रजाननम्’ (Yajurveda.31.18). He sees them resplendent seven times effulgent more luminous than in normal circumstances, his ray swallowing the poison. Fully assured is the seer that neither Surya nor he would now die, his Path leading us far to wholesome abundance.

Nine by nine streams with power to restrain the course of the poison, I have secured. Their Path is far, they whose powerful horses lead one to wholesome abundance. Three by seven pea-hens and so have the seven maiden sisters have carried the poison far like the girls bear waters in their jars.
Explanation:

Having been fully luminous the seer feels confident that he has now the power to restrain the power of the poison and the Path is now clear for him to source. He imagines the poison to have been carried over by the birds or young maidens as the water from the village wells is carried in pots.

The poison insect is now small; I could crush it with stone. I turn the poison far away to depart to far distant lands.

Explanation:

When poising is at an early stage it is possible to remove it through personal resolve and effort, turning it away to far off distant places.

From the mountains across the poison insect spoke, scorpion’s venom has no strength left, its poison is weak.

Explanation:

The seer having destroyed the influence of the sensory attachments is relieved that no more sufferings are now required to be experienced, the poison the attachments have declared their defeat.
II.

अक्ष किलव निन्दा
यूक्तं - १०. ३४ | ऋषिप - कवप ऐलूपः अक्षो दीपज्वान् वा | अक्षकिलवनिन्दा |

This hymn is taken to be the woes of a gambler on the basis of the first words of the hymn which refer to dice game which leads the gambler to ruin and damnation. This is, therefore, suggested to be a temporal poetic composition. This is an error and absence of appreciation of the symbols used by seers. Vyasa was not an editor of temporal literary compositions of his and earlier generations. He was a superhuman seer possessing vast supra-conscious vision, whose foresights surpass empirical dimensions to bring forth the highly spiritual and esoteric experiences of the recent and ancient seers. To consider and deal with such speculative spiritual experiences on empirical level is to display intellectual immaturity, however ingenious and genuine may be the intellectual capacity of the translator.

A subject should be studied in the context in which it was written and the background of those persons to whom it was addressed THEN and not NOW. Basing one’s present Knowledge to understand the Wisdom of the ancients would be to understand the concealed mysticism of the vedic scriptures by employing present day empirical instruments of investigation. The hymns are not meant to be understood through intellectual rationalization, because the eternal truths cannot be accessed through instruments which are subject to the vagary of Period, Place and People. The subject matter of the hymns is spiritual and philosophical rather than temporal, social or cultural.

The hymn is allegorical and not literal.

Sprung from tall trees these swift rolling dice, as they roll on the table, transport me to supreme pleasure. Dear to him are these rolling dice which even like Soma juice from Munjavata mountains never cease fascinating him.

Explanation:

The empirical life springs when eternal experiences pass through the one-time sensory experiences, which gathered together makes the primordial life – संसार. The empirical experiences having sprung from the expansive instrument – the Mind, what are rolled together as dice are the empirical experiences. And when the experiences roll through life, they fascinate by their movement, the sight, the sound, the smell and ambience.

The Seer here records his impressions of the life comparing it to the life of a dicer who is increasingly drawn to the attraction and thrill of playing a game of dice, which is akin to the attraction and thrill which human beings get from the materialistic life in samsaara. The hymns does not describe the life and living of a disappointed dicer but the life of every human being in samsaara, using as symbol the life of a dicer who is attached to his dice even as people in general are attached to the objects of sensual delight. He compares the rolling dice to Soma juice that flows from the tall trees of Munjavata mountain. To an ordinary uncultivated, uninitiated mind, the seeming temporal pleasures is what to dicer.
gets from the game of dice, not having had the spiritual Bliss, which he has not experienced. It is such
human tragedy that is brought out here.


She (the dice) never vexes him nor is ever angry with him; to him and his friends
she has ever been gracious. For the sake of single-pointed devotion to the rolling dice,
he has forsaken his wife.

Explanation:
The glow of the enchantress is ever gladdening and gracious. She not only never displeases the
enchanted one, but also shows as if his ever wish and whim is fulfilled. In this enterprise, she is neither
never ever displeased with nor ever angry with him. One, who offers love for payment, can never afford
to be unkind, displeased with their misguided lovers. One who is fooled and deceived by such
pretensions has no compunction to discard and forsake his devoted wife who loves for the sake of love
and not for anything else. A man who is under sensory influence has no sense of discrimination to be
spiritual well-being.

His wife is displeased with him, her mother detests him and the miserable man finds
no one to comfort him. Like the horse grown old and feeble, he trudges his course
finding no pleasure in the dice game.

Explanation:
Every one who is close to him and wish him well are displeased, his relatives disgusted leave him
to rue his own torments. Life seems un-kind and un-just finding none to satisfy and comfort him. Such
ones continue to exist rather than live their life. Like one defeated and detested he furrows his plough
without expectation of fruits to be gained.

Others caress and fondle the wife of one whose wealth is dissipated in the games
of dice. Of such one the father, mother and brothers say: I know him not, bind him and
take him away.

Explanation:
When one who has lost and has become forlorn cannot take care of his loved one, then others take
advantage of them, relatives distancing from him. Familiar ones become strangers
When he declines playing dice any longer, his friends desert him leaving without any companionship. But when he hears sound of the rolling dice on the board, he seeks its company like one seeking the company of a whore.

**Explanation:**

Associates in a game of dice are fair-weather friends; they leave the scene the moment the sky becomes cloudy, without waiting for the rain to burst out. From such events, a dicer does not become wise but becomes further lured by attractions of the uncertain game of dice. Similarly, men know that desires for sensual pleasures bring them misery in life. But they never cease to reject such pleasures but invariably fall prey to temptations of the senses rather than to the purity of discriminative intelligence. This is rejecting the company of the devoted wife to the allurement of a whore.

He seeks the gambling place and wanders with his body all-aflame thinking that this day he may succeed! He plays the game of dice hoping to gain against his adversary.

**Explanation:**

In *samsaara*, the influence of the senses is so strong and overpowering that man succumbs each time to their attractions that some objects of senses would satisfy him and bring happiness. Such one is like one who lives in a dream world, even like the gambler who thinks that the game of dice will bring him happiness one day and therefore, falls prey to her mechanization, even as he experiences that sense attractions never bring happiness.

Dice, verily, are embellished with captivating and attractive looks, deceiving, tormenting and causing grievous woes. They induce giving in the beginning insignificant gifts only to destroy the man who wins, thickly anointing him with winner’s winsome gifts.

**Explanation:**

In empirical world, every attraction is captivating with enticing glances and tinkling feet of a *Time* the temptress, seducing people to whims. People are fooled by the few gifts tossed in the beginning only to be sucked in the whirlpool of intense craving. Not getting what they crave for, they end up being deceived, enslaved and ending in torments and misery. Similarly, the game of dice appears captivating and attractive, when one gains in the beginning and craving for further gains they are let to fall on the sidelines. Not getting what they have craved for the gamblers finally end up being deceived and ending in torments and misery.

The life of an ordinary unenlightened mind, who performs actions in life influenced by sensual desires ends his life like a gambler desiring for more and more gains, unhappy and not wise but not rise above life like a man of Wisdom with discriminative mental a faculty.
Dice advances with her troops, three and fifty, like the luminous gods, whose intentions are well-disposed. They do not succumb to great anger, even King yielding to pay homage.

**Explanation:**

Senses have intense, powerful and pervasive in influencing human mind. Desires rise in mind with the rapidity of an advancing army. When they come the sight is magnificent and mind boggling. They look divinely luminous and god-sent. Such troops are not deterred by anger, even Kings often bending their knees in capitulation, falling prey to the alluring, beguiling desires.

Downward do the dice roll and then spring again without any support, forcing persons to serve them. Cast down on the board like magical wooden sticks, though cold and docile within, having inflamed fire enough to burn and destroy.

**Explanation:**

The senses are intent in captivating the mind of the dicer. The game of dice is very attractive and compulsive, though wooden and unfriendly in the beginning, with few gains in the beginning by magic as it were, showing menacing cunning face as the time passes, destroying the gambler in the end.

Even if they do not succeed in the beginning, they are not dejected, rising even as they fall every time, appearing every times as they rise succulent, desirable, docile and easily agreeable to people. They show enthusiasm to leap in force to serve people. Similarly sense influences appear in the beginning pleasing and harmless, but soon they are aflame to burn and destroy the mind intensely every times it gets an opportunity.

The gambler’s wife is left lonely and desolate; his mother wandering disconsolate mourns for her son. In constant fear of debts and seeking riches he goes to others.

**Explanation:**

Pleasures of senses bring happiness neither to the person nor consolation to his family. Instead they make wife and family disconsolate, mother wandering remorseful and he himself knocking the doors of strangers seeking help. Just as one should not fall to the temptations of dice, one should also not fall to the temptations of sensual pleasures. One should be satisfied with what on has, in one’s wife’s affection and companionship, mother’s purity of love or warmth of family life, instead of craving for wealth which I temporary and fleeting.
Sad is the state of a gambler who craves other one’s family and his well established home. Such a person is like one who yokes his brown horses early in the morning and when the fire becomes extinguished, sinks down in remorse.

Explanation:

It is human failing that makes one crave for things which he does not possess and lovingly look on the possessions and pleasures of others. Such ones are neither enterprising nor wise. They are like those who yoke their horses and have no energy to put in to flight.

To the great captains of armies, who have become Kings of the people, to them I show my open palms with extended ten fingers. I speak truth; I have no wealth to hide.

Explanation:

The seers speak now to the sincere enterprising seekers of wealth through various enterprises to succeed. Spreading his arms wide and open he declares that he has nothing to hide and what he speaks is the absolute Truth, that happiness and contentment in life is all that is needed for one succeed in the battle which is samsaara. It is more important to restrain the organs of senses and of actions than attempt to submit then in surrender.

Play not with dice, rather attend to your fields and enjoy the cultivated corn. Enjoy the gain considering that as sufficient for happiness and contentment. There you have your cattle, your wife, and O gambler. This is the illumination which that luminous Savitru has given me.

Explanation:

Therefore seer’s sage advice is that it is better to be restraining then senses and unnatural desires and not to gamble life for momentary pleasures. He should tend his body, mind and the life, the fields and harvest the fruits of such enterprise, the corn which will reflect in being good to his family, friends, his preceptors and the gods, performing actions and enjoying things as ordained by the Lord, without coveting what is ordained for others. This is what the seer was enjoined by the luminous Savitru, resplendent and far-seeing god who as he traverses across the earth and heaven, drives sickness, spreads light even to the darkest corners. This is what Ushas subsequently bestirs life in all creatures and makes the birds fly - ‘जयाम्यु लुकनं पशुद्विवेदं उम्भायति पश्चिमा’, sends the enterprising one to be busy, each man to his pursuit - ‘वि या कुजलि समन्वयं या १ किंवा’. 
Make verily friendship with your ally, showing him mercy. Do not harm him with your terrible annoyance. Appeased be your harshness and anger. Let the brown dice not ensnare you, making others (if need be) captive.

Explanation:

These words are spoken by the gambler, who has heeded the seer’s advice. He is now improved. Therefore he wants to be saved from the terror of the dice game and preserving his peace. Even as a human being would pray for deliverance from the sufferings in primordial life, he would also pray for merciful life of Bliss and abundance.
Vedic seers gave supreme importance to food as one the energizing elements in creative activity. Food is not only that which is edible but includes everything that is accepted as enabling one to be vigorous. Later in Upanishads the concept was enlarged to include many other things which energize. When Jaratkuru Artabhag asked in Brihad Aranyaka Up. (III.2) “कर्ति पात्र! कर्तवनिगद्धा!" Yajnavalkya pointed out गृह as the gross organs of perception and reception and अजगरण as the essence, the food which the gross organs perceive and receive. Consequently, the nose, mouth, tongue, eye, ear, mind, hand, skin are the गृह, the organs, the forms which perceive and receive and अजगरण are the superior essence, the food which determines the nature of perception and reception.

The said Upanishad (I.5.1) further says that through his intelligence, austerities and Brahman produced seven types of food. One which is eaten to maintain physical form, was common to all. Therefore, one should not monopolize this type lest he be not free from evil. Two types of food, the sacrifice and the oblations were assigned exclusively to Gods, the luminous powers. Therefore, one should not perform sacrifice or offer oblations expecting material benefits. Three types of food, Mind, Speech and Breath he kept for himself for the purpose of manifesting his effulgence in creation. Therefore, when one thinks it is not so much the brain, the organ, that thinks but Brahman who energizes the brain to think; when one speaks it is not so much the mouth speaks but Brahman who energizes the mouth to speak; when one breathes it is not so much the nose that breathes but the Brahman who energizes the nose to breathe. Brahman is the food which envelops the space like warp and woof, ‘एतरमहं ज्ञानाय गार्ध्यात् अस्त्य संसारितस्य भवन्ते।' (II.8.11) and the organs are the ones who are fed. Brahman is 'प्राणायं प्राणीयं चक्रवृत्तं श्रोतमात्र भावेऽपि स्तन्ये ये मनो विषु व विषमयिः।' (Brihad Aranyak Up. IV.4.18-19) – the Prime Breath of the breath, the sight of the eye, the hearing of the ear and thought of the mind., they have realized the ancient Brahman. Therefore, one should keep these three instruments pure and auspicious because only through them does Brahman becomes manifest. The last one of the foods, the milk, he gave to creatures पशु। Therefore, only creatures should drink milk, till they become mature to eat other food which is common to all.

Therefore says Maitri Up., verily all creatures run from day to day in search of food. Surya takes food through his rays and gives in return warmth. Fire blazes with food. The world was fashioned by Brahman with a desire for food. Therefore, one should revere food, as the Self. From food are creatures born and by food they grow. It is called food because it is eaten by and eats creatures too – 'सन्ति हि या भूतानि भूतियो अजगरः। प्रकारित आनन्दित्वस्यमानानि सुधृष्टिं गतिमिगिरु आन्वयिति अजगर तेन भूति ज्ञाति। अति भूतिः ज्ञाति अजगरायेकोणं प्रक्षिप्तं बनना।' अन्व भूतानि जानन्ते जातानि अजगर वर्धने अजगरायेकोणं भूतानि तदाद्रव अन्न तदनुष्ठाने।' (VI.12.) Aitareya Up. (I.3) says that when Brahman created food creatures sought to seize it through speech, breath, sight, hearing and touch and mind and generative organs and should have been able to seize in that manner, they would have been able to satisfy hunger mere by speaking, breathing, seeing, hearing, touching, and thinking or through sex alone. They could not seize except for अजगर, out-breath, therefore, only through restraint of out-breath can one satisfy hunger. Chhandogya Up. says that Mind verily consists of food - 'अन्नमय हि मां सन्ति।' (VI.5.4) – Mind verily consists of food and he who meditates on food as Brahman, he attains the whole world of food and water. And as far as the food reaches, so far would he reach having unlimited freedom - 'स योद्धं ब्राह्मणमुनमनि वै स लोकार्यक्षरोरिः। मिन्निति गर्य तद्रायम् यथाक्षरि भवति योद्धं ब्राह्मणमुनि।' (VII.9.2).
Taiitiriya Up. also declares that food, verily, should be understood as Brahman. For truly, beings here are born of food, live and merge in food when they cease - 'अनेन जातानि जायले | अनन्तदेव पालयति भूमति जायले | अनेन जातानि जीवित अन्य प्रत्यधिहितालि ||(III.2.1). Therefore, food should not be despised, that is the rule. Bread is verily food, body is the eater of the food, in breath is the body established, in the body is the breath is established. Thus food comes to be established in food. He who is aware of this becomes well-established He becomes eater of the food, becomes great possessor of offspring, cattle and Wisdom and great is fame - 'अनेन न निनादान | तद ब्रह्म | प्राणी वा अन्य | शिरसस्यकार | प्राणे अश्रीरं पतितत्वं | अंगे पूणं पतितित्वम् | तदात्मनम् पतितित्वम् | ग्रहणं पूणं पतितित्वम् | अत्यस्तवनां भक्ति | महान भक्ति भजया पतितित्वम्बलिनन्द | महान कृत्यो || (III.7.1) . Therefore, food should not be despised but should produced abundantly - 'अनेन न पतितित्वं तद वस्तु . . अनं वहं कृत्यो ', should not refuse one being welcomed to one’s residence. They say that food is verily prepared for a guest. If food is given to him first, then the giver also receives it first - 'न केवल वस्ती प्रवचिति | तदं वस्तु | . . अन्वायमा अन्तिन्यवाहि | ऐतं वे मुखश्च मनं राधमु भ्रजो अनं राधवे || (III.10.1).

Rigveda deals with food adoring its great invigorating qualities, in which I secreted the essence of the great gods, which enabled Indra to slay the demon Vrittra. In spiritual adventure the means, the ingredients are as important as the end or the final product. A healthy, well equipped and auspicious Mind, Speech or Breath (actions) alone can assure a healthy, well qualified and auspicious Intent, Way and the Goal.

पितुं नु स्तोपं महो धर्मांत तविधीम | यथे त्रितो ध्योयसा वृं विपर्यंगितत || १ ||

Now I glorify Food which bears great strength within, by whose vigorous vitality, Indra has split Vritra limb by limb.

Explanation:

Seer eulogizes food as one of the elements in nature which aid in human evolution. गुण – attributes and स्वभाव – attitudes, in themselves are neither good nor bad born of Prakriti (सत्य रजस्त्व तृतीयां गुणां प्रकृतस्मार्थाम्). As Krishna points out in Bhagavad Gita (XIII.6-7), ‘हृद अगरेय कृतीत्वा श्रीमनःमृद्धियर्धि व | इन्द्रियम् दृढः क वन्य कान्यःयोगवण्यम् || विवः हेयः सुरं दृढः सदायसराशियः धृति || ऐवं शरस्य समाश्रय हिंद्विनुषाहलम् || - This body is known as the field (made up of) supreme elements, self-sense, understanding as also the unmanifest, the ten senses and mind, the five objects of sense, liking and disliking, pleasure and pain, comprehensive consciousness and intelligence, the field – विवः along with modifications with the three attributes. Food helped to nurture and develops मात्तिक गुण and स्वभाव of Indra, even as the same food nurtures and developed the excess of तनाशिक and राजायज्ञान food nurtured गुण and स्वभाव of Vrittra. In the ultimate analysis, it is the मात्तिक power of Indra that destroys Vritra cutting asunder his both arms, though the demon shone like a mountain struck by Indra, issuing forth an effulgence from the body of the terrible demon and merging itself in the body of the Lord, who is beyond all manifest world.

स्वादः पितो यथा पितो वर्त्या त्वा वृमहे | अप्रवीक्षितता भव || २ ||
उप नं पितो चर शिवः निवामिन्तिषिदं | मयोमुर्दिपियं सन्त गुरुऽऽऽ अद्याः || ३ ||

Such delicious Food, sweet like honey, we have chosen you to be our protector. Come to us O Food, with propitious mind and auspicious intent. Bring health and not disease O honest friend.

तव ले पितो रसं रजायस्य गिरितं | दिवि वाता इव शिष्यं || ४ ||
तव ले पितो ददत्स्तव ब्रह्मदेशे ते पितो | प्र स्वादानो रसां तुविगी इवेंगेते || ५ ||
The essence which is yours is diffused all around, like fragrant aroma that has wafted to the heavens. These gifts of yours O Food, most sweet for taste, your juices savoured as from a long necked decanter.

In you, O Food, is secreted spirit of the great gods, under your inspiration great deeds have been done. Even if you be rising up to the heaven above, even from there O generous Food, shower on us from that yonder space.

Whatever food we consume from streaming waters or from earthly plants, O Soma fills us with the essence. O Soma what we enjoy from your juicy food or barley brew, let the body grow thereby.

O Vegetation, gladly greeted be firm, wholesome and health provider for the body to grow strong. O Food we have drawn from you and from the gods through prayers the luminous gifts bestowed on us.
Seers realize that the instruments of action are as important as the end product intended. Therefore, they praise the press-stones, the instruments for producing the bliss and Soma the end which comes to be produced. The spiritual adventure is paved with passage which is hard to tread and difficult to cross. Therefore, the intentions and efforts have to be as auspicious as the goal which is sought. They have adopted the right and righteous course and they would not fail on attaining the right and the righteous Bliss of Beatitude.

The press-stones which are used to squeeze the juice are as important as the bliss and the immortal life which the juice offers. Noble and righteous purpose cannot be attained from ignoble and unrighteous means. Therefore, the press-stones need to be adored as the juice which Soma as the guardian spirit assures.

Soma is not a drink which intoxicates person but taking over his mental faculties, but is one which takes one consciousness to spiritual state of bliss of beatitude delivering him from his empirical state of influences of senses. Soma is used to suggest ethereal Bliss in Brahman as a relative example of the person who is aware of nothing, knows nothing without or within when in the embrace of his beloved wife. Seers had not hesitation to use sexual terminology and empirical experiences, since those are the only experiences which they know of, not yet being enlightened to spiritual experiences. The classic examples being male-female organs to suggest male and female energies, female breast to show abundance of nourishment, exposure of woman's body to reveal the secrets concealed in Vak, procreation ceremony to the creative process are not meant to encourage eroticism among the seekers but to lead them to supreme bliss by elevating empirical experiences to spiritual level.

Let these press-stones speak aloud; let us also speak aloud to the loud speaking pressing stones. When rich with Soma juice the stones have generated, swift and loud would the cheers of praise rise for Indra.

Explanation:

The press stones are the instruments, the path, the Way on which the shuffling feet and intense activity show the eagerness of the seekers for the Bliss of Beatitude could be accessed. The sound of the press stones reverberate, authenticate the earnest efforts of the enlighten performance but also success which comes as rich Soma juice, the grace of Indra, flows. Therefore is the energetic praise for Indra's benevolence.
They speak as one in hundreds and thousands, as the sounds rise up in waves of upsurge with the freshness. Those pious stones grind with piety for Agni (the mouth of the gods) to savor the offering.

Explanation:

As the press-stones grind the Soma-grass feverishly, the droning sound is compared to the hum which proceeds when hymns are sung at the time of sacrifices, increasing in crescendo as the singers proceed with their songs, with eagerness and expectation, their pious approach leading them to the bliss of which Soma brings fit for the gods to savour. Agni is traditionally considered not only the priest presiding over the performance of sacrifices but also the mouth, the gateway and the messenger who take the oblations to the Gods.

 Loudly they speak; they have found the savoury food. They hum as they relish the ripe spread from the nourishing tree, bellowing like well fed bulls.

Explanation:

The seekers are ecstatic, showing their joy, as they revel in their success, for them has been successful Soma, the bliss, the eternal and rapturous source of satisfaction. Their ecstasy knows no bounds as they dance their way to Indra, the deity presiding over mind, calling him to lead them to enlightenment.

 They shout aloud with elation as they call forth Indra, for they have found the stimulating drink, enjoying which they dance boldly making the earth echo their joyous sound.

Explanation:

Indra is the deity presiding over mind and the intellect. It is he who fashions the world with his Maya, the power of formatting and creating worlds of varied visions. He is lord of all the deities who preside over the various centres of energy. His elation comes to be transferred to all others in course of time. Therefore, the seekers who have sourced Soma call forth the gods with songs and dance to come and partake each of their shares and bless them and energize them in return.

 The eagles have sounded their call across the yonder heavens, where the dark corners have stirred to life, dancing in abundance. Then resting down they have illumined the quarters even as Surya does.
Explanation:

Eagles are the birds that soar high in space coming down to the earth with rare appearance. There us yet another one superior to them all, Shyena, the mystical eagle which soars only in the space rarely to be seen, laying even its eggs and hatching them in the very space, which the mystical one which stirs the initial rays of light before Surya illumines their mind in full splendour.

Flowing down like the strong streams, they are infused with strength of the bulls harnessed to chariot. When they bellow as they swallow the mouthful of the drink the sound of their breathing compares to the snorting of the coursers.

Explanation:

When the luminous light streams down from the yonder Surya, the seeker becomes energized with spiritual strength like the horses harnessed to the well-equipped chariot. The seekers express their joy and exhilaration of Soma breathing like the horses that are well fed.

These ones having strength of manifold workers, with manifold shoulders fastened by manifold straps to their manifold feet, controlled by manifold reins, these immortals ones sing praises.

Explanation:

Those who have partaken Soma and revel in Bliss of Beatitude are not normal one; they have become immortal with supernal strength and power, energized by several sources. Therefore, they are the ones who revel in joy.

These stones with manifold instruments, which are rapid in their movements, with determined course and revolution turn round and round. They are the first ones to taste the flowing Soma, first to relish the exhilarating juice as it flows from its source.

Explanation:

The instruments means the seekers who are persevering and ever industrious are given to their own deliverance. Even as Soma can not sourced unless the press stones are rubbed round and round, even so the Bliss of Beatitude can not be experienced unless austerity is severe and penance is persevering.
Those drinkers of Soma fondle Indra’s brown coloured steeds, squeezing the luminous leaves of the vegetation, making Indra drinking the invigorating juice grow in strength, famed as a mighty bull.

Explanation:

What is sourced from Soma is experienced in Mind. Indra being the presiding deity over Mind, his instruments of delivering that Bliss needs to be caressed and cajoled. Indra’s horses are the thoughts which he activated in Mind. Therefore, the thoughts should be well disciplined, well regulated and well directed, so that Indra, the presiding deity may direct the thoughts, having been properly invigorated by the Soma offered by the sacrificing seer, as the performer of actions, offers oblations.

Stimulating is your Soma, yes; never will it ever remain unruffled. You have the refreshment you are the one contented. Enriched are you with the splendour of your riches, achieving which you have become the foundation.

Explanation:

A the drops of Soma sink in one by one the human being is shaken to his roots, arousing energy and imagination to become vivid and varied, making one blissful and contented. He becomes enriched with wealth and heath, which from thenceforward becomes the foundation on which his future course will be based.

Punctured with holes but not pierced through and through, O Touchstones, you are made uneven but neither tired or destroyed altogether, eternal, vigorous, and swift in movement, relaxed, full of zest and devoid of desires.

Explanation:

The pres-stones may appear rough and uneven for one to see but what they draw forth from the crude coarseness is the subtle essence which the Soma leaves is endowed with. Therefore external unevenness will not deflect the press-stones from their inner tranquility, the peace of one’s Being, full of lively zest, and void of desires.

Your ancestors ever abide firm from age to age, rested are not displaced from their position, untouched by Time, never short of fresh fodder, they have with their resonance kept their presence in the heavens and on the earth.
Explanation:

The press-stones used by earlier seers are still active with those ancient ones, for they too squeeze the juice from the Soma plants even after being delivered. Bliss is not one time state of becoming but constant and continuous state of Being. Therefore, continuous state of Being is being in continuous sourcing, without seeking to source to be blissful, the source itself becomes the form of Being in Bliss. This is what heaven is and this is what they reflect in their actions on earth.

This one the press-stones announce even as they are separated drinking the draught with slurping sound, like the tilling land mixes the grain with Soma without devouring it.

Explanation:

The Bliss which is thus experienced, the press-stones announce even when they are separated, even by implication the seers who press the stones, announce that even after they are liberated they too continue to experience Bliss, Soma becoming not the instrument to be in Bliss but becoming Bliss in itself. Thereafter their life in samsara becomes as detached as that of the tiller of his field, who performs his actions as they need to be performed, leaving the fruits to be harvested to the Will of the Lord.

They have raised high their voice for Soma for performance, striking the ground as they dance. So condescend to satisfy desires of those who have aroused Soma, even as we distend the stones from which we have source the juice.

Explanation:

The seer have proclaimed their luminous Bliss which they have attained and even as they separate the press-stones. Their living in life has become the performance of their actions. It is form the new seekers to understand them and follow the path laid down by them.
When man desires to communicate the thoughts in his mind, he has to use perforce the symbols drawn from the experiences of the communicated one rather than those from his personal and private reserve. In vedic scriptures, the seer uses symbols which are common in his society, like Cow to suggest Wisdom, Horse to suggest power, Agni, the energizing agency, Vayu, the initiating medium, Maruts, the conveyers, Ushas to suggest the dawn of Wisdom, Surya, the effulgent enlightenment, Indra the effulgent Mind, Akash the expanse of the Mind and Soma, the Bliss. Language by its very form and essence is symbolical. It conveys meaning by drawing attention to the things which they intended suggest. Whether it is an ancient seer or modern scientist, none can do without using symbols, marks, associate legends and examples drawn from the gross, physical realities of empirical life to suggest the subtle principles from spiritual worlds. Symbols change, facts endure. Ancient scriptures become intelligible only when and only if we can make inroads in the mental make up of the times when the symbols were used and not the mental make up of the times when the symbols are being decoded.

In Shatapatha Brahmana, horse is used as an important symbol of temporal power and cosmic effulgence, Ashvamedha sacrifice being performed for temporal as well as spiritual power. Sacrifice as an instrument for the creative process was established in Purusha Sukta with Purusha being offered as first of the oblations which gods, the luminous powers, and use in creative process later extended in Brihad Aranyaka Up. (I.1.1) to the sacrificial Horse from whom various elements are drawn, Ushas as the head, Surya as the eye, Vayu as the breath and Agni as the mouth. Samvatsara as the body, Dyaus as its back, Antariksha as the belly, Prithivi as its sides, Sunrise as the forepart, Sunset as the hind part; when it yawns it is the lightening, when it shakes itself it is the thunder, when it urinates it is the rain. As steed, he carries the gods, as stallion, the gandharvas, as courser, the asuras and as a horse, the human beings.

Symbols should be used and understood as symbols and not translated and misconstrued as realities.

When was the earliest when you energized (the creation) from your abiding place, expressing your power whether on earth or in the vast waters? With your limbs swift as those of the deer and wings as sweeping as those of Shyena, the mystical bird, you were born supreme and thus is our adoration.

Explanation:

The hymn is addressed to That One, the supreme energy, in the process being manifest power, symbolized as a mythical horse descending from luminous heavens or as the waters streaming with power and energy. The sweep is subtle and luminous demanding adoration. Shyena is the mythical bird which
lives in space, gives birth in space and descending on earth in moments of illumination. In Brihad Aranyak Up, the symbol is used to describe the passage of the Self in the empirical world, which having flown around in the space becomes weary folds its wings and is borne down to the nest, even so this Purusha (the supreme Self) hastens to that state of being, where one desires no desires and sees no dreams: “तत्वावश्यकों वेदो वा गुणम् वा विविधध्व आत्मा संहल्प पशी संज्ञाविविधियो एवेन्यायं पुरुषं एष्मा अनाव धायति यत् गुणो न कचन कामं कामयते, न कचन ख्यातं पदयति ||”.

Waters represent the indeterminate waters as in Bhavavritta, where That One shrouded obscurity rises from the streaming waters, where incomprehension was covered by incomprehension’ तम आयील तमा गुळणीते प्रकोत संज्ञा स्वर्णं इति || from the undifferentiated statement to the differentiated state.

Arranged by Yama, harnessed by Trita, mounted first by Indra, Gandharvas handling the reins, Surya rides the courser fashioned by Vasus.

Explanation:

Yama was the first one who crossed over to the yonder lofty domain traversing the uncharted pathway and showing other that path to be steered. Crossing over he first found a place, the pasture for the self to take respite, when the body in which they were till then dwelling, decays, deteriorates and is destroyed. Yama is the custodian of Dharma, perennial principles of righteousness. He is the one who knows the goal which all vedic scriptures declare, which all austerities proclaim and desiring which seekers practice being in Brahman – ‘सबे वेदा यद्यामनविनि त्वां विस्रोणि व यहर्मिति व यद्यामविनि व यद्यामविनि ||’ (Kath Up.I.2.15).

Arranged by Yama, the energy is harnessed by Trita, as the cosmic law, made effulgent by Indra in names and forms, fashioned by Gandharvas, dispersed by Vasus, the natural elements and enlightened by Surya.

असि यमो अत्यादिभ्यो अर्धनिः त्रितो गुळ्या वनेन ||
असि संगमं समया विपुक्त आहुस्त्रृण्णिः तिव्रश्वस्य वन्यनानि || 3-||

You are Yama, Aditya, Trita adhering secret conventions. You are the essence drained by Soma, you are bound by the three luminous bonds.

Explanation:

The seer relates energy and the power of the horse with Yama, the righteous one, Aditya, the illuminator, Varuna, administers of the cosmic law, Soma which drains as the essence, which bind the three luminous forms – पौर्णिक (temporal), अध्यात्मिक (divine) and अध्यात्मिक (supra-conscious). As Sanatkumar explains in Chhandogya Up, one should go beyond the essence and the forms to understand the self within. Horse is the form of the four-footed animal, while energy, the power is the essence which one should be conscious to be fully enlightened of That One which is the substratum of all.

शृणि त आहुदीविव वननानि तिव्रश्वस्य तिव्रश्वस्य गुळ्या ||
उत्षेव मेव वर्णमँघल्यमां यव्त्र त आहुः परमं जनित्रम् || 4-||
They say that with three luminous bonds fasten you the three waters and the three oceans. In Varuna’s dwelling place they say is your sublime place of abidance.

**Explanation:**

Along with Mitra, Varuna has primary source in Aditi from where they become effulgent. Empowered by this source, the energy steadies and confirms the irregular streams of temporal Knowledge (साम्यं) and spiritual Wisdom (विद्यं), each in the three भौतिक (temporal), अविद्यात्मिक (divine) and अवधानिक (supra-conscious) luminous regions.

इम् ते बाजिनवमार्जनानिमा अफानं सनिलिन्धाना |
अग्नि ते भद्रा रशना अपश्यृत्त्व या अभिवर्णन्ति गोपाः || ६ ||

These are the spots where your energies have left their foot-steps as the signposts. Here I have seen your steering reins, which shepherd the cosmic laws as their guardian.

**Explanation:**

The Seer with candid hesitation voices the nature of his experience and the recollection of the energizing guides who have led him to supernal awareness. Looking back not only does he recall the source of the energy which made him effulgent and enlightened but also the footsteps which it has left on its luminous trail. He is one who is conscious of the steering reins which guides आत्मा, the cosmic law in its operation and the supervision, so that none, not even the gods, can contravene and live to remain luminous.

आमान् ते मनसारागाजानानन्तो दिवा पत्यवं पल्लकम् |
दिशे अपश्यं पृथिमः गुणंसिरत्रिवत्त्वे पत्रितः || ७ ||

I myself in mind have seen you there like a bird flying from lowly lands to luminous worlds. I have seen your head soaring high through luminous rays, blissful on the Path, un-spoilt by dust.

**Explanation:**

Seer’s expressions have the stamp of personal experiences; they are not consequential to the information gathered from scriptures or the knowledge gained from teachers. It is the result of perception as one would perceive himself a fruit held in one’s palm. When Yama tells Nachiketas that ‘तेन दूरं गृहमुपविन्य गुहारोहि गहन्यं पुत्रम् | अवधानमयमागविमोनं तेन भद्रा धीरे हर्षःकोकी जहति || . . .वि वास्तं गहन निविविष्ठमयं’ (I.2.12-13) realizing that which is difficult to be seen, experiencing that ancient one abiding in the cave, through contemplation, the wise men leaves behind both pleasures and the pains (in samsaara). I know that such abode is wide open unto Nachiketa, he also clarifies that the Prime Existence is revealed in Mind in all its manifestation, experienced by heart, by intellect, by Mind apprehended – ‘हयं मनोष्य समापिक्षान्तो’ (Kath Up. II.2.9) as Nachiketa was clarified by Yama and not as reflected in water and that he knows that Immutable One it is not as Knowledge but as Wisdom, Awareness, both as Existence and in its real nature – ‘अपनेकोल्पन्त्यवस्था समापिक्षान्तो’ (Kath Up. II.2.13). It is like the mystical bird – Shyena, which takes leap not on the empirical plane but on spiritual one, mystical in essence, flying on the luminous Path, not spoilt by dust of obscurity.
Here I behold your form, incomparable in glory, eagerly sourcing from the luminous base. When the mortals observe you there enjoying the essence, they bring themselves to the Bliss of Beatitude.

Explanation:

The seer reveals his incomparable experience which had, in sourcing the primary abiding place and which he desires the mortals to follow, not in superficial external forms but in essential internal base, so that following the example they may also source the energy at its very source.

After you, O the courser comes the chariot, the bride groom, cattle, resplendence of the maidens and all those who seek your companionship. The luminous gods verily draw their energy from you.

Explanation:

Once energy makes its presence felt all the other energies follow. 'तत्व भाग्यं गरबितं विज्ञानिः' - Once it shines all else will shine. Obscure one loses his ignorance, the seeker finds his desires fulfilled. Those who have Knowledge would want to have the Wisdom, wealth and warmth of companionship. Even the gods became luminous and continue to be luminous by this awareness of this Wisdom.

His horns are made of gold, his feet are made of iron; in swiftness he is like Indra, The gods have assembled here to receive the part of the oblations from one who is has mounted you first.

Explanation:

Ashva is the horse, represents energy which is glorious, horns being described as golden resplendence. Its feet are firmly established with steely and unshakeable determination. In movement, it is swift as thought, Indra being the deity presiding over Mind. Gods are the enlightened ones having gathered luminosity extensively and comprehensively as one first mounting over the courser. In sacrifices, gods gather together to share oblations making Agni, the seer-will, as forerunner, as the one who became first ignited to Wisdom, first to be energized the luminous and shining symbol.

Symmetrical in form with rounded and powerful shoulders, the luminous Coursers surge out in strength fortified on the luminous path, like the well-arrayed swans.
Explanation:

The portal needs to be opened for energy to burst out. Earnest austerity, perfect penance assures clarity of vision and the purity of thoughts. Thus armed and fortified the seeker, like a courser, embarks on the Path well documented by earlier seekers for him to traverse. It needs no effort for the Mind to be enlightened, all efforts necessitating the removal the cobwebs of ignorance, obscurity and darkness that have enveloped. Enlightenment is self-existent, self-evolved and self-certified natural state of the self *Being* in *Bliss* not a state of *Becoming* enlightened. Once rays of light rise on the eastern horizon like *Ushas*, all darkness and obscurity becomes destroyed, the luminous *Surya* shining in its own brilliance, opening the portals of the Mind.

![Verse]

*Your body, O courser, is formatted for effulgence; swift as the wind in motion is your spirit. Your vigor is spread far and wide, moving with restless turbulence.*

Explanation:

*Ashva*, the energized horse can never remain in-active, being by nature volatile and swift. It stimulates itself to action, to movement and effulgence, spreading its influence far and wide. What energy needs is being an accessed through proper means, in proper manner and for auspicious purpose means. When one is energized one becomes a *Bull* in the region over-lording all that one surveys.

![Verse]

*The courser has arrived forth to stimulate towards the luminous goal. The unborn leads every one farther and the seers follow the ray thereafter.*

Explanation:

When energy manifests in life, the energized one cannot remain dormant. When *Surya* dawns on the horizon, there is nor place for darkness to make its presence felt. In fact the luminous *Surya* has no *Knowledge* of darkness, once energy becomes manifest life can never remain the same. The energy remains potential till its potency become active and energized.

![Verse]

*The surcharged Courser has arrived to stimulate one towards luminous enlightenment. The inducement in the forefront leads and seers follow thereafter.*

Explanation:

The Courser well energized has arrived for leading the seekers towards their enlightened goal. The seers seeking *Wisdom* and luminous resplendence follow the Courser.

It is the good fortune of human race that the courser trots in gay abundance sprinkling drops of energy as it passes. Few are those who experience the drops but many are those who in their sensual pleasures are not aware.
VI.

Sarama

Sarama is the dawn (discriminating wisdom or the conscious awareness) which energized by Indra (the deity presiding over Mind) recovers (sources) the cows (the luminous light) which Panis (the forces of Darkness) had stolen and hidden (concealed) from being seen. "इद्विभाविला वेदना विविध सरमा वषनाय धारितम् | वृहत्त्विनिविद्धि विवाद गा। सुपुर्णिवतिविकलन ना। ||" (I.62.3) – When Indra and Angiras desired, Sarama found food for her offspring, Bihaspati cleft the mountains and found cattle. And the people shouted in joy. Eulogized by Angiras, You (Indra) the destroyer of enemies have with dawn the rays of the Surya dispelled the darkness - ‘पुराणी आतिभाविला वि सरमा सुवेष्टि गायितव।’ (I.62.5). When Sarama found the mountains crevice (the opening of the concealed place), she plundered that vast and ancient place thoroughly. In the luminous light she lead them forth nimble-footed, she coming first in view – ‘विवाद गा। सरमा सुपुर्णिवतिविकलन पाठ वृहत्त्विनिविद्धि बुधमं बुधकं। अन्य नवन तुवाकारणामस्च गच्छ एव सरमा जाननी गाय।’ (II.31.6). Sarama is said to have placed two conditions that its two offspring Sarameyas, should be given the milk of the cows (essence of the Wisdom). Sarameyas may possibly be the Angirasas, because immediately in the next mantra, Brihaspati belonging to Angirasa clan is said to have cleft the mountains and found the cattle – ‘पुराणी आतिभाविला विवाद गा।’ (I.62.3). It is further said Agni, who knows the Law, discerns the medium for Wisdom, through the seven fold heavenly streams of thoughts, and Sarama found the firmly concealed place of the luminous lights whereby the people at large are nurtured – ‘भायो दिवास सन यथो रात्रि दुरो चूर्णका अजनात | विवाद गृहयं सरमा तृष्णमुवच्येन नु कं सानुसं भोजले विवद ||’ (I.72.8).

(Panis ask): What desires did bring Sarama to come here, the path that leads her away far too distant? What purpose you laid down for us? Where has your journey changed its direction? How have you made your way across the waters of Rasa?

Explanation:

This is a dialogue between Sarama symbolizes the primary channel for effulgence of Indra, the deity presiding over mind. It is compared to Dawn, which signifies the first rays of Sun as it rises over the horizon enlightening the universe. Panis symbolize the dark night symbolizing the power of obscurity and ignorance. The night knows that she can not continue to stay the moment the dawn comes on the scene. Therefore, Panis ask Sarama with what purpose has she traversed such a distance and what objective has she set for them. They desire to know what made them change their original dwelling, the mind, which contain the bewildering streams of thought and how come they could cross over. Some describe Sarama, the dawn as a hound, a proper description to the extent that it opens the first flood gates for the stream of light to come through.

इनस्य दुर्तीरिपिताः चरामाः मह इद्विभाविला पण्यो निधीन। का। अतिकों बिभायेत्तन अवतं तथा गाया अतं परायम। || २ ||
(Sarama replies): I have come as a massager of Indra seeking the ample wealth which you have stored, O Pani. This has emboldened me from the fear of crossing over the Rasa’s waters, in which I have succeeded.

Explanation:

Sarama, as dawn, clarifies that she has come as the messenger of Indra, with clear intention of accessing the luminous rays which Pani, as dark night, has concealed within the bowel. The incentive to be enlightened was so strong and intense that it feared no the travails and was emboldened to cross over the mythical waters, the confused streams of thoughts that encompass the space round earth, that is to say, the space round the Mind.

(Panis ask): What is Indra like, what is his demeanor, whose messenger that you are and how far you, O Sarama, have come from? Let him approach himself and we will show him our camaraderie and we will make him leader of our cattle.

Explanation:

Darkness does not know what Light is, becomes moment Light dawns darkness takes flight, no where to be seen. Ignorance does not know what Wisdom is, because the moment it dawns ignorance becomes terminated. Darkness neither knows where Light dwells not from where the first rays of light issue from. Yet it dares for the Light to come and be acquainted and share with it its wealth. This is an exercise in futility; neither ignorance nor even Knowledge, information about Wisdom can reveal its true nature. When Ignorance of the reality and Knowledge about the reality cease to dominate the place and come to be vacating, the void is filled by Wisdom without any effort. Ignorance and Darkness need not reveal the wealth to Wisdom, because it becomes revealed on its own.

(Sarama replies): I know not that, but he can punish even from a distance, he who sent me as a messenger. He cannot be hidden by swift moving flow of the rivers. Defeated will you be, O Panis, eliminated by him.

Explanation:

Sarama feels pity that Panis are not aware and conscious of Indra’s might, which beyond even Sarama’s comprehension. Therefore, in expressing her inability, she cautions Panis that Indra can punish them even from a distance since he cannot be hidden even by torrents of tumultuous streams. And warns that Panis are sure to be punished and destroyed.

The Mind is a powerful instrument which Brahman had provided for himself. Therefore, Indra as the deity presiding over mind also becomes powerful. The depth and the reach of the power of mind cannot be measured by a thought, an occasional ray of luminous light. Therefore Sarama as dawn says it cannot describe the source from which it has become effulgent. But thought knows that the strength and power of the mind from which it is sourced and that even from a distance, it can terminate the ignorance and obscurity.
(Panis ask): These are the cows, O Sarama, seeking which you have come from far off heavens. Who will condescend to loose these without having to fight for them. Yes, sharp are your battle-ready weapons.

**Explanation:**

Forces of *darkness* are aware and conscious that having taken possession of *Wisdom* they have obscured it from being revealed. They have no desire to let go the possession of the *Light*, which they have obscured, without giving a fight.

*Ignorance* and illusion successfully conceal *Wisdom* from being revealed. *Ignorance* takes many shapes as *Knowledge* and misinformation. To have access to *Wisdom* one has to be austere in ones resolve and perform penance to possess them, cut the bonds that bind one to *Knowledge* and ignorance and be open to receive *Wisdom* without any constraints.


(Sarama replies): Even if you, O wicked Panis, were not vulnerable to be hurt by arrows or your speech is not weak to be affected and you paths are not easily impeded, you will nevertheless be spared by Brihaspati.

**Explanation:**

*Sarama*, the dawn warns *Panis*, symbolizing the dark forces and obscure thoughts, that even if they think that their obscurity cannot be influenced, the consequence cannot be minimized and their path cannot be restrained, the reach of *Brihaspati’s* enlightened intelligence, would not spare them from being eliminated. It is only through intelligent quest that one can hope to an enlightened state of being.


(Panis reply angrily): enclosed in rock is this treasure enclosure, filled with precious cattle and horses, guarded by watchful Panis. In vain have you traversed to this lonely location.

**Explanation:**

Proud of their power and possessions, *Panis* boast that the luminous rays and powers have been concealed by them in strong preserves, guarded by strong forces. Therefore, it is futile for *Sarama* or for *Indra* to seek to find them.
(Sarama replies): Seers will come energized by Soma, the Angirasas and the Navagavas, sharing between themselves the mass of Wisdom, while the Panis will be looking helplessly.

Explanation:

Dawn, is fairest among all lights ‘हिंदू कोल्ड यज्ञालिङ्गां यज्ञिनिताः प्रकृतते अजन्तित विद्या ’ born far brilliant extending in brightness, because it brings the first glimpse of hope to one who has been languishing for long in darkness, since to her the darkness resigns her place ‘कृष्णा सदनन्द्रेया’, who for Sun has left the Path to traverse, ‘अतः प्रया याते सूर्य्यां’ . She knows that enriched by the luminous enlightenment, the seers – Angirasas and Navagavas, the offshoot members of their family will come to partake in the mass of Wisdom – विज्ञानम, while the Panis who have temporarily overwhelmed the luminous rays, will left looking without hope.

एवा च ल्ये सगम आजगन्थ पद्याविता यहा देव्येन |
स्वयां ल्ये कृत्वा मा पुनर्गं अप ते गवां सुभां भजाम || ९ ||

(Penis acquiesce): You, O Sarama, have come thus far traversing, empowered by the celestial might. Turn not your back, for you are our sister, o fortunate one. We will give you the luminous rays.

Explanation:

Once the luminous ray of the Dawn makes its presence felt the forces of Darkness have no other choice than to make the Way for the Dawn. Therefore the Penis, calling Sarama as their sister, agree to share the luminous rays with Indra and his followers with great reluctance.

नापं वेंद भावुत्वं नो स्वञुवमिन्द्रो विद्याग्रंधर्ष स गोपाण |
गोकामा में अच्छदयुन यदायम्पात इत पण्यो वरीयाण || १० ||
दूरिति पण्यो वरीय उदगाणो यन्ति नितीत्रीतिन नोः |
वृहस्पतियां अविद्यनिगृहां सोमो ग्रावाण त्रपायहिसां विपास || ११ ||

(Sarama replies): I know not any brother hood or sisterhood, the terrible Indra or the Angirasas may perhaps know those relationships better. They were eagerly looking for the luminous rays when I left them, therefore, depart to a distant place, O Panis. Be off far away, O Panis ! Let the cows come subdued to the Eternal abiding place, which Brihaspati, Soma Seers and the sages have found them concealed.

Explanation:

The messengers do not know relationships; their duty is to pass messages without being passionate. The regulator knows what relationships one should have. Seeing the meekness and cordiality of the Penis, Sarama advises that they should depart post-haste, since Indra and Angirasas were eager to take possession of the luminous rays. Let the luminous rays, which Brihaspati, Soma, Seers and the sages have seen concealed, come to the Law which is their eternal abiding place.
It is normal and natural to every human being to reflect his thoughts in the terms and terminologies drawn from the experiences which the social mores and practices provided in a society at any given age of their social development. Therefore, even as ancient Egyptian or Mesopotamian civilizations cannot be appreciated and understood unless one is familiar with the racial, social, cultural, psychological and religious beliefs of those societies, even so the religious or spiritual ideas of India cannot be appreciated and understood in the background of Hebrew and Judaic cultural and philosophical beliefs. The problems which the western Indologists faced in dealing with vedic texts demonstrate their lack of appreciation of the vedic concepts in the context of Indian ethos instead of their own cultural and social background.

The symbols which vedic seers employed for expression of supreme bliss either as in sexual intercourse or in consumption of Soma are the classical examples of misplaced pomposity in attributing the meaning which their cultural beliefs on an completely alien and strange philosophy which I unlike that of their own society.

The juice of a Soma plant is the symbol used in place of an elixir which gives a Bliss, somewhat as in the case of consumption of alcoholic drink, without amounting to be a alcoholic drink, or as spiritual union between the individual self with the universal Self which gives bliss of a union as between a man and woman in a close embrace, without amounting to be a physical act.

Soma, therefore, was not as like those of Prof Witney and others gross mistakenly understood that ‘this liquid had power to elevate the spirits and produce a temporary frenzy under which the individual was prompted to and capable of deeds beyond his natural powers . . .’ Soma is the Bliss which one attains when the obscurity ends and luminous light shines, when one rejects the mortal in man and reaches out the immortal within. In one’s spiritual evolution man finds obscurity rather than clarity, ignorance rather than wisdom. Therefore it is said in the hymn addressed to Pavamana Soma that ‘By his luminous light he (Soma) purifies himself subduing the hostile powers, as Surya does with his. Empowering himself with energizing stream of juice he shines forth in red and gold coloured garments, encompassing all forms, with hymns eulogised by seven fold speech. The light concealed by the niggardly is revealed by you, making it bright in its own source, with adorations sung in that very place. That joyous resonance is heard far in distance, he with his healthy demenour has won power of life three-fold. He moves with intelligence eastward his resplendent car rivaling the celestial car. Hymns lauding your manly valor come forth rousing Indra to success, so that you may too remain unconquered, your weapons remaining unconquered’ (IX.111).

Soma is not a medium though which one becomes blissful but the Bliss itself. Therefore, it is venerated and eulogized as such.

स्वात्मिक वायुः सुमधुरः स्वाष्ट्रोऽविरोधिततः
विशेषं यं देवा उत्तर मधुरं मधु वुन्नतः अधि संचरति तन्त्रि || १ ||
Wisely do I relish the savory Soma religiously sourced, to seek the treasure, the food for which luminous and the mortals gather to together.

Explanation:

When Soma is sourced through religious austerity and penance it becomes itself the Bliss, which gods relish and humans seek out delivered from the obscurity and sufferings in primordial life. Soma is Bliss, the ultimate treasure which seers found as the culmination of all their performance in Brahman, in living in brahmacharya. Brahmacharya is not living only as a celibate but living ever in the comprehensive conscious awareness of That One. Therefore, the seer says he relishes Soma not as a medium ‘to elevate the spirits and produce a temporary frenzy under’ but to enlightenment which is the Bliss of Beatitude itself, which is food not for the un-enlightened mortals but also for the immortal luminous beings. Soma is a state of being and not the medium or passage towards becoming.

Entering the state of Existence, Soma is like Aditi the comforter of the luminous beings. Enjoying the company of Moon and Indra, he brings beauteous bounties swiftly as would the horses bring.

Explanation:

Soma is not the medium but the conclusive enlightenment, which in turn brings wealth of wisdom and peace with one’s self. Soma is enlightened Bliss, Moon, the tranquility and serenity and Indra, the mental and psychological radiance.

We have experienced Soma and become immortal; we have attained enlightenments which the gods have revealed. How can enemy’s shafts harm us now? What O immortal (Soma) what could there be deception for mortals now?

Explanation:

One who is enlightened and revels in the Bliss of Beatitude can scarcely be concerned with enemy’s unkind arrows. One whose Mind has clarity how can face deception?

Be absorbed in tranquility in our heart O Indu, as a compassionate father towards his son, O Soma. As a friend to another friend, conqueror of the world, O Soma extend days of our lives.

Explanation:

Bliss given by Soma is associated with the tranquility of the soothing light of Indu (Moon). Then Soma becomes kind and considerate as a father would be for his son, as comrade to a close friend.
I have experienced those few stimulating signs which liberate me. Securely they support my limbs, straps support the chariot. Let them protect my step slipping on the Way, let the few drops consumed preserve me from tribulations.

Explanation:
Seer has already started feeling slightly pleased with the few moments of bliss which Soma has bought for him, which safely guide him further on as the straps that bind a chariot take it safely on the journey. Let the flashes of luminosity safeguard me in moments of darkness and desolation.

As the fire produced from friction shines brightly make me luminous; give me clearer insight and make me wholesome. Amidst the revelry I recall your grasp, O Soma. Would I have satisfaction as a rich one might have?

Explanation:
Seer desires Soma to make him luminous as fire would be when stroked and whole in sight. Even at that moment when he is experiencing bliss, he remembers the caressing hand of Soma, from whom he seeks assurance that such support would continue further.

May we celebrate in mind the energized spirit, like the ancestral riches received anew. Soma! prolong our survival even as Surya prolongs his days.

Explanation:
Seer celebrates the bliss which is newly assigned to him, as if he has regained the long forgotten and long denied ancestral wealth. Bliss is natural attribute of the self within; it is the accumulated ignorance that conceals it from human sight. When obscurity is removed and the vision becomes clear, one experiences Bliss as though he has redeemed what was till then considered lost. Seer desires to live in this state of Bliss and asks Soma to extend the days in his life even as Surya prolongs his days in universe.

O Lord Soma favour our lives with prosperity. We are devoted to you now, of this be doubly assured. Spirit and power have come enriching us O Indu, do not forsake us to the foes.
Explanation:

Now that the seer is completely devoted to *Soma*, he does not desire to be rejected; spirit and power having been energized, he seeks assurance that his bliss would not be robbed again.

Now that you have energized every joint *O Soma*, strengthen now our eyes a guardian of our bodies. Even when we transgress your ordinances, be gracious to us a friend, *O the best of all gods*.

Explanation:

*Soma* is not an intoxicating drink that benumbs the limbs and makes the joints vulnerable. It is that which energizes every limb and revitalizes every joint. *Soma* strengthens as a friend and guardian the vision so that we may not transgress the ordinances.

*O the luminous lord! May I be with a companion whose heart is tender, who will not harm when accepted as an associate. Associated with Soma, I pray Indra now for long life.*

Explanation:

Unlike an intoxicating drink in whose company mind becomes unsettled and to intemperance, *Soma* is one like a friend and guardian who with his tender heart leads one to live a wholesome life. Therefore in the company of *Soma, Indra* leads, as the presiding deity over mind, to think which is auspicious and noble.

*Our maladies have lost their vigour and left our bodies, fearing they were lost in darkness. Soma has invigorated us exceedingly mighty and we have come at the stage when we prolong our existence.*

Explanation:

Moment *Soma* enters one’s vitals, every thing becomes invigorated – the mind, intellect as well as the limbs, making us superior in receptivity and enlightened.
Indu, our father immortal himself has entered the hearts of the mortals. Therefore, let us serve him with diligence. I offer Soma my receptive allegiance, remaining secure in his compassionate grace.

Explanation:

When Soma enters human vitals they become qualified to receive his compassionate grace and abide in his luminous munificence.

O Soma who have spread yourself on Earth and in Heaven associate with our ancestors, so that with oblations they may serve you to make us all rich in wealth.

Explanation:

The seer seeks Soma who has spread himself on earth and heavens. He pleads him to enter the ancestors so that the oblations offered by them may bring wealth in plenty for their progeny.

Give us O Gods, your blessings so that we may preserve our clarity of vision and sleep may not overtake our consciousness, so that we may together with our brave sons laud Soma in the assembly. From all directions you Soma come within us becoming our sustenance, directing our sight to the luminous light. Provide us, O Indu, accord your protection for us from rear and from front.

Explanation:

The seer prays blessings from Gods and from Indu to keep us awake and conscious so that we all may offer him adorations and so that he may grace us and our progeny health, wealth and well being.
Cow is not the four-legged animal but the luminous rays which lead one to enlightenment. Cow is the symbol of noble, pure and auspicious attributes associated with it and the luminous bliss which it grants as rewards. As a corollary cow's milk, butter and ghee are associated with enlightened Knowledge - ज्ञान, crystallized Wisdom - विज्ञान and Bliss of Beatitude - आनन्द. In this process Indra, as the presiding deity over Mind becomes facilitators for enlightened Knowledge - ज्ञान, crystallized Wisdom - विज्ञान to be preserved in Mind, गांड़ - the cow-pen. Therefore this hymns also deals with Indra as the luminous one.

"Enlightenment is born and brought good tidings. Let is rest in Mind and be happy in our company. Here let them be productive in many colours and yielding nourishment each day.

Explanation:

Cow for luminous rays, kine for mind where it illumines in profusion, colours to suggest the many diverse wholesome and fruitful thoughts, nourishment to the gradual enfoldment of the enlightened bliss are familiar symbols used by seers in vedic scriptures, belonging to a society predominantly dependent and nurtured by the cattle as symbols of wealth and prosperity. Here the seer expresses his satisfaction at the dawn of enlightenment in his life.

Indra assists him who ventures in performance of actions and oblations, taking what is not his give in return exceedingly. Increasing in this manner his accomplishments, he makes the seeker dwell within the divine bounds.

Explanation:

Indra as the deity presiding over energizes the person who endeavors in performing his actions, by supplementing every thing that is lacking in that person, without even expecting any thing, increasing his capabilities more and more making him live in the luminous world of righteousness.
The luminous is never lost to him, no robber would ever deprive him, no evil minded would ever harass him; the possessor of such Mind would live longer with this luminous state of mind, with which he would offer gifts and serve the luminous gods.

Explanation:

The symbolism becomes more and more illuminating as one reads further. Once a seeker becomes luminous that accomplishment is never lost to him, neither a robber nor an evil person would harm one who is possessed of enlightened mind. Possessor of an enlightened mind live immortal and eternal life, offering oblations and serving the luminous centers of energy as mutual coordination is divine intent.

The stallion overtakes with his dusty brow one that is tardy in his stroll, nor is there any confusion on their course. The luminous rays all-encompassing stroll the Paths unrestricted.

Explanation:

The luminous rays unhindered transcend those who are obscure and ignorant; never allowing tardiness to thwart their way, illumining the Path to Perfection till the goal is reached.

To me they appear as the splendorous Bhaga, the enlightened Indra, they come as Soma, the first portion of Bliss of Beatitude. These present luminous rays proclaim the advent of Indra, in heart and spirit.

Explanation:

When one becomes enlightened, one feels the benevolence of Bhaga, the intellectual passion of Indra and first draught of the ecstatic bliss of Soma. They proclaim of the energizing presence of Indra, the presiding deity over mind both in empathy and spirit. Enlightenment of Mind is followed by auspicious speech and propitious actions, making one’s life fit for surrendering to the lord.

The luminous lights energise the minds even those which are worn out and wasted and make the unattractive one, the most endearing. Prosper my house with auspicious sounds, making your power glorified in assemblies.
**Explanation:**

Luminous light drives away darkness and ignorance from minds and makes the lives energise and energetic. The obscure and indolent ones rise and pick up their strengths, to succeed in life. The house residence resounds with happy and auspicious sounds, making the power acceptable and gloried in assemblies.

Let the crop grow in abundance, let one drink the pure and sweet water at the watering hole. Never through theft be deceitful to your master. May the Rudra’s arrows not harm you.

**Explanation:**

Seer prays that his life be endowed with enlightened resplendence consuming wholesome food and thirst quenched by sweet nourishing waters. For this one should rob his master nor be deceitful towards him. Only then Rudra’s watchful eyes will shed grace on him and make his life तिरस्करप्त and अवृतम्.

Let this close resolve be closely intermingle the luminous thoughts and making them prolific in strength stream forth with Indra’s gracious energizing powers.

**Explanation:**

Let the resolve empower the Mind with thoughts thus gathered together to flow in effulgent brilliance from strength to strength with Indra’s supportive powers.
IX.

This hymn is addressed to a concept अत्य युद्धयाज्ञवल्क्यो - receptivity. In phenomenal world, the word अत्य युद्धay is used for belief or faith to any principle, person or an institution. Thus will be a very restrictive meaning. It means more than that; it means receptivity, to keep one’s Mind, Speech and Praana fully open to receive the resonance of the primary and the Eternal Sound, even as Brahman provided them as primary instruments of effulgence for himself.

Kaushitaki Brahmana Up says ‘प्रायो ग्रहणेत ग्रहणेत कृत्यं ज्ञातं, तथ्य ह द्वा एतम् प्रायो ग्रहणेत ग्रहणेत तत्र दृष्टं च चिह्नं गंगा च तत्रे संवक्षयितु ज्ञातं परिभाषितो’ Praana is Brahman, of this Praana is Brahman, mind is the messenger; eye is the guardian, ear is the shelter; speech is the abode. That One becomes effulgent as Brahman or becomes accessible with clarity of Mind and purity of Speech and Praana, when one unifies one’s self with the entirety the Self – गवायय हृदय लोकाय; श्रवणं संवक्षयं ज्ञातं परिभाषितो भगवते. When one’s self becomes effulgent as Brahman or becomes accessible with clarity of Mind and purity of Speech and Praana, when one unifies one’s self with the entirety the Self – by being receptive, of this Praana is Brahman, mind is the messenger; eye is the guardian, ear is the shelter; speech is the abode. That One becomes effulgent as Brahman or becomes accessible with clarity of Mind and purity of Speech and Praana, when one unifies one’s self with the entirety the Self – गवायय हृदय लोकाय, गवायय हृदय लोकाय, गवायय हृदय लोकाय; श्रवणं संवक्षयं ज्ञातं परिभाषितो भगवते. When one’s self becomes effulgent as Brahman or becomes accessible with clarity of Mind and purity of Speech and Praana, when one unifies one’s self with the entirety the Self – गवायय हृदय लोकाय, गवायय हृदय लोकाय, गवायय हृदय लोकाय; श्रवणं संवक्षयं ज्ञातं परिभाषितो भगवते.

In this hymn is projected a thought that through receptivity alone the essence within one’s self becomes energized.

By receptivity is Agni energized; by receptivity is the oblation offered. Being resplendent in receptivity, we declare its supremacy through speech.

Explanation:

The seer has elevated अत्य युद्धay to the level of a divinity, endowed with divine essence. In अत्य युद्धay he observes the energizing divine power. Therefore, he offers the performance of his actions and his achievements as oblation with full receptivity. As a consequence being resplendent, अत्य युद्धay, he expresses his adulation to the importance and the supremacy of being receptive.

Be agreeably receptive to those who give; be agreeably receptive to those who do not give. Be agreeable to those who perform their actions. Put in to practice the word I have spoken.
Explanation:

One can not be completely receptive unless one frees one’s mind of pre-disposed thoughts, ideas, concepts, opinions and beliefs. In the manifest world, there is nothing that is entirely good or entirely bad, nothing that is entirely noble or entirely ignoble, nothing that is entirely beautiful or entirely ugly, and nothing that is entirely desirable or entirely undesirable. The duality which one sees is the result of one’s ignorance of the entirety. Asuras are those who are not enlightened of the entirety – ‘अगुरुः नाम ते लोकः अनेकं तत्सृष्टम्’ (Isha Up. 3). And the one who sees all creation in the Self and the Self in all, is not is not disgusted with any thing. (Isha Up. 6). As Yajnavalkya says, ‘स वा अगुरुः ब्रम्ह विज्ञानभोजयते। वाहिकां यथार्थम् कोषाण्योऽर्थम् ज्ञातिस्वस्तवित विद्वानम्’ – ‘The self, indeed, is Brahman, manifest as understanding, mind, life, sight, hearing, earth, water, air, ether as well as illumination and absence of illumination, desire and absence of desire, anger and absence of anger righteousness and absence of righteousness, identified with this and with that; ‘this’ is what exists and ‘that’ is what is desired. When undifferentiated one became differentiated it came to exist with ज्ञान व ज्ञान, it is ज्ञान which comes in existence. When desire enters mind then what comes to be is ‘that’. That which IS, is inferred and desired. Therefore, it is surmised, ‘वातवर्णवेदं यथा भवति यथा यथा भवति’ – According as one acts, according as one behaves so does he become. The doer of good becomes good and the doer of bad becomes bad. Thus what one infers is that one he becomes. Wisdom is Brahman which exists; Ignorance is what one infers with desire in mind. Devas are enlightened because they are conscious of Existence. Asuras are unenlightened because they infer with mind influenced by senses.

One has to be enlightened with complete and unconditioned receptivity towards those who give and also to those who do not give by putting in practice what is spoken here.

यथा देव अगुरुः श्राद्वागोपा चक्तिरे ||
एवं भोजेषु ब्रजवस्तवमाकृतिं कृत्तिः || ३ ॥

Even as the luminous ones were highly receptive to those who were non- luminous, even so let my speech be enjoined in fruitful conclusion.

Explanation:

Devas, the enlightened ones were neither exclusive nor oblivious of the Asuras, the unenlightened. There were conscious of the immutable Wisdom that was eternal in Existence as well the ignorance which was prevailing temporarily and possible to be terminated. Even as they were conscious let every seeker also be conscious of the duality is life. Awareness of Wisdom and consciousness of Ignorance are both necessary for one on the Path to Perfection.

श्राद्वां देवा यज्ञाना बाहुमोष्ठीं विप्रस्यते वः || ४ ॥

Guarded by Vayu, the presiding deity over breath (as the impeller towards actions), gods and the ardent seekers draw together. Being receptive in heart he wins the worlds through receptivity.
**Explanation:**

_Vayu_, as the presiding deity over breath, pushes Mind towards performance of actions, in which the divine energy coming together encompasses the human consciousness. When Mind is pure and intent is propitious, then the Mind together with the five senses, through which _Knowledge_ is accessed, cease their activities, even the intellect not stirring, one attains the highest state – ‘यथा पद्मुक्ताचने ज्ञानमिश्रताम | वृहीक्ष न विवेकनं तामाहृ परमा गातिस् ||’ (Katha Up. II.3.10). Then one becomes receptive in heart, becomes entitled to the wealth of the worlds.

श्रद्धा पारतहवामहे श्रद्धा माधवंदिनं परि | श्रद्धा सूर्यस्य निम्पुर्छि श्रद्धे श्रद्धापयेः नं || ५ ||

*We invoke receptivity in early morning, receptivity at noon we invoke, receptivity when Surya sets. श्रद्धा make endow us with complete receptivity.*

**Explanation:**

One cannot be receptive briefly or for a short period. One has to be receptive as a continuous austere penance. One has to be receptive as one would breathe, every moment, every day of one’s life till one reaches the goal. Only when all knots (of desire) in heart are destroyed that a mortal becomes immortal even in this very life. This alone is the instruction – ‘यथा मयं पद्मिनमहे हृदयमेव गुरुवः | अव मन्यं मृत्यूं मन्यंतर्यं गुरुवान्मन ||’ (Katha Up, II.3.15).
X.

ज्ञानम्

गूंक - १०. ७१  |  ऋषि - वृहस्पतिगुणादिनम्  |  ज्ञानम्

विज्ञान is विजेय ज्ञान - special Wisdom, Vak, mysterious and noble, accessible only to the initiates and the qualified. ज्ञान is व्यवहारिक ज्ञान Knowledge gained after experiencing the supra-sensory Wisdom. ज्ञान therefore, gives information of what can be experienced as विज्ञान in a supra-sensory of enlightenment. Thus when seers bring down the enlightened Wisdom to the level of ordinary mortals it becomes transformed as Knowledge. The present hymn speaks of Vak which is Wisdom experienced and Knowledge which is fragmentary in expression. It also shows how Brihaspati the presiding priest of the gods, sourced all that was excellent and spotless in Vak, the Wisdom by articulating in vedic hymns, giving names to the objects experienced. Therefore, the Knowledge contained in vedic hymns is the information, which will not be understood unless one prepares a stage where mind is pure and receptive to comprehend the supra-sensory Wisdom, विज्ञान.

When Brihaspati first sent out Vak, the speech in the beginning, articulating names to the objects, all that was excellent and spotless enclosed therein was revealed with affection.

Explanation:

Angiras are one of the ancient seer families, who due to his antiquity, is treated as some on between the gods in heaven and humans on the earth. They are attributed to have been the earliest ones to find Agni hidden in woods and flying from one wood to the other (V.10.7). They are likened to Agni, divinity itself, auspicious friend of the divine beings, following whose ordinances Maruts, active through wisdom glittering with their spears were born (I.31.1). Brihaspati is the petitioner, the priest who intercedes with gods for men and protects them from evil. He is पूजित the presiding priest of the divine community. He is said to have cleft the mountains to find the Cows – the luminous wisdom, when people shouted with triumph 'वृहस्पतिगुणिन्दिविद्यावृजपिणोऽस्मानन्दविद्यावृजपिणम्' (I.62.3). He brought out speech as the primary instrument for dissemination of Wisdom experienced by seers. At that early moment, Vak before it was revealed with affection, it was excellent and spotless, being endowed with Wisdom.

Like men cleaning the corn-flour with cribble, here the wise in spirit spread out the speech, making the fiends know friends, retaining within itself the auspicious marks of resplendence.
Explanation:

Vak, in essence is divine in origin and accessible only to those who have attained divine status. Therefore, the men wise in Wisdom fashioned Vak in such manner that it could be instrument of communication among people at large, even while retaining the divine attributes concealed within. Vak spoken by people at large is known as Bhasha and the language of scriptures is Chhandas, which reveals the mystical meaning of Veda to the initiates and the qualified, keeping it concealed from the uninitiated and not qualified ones.

Through performance of sacrifices they pursued footsteps Vak and finding her dwelling place, the seers brought her out placing in many places; seven (seers) making her resound in organized manner.

Explanation:

Since Vak was all that was excellent and spotless, it could be accessed only through austere performance of sacrifices. Therefore, when the seers found her concealed in her dwelling place, they brought her out and placed her in many places, fashioning her in an organized manner according her auspicious attributes and the her usefulness as medium of communication.

One seeing, does not see Vak, one hearing does not hear Vak, but to another it reveals her form as a noble woman do to her lord.

Explanation:

Vak, the speech is reserved, mystical and mysterious. Her secrets are concealed from all and revealed only to few. Therefore, all who see her do not really perceive her form, those who hear her are not really receptive to her essence. Her secrets are purposely preserved in mystery and in seclusion, to be revealed only to the few or perceived only to those who assiduously yearn for her. She is not open to all. Therefore, she is reluctant to reveal her true form and content. Her lord is one who has sought her favours intensely, therefore to him she reveals her secrets.

Him they call idler dull in camaraderie; him they never urge for valour. Such one wanders in unrewarding fantasy, the voice which he hears yields him neither fruit nor flower.
Explanation:

One who receives no encouragement from Vak is dull and unresponsive to the mysteries and secrets contained in Vak. Him no one will call an eager or determined seeker. Such one not receiving the secrets of the Veda the Wisdom, contained in the Knowledge of the vedic hymns wanders vaguely under an illusion that he knows. Such one is neither wise nor shrewd receiving neither fruits nor flowers.

\[
\begin{align*}
\text{वस्तित्वातः संविविर्द महां न तव वाच्यापि भागों अस्ति} & \\
\text{यदि शुरुगोपलकं शृणुति निह प्रवेदु मुख्तत्व सद्यां} & \| ६ \| \\
\end{align*}
\]

Vak, Wisdom would not be available for him even in fragments that have not first divested himself of the comfort of the Knowledge. Even if he listens, he listens in vain, for he would not know the Path to Perfection.

Explanation:

Vak being mystical and mysterious in essence is available in full or not at all. Therefore, even though one listens to Vak, his efforts would be in vain unless he is fully, totally and absolutely receptive. One cannot access Wisdom, unless one first divests himself of Knowledge. Even if he attempts to be wise, what he knows would prevent Wisdom having access in Mind. Mind is full of what one knows as empirical experience, memories of the past and expectations of the future; moment a new thought rises, Mind seeks a comparable memory with which it can be matched. In the absence of identification, Mind find it difficult to accept. Knowledge is what we know; unless that makes way for the Wisdom to have an access, Vak would not make her presence felt and the Path to Perfection would not be revealed to such one.

\[
\begin{align*}
\text{अक्षण्वन्} & \text{ कर्णवन्} समायो मनोज्ञवाजनः कथूपुं} & \\
\text{आद्याम उपक्षाम उ ते हंदा इव माता उ ते दर्शने} & \| ७ \| \\
\end{align*}
\]

Unequal in quickness of spirit are friends endowed with sight and hearing. Some look like tanks that reach the mouth or shoulder, others are like ponds of water fit to bathe in.

Explanation:

All human beings are not equal. Even though are endowed with eyes, ears and other instruments of senses and action, only few are endowed with quickness of spirit while others are not. To that extent one’s response to Wisdom depends essentially on the capacity to be receptive, not on the form of their instruments of cognition. Some are human beings with expansive receptivity while other can at best be termed as animals in human shape and form.

\[
\begin{align*}
\text{हटा तपेषु मन्यों जेवेषु यद्वातमणो} & \text{ संपन्नन्ते महायं} & \\
\text{अत्राह ले वि जहुधीधाम रंगवस्माणो वि चरण्यु ले} & \| ८ \| \\
\end{align*}
\]

When Brahmins assemble together for performance of sacrifice, with mind firmed by heart, they leave others far behind through their achievements; whereas others, claiming themselves to be Brahmins, wander in vain.
Explanation:

Brahmins do not become men of Wisdom only because they were born in Brahmin family. True Brahmins, becoming receptive mentally and emotionally, leave others far behind through their achievement in being wise in Wisdom. Others who are not receptive being poor in spirit and resolve, only wander in world claiming only to be Brahmins. without being men wise in Wisdom. Such one does not have access to Vak, the Wisdom being overwhelmed with the Knowledge which have acquired.

Those who neither step back nor move forward, neither as Brahmins nor as helpers in preparation of libations, having attained Vak in sinful manner spin out their speech in ignorance like sinners.

Explanation:

The seer rues the lives of those who neither withdraw nor move forward, neither as men of wisdom nor as helpers in performance of sacrifice. But having acquired rudimentary knowledge of the hymns, though not the understanding their mystical significance, they lead sinful life making stories of their being wise in Wisdom.

All friends rejoice in a friend who comes triumphant having had success in an assembly. He divests blame from being attached, provides nourishment, ever vigilant for deed and daring.

Explanation:

Friends and well-wishers rejoice when other friends come back successful in assembly of people. Such one brings fame for them avoiding any ill-fame coming to them. He is the nourishment for men of wisdom, he who is ever conscious and ready of his own deed and hi capacity.

One enriches himself constantly by reciting hymns; others sing in Shakavari metres. Still one another lays own the rules for performance of sacrifices.

Explanation:

Men of Wisdom never remain idle, lest their mind be filled with unwholesome thoughts. They keep themselves engaged in reading and singing hymns, or in laying down the rituals for performance of sacrifices.
XI.

अग्नि

गृह - १.१ | ऋषि - मथुरुवन विवामित्र | अग्नि

The collation of *vedic* hymns by Vyasa commences as well ends with Agni, in the beginning as energizing divine instrument of the individual energies and in the end as the integrating and harmonizing diverse energies towards one common purpose and goal.

*Agni* is जातेवेदम् - the knower of Vedas, स्वनि सेवतब्रह्मनि - the deities presiding over performance of sacrifices, तव दातार्यो सर्वेऽवटि बन्या भालि - you are the leader, अग्नि - skillful in performance of sacrifices, सेवानि यज्ञसत्त्वदाताः सार्व तस्य भविष्यत - Brahma, the master of the homes, गृहपालिल्लं एकं तु वायुस्थति यज्ञदाताः वर्धिन्यं देवनि हस्तक्षेपस्व भवेदर्य - Matarishvā who brings offerings for people (I.96.4), ब्रह्माः सत्त्वेऽवटि बन्या भालि - one who guides from the forefront, दूत - the messenger, ज्ञात्र यज्ञः - skillful in performance of sacrifices, सेवानि यज्ञसत्त्वदाताः सार्व तस्य भविष्यत - Brahma, the architect of our homes. During the days it is Surya and during the night Agni as heavenly messengers energizes the seekers. Speaking of Agni, Aurobindo, the sage of Pondichery, says: “The other Gods awake at dawn but Agni wakes also in the night. He keeps his divine vision even in darkness where there is neither moon nor the stars . . . when man awakened from his nights wills to offer his inner and outer activities to the gods, to the truer and higher existence and so to arise out of mortality into far off immortality, his goal and desires, it is this flame of outward inspiring Force and Will that he must kindle; into this fire he must cast the sacrifices”.

He should be invoked profusely during performance of sacrifices though oblations and praises - “यज्ञेषु वर्धिन्यं देहवेदश्वानि सेवतब्रह्मनि न किंग” (II.2.1). *Agni* is set on earth well kindled; having well established in the world’s quarters. Wise and pure, illuminating the intelligence and energies, the luminous among the luminous ones, presides as the purifier - “सर्वेऽवटि अग्नि - वर्धिन्यं प्रवहितं विवामित्रं भवेदर्य; होतारां विवामित्रं प्रवहितं भवस्य |” (II.3.1), found by Angiras earlier hidden in woods and flying from one wood to the other - “तब न अन्यां अहिंसानां लुप्तं वज्जति आ भर” (V.10.7) and established by Bhrigus among mankind like a treasure, beauteous, easy to invoke; as a herald, an auspicious fiend among the luminous beings as – “तत्र यज्ञं भृगान मानुषया गृहिः न भयं मुर्द हजेन्या; होतारां विवामित्रं भविष्यं जीवं न भेषं विवामित्रं जीवं ||” (I.58.6).

*Vyasa* places the hymn addressed to *Agni* at the very outset of his collation, declaring “आग्निकोण गृहिहिति यज्ञः देशुश्वानिः | होतारां रल्याल्यां ||” - I praise *Agni*, the power in fire, who as the path-pointer, the luminous, the energizing priest, the presiding person over performance of actions offering prosperity and end the collation with the hymn addressed again to him and a prayer for the *Comprehensive Wisdom* (संग्रहाय) “संग्रहायु भृगन विवामित्रं भवेदर्य; किंग न किंग न भवेदर्य आ ||” (X.191) - O might *Agni* gather for you friend all that is precious and bring all the treasures which you have kindled in sacrificer’s place.

आग्निकोण गृहिहिति यज्ञः देशुश्वानिः | होतारां रल्याल्यां || १ ||

I praise Agni, the power in fire, who as the path-pointer, the luminous, the energizing priest, the presiding person over performance of actions, offers prosperity.
Explanation:

This hymn is placed at the very beginning of the collation. In doing so, the importance which gives to Agni as the symbol of energy is established. Vedas are not mere collection of poetical composition in praise of gods but a primer for performance of one’s ordained actions. They are the testimony of the intent and testament of the confidence reposed by Seers in the powers presiding over the elements of divine effulgence to aid them in fulfilling their objectives and have supernal awareness responding to the concealed mystical Wisdom and not merely dazzled by the external possession of Knowledge.

The Agni referred here is not the elemental fire, but what represents as the symbol of the energy latent in every creature, whether animate or inanimate. Men of wisdom searched and found his it in streaming waters, in the dense forests amidst all things that move or not – ‘गंगा यथा ज्ञान, गंगा ज्ञानार्थ गंगा ज्ञानतं गंगा:ज्ञानतम्’. Elemental fire is the visible symbol of the luminous Agni. It is That which is within that leads one to stand firm by Rta, the cosmic law, firmly established with the Intent and the Will to exist within and to be energized externally, when the Intent Wills the Path. Sacrifice is performance of action, in which the energies are poured as oblations to receive what is prosperous and luminous. In such endeavour, Agni is the energizing priest, who brings Wealth of Supernal Wisdom.

अभिना ग्रामस्थानतयायेव दिवेदिवेः | यथायं वीरवतमस् || ॥

Agni who was eulogized by the ancient Seers as well as by the recent one, such Luminous One shall thus lead us.

Explanation:

Agni is not of recent origin but an ancient source eulogized earlier by the ancient as well as modern Seers, as the source of Energy, impeller of the Intent, the affirmer of the Will that leads to Supernal Awareness. That Agni is to lead the aspirant as the fore-runner, as the Path-finder to the affluence and prosperity that exists as concealed.

अभिनां ग्रामस्थानतयायेव दिवेदिवेः | यथायं वीरवतमस् || ॥

From Agni was received affluence which increased prosperity and eminence day after day.

Explanation

Energy concealed as Agni, the elemental fire, in the woods and in the waters, in clouds and the might mountains is what in ancient times was ‘seen’ by the men of wisdom. It is the energy which effulges when the Brahman manifests in the universe. It is the same energy which aids one to be luminous when the mind is obscure and to be effluent when one is devoid of awareness.

अपने यं यहमध्यं पिनान्तः परिपूर्णः | य ईश्वरं गच्छति || ॥

One who is energized in performance of actions by That Agni, pervading all that exists in universe, that one is proceeds towards these luminous ones.
Explanation:

It is clarified that the one whom Agni energizes in performing actions (sacrifices) undoubtedly succeeds in his spiritual goal. Seer Gritsamada in another Hymn (II.1.1) refers to Agni as “... shining in your glory through the days, are kindled to life (in sacrificial act) out of the waters, out of the stones, out of the trees in the forests and the herbs that grow on ground, are sourced by men who are pure”

अग्निहोत्रा कविकन् सन्यविष्ठवस्मेऽऽदेवो देवभिमु गमत् || ५ ||

May Agni, the leader having powerful vision of a poet, be receptive to Truth and supremely conscientious among listeners. Let the luminous One proceed toward us with other luminous ones.

Explanation

Agni is visionary like a poet, being receptive to Truth is conscientious and is enlightened. His assistance is sought for accessing other centres of energies. The weak and the indolent have no place in the company of such active and energetic seekers. Agni does not energize the indolent who never stirs and the obscure one who is never receptive – ‘अग्निन्य धीनः पौशेण विदर्भस्य | कर्म क्रान्तिनां अंदेवबं ||’ (Rigveda. 1.150.2). Agni is the primary source of energy that ignites the initial spark to luminosity; bring other qualified ones proper bringing other sources as well.

यदेः दादुपं त्वमेनेन भवं करिप्यति तवेत् तत् सत्यमाक्षी || ६ ||

Whatever blessings shall be showered, 0 Agni, they will be the ones that are perennial, 0 Angira.

Explanation:

Agni is referred as Angira since it was Seer Angiras who first found him ‘तत्वमेनेन भवेणो अंदिर्ग्राहां करिप्यते देवलाभम् विश्रावः मन्त्र ||’ (Rigveda. 1.31.1). He is the luminous Seer closely associated with other luminous beings. When an energetic one passes on the benefits, the one who benefits from such energy also returns the wholesome feeling to the donor.

उप त्वमेने दिवे दिवे दोपावस्तिया बयम् | नमो भर्त्र एमिति || ७ ||

To you, 0 dispeller of darkness, 0 Agni we come day after day with prayers of reverence.

Explanation:

Agni is Energy, therefore, luminous. He dispels darkness, obscurity of our vision, so that we may reach that abode which is luminous. To such one we come day after day with reverence, because luminosity is not one-time state of becoming but constant and continuous state of being luminous.

राजनमधवर्गाणं गोपामृतो निदिविम् | वर्षमानं ये देवेऽज || ८ ||
Agni is the presiding deity over performance of sacrifices, guardian of the Cosmic Law, increasing in his influence.

Explanation:

Nothing moves, save that which is energized. Sacrifice is performance of actions in which energy is awakened. Agni is the sovereign initiator of such process. He is the Guardian of the Cosmic Law, which no one, not even Gods, can transcend. This is what makes him the Great, the foremost in continuous and constantly leading higher and higher on the spiritual path.

Like the Father to his sons, be to us easy to approach, O Agni, be with us for our prosperity.

Explanation:

Agni leads like a father who leads his son, holding his hands and raising him when he falls, supporting him with counsel and compassion, so that what the father possessed, the son too shall possess illumined in increasing number. When the father sees that death is about to come and he would be leaving the body, he is said to be passing the energy within him to his son and the sons receives it in trust, till he too would be called upon to pass it over to his sons in succession. Such is the life which the Lord created when he first willed to burst forth or manifest his effulgence.

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In this small Sukta, the seer explains the essential attribute of thoughts by comparing them to the streams which originate in the expansive ocean, the Mind and then flow out either through the channels created artificially or through their natural outlets. From the self within with swift stimulations, as it were, the thoughts rush to the luminous state ‘...’ (X.30.1). He who shines bright in pure, luminous thoughts, not fed by any external sources, who offer rich repast strengthening the heroic Indra, the sages eulogize. – ‘...’ (X.30.4). The seer knows that the thoughts control the treasure, bringing auspicious intellect and Bliss. He beholds them coming to him carrying with them supreme pleasure, joy and clarity of Mind – ‘...’ (X.30.12-13).

Such is the power of thoughts.

From the centre of the Mind, the great repository, streaming thoughts rush forth clearing the way without any respite. Indra, the great royal bull, has made channels from thence let the thoughts flowing abundance, let them, O Goddess, shelter me. The thoughts that flow from the enlightened place, through the channels carved therein or through natural streams, luminous and cleansing like the waters that speed to the ocean, let them, O Goddess, shelter me.

Explanation:

Mind is one magnificent compendium, which carries forward imperceptibly the aggregate memories of earlier lives, terminates some and gathers some others, transporting the consequential aggregation of experiences and memories to the subsequent life. Apart from this function, Mind is as at its substratum, a powerful instrument of creation, independent of the experiences and memories in empirical world. From the foundational base of the Mind, the great repository, thoughts stream forth without any respite, either founded and initiated by sensory experiences or projected by earlier thoughts and stored therein. The seer desires to be energized by the thoughts, therefore seeks to sheltered in the luminosity of the thoughts.
From there does the royal sire, Varuna wanders discriminating the truth and the false of the humans, gathering and purifying the luminous thoughts, let them, O Goddess, shelter me. They, the thoughts from whom the royal sire Varuna, Soma or the luminous beings revel in strength and vigour, in whom the Vaishvanara Agni enters let those thoughts, O Goddess, shelter me.

**Explanation:**

Mind is pristine in the abode of the gods having also made it as one of the instruments for manifestation. Therefore, seers seeks the stream of and beneficent and auspicious thoughts, as a child does from his mother - 'आपो हि प्या मयोपुलस्त्य न ज्ञान्त्वते || महे ग्नाय चक्षसे || को वा विचारनि रमस्य भाजतेह न || इत्वीर्व मात ||' (X.9.1-2). Varuna is the overseer who determines the course along with which moon and stars traverse along appointed route – 'हं गौर विद्याय पूर्व नाचन्तु किं वर्त्ती एष्य रात्रि' (III.54.1). As the custodian of the true Cosmic Law; having been born of Cosmic Law enriches the Cosmic Law, displeased with those who tread false goals - 'क्लोत्वान ज्ञात्तता क्लोत्तुते ठेगमो अनुरक्षिया' (VII.66.13), he oversees the world well formed and fashioned to supervising the observance of the law – 'परं स्थो वर्णप्रथयद्विद्वं उमं पानिं गंधीं मुखं || क्लोत्तव करयो वधारीं प्रवेयं धर्मम् ||' (VII.87.3). He desires to be associated with the ordinances which such custodian has laid down and pleads that if there be any transgressions found in him, whatever unwholesome thoughts come across his mind, or if he has pronounced false vows, the stream of thoughts to cleanse him – 'इत्यापनं व वहन यदि किं च दुरंतं मनं || यद्वामधिनियथं यद्य तेष इत्नान ||' (X.9.8).
Vayu is the deity presiding over life-breath, which initiates action and fortifies performance. All performance of actions are initiated by Vayu and energized by Agni, stimulated by Indra, as the deity presiding over Mind by Aap as the thought-stream Soma, being the medium as well as culmination of the Bliss. Therefore the seer seeks Vayu's presence not in passive movements but in vitalizing manner.

O Breath, the swift moving force, come speedily to this performance of action, for partaking Soma, the juice which we pour and to be savored. May our impulse be well articulated and our fortified fervor stimulate your intention. Come with your associates O Vayu, come to these actions connected with performance.

Explanation:

The seer seeks the presence of Vayu, as the presiding deity, for initiating actions in one’s spiritual journey and for partaking the invigorating juice which stimulates action. He prays that his impulse may be properly articulated so that their well equipped commitment may enable them to prevail Vayu’s decision and be present.

May the fluid, O Vayu enthrall you, well prepared and effectual as it is, mixed with divine essence and directed to the heavens, designed to stimulate the progressive power. Your associate energies also advance to the appeals couched in our hymns.

Explanation:

The seer assures that Soma may stimulate since it has been mingled with divine essence and is prepared to lead one to heavenly worlds. Soma will therefore help additionally to come to the seers’ aid.
Two coursers are yoked by Vayu. To Vayu’s chariot are yoked two swift-footed coursers to the pole to be drawn, yes to the pole to be drawn. Wake up intelligence, as a lover wakes up his love. Make the heavens and earth luminous, make the Dawn to shine, for magnificent splendour make the Dawn shine.

Explanation:

Four courses are the powerful horses yoked to the pole, the Mind to make the first move. Seer pleads Mind to wake up from slumber as a lover would wake up his love gently and not suddenly with a start, so that dawn may slip though the Mind slowly though layer by layer, making the heavens and earth luminous and bright. The Path to enlightenment is to be traversed slowly with cautious consciousness, because the Path is treacherous, difficult to be crossed.

For your sake do the far-distant Dawns broaden their lovely beams, yes the bright beams, coloured and lovely. For you do the luminous rays pour forth their rich treasures. From the wombs you have brought out the Maruts, yes from the luminous wombs. For you do the pure, bright swift-footed Soma flows strong in stimulating ascendancy, hasten to the essence to be mixed, yes hasten to mix the essence. The distressed and the frail one, prays for luck so that he may flourish. You, O Vatu, with your dispensation shield us from all worlds; yes from the non-luminous worlds you shield us.

Explanation:

Seeker who is earnest and austere, willing and awakened, to such one the rays pour their benevolent bounties, bringing them from the very sources. For such one flows the Bliss of Beatitude easily and copiously.
You, Vayu, who have no one who would supersede, have the prior right to partake Soma with first draught. Yes to partake Soma poured by all assembled ones to be freed from transgressions. For you are all the luminous rays sourced to yield the Bliss, yes to yield well-formed food.

**Explanation:**

No one does other than Vayu, the primal Breath initiate, stimulate and arouse the dead and docile spirits to open up to the challenges of life.
This hymn is attributed to Paskanva Kanva, belonging to Kanva, son of Angirasa family. The hymn is not in adoration of the elemental Sun in the sky, but in adoration of That Sun who illumines the Mind, driving away the ignorance and obscurity created by the influence of senses on mind. The starry constellation here stands for glittering embellishment which drifts human attention from spiritual journey. Surya belongs to the Aditya conglomerate at different progressive stages as Dhata, Mitra, Aryama, Varuna Amsha, Bhaga and Savita to Surya as the supreme embodiment of enlightenment. Mahabharata adds to this list Tvashta and Vishnu to be the final and ultimate symbol of luminosity – ‘धाना मित्र्यां सर्वो वर्णां सुयां || एवं च || भग्ना विवस्त्रस्या व शरिता द्यास्त्या || पुष्करं द्रास्त्या विविधश्च || त्वस्त और स्विष्ठवान्वतानां गुणाधारी ||’.

The seer brings in focus at the very beginning Agni as the energizing deity for luminous light which culminates with Surya.

उद्य लं जातवेदमं देवं वहनि केतवं || दुर्य विश्वाय गूर्यं || १ ||

The energizing spirit, Agni lifts aloft the brilliant rays streaming from the Surya for the universe to perceive.

Explanation:

Here the Agni is not the elemental fire but the seer Will, presiding over the concentrated energy even as Surya is not the incandescent radiant orb but the deity presiding over the concentrated aggregation of luminous rays. गूर्यं is the medium, the passage through which one is led to enlightened comprehension, whereby the wise ones reach Viraja, the Purusha, the un-decaying Self – ‘गूर्यांश्च तेष विश्वाय विश्वायुरं च शाश्वाय परमाः’ , while the अग्नि unenlightened ones attain obscure and ignorant abode – ‘अग्नि नाम तेष लोक अमबेन लम्बनाः’ . When the luminous rays of Surya shines the innermost corner of the Mind, the shadows in the dark corners of the cave no longer frighten one.

Jatavedas is not an epithet of Surya, as mentioned by Griffith but of Agni as the one wise in ध्येय - the Wisdom, is the presiding deity over energy. Therefore, every enterprise becomes with an impulse which needs to be energized. Therefore, Agni arouses luminous thoughts in Mind, by lifting aloft the brilliant rays streaming from the Surya. That becomes clear when we go the next verse.

अप जे तायो यथा नक्ष्या वन्तरुष्यिः || गूर्याय विश्वायकः || २ ||

Then the starry constellations sneak away with their allure like thieves, once Surya illuminates the world.
Explanation:

Starry constellation dazzle their allure only when the Surya sets and Chandra, the Moon has not made his presence felt. It is during the dark nights when the constellation of stars is seen to shine bright, even as in ignorance the attraction of sensual delights appears more alluring. But once Surya dawns on the eastern horizon, the stars sneak out with their charisma like thieves without sound, even to a man of wisdom the influence of senses do not prevail. Darkness cannot be when the Light illumines; ignorance cannot be where Wisdom dominates. Darkness is said to have complained to the Creator that Light makes its life unbearable. When Light was asked, it said that it is not familiar with Darkness, how can it make its life unbearable when it has never ever encountered Darkness!

अद्वृतंभरं केतवो वि रमणो जनां अनु | भाजन्ता अग्नयो यथा || ३ ||

Concealed is its source, when it shines in the world of humans; it is resplendent only when energized by Agni.

Explanation:

In phenomenal world, only rays of the Sun are visible, whereas the enlightenment which comes about is sourced, not from the elemental Sun but from That Sun - Surya concealed from human sight. It becomes resplendent only when Agni as ज्ञानविद्वान wise in Wisdom and as पुरुषविलित the forerunner energizes Surya's course in the firmament. The seer who chanted Gayatri mantra तः पुरुषभाजः ॥ तत सवितृ लोकं परमेश्वरः भीमेष विभवः नाध्यावलास ॥ did not pray the elemental Sun in the sky but That supreme Savita-Surya - तत सवितृ लोकं, whose resonance is on Earth, Space and in the Heavens, who is resplendent in righteous intelligence, to energises his intellect.

तरणिर्विषवक्त्तो ज्योतिष्कदसि मूर्ति | विश्वम भासि रोचनम् ॥ ४ ॥

Swift and beneficent are you, Surya dispenser of clarity and lucidity in the world of human beings.

Explanation:

Even the goal is ascertained and the course is decided, the road in reality is, as the wise have said, ‘बृहस्तं प्राण निभिता दुर्योगं दुर्य पयोवंतं क्रयों वर्तनि ’ (Katha Up.) and narrow is the ancient Path which stretches far in distance - ‘श्रुण्युः पथं विलक्तं पुराणं ’ (Brihad Aranyaka Up.). It is assured, however, that the culmination – supernal awareness is wholesome and beneficent, swift like flash of lightening or winking of the eye – ‘यदं विश्वं विचुरं दुर्युवं दुर्योगं भ्रमितं’ (Kena Up.). That is imperishable, the adorable, the luminous Savitru, the ancient Wisdom.

प्रयदः देवानां विशषः प्रयदुद्देशपि मानुपानं | प्रयदः विशषं स्वर्त्तंशं ॥ ५ ॥

You traverse yonder among the luminous powers and also here in the universe among the human beings, infusing your effulgence.

Explanation:

Surya is luminous like all others presiding over different centres of power. विशष is to be luminous. देव is one who is luminous. Sun is the visual symbols of the energy of all luminous divinities, seen infused. Therefore, often seers use the same word not only for the different aspects of Surya but also in relation
to other centres of power. In one of his earlier manifestations as Ushas, the fore-runner of Surya, as the luminous daughter, assists the well mannered creatures, rousing both those who have two feet or four and the birds which fly all around in space. Emerging with radiance of the light, she illumines the quarters. It is Surya as the resplendence of That One who lays the path luminous for the seekers to traverse with assurance and confidence.

With the similar pure vision you Varuna see these men who earnestly follow their pursuits.

Explanation:

Varuna is the presiding deity supervising the cosmic order - therefore he is called embodiment of the cosmic order - born of the cosmic order - grown mature with the cosmic order - abhorring lapse of the cosmic order – Even as the custodian of the cosmic order Varuna surveys the compliance of the cosmic order with his judicious eyes, Surya also surveys the creatures engaged in their individual pursuits.

Even while traversing the yonder heavens and the space above, you O Surya observe with your rays the things that are born.

Explanation:

Modern science declares the Sun shining in the space above is nothing but the concentration of the refugent energy, rays passing over the effulgent energy in the universe. But according to seers, Surya is in himself the source of energy passing its benevolent essence to energize all in the universe. Surya is not in the space above but far beyond concealed by brilliance if its rays. He is the vigilant overseer as well as the productive participant the creative cycle.

Seven-fold are the horses that are yoked to your chariot, Divine Surya, carry on your course, O the far seeing one.

Explanation:

Seven are the seven days in the weak, signifying the passage of Time over which Surya rides his course. Surya rises in the east and sets in the west as a natural course, which human beings assign the concept of Time - days, weeks, months and years, his phases and his seasons. The seer seems to suggest Surya to carry on his far sighted course, prevailing over the seven horses yoked to his chariot. Atharvaveda too says Time is horse yoked to seven reins (rays) - and expansive universe being the wheels - Mind being the consequential result, Time is what the mind conceives. Mind cannot exist without being influenced by Time, both being inseparable. Forces of Nature having no Mind have also no concept of Time and therefore will be bemused if they are asked about Time. If a human being has to be free of the constraints of Time then it should ride over those constraint as Surya does, and in that way not allow the present moment be overwhelmed by the past and the future. It for that purpose one does pray Surya to make the passage luminous by his benevolent rays.
Yoked to the chariot are the seven horses, steady and swift and with them thus harnessed he goes forth.

Explanation:

Surya is conscious of the assignments ordained for him by Prajapati and therefore he is ever keen to perform his actions in that spirit. Therefore, under the watchful eye of Varuna, as the custodian of Karma, he continues on his sojourn. The performance is not easy and requires commitment because ‘सर्वं दुःखं क्रतुं उं देहा नित्या ब्रमं यतं पूर्ववर्तं पार्यति।’ – Supreme Prime Existence, austere Cosmic Law, initiation, penance, Wisdom, performance of ordained action - these uphold the world. The Surya with performance of his action according to the course set for him lays down an example for others to follow.

Looking up above on the loftier light beyond obscure regions, we have come to Surya, the divine among the deities, the Light that is luminous.

Explanation:

Progress has to be secure and certain not intermittent and by accident. Only then will one find the luminous light shining above. Such assurance clears one from obscure worlds and makes the passage on the Path to Perfection luminous. Surya is not only an aggregation of light but also confluence of the enlightened state. The seer of this hymn reiterates with one of Yajurveda (XL.8) in saying that the one who has attained the luminous, without body, without blemish, without sinews, the pure, in which evil has not entered, that poet, the wise, all-encompassing, self-formed has determined his course according to the perennial principles for eternal never-ending days – ‘न पथमां दुःखं अक्रतं अनवं अनन्तं अपाशिष्टं। कौटिर सनातनो परिपूर्णं यथाभावं यथा विन्दयो अन्यं कुदात्मकं कल्लोच्यं समाप्तं।’

In that state of enlightenment, which is high above imperfections, one cannot remain with imperfections. It is one which crossed all boundaries of obscurity, where darkness has no place to subsist, where the luminosity of Surya has found confluence and from blazes forth in profusion, not slowly and gradually, but suddenly and all at one time, in one whole, enveloping everything and making them all luminous. It is like the dancer not remaining distinct and different from the dance; the dancer becoming the dance his each step, each gesture, each glance inseparable with the dance. Like the juices becoming honey do not know I am the essence of this tree, I am the essence of that tree or the rivers that flow from different directions to the sea do not know I am this one and I am that one as even so the light shining as different selves do not know their different prior existence when they reach out to the Surya, the divine among the deities, the Light that is luminous, beyond obscure regions.

That is the ‘शानी स्थिति’ which is being brilliantly luminous without being aware of luminosity, like one breathing without being aware of one’s breathing, which state each one aspires, where the mind ceases to be influenced by the senses, where the intellect stops and the ego ceases to create images of his own, being one with the universe becomes one with its activities, performs as a part would do with the whole.
Rising high above in loftier heavens, well endowed with companions, O Surya, remove these imperfections in my heart which harm my feelings.

Explanation:

Seer is conscious that Surya is one of the many centres of energies over which different luminous powers preside. Therefore he beseeches Surya that rising up high above in heavens, he and his companions should remove the imperfections from his limbs since they restrain his positive inclination. Brihad Aranyak Up. records that when Jaratkaru asked Yajnavalkya to explain the organs of perception (चेतन्य) and the perceivers (अज्ञातस्मात), he was informed that eight are the organs of perception and eight are the perceivers. Nose, speech, tongue, eye, ear, mind, hands, skin are the eight organs of perception and अज्ञातस्मात (out-breath), नाम (name), रूप (form), शब्द (sound), कल्याण (desire), क्रिया (action) and त्त्त्व (touch) are the perceivers. Terminating the imperfections means making the organs of perception pure and propitious.

Mundaka Up. declares that "हिरण्येण परे कोः विविहारं निकलते ॥ ततथं ज्योतिः ज्योतिः विद्वत्वालये विद्वकुकुः ॥" (II.i.9) – In the supreme golden sheath is Brahman without stain, without parts, pure, Luminous of the luminous, this is what the knower of the self know. Atharvaveda spoke of Brahman as desire less, firm, immortal, self-emergent, endowed with the essence (रूप) and desiring nothing; one fears not death who has known Him, the Self, serene, ageless and youthful – 'अकालं धीरं अभूतः वेद्यं रथं तुता न कुत्सक्तोऽणां। तेन विद्वानं न विभाव गृहीतं आपातं धीरं अज्ञातस्मातः।' (X.8.84). In Chhandogya Up. (III.7. 6-8) we find Ghora Angiras advising Devaki putra Krishna that in the final hour one should take refuge in the three thoughts that one is Undecaying, Unchanging and the essence of all Existence. Proceeding from the primeval seed one sees the morning light that shines higher in space. Seeing beyond obscurity, one sees the higher light, seeing further one arrives the Surya, Luminous among the luminous, the supremely luminous, yeas, supremely luminous – 'चंद्रलोकाय प्रवेषर्यते जो ज्ञातो चन्द्रमाः/ तस्मिनं नाम संस्कृतम्। तस्मिनं नाम च चालनं तस्मिनं नाम च चालनं तस्मिनं नाम च चालनं।' (II.ii.9) – In

Let me my pallor to the parrot or to the birds or let it be transferred to the haritaala trees.

Explanation:

The seer desires to transfer the pallor on his colourless appearance which has been due to the absence of luminous enlightenment. He uses jaundice as the symbols for his pale facial look and using the traditional belief as an example he prays Surya to transfer the pallor to a parrot, any other bird or to a tree, bringing back the luminous healthy look to his face.

Seers use commonly accepted beliefs to explain their experiences or view-points. But it would be a gross mistake to think that the seers believed in many of the beliefs which were prevailing in world. If the primary purpose of the seers is to communicate their supra-sensory experiences in language and words available among those for whom the communication is meant, then they find free about using the marks, symbols and words which would meet their need for the moment. They would use different words with special connotation when they deal with qualified students who receptivity is sharp, keen and incisive.
With all his prowess and proficiency, Surya has risen in the yonder quarters, giving my enemy in my hand. Let me not get ensnared by his ingenious deception.

**Explanation:**

Here the word is *Aditya – ‘Aditiyamā Abhivyayam* (VII.52.1) son born to *Aditi*, the mother of all gods. Commenting one of the later hymn (X.185.3) – ‘यमी प्राणम् आदिते प्र जीवने मलयों | ज्योतिषेवच्चयजनमहम् ||’ Sayana says ‘आदिते - अविता देखनानुं, पुजनम् - पुजा विज्ञापन., यमी मलयं - मलयार्थ यस्तों, अजगम् - अविचितनाम्, ज्योतिः - तेजः, जीवने - जोतिमु, प्र - यवनिव – *Aditya* is the noble offspring of *Aditi* bringing luminous and indivisible brilliance to the lives of human beings. Since *Aditya* denotes one of *Surya’s* earlier forms, the latter luminous form will not be far to rise on the horizon making its presence felt with all auspicious splendour, to terminate the infirmities in worshipper’s physical, mental and psychological lives. Great is his splendour of *Surya*. Commenting on the hymns ‘इंद्र यज्ञतिमं यज्ञितुरं विद्विज्ञानिनिदुयनि | दिस्माहः भाजो महि सूर्यं दृढः उदु परमे यह ओजों अवितुम् ||’, Sayana explains, ‘इंद्र - नैर तेजः (the sunlight), क्षेत्र - प्रतिवर्णम् ज्योतिसम् (extensive illumination), अजगरं गहनवर्जितिः अमि (even others like the planets and the stars), ज्योतिः - प्रकाशम् (Light), अका: एव उत्तमम् - उत्कृष्टम् (the best), विद्विज्ञानि - विद्विस्तय स्वतः सेतु (winner of the extensive universe), भर्तिः भन्ति - भन्ते यवनिव (winner of wealth) सुमुक् - प्रोतस्मा उपासन (is spoken as the dominant) | अधि च दिस्माहाः - विद्विस्तय प्रकाशित्ता (also illuminator of the universe), भाजो - भाजानं (resplendent), महि - महानं (the great) सूर्यं, दृढः - दृढः (is seen as), उदु - विस्तीर्णम् (extensively), यहं - तस्मात्त: अभिभवतु (terminates obscurity) अवियम् - चूलितित्तम् (being without any hesitation) ओजों - तेजः बलम् (intense brilliance), परमे - विद्विस्तयति (and spreads across) ||’. Thus *Surya’s* supreme brilliance which illumines the planets and the stars also conquers the world and wealth and also spreads its inexhaustible illumination in the world to terminate the obscurity of the people. Therefore Jamadagni Bhargava, associate of Vishvamitra, who had seen the supreme *Gayatri mantra*, says ‘यमीहि अमि सूर्यं विद्विज्ञानित्तम् मही महि | महाहि मही महीपत्मविद्विज्ञानित्तम् वेष महां अमि | यवनिव यवनिव मही मही मही मही अमि | मही मही महीमुही चूलितित्तम् ||’ (VIII.101.11-12) – verily *Surya* you are magnificent; truly *Aditya* is great. As you are great so is your greatness admired. Yes, you are great. Yes *Surya* you are great in fame, you are ever more, O divine one, a great being. All your goodness has come in the forefront as the luminous and incomparable Light.
Rigveda speaks of That One, having been manifest in many places. That One is Fire kindled in many a place; That One is the Sun shining over every space. That One is the Dawn that makes all this luminous. That One became all this creation.

In Upanishads this thought was further elucidated. Brihad Aranyaka Up. says - At that time, That One was all undifferentiated. That One became differentiated by name and form. That One entered in here even to the tips of the nails. That One no one sees for it is incomplete. When breathing, That One is called prime breath, when speaking the voice, when seeing the eye, when hearing the ear, when thinking the Mind. These are merely the names of the actions of That One. He who meditates on one or the other of them, he does not know because that is incomplete, with one or the other of these characteristics. That One the Self is to be meditated for in it all these (the incomplete ones) become one. These are all like the footprints, for by them one knows all this.

Seeing nothing else but itself, That One acknowledged its identity as ‘I’ – अहं, self-certified effulgence - भवम्, which word has as its root भू, to effulge or bursts forth in abundance and in variety of names and forms. ‘Then, it knew, I exist, verily, as all this creation, for I have, verily, created all this’. Therefore what ever exists, is, verily, the Prime Existence, Brahman alone IS and what ever has bursts forth too is Brahman.

In Bhagacad Gita, Krishna mentions that earth, water, fire, air, ether, Mind and Intellect and the Ego-sense are the eightfold forms in which Divine essence, energy – shakti, as Praktiti becomes manifested.

Brihad Aranyak Up. declares ‘अग्निभवते कुरुण इति मनो बाच गण्म् तन्यायने कुरुण ’. Brahman made Mind Speech and Praana, the primal Breath as the primary instruments of effulgence. In vedic scriptures, we find Indra as the deity presiding over Mind. It is the Mind which conceives various forms in the world. Therefore as the presiding deity over Mind, Indra is said to make himself known transforming himself in many forms through his power of formatting – महाय ‘सर्वं स्वं प्रतिबन्धो वर्नवुद्ध तद्भव सर्वं प्रतिवचनाय | इदं वाक्यम शुभरूपम यतं कुश्चिदं भवस्य हर्ष: अहं दत ||’

This hymns eulogizes the deeds of Indra

इत्यर नु वीर्यमाणः प्र वोयं यात्र चार प्रथमानि वजी ||
अहनिशिम्वपक्षतर्य प्र वक्षणा अधिनत्वतानाम || १ ||

I will declare Indra’s daring deeds, the first he accomplished, and the wielder of the lightning. He destroyed the mighty twisted thoughts, releasing flow of the thoughts through the channels of psychic pathways.
Explanation:

This hymn is addressed to *Indra*, the presiding deity over Mind, which when influenced by senses becomes obscure and when the taints are removed clarity of vision becomes luminous. In Mind, there is constant struggle between luminous forces represented by *Indra* and the dark forces represented by *Ahi* or *Vritra*, the mighty serpents, which result in twisted thoughts. Only when the dark corners of Mind is enlightened by the luminous light that the obscurity created by the web of twisted thoughts which exist concealed come to be resolved. The *cave* is the Mind, wherein the twisted thoughts representing mighty *Ahi* and *Vritra* obscure the mind and *Indra* as the presiding deity over Mind releases the thoughts from obscurity to illumination by opening the flood-gates for them to flow without obstruction in their natural course.

According to Sayana, ‘योजनाः एव ज्ञाताः एव सन्तथा: देवाणां प्रथामथुंकः मनस्तत्तम: कर्महत्तमामुंयः ्देवः योजनाः...’ - *Agni* is in the forefront, as the first born among the divinities, to energise and initiate the intellectual process. What is described and eulogized here is the triumph of the Mind, energized by *Agni* and presided over by *Indra*, over the forces of ignorance represented by *Ahi* and *Vrtra*, which obscure the thinking process, influenced by slippery senses, symbolized by slithering serpents. Thoughts which are not regulated are in constant struggle with one another, attempting to supersede one over the other for attention. Mind which is not disciplined gives opportunity to thoughts which are not luminous. Since Mind is the prime instrument which *Brahman* made for himself to be effulgent, it needs all attention for one who desires clarity of Mind.

In recording the mighty deeds of *Indra*, the Seer eulogizes him as the possessor of lightening - the intelligence that sharpens intellect and thoughts that are discriminative and wholesome. The scripture characterizes *Ahi* as the mighty serpent who blocks the rivers from their free flow by constructing huge dams and which *Indra*, as the presiding deity over Mind, shatters the dams destroying the twisted thoughts, symbolized by serpents, thereby opening up the flow to have its natural course to clarity.

पण्य is the consequential demerit caused by obscurity - अज्ञान = ignorance and पुर्व = past, the consequential merit due to clarity - ज्ञान = knowledge and पुर्व = past is performance of action due to non-awareness of the true nature of the Mind and the *Self* and पुर्व = past is performance of actions with due and proper understanding and awareness of the Dharmic principles. In pure Hindu philosophy, demerits and merits do not have the same meaning or stigma, attached by the word ‘sin’ or ‘Original Sin’ so prominently seen in Judaic philosophy. Creation being the effulgence of *Brahman* cannot be ‘sinful’, it becomes ‘sinful’ only when the Mind performs actions under the influence of the senses. The seer speaks of the great deed of *Indra*, as the presiding deity over Mind, who with discrimination destroys the impediments on the way towards clarity of thinking.

He destroyed the obscurity in mind with the luminous thunder-bolt fashioned by *Tvashtra*, the divine carpenter. Then, like the cows rushing from the ken, thoughts streamed through like the rapid rivers flowing to the ocean.

Explanation:

The thunder-bolt for destroying obscurity from the mind was fashioned by *Tvashtra*, the divine artisan, giving the wielder a powerful instrument for fulfilling *divine* purpose and *divine* dispensation.
The pure thoughts which flow after the obstructions are removed are compared to the cows which rush from the enclosed caves, or the rivers which stream to the seas, once the dams are shattered. Cow is powerful symbol used in *vedic* scriptures to suggest purity of thought and of purpose, assuming the role of nobility, *arya*, for them and ascribing the role of *asuras*, to the un-enlightened ones. It was the goal of *Arya* society to ‘इन्द्र वर्जने अनुराग: कृपया विद्यम आयेम अण्णयो आगणवः’ – performing every noble actions, fortified by *Indra*’s might, *Aryanise* the whole world driving out anarchy.

ुपायाणांनृतं सोंमं त्रिकुदकुर्गविपिवलुतय \ | आ सायकं महवार् वजाहिनेन पथमजामहिनाम || ३ ||

Impetuous like bulls are the thoughts that seek taste of the Bliss, which *Indra* enjoys in the three states of Para, Pashyanti and Madhyama or of waking, dream and dreamless. The Great One grasping the resonance of Sound as the instrument, destroys the indeterminate obscure thoughts even as they come.

Explanation:

Thoughts never remain still or silent, they are always vibrant and bubbling. They are impulsive and indeterminate, attracted by objects of senses and influenced by senses. *Indra* reveals the *Bliss of Beatitude* in all the three states viz. Para, Pashyanti and Madhyama or of dreamless, dream and waking, which only the wise and the luminous ones can be aware of. *Indra* therefore, as the presiding deity restrains the confusing, indistinct thoughts arising in the Mind by destroying the obstacles which come on the way of the enjoyment *Bliss*. *Dreamless state* is comparable to the *Para state* when one is blissful without being conscious of oneself *Being in Bliss*; *dream state* is the *Pashyanti state* when one is conscious of having ‘seen’, having ‘heard’ and having ‘experienced’ *Bliss*, without having to use physical instruments of perception or action and *waking state* is the *Madhyama state* when one expresses with physical instruments of perception and action what one was conscious of *Being in Bliss* in the *Para state* and what one experienced as *Being in Bliss* in *Pashyanti state*.

यदिनाहःयमजामहिनामायिनामिनाः प्रोत भायः | आल्पौर्यं जनयन्यामायां तार्कला श्रंु न किला विविले || ४ ||

0 *Indra*, when you did thus destroy first of the obscure thoughts and their illusory charms, you gave momentum to the brilliance and luminosity of the expansive bliss; and no one could oppose your experience.

Explanation:

*Ahi*, the mighty serpent, symbolizes obscure, indeterminate, confusing thoughts, which are illusory ‘परिविलयं’, which the might of *Indra*, presiding deity over the Mind, destroyed with illuminating lightening and forthrightness of the thunder.

*Yaska* sourced the word *भाय* from the root य - to measure, to create or to format with य - that by which a thing is measured or created – ‘सायने परिविलयं अण्णयो फलयं’. This power can be used by enlightened forces to be luminous or by the un-enlightened forces to be obscure. *Ahi* and *Vrtra* are the *asuras*, the un-enlightened ones, who confuse the Mind, under the influence of senses. On the other hand we find from *Rigveda that Indra* transformed himself in accordance with each form, which forms were
meant for making him known, by assuming many forms by his *maya*. *Indra* as the presiding deity over Mind destroys first of the obscure thoughts and their illusory charms and then gives momentum to the brilliance and luminosity of the expansive *Bliss*.

अहंनृः वृत्तार्थं व्यासऽगत्रं वजःण महता वधेन ।
स्वस्थायीस्य कुलोऽन्वितवृक्षःस्त्रयं उपप्रृथिथ्यः || ५ ||

*Indra* with his great and lethal lightening stifled *Vṛtra*, the architect of the monstrous obscured thoughts. Like the tree distorted from the roots, the tangled thoughts were struck down with each fall of the axe.

**Explanation:**

*Vṛtra* is like a mighty tree, twisted and tangled from its roots, and spreading its branches in all quarters, which *Indra* struck down with brilliant intellectual sword, for he is, verily, the deity presiding over the Mind. It is only through *Wisdom*, clarity of thoughts, that the reign of ignorance can be terminated.

अयोद्वेद दुर्मद आ हि जचे महाभीरं तुतिवाधिरुपमं ।
नातारीद्य मर्मिन्व वधानां मं रूणां पिपिप हनुभद्रः || ६ ||

*Vṛtra*, representing the entangled thoughts, like weak and wounded warrior, challenged *Indra*, the imperious destroyer, who without being confused by the clashing clamour of thoughts crushed the foes, their forts falling apart.

**Explanation:**

Thoughts have immense influence on mind, and when they are restrained, they sneak through to confuse and confound. But *Indra*, the presiding deity over the Mind, without being confused by the turbulence of thoughts and cacophony of concepts, destroy them with determination with all their fortifications.

In *Bhagavad Gita* we find *Arjuna* who is considered to be the offspring of *Indra*, indecisive in his resolve to perform his *Dharma*, with his limbs quailing, mouth going dry, body shaking and hair standing on ends, skin burning, mind reeling and his steps unsteady. Such distress is observed in human life, which is one great recurring predicament. Such moments of despondency are common in each one’s life. It is then the presiding deity over Mind is to be sought and prayed for resurgence of Mind, to restore the spiritual intelligence, which initiates for further evolution of the human spirit. The fight takes every moment of one’s life and one has therefore to be consciously aware of such moments.

*Krishna* seeing *Arjuna* overcome with pity, ‘कृपयास्वाहा’ asks him how come this stain of spirit has come, ‘कृष्णाय क्रीदानां किमेति सुमुक्षिणयः’ and chides him talking as if a wise one would speak. Later when *Arjuna* complains that the mind is restless, impetuous, strong and obstinate, stubborn to be restrained, Krishna agreeing says, with some effort and with dispassion it can be restrained. Because ‘न हि म्हानं मनः सत्तूर्वं विद्वानं || तत्तद्योऽगत्रं कल्पनालक्षणिनिविद्वाति ||’ – There is nothing here equal in purity as *Wisdom*, and he who is equanimous finds this for himself in course of time. Therefore, one seeks *Indra’s* grace, he being the presiding deity over Mind.
Dismembered without feet or arms (the thoughts), Vṛtra fought Indra, who had struck him down (for clarity of the thoughts). Emasculate, yet claiming vigour, Vṛtra (as the obscure thought), fought as he lay scattered with his vision in disarray.

Explanation:

It is impossible to terminate thoughts completely from Mind and traces will continue to remain as memories and shaping one’s disposition. They will continue to assail human being in performance of his actions. Therefore, one has to restrain their influence on a continuing basis, by dismembering them, even as they would continue their onslaught in shaping the human life. Only Indra as the presiding deity may energize the Mind to be receptive to the Proper (प्रप्त) thoughts instead of being swayed by the Pleasant (प्रत्यावृत्ति) ones. One has to be a man of discrimination. Indra is eulogized as Maghavan.

When the obscure thoughts break away like stream bursting the river-banks, the luminous light streaming above and the obscure thoughts, which Vṛtra had by his power controlled, settled down under.

Explanation:

When thoughts which were till now obscure, hindered by Ahi or Vṛtra are released, the Luminous Light, bright and Blissful shines above those obscure thoughts. Shankara says, just as with manifestation of light the objects like pots etc become comprehended, even so through Wisdom, the Existence too becomes comprehended - 'प्रकाशः इव तत्त्वावस्था, विद्यायां तत्त्वां अविज्ञातार्थी'.

Humbling the might of Vṛtra’s power (over thoughts), Indra gave a deadly blow to him, causing Danu (mother) of Vṛtra to lay beside him like a cow would beside its calf.

Explanation:

When Indra struck at Vṛtra’s influence over thoughts arising in Mind, he lay prostrate beside his Mother Danu. The imagery is revealing. Even as flash of luminous lightening struck out the effect of the dark obscurity, it stretched besides the cause, the source, the Mother. Vṛtra is a danava son of Danu. And in terminating the effect Vṛtra, he destroyed the cause also. Once the cause is eliminated, the effects also cease to be at the very source. Indra’s action is not similar to that of Savitṛ, one of the prior form of Surya, symbolized by the physical aggregate mass glowing in the firmament. Unlike Indra who as the presiding deity over Mind, has to smash Vṛtra, symbolizing dark obscure force the Sun, who rules over energizing the intellect - वृत्त, does not have to fight darkness विज्ञात, it withdraws from the scene on its own,
the moment the Sub rises in the horizon. Therefore Vishvamitra prays: ‘षुः भूः भूकः स्थानः तत्त्व मविन्य विन्यां भण्टिवर्य चौभृंैः सूक्तिः यो न प्रसीदताः’ - O Primal Sound! The earth below, the Space in between and the heavens above! Let That Savitru, which is great, the intellect of the great resplendent Lord, let That one energise my Mind.

There is a parable. Once Darkness approached Prajapati with a complaint that Surya dislikes him to the point of hating his very existence. When Prajapati inquired of Surya, he was surprised saying that he has never met Darkness, how then can he hate and despise! Such is the difference between Indra and Surya. When Sun rises in the horizon, the constellation, shining in the dark sky, pass away like thieves, together with their beams, before the all-beholding Sun. Similarly once the Mind becomes enlightened to Brahman the obscurity and ignorance of the primordial world automatically and simultaneously ceases to be. As Yajnavalkya describes Brahman as nothing but mass aggregate mass consciousness – विभाजनन्तरे अविभाज्यते विभाजनस्तरं विभाजनन्तरं एव -. No actions have to be performed; no effort has to be undertaken. When to one who is enlightened everything, every name and form, has become merged as one, then how do ignorance and wisdom, obscurity and luminosity could exist as distinct entities?

अतिप्रभुभीजयोंनिहितां काठां मथे निहितं शरीरम् |

त्रृत्राय जिन्यं विचर्जनयं दीर्घ तम आशायिन्नद्वृक्ष || 20 ||

Swirling thus in the never-ceasing flowing stream, Vrtra’s obscurity was got rid of without any trace, leaving Indra’s this enemy in complete confusion.

Explanation

The state of Wisdom is the absence of ignorance; the state of enlightenment is the state where there is no obscurity. When obscurity created by Vrtra ceased to be effective and the last vestiges of non-awareness are wiped off when Indra vanquishes the great slithering serpent, clarity of Mind and brilliance of Supernal Awareness became restored.

दासपरीभीजयों अतिप्रभुभीजयं प्रेणिनेव गावः |

अपं विलमिन्नितं यदापिूः दूः जनमां अप तद्वार || 21 ||

Under the influence of obscure power, the thoughts till now lay low, like the cattle held by robber, but once the obscure entangled thoughts were destroyed, the cage opened and the imprisoned thoughts found themselves released.

Explanation:

Again imagery is used. The obscured thoughts are like the cows hidden by the robbers and the robbers are those who are un-enlightened or have obscuring thoughts, concepts, ideas and faiths and beliefs. And when the mind is released from the constraints of the obscure conditioned thoughts it is like the release of the cows from the dark corridors of a cave to the luminous rays of freedom and grandeur.
In *vedic* terminology cow is often used as symbol of the luminous rays of the Sun, pure thought from the primary Mind, therefore, as pure *Wisdom*. When cows are said to have been released from the dark caves, it means that the primary Mind is relieved of the tangled, twisted obscure thoughts and released from the their constraints.

अःश्वो वाणो अभवस्वनिदिः सृके यत् त्या प्रवहन्देव एकी ||
अजयो गा अजयो शूर गोमनवः गर्तवं भाजन मिन्यून || १२ ||

*Like the horse’s tail takes swipes, Indra takes swipes with his lightening. You (O Indra) have won back the luminous rays, the Bliss and have them flow like the seven-streamed river.*

*Explanation :*

Horse symbolises power, and as it brushes away the flies with its tail, *Indra* brushed aside the obscure thoughts from mind with flashes of lightening, allowing them to flow like the seven streams freely without any obstruction.

नास्मि वियुन तन्तुः सिपेह न यां मिहमकिरद धातुनि च ||
इन्द्रच वधुयुगाते अहिष्ठोतारप्रियः मघवा वि जिघे || १३ ||

*No one came to his (Vritta’s) assistance, neither the flash of lightening nor the roll of thunder nor the dark clouds, when Indra clashed in battle with him and with the tangled thoughts; the mighty one gained victory for ever.*

*Explanation:*

When Sun shines in the sky how could there be darkness then? When *Indra* strikes who will there be to resist his strength? All attempts to beguile confuse or obscure him failed and *Indra* remained unwavering in his approach and his might gained superiority and victory.

अहिष्ठातारं कामशयं इन्द्र हदयत ते जनुयो भीरगच्छत ||
नव च यन्वितं च गर्वतीश्वयना न भीतो अतरो रज्जसि || १४ ||

*What did you desire O Indra, when you destroyed the tangled thoughts, and what fears possessed your heart as you were slaying them, and what nine and ninety doubts were passing in your mind when like an eagle you were flying in space.*

*Explanation:*

The Seer saw *Indra* hesitating while destroying *Vritra*? In search of Truth and in following the path to perfection many doubts assail and many hindrances obstruct. Some appear *Proper* in pleasing garbs, while the pleasant ones wear clothes that make them look the Proper. Every doubt has to be terminated and every obstacle has to be overcome. That is the way the path of discrimonation is laid out. The *Path to Perfection* is far and difficult to be crossed.
Indra is a Dheera, the luminous deity presiding over the Mind, not an arrogant despot assured of his chivalry. According to the legend, Vrtra was a Brahmin, well versed in scriptures. Therefore, killing him would be an unrighteous action, even if he held contrary views. Indra had to reflect on his action, therefore, hesitated in taking his declared action. Independent of the myth one can rationalise such indecision, in that a person often confronts with situations where there is no clarity of vision and every thing looks obscure. Indra’s position exemplifies that even in the best of circumstances; a well intentioned person is required to use his sense of discrimination in deciding the course to be accepted for fulfilling his goal. Once the decision is taken, then all action should be followed swiftly and with assurance.

The eagles flying in space is compared to the high thoughts rising in mind, when one undertakes intellectual adventure. Nine and ninety nine times i.e. on numerous occasions, decision is required to be taken about right and the wrong.

\[
\text{इन्द्र यात्रा विषम सर जातायथा च भ्रुटिको वजवाहुः}
\|  
\text{मेवु राजा क्षयति चर्पियानामानान् लेन्नें परिता वभूत || ९९ ||}
\]

Indra, the luminous One is the Lord of all that moves and moves not, the creatures tamed and belligerent, the holder of thunder. Ruling over all the men as the Lord, he keeps all the faculties within his control.

Explanation:

The Luminous Indra is the Lord of all the animate and inanimate creatures, divine as well as the humans. Kena Upanishad explains that he became the Lord of all Divinities because it was he, first among all divinities, which became aware of Brahman. It was he who first touched the hem of the Lord’s garments, as it were.

He who knows Brahman becomes blessed by Brahman. This is the Truth, Truth of all Truths.
XVI.

The quest of Wisdom was earnest and compelling among the seers. They wondered which came first and which followed later. Who were they born, who can tell it here? They themselves seem to support each other as on a chariot the Day and the night follow each other! These two uphold through footless and motionless, all creation having feet and moving. May you protect the son resting on mother’s bosom and each other as on a chariot the Day and the night follow each other! These two uphold through footless and which followed later. Who were they born, who can tell it here? They themselves seem to support bestow auspicious prosperity on all the holy and wise and in the regions, the luminous nurtured, as said in 

"Heaven spread above is the encompassing compassion of the their father, who protects the offspring Heaven that seer Dirghatamas Auchathya should conceptualize Heavens to be father, the begetter, Earth to be mighty mother, spread between two halves is the place of relationship wherein the father creates nature’s (daughter’s) womb. – ‘those who lived in the earth and whose feet were the father’s heels and who became as large as a woman and a man in close embrace, causing oneself to fall in two parts, from which arose husband and wife, making the body one half of oneself, like one of the two halves of a split pea, the space filled by wife, heaven becoming united with the earth, from whom are humans born and nurtured, as said in Brihad Aranyaka Up. (1.4.3) – ‘that which we are called the divine Hiranyagarbha, the golden wombed, to create heaven and earth – ‘the divine spirit – ‘which came as the divine spirit – ‘the sole custodian of all the creatures, upholding the heavens and earth within his self.

It is human nature to conceive every thing in Nature in its own image. Therefore, it is not surprising that seer Dirghatamas Auchathya should conceptualize Heavens to be father, the begetter, Earth to be mighty mother, spread between two halves is the place of relationship wherein the father creates nature’s (daughter’s) womb. – ‘those who lived in the earth and whose feet were the father’s heels and who became as large as a woman and a man in close embrace, causing oneself to fall in two parts, from which arose husband and wife, making the body one half of oneself, like one of the two halves of a split pea, the space filled by wife, heaven becoming united with the earth, from whom are humans born and nurtured, as said in Brihad Aranyaka Up. (1.4.3) – ‘that which we are called the divine Hiranyagarbha, the golden wombed, to create heaven and earth – ‘the divine spirit – ‘which came as the divine spirit – ‘the sole custodian of all the creatures, upholding the heavens and earth within his self.
I laud with my sacrifices the joyous moments, the performance of the mighty Heaven and the Earth, grown mature with Cosmic Order, the stimulator of the divine beings conjoined with wives, to bring offspring through wondrous deeds.

**Explanation:**

The seer takes pleasure in lauding the great deeds of the mighty Heaven and the Earth, who have become mature from the time they manifested with the laws of nature, who initiate the divine beings to remain luminous and from whom the creatures born find fulfillment. Nature and Creation are the foundation on which Nature becomes revealed to aspirants, making their efforts fulfilled. Atharva Vedic seer says, ‘पशि कर्तवे कालं उग दीया तथा ब्रम यथा पृथ्वी धार्यमि | या नो भूतय मेधयय पतितोऽ लोकं पृथ्वीन न कृष्णतु ||’ From the Heaven and Earth are creatures born, fowls flying in the sky, fish swimming in the streams, the fauna flowering in the fields, ジャン the cosmic order, ジャン, the righteous principles upholding them in balance.

The Seer’s initial perception of the expansive Earth and its overwhelming influence led the poet in him to translate the wonder comparing them to female and male counterparts, with Mother and Father as symbols.

उत मने पितुरुः मने मातुमि ह्यतवस्त्वविमानि ||
गुरुस्य मित्रा भूम चकलुः प्रजाय अमृतं वर्मामि || २ स

With invocations I reflect on the external impulse of the gracious Father and the internal energy of the munificent mother, who have created abundance in the living world for the progeny to lead immortal life.

**Explanation:**

The seer is an eternal questor, not satisfied with the Knowledge which ancient seers have communicated the Wisdom experienced. Being aware that the World of Perception is measured and formatted, he seeks the supernal and supra-conscious World of Wisdom itself which exists concealed in, behind and beyond the words used in earlier communications. He believes that the World of Wisdom is what the Heavens and Earth have provided for creatures to savour on.

ते गृहः स्वप्नः गुरुः प्रजायमाणि पूर्वविचारं ||
स्थातुः च गणः जगतः धमाणि पुरन्य पाँचः पठमधवाणि || ३ स

Those ones born unto you and well skilled with wondrous powers in enterprises have given voice to the real existence of these two sources, to regulate the Existence and all those who move to guard the station of those who know no deception.

**Explanation:**

The ones born to Heaven and Earth are the Rbhus, who unraveled the luminous intellect from its concealed ambiguity and gave youth again to the ageing ancient pairs – the Heaven and Earth, and energized bringing out from power, you went unto the gods - ‘विद्यामर्त्यां गमः च वीरभिषति जयः जयं ताकुण्ठल् | गीत्यज्ञानं आवद्यज्ञानं युक्तः स्मरः देशं अवानि’ (I.161.7). Presiding with zeal over sacrifices, though mortal gained immortality and, bright as Sun, became associates in sacrifices – ‘विद्यामर्त्यां अथव दह्यानि धार्यमि मनोऽनुसृतममानुः | सामवन्न स्रवः स्मरः संसर्गमां धार्यमि |’ I.110.4 and as presiding priests obtained for them selves a share in sacrifices - ‘आवद्यज्ञानं वेदोऽभिज्ञानं युक्तः स्मरः देशं विद्यम्’ (I.20.8).
The sons, the Rbhus have gladdened the heart of their parents. On the high places they have spread the grass for sacrifices, and streamed the Wisdom to the plains. They do not speak of their sheltering amidst the luminous ones whom no one can hide. Gliding through the worlds where their venerable parents have their abode, they chastise those who oppose them. In Heavens, Maruts, the storms rumble and on Earth, Agni the energizing power rejuvenates, in between in the space the breeze balances blowing softly.

They through their mental power formatted these two, united in birth and in abidance. Rbhus, the refulgent seers weave webs ever anew, in the vast sky and in the deep sea.

Explanation:

There is more to Heaven and the Earth than one could imagine or perceive it to be. It is normal for human being to conceive Heaven to be an imaginary world of eternal pleasures and Bliss and Earth as the world of eternal pain and sufferings in life. Therefore, many theories are woven describing them in fables and legends. But Rbhus have formatted Heaven and the Earth with their enlightened mental power, which is eqanimously balanced in their source and in their existence.

Sayana commenting on this hymn, ascribes the luminosity of the Heavens and Earth to awareness of their own integral consciousness through पतासंहिति is same as गाया – ‘ने प्रसिद्धे यायावृत्याय गायिण्य प्राय पीता
गयिनित: यायावृत्याय। प्राणायामाय गायिण्य प्राय प्रायायायति।’ प्राय is consciousness. Awareness of जन, the Cosmic Law which Varuna has laid forth and which he supervises. Atharva veda (IV.16.2, 3-5) declares ‘यज्ञनितयानि यज्ञनितयानि यज्ञनितयानि यज्ञनितयानि यज्ञनितयानि।’ Whatever is steady or walks or moves in secret, who sleeps and wakes up, when two men sitting together whisper to each other, Varuna knows, being the third one present there. Over the Earth, Varuna is the ruler and on the high Heavens whose expanse is spread far asunder. All that the god beholds, what lies within and far beyond the heavens. He has counted the blinking of the eye-lids as a dice-player would count. The world, therefore, overlooks Varuna’s cosmic law at its own expense. The Law is common to all, impartial to all whether they be luminous, passionate or obscure. There is nothing in Heavens or on Earth which brooks interference with their natural flow. Any deviation is viewed with disfavour and met with punishment in accordance with severity of the deviation.

This verily is the supreme grace which Savitru had showered on us energizing our minds towards the luminous ones, which with loving compassion the Heavens and Earth lay forth for us with wealth hundredfold.
**Explanation:**

The reference to *Savitru* is significant in as much as wealth should be accompanied by luminous consciousness of the auspicious and wholesome se to which it can be utilized. The *Heavnes* and *Earth* have a stake in the well-being of its offspring. Therefore, the seer sees in धर्म, the moral and ethical righteousness, which is so essential for the spiritual development and progress of human and other segments as well for the creation as a whole.
Within the Aditya aggregate assemblage, which owes its origin to Aditi, Mitra and Varuna are the early arrivals. These deities were worshipped outside Indian sub-continent even prior to Arya settlements in India around the plains of Sindhu and Sarasvati rivers. Their early emergence can be seen in Iranian worship of Mithra and Ahura Mazda, Mithraism spreading further also to Babyonian and European regions. In India Varuna is viewed as toe deity presiding over oceans giving him suzerainty over waters and comprehensive cosmic law, Mitra became the early phase in the development of Surya, as the god of illumination and enlightenment.

This hymn is in eulogy of the earliest manifestation of Light and illumination.

Let our powerful eulogy go forth with homage in praising the noble pair Mitra and Varuna, to these exceedingly wise sons born to Daksha, whom the gods have ordained for sovereignty, them who are luminous.

Such guardians of our homes, the Mitra-Varunases make luminous the thoughts of those who sing your praises. When this day Surya rises up in heavens may the immaculate Mitra, Aryama, Bhaga and Savita lead us farther.

Explanation:

This is effulgence of seeker of enlightened Bliss who sees in the fullness of the luminous Surya, the footprints of his earlier manifested stages.

May this our home be guarded well; proceed further on the way, O Bounteous One, leading us safely from our sufferings, let them reign the infinite domain independently; Aditi whose decree being sacred is inviolable.
Explanation:

Even though enlightenment appears sudden and un-expected revelation, the eulogy vouchsafes the early moments which are gradual enfoldment of the luminosity from the encompassing darkness. Aditi as the source of the luminous Light is possessed of the wisdom of the inviolable Cosmic Law, which she passes on to her children, assigning them each of them independently the responsibility for safeguarding and eventual dissemination in the creative activity. This is a poetical imagery which gives each earlier stage as much as it gives to the subsequent one, observing that in spiritual journey the first step on the ladder is as important as the last step, no new stage could ever arrive unless earlier ones are taken note and taken care of.

Soon will Surya rise on the horizon for us; let me sing in praise for Mitra-Varuna and Aryaman who slays the foes. May this song in praise bring wealth and faultless power and strength. May we be yours O Mitra-Varuna, give us food and divine illumination.

Explanation:

The seer is aware that the final enlightenment is dependent of the early glimpses of light. Surya has not risen on the horizon; Surya is sure to rise on the horizon. Therefore, lest in the flush of resplendent glory and the overwhelming Bliss of Beatitude, when Surya rises on the horizon, he forgets his early stages of strife and struggles, austerity and penances, when he was groping for the rays to show him the light at the end of the tunnel.

Many are those who enhance Rta, the cosmic law. Surya’s farsightedness and Agni’s testimonial direct all things with three instruments of mind, speech and actions, to surpass with strength. They have firmly up the year, the month and then days and the nights for performing actions which debt to the luminous Gods is acknowledged with hymns. Varuna, Mitra, Aryama have dominion over all, which none others can accomplish.

Explanation:

This is an important testimonial of the importance which seers gave importance to Surya and Agni as the presiding deities which energise the human beings, the former during daytime and the other during the night towards attaining the spiritual goal. Aurobindo, the sage of Pondichery, says: “The other Gods awake at dawn but Agni wakes also in the night. He keeps his divine vision even in darkness where there is neither moon nor the stars . . . when man awakened from his nights wills to offer his inner and outer
activities to the gods, to the truer and higher existence and so to arise out of mortality into far off immortality, his goal and desires, it is this flame of outward inspiring Force and Will that he must kindle; into this fire he must cast the sacrifices”.

The seer with this hymn acknowledges the debt which the human beings owe to these luminous Gods who supervise the events in the world.

तद् वो अय नमांहैं गूँकृतं गूर्ण उदितं | यदोहनते वरुणो मित्रो अर्या यूयूम् तत्स्य रघुं || १२ ||

So with Surya rising luminous, we think of you this day with our hymns which you rightfully deserve Varuna, Mitra, Aryama the charioteers of the eternal Rta, cosmic Law.

अलावान क्षत्रजाता अंकावृथो घोरसो अनुमुदितं | तेषां वसं गुनं गुणं रुपं नरं यमं ये च गूँपम || १३ ||

Endowed with Rta, born of Rta, enriched by Rta, revilers of the offenders of Rta, let the kings and people live under their patronage.

Explanation:

The deities are the energizing powers born, endowed and enriched by ऋतु, the Cosmic Law, which in other words is the Will of That One, expressed and ordained as the eternal and immutable Law for regulating, supervising and terminating the manifested creation. Therefore, the seers caution the kings and the plebeians be aware of this.

उदु ल्यद्व दार्शन वधृतिव एवति पितिवं | यदीमादेवतिदेव एवति विश्वम् चक्षमे अर्थं || १४ ||
शैवीण्यशिरों जगन्तस्यप्रस्थतं सम्र विश्वम रजसे | मपं यव्हां तुविताय गूर्ण वह हरितो रघुं || १५ ||

Rise up on the slope on which you find a sight which is divine for every one to see, the lord of every mobile and immobile creatures have in equal measure revealed through an expanse, which the seven coursers of Surya bring forth.

Explanation:

Human being are wont to find spiritual journey difficult to tread and hard to cross. On that Path one has distractions as well difficulties with ups and downs, with humps to rise and cross over as well the slopes which take one to slide. As Krishna says the spiritual Path is not easy to be traversed but could be crossed with firm resolve and determination. It is only the luminous rays of Surya which enlightened the Path which the seekers try to cross.

तच्चशुद्धैवहितं शुक्मुच्यत्र | प्र्योग शाद्व शां जीवे शाद्व शातम || १६ ||

For hundred autumns may we see the sight divinely ordained and nobly fashioned living life for hundred autumns.
Infallible in Wisdom, come hither O resplendent Varuna and Mitra to savour the draught of Soma. Come hither as ordained, Varuna and Mitra without cunning intentions, come here and share the Soma juice. Come Mitra-Varuna come heroes, accept our sacrificial offerings. Drink Soma and strengthen Rta, the cosmic law.

Explanation:
The seers seek the infallible Wisdom and guidance from Varuna and Mitra, the earliest manifestation of the luminous light, to show them the Way from the dark corners of the cave in which they feel imprisoned.
In Rigveda, Varuna is said to have been born to Aditi – "[He] borns amongst the pure, elicits affairs amongst the pure, is born amongst the pure, is born in this world” (VII.60.5) and in Atharvaveda, his parentage is attributed to her – heavens and earths. Varuna, the king with hallowed might, upholds the trunk of the tree without foundation, whose rays, the roots shining from above stream down concealed towards us – ‘in trouble his mind and advice, his mind and advice, his mind and advice’ (I.24.7), he is the lord of the ocean living below the waters - ‘his mind and advice’ (VII.87.6), has made spacious pathway for Surya to traverse – ‘his mind and advice’ (I.24.8), has made pathway for Surya and for streams to flow to the ocean – ‘his mind and advice’. (III.54.1), knows the paths through which the birds fly and the different routes along which ships sail - ‘his mind and advice’. (I.25.7), have stabilized year, month, day, night, sacrifices and the hymns – ‘his mind and advice’. (VII.66.11), through his greatness the creatures stayed keeping heaven and earth asunder who urged the mighty and high sky and the ancient stars to movement – ‘his mind and advice’ (VII.86.1), true to Cosmic Law, born of Cosmic Law, intense hater of the false – ‘[his] mind and advice’ (VII.66.13), oversees the world well formed and fashioned to supervising the observance of the law – ‘his mind and advice’. (VII.87.3),

In times of distress when there is unrighteousness –[his] mind and advice to earth, the seers have been implores with desperation and – ‘his mind and advice’ (I.105.4-6) – I inquire of the last sacrifice performed. As messenger you shall speak. Where is the ancient Law divine? Who is the new diffuser now? Mark my woe, you Earth and the Heaven. You gods, who have homes in the three lucid realms of heaven, what is the universal dispensation and what is its violation? Where is my ancient appeal to you? Which are your enduring decrees and where is Varuna’s observant eye? How do we overcome the wicked on the Path which Surya has laid for us? Take note of our woe, you Earth and the Heaven.

Thus is this hymn addressed to Varuna.

Whatever Law you have promulgated, O divine Varuna, that law we have been violating, day in and day out.

Explanation:

The seer starts with the admission of his failings. Only human beings fail because they are not yet perfect. Only one who is aware and conscious that he is not perfect is aware of the reasons why he has failed and fallen. It is not important that one falls. It certainly is important that one decides to rise when
he falls. Such one is keen to rise and get set with renewed responsibility and energy. Such one is a man of Wisdom. A person is wise who knows that Knowledge is limited by the influence. Only such one expands his horizon, with penance and prayers.

Prayer is not supplication. Prayer is not meant for receiving possessions, positions pleasures, pains, thoughts, ideas, concepts and but emptying the heart and mind of what the heart and mind has acquired, accumulated and filled up as possessions and positions, pleasures and pains as thoughts, ideas, concepts with, which is what the samsaara is made up of. And deliverance from these is what one should seek by attuning one’s Mind, Speech and actions “देवानमावततेन ते देवा भावयनु वा | परमेण भावनाः क्षेत्रः परमात्म्याय ||” (Bhagavad Gita.11.11) What Krishna suggest here is not a temporal transaction where performance of actions (यो) is (result of the modes of nature, but which man bewildered by self-sense, thinks that I am the doer) exchanged for desired material enjoyments (इप्तानोगान); it is a spiritual communion of hearts (भाव or भावनाम्) where prayer (which is submissions of ego that suggests the feeling that I do all the things) beings spiritual communion with the luminous ones being impressed and influenced by the performance of actions (तो देवा नामने गहनाविता).


dur na va wayā halvā jīhīḥbānāny rīgāh | ma ṃbānānśy māpye || 2 ||

Give not our self to death, to be destroyed by your anger, which comes up when angered.

Explanation:

The seeker knows that he has not lived according to the ज्ञ and धर्म as ordained by सत्य, the Prime Existence. He deserves to punished and set on the proper direction. But the errors are committed by the mortal body born out of Prakriti and influenced and fashioned by the attributes of nature. Therefore, if any one is to be punished, it is the mortal body and not the immortal self within. Therefore, he too like an earlier seer prays Shiva ‘उपाधिकरित वन्यनाल भो मोक्षयो मुनियो मथुरानाम्’ (VII.59.12) – deliver me like the cucumber from the stem, from the mortal and not the immortal, do not break in the middle the thread of our life – ‘मा नोभेस्था गिरिपतिवर्त्तने (I.89.9) but ‘न मा पितेंस गुहिंयोने गुहियनो भवेत्’ (I.1.1) lead me on taking my hands in yours as a father leads his son. The seer’s prayer is not for possessions and positions, pleasures, thoughts, ideas, concepts but for removal of samsaarin influences of the senses on mind, which create the mortal primordial life and not the self within which is eternal and immortal. Varuna is angered by the errors of commission and omission created by the transient form, the body in samsaara and not by the eternal self, which is निरंपकाः, निर्प्लव, नित्यस्वस्य.

vi mūḍhīkāh te māno rāgīḥāvāṃ n śanteṣām | gīṁbhīṁvīrīmī sūmih || 3 ||

To gain your empathy, O Vruna, we open our heart with our prayer, as the charioteer binds the restless horses.

Explanation:

The seer desires neither compassion, nor mercy, neither pardon nor censure but empathy and understanding, knowing the causes which have lead him to err and the remorse and repentance which he has set for himself to improve. It is not the intellect which pleads Varuna for empathy but the heart, which is flung by thoughts arising in mind by sensory influences like the restless horses take astray the chariot, unless restrained by skillful charioteer.

pān hi me vīmanyakā patañjī vayādhīrṣy | vāyoḥ na varatīrṇu || 4 ||
My thoughts rush back to my mind dispirited, bent only on acquiring wealth, as the birds in the sky fly back to their nest.

Explanation:

Awareness is not the result of thoughts, rather the absence of thoughts heralds awareness, Wisdom. Thoughts end up making the mind Knowledgeable, intelligible of things which can be accessed through organs of sense. Knowledge is empirical; Wisdom is supernal. Mind seeks possessions and positions, pleasures, thoughts, ideas, concepts. Finding them not being satisfied, the mind becomes dis-satisfied, disillusioned and dis-spirited. Mind is the instrument as well as the culmination in samsara. Human beings are enslaved by Knowledge; delivered by Wisdom. Therefore, it is the mind which needs to be restrained. The seer finds the intense urge to possess wealth and to become rich and prosperous makes one err in his duties a ordained by the ऋतु, the cosmic law. Therefore, the seer prays Varuna, as the custodian and supervisor over the cosmic law, to steady his dispirited mind.

When can one beckon the farseeing Varuna, who is magnificent in resplendence, for being acquiescent?

Explanation:

The seer, being still on the plane of empirical knowledge being under sensory impressions and influences, is yet unclear of the manner how Varuna may be persuaded to assist him as was done in the case of earlier seers, in being aware of the Wisdom of ऋतु and धर्म which the luminous gods have ordained for human beings.

These – the ऋतु and धर्म are accepted by both in principle, never would they fail in this resolve.

Explanation:

The ऋतु and धर्म are eternal foundations of universal manifestation, acceptable to all and disobeyed by none. Along with them the Lord also provided अष्टक – that which is contrary to cosmic law and अष्टक that which is unrighteous, for people to know and desist from. All human beings are, verily, the effluence of the same Brahm. But if few of them are enlightened it is because they follow ऋतु and धर्म without being influenced by senses. Many are, however, are un-enlightened because though they have Knowledge of ऋतु and धर्म, they being under the sensory influence on Mind, are neither aware nor wise in Wisdom to follow them.

He knows the path by which the birds fly in space; he knows the sea on which the ships sail. He knows the months well established with their twelve progeny, he knows their later births. He knows the movements of the spreading, high and mighty winds; he knows those who dwell high above.


**Explanation:**

Varuna is all-seeing supervisor. As such he knows the place of their dwelling and the paths which the creatures, fish, fowl, birds and elements of Nature take for living their life and performance of their actions.

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नि प्राण धर्मनमस्तो वृण्र पञ्चक्षेत्र | वामस्म्य शुचिः || १० ||
अतो विश्वानायद्वाता चिन्तितवा अमि पञ्चश्वते | कृतानि या च कर्मा || ११ ||
श नो विश्वाहा शुचिकृतितः सुप्रभा करत || प्र ण आवृति तारिपत || १२ ||
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Varuna most wise, true to his role as supervisor, sits among his folk and governs them well. From there he oversees all the wonderful things of the past as well as of the future. May the luminous one, wise in wisdom, make our days prolong and auspicious.

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विभ्रद् द्रापि हिृणयं वृणवो वच्य निर्णितम || पारि यथां नि पंद्ये || १३ ||
न यं दियान्ति दियान्त न दुज्यान्त जनानाम || न देवभिमानाः || १४ ||
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Varuna sits well adorned with gold and shining robes, his spies sitting around him. Not the adversaries who threaten nor those who tyrannize men, nor those whose mind is set on evil intention, are not illumined by him. He gives glory to the subtle accomplished ones, not to the gross unaccomplished ones.

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उत्त यो मानुषवद्वाय वामवके अस्माया || अस्माकुमारिवा || १५ ||
पारि में यतिन धीतियों गायों न गयूत्तनेन || उच्छीन्त्रित्युवक्षय || १६ ||
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He, gives to mankind incomparable glory which is not incomplete, giving it to ourselves. Yearning for such one with wide vision, my thoughts reach out towards him as a calf goes towards its food.

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ण्य नु वोवाले पारिवर्तने में मध्यभृतम || हेतुवाभ्र करवें प्रियम || १७ ||
दर्श नु विश्वदर्शनं दर्श रधस्मि अष्टि || एता जुप्तम में गिरह || १८ ||
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Let us speak once again united, food is brought to me and like a priest you eat what is dear to oneself. Now I see him whom all else also see, his chariot making its way above the earth as he accepts these my prayers.

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इन में वृण शुची हव्यहव्य च मृणय || वामस्मय चक्रे || १९ ||
लं विश्व धेरिः दिवं वधन वधन रजसिः || म यासन फति शुचिः || २० ||
उद्धं शुचिनि नेप वि पारं मध्यमं चृत || अवाचायनि जीविः || २१ ||
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O Varuna hearken to this call of mine, be gracious unto us this day, longing for assistance, I have implored you. You, O my Lord, are the God of all you are the King of earth and the heavens. Release us from the higher bondage, untie us from middle bonds, loosen us from the lower shackles, so that I may live longer.

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89
This hymn addressed to Savita brings out the stage when luminous light becomes available for human beings from the beginning till it becomes fully resplendent as Surya. Illumination is a process which evolves step by step, stage by stage from darkness and obscurity to enlightened luminosity and clarity. The night is sent away for Savita’s manifestation, yielding for Ushas its birth-place - ‘यथा प्रपुर्णः महिष्कः स्वायः’ (I.113.1). Divine Savitar rises up quick to send forth the quadrupeds, bipeds to be active – ‘देवो नो अव सवित्या नवं प्रागायदिः हिन्द्र प धुतमा शनिः’ (I.124.1). He does not neglect his eternal duty, having gone high in heavens he spreads expensively so that all may mark him. Even streams bend to serve him, and winds rest in whirlpools - ‘उदु पवेदं सवित्या स्वायः राजस्तः तद्रा बलिनर्मयः \[...\]’ (II.38.1-2). Therefore the seer prays that not the physical Sun but That supreme Savita- Surya (तत् सवित्यर् वर्गम्) whose resonance is on Earth, Space and in the Heavens (हृद कुदा खः), his divine intelligence (सभ्यदेवं प्रभवित) may energies his intellect (विद्याः न प्रत्येकम्). Savita is the resplendent Bhaga who sends riches to the worshipper, such wonderous we implore - ‘स भवेदाः भवानि सविताः परम् | ते भागेभिः सवितानि ||’ (V.82.3).

First we invoke Agni in adulation, and then we invoke Mitra-Varuna for support. We beckon the Night which gives rest to the moving worlds and the Savitar for support.

Explanation:

At the outset, the seer prays for Agni as the presiding deity over energies, then invokes Mitra-Varuna, the earlier manifested forms in Aditya conglomeration and also the night, as authentication of the awareness his own dark, obscure ignorance, as one hiatus between ignorance and Wisdom till finally he seeks the support of Savita, which advances with luminous rays through the dark nights of ignorance.

Advancing through the dusky horizon and laying to rest the concerns of the immortals and the mortals, riding in the golden chariot the divine Savita arrives looking over the worlds.
Explanation:

The seer sees Savita as the luminous god who slowly advances, resplendent as a golden ornament, breaching the dark, obscure ignorance. In doing so she puts to rest the uneasy concern among the immortals and the mortals. Even as the immortals are concerned with preservation, maintenance of the cosmic law the mortals too are concerned with their welfare and spiritual enlightenment. With his luminous light Savita not only supervises the creation in its operation but also destroys the ignorance and sufferings in the life of the mortals.

याति देवं प्रवत्ता यानुज्ज्वल्या याति शुभाभ्यं वजलो हरिम्याम् \\
आ देवो याति सरविता परावलोप्य विश्वा तुरिता वाध्यानं || ३ ||

The divine one comes with two luminous adorable rays, journeying from the higher pathway to the lower one. Divine Savitar comes from yonder distance for pursuing all distress from our lives.

Explanation:

Savita the luminous light exists high above on the mystical supra-conscious plane which has to be brought down to the level of sensory consciousness through prayers and invocations. When Savita shines it exterminates all the obscure darkness from mind, making it shine in its inherent supra-conscious awareness.

अभिवृतं कृष्णविश्वासूपं हिरण्याघायं यजये बृहन्तम् \\
आश्वाद रथं सरविता चिन्त्रमाणुं कृष्णं रजांसि तिग्विंदै दधानं || ४ ||

On the chariot adorned with pearls of various colours, with lofty golden flagstaff, divine Savitar, of numerous luminous rays, holy bound, has mounted bearing power and energy to breach the darkest regions.

Explanation:

Savita who comes is not ordinary light but one which is luxurious with many coloured pearls, on whose chariot is the golden mast-head. With a holy purpose, it brings enlightenment in the human mind driving away the dark, obscure ignorance.

वि जनाज्ञवाः शितिपादं आश्वाद रथं हिरण्यप्रहरं वहनं \\
शांवद विश्वा सरविताद्वयोपथं विश्वा भुवनानि तथाऽ || ५ ||

Drawing the golden chariot, the white footed horses have dispersed the luminous rays over all people. Positioned in the lap of that divine Savitar, people feel for ever secure.
Explanation:

Mounted on high fabulous position and driven by pure and auspicious desires, Savita clears the human mind dispersing all the obscure cobwebs of ignorance and confusion by the enlightened clarity of mental responses. This assures not only Wisdom but also security in life.

Three heavens are to be found, two with Savitar and one in the house of Yama for the heroes. On a chosen place are the immortals firmly established. He, who has seen this, may declare it here.

Explanation:

The two heavens which belong to Savita are the dark Nights and the luminous Days, representing obscure ignorance and luminous enlightenment. The heaven which is housed by Yama is the one where there is neither Day nor Night but immortal world of eternal Bliss reserved only for those who are liberated from the shackles of mortal world. Rare is the person who is such person, therefore he is called ब्रह्म, hero. Only such ones visit the abode of Yama, the custodian of Dharma. Only such ones can speak of that state, as one who is aware and the seer has not yet reached that state of Bliss.

An ordinary human being normally associates Night and Day with the physical events in empirical world, when there is darkness with no Sun in sight and when the Sun is shining in full brilliance. Similarly Death to him is the extinction of the gross physical body experienced by him through his organs of senses. But to a man of wisdom Night refers to the state of ignorance and obscurity; Day represents the state of wisdom and enlightenment. To such one Death is extinction of the external mortal form, the body and not of the immortal essence, the self within. This is what the seer of Mrityunjay mantra (VII.59.12) means when he seeks ‘उत्तरकृतांक वस्तनामनुष्ठोत्तरोप्य मामतत्तात्’ – Like a cucumber from its stem, release me from my mortal (form) but not from the immortal (essence).

That deep-throated great one, the gentle leader of auspicious wings, has illumined the mid-space. Where is Surya, to which place has he traversed dispersing his luminous rays!

Explanation:

Surya and all the other member of Aditya conglomerate are conceptualized as birds - गुप्तिक, गुप्ति and शे, with पुल, the mighty eagle representing the vehicle for its transport. Ushas, sister of Varuna and Bhaga ‘यमवत्सा सर्वविषय जामि’ (I.123.5) arrives like a dancer with all finery – ‘अथि पंजालि बप्ते जुभिप्ति’ (I.92.4) before she sends away the night for Savita to rise. Thereafter, she herself yields her place for Surya - ‘याद प्रवत्ति सयितु नवामि एव सि-गुप्ते यातिमात्रिक्षु’ (I.93.1). Savita’s entry on the horizon is extraordinary and yet his rays are soothing and caring. Now that Savita has arisen where is the resplendent Surya? Before he rises on the eastern horizon, which other places was he making luminous?
His luminous rays have illumined eight directions of the earth, three deserts and three rivers. Savitar of the golden sight have brought select treasures for those who offer worship to him.

Explanation:

When Savita rises up in space he illumines the eight quarter – the four primary and four intermediate quarters, the gross and subtle ones. The deserts suggests the gross, unproductive minds and streams the ever live and rejuvenating source to make the deserts bloom and fruitful.

Savitar of the golden palms, traverses seeing far and wide on the Path between Earth and the Heavens. Driving away sickness, he beckons Surya to press forward, spreading his bight light to drive darkness from the space.

Explanation:

With the luminous enlightenment and rejuvenating streaming rivers, Savita traverses the space between the heavens and earth with golden palms, with beneficent and wholesome benefits. Driving away ill effects of sickness and misery, he beckons Surya to rise up in space to spread his benevolent rays on the weak and the sick, driving away obscurity, ignorance from their life.

May the great one with golden palms, compassionate leader, come at this juncture with his help and favour. Drive away the forces of darkness and delusion from us who offer you their obeisance.

Explanation:

The seer conscious of the beneficent grace of Savita longs for his dawn which will drive the forces of darkness, the obscurity and ignorance from human lives. Therefore, when he offers his obeisance to Savita, it is not the manifest fleeting gross form but the eternal divine essence abiding within that form. श्रद्धा and आरण्यात means being receptive to the luminous essence, with free and unconditioned mind, in the spirit that everything is his and nothing is mine.

ये ते पत्नीं सगते पूर्वोक्सरोऽर्गावेशु मुक्ता अतर्किते ||
तेमिनां अधि पवित्रस्य मुग्धीं रक्षा च नो अधि च वृहि देव || २५ ||
O Savitar, whatever Paths without dust were laid forth in space in ancient times, traversing those auspicious Paths come to us to bless and keep us far from harm.

*Explanation:*

The ancient seers have recorded their experiences of Savita in earlier times. Having been initiated and knowing about those experiences, the present seer requests that Savita should likewise traverse those Paths and illuminate him to the ancient eternal Wisdom which was given earlier. Men of Wisdom do not desire empirical pleasures or material gifts. What they need is the spiritual Bliss of Beatitude through enlightened illumination.
The hymns addressed to Bhaga and others in Aditya conglomerate represent the evolutionary process of spiritual consciousness, from darkness to light, from obscurity to clarity as the seers experienced as Surya traversed his eternal Path each and every day across the vastness and immensity of the universe an inexhaustible power and a mystery of life bordering on the attributes of divinity. These powers have strange and abiding powers to act in ways which satisfy the man’s emotional needs bringing him fulfillment as well frustration. In early primeval mind, such potency was experienced in the geographical pathway of the Sun, where they experienced the rejuvenating warmth on life and nature as he rises on the horizon in the morning or the intimidating chilliness when he sets in the evening, inducing them to ensure that the powers support man’s struggle in spiritual life using life and prosperity in temporal life.

In this process each stage of Surya’s evolution seems to coincide with the human evolution from darkness to light, from obscurity to clarity. The seer declares ‘अदिति ग्रहृणा बौधेय बन ज्योति समय तितिमबुधर गाय गीतात्मा | युवा बौद्धत्तर व यस्य उपस्थिति युवा यथार्थम् |’ (I.136.2) – Glorious Surya has seen the Path widely laid, the cosmic law, made luminous with luminous rays, which is the Bhaga’s resplendent effulgence, which firmly set in the home of Mitra, Aryaman and Varuna, wherein was provided great vitality and strength meriting adulation, high power which humans will eulogize. A seer declares ‘अदिति पुरुषो अदितियें जातानन्दसिर | देव उप पूर्णामिति प्रल भार्तायामायस |’ (X.72.8) – Aditi had eight sons, of which she took with her to heavens seven sons, leaving Martanda in space. Mitra, Varuna, Aryama, Amsha, Bhaga and the seven which she took leaving the eighth Martand, Surya in the sky. Adityas have made Agni as their mouth and the seers have made it their tongue – ‘क्षण अदितियां आयम् । ते जित्वा जुयापरिके को |’ (II.1.13). Adityas are bright and pure as streams of water, free from evil and falsehood, blameless and perfect. They, vast and profound are difficult to be deceived by the wicked. Looking the good and evil from within, upholding that which moves and moves not, they protect all beings as guardians of universal spirit, the cosmic law and give freedom form debts – ‘आदित्यः शुचिः धार्मिकः अजूनिनः अनभयः अर्ध्यः। ते अदितियां इन्यो ग्रीष्म अदितियघो दिनिन्यो शुक्लम् । अनं परतेऽविन्यस्त नाशु सर्व रजन्म: परम चिदन्ति । धार्मिक्यादितियां जगन्त ख्या देव विद्याय भूतन्यं मोगर । सीनविनियो महामायं अयुवापिताय-नायाम्यं क्रत्यं ।’ (II.27.2-4). Seer eulogizes the seven regions which have been adorned by the seven Suryas, with seven Aditya deities being referred – ‘सप्त दिति नानाथुष्ण: सप्त नौसंही। क्रिविजः । देव अदितिया वे सप्त तेंति संभागिन र्त न इद्दायनो पर ख्या ।’ (IX.114.3).

Mitra, Varuna, Aryama were the first three born to Aditi – ‘इम च ब्रजते अन्तर्गत्य पूर्वमिव अर्थम् बृणो हि गन्निः । इन्कल्य ज्योतिर्तुरं: स्मान: पुजः अदितियं भवतु भवन ।’ (VII.60.5). Then was born Dhata (Daksha, ‘अदितियो अजापां’ - X.121.4) who as the great creator form in due order Surya and Chandra even as was conceived in earlier creations, even so Dyau and Prithivi, Antariksha and the luminous Light – ‘पुरुषदत्तमां धार्मिकाः वधायपुरुषकल्पनाः। दिव्य व पूर्वाः दान-नारिक्षं र्त्तः ।’ (X.190.3). The next manifestation was as Amsha, who as the liberal one ‘देव भाजो। Bhaga is the subsequent effulgent son of Aditi – ‘पान्तिति भाजायु हृदेय व यथा पुरुषाणियों विकृता ।’ (VII.41.2).

This hymn is addressed to Bhaga, through whose grace wealth highly acclaimed, before any censure falls on it, which is free from hatred, through whose protection we may reach the heights of affluence,
which he arranges for us, ’यविविश त इत्य भग अलमान पुरा निन्दा। और्यं हन्तरंदं || भगभ्रमण ने वयुर्मोह त्वाकस || मृदां मं गं जारंम।’” (I24.4-5).

Agni in the morning, Indra in the morning, Mitra-Varunas in the morning, Ashvin in the morning, Bhaga in the morning, Pushan, Brahmanspati and Soma in the morning and even so Rudra in the morning will we invoke.

Explanation:

Early in the morning, even as the dark night recedes from the horizon and the luminous lights illumine the space with their primary rays, then is said to be defining moment of their origin, ‘उपसः पूजय अत यह यज्ञाचार्य वि जगे अत यदो गायो। वर्ण देवानामुप नु पघण न पद देवानामपूर्वेऽकालम्।’” (III. 55.1) and it is here that placing himself in old plants rejuvenates them to youth, swiftly as newly tender born. Though un-impregnated the rays make all fruitful. Great is the God’s supreme and sole command ’अचल पूजय अतूलित सयो जानमु लगौद्वास्यो। अन्तर्वड़ी संवले अन्तिता गाय देवानाघुगुर्वेऽकालम्।’” (III.55.5). Therefore, in the morning even as Surya rises on the eastern horizon, the seer invokes through prayer, Agni and Indra as the presiding deities over energy and mind, Mitra-Varuna as the presiding deities over dawn of Light and custodian of the cosmic order, Ashvin as the harbinger and Bhaga as the resplendence, Pushan as the dispensor, Brahmanspati, Lord and the leader of the heavenly hosts, Soma as Bliss and Rudra, the auspicious one.

We invoke easily accessible Bhaga, the Aditi’s son the great supporter, thinking of whom the weak and the mighty and even King say, let me blessed by Bhaga.

Explanation:

Bhaga is splendour, therefore, whatsoever is glorious, beautiful, mighty and forceful all that is born of fragment of the effulgence of the splendour of Brahan – ‘वायुस्वैव भ्रमणस्वयं अग्निस्वयं जवस्वयं || तस्मादावण्य वः मर लेज्याः अग्निस्वयं।’” (Bhagavad Gita). That is why Krishna is called Bhagavan, one who is endowed with splendour. Bhaga is Aditi’s son, one of the members in the Aditya conglomerate. Bhaga has set the broad widely laid Path of the cosmic law, for Surya to traverse with his luminous, splendidous rays ‘अविभास गणुर्भेष्य गरीवियं ज्विता ज्विता सपांतं रिकाम्युतमपि गरीवियं रिकाम्यं।’” (I.136.2). Therefore very though of such splendorous Bhaga, makes the weak and the mighty and even Kings rejuvenated.

May Bhaga who is the guide, foundation of the Prime Existence grace us with pure and untainted possessions and prosperity, expanding our assemblage of cattle, men and heroes.

96
Explanation:

_Bhaga_ as the deity presiding over luminous splendour, whose grace is sought not only through possession of material wealth but also through men who are heroes. For one who is wise, no wealth is more important than progeny which is intelligent, prosperous and heroic.

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उलेदानीं भगवऽं स्मारोत प्रफिल उत मध्ये अन्तम् | उतोदिता मघवन् रूर्यप्य वयं देवानां सुमतो स्माम ||

May the felicity be ours now as also when the daylight approaches, even as at noon and when the Surya sets making us happy with your loving benevolence.
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Explanation:

Seer is so overwhelmed by the enlightened resplendence which _Bhaga_ heralds that he seeks it at the present moment as well as during the course as _Surya_ traverses his ancient _Path._

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भग एवं भगवऽं अर्थु देवास्तन वयं भगवऽं स्माम | तं व्या भग गय्य इण्डाह्याति यो नो भग पुरात्ना भवेह ||

May Bhaga be resplendent towards us and through that divine grace let us be resplendent. Therefore, with all our might we invoke you, so that you may become our guardian, O divine Bhaga!
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Explanation:

Resplendence is not with material possessions and pleasures but spiritual enlightenment and Bliss of Beatitude. Such enterprise or endeavour is not possible for human beings to be undertaken on their own strength but their hidden potency is possible to be uncovered through and under the guidance of energizing powers. Hence, _Bhaga_ is being invoked.

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यमधरायोपों नमन्त दधिकावेकुच्चें पदय | अर्ज्जाइनं वामविदं भगं नो रघविवास्वा वाजिन आ वहनु ||

For adoration of ours worship may all the dawns incline and come to the pure station like the one of Dadhikravan, as strong steed draw the chariot herald Bhaga who brings treasure.
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Explanation:

The seer invokes all the dawns to facilitate his enterprise so that they may reach out Dadhikravan’s pure position for diffusing the luminous rays so that _Bhaga_ may herald his treasure. Dadhikra (derived from (_मी_ = curds + _पूं_ = formed) is conceived as mythical courser, which diffuses the luminous rays, personifying _Surya’s_ early form, described as _योंक_ or falcon - ‘आत्रिय योंकं पृथितमुहुं चक्ष्यावतं सुमति न गौरम’ |
(IV.38.2) and speeding to glory as a herd of cattle or a hungry falcon sweeping downward – ‘‘पीर्यावर्तमानं ज्योतिः न श्येन शक्तिवाचः पञ्चाध्य युष्मः’’ (IV.38.5). He is said to be bringing the early rays of Surya as Bhaga.

अश्वाक्तिार्गोमलीनं उपायो वीरवतीं मदमुखः भडः || प्रृत्तं तुहानां विशवतः प्रपीता यूर्यं पात स्वस्तिभिः सदा ने || ७ ||

*May the energetic, luminous Ushas dawn on us with heroes, with true and pure intent. Let satisfaction stream down on us extensively; let propitious portends pour on us for ever.*

*Explanation:*

_Ushas_ dawns like a dancer with her embroidered garments, bearing her breast as a cow would yield her udder for her calves, illuminating the universe all around, the luminous rays driving away darkness far beyond, ‘‘अधि एकांगि वपनं शुद्धिनापरपूर्ति वच इत्येव वर्तमानं | ज्योतिर्विशने भुवनाय कृपान्ती गायो न वर्त खुर्ये प्रा आवर्तें ||’’ (I.92.4). Bhaga as the luminous god is first of the primary manifestation in the _Aditya_ conglomerate, at which the indication of Surya’s brilliance come to be observed, and which shines with golden magnificence when the next manifestation ensues as _Savita._

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XXI.

All the hymns are expressions worded in poetical symbols since what is experienced intensely as esoteric awareness cannot be communicated in exoteric language. Dawn is not a normal event which takes place in early hours each day as a natural phenomenon when dark night recedes and when Sun is all set to rise over the horizon. It is awakening of consciousness in mind when Wisdom shines softly with vibrant colours, resolving obscurity and ignorance, before the resplendent enlightenment encompasses entirety of the Mind. Therefore, the seer uses Dawn, symbolizing Ushas, a young fair maiden. Those who are enamoured with the vibrant nature perceived through the gross instruments of senses cannot be expected to be aware of the subtle contours of the spoken words. Every suggested symbol has to be related with spiritual foundation for being consciously aware of the concealed significance of the essence concealed in the expressions. It needs a background, a foundation for the heart to be sensitive where the intellect, takes a back-seat. The great upanishadic teachers were aware of the subtle essence lying behind the gross forms. Therefore, Kath Up. declared, 'पद्या पंचविनिमित्ते हानानि कहना सह | बुद्धिश्व न विकर्दयति तां आहु परमां वाति: ||' – when the five senses of Knowledge together with the Mind cease (from their normal activities) and even the Intellect does not stir, that the wise ones say, is the highest state. Only in such state does one realize that which is concealed and not revealed.

A serious student set on accessing Veda, the Wisdom contained in the vedic hymns should seek the Wisdom pledging oneself to the Knowledge contained in the hymns. Only then will he be enlightened to the supremely luminous of all the lights - श्रेष्ठं ज्योतिः ज्योतिः.

Supremely luminous of all the lights is this, born brilliant and far reaching in brightness. Even as Savitru dawns, the night is sent away yielding the place for the dawn to rise.

Explanation:

The hymn begins with a profound statement that the supremely luminous, brilliant and far reaching in brightness of all the lights is born every day. But it needs purity of Mind and clarity of vision to experience the splendour. The moment the light shines the reign of the dark obscure ignorance ends over the Mind. The luminous light in fact does not know what dark obscurity is or what it looks like. The obscurity creeps out without sound or sight the moment luminous light makes its presence felt. Therefore, just as light does not know what darkness is, the man of Wisdom does not know what ignorance is all about.

99
The fair and bright one has come with her fair offspring; to her has the dark obscure night resigned its dwelling. Affable and enduring, they follow one another in the heavens changing their colours.

Explanation:

The seer is a poet or to that matter every sensitive person is poet at heart. Only the heart can listen the sensitive whispers. He cannot be gross or coarse; he has to be subtle and refined. Therefore, he sees the night as dark and obscures resigning her dwelling to Ushas, the dawn of Wisdom as a fair lady, affable and enduring; the dark obscure night thus changing the place giving her to settle and rule.

Regular and unchanging is these sister’s passage, laid down by the gods; they traverse one following the other. Fair-formed but of different complexion, with one resolve night and the dawns neither clash nor delay.

Explanation:

The seer does not see these two, night and the dawn, as contradictory or opposing forces. Both are children of Prajapati, fair-formed but of different complexion, even as the asuras and devas were his offspring with differing receptivity. Both traverse their course in a regular and unchanging course. It is only that the former are un-enlightened their mind being influenced by the senses and the latter are enlightened being aware of the righteous Path laid down by Prajapati. The enlightened ones traverse the Path once the un-enlightened ones cease to crowd the Path with aggressive obscurity.

We behold the leader of cheer and the glad tidings, opening the portals splendid of colours. Stirring us in the world Ushas, the dawn has shown us the riches, waking every one among the creatures.

Explanation:

Ushas heralds the glad tidings that obscure nights are soon to end and enlightened days are there to shine in splendid colours. She has stirred human imagination, displaying rich offerings which enlightenment brings, waking every one from darkness and ignorance. Human being is temperamentally and habitually lethargic; he needs to be goaded even in his own interest. Therefore Ushas lays across his view the riches which enlightened perception has to offer in peace and contentment.
Splendid is Ushas, the dawn that awakens the sleeping creature, for his welfare, wealth and worship. Those who saw her approaching, for them are the extensive vision after the dawn.

Explanation:

Ushas energizes the slumbering creatures to be alive and energetic. And nothing impels them to endeavour and strive, save that which appeals his senses and is in his selfish interest. Therefore, Ushas unravels the beautiful prospects which the creatures, which wake up and strive, can reap. Humans need heavens to be offered before they can consider climbing the steps to reach the Bliss of Beatitude.

To the mighty ones, you have extended your sway, to the illustrious one, to the resourceful one and to the industrious one likewise. All pursue their professions, all creatures having been awakened to their assignments.

Explanation:

Ushas does not select one over the other, she illuminates the noble as well the ignoble, the devas, asuras as well as the manushyas to reject ignorance and obscurity to become noble, wise and enlightened. Upanishads have a legend where devas, asuras and manushyas approach Prajapati for Wisdom. Devas are advised to restrain themselves, because by nature they tend to be over-zealous; asuras are advised to be compassionate because by nature they tend to be cruel; manushyas are advised to be charitable because by nature they tend to be avaricious. No one is good or bad, noble or ignoble. None one is perfect save ज्ञान. Therefore, the goal of all others is to seek perfection, climbing पत्थर - step by step and धारणा - stage by stage, ever improving one’s prospects on the Path till each one reaches the यथा यथा, the goal where they would be perfect, one with ज्ञान.

Isha Up. says ‘इशान्यारूपं ज्ञानं ज्ञानवर्जितं ज्ञानोपवीतं ज्ञानं ज्ञानाञ्जीरे।’ - All this what is seen here is pervaded by Lord. Therefore, every one should perform their actions as ordained by him.

We see the heavenly child, young maiden in her shining raiment; shine here on us here this dawn, auspicious lady of worldly treasures.

Explanation:

The imagery is continued here for impressive effect. Not only is Ushas, the heavenly child but is also a young maiden shining in bright raiment offering opulent gifts that would enrapture human imagination. The seer knows the things which impress a human being and hold their attention. He uses youth as the symbol of regeneration because youth is the custodian of future dreams, hopes and progress. Ushas is
auspicious being born heavenly, so are the gifts which she offers. Young is what youth assures and offers. Seer conscious of this reality, entices those yet under the influence of senses and in slumbering obscurity holding their attention and offering them not only auspicious heavenly pleasures of which they are unaware but also the worldly goods and pleasures of which they are fully conscious.

She precedes the Path endlessly the mornings that come hereafter and follows endlessly the mornings that have receded. Arising she wakes up the living from his sleep but not the dead from his slumber. You have caused Agni to kindle the sacrificial fires, Sun to reveal the worlds and the awakened men to offer worship. You have indeed performed a noble deed for the gods.

Explanation:

When Ushas dawns on the horizon, the sacrificial fires are lit. Sacrifice is not the physical act of lighting the elemental fire to the fuel that is placed in the sacrificial pit, but performing actions which the creator has ordained for all creatures, animate and inanimate, in keeping the creative cycle in motion. Lighting sacrificial fire means energizing one’s self in performance of the ordained actions. Ushas initiates one to actions energizing his creative essence, which had remained dormant during the long duration of obscure dark nights. Ushas gives way to Surya to reveal the actions which are to be performed by the creatures in the world, through which assignment Ushas fulfills the divine Intent (मंकर्ण) of the gods. This shows that none in the creative process can perform actions independent of others, all having to perform their assigned actions in furtherance of the unified divine Intent (मंकर्ण) of Brahman, as the prime Existence.

How long the dawns will ever stay together - those which were shining earlier and those which would shine hereafter? Ushas yearns for the former dawns eagerly even as she walks forth willingly illuminating with the latter ones.

Explanation:

Ushas illumines so long as she remains a parting the creative cycle. She has not forgotten the role which is ordained for her, even as one would expect others too not forget theirs. The creator has provided each one at the very beginning after creation, the gross instruments, presiding over which the essence within them becomes effulgent. Ushas recalls the awakening of the dawns in earlier times as she walks towards the ones to be awakened in later times. The actions which Ushas initiates are neither intermittent nor one-time-activity but continuous and constant.
Gone are the men who saw the dawn rising in earlier times, we of the present days now behold the brilliance presently even as they who come hereafter will observe it hereafter.

Explanation:

The creative cycle ever revolves untiringly and ceaselessly and as Krishna in later times declared that one who does not keep this cycle in motion without break is defaulter, sensual in his pleasures and lives in vain — "एव फर्मानत चक्क नायुजनेवार या। अधयुजनेवारवायों पार्वत्म न जीविताम्।" (Bhagavad Gita – III.16). The world is therefore bound in its own interest and well being, obliged to keep the creative cycle in motion, even as those who have kept it in motion in earlier times and as those who presently keep it in motion and those would come hereafter will keep it in motion.

Spurning the antagonists, may the luminous Dawn, born of the cosmic law, upholder of the cosmic law, provider of propitious pleasures, stimulator of sounds, bringer of auspicious provisions for the gods, do shine on us this morning.

Explanation:

Those who know what is भ्रात्र (preferable) and what is प्रभ (Pleasant) are not deflected from the course ordained for them. Ushas is born of त्रिविष्णु and upholder of त्रिविष्णु, therefore provide initiative in tune with त्रिविष्णु, pleasures, sounds and provisions in tune with त्रिविष्णु, for such will be the pleasure of the gods. Therefore the seer prays for Ushas to shine over him and his actions.

From earlier times the eternal Ushas has illumined on us and blesses even this day with wealth as well; so will she illumine us in later times, moving eternally without fail in her own splendour.

Explanation:

There is nothing new in what Ushas does in spreading its grace in the universe. It is her natural attribute to be luminous, eternal from the beginning and perennially continuing till the end. The seer seems to regret that in spite of such eternal beneficial dispensation by Ushas, people should remain blind to the bounti4s which they can reap should they chose to wake up from their deep slumber.
On the sky’s horizon has she been shining with splendour, throwing off the veil of darkness; awakening the worlds riding relentlessly on the chariot drawn by her purple mares. Bringing the life-sustaining blessings, she sends forth brilliant luster; last of the numerous dawns have receded, first of the new ones ever succeeding.

**Explanation:**

The seer is surprised to see that when *Ushas* is constant in her ordained task of shining luminously, discarding earlier obscurity from space (the Mind), last of the numerous dawns having receded, first of the new ones succeeding, thus continuing her task of awakening the life of others for enlightenment as well, why should human beings remain obscure in mind and lethargic in the actions, while others creatures seem to abide the law.

*Lauding the refulgent dawn with hymns woven, the poet rises. Shine on him, O Dawn who lauds you, shine on us with gift of life and offspring.*

**Explanation:**

One who wakes up to be luminous is one who is wise. Such one should be respected, venerated and lauded. Because it is not sufficient to be gifted with keen intelligence, sweet speech or with praiseworthy actions; it is absolutely necessary for the spiritualization of the *self*, that they should have the fragrance
of forbearance, compassion, charity and synchronized with the will of the Prime Existence. One who regulates his wisdom, strength, wealth and service to the Will of the divine is truly likened to Purusha, who likewise had offered his wisdom, strength, wealth and service in earlier times as first of the oblations in the creative activity. Seer who commits himself on such noble Path and who lauds Ushas needs to be enriched with gift of life and like minded offspring.

Dawn gives sons who are heroes, horses and cattle to him who comes with oblations. These, the Soma-strainer gains when he ends his songs louder than sound of the breeze.

Explanation:

For such one Ushas never fails to remember one who comes to her with such offerings – wisdom of his Mind, strength of his arms, wealth of his actions and service of his self. For such ones are her abounding gifts increasing man-power, strength and wisdom and such one who adores drawing his essence from his gross form, his are the songs which sound far sweeter than the sound of the breeze. In this hymn the poet has used heroes, horses and cattle not in the gross physical forms but as subtle symbols suggesting strength and wisdom.

Glorious Aditi, the mother of gods, banner of the sacrificial performances, shine on us exalted. Arise praising our devotion and making us leader among men.

Explanation:

Aditi is the infinite source of all that is divinely effulgent. Therefore, the seer seeks hr blessings.

Whatever glorious wealth the Dawn brings with her, let those come with blessings for those who offer obeisance and worship, even Mitra, Varuna, vouchsafe the same for us and so do Aditi and Sindhu, earth and the space.

Explanation:

The vision of the Seer, who has experienced the early glow of the Ushas as well later illumination of other duties presiding over the centres of energy, has become expansive in his enlightenment. Therefore, he desires that like him all those who come to Ushas in adoration shall be blessed with gifts and energizing powers form others sources like Mitra, Varuna, Aditi and Sindhu, who symbolize luminosity, consistency, source and the uninterrupted flow.
XXII.

This is a remarkable hymn, wherein each stanza is addressed by each one – Jooti, Vatajooti, Viprajooti, Vrshanaka, Karikrata, Etasha and Rishyashringa, the sons of Vatarashanaa muni, who ostensibly appear to be non-Arya converted to Arya way of life. It brings out graphically the picture of yogis who had given up all signs of pranordial life, in comparison with the life style of the great seers of vedic scriptures. He speaks of the muni sampradaya, the non-Arya yogic practices which were viewed earlier by Aryas as weird though wonderful as against their largely dominant vedic scriptures.

It is said that gods acquire the form which the devotees assign to them. The form which Shiva had acquired in pre-vedic era, as a great muni, with his loose disheveled locks, given to wild manners and unconventional practices, practice of yoga and intense austerities with emphasis on worship of linga-yoni and many outlandish natural and animistic symbols. It was much later that Shiva came to be identified with vedic Rudra and his followers to the vedic Maruts. Aranyani, the goddess of the natural forests or the earlier mother goddess became the prototype of later Sati and Parvati of the puranic legends.

He with his long loose hair supports Agni, Heaven and the Earth. He emulates the universe, his long loose hair luminous being spoken as the luminous light.

Explanation:

The ascetic with his disheveled hair and unkept garments or in the absence of any garments symbolizes the personality of a free soul unconcerned with ways of life and concerned only with the natural inclinations with which he was born. He represents the universe on the micro-level, his speech and actions suggesting the natural illumination of the nature’s powers.

Muniyon vatraashaṁ pishadga vamate mala | vatsyaantu graj̄āṁ yatin yandeyavāṁ āwikṣam || 2 ||

Munis enveloped by the Winds wear garments coloured yellow and following the course of the Wind go to those places where the gods have gone.

Explanation:

They live as the nature lives naturally and without any inhibition. Their mind follows the winds and they follow as streams do where providence leads them. The will of the ordainer is their will and their life is fashioned as nature would have it. Yoga is restraining mind from going where it desires but lead it to its state of reasonable and natural inclination.
Facilitated by our Munihood we have pressed on with the Winds. You, the mortal men, therefore, do not see our bodies no longer.

Explanation:

Having attuned their nature to the natural unfolding of the universe, they move about freely as winds do. Having, therefore no fixed domain people who have fixed and structured view have no access to their existence.

Muni is made associate in the holy proceedings of every luminous God. Looking on all the varied forms he flies through all the regions of space.

Explanation:

Having a comprehensive and expansive view, they access every form of worship of the luminous gods. They being free as birds are not committed to any particular form or mode, rite or ritual.

Coursed by the breeze, Vayu’s friend, the muni is impelled by the Gods in both the oceans and on the lands, in the east and the west.

Explanation:

Led by unrestrained mind he traverses along with and free as the winds on all directions, on the oceans as well as on lands.

Traversing the path of the celestial damsels and of the singers and of the beasts as well, he with his long loose locks knows the sweet desires of friends.

Explanation:

The ascetics through their intense austerities and disciplined yoga, have acquired extra-ordinary powers which give them access to all the regions of the world, among the animate and the inanimate, among human, super-human, divine and even among the beasts of the jungles.
Vayu has stirred up for him, for him is pulverized things most hard to be broken. He with his long loose locks drinks with vessel in the company of Rudra.

Explanation:

Vayu stirs his mind to give movement to his luminous experiences, crushing the most obscure dark thoughts. Then he rests enjoying ambrosia even in the company of Rudra, the terrible.
XXIII.

There are two pathways for transcending the constraints of the manifest world. One when the universal resplendent Self descends voluntarily downward for dwelling in manifest world. The other when the confused, obscured self ascends through clarity of the mind and purity of the heart to be luminous in universal resplendence. Bhavavritta demonstrates the descent of the undifferentiated essence of That One, in differentiated names and forms, whereas the present hymn addressed to Rbhus refers to one of the earliest instance where the human beings ascended from their differentiated state of name and form to the undifferentiated state.

This adoration of the singers is articulated for the ones born luminous ones for receiving generous wealth.

Explanation:

Rbhu, Vibhavan and Vaja, known collectively as Rbhus, were the sons of Sudhanavan belonging to Angiras family. They represent the remarkable instance where ascending the solar region, they attained divine status, entitling them to receive adoration and devotion.

They for the sake of Indra fashioned in mind their powerful words through sacrificial performances.

Explanation:

Reference to Indra indicates their intellectual achievements, since he is the presiding deity over mind. Seer Vamadeva says the ये, vehicle which Rbhus made was not for horses or for reins but a three-wheeled one, praiseworthy, which rolls round in the space but a great divine declaration which sustains the earth and the heavens – ‘अनन्य जाता अनन्युपयोग्य गृहिः सविचारिः परि वर्णे रज’ | सल्ल तत् ते देवस्य प याचनं धामूभवां प्रविछि वच्च पुष्यतः ||’ (IV.36.1), the subtle moving medium out of their mind by thoughts, the instrument which never errs - ‘विदिन्यासे जातासे वाजनस्ते तस्त अनन्यिच्छेसे मादयन्युभव’ ||’ (IV.36.2). Seer Vishvamitra chanted Gayatri mantra ॐ पूः मुक्ताः ये | तन सचिवर्ते वर्णेण माहौदेवमयशी चिह्नो न प्रविन्यानात्र || - praying not for the elemental Sun in the sky but for That supreme Savita-Surya - ‘तत् सचिवर्ते वर्णेण, whose resonance is on Earth, Space and in the Heavens, who is resplendent in righteous intelligence, to energises his intellect. Madhuchandas Aghamarshana declares that through austerity is kindled supreme the cosmic law and the Prime Existence - ‘ज्वलय त सर्व चामीडान्व तस्मानां चायाखयान’ ||’ (X.190.1). Yajurveda intoned ‘र्वेन्द्र देवमय आभूणित दीपः आभूणिति दीपः || दीपः र्वेन्द्र आभूणित आभूणिति दीपः सविन्यानात्र ||’ (19.30). It is in similar manner did Rbhus attain the divine status, सत्य, the Prime Existence.
For the ever observant Nasatyas they wrought a resplendent vehicle, which moves in all directions flashing luminous rays.

Explanation:

नसत्य is said to be derived from न + असत्य (not untrue), represent the two divine brothers, Asvins and Dasra. Their origin is mysterious and even in immediate post-vedic period it was a puzzle for commentators. Yaska commented in Nirukta (XII.1), ‘Heaven and Earth say some; Day and Night say some others; Sun and the Moon yet others; Two legendary Kings who performed holy acts say yet some others’. For these Ashvins, Rbhus wrought a fast moving vehicle, which travels in all directions flashing his luminosity.

Rbhus through their earnest and powerful prayers have made their father and mother young again.

Explanation:

Father and mother find satisfaction and contentment in son’s progress and are his achievements. He is called पुत्र because he delivers them by filling the lacunae that may be in them or one who delivers them from hell as Manusmriti (IX.138) interpreted in later times –‘नेवथर विन्यासों क्रुद्दिण्डवन्तो नानासनां नोवजययुक्तयो सत्यसे’ (IV.33.3) – may Vaja, Vibhavan and Rbhu in the company of Indra protect our sacrifice.

Together have they come with glad tidings pursued by Marut’s swift movements and energised by Indra, Adityas and other royal retinue.

Explanation:

Rbhus rose in spiritual wisdom swiftly energized by Indra, the presiding deity over Mind and in the company of Adityas, which symbolizes their luminous state of enlightenment.

Four sacrificial ladles wrought anew by the divine Tvastra have been fashioned.

Explanation:

Along with Asvins, Rbhus are associated with institutionalizing the performance of sacrificial rites and rituals. The reference their having associated with Tvashtra in fashioning the sacrificial ladles indicates this fact. The eldest of the Rbhus is said to have suggested making two ladles to which the
younger one added the third one and finally the youngest one suggesting to make four ladles. *Tvashtra* approved this and seeing what they made, becoming jealous when he saw the four resplendent ladles – ‘ज्येष्ठ आह चमालों रत्रिकानों करी कृष्णवासविग्रह | कनिष्ठ आह चन्द्रकाणों करी वणनवान पनपद वंचा वा || . . . विश्वामिनां चामानां अहेवावेचन वणों चन्द्रवंचा द्वार्यान ||’ (VI.33.5-6).

Pleased with our eulogies they assure each one of us our wealth, who has poured three times the seven oblations. As one performing sacrificial acts through meritorious deeds, they have now won from the gods their share in the sacrifice.

**Explanation:**

Pleased with their devotion and austere attention to performance of sacrifices each one of the *Rbhus* are offered immense splendour. And having devoted themselves in performance of sacrifices they won their share of the fruits along with the luminous beings.
XXIV.

Brahmanaspati is also referred as Brihaspati. In traditional legends he belongs to Angirasa clan – ‘वो अंगिरासों का प्रथम प्राण क्रोधपर ब्रह्माण्डातिकान्तो हाविमार्’ (VI.73.1). By dint of his austerities and intellectual eminence, he became the priest of the Gods. Vedic seers Brihaspati as one in whom the essence, Vak, became manifest or Brahmanaspati in whom the Vak became effulgent. That is why it is said that vak, speech was revealed to him first – ‘भूतपर्वत प्राण वाचे अन्य धर्म प्रेम नामस्य द्वारा। यद्यथा भवेत् यज्ञशरीरस्तुति प्रथम तद्यथा श्रवणविहि गुहाविन’ || (X.71.1) - When Brihaspati first sent out vak, speech in the beginning, articulating the essence and form, all that was excellent and spotless enclosed therein was revealed with affection. He is called to come first and sip the first drops of Bliss in the assembly where the Heaven and Earth join in assembly, luminous ones who delight partake and where libations are offered for Indra, the presiding deity over mind, “याहे दिव्य गृहस्ते पूजिता नरे देवोहे नरेन्द्रिया इव तत्तांत्वित्व।” (VII.47.1). Indra as the presiding deity over mind and Brihaspati as the first one to have been to whom Vak was communicated lord over wealth on Earth and in Heavens – ‘भूतन्त्र वृक्षिनिद्रय दयो विद्यमश्च उल पार्श्वित्व।’ (VII.98.7). On receiving his energy, the mighty splendour from supreme heavens he, strong with the his seven-fold pathways resounding like thunder and flashing like lightening dispersed darkness – ‘भूतपर्वत प्राण जादनां क्षे प्रतिविचाय। परमेय ध्यानां | मनयथ तृट्यजायो र्वेण विसत्ततिश्च तामाति।’ (IV.50.4).

Brahmanaspati Up. (I.iii) gives a revealing account of how Asuras, the un-illumined forces defeat the activities of Devas, in invoking Udgitha, when the deities presiding over breath, sight, hearing and mind are completely routed till Primal Breath comes, against whose power all the Asuras become vanquished. Securing for itself food, the Primal Breath becomes established, out of a share is given to other deities. . whenever food one eats by the Primal Breath, that one satisfies and in that it is established ‘अन्तर्गतः नामांगिरासः, यहैं किवासात्मनं भवेत् तद्यथा। इति प्राशीलित पर्ये तत्सत्तान्त्वित्व।’ The Primal Breath is called Ayaasa Angirasa for he is the essence of the limbs (of the Primal Existence) – ‘सो वृक्षाय अंगिरासः अज्ञाता हि यम।’ It is further said that this (Primal Breath) is Brihaspatis. Speech (वाक) is that which effuges (प्राणह). This is his lord. Therefore, this is Brihaspati - ‘एवं एव ब्रह्मस्यात्; वाचे वा क्रोधपरि, तथा एव प्रकटस्व तस्मातु ब्रह्मस्यात्।’ And this is also Brahmanaspati, Speech (वाक) is that which has becomes effulgent - ब्रह्म. This is its lord. Therefore, this is Brahmanaspati - ‘एवं एव ब्रह्मस्यात् वाचे ब्रह्म तथा एव प्रकटस्व: तस्मातु ब्रह्मस्यात्।’

The hymns should not be treated to as glorification of the essence which became manifest and crystallised in a form. Brihad Aranyak Up. (I.5.3) says, ‘त्रिभुवनं ज्ञाने द्वितीयं वाचे वाचे प्राणम्। एवं एव उपर्यायम् वाचे किर्त्वन्ति वाचे। विज्ञानं विज्ञानविज्ञानाविज्ञानं, वाचे किर्त्वन्ति वाचे। वाचे किर्त्वन्ति वाचे प्राणम्। प्राणम् |’ (Brihad Aranyak Up.I5.3, 4.8-10). Therefore, Brihaspati or Brahmanaspati is the representative of Prana, the essence of all the limbs of Brahman.
We beseech the leader among the congregation, far seeing among the foresight, seer among seers, illustrious among all, imperial among prayers, effulgent among all the effulgent ones, O Brahmanaspati, listen to us sitting by our sides.

Explanation:

As the one who having inquired and searched, being reflective and meditative, Ayaasa Angiras, having seen Wisdom concealed from the manifest world, became the first one to whom speech was revealed, with essence and form, all that was excellent and spotless. Even as Primal Breath represents the essence of the limbs of the Primal Existence, Brahmanaspati or Brihaspati came to represent the essence in all manifest forms. Therefore, he became the leader among the congregation, seer among seers, illustrious among all, imperial among desires, effulgent among all the effulgent ones, whose presence besides is sought.

Devavishchit te amuru pravartatho vruhpayat yashiyam bhagmanusva |
Ugna ev guru vyaatipita maham vibharmayamajnita vathamamamasi || 2 ||

Gods have received their share in sacrifices from you the wise one. As Surya is the source for the dawn to receive the luminous light, you verily are the source of all desires.

Explanation:

Gods are the ancient ones to be luminous earlier in this manner and became the deities presiding over the earth, water, fire, air, space mind, intellect and self-sense, the eight-fold division of divine effulgence. They have been offered and have received their share of the oblations and now Brihaspati is called upon to come and sitting by their sides share his share of the oblation, because like Surya who is the source for dawn to rise Brihaspati is the source for Vak to be come effulgent.

Aa vibhavaya repairgatmasi ch vyatipitam rityam tirtayam |
Vruhpayat bhoomamitrasambha rakhoham gostramind svatividm || 3 ||

Chasing those who censure and confound, you stand like the immortal chariot. Subduing the great arrogance of the enemies you protect the homestead of the luminous rays.

Explanation:

With the arrival of Brihaspati on the scene as the immutable and immortal essence, energy, those who disregard enlightenment and censure and obstruct the source of enlightenment are chased away. Subduing their influence he opens the door for the luminous light to flow in.

Gurniityamasyam nara suvarna dasana tamanah abhavat |
Varashtayantara manurisham vruhpayen mahi tat Teta mahitwam || 4 ||
With wise counsel you help resolute persons to prevail over and sorrows do not overcome those, O Brihaspati, who heed your advice. Those who despise prayers are reprimanded by you, subduing his displeasure. In this lies your greatness.

Explanation:

Brihaspati because of his wise counsels became the priest of the luminous Gods, who are firm on remaining enlightened. But to those who despise enlightened persons and bring impediments in their efforts, he is relentless, removing ignorance in their mind due to interference of the forces of darkness. As one who represents Prana, the primal breath, he invigorate the positive energies in people, making them wise in wisdom and energetic in the performance of their actions.

Not for him is sorrow nor distress from any quarters, neither foes nor perplexing would overcome over him, because you, O Brihaspti, driving the seductive fiends away guard him.

Explanation:

When one becomes energized with positive energies, there remains no reason or occasion for any to feel despondent or to be distressed. The forces of darkness fade away in nothingness when Brihaspati’s enlightened counsels are received and accepted, even as when the Surya rises in heaven all the evil forces rush away to oblivion. ‘अप देव तापवो यथा नवज्ज्वन्येत्रलिपिः || गुरुव विख्यवचयम् ||’ (I. 50.2) - Then the starry constellations sneak away with their allure like thieves, once Surya illumines the world.

You are our guardian, wise counselor on our Path, and we, for such action of yours, offer our prayers. O Brihaspati, whoever spreads webs for us to be ensnared, may his very actions hasten his destruction.

Explanation:

Spiritual progress does not come about from one time adventure; it needs constant and continuous perseverance. Therefore wise counsel is needed every moment lest the force of darkness may overwhelm again with their alluring sensory attractions. It is during the darkest moments of the nights that the constellation of stars is seen to shine bright, even so during the darkest moments in one’s life the sensual delights appears more alluring. But even as when Surya rises on the eastern horizon and the stars sneak out with their charisma like thieves without sound, even so would a person ever conscious of the beguiling web of the forces of darkness needs a luminous man of Wisdom like Brihaspati to guide the man back to Wisdom, without falling prey to ignorance.
Those who threaten us without any offense from us, the evil-minded, arrogant, and rapacious persons, turn them away from our Path, O Brihaspati, giving us a fair access to the abode of the luminous ones.

**Explanation:**

Brihaspati is the Guru, the teacher, guide and advisor of the enlightened persons. Therefore, ser invokes him not only for the destruction of the forces of evil but also for removing them from the path which they are traversing. The forces of evil are the thoughts which spring in mind ensnaring in the web of illusion, ignorance and deceit without any fault of human beings. The flurry of evil thoughts in mind is more robust and rapacious; where in the noble thoughts are prevented from having access. The seer believes and hopes that only Brihaspati’s wise counsels would give them a fair access to the abode of enlightenment.

You who are the protector of our bodies, to you we invoke as the saviour, as the loving pacifier. Strike the revilers of luminous powers and let them not approach the supreme abode.

**Explanation:**

The seer opines that as a protector of the form of a human being, he is invoking him for protecting his essence, the self within; so that by striking the haters of enlightened Gods, they will deprive form the supreme abode. Mind is most energetic medium with divine possibilities so long as the evil forces do not entice after entering the abode.

Through your benevolence, O Brihaspati, may we may we prosperous with progeny and let all the enemies, near or far, be crushed leaving them exhausted.

**Explanation:**

The seer is confident that once the evil forces of ignorance are precluded from entering or exterminated from the most powerful and energetic medium as mind, the noble thoughts will without any hindrances enter. The noble thoughts is the progeny of the enlightened seer, which needs to prosper. Therefore the evil forces are required to be exterminated, leaving them exhausted and without any trace.
With you as our rich and liberal companion, O Brihaspati, may we attain the supreme stage in life. Let not the untrustworthy forces overwhelm us and let us revel in your praises.

Explanation:

Seer is confident of his faith in Brihaspati, as the fountain-head of enlightenment. Therefore, with such eternal and immutable source at his disposal as counsel and guide, he has no doubt that he will attain the supreme state of Bliss in life, without being subject to the vagaries and inconsistencies of ignorance and illusions of the ephemeral world.

Strong, unyielding bull in battles, avenger of the enemies and victorious in encounters, you are truly vanquisher of the transgressions, O Brihaspati, taming even fierce, wild and the passionate ones.

Explanation:

Seer eulogizes Brihaspati as magnificent in victory, as defender of noble values and conqueror of the evil ones, which take the fierce shape, with wild passion. It is truly said that while the forces of Darkness are submerged in sensual pleasures and in performance of obscure and vile deeds, the forces of Light rise up in vigour and energy and in performing enlightened noble deeds. Brihaspati counsels one to shun the sensory influences and be enlightened to the noble values.

Whosoever with non-luminous mind seeks to harm us, considering himself a mighty gods of the mid-space, O Brihaspti, let not his deadly blows harm us. May we be able to humble his un-enlightened anger.

Explanation:

Seer is confident of the might of Brihaspati would destroy those who consider themselves wise even though not wise, enlightened thought not enlightened. These people are referred as blind ones in Katha Up., ‘अविभाय अनसंग विभाज: म्ययें चौरी पृथिवीं नवनामा | देशवर्त्तिन: परियनि युजा, अनपौव: मेन्यतांपर्वताम्।’ – Abiding in the midst of ignorance, wise in their own esteem, thinking themselves to be learned, these fools tread the tortuous path, going about like blind men led by one who himself is blind. They boast ‘अस्मि स्वयं हन्तं अनुहिनिन्यं चाप रणित | इच्छोहमं गोमो मिन्दोहं कल्याणादि।’ (Bhagavad Gita –XVI14) - this enemy has been slain by me and others
also. I am God, I am enjoyer, I am successful, mighty and happy. Such arrogant ones are unenlightened ones which have to be exterminated completely before enlightenment can shine with all its resplendence. The ser wants their complete elimination from mind before it can experience Bliss of Beatitude.

Like the motivator to be evoked in struggles, Brihaspati, the winner of wealth adored with due regard, has overturned all the evil designs of wicked like the chariots which have been overturned.

Explanation:

Chariot is the symbol often used by seers to refer the gross form, the body. By associating the self, subtle essence with the body, gross form, an unenlightened person considers the form to be the essence and becomes proud of his body and the possessions which go along with it. Brihaspati instills enlightened thoughts in mind, energizing and motivating people to auspicious thoughts and actions. This initiation itself becomes death-knell of the evil and vicious designs of the wicked, which come to be overthrown as chariots are overturned in intense battles.

Burn with your blazing Wisdom the demons, who defy your manifest might. Destroying the speakers of ill-will, demonstrate that strength deserves respectful adoration.

Explanation:

It is the blazing fire of Wisdom that kills obscurity and ignorance in thinking and in action, not the physical might of the body. With termination and destruction of the evil thoughts from mind, a stage is set for enlightened noble thoughts to emerge and energize. Brihaspati who instills enlightened rays of Wisdom and energy deserves to be praised and invoked.

O Brihaspati, that which is luminous among proficient initiates and which the unenlightened deserve, that which is mightily effulgent, you as one born of Rta, grant us that wealth.

Explanation:

The unenlightened ones not being conscious of the power that is within the luminous endowments may misuse it for inauspicious and harmful reasons ending up in great havoc and harm. That is the reason
the hymns conceal within themselves those luminous endowments from the unenlightened ones. When they are conveyed to enlightened ones in proper form through initiation, they secret which lay concealed till then becomes revealed and pious and propitious thoughts and actions will flow for them. The seers who being qualified is fit and proper one to be initiated in the secrets concealed in hymns and the wealth of pious and propitious thoughts and actions.

_Brihaspati_ as one born of _Rta_, the cosmic law which provides good and wholesome governance of the universe, is therefore, invoked to be transmit the same.


Grant not to those who is an enemy in struggles, who are greedy for wealth of those who are at peace with theirs, who cherish denial of Gods in their hearts, _O Brihaspati_, for them shall there be no further relaxation.

_Explanation:_

The unenlightened persons harm in battles those who are enlightened, covet their luminous achievements, deny the very existence of the highly luminous ones, for such ones _Brihaspati_ should not further be gracious with compassionate gifts. Because, the enormous powers which the achievements bestow, the unenlightened may out to harmful and vicious use, not conducive to spiritual enlightenment.

_In universe pre-eminent over all that be, Tvasta, the wise in sacred lore gave you the origin. Against transgression and liabilities is Bramhanaspati who destroys interferences and upholds the supreme Law._

_Explanation:_

In creation _Tvashta_ was the builder as per the sacred lore. He was the originator of every that is created in _form_, including _Brahmanaspati_, who as one against transgression and consequential liabilities, destroys all hindrances and upholds _Rta_, the supreme Law on earth.

The mountain for your glory cleft itself in twin when you Angira opened the cave, where cows were concealed. You _Brihaspati_ assisted by _Indra_ hurled down the floods of streams which obscure fog has encompassed.
Explanation:

The mountain cave is the mind, Indra is the deity presiding over it, who cleaves the mind to make outlet to the floods of streams, the thoughts from the fog, the obscurity and ignorance. Brihaspati is a descent of Angiraras, who opens with the help of Indra to open the portals of the mind for wealth and prosperity.

ब्रह्मण्यपते श्वमग्नता मूकत्स्य बाध्यता तनाय च जिन्चः |
विश्वं तद्ध मद्र्य यदवत्नि देवा बृहद वदेव विद्युष्य गुरुः || १९ ||

O Brihmanaspati, be controller of my effulgent expressions and prosper our progeny. All that the luminous love as is blessed; therefore loudly shall we announce this in assembly.

Explanation:

Since Brihaspati as Guru, teacher is the advisor, counsel and guide controls our innermost expressions of thoughts. Therefore he is assured of his grace for his progeny to prosper. All the luminous thoughts are blessed therefore, the seer gladly announces this to people at large.
XXV.

The moment one is born Death becomes his constant companion. While Krishna said for one who is born death is certain and birth for one who has died ‘जनन्य जी चूलो गृहजालें जनम गृहजालय च’ (Bhagavad Gita (II.27), Nachiketa pointed out how it was with earlier and later ones; like corn a mortal ripens and is born again — ‘अनुप्रव व्यायाम पवित्रताः पुरुषाः’ | सम्यवेद गर्भः पद्भवे सम्यवेदजालेष्व पुत्रं ||’ (Katha Up. 1.1.6). Little reflection will clarify that Death referred here is not of the self but of the body, which is embodied aggregation of elements and sensory influences on Mind, which give the self a distinct identity to experience empirical world, संसार. ‘विकसत मंगलमर्यादा’ says Maitri Up. Consequently, when the body decays, deteriorates and dies, the elements re-enter their source, leaving the self, with its karmas gathered in the embodied state to pass on. On such intervening period when self departs from one body and has not yet entered another one, it has no distinct consciousness, except as the aggregation of karmas, since there is no medium through which its distinct identity could be established. Then the self detached from earlier consciousness either waits in Yama’s abode till it finds another body to be conscious with distinct identity or hovers in a state of suspended animation as a blithe spirit, drawn by attachment to the earlier body and dissatisfied because it is unable to establish contact with others with distinct identity. Detachment from the memories of earlier identity will alone makes the self delve in the abode of Yama without having a distinct consciousness and identity.

It is such state that the self longs to live among the luminous ones — ‘म ने देवन्य यमां कथे सुलभमुः प जीवमें ||’ (X.14.14), as the seeker prays in Mrityunjaya mantra for deliverance from the bonds of mortal body (with distinct consciousness) but not from the immortal existence — ‘उपमा निग्रान्त थपान्त मृत्युरुप मातुरुप ||’. It was a dwelling bright with glory, the highest heaven, the product of free and ordered acts of the self while in the body, leaving transgression and wickedness — ‘इत्यातुतेन पयो धर्मो धारणा | हिरण्यायुधस्य पुराणमेंमी स गृहजालय यद्वां ||’ a state which Yama found for the first time and which the self of the mortals tread path, where the self of the ancient fathers had traversed earlier — ‘यमो नो गातु प्रथमो ब्रह्मद नयो गृहजालपरिमर्यां || | यहां नो पूर्वो पितरो परंपुजजानाः पत्याः अतु स्थाः ||’ (X.14.2). It is place where Yama dwells, that which is called home of the gods. Here minstrels play on flute and sing glorified songs — ‘हरि समय मातुरं देवं कां सुन्धरले | इत्यात समय साधृशय गीतां परिपूर्विकः | परिपूर्विकः ||’ (X.135. 7). This is the place which Yama bestows on the self to rest in days streamed with luminous rays — ‘आपातिहयत्वत्मावान्त स्वन ददातित्यसतमें ||’ (X.14.8).

This hymn about Death is a remarkable piece of introspection about the factual reality of death. The self does not known death because it departs when the body decays, disintegrates and dies. Since self departs from the body without the body being aware of its departure or of its destination, the self abiding in the body, represented in the form of the seer reflects as an ignorant one would ask one who knows it. Then the self abiding in the body ventures and travels as instructed by the knowing guide. This indeed is the blessing of instruction, for in that manner one finds the path that leads to the noble conclusions — ‘अलेष्वित्रकात्रियं श्रापां म पैति क्षेत्रगतात्मद्वार || एतह भवत्र अनजितहस्तेऽस्तुति क्षितल्यामिसाम ||’ (X.32.7).
When the self abiding in the body confronts the problem of Death, then the question of life, possessions and positions, relatives and associates pale into insignificance. And when the body dies, the self within is no more conscious of the body, the life, possessions, positions, relatives and associates. Instead it finds affinity with similarly placed self, finding expansion of its presence everywhere. Thus so long the self is embodied that long it remains attached to the body. The moment the self departs from the body it finds itself everywhere. It is possible for a sensitive self, who is wise in such Wisdom, to remain unattached to the body, even while it is thus embodied. Being in body is being attached to a restricted environment, the self experiences strange sense of insufficiency of Knowledge. Once it departs or is delivered from the limited, mortal confines of the body, then the self find itself everywhere as an all encompassing, eternal and immortal entity.

Death reveals one’s nature not when one is engrossed in life, burdened, conditioned and mesmerized by the illusory of world of empirical experiences through organs of senses. Death is a great leveler because it opens the real nature of the self. When one realizes that even the bodies of the luminous gods, seers and sages, saints and sinners decay, deteriorate and die. Death comes to a child as well as to adolescent, to young as well as to an old man. Why then does one become concerned with Death, when it is inevitable. It seems that one is concerned not because he is aware of what death is but because he, familiar with his embodied body, is not aware what death means to his perceived existence.

Death for a sensitive man of Wisdom is not a pessimistic thought but a practical proposition. It is a comma, not a full stop. Just as one changes many residences during one’s life time, being emotionally attached to a residence so long as one is resident therein, and such attachment ceasing once he ceases to dwell therein, even so one’s self has been dwelling in many bodies and being attached to each one as my body during the brief period when the self has been resident therein, and ceasing to be attached to the various bodies lived earlier in innumerable previous occasions. If one knows Death, as the temporary change of address, from one body to the other, then one would cease to be attached and concerned with the body in which the self is presently living in. Rigvedic seer postulates that the unenlightened ones (अज्ञात) consider this body is the self and the dwelling in which the self has presently taken residence is the final one. Whereas the enlightened ones, the heroes, see beyond the limited scope of the present dwelling place, and conclude that present residence is on of the many residences in the which the self has lived and would be living henceforth, till it finds a permanent residence in the eternal heaven — ‘महाकालो अनुजयो वीर विदेश धर्म उद्विघा परि खयर || उत्तमन वा ते अनुजय एवतेन्द्रयो विग्रह वजनं मरणं नि ते मनो मनसि धायमे जन्मोऽपि पतितनाश्च विद्विधया ||’ (X.10.2-3).

एक्षित्वां स्वस्त: महार्गु हुम्योऽपि पद्ध्यानुपययाशानम् ||
वेष्वतः समस्यं जनान्यं यम गजनं हविप दुवस्य ॥ १ ॥

Honour the king Yama, Vivasvan’s son, with oblations, who having traveled to the supreme abode gathers people together seeking to show them the Path.

Explanation:

Yama is Vivasvan’s son, first of the mortals who passed over to the place beyond to become immortal. Having traveled first to that supreme place, he guides others to follow on that Path. As custodian of righteousness, he sees that no one violates the sacred cosmic law.

यो नो गाटु प्रथमो विवेद नेपथ गायुरियपरमस्वा उ ॥
यद्य ने पुर्वं पितरं पंगुरेना जाननाः पद्ध्याः अनु ग्याः ॥ २ ॥
Yama became aware first of the place to dwell in, a pasture which is never denied to us; where the ancestors formerly departed and towards which the mortals tread their own path to reach.

Explanation:

Yama was the first one who made his dwelling there, which being auspiciously wholesome, no earnest seeker would ever be denied admittance. It is the place where the self of the ancestors having made residence, the descendents too tread their Path towards that place.

Matali prospers here along with the Kavyas, Yama with sons of Angiras, Brihaspati with Rikvans. Enriching the luminous gods and being enriched by them, some find ecstasy in eulogizing and others in offering oblations.

Explanation:

In this place, Matali the charioteer of Indra, prospers with Kavyas, the descendents of the famous Kavi Ushanas Bhargava, Yama, the custodian over righteousness with the descendents of Angirasa, one of the triumvirate with Bhargavas and Atharvans, Brihaspati singing adorations with Rikvans, the ones who recite the Riks or hymns. There is mutually interdependence between those who recite adorations and offer oblations and the luminous gods to enrich one another.

Come Yama here and grace your presence here on the sweet pasture in the company of Angirasas and our fathers. Let the hymns sung by the sages herald you and O King let the oblations make you cheerful.

Explanation:

The seer knows death as harbinger of pleasant pastures. Therefore, he beckons Yama as the symbol of righteousness to come to them in the company of esteemed ancient personalities to listen to their adulation, to receive the oblations and to grant grace.

Come here Yama with holy Angirasas and rejoice in Virupa’s sons. To sit on the sacred grass and partake the sacrifice, I call Vivasvan too who is his father.
Further, the seer beckons Yama with his father Vivasvan along with Angirasas and Virupa's sons to participate in the sacrifice.

Further, the seer beckons Yama with his father Vivasvan along with Angirasas and Virupa's sons to participate in the sacrifice.

Our ancestors, the Angirasas, Navagavas, Bhrigus deserve to partake Soma. May these holy ones look upon us with favour so that we may enjoy their gracious loving compassion.

Traverse on, traverse on the ancient pathway, whereupon our earlier sires have traversed before us. There you will observe the royals, willingly sharing the sacred food along with Varuna and Yama.

Varuna is the custodian of ऋतु, the Cosmic Law and Yama of धर्म, the righteousness. These share the offerings of the sacrifice with those who know the course of natural evolution and follow that ancient Path without any transgression.

Go forth towards Yama and the fathers in the supreme heavens, the benefit of the self-willed or the ordained actions. Leave transgression and malevolence to seek afresh your dwelling place, a new body bright with brilliant.

Yama's abode is not the final destination but an intermediate place for rest and rejuvenation in auspicious purpose. Death of the body is not culmination of the journey for the self but an opportunity to renew and determine its future course in the new body. Therefore, the seer advises that one should leave transgression and malevolence behind and dwell in the new body with renewed determination to progress in spiritual awareness.

Hasten now, depart forthwith, fly on all direction from this place which the fathers have set aside and Yama had bestowed as a place to rest, adorned with days and luminous and streaming lights.
Explanation:

Yama's abode is not meant to be a permanent residence for the self but an intermediate place adorned with luminous and streaming lights provided by Yama for resting and reappraising one’s existence in previous body and determining the course in the new one. This is a clear indication of the multiplicity of bodies which are born and die, in which the self takes its abidance.

Outstrip Sarama's offspring, the four-eyed two watchful dogs on your noble pathway. Draw thereafter to the gracious minded fathers who rejoice there in Yama's company.

Explanation:

Seer makes distinction between Yama, the custodian of Righteousness and Death the controller of the self after deterioration, decay and death of the body. While Yama's abode is available for the self which being meritorious is entitled to take shelter and rest till it enters another body on its spiritual enfoldment, the abode of Death is for those who being still attached to body desire company of the old associates. The former ones outstrip the obstacles, the four-eyed two watchful dogs which Yama has ordained and reach out the pleasant pastures where the ancestors and enjoying the company of Varuna and Yama. Another seer prays that the ancestors, who deserve a share of Soma, ascend the lowest, mid and the highest stages in life – ‘उदियानामि उः परम् उपवनमः पितरः सोमवर्त्तम ||’ (X.15.1)

Yama's abode is only for those blessed ones who are keen and assiduous on the Path to Perfection and not for every self that departs from the body. For such one शुद्ध takes over as the supervisor, who is prevailed upon to pursue his separate pathway distinct from that which the luminous ones traverse. To such one, who is watchful seeing and hearing, a seer requests that he may not touch his offspring nor harm their heroes — ‘परं शुद्धे अनु पेशिद्ध पत्यः यस्ते न व इत्यं देववनात् || चबुद्धे शुद्ध ने स्त्रीलिङ्गम न एकम् सत्यित्रो मंगे बीमः ||’ (X.18.1).

The seer therefore exhorts the seeker on the noble Path to outstrip शुद्ध’s four-eyed watchful dogs. Four-eyed because they are watchful to the four directions. Because only thereafter will they succeed in accessing the gracious minded fathers who rejoice there in Yama’s righteous company.

Those two four-eyed watch-dogs of yours, O Yama who cautiously guard the Pathway, entrust this self, O Lord, to their protection endowed with prosperity and health.

Explanation:

The watch-dogs of Yama cautiously guard the pathway to his abode. They prevent the ones given to transgression and malevolence and protect the noble ones who are determined and devoted. To such ones they offer prosperity and health
Dark and insatiate with distended nostrils are Yama’s two overseers who roam among people. May they show us the fair existence here and now so that we may see Surya’s luminous light again.

Explanation:

Yama’s overseers with their terrible features are forbidding to look at but compassionate to show the fair existence which offers Surya’s luminous light.

Offer sacred Soma to Yama, offer consecrated oblations to Yama; To Yama go the sacrificial offerings decreed by Agni.

Explanation:

The sacred Soma which enjoins Bliss of Beatitude be offered to Yama, as be the auspicious oblations. For Yama be the sacrifice performed energized by Agni.

Let Yama be offered gifts enriched with ghee. Draw near him so that he may grant that we may live long in the company of the luminous ones.

Explanation:

This is the prayer addressed to Yama to please him so that he may in turn allow us an extended stay in his company in the pleasant pastures, till we take new birth in a new body.

Offer to Yama, the ruler, oblation rich in essence. Bow down before the ancient seers who traversed this Path in ancient days. In to the great expanse does the Great One expand with the metres Tristub and Gayatri enjoined.
Explanation:

These last two stanzas refer to the offerings made to Yama, which make him extend his righteous rule over the entire Universe, in space and in directions.
This hymn deals with ancestors who have left the descendents when their bodies deteriorated, decayed and died and when their bodies, created or disposed otherwise, were no more available for physical satisfaction. The seer goes with the general belief that with the death of the body, the ancestor’s soul passes on to the region of spirits or to Yamas’ abode to enjoy the fruits of meritorious deeds. It is natural for him to remember those, who have been ideals for the successive generations and revel in their glory and in their compassionate grace.

Upanishads highlight the mutual responsibility of the ancestors as well as the descendents in keeping the family as connecting medium in the fulfillment of spiritual evolution in world. It speaks of the three worlds of humans, of the fathers and of the luminous ones, the world of human is to be attained through sons, the world of the fathers by performing actions ordained and the world of the luminous ones to be attained by gaining Wisdom. Therefore, when a person becomes aware that his self is about to depart from the body, he calls his on and declares ‘अहं प्रभु, अहं यज्ञ, अहं लोक इति’ - I am Brahman, I am the performance of Actions, I am the world. Therefore ‘यहि किंविनशून्त तत्व गर्भयं गर्भेयक्तः | येद्वै के व यज्ञानवं यज्ञवं यज्ञ इत्येक्तः | येद्वै के व लोकस्यंगवं लोकस्य इत्येक्तः |’ – whatever has been learnt by me all that is Brahman, whatever Actions have been performed by me all that is Yajna and whatever worlds are there, all those are, verily, the ones known as the Worlds.

The seer is well aware of the significance of the three fold nature of संपति – transmission of one’s Family lineage. Therefore, he says:

उद्वतनांगः उत्त परं उन्ध्यमः पितरं योय्यमः ||
अमु य ईयुरुक्तः अत्तास्म नोड़वतू पितरे हवेभु || १ ||

May the fathers who deserve a share of the Soma ascend the lower, higher and middle regions. May they, the gentle and righteous ones, who have attained the life of the spirits, support us when needed.

Explanation:

The relationship between those who are living and with those who are dead does not cease with death of one’s body but continues with the subtle self even thereafter, even as the relationship of a fruit with the tree does not cease when fruit is plucked from the tree. The fruit has within itself the seeds which give birth to similar trees as the earlier were. Therefore one owes one’s origin as well as gratitude for one’s ancestors. In recognition of the respect which they were worthy of when dwelling in their body as well as the wise counsel which they can grant when they are no more in physical world, the descendents pray for them a share of the Soma, seeking at the same time for their guidance as well as their blessings.
Now let us pay this homage to our ancestors, to those who passed in earlier time and those who followed, those who took refuge on earthly region and those who dwell among the mighty persons.

Explanation:

The prayer is not only for the recent ancestors whom the present descendents were familiar but also those earlier ones with they were not familiar, those who were ordinary as well as those who were extra-ordinarily pure and pious.

I have made contact with the gracious ancestors and have gained a son from Vishnu’s blessings. Those who enjoy bliss seated on sacred grass come to us often.

Explanation:

Those who are sensitive to their inheritance are in a position to relate to their ancestors. Therefore, those who have been blessed with progeny are assured that like them they would too carry on the tasks left unfulfilled by the fathers and ancestors. The progeny is known as पुत्र because the Son undertakes to do whatever actions have been left undone or done imperfectly or not done are performed. It is a sanguine belief and fond hope that the ancestors themselves take birth again in the family to complete whatever actions they had left undone or done imperfectly or not done art all.

Fathers who sit on the sacred grass come to us to assist us. We offer them these offerings which we have made for them. Come to us and grant us auspicious favour, give us health and living without hindrances. May the fathers worthy of Soma be invited to their favourite oblation. Laid on the auspicious grass, may they come and be gracious to us with blessings.

Explanation:

Seeking guidance and the blessings from the ancestors and conscious and aware of their achievements, the seer calls them to partake the offerings which they have lid for them.
Sitting down with bended knees with face southward be gracious to accept this sacrifice of ours. Punish us not for any transgression which through human frailty has come to pass.

Explanation:

The traditional place of Yama’s home is said to be in the northern direction. Therefore, the seer requests his ancestors to sit on the laid out grass facing southward, and accept his offerings. As custom would have it he also submissively requesting that, while accepting the offerings, if any transgressions takes on his side, may be pardoned.

Routed to the bosom of purple morning, O Fathers grant us riches for one who has brought the offerings. Grant us your offspring a portion of your treasure and give them energy.

Explanation:

The seer further pleads, being kind and gracious with affection, to grant him blessings who have come in supplication and in due order and form. Courtesy demands that one should not approach a God, Guru or an elder with vacant hands. He should take with him a flower, leaf or some *dahshina* as a mark of respect. Being rich in endowments and generous and having goodwill for the descendents the ancestors would have no inhibitions to extend their hand.

Our fathers, most noble, who deserve Soma have come to us; with them let Yama yearning the most sought after oblation rejoice partaking the offering with pleasure.

Explanation:

Seeing the Fathers adorning the seats with due honour, the seer entreats Yama, the custodian of righteousness, also to partake and enjoy with them the offerings placed in front of them.
O Agni, like true Kavi, frontrunner (Purohit) of oblations and the centre of the assembled adoring seekers, come to us with our gracious fathers, who dwell in luminous regions in mid-region in the company of the Gods. O Agni, come with the luminous beings and Indra, the primeval seekers and enjoyers of oblations, and numerous ancient fathers, dwelling in luminous regions and eating and drinking oblations and adoring Gods.

Explanation:

Agni was first discovered 'त्वाम् अविगमसो गुहा जित्रनमविद्विधिवाय वनावं' | (V.1.6) by Angirasas fleeing from wood to hood in secretive manner, which later Bhrigus the ancestors of Kavi Ushanas (कवि उषानस्) established it among mankind, like a resplendent treasure, easy to evoke as a herald and worthy guest, auspicious friend of the luminous divinities - 'द्वारश्रेयः भृगवो मनुष्यवादी न च जानवं जानवं' | होमायात् अतिश्च व्यवहराय लिन यो देव दिव्यवाव जन्न।' (I.58.6). Agni is the intermediary between human beings and the luminous gods. Therefore Indra and other gods too are invited along with Yama and Agni to participate in the offerings made.

अभिषेकात् पितर एह गच्छति सदृ सदृ यद्य युग्मणीतयः |
अतः हविष्ये प्रवत्तनी विनियम्या गच्छे सर्वत्र दधातन || 11 ||

Fathers, whom Agni's tongues have tasted, do draw closer being compassionate guides; take each one of you your proper seat and accept the oblations offered and grant us riches and many valiant sons.

Explanation:

The seer recalls the occasions when Agni's tongues, the blazing flames of fire, had tasted the fathers, and therefore can expect to receive pure and propitious repast from the descendents as well. He calls on the fathers who have already been purified by the auspicious fires, to draw closer towards the descendents who still remember and recall the fond memories when they dwelt amongst them and grant them valiant sons.

त्वाम् ईश्वरो जातवेदो वाइडाध्यायं मुम्भोषणः कःः |
प्रदायं पितृयं स्वथायं ते अक्षानादिपि लयं देव प्रवत्ता हविष्ये || 12 ||

You Agni Jatavedas, when entreated with offerings made fragrant, convey the gifts to the fathers who eat them with satisfied delight. Eat you luminous God, the offerings which we have brought for you.

Explanation:

Agni has been the intermediary between the mortals and the immortals, since the Bhrigus established him as for the purpose of sacrificial performances for human beings. Therefore, he requests him to receive his share of the offerings and deliver the offerings meant for the ancestors, to the fathers.

येचेह पितारे येच नेन्व विवदम यो च न प्रविदम |
लं स्वथा यति ते जातवेदः स्वाभारियं मुकृतं जुगवस || 13 ||
You know well the number of fathers who are here and who are absent, fathers whom we know and those whom we know not, accept these offerings made by us.

Explanation:

Agni is one of the ancient therefore, there is no one, either dead or alive, cremated or had their grave in sea or under the earth, who has not come in contact with some time or the other. Therefore while one may not be aware of ancestors three generations down the line, Agni knows them all.

| You know well the number of fathers who are here and who are absent, fathers whom we know and those whom we know not, accept these offerings made by us. Explanation: Agni is one of the ancient therefore, there is no one, either dead or alive, cremated or had their grave in sea or under the earth, who has not come in contact with some time or the other. Therefore while one may not be aware of ancestors three generations down the line, Agni knows them all. | You know well the number of fathers who are here and who are absent, fathers whom we know and those whom we know not, accept these offerings made by us. Explanation: Agni is one of the ancient therefore, there is no one, either dead or alive, cremated or had their grave in sea or under the earth, who has not come in contact with some time or the other. Therefore while one may not be aware of ancestors three generations down the line, Agni knows them all. |

Those who are consumed by Agni or not so consumed enjoy the offerings in the heavens; grant them O Lord, the world of spirits or their own distinct body as they in pleasure desire.

Explanation:

Every one who is dead, whether cremated or otherwise, enjoy in heaven fruits of the performance of actions. Therefore, the seer prays that the ancestors may be allowed to stay in their subtle self or take abode in a new gross body.
The 117th *Sukta* of the Tenth *Mandala* deals with Charity (दन) and is attributed to Angiras. This hymn revolutionizes the entire concept of Charity as a duty to perform towards others or as the reason for the benefits and merits to be accrued thereby. The Creator has ordained the purpose and duties to each of the manifested creatures, whether they are animate or inanimate. In the knowledge of such purpose and performance of the duties, lies the fulfillment of the Cosmic Law governing this Primordial World. Unless all perform their ordained roles and assigned duties, the purpose of Creation or of establishment of the Perennial Principles will not be fulfilled. In this enterprise the divinities as much as the human beings are the partners. For its is the divinities who gathered together in first of the sacrifice made the Purusha the object of oblation, as it were, from which came the Purusha, the perennial principles came to be established.

The responsibility of maintaining the Cosmic Law is equally on the divinities as it is on the human beings. Sri Krishna was to bring this mutuality of the responsibility between the divinities and the human beings in *Bhagavad Gita* (III.19-11) when he said: “In the ancient days the Lord of creatures created men along with sacrifices and said ‘By this shall you bring forth and this shall be for you that which will yield the milk of your desires. By this, you foster the divinities and let the divinities foster you; thus fostering each other you shall attain to the supreme good’.

In *Brihad Aranyaka Up.* (V.2.2) we are informed that Prajapati uttered the one syllable द to devas, asuras and the manushyas. Each one understood the word and responded as their natural attribute would demand. The devas understood it as रत्र – restrain, since they were by nature overconfident, the asuras understood it as ज्ञान – compassion, since by nature they were cruel and the manushyas understood it as दत्त – give, be liberal, since they were by nature over-possessive without sharing and being charitable what was ordained for them by Prajapati. The importance of being charitable for human beings was seen and understood by the Seers, which they gave expression in this *vedic* hymn.

That hymn we will now be studying and be aware of that which ordained for us to keep the Cosmic Law and a balance in the manifested world.

\[
\begin{align*}
\text{न वा उ देवाः} & \text{ कुर्मिंद्रदं} & \text{दुरुतातिपुसं} & \text{गच्छन्ति} & \text{मुखः} \\
\text{उत्तो रथिः} & \text{पृष्णतो} & \text{नौप} & \text{दयास्मादेव} & \text{महितारं} & \text{न} & \text{विद्वते} \text{।} & \text{।} & \text{।}
\end{align*}
\]

The gods have not normally ordained Death to the human beings. Even to the well-fed man, Death comes in diverse ways. (But) the riches of the charitable never are wasted, while he who is not charitable finds none to comfort him.
Explanation:

The Creator in the process of Creation is effulgent himself entering in each of his creation his own essence, thereby providing a self for each of the manifested creation. Therefore, a being is the self and not the body in which it is sheltered. But this reality becomes obscured when under the influence of senses one identifies the self with the body which in which it has taken abidance. Death is of the body and not of the self, which is immortal. The Gods have not ordained death to the self, which essentially the human being. Therefore, the gods have not normally ordained Death to the human beings.

If death is associated with the death of the body then even for the one who is well fed and well nourished, death comes as inevitable truth. The Seer, however, opines that Death does not frighten one rich in wealth nor his life is wasted, if he gives due recognition to his true self which is immortal and becomes charitable with his wealth which is impermanent. This awareness releases him from attachment to his body and bondage of his riches. But the one who is not aware of this eternal truth is attached to his body and is bound by his wealth. Consequently he is not charitable either to his companions and associates and, therefore, will never find love and affection of his friends and companions nor peace of mind.

य आधारः चक्रमानाय विलोऽन्वत्तनः रक्षितायोपजुमुः ||
स्थिरं मनः कृपुने संवते पुरौला चित्त्य य मर्दितारं न विद्रवते ॥ २ ॥

The man with food in his store does not share with one who being miserable comes needing food to eat, but hardens his heart towards such one, even when that one did serve him in prior years, he finds none to comfort him.

Explanation:

Friendship and sense of sharing comes out of awareness and wisdom. One who has food in large qualities in store-house but lacks love and compassion for the needy wanting in food, will never find peace for his mind or solace to his soul. He would not find respect from associates who once served him. Mutuality of assistance is the hall mark of a social, ethical and spiritually enlightened society. This is so ordained by तत्, the cosmic law and any interference with the mutuality of rights and duties is fraught with danger and confusion in social concord.

य इद्भोजो यो गृहवे ददात्यन्त्रकमानाय चर्ते कृपाय ||
असमस्म भवति यमहूता उतापरीशु कृपुने गधायम् ॥ ३ ॥

Bounteous does one become who gives to the beggar, who comes to him weak and wanting food to eat. Success comes to him (the one who gives) as for one in battle field. And he makes him a friend in future times.

Explanation:

The one who gives and shares with others wanting food and shelter, on him divinities shower bounties, even as on one who has won laurels on the battle field. The scripture speaks with appreciation of the one who shares his glory with other members of the society. “All friends rejoice in the friend who
comes with glory, having triumphed in the assembly. He, verily, is their protector from evil; provider of food, proper is he for the deeds of vigour” (X.71.10).

Later in times, Krishna reiterated the importance of charity and sharing the food with others. “Fostered by sacrifice the gods will give to you the enjoyments you desire. He who enjoys these gifts without giving to them (the divinities) in return is verily thief. The noble people who eats what is left from the sacrifice are released from sins but those wicked people who prepare food for their own sake - verily eat demerits” (III.12-13).

A person who does not share what he possesses is poorer because he does not really possess which he cannot conceivably enjoy.

Never a friend is he who never offers food to a friend who comes seeking food. Let that person depart from thence, since is not the place for him to rest. Let him rather seek solace from a strange place.

Explanation:

Ungrateful friend is no friend for it is unwholesome for one to associate with such persons. Such ones should be shunned without any hesitation or any regret. It is better to rest alone in the forest than be servile to one who calls himself a friend and does not help. The Lord has ordained enough for every creature to live by. If one does not receive it is because he has erred in his character. There are the streams that flow with abundant waters for drinking and the trees that offer fruits for eating. Therefore, one should be kind and compassionate, cooperative and accommodating, as the rivers and the trees do. A popular verse points out, ‘पंरोक्षरसंवर्तिनी ख्वा, पंरोक्षरसंवर्तिनी नगर, पंरोक्षरसंवर्तिनी भूमि भागमुनि, पंरोक्षरसंवर्तिनी अभिनं अभीन्न || - for the benefit of others do the trees bear fruits, for the benefit of others do the rivers flow, for the benefit of others does the earth bear the weight, (therefore) for the benefit of others, verily, is this body of ours.

Let the rich seek to satisfy the poor, who implores for food and bend his sight on the Path that stretches long. Riches come now to one and now to another. Like wheels of the chariot they spin on and on.

Explanation:

The rich blinded by their wealth should not overlook the Path that has to be traversed, till death overtakes. Let him be charitable and satisfy the seeker of the food, when he is able for one does not know what the future holds for him. Riches are not stable at one place, changing their dwelling from one place to the other, revolving as the wheel of a chariot does. The seer of the hymn I.49 lauds Ushas the dawn, to rouse the liberal ones, letting the niggardly to sleep unawakened – ‘प वेदायोगपापेऽपराणापोपाणुद्युमनाः पफ्याः सामसन्तु ||’ – stirring life of all creatures who walk and the birds fly in the sky, sending them to be busy, each
one to their pursuit, and delay she knows not. Rich in opulence, after the dawn the birds fly no longer resting – ‘जग्गन्ती कृत्यं पहुँचत्रात्सतायति पवित्रा’। वि य यूनिल सर्वं क्षङ्कितां परं ने केवलात्ति। व्रीकर्षते पुराणमेण आसते छुटटी वातिकाति।” (I.48).

The one, who considers that the food which he earns is the result of his own endeavour, is misguided in his Mind. Without being aware of जन्तु, the cosmic law, he comes to ruin. The Seer lauds भक्ति who sends us forth to labour, each animal, and each human, to be active. “So like the past, with the days of happy fortune, may the new dawns shine forth on us with riches. Energize, O Wealthy One, the charitable one, let the misers sleep on in their slumber. Shine richly on those, O Wealthy One, who worship abundantly with pleasure...As the birds fly forth from their resting nests, so do the men with food in their store rise at the dawn. Yes to the charitable mortal who remains at home, O Ushas, much good you do bring. ‘ताः प्रकृतियोऽपि तर्कचायमुखानु सुदिना उपासः। प्र वृद्धिपोऽपि पुण्यन्यथा ममनाः। प्रणयं समनु। राजस्व वाणांभरुः मधानी रंगच शीतेश मृति आर्यति।’...उत् ते वविद्व बसदर्पणः नरं ये पिनामाते छुटटी ५ अमा स नों वातिकृत वाणुपमं देवी वाचुप नरोप।” (I.124)

The vedic scripture is full of such hymns which vouchsafe that the food we eat the liquids we drink, the light we see, the wind we breathe, the sound which we hear are the gifts of the gods given for us to enjoy and to share with our companions.

कृष्णिन्तू फलार्षित कृष्णित यन्त्रधानमपेतुः चरित्रेः।
वदन्ति वस्त्रावर्तो वन्यायं पृणन्यार्हार्हतमभ्या प्यात।” (७)

The plough ploughing makes the food that feeds us and with its foot it cuts the furrow it has to follow. Better is the speaker of the Wisdom of Brahman than one who remains silent. Charitable is better than one who gives not.

Explanation:

Plough that tills the land is as important as the food that is produced. Because it lays down the course by furrowing the Path to be followed. Such one is like the one who opens is Wisdom of Brahman than one who keeps silent refusing to speak. Even so charitable one is superior to the one who does not open the strings to his purse. The charitable one earns wealth to share it with others who have no wealth. Sun shines none and all, illuminating and giving warmth not because he has no other things to do but because it is his attribute born of Prakriti to do so. Similarly a charitable one who hates his wealth not because it is in excess but because it is his attribute born of Prakriti to be charitable.
The one-footed (the Sun symbolizing the surging Time) outstrips the two-footed (human being, even as the two-footed overcomes the three-footed (Time as past-present-future. When the four-footed (dogs symbolizing the Death) calls on the two-footed, the five men gather together.

Explanation:

The course of human life is described metaphorically. One-footed is the Sun, symbolizing the Time. Sun and Time wait for no one. They go on rolling on the Path laid down for them by ज्ञान, the cosmic law. Any amount of prayers or pleadings, austerities or penances, merits and demerits cannot swerve them from their Path. The two-footed is the human being, who the Time rolls on its course tries to catch with the Time, symbolized as the three-footed, the past, present and the future. Finally when the time comes, Death beckons, sending dogs, as the four-footed emissaries. Then the five persons gather, four to carry the dead body to the burial ground and the fifth being the person who carries the fuel in hand to light the funeral pyre.

The purpose is here to highlight the fleeting moments within which a person has to be charitable, a duty which cannot be postponed for no one knows when Death will knock the door and how important it is to fulfill one’s obligation when one is still alive.

यमोऽचिल्यं समा वैर्याणि ज्ञाते चित यन्त्रो न समं पूर्णितः || ९ ||

Both hands are alike, yet their labour differs. The yield of cows, which are born together, also differs. Even those born of the same mother differ in their strength and vigour. Even two kindred differ in being charitable.

Explanation:

Both the hands, even as all the human beings, look alike. Yet they cannot perform similar or identical actions with equal felicity. People differ in their perception as well as receptivity. Even cows give birth to offspring which do not give same nor similar milk. Even two children of the same mother differ in their strength and aptitude, attitude and receptivity. Each is born with Karma of previous life and consequently differs. Therefore, there is no surprise when two brothers differ in being charitable. Charity is an individual response. One has, therefore, decide for himself how much to give, because it is the heart that should decide the quantum, not the mind. Mind is calculative; heart is responsive to the natural instincts.

Thus did the seers of the Vedic scriptures declare the virtues of being charitable.
This is one of the few hymns expressed by persons of different places and periods. In all ancient civilizations such effervescence is observed. In ancient Egyptian Pyramid texts we find words mentioned to the effect, ‘When heaven had not yet come into existence, when men had not yet come in to existence, when gods had not yet been born, when Death had not yet come into existence . . .’ which sentiments are seen also repeated in Mesopotamian records ‘When sky above had not yet been mentioned, (and) the name of the firm ground had not been thought of, when Primeval Apsu, the begetter, together with Mummu and Tiamat gave birth to them, they were all mingling their waters in one; when no fog had formed nor any island was found, when no God whatsoever had appeared nor had one been named by name and determined his lot, then were the gods formed within them’.

The universality of such human experience and vision found expression in many ways corroborating the vision of the vedic scripture –’एकी गया विघ्न गुणं वदायते’. Though it needs to be appreciated and accepted as hypothesis that human speculation are less exact as communicative assurance, therefore, are less available to scientific or avowed rational scrutiny, appraisal or analysis. Therefore, the emotions expressed in poetical medium cannot be rejected as emotional outburst or fanciful conjecture. Hymns are by nature intuitive apprehension; therefore, transcend empirical experiences or communicative mediums. Therefore, they seldom convince the critical and the intellectual but assuredly satisfy the receptive mind which is not conditioned by Knowledge. That which finds resonance in the heart cannot be justified for intellectual explanations. Imagery in hymns is not allegorical clarification. Unlike scientific data which is supposed to offer clarity, subject to reappraisal and revision, hymns are one time expression of experience and new hymns of latter seers cannot add to or replace perceptions of the earlier seers.

Therefore, the present hymn is referred as भावावृत्तम् - effulgence of intense emotional disposition. It is a great leap of speculation, far more expansive and deeper than found anywhere among people, place or period. भाव is an impulse, a disposition, an attitude and भूलम् is effulgence, adaptation or modification. Therefore, it becomes expansive as it proceeds, even as it is overwhelmed by uncertainty, reservation and शक्तिपारायण. Even as in the beginning even so in the end the seer is not sure whether his empirical Mind has gauged what his spirit has experienced! One should therefore, to be aware of the Hymn, have to be receptive of the essence contained within, without being confused by the form of the words or the language contours of the language.

The hymn was seen by प्रजायति परमेश्वर supreme among first of the Lord of Creation. The hymn does not speak of any particular luminous Being but of some entity that is beyond the realm of human Mind, of one who can only be referred as That One - तद् एकर. That which is experienced by supra-sensory instruments can not be described through sensory empirical instruments of communication. That is why the upanishadic intellectuals though described initially the form of That Person – ‘तथा हैलिप्त पुनःपूर्वस्य खम्म’ like that of a saffron coloured robe, like white wool, like a sudden flash of lightning ultimately it has to
announce, this is the declaration, not this, not this, for there is nothing higher than this: ‘अयन्त अयदवः’ - नेति नेति, न श्रेयत्वादिति नेत्रयत्वादिति।’

Though the words used have negative meaning in phenomenal world, in essence they have strong positive force. Therefore, even the seer of भगवद्गीता uses negative terminology to communicate his experience pointing out what is not like; hence the negative terminology by which the positive Reality is being impressed.

नायमदासीनो सदासीत् तदानि नायमदासीनो नो व्योमा परो यत् |
विमार्गीवेः कुर्य कर्य आर्तनमः किमार्गीराहनम् गभीरत् || १ ||

Then, there was neither non-Existence nor Existence; there was neither air nor the sky beyond. By what was it then covered? Where and what was its shelter? Was water there, deep and fathomless?

Explanation:

न यद अयितः - the word यद is derived from the root अत् – to be, to exist, therefore existence. The seers see the तिम - तन्नी, तेन, ie before the commencement of the creation, when existence, creation, as is known now, was not there. तेन, there was nothing like तिम, as we know now. तेन is one comprehensive mass of विद्वान्तम as the विद्वान्तम, Consciousness विद्वान and विद्वान अनात्मित, passing through as the thread that passes through the past-present-future, creating in the past, preserving in the present and destroying in the future. तिम has three fold dimension hence the scripture says ‘पूर्ण एवंद मध्यम | उत्सुक्वत्सुराहार यद अनन्तादितिः’ (X.90.2) – Purusha is all that has been and all that will be; He is the immortal Lord who transcends consuming both as the food. In Brihad Aranyak Up. (III.8.7), therefore, Yajnavalkya speaks of That One as that which is luminous above the sky, that which is beneath the earth, that which is between the two, that which the people call past, present and the future, that which is woven across the space as warp an woof – ‘पूर्वां दिव्य, बदकां पुरुष्यः, ददलता शास्त्रविद्वीणी इम, ददलता व भव्यं
शिव्यतेस्तामथोत्तरेत, अस्वान एव तोर्न च पेतं च वति नेति।’

It is what the loving Yajurvedic seer beholds as the mysterious विद्वान, wherein the universe comes to have its abidance; wherein unites and there from emanates all. The Lord is the warp and woof in the created beings – ‘वनमत लत धा�谀ा निहितं गृह सद ददतं धाफवं धाफवं| नर्मनिदा
व व दति सर्व न आँका। तृतेय विद्वं अवधु।’ (22.8).

In Bhagavad Gita, the same idea is explained further, ‘श्रवणी पूर्णो लोकों कार्यकार एवं च | कर्ता सविभव पृथलि
कुर्मिरोऽर उपिने || उत्तम: पूर्वस्तंत्र: परमत्रपुरुषे || यो लोकस्वत्वात्विविधा स्वयंवर: || यम्मातातिः।अवधेची चोला || अत: अत: लोकोऽर
वेद व प्रहिताः पुरुस्त्रिः ||’ (XV.16-18) – There are two Purushas in this creation, the mutable and the immutable. The mutable are all these existences and the immutable is spoken as the one abiding within (कुर्मिरो) But best of the Purushas is yet another, known as the Supreme Self, who entering the three worlds (the past, present and the future), encompasses as the undecaying Lord. As I transcend the mutable and am superior to the immutable, I ma celebrated in this world and in vedic scriptures as पुरुस्त्रिः - the Supreme Person.

‘परस्परान्त भावोऽन्योऽन्यात्मत्वादितिः || यो म स्वामि पुरुषे स्वस्वे न विन्दैति ||’ (XI.32). One can be aware of तेन only when one becomes conscious of the absolute तिम without being burdened of the conventional time, which is fragmented as past-present-future, where the past is the manifested present moment and future is the un-manifest present moment. Thus is the universe woven of the past and the future.

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‘न भूतान्तरितमुद्राण्त न तत्हि न गृ-या अत्त आसीत् प्रकर्षः।
आनीदवांत स्वधया तदेकं तमाहात्यान्यं परं किं चनानं ॥ २ ॥

Death did not exist nor was Then the night; of the day was there no sign. Without breathing, alone with self-impulse was That One, other than that, there was nothing else.

**Explanation:**

Death and destruction is a constant companion of every thing that is born or created. There was neither the night nor the day, which owe consequence to creative activity, demarking the determining post from the moment the light illuminates, symbolizing the beginning of the creation. What is born, that one cannot avoid death; what is created, that one cannot avoid destruction. That One was eternal Existence, and that which is the Prime Existence is eternal unborn essence. Therefore it is not subject to decay and deterioration, breathing by one’s own self-impulse.

The human beings are aware of creation as ceaseless movement, from one change to the other. What the seer points out is not the continuously changing but that which is continuously stable, not the state of Becoming but the state of Being.

**Puranic** legends describe this state as when Sriman Narayana (narayan meaning the one who is resting on the waters) sleeps in श्रीसमार्ग - the milky ocean, on the coils of गंगा, the remainder after putting an end to the creation, for endless अत्त period, with nothing else but आस as the eternal sound reverberating as his हृदय शनन – heart beats.
Incomprehension was *then* covered by incomprehension; earlier undifferentiated in movement was all this. All was Then, verily, incomprehensible and formless. All that existed was That One, in great austerity.

Explanation:

*तमः* is not darkness but incomprehension. It is not a negative suggestion but a positive one, of the state of incomprehensive obscurity. It is the state where one is conscious and aware without having comprehensive clarity. *तमः* is the mist-like, nebulous unclear state of *existence*, which by and itself is never doubted. When such incomprehension is covered by incomprehension, it is only the luminous mind that can exclaim ‘*ते वेदः* एवं *पुरुषः महालम्बः* आदिविद्वन्यः *तमः*, परमात्मा।’ न एव विदितमात्र *मृदुः* पूर्णः प्राप्तः।' – I know beyond obscurity *तमः* that Person, magnificent like the Sun. Incomprehension is like the waters in a misty night, always unsettled, unsteady symbolizing undetermined unsettled state of perception, where every one while is conscious without being conscious of the contours.

Of such state the *Rigvedic* seer speaks ‘अहः-कृत्वा कृत्वा अहः-कृत्वा व न वातावरित्योऽज्ञितप्रियता* || *तमः* तश्च न व जानमयथः न च वर्णितं स्नानः || कामं स्वितं पुनः हि विक्षलते परं विद्वल्यणं स्वितं || म हि तत्त्वं स सि विजुतयुनार्थं वदति || व ई विकृतादत्ततः गोष्ठा अनुवर्त्तय तत्र अभ्यासः || अर्थं तत्र निकर्तमिन्दः *ज्ञातिः* *विद्वल्यपः* || अर्थं न जोवाता अ निपरंस्मज्ञिताक्षरांस्मिः || पुनः *ज्ञातिः* द्वितिये देवः सहस्रं जोपीयं निरवस्त्वः \|

| (VI.9) – One part of the day is obscure and the other luminous, both move in sensitive manner. Agni when was born to preside, had overcome obscurity with his luster. I know not the warp nor the woof, nor the web which was being woven. How born here later shall speak what is to be spoken unaided by some guiding spirit? For he did understand warp and the woof and would speak what is to be spoken, who knows the immortal guardian (*That One*) having seen with no assistance from other. This Agni, the forerunner beheld him, this is the immortal among the mortals. He is this one firmly established, for mortals to see growing in his stature. A firm light has been set for men; amongst all things that fly mind is the swiftest. My ears are open to hear, my eyes open to see. This light within me shines beyond, what shall I speak, what, verily, shall I think? All gods bow down before you O Agni, when you were stirring in the obscure worlds. O Vaishvanara help us, may the immortal favour us and assist us.

When all was incomprehensible and formless, then all that existed was That One, in great austerity.

*कामस्तः* समवर्त्ताय द्रवः ज्ञातं पथं द्रवयितं || *सतः* तद्भन्नरतिः द्रवितः प्रतीति कथयो मनीषाः || ॥ ॥

In the beginning, *कामः*, the self-Impulse was the prime seed that arose for effulgence. *This kinship between the Prime Existence and the manifest non-existence was seen by the seers in their heart and intellect.*

Explanation:

*कामः*, in phenomenal world is understood as desire. But when used in the context of *That One*, such meaning would not be rational. Because for on who is the entirety, one who is possessed of every thing,
there could be nothing that is lacking therefore, nothing that is to be fulfilled. If *That One* seems to desire, it is more in the nature of effulgence than purpose Intent to possess something, to be some thing or even to renounce something. Creation is said to be effulgence comparable to the smoke which rises from the burning wood. Krishna says in *Bhagavad Gita* ‘न मे पार्वत्तिक कर्त्तव्यं हितु लोकेतु किंचन | नानवत्तिक कर्त्तव्यं वष एव च कर्त्तव्यं ||’ (III.22) - There is not for me any work to be performed in neither the world nor anything to be obtained which is not obtained. Yet I am engaged in work. In mystical sense क र्म means the self-Impulse.

The arranging, the formatting power is Prakriti, along with which *That One* was then alone. In *Svetashvatara Up.* it is clarified, ‘अंतः भीष्म ब्रह्माण्य विवेदितात्मिनात्मिन्यो भान सम्पन्नतः | .. माया तु प्रकृत्विवेदितविवेदितह महेश्वरम् | तत्यावपथमूलपुरूषमन्य व्याप्तं सर्वस्वितं जगतं ||’ – By the power of arranging and formatting, the Creator projected the creation. Know *maya* to be the mutable *Prakriti* and the great Lord is the arranger or formatter. By his actions is this entire world enveloped. The seers saw in their heart and intellect this kinship between the Prime Existence and the manifest non-existence.

*Between these two spread the long stretch of the luminous ray. What was there above and what indeed down below? Here were some who were possessed of the formatting power, while yonder was the power.*

**Explanation:**

Between the existent (ेम – the remainder) and the non-existent (अन्तः – the eternal) the seers saw the long stretch of the luminous ray spread along. This was the one which was other than these two –‘उस्तः पुरुषस्वरूपः परमात्मातः वर्णमेतुदेहः | .. अंतःत्त्वम लोकेतु वेद च प्रज्ञाति पुरुषस्वरूपम ||’ as *Bhagavad Gita* (XV.17-18) puts it. Above *That One* or below there was nothing else. Among the existent and the non-existent some were with the formatting power, while the other luminous one was the formatting power itself.

*Who knows here knows and who here can declare; whence it was born and whence was this creation? Later than this creation, were the luminous divinities; who can declare here, whence it came first in existence.*

**Explanation:**

Since everything followed, first being the creation itself, who can vouchsafe what, was prior to that creation? Even the luminous divinities would not be able to tell, since they too came later after the creation was completed, *Then* only *That One* being present breathing by its own self-impulse. Prior to that there was nothing else, neither past nor the future, there alone being the ever present moment, ever stretching across between the past and the future. Who can then tells us what was *That One* like!

This is the moment which flashes on its own even as the luminous Sun shines in the absence of the intervening in-comprehensible तमस obscurity.
The one when this was created, perhaps he may know or possibly may not. Or the one presiding over this from Space beyond, the first one created, who was born, he may know perhaps he may know or possibly even he may not.

Explanation:

The seer reflects! Who may know how all this came about? Perhaps the first one created with Creation may know or perhaps even he may not know. Could That One presiding over all this Creation may know or could That One may also not know! There can not certainly any rational explanation in the absence of rational premises. Brahma the first one born became Prajapati, the Lord of all Creatures. Even he did not know how he came to be born. According to Bhagavat Purana, after he was born, he looked around and did not find any body or any things besides himself. When he reflected on this strange event he became conscious of the eternal sound \( \text{G21} / \text{G20} \) reverberating in the stillness around and when the syllables were heard, \( \text{G74} / \text{G20} \) and \( \text{G70} \), i.e. \( \text{G74} \text{G70} \), practice austerity. With austerity he became established as \( \text{G70} \text{G60} \text{G6A} \text{G61} \text{G61} \text{G70} \text{G69} \text{G74} \text{G3A} \) supreme among the Prajapatis. Therefore this hymn is attributed to him.

Here we find supreme sense of awareness, when even the first one born expresses his inability to describe him when any would assume that if any one; he is the person who should know. The seer who attributed this to Brahman, wonders whether even That One beyond would be able to say how come this creation. Prior to the creation That One was alone and no thing else existed. Then how could That One have known. Honey does not know its sweetness or the flower its fragrance. As Yajnavalkya explains in Brihad Aranyak Up. (II.4.14), ‘यह शि देहस्थिति भवति तपदि इति विज्ञाति, तत्वदि इति पत्यति, तदित्तर इति अर्जुणाः, तद्वत्तर इति विज्ञाति, तदि अयम् स्वयम् विज्ञाति; यथा अयम् यथोम्यवृंधमकें तो मनस्ति।’ – Where there is duality, as it were, there one smells .. sees .. hears .. speaks .. thinks .. understands another Where, verily, everything is the Self, then by what and who should one smell .. see .. hear .. speak .. think .. understand? By what should one know that by which all this is known? By what should one know the Knower? Such was the dilemma of Prajapati Parameshthi.

This is one of the earliest hymns seen by an ancient seer though it was probably recorded by some other seer, attributing it nevertheless to Prajapati Parameshthi, who ‘saw’ it in a high state of consciousness, when the five senses, together with knowledge and Mind cease their activities and the intellect itself does not stir. ‘ (Katha Up. II3.10).

This is also known as the Hymn of Creation; therefore, it can speak of things prior to creation, when there was neither air nor the sky beyond. Creation commenced with self-impulse breezing through in the supreme Space – ‘प्रमो व्यक्तम्’. Even as Prajapati Parameshthi, the first one born found it one to express what the seer who recorded it was by him experienced, even so must have realized his explain what is primarily inexplicable.
This hymn as seen by Hiranyagarbha Prajapati, offspring of golden wombed Prajapati, the first of the Lords of the creatures. This hymn speaks of Kah (क) of That One who is in indistinct form and yet capable of identification in broad contours. The Bhavaritta (X.129) is the primary perception when That One appears as the unitive अहंत, unique अहंतीय principle along with potency, विक्षेप. The present hymn speaks of the stage when that impulse, intent becoming integral turbulence यन्त्रना, in which everything exists contracted and concentrated where the creative activity is still indistinct, indeterminate and amorphous. As metaphorically clarified in Brihad Aranyaka Up. (I.4.3) when That One desired to be effulgent he became as large as a woman and a man in close embrace, making this his self to fall in two parts as man and woman. Therefore this body is like two halves of a split pea. The space being filled by the woman and he having united with her the human beings came to be formed. -‘य वेदांतात् यथा वीजोन्योन्यों संपरिवर्त्योऽयं, स इमभ्रवमानं इदान्यात् । ततं परिपत्र पति यथावताम्, तस्मादस्तवानुवृत्तिम व्यवस्थित ह स भात यथावतः, तस्मात्यविकारः, स्थितिपुष्टं एव, तां संवेद्यं, ततो मनुया अजातं।”

Creation is not one time but repetitive enterprise. Creations were there earlier and creations would also be in future in cyclical fashion. The vedic scripture (X.190) speaks of repetitive creations -‘ज्ञत व गत चाबिद्यात् तपोंदेशायं, ततो गार्याणात् ततो मम मम, अर्थांकोऽद्वैतोऽन्वयी मुदुर्वर्चनानिव वंक्षपायो संक्षरों अजातं, अनाहरणिक्षरस्य निपत्ते शरीः। पुरुषवर्त्ती स्वाता ववाधिकल्प वर्तान्ते। वचिं व पुरुषों वातुपरिवर्क्ष्यम् यथानां वः।’ – From austerity, ज्ञत cosmic law and गत the Prime Existence were evolved. Thence came the day, then arose the turbulent waters of the sea. From the turbulent waters, the year was produced and ordained the days and nights at the twinkle of eye. प्रातः, the upholder then created Sun and Moon as was done earlier as also heaven and the earth, the mid-space and space above. The hymn is called Bhavavrittam, modification of the Inclination, which takes the subtle form.

Of That One, which is the Absolute form, vedic symbolism conceives two relative forms – the subtle one as Hiranyagarbha pervading and enveloping as creative power in every thing created and the gross one as Viraj as the immanent in the Universe. In the present Hymn the seer takes up the subtle form of That One as Hiranyagarbha.

There arose in the beginning the golden-wombed form, as the sole custodian of all the creatures that were formed. He upheld the space and world within self. To that divine Kah, I offer my oblations.
In Bhavavritta (X,129) the Seer Prajaptya Parameshthi reflected on That One which was without breathing, was alone with self-impulse. Here in this hymn, Hiranyagarbha Prapajaptya, gives expression to the subtle form of That One, which arose as the first seed in the golden womb, to be the sole custodian of all the creatures, as the result of the self-impulse or the Intent of That One. It is the subtle form that upholds the universe and not the gross form itself and by itself. Hiranyagarbha is the subtle essence some thing like ॐ, the Sound which is अनन्य, immutable as तत्त्व, the word. Since Hiranyagarbha is the first effulgence of That One, which is अनन्य, the latter can only be approached through तत्त्व, the immutable Sound ॐ. Only when the तत्त्व is uttered it becomes Speech. Prior to that, the subtle form of That One is designated as का. Hiranyagarbha Prapajaptya is a seer par excellence, therefore, one need not have doubts that he would wonder as to which God he would offer his oblations. He is assured having experienced in supra-sensory awareness that it is the divine Kah that he would offer his oblations. का is not a query which he raises but the assured statement which he makes. का देवाय हिहिया विधेय - To that divine Kah, I offer my oblations. Kah ie the Hiranyagarbha, Viraja, Purusha Ishvara are all in the realm of transcendence.

He who is the self and the energy, whom the universe revere and in whom the gods enter, whose reflection is immortality as well as death, to that divine Kah, I offer my oblations. He has, through movement or staying steady, become the sole might Lord of the worlds, the supreme among men and animals, to that divine Kah, I offer my oblations.

Explanation:

In Hiranyagarbha, the essence as well as the gross form, like two halves of a split pea, exists in two parts as man and woman. Unless the self, the essence is energized, the evolutionary process is not further taken. Therefore, without any movement nor staying stable, he has transcended every thing that is created and has becomes the Lord of all that he surveys. Isha Up. describes that state as ‘अण्तर्जातीय जनसे जनि, जिसे आपात्य तत्त्व देखा जाय, तत्त्व देखा जाय तत्त्व देखा जाय।’ – Unmoving yet swifter than the Mind, where senses do not reach as It is ahead of the senses, though standing still It outstrips those that run. In it the all pervading air supports the activities, It moves and it moves not; It is far and It is near; It is within all this and It is also outside all this.

यथे मेमनातो महिला यथे समुद्र ग्रहया महादुः।
यथेमात् प्रदिष्टायं यथे वाहू। करम् देवाय हियिया विधेय || ॥
एष छात्रायं श्रीमतिनः वहा जन्मायं तत्त्वाद।
यो अनुरक्षित ग्रहया विधेय || ॥
एष करम् अवश्य तत्तदुभि अपि चिन्ततां ग्रहया विधेय || ॥
एष गृहि गृहि उदिता विधेय करम् देवाय हियिया विधेय || ॥

Explanation:
By whose might are these snowy mountains, by whose essence is this sea seeped, by whose strength of arms these quarters are upheld, to that divine Kah, I offer my oblations. By whom is this space made strong, by whom the ground is made steadfast, by whom the luminous course and the sky made spirited, to that divine Kah, I offer my oblations. By whom the two (the space and the earth) are arranged and supported in shining spirit, on whom the Sun shines in resplendence, to that divine Kah, I offer my oblations.

Explanation:

The universally existing indwelling spirit in every creation is further graphically expressed here. In the Hiranyagarbha, the golden womb is the un-manifest, in which the contours of the subtle and the gross though misty and indistinct are found in perfect balance, ever vibrant and pulsating and which become manifest by names and forms, its essence being infused in them to the tip of the nails, as it were. He is the essence which gives birth, sustains and puts end to all the forms in which it has found effulgence. His is the essence found in the mighty snow-capped mountains and in the deep fathomless seas; in the vast expansive space and upholding the earth, mid-region and the space above. Even though there is nothing here comparable to him, yet there is nothing here which does not contain his essence at all. Therefore, the one who sees his essence in every thing else that is created, and then he has nothing to desire nor anything to hate. His emphasis on his own self ceases to be constrained and concentrated on his individual self. It becomes dissipated, dissolved; his perception becomes wide, all-inclusive and all-comprehensive. His is no more an individual self, finding same essence in all the rest of beings.

When the waters held the mighty worlds together within the womb, there sprang the energizing fire, giving rise to the luminous gods in being, to that divine Kah, I offer my oblations.

Explanation:

The waters suggest the ever turbulent, ever vibrant, ever evolving movement, in the golden-womb. When everything was in un-manifest form, there arose the celestial fire, symbolizing the self-impulse, the Divine Intent, the creative energy, the spirit of being as the first one to throb and announce its presence. This was the first of the manifestation which gave birth to the luminous beings to be born.

In each form of creation, exists this celestial fire, the creative energy, waiting to manifest in creative names and forms. And the moment comes when the divine hour strikes, the celestial fire finds its first glow increasing progressively in many waves till it reaches far and wide, making every thing that is illumined luminous as the gods. Woe be to one, when this celestial fire, the creative energy and he is unprepared, because he has not kept his ears open to hear and the eyes to see, with the wick of his lamp un- trimmed, unresponsive and unreceptive with lack of the oil to respond and receive the luminous flame.

All human beings are potentially divine and the gods had human nature and inclinations, before they became divine. It is only when the celestial fire stirs in them the luminous essence that they behave as
gods, with numerous occasions being there hen they too have behaved as humans. *Prajapati* is said to have offspring who are *devas* as well as the *asuras*. *Devas* are those who are enlightened since they have responded to the luminous energy of the celestial fire within; *asuras* are those who being influenced of the external senses have not responded to the luminous energy of the celestial fire within.

*Hiranyagarbha* is effulgence of the subtle form, the *essence* of *That One*.

By his self-impulse, in mighty movement forward, the sacrificial rites and rituals come to be laid across, he, the sole Lord of all the gods, to that divine Kah, I offer my oblations.

**Explanation:**

*Divine self-impulse* is the precursor of all movements of energy through all the gross forms. In the absence of such energy they would remain supine and not active. *Brihad Aranyaka Up.* says, *At that time all this was undifferentiated. That One became differentiated by name and form. That One entered in here even to the tips of the nails. That One no one sees for it is incomplete, when breathing That One is called prime breath, when speaking the voice, when seeing the eye, when hearing the ear, when thinking the mind. These are merely the names of the actions of That One. He who meditates on one or the other of them he does not know because that is incomplete, with one or the other of these characteristics. The Self is to be meditated for in it all these (incomplete ones) become one. These are all like the footprints, for by them one knows all this - ‘तदायं तर्क्ष्याकृतिमात्राः, तन्नामृपायमात्राः व्याकीर्तिः • न एव ति प्रक्षिप्त आ नयांगमेव • • अस्त्रीयो सम श, प्राणान्य प्राणों नाम भवति, वदन वाक, प्रयोगंचुहुः; धृत्यवेत्तीर्मणु, मन्नो मन, तान्याभिनीति कर्माचार्येव | स योंति एकेक्यमापतेन न वेद, अस्त्रीयो भोपोऽत्त एकवेण भवति; आन्त्याभिनीति, अत्य होनें सर्व एकं भवति | तदनसनवनीयस्य सम्बंधं यथ्यमाना, आतम श्रेष्ठत्वमैं वेद |’

May those who are born, not be harmed by him; who on earth and in heavens is adored as the upholder of Dharma, the righteous principles, who has given momentum to the cool waters of mind to surge forth. To that divine Kah, I offer my oblations. Supreme among creatures you alone comprehend all these and none other. Grant us our desires may we be one with the luminous Lord.
Explanation:

It is significant as well as relevant to realize that while the seer of the hymn *Bhavavritta, Prajapati Parameshthi*, the first one born, spoke of *That One*, who is absolute non-dual divine essence, the seer of the present hymn (X.121), *Hiranyagarbha Prajapatyā*, the one born thereafter speaks of *Hiranyagarbha*, the golden womb, designated yet as the mystical *Kah*, first of the indistinct, determinate subtle form in the creative process. One who becomes aware of the integral significance of every symbol, such one becomes possessor of the *Bliss of Beatitude*. 
While ऋषि - प्रजापति परंतु dealt with That One in its absolute form as Bhavavrita (10.129) ऋषि - हिमलग्नम् प्रजापति dealt That One in its relative subtle form as Kah, we find ऋषि - नगरण dealing with That One in its gross form as Purusha. He is the same One who existed alone with his self-impulse (energy), who manifested the universe by name and number, whom with self and austerity entering within Him whom the gods and the worlds here adore and whose reflection is immortality as well as death- 'य आलय वलं वष्प विश उपस्ते प्रविशं यथ देवा। यथ द्रवयां यथ मृत्।' (X.121.2). Adored as धर्म the righteous principle, the upholder of श्रम, giving momentum to thoughts to surge forth from Mind, to be fashioned by Speech and become creative through Praana. He became manifest on earth and in heavens as गृह - Existence and धर्म, the righteous principle - 'य चुंबन्यो या व दिवं स्थिरं जनान | यज्ञवल्क्यं बुधवारंजनान।' (X.121.9). Thus there was a gradual and progressive effluence in these three important hymns.

Shatapath Braamana compares Purusha with the primal breath, energy - यों पलने, बायु which inhabits - रैले, in the city - पु इलस Aranyaka Up. explaining the bliss - गृहु, says, 'ष्ट्रावयवः पृविवर्यो लोकजीवेःङ्गुलवर्यो पुरुषाः, रैलसायवेः अग्नियायेःशुल्याय पुरुषाः, अर्येष म यों यायालाभ, इन्द्रजन, इंद्र बल, इंद्र सत्तिम्।' - This luminous, immortal Purusha dwelling in this earth and the one luminous, immortal Purusha dwelling here in this body, he is just this Self, the immortal, the Brahman. This is everything. This is the bliss which Dadhyann Atharvan communicated to the Ashvins - 'य त्व अर्य पुरुषं गृहुं पुरुषं; देवनि किलवातुर्गुस्त्र, देव स्वर्गाभिनवं।' - This, verily, is the Person dwelling in all bodies. There is nothing that is not covered by him, nothing that is not pervaded by him. If every thing that is, is pervaded by him, then there could be nothing that is contrary and contradictory with on another, there is neither that can be designated as good or bad, beautiful and ugly, noble or ignoble, auspicious or inauspicious. When every thing is but the effulgence of That One, then how can there be difference between the Whole and the Fragment, except to the extent that the humans, who are but one of the fragment of the whole, are incapable of seeing the Whole. When every thing is, verily That One, then with what can That One be compared? Every speech becomes waste of words, That One alone remaining the Absolute Prime Existence, and all but a play of Mind.

It is of such Purusha that the seer Narayana speaks.

| यहजोधर्म पुरुषं सहारसं यहारंपत | य भूर्मिनिशंतनो व्रजास्वतिनिघुलसम् || १ ||

The mani-formed Purusha, of mani-fold vision, and manifold movement, pervading the Universe on every direction, surpasses the Space by ten measures.

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Explanation:

This is not a factual description of the form of That One, but a leap in one’s imagination. It is a leap from the known to the unknown. The known is the knowledge of human body; the unknown is the Supreme Being. It depicts the futile attempt of the mind to conceptualize what is beyond its scope. In fact Mind (मन) is one of the instruments which That One provided for himself, the other two being Speech (वाक्य) and Primal Breath (प्रायण – which gives movement to the Mind and Speech) to make itself known, when it bursts out in effulgence. But human mind, speech and movements during the course of expression, becomes founded on influence of the senses, thereby giving a different form to That One, that the form or no-form that it has. The description in this hymn, therefore, should not be accepted in literal sense but as symbolic suggestive description. They should be accepted with reservation to extend the power of Mind to reach out to That One which is beyond reach. महान, महानाथ and महावात् should not be understood as one having thousands of head, thousands of eyes and thousands of feet but as magnification of things which human being is aware, as the measure of calculation. अम्ब means immense, expansive, manifold. It would be immature, illogical, ridiculous and insane for any one to assume that the seer saw That One having human limbs, howsoever large, huge or immense they are. If literal sense was to be used then the Purusha with his thousand heads should have two thousand eyes and two thousand feet, since the seer could not have seen a human being having one head but with one eye and one foot.

Therefore, the intention is that the Purusha was mani-formed, having manifold vision and manifold movement, therefore, pervaded the Universe on every direction. Consequently there is nothing that is not Purusha, nothing that is not seen by Purusha and nothing that is nothing that is not put in motion by Purusha. Such descriptions were used by others also, as in the case of Shvetashvatara Up. (III.19), where Brahman is described as one without foot or hand (yet) swift and grasping, seeing without eyes, hearing without ears. He knows whatever is to be known but of him there is no on who knows. They call his primeval (अपम), person, (पुरुष) the supreme (महान).

In Brihad Aranyak Up. (III.8.8), Yajnavalkya says to Gargi that the knowers of Brahman (That One), call the immutable – neither gross nor subtle, neither short nor long, neither radiant (like fire) nor moist (like water), neither shadow nor darkness, neither air nor space, detached, without taste, without smell, without eyes, ears, voice, mind, radiance, breath, mouth, measure having no within nor without. It eats nothing nor any one eats it – ‘एवं अवर्त वाक्यणा अभिवादनी, अभव्य वाक्यणात सुमालम वाक्यणा।वर्त कर्तर्वकर्तर्वक वाक्यणात सुमालम वाक्यणा।’ Isha Up. (4-5) says That One, Brahman is difficult to be spoken, described or designated because It is swifter than the mind and senses do not reach It, as It is ahead of them though standing still, It outstrips those who run. . It moves, It moves not, It is far and It is near, It is within as well without everything – ‘अनेक एकां समस्या ज्ञाताः सुप्रयोगे आनुभव प्रक्षेपण ।तदास्ताव्याप्तिः निःस्तम ।।५॥ तद् एवंतोन्नेत्रतं तद्दूरं तद्द्वितिसंक । तद्भवम्य तद्दूरं सर्वस्याय वहत ।॥’

Purusha is conceived as nothing but as manifold enlargement of the individual perception of human form, not because it is so but because it is convenient to suggest the manifold and all-pervading character of the Purusha.

पुरुष एवें सर्व यद्मृतं वच्च भवसं 
उतामक्षत्येवानो यदन्यनातिगेहति || १ ||
Purusha is all this that has been and that which will in future be. Immortal is this Lord, who becomes expansive with food.

Explanation:

When That One pervaded the universe, it became all that was in the past and all that would in future from the beginning as the immortal. There is nothing is created as something one creates a thing new which was not there earlier. That One when it willed to be effulgent, then there was nothing from which the universe could be created, every being That One alone. Therefore it itself became the कर्म, शून्यता and काय. He is the cause as substratum (अविनित), as the instrumental cause (विनित) as well as the material cause (उपस्थता) of the universe. There is nothing which does not represent primary existence of That One, nothing manifests unless That One wills it, nothing in which That One does not dwell, nothing moves unless That One dwelling within impels it. Past is the moment in Time is what That One had willed earlier, Present is the moment in Time is what That One presently wills, Future is the moment in Time when That One would will later.

Thus there is continuity of the existence of That One transcending the three stages of Time. The past and the future are relative in reference to the present, which is all That One represents. Therefore, That One is to be experienced, neither in the past nor in future but in the present itself. Past has already lapsed and the Future is yet to be fruitful, the Present moment is the extension of the living moment when That One reveals. The past may guide and strengthen, the future may motivate and determine, but it is the present in which That One is to be seen and experienced.

The interdependence between That One as the creator and the universe as the creation, between the entirety of the creation and every fragment of that creation, further in between the fragments is what the ज्ञात, the cosmic law determines and what धर्म regulates. The importance of कर्म in performance of actions (क्रिया) was realized, therefore, the seer asks (I.105), ‘यथा पुरुषोत्तमस्य गतं तदेत्तरं वि दीर्घविलयं क्यों कर्मं पूर्वं गतं कल्याणं विशेषतः न न नन्दनी . . || अमे ये रेहतो स्थान तिपप्ता गच्छने दिवं || कार्त्तकुलं कर्म फलं य आहुति . . || कार्त्तकुलं धर्मानि कर्म कल्याणस्य धर्माः . . ||’ – Where is the ancient divine law, who is its new disseminator, O Gods, who have your abidance in yonder three lucid realms of heavens, what reckon you as the truth and as untruth? Where is your ancient summoning for righteousness? What is your firm foundation now, where is Varuna’s observant eye?

एतावास्य महिमाः तो ज्याओऽच पूर्णं ||
पादावस्य विस्मय भूयति त्रिपारस्याभासं दिवि || ३ ||

Mightier is Purusha, mightier than all this. Quarter is the universe thus created and the remaining three-quarters still concealed in the heavens.

Explanation:

Lest it b misunderstood that all that is visible to the human eye is all that is manifestation of That One, the seer here makes it clear that what is manifest is but one quarter, the other three being still concealed in the realm of heavens. Even what is manifest is not all known to the human beings, new worlds and new galaxies being discovered day by day. Human hunger is beyond the scope of his mind and he is ever eager o seek new and newer worlds. Every time the human goes to relate his experiences
of the universe, it seems to transcend further, leaving more knowledge unrevealed. Therefore, *Upanishad* speaks of *That One* as ‘अपेक्षा अपराधिनः भवति गहनेयः’ and that will be revealed only him whom *That One* chooses – ‘तत्पर्यं आन्तः विवृत्ते तथैव न स्वः’. It is only he who it is thus revealed would exult ‘वेदांहृतं एवं परम्पर्मेव महान्मयम् आदित्यवर्गं ’ (भ.31) – I have known *That Great One*, radiant as the Sun beyond obscurity.

With three-quarters rose Purusha, leaving the fourth one here, with those he strode all these, those who eat not and those who eat.

**Explanation:**

Lest it be understood by the undiscerning ones that *That One* manifested in entirety in the universe which was created, the seer says that what is concealed is more than what could ever be revealed to human Mind and what is seen by them in the primordial world of perception being infinitely insignificant. *Purusha*, therefore, rises up in the process of creation, even as *Hiranyagarbha* arose earlier to become the sole Lord of the creation – ‘हिरण्यगर्भं सम्बन्धतं मूलस्य जाता। पवित्रक आदित्यं’.

From him is manifest Viraj, Viraj being additionally Purusha. He thus born reaches out westward and the eastward in universe.

**Explanation:**

From *That One*, the sole, non-dual state of *Prime Existence*, *Hirnayagarbha* arose pervading the universe as the *essence* of *That One* and *Viraja* thereafter born as the gross form of *That One*. *Purusha* is the one consolidated comprehensive *essence* as *Hirnayagarbha* and the *form* as *Viraja*, becoming as it were the prototype of मानव, the human being who also came to be referred as *Purusha* in whom the *essence* as well as the *form of That One* is found to reside.

In one of the hymns (I.164.20-22), the seer speaks of ‘हृदयः सन्तु जाताया स्मानं बुधं या परम्परांते। प्रायःसः प्रभावः नूतन्यः अत्यन्तीयः।’ (I.164.20-22) – Two birds with noble intents, well-knit in harmony have found refuge in the same shelter tree. On of them eats the sweet fruit of the tree, while the other sits detached without sharing it. Where these fine birds sing in integrated manner, their share of the immortal life is the luminous abidance. There the seer arrives to the universal custodian of the pure worlds. The tree wherefrom the birds eat, where they rest and give birth to their offsprings on its peak they say the fruit is luscious; no one gains that who knows not the source. This hymn is translated in literal sense by many and understood faintly. Here the two birds represent the *essence* as Hirnayagarbha and the *form* as Viraja; the tree represents Purusha, in whom the *essence* and the *form* stand consolidated. While the *form* of the *Purusha* enjoys the fruits on the tree, his essence remains detached. This is what is meant when Krishna said in Bhagavad Gita, ‘सत्य आत्मा गुहाकं रघुनन्दनवर्गस्य’ (X.20) - I am the Self seated in the hearts of all creatures, ‘नादनं कस्यविश्वं न च वेद मुक्तस्य विभुः’ (V.15) The all
pervading Lord does not take the sins or the merits of any and ‘उदयानवर आपेक्ष अपमं तं पुरुषं’ (IX.9) - I am seated as if indifferent unattached to the actions performed by the body. As clarified in Brihad Aranyak Upanishad, he is ‘प्राणायामस्य ऊपर व च चक्षुस्य ऊपर अंग्यायामस्य ऊपर चापः’ - the breath that breathes, the eye that sees, the ear of the hearer and mind of the thinker. He is ; or as ‘सा वा अयं पुरुषं सत्यं पृथिवीं स्ववेगः ते किंवदं निक्षेपयुष्म ||’ - the Purusha the One dwelling in all bodies, there being nothing that is not covered by him, nothing that is not pervaded by him. Purusha as the consolidated whole, offers himself as the oblation in the sacrifice conducted by the luminous powers.

When the luminous powers offered Purusha in the sacrifice performed by them, Spring was the ghee, Summer was the fire and Autumn was the oblation.

Explanation:

When the gods, the luminous powers, offered Purusha in the sacrifice, it was not like an offering of a hapless goat but as one willing partner in furtherance of the process of creation. This gives every human being, who is the replication of Purusha the archetype, a purpose and a goal to be likewise a part of the creative process. Here the seer uses graphic symbolism to high-light that the creative process was not one whimsical act but purposeful one. Offering oneself in universal sacrifice means aligning one’s intelligence, valor, wealth and service in tune with the Divine Intent in the creative process. In a flight of imagination and poetic license, the seer takes spring for ghee, summer for fire and autumn as the oblation, which were in reality nothing but the subtle essence which had arisen from him.

In that sacrifice was offered Purusha born in earlier times, for extending; thus did the gods and the seers perform the sacrifice.

Explanation:

Since all was That One alone, the primary sacrificial act could not have been performed with any materials other than those which have flowed from him alone. Purusha represents the comprehensive entirety of the essence and all the forms which had arisen since creation. Therefore, Purusha as the symbol became the first of the oblations offered in the sacrifice. Normally one offers something other than oneself. Purusha who offers himself as oblation has nothing else than himself to offer. Similarly, since every that is with the human being is what was ordained by the Lord, one should view that nothing is his to offer in a sacrifice, except one’s own intelligence, valour, support and service. The concept of offerings in sacrifice elevates the act of offering, the thing offered and the person offering to a supreme status.

A human being is the creation in micro-level; in him are every element, gross and subtle, with which the universe is made up of. In addition the human being is blessed with a discriminating Mind. If he conceives Lord in his likeness, it is more as convenience than as a reality. It is his way of reaching the
unknown using the known. Therefore, just as offering Purusha in the sacrifice was a conscious and willful act on the part of Purusha himself, and not as a victim (as imagined by R.T.H.Griffith), human decision has to be conscious and determined. Krishna’s exhortation to Arjuna ‘गर्भ्यमामपरिकल्प्यं मामेकं अर्यं वज’ should be understood in this sense of attuning oneself to the Divine Intention performing actions like wise. Then like Purusha, the human beings too become the instruments in the creative process, with gods as the presiding deities over the powers of Nature and the seers as the intermediaries between the humans and gods as the consenting intermediaries, to reach out to That One.

From that supreme sacrifice, the flowing essence was gathered, creatures of the air and animals wild and the mild; Rik and the Sama hymns and also the spells and charms along with Yajus. Then there were born the horses and also animals with two sets of teeth, the cattle, the goats and sheep.

**Explanation:**

अज्ञान... is the substance from which source रूपः, the hymns were born as were creatures like the horse, cattle, sheep and the goats. Brihad Aranyaka Up. (III.9.22) speaks of the place where the source rests, ‘कर्मसु रूपः प्रतिनिधित्वं ह्यतः, कर्मार्थं प्रतिपूर्णं ज्ञातां; ह्यताविंश गुणं, ह्यताविंश निर्मितं हि, ह्यते ह्यं रूपं प्रतिपूर्णं भवतीति; ..]’ Earlier we have seen it mentioned कर्मस्तं सम्बन्धितं सन्तो रूपं वदयतां | (X.129.4) In the beginning, क्रम, the self-Impulse was the prime seed that arose for effulgence.

The seed रूपाः is born in the heart, to which when Mind is enjoined the union gives rise to diverse names and forms. Yajna, the performance of actions has something to do with Yoga, the enjoining the individual self with the universal Self. The energy which such union gives rise is the रूपा which gives rise to desire to create and the creation to manifest? Purusha had this purpose in Heart to create which his Mind gave shape through diverse forms, in which it entered as knife would enter its case.

Purusha has by his actions given us a goal, a purpose in life to follow his example. Our life then becomes कृत्यं स्थिरं प्रतिनिधित्वं | मुख्यं किम्यं कै वाहु का ऊर्फः पादा उड़ेते | ११ ||

When they scrutinized Purusha, in what parts and in what numbers did they analyze? What did they find as the intelligence, valor, support and service?
Explanation:

The human beings are replication of the Purusha and not otherwise. Therefore, to impute human attributes to Purusha would be travesty of truth. Purusha is to be viewed independent of human achievements and human failings. Therefore, शून्य, ब्रह्म, शुद्र or पण should be understood literally as the mouth, shoulder, thigh and feet but by their symbolic suggestions as the instruments or vehicles of intelligence, valor, support and service. Then one becomes intelligible how the essence of That One is found to have been disseminated in manifestation, where the conclusions are reached by using the objects available to senses to reach out to the supra-sensual reality. It may be interesting to refer Brihad Aranyaka Up. (I.1.1) clarification where the whole world is compared to a sacrificial horse, its parts being conceived as manifestation of the gross elements in the empirical world.

Explanation:

The words Brahmins, Rajanya, Vaishya and Shudra should be understood as classification of society according to the attributes and functions performed. In Bhagavad Gita, Krishna says that he created the four-fold classification according to गुण (attributes) and कर्म (performance of actions) "साहुकृत्यं मष गुणं कर्मं विभागतः". To consider the present caste system as representative of that गुणकर्मविभाग would be travesty of the Divine Intent. The mantra does not, nor was it ever the purpose to propose a caste system as understood or prevalent in the post-vedic period. When the institution of classification वर्गविभाग became degenerated due to avarice of the priests, arrogance of the warriors and greed of the traders, the service class came to be treated as some one less than equal.

The classification does not represent nor does it authenticate caste system. In earlier times there were innumerable instances where persons changed their class with change in their performance of actions. Similarly there were instances where in one family some were Brahmins, some were Kshatriyas and some were Vaishyas and some as Shudras. Racial inter mixture was not taboo nor were inter-class marriages. The question whether birth decides the class to which one belongs was asked even in upanishadic period. In Vajrasuchika Up, a question is posed: if birth makes one a Brahmin, it is not so, for there are many species in creatures other than human beings, many sages are of diverse origin. Rshyashringa was born of deer, Kaushika of Kusha grass, Jambuka from a jackal, Valmiki from an ant-hill, Vyasa from a fisher woman, Gautama from the back of a hare, Vasishtha from Urvashi, a celestial nymph, Agastya from a jar. Therefore birth does not determine ones classification. The reply to this query was that a Brahmin is one who perceiving Self, directly like a amalaka fruit in the palm of one’s hand, becomes freed from desires, attachment etc, becomes endowed with tranquility.

Mahabharata says ‘एकवर्ण इस पूर्ण विविध आदि युनिकट | कर्मकर्मियोपो यातुर्वर्ण्य प्रतिपादितस् || . . . सक्रात् सर्वेत सत्यः सत्यं सत्यम न च न च | लक्ष्य श्रीमशास्त्र: व्यास्य ने लक्ष्यितम: ||’ – The whole world was, at one time, of one class but later it became divided in to four divisions on account of specific functions. Therefore, only conduct primarily decides the class, thus says men of wisdom. The distinction between classes became noticeable when many non-Arya tribes became assimilated with Arya tribes. In Anushasana Parva, Mahabharat Shiva is said to have explained, ‘Brahminhood, O fair goddess, is difficult to be
attained. A man whether he be a Brahmins, Kshatriya, Vaishya or a Shudra is such only by nature; this is my considered view. By evil-deeds a twice-born man falls from his position. The Kshatriya or a Vaishya who lives in a state of a Brahman, by practicing the duties of such one, attains Brahminhood. He who abandons the state of Brahman and practices the duties of Kshatriya falls from Brahminhood and is born as a Kshatriya’.

Vishnu Purana says that in Krita era, all were same and there was no classification of people according to Guna and Karma. It was only in later eras that the distinction became noticeable. In Harivamsha we find it mentioned ‘Two sons of Naabhaagarshishtha, who were Vaishya, became Brahmins’. Vayu Purana says, ‘The son of Gritsamada was Saunaka, in whose families were born Brahmins, Kshatriya, Vaishya and Shudra with various functions’.

Therefore, one is inclined to conclude that Caste system, as is rooted in Indian psyche, did not originate from scriptures or puranas and was an article of faith derived from Purusha Sukta, but was entirely due to the social conditions and presumed superiority of one function over the other. Brahmin, therefore, is one who, being enlightened of Brahman, communicates the spiritual wisdom to the society; Kshatriya is one who with his valour, protects the society; Vaishya is one who with his enterprise, supports the society and Shudra is one, who having none of the above attributes, offers his services to the society.

\begin{quote}
चन्द्रमा मनसो जातचक्ष्योंरूपों अजायत ||

मुराविन्दस्वगनिंच भ्राणाद्वायुजायत || १३ ||

नाम्या आशोदत्रिष्टः सीण्यो धीः समवतः ||

पद्मां भूमिरिष्टः शोकात तथा लोकां अकल्पनः || १४ ||
\end{quote}

Moon was fashioned by his Mind, the eyes became the Sun, from mouth arose the Intellect and Energy from Breath was born the breeze. His navel became the mid-region, from his head came out the heaven. With his feet the earth was indicated and from his ears the quarters were conceived.

\textbf{Explanation:}

Everything is nothing but manifestation of That One. But the important point is that everything is described with anthropological association. To assume the symbol as the real will be devastating in traversing the Path to become like Purusha, one in whom essence and the form were originally infused. To mistake the subjective comprehension to objective reality is the beginning of fallacy and superficial indulgence. It is being religiously orthodox without being spiritually enlightened.

\begin{quote}
गुजायांमानः परिधयन्त्री समत समिद्रमें कुलः ||

देव यदं तन्वामा अवघन पुरुषं पशु || १५ ||
\end{quote}

The seven-old foundation was laid to attain with twenty first steps the luminous Sun. When the gods performed the sacrifice they found Purusha, bound to the post as an offering.
**Explanation:**

Once the sacrifice, the performance of actions, is decided, the course and the culmination become determined. Seven pointed foundation represent the week with seven days and when the *Yajna* is performed for seven says, the actions performed in leads one beyond death and to the enlightenment. In *Chhandogya Up.* (III.10.1 and 5) we find it mentioned ‘अथ यज्ञायमभिमत्तमात्माय सर्वविधं सामपरित् 

अनिवार्यत्वाचार्यांभांऽकं द्वाः चतुर्दश्वित्वार्थिन परमात्मायायति तन्नक ताइङ्कनधि: ||’ – Now then one should meditate on the seven-fold *Samma* which is harmonized in itself and leads one beyond death . . . With twenty-first immutable (अच) steps is taken one obtains enlightenment and with the twenty-second step he conquers that which is beyond the enlightenment. That is the *Bliss,* which is the sorrow less.

Even after the creation, *Purusha* exists beyond the creation as eternal *Existence* in the Present moment, transcending the Past and the Future. As Yajnavalkya says in *Brihad Aranyaka Up.* (IV.5.15) ‘स एव नेति नयाञा अगुणों न हि गृह्यान्त अत्यों न हि शोपिते अस्त्यों न हि रज्ज्वे अस्त्यों न ज्ञेयों न मिलन्ते न सिम्यो ||’ – That Self is not this, not this. It is in-comprehensible for it cannot be comprehended. It is indestructible for it cannot be destroyed. It is unattached for it does not attach itself. It is unfettered, does not suffer, and is not injured.

*Purusha* by offering himself as first of the oblations in the sacrifice performed by the gods did not cease to be or was not reduced in essence of the form. They found himself as useful as the sacrificial animal as well as the culmination of the sacrificial.

यङ्को यज्ञोयज्ञ मेधयाङ्क धर्माणि धर्मतानि । ।

ते ह नाम महिमां सचिन यत्र पूर्वं साध्यां सति देवा ॥ १६ ॥

Performing the sacrificial act the gods established for the first time the perennial principles - *Dharma,* by which action they established themselves along with other ancient aspirants in the high heavens.

**Explanation:**

*Brihad Aranyaka Up* (I.4.14) says that even after all the creative process was finalized, *That One* was not elated. Therefore, he laid forth the excellent form – *Dharma,* that which keeps even the *Kshtra* power under control. Greater than that there is nothing else By *Dharma,* a weak person hopes to control the strong as one would through a King. That which is *Dharma* that, verily, is the *Prime Existence.* Therefore when the *Prime Existence* speaks then *Dharma* is said to have spoken; when *Dharma* speaks then the *Prime Existence* is said to have spoken Verily both are the same. Therefore, with the completion of the sacrificial act, the Gods for the first time established the perennial principles - *Dharma,* by which action they established themselves along with other ancient aspirants in the high heavens.

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XXXI.

विष्णुः
मूल - १। १७४। ओषधि - दीर्घतमा औषध्यः | विष्णुः।

At the outset one should know what one desires to know before one attempts to know. In popular consciousness, the word Vishnu is deeply associated with the anthropomorphic symbolism than with the expansive meaning which the word is supposed to represent. The seer Dirghatamas Auchathya has cautioned us ‘कृच्छ ज्ञानं परं योगम् सम्बुर्दा देवं अध्य विलये॥ यत्र निम्नं किम् विग्न्यं तद् तत् विदम् समानं॥’ (I.164.39) and clarified that ‘चलल्या वाक परस्परत् पद्धलि ललिता विद्योविनयव ये सोऽगिनिः। गुहा अंग्लि निषिपि नेषुपनिः तुरुप्यं बव्यो भुत्व बचन्ति॥’ (X.164.45). It is eternal human quest to transcend from darkness to reach out to illumination, from obscurity to reach out to clarity, from ignorance to enlightenment, from known to reach out to the unknown, from Knowledge to Wisdom. Even as seers, during upanishad period, sought to transcend from ‘from the unreal existence to the Prime Existence, from obscurity to clarity, from transient life to the immortal life’, even so in earlier vedic period they sought to enhance the strength, vigour and mental receptivity (विद्या योः प्रवेण्यं) from That supreme Savitru (तत् सवितू ऋषिः), who is the resplendence of the divine (भृगु देवस्य धीमहि). The sensitive seer has found no other symbols as effective and comparable as Surya, the luminous orb shining in the sky, as the manifestation of various aspects of illumination. The process which commenced with luminous Surya culminated with Vishnu, conceived as the supreme and resplendent symbol of the effulgence of the Prime Existence.

Vishnu is the evolution of Aditya Mandala, therefore, he came to be added among the ten sons of Aditi which were ten earlier – ‘अद्वी दुरुग्घं अदितेष्व जगत्वस्वरुपम् | देवान्वं गप्प्यपमः परं मध्यगुणद्वस्तयम्॥’ (X.72.8) – Aditi had eight sons, of which she took with her to heavens seven sons, leaving Martanda in space. Mitra, Varuna, Aryan, Asma, Bhaga and Aditya were the seven which she took leaving the eight Martand, Surya in the sky. By the time Mahabharata came to written the number becomes twelve - ‘यथा विष्कृतं मा तस्मायः सर्वं अंतः व भृगु विवर्ज्यानां च सर्वं दानान्यस्य || एकादशम्बलान्त्य द्वाराः विंगुविनयव || जगद्विधं सर्वविविधं गुणिलकं ||’. Adityas have made Agni as their mouth and the seers have made it their tongue – ‘वसुप अहिष्ठाय आस्म १ िव जिि नुमयधिकं करिे ||’ (II.1,13).

In Rigveda, therefore, we find it mentioned ‘आयय जानन् नाम विद विवकस्माशास्त्र विमणा गुरूति भजामहे ||’ Commenting on this mantra, Sayana says that Vishnu’s name should be reflected being aware of its all-pervading and comprehensive nature - ‘अयय महाभावाय विमणा नाम विक्रेतः। नामी अभिवर्ण मद्दुपन्तपितां विमणा। इति एवं नाम जानन पुष्पायंपीतपितां अभिवर्णतः। य一定会 विवकस्माशा विमणा।’ Further clarifying ‘किं च अयय महाभावाय विमणाः। नाम विदः। नामी अभिवर्ण मद्दुपन्तपितां विमणा। इति एवं नाम जानन।। पुष्पायंपीत इति अधिनिज्यं। आ-पुष्पायंपीत विवक्त - वदत्। मंक्तिद्वरण - हे विमण।। सर्वोक्तिक देव महत्। तेन। तव गुरुवीय सुदर्शनी भोमर्यं कुटे य भजामहे।। सेवकामे।।’ The seer says, ‘तद्भवनो| परं वदं सदा पर्यत्न सुरू| विविभ खुश्तान्तम्॥’ (I.22.20). Yaska says men of Wisdom speak of him variously, describing his attributes – ‘वहुस्तियवार्तिनी वालामानिः। भृगुनमूलय धे धे विद गुरुप वालामण सवं सर्वं वक्ति तत् तत्वमेयमेव भवति।’

In later Brahmana literature, it is mentioned among Gods Agni is on the lower plane and Vishnu is on higher one, and all gods standing in between them – ‘अययधेवताद्वरस्य विमणा। परस्तदान्तरस्य सवं देवा।’ (Aitareya Brahmana. I.1). Shatapatha Brahmana (XIV.1.1.5) says ‘विमुद्यं वनेः खेष्ठति।।।। स विमुद्यं शली।।।।’ – Vishnu is supreme among all gods, he, verily is the Yajna, performance of righteous action.
Yaska explains the word Vishnu to mean विपिँ- to be creative. Vishnu means one who flies. Therefore, the epithet गुरुनाम- as in ‘इड्ड निर वरुणान्तरात्नो तित्त्रः स गुरुणो गुरुनामः | एवं नसिर्वत्र बुद्धि वर्ततानि यथ गुरुनामार्थानां ||’ (I.164.46). गुरुनाम became the logical vehicle chosen for him. Vishnu Purana defines the word to mean to pervade ‘विपिँति इति विविधे बुद्धि’ ‘यथार्थ विविधे इद्वर्तित विविधता महानमः | समादु एवं उच्चते विषु विकारो विविधता प्रज्ञानात् ||’. Shankara explains the word in his commentary on Vishnu Sahasranama, as the all-pervader ‘चर्गतं गुरुनामु देवात्माहिंसुरायुक्ते’ or ‘विषुः व्यवसिधिशय्य यास्मि’ - यास्मि. Madhva clarifies in शास्त्रसमालोचने that Vishnu is not the product of physical relation between male and female beings but a subtle principle – ‘पशुपातिः हरौः संबं नैः पाकादरप्रेमाः विद्वानांसहस्तंसारस्वतिव व ||’ and ‘विषुपातिभिषोमला देवो विषाणुत्पत्ताये’.

Thus, this is a hymn addressed to Vishnu as the all pervading one, Brahman.

विषुेनुं कौं प्रेषिणि प्र प्रदेशं यथा पार्थिवानि विवेभं रजसैं ||
यो अत्मायुद्वतं समग्रमं विकारणंत्रेधोरस्य || 1 ||

I declare the mighty deeds of Vishnu, who measured the earthly regions, who upheld the lofty regions, thrice setting down his mighty steps.

Explanation:

Vishnu is the anthropomorphically enhanced represented symbol of Surya, whose description as ‘अजा धारापितियज्ञ अन्नरूपं गृहं आशा नवनामस्वरूपं’ and Vishnu’s description as ‘अज्ञाता अज्ञाता न नो यो विकारीविविधं | पृथिविः मने धारणे ||’ have close relation, evidencing the gradual and subtle spacious and expansive symbolism of luminous enlightenment. Just as it is said of Surya ‘विकारिणमस्वरूपगम्यं स्वरूपं धर्मेनुः कृपिन्ता च कर्तर ||’ (VII.60.2) – that he as guardian of all that move not and that moves, observing the good and evil acts of the mortals, it is also said of Vishnu, that as guardian, whom no one can deceive, he has encompassed the universe with his three strides and thus established the supreme principles - ‘त्रिन्दित विकारिणिविविधिनि धर्माः अवधा || अतो धर्माः शिराधार ||’ (I.22.18).

प्र तद्विषु गृहे न भीमाः कुर्ये गिरित्वा ||
यम्योऽपि गुरुनात्मकं भास्यनामं विज्ञा || 2 ||

For these spirited acts is he eulogized, Vishnu who roams the mountain forests like dreaded bull, under whose wide three strides is measured the quarters far extended in the worlds.

Explanation:

Sayana explains the words ‘गिरित्वा’ as ‘पर्वतानुपर्वतात्मकस्याः’ or as one who dwells in higher mountains or as ‘उद्धिष्ठतानुपर्वतात्मकस्याः’ or one who dwells in superior worlds, a description which can suitably be applied to Surya as well as Vishnu. Similarly, गुरुनामु and विकारणंत्र्वस्यमु means विकारणंत्र्वस्यमु or विकारणंत्र्वस्यमु. Both Surya and Vishnu traverse the wide space un-hindered, measuring the region traversed by them, like the dreaded bulls who roam the mountain forests.

प विषुवेच्च ग्रृहेनुं मनं गिरित्वा उग्रायाय वृणं ||
य इदं श्रींच विषुः समग्रमेऽकं भ्रमेऽति विचित्रति पदमभं || 3 ||
Let this hymn raise itself like the strength of Vishnu, the wide-striding bull in the mountains, who traverses alone with his long and extended three steps.

Explanation:

The seer is overwhelmed and wonders whether his hymn would justify the valour which Vishnu has revealed. Therefore his prayer that the hymn may rise in grandeur even as Vishnu’s valour did in the three worlds.” Mans one who pervades the far-expansive universe, from where his benevolent and compassionate rays energize and illumine the worlds and the creatures living therein. Where Vishnu’s luminous rays cast their brilliance light there ignorance can never be, just as darkness does not what Sun light means.

\[ \text{Vishnu’s three steps are often related to the three stage of Surya at dawn, at the meridian and when he sets. But these are only those of the physical Sun as observed by human eye. This is a limited view of physical Sun. But Vishnu’s steps are mystical, spiritual and subtle, soaked in honey, which uphold the worlds, revealing to the receptive mind which till then had remained concealed. He exists within and without all the evolutions singularly with his self-impulse, other than that, there was nothing else - आनीदसांति स्वयं तदकं तमालालयं परं कि चालम् || (X.129.2). Self-impulse is the eternal essence of That One and by that impulse alone and without any effort it manifests as creation, अद्वैततन्त्र निःसङ्कल्पनत्, as Yajnavalkya says in Brihad Aranyaka Up. (II.4.10). Therefore, when the physical Sun sets and is no longer visible to the human eye, Aitareya Brahmana says that it is Agni is the presiding deity over fire that takes over the task which Surya does during the day time – ‘आनित्यं व वस्त्र येन यत् अन्तः विधाता’.}

Creator and creation becomes same as in alienable part of the Creator even as Dancer and the dance becomes same, dance being inalienable part of the Dancer.

\[ \text{Let me attain that well-established mansion where human beings and the divine ones dwell happily, close to the three wide-spread strides, which spring the nectar.}

Explanation:

This hymn makes it clear that it is not physical objects or the empirical experiences which are sought by the seers but the mystical secrets, the spiritual bliss which the three wide spreading strides provide. It is such pleasures which the luminous ones enjoy, be they the gods or the human beings.
Sayana explains the word ‘देवयान’ as ‘देवं योनिनयामां विन्यूमनत:’ his divinity represents his attribute, and ‘सूर्य’ meaning ‘अतिविद्भव मयं जगतं आकाशाणमयं तत्ततस्मां’ – whose self pervades the universe in entirety. ‘विश्वन:’ means ‘ध्यानस्य परमेष्यस्य’ – all-pervading supreme lord.

If one desires to be like the Dancer and enjoy the dance as he does, then you have to become inalienable part of the dance. Dancer moves with every movement, every step, every glance, so that one does not know when the dancer ceases to be and the Dance alone remains. It is even like one who cannot be enlightened unless one comes in the open and becomes part of luminous Light. You have to take shelter in the sun light if you desire light to sprout in your consciousness.

ता वास्तुनुमांसि गमध्ये यत्र गायो भूरिष्वुंक्गः अयासः
अत्राह तुदेयायथा वृणः परमं पदमव भाति भूरिः || ६ ||

Willingly would one enter the august dwelling where there are many brilliant and luminous pleasures. Here, verily, shines the luminous mansion of one whose strides are wide spread.

Explanation:

Aditi is said to have departed for the heavens with her seven sons leaving her eighth son Martanda. Surya in the space to illuminate the primordial world – ‘अद्वीतीय पुजाओं अनिलिये जातानवयमः’ देवो उप प्रेम सरस्वति पर शांतिराजस्य || (X.72.8). In later days राम और श्रीमुनि came to be added to her congregation, Vishnu becoming the supreme abiding place – परम पर, to be aspired, attempted and attained, not in one sweeping stroke but gradually climbing steps - पदां और स्तरों स्थापन.

The solar congregation came represent the gradual effulgence of Surya from his earlier form at dawn as Ushas to the ultimate form as Vishnu at noon - ‘पूर्वस्य शम अनन्यवृत्त सर्वां उषां भविष्यति’. Bhaga and Ushas, ‘प्रविष्टज्ञं गम्युं हेतुः ब्रह्म दुर्गतिभिर्मार्गः’ आयतनः यं सर्वास्तुमुनिन्त्राय गमि विन्यो ब्रह्म सर्वेऽपि || (VII.41.2) – We invoke ever battling Bhaga, son of Aditi, the great mother, thinking of who the poor, the mighty and the royals say - Give us Bhaga. He is followed by Savita, ‘आ कृष्णेन राज्य वर्तमानोऽविभाजितस्य सर्वं ब | हरिष्यमिन संविधिता रथानन्देन देवो यति भूमिनि पदां || पालदेव पदार्थाय यातुर्वतः पालिं जुमेयाय वजतो हरिष्यमिन | आ देवो यति समानो दृष्टिमोप विन्यो दुर्गिना वायुमिन | अभिवृत्तृ शुभवते अवस्य हरिष्यमिन वजतो बुद्धिम | आपादी द्वार विन्यो विन्यो ज्ञानमुख: कृष्णार्य राजामिन संस्कृतें ददान: ||.. हरिष्यमिनि: संविधि विन्योगुणं विवाहस्य अन्यगायने | अपारवत्तार्ये वैनीक पुण्यमिनि कृष्णेन राज्या याग्यान्ति ||’ (I.35.2-4 and 9) – Traversing from the obscure horizon laying to rest the immortals and the mortals, boarding on his golden chariot come Savita, taking one fleeting look on all creatures. The luminous one climbs upward and downward, with his bright horses, he moves on. Savita, the luminous one comes from afar and removes from us all distress and sorrow. The chariot decked with pearls of diverse colours, lofty with golden shaft, the luminous one, the many splendidoured Savita the holy, with power and might, has mounted to drive out the dark regions. The resplendent Savita, far seeing, travels between the heavens and the earth, driving away weakness bidding Surya to arrive to spread his rays through the obscure corners. ‘उषां वलिङ्गकार्यसये गवेजेन दृश्यं मानो: सूर्यविन्य:’ || (V.81.4) – To the three quarters you proceed with the rays of Surya, infused with yourself, concluding as Vishnu, (वि + चु = श्रीमुनि a bird). Therefore ‘इन्द्र निवृत्तं ज्ञातान्त्रिकानेन दिष्टव: सुपुर्णं गुलामः...’ || (I.164.46) and ‘तद ब्रह्माः परम्परा पदाध्यायम् || विन्यो च चाद्येन तत्तद्विन्यास: सर्वस्य | विन्यासान षट्षष्टि समव: ||’ (I.22.20-21) – That supreme abiding place of Vishnu, seers ever observe with their extended vision. Vishnu’s this sublime place, the seers with their songs ever makes it luminous.
This hymn is one of those hymns included later as valkhilya supplementary to the collation of the vedic hymns attributed to Vyasa. It appears that the seers of these humans were non-Aryas like Ananda, Kardama and Chikleet, all designated as offspring of Shree who in later times accepted vedic beliefs. The vedic seers were guided not only by the missionary zeal of aryanising all, driving away the ignoble ones — कृष्णवन्तों विज्ञावते आर्यं अपनर्तोऽयं, but also summoning the noble thoughts to come from all quarters — अनेन भद्यं करर्ता वनतु विश्वसतः.

Visions are the consequences of vibrant minds, dynamic in temporal minds as they are highly vibrant in spiritual minds. Therefore, evolution of Lakshmi, as a concept from highly temporal background of the non-Arya communities to the supremely spiritual psyche of Arya seers need to be studied against this backdrop. Non-Arya communities were highly down to the earth empirical persons, devoted to the basic needs of the human beings and directed by temporal needs. They were practical people whose life revolved around the social groups and urban life, with agriculture, trade, commerce and wealth driving them across the worlds. The Aryas, on the other hand were primarily pastoral, nomadic in temperaments and their wealth was counted in terms of cattle, horses and highly developed culture. The same symbolism was also used by them in their hymns. For them wealth connoted not so much as material goods, gold and silver as it did with ideals needing them to reach for energies that could be source from yonder worlds.

When non-Arya communities were amalgamated with Aryas, there arose the need for re-defining their concepts in entirely a new climate. Their gods, faiths and beliefs were recast in new moulds in tune with the culture of the new society. Therefore, the goddess of wealth of the sea-faring communities became conceptualized as अल्मा, the Self first in जृत्त - X.124 seen by seer वामण्डलिणी and later as Lakshmi with identical connotation as विज्ञामली, भगवति हरिमल्लभ, विज्ञामली, भावयो or भावयोप्रिया.

Anand, Kardam and Chikleet, the seers of this hymn who are described as श्रीपुत्रा took pains to elevate the gross for of wealth to the spiritual level by pointing in the hymn that the wealth which should come to them should be not only हिरण्यकश्यप हरिण्या पुरास्तत्रत्रसामाय, but also with added qualifications - अत्यस्ट ग्रहणवर्त्तादेव, हंसति वंशोद्वंशीयिनाम् and also आर्य ज्ञात्व तुत्तन तपस्याणम्, मन्मत: कामप्राप्तिपुर्वकः। ज्ञाता यतः। यथा हिरण्य पपूर्वक गणेन दायोद्भावन विदेशे पुरुषानाम्।

It is with such clarity of perception that one should approach this hymn.

ॐ हरिः

Explanation:

ॐ is the eternal Sound and Hari is deity who removes all forces of darkness from the Path to Perfection. One utters the auspicious syllable अब्र before one commences a journey on the Path to
Perfection. The see who sees the secret Wisdom – युग्म हिंस, in the purity of his heart and clarity of mind and though fashioned by heart, formatted by mind and expressed in speech, the expressions do not become essential part of the experience but become proto-types of the Bliss of Beatitude, from where mind and speech return, not having attained it.

O Jatavedas - resplendent knower of the Vedas, bring unto me Lakshmi, of golden colour, ever vibrant as a deer, endowed with silver and gold ornaments, calm and composed as the moon, precious as the gold.

Explanations:

As the deity presiding over energy, power, Agni is invoked at the very outset. He is referred as जातवेद, one who is aware of Wisdom - विद्या, Veda, no only that which is documented as ज्ञान, Knowledge, supra-sensory experience, information in vedic scripture. Since he is aware of the secret concealed about Lakshmi, Agni is requested to lead her across as पुरुषोत्तम, the forerunner, ऋषिक, the chosen priest गंगा, अनुप्रय, the protector of the immortal Word. The word Agni has अग्नि its root meaning power, energy, burning, therefore that which energizes, empowers, directs, leads, as a father would lead his son.

The seer is conscious that for every enterprise should begin with reflection on the auspicious instruments of action. Therefore he pays that ‘ॐ आम्बुयाद्वितु भागवानम् वायुः प्राणः यथा। भोजनम् तनावित्यिनि च सर्वसि च। सर्वा वायुपन्नवत्स्य मां भव तम लिङ्गार्थं अन्तात्करणमेवविनांतिकरणं मेंः।’ तत्तत्त्वादिनी निष्ठि ते उपेनिष्ठ मूर्त्ति संभवनविनांतिवात्मिकता ता सन्तु॥ ऐं नवत्वम् नवत्वम् नवत्वम्।’ – Aum let my limbs be perfect : Let my speech, breath, hearing, and also strength of the senses. May the entire secret Wisdom (Veda) and the entire secret Knowledge (Upanishads) be mine. May neither the secret Wisdom nor the secret Knowledge desert me. Let there be no breach of the secret Knowledge which the Self has reposed in me. Let them be accessible to me. Let Peace descend on me, descend on me, descend on me.

The seer gives him the description of the external form which is easily accessible. She is of golden colour and ever vibrant, ever endowed with golden and silver ornaments, signifying wealth of possession. हििवार्यां हङ्कारो मुख्यतमकमान् रोक्षा लयितुः. भोजनम् तनावित्यिनि च सर्वसि च। सर्वा वायुपन्नवत्स्य मां भव तम लिङ्गार्थं अन्तात्करणमेवविनांतिकरणं मेंः।’ तत्तत्त्वादिनी निष्ठि ते उपेनिष्ठ मूर्त्ति संभवनविनांतिवात्मिकता ता सन्तु॥ ऐं नवत्वम् नवत्वम् नवत्वम्।’ – O Jatavedas, bring for me never abandoning Lakshmi, who will bestow on me prosperity, possessions and people.
Explanation:

Lakshmi is acknowledged as one who is ever fleeting, changing her residence periodically. Hence, she is one who never turns her steps to go away from. The seeker desires Lakshmi who will bring unto him repeatedly prosperity, possessions and people. The seer does not desire Lakshmi as a guest in his home, but as permanently resident, as mother would come to her son’s residence. It is not sufficient if prosperity and possessions come, if at the same time one is not blessed with offspring to accommodate and enjoy that prosperity and possessions. When Lakshmi comes as mother, the entire household reverberates with her presence and the sound of the offspring playing and servants busy in their tasks. Therefore along with wealth he wants offspring and friends and companions to savor that wealth.

अङ्गपूर्वं रथमध्यं हस्तिनादप्रोपोतिनं।
धिखं देवीपुपं तवं श्रीमा देवी जुपताम । ३ ॥

In the midst of the chariot, with horses in the front, and with joyous sounds from the elephant’s trunks such auspicious goddess, I offer my greetings; let her grace me with blessings.

Explanation:

The seeker is particular about the manner in which Lakshmi should come to him. He does not want her come concealing her face and presence. He does not want wealth which comes only to be secreted, hoarded without having boldness and wisdom to put her to use. Money hoarded becomes money dormant without being vibrant, vivacious, and alive. Hoarded wealth is as good as not having wealth at all. Wealth which is used wisely and constructively ensures advancement in temporal world as well in spiritual sphere. Harnessed horse never stands steady, caparisoned elephant always heaves to and fro. Therefore they symbolise ever moving, ever energetic force, power.

Therefore, he desires wealth of which he can be proud, whose arrival he can declare with joyous pronouncements. अङ्गपूर्वं रथमध्यं हस्तिनादप्रोपोतिनं। Chariot signifies royal presence, horses and elephants the regal splendour. The seeker wants Lakshmi to come as राजस्वस्मि and bless him with her all-encompassing presence – ‘जुपतं कृपा वलंबितम् धम्म धर्मं सुदैविक भवाय। अङ्गपूर्वं रथमध्यं हस्तिनादप्रोपोतिनम्।’ ।

कां योशितां हिरण्यप्राकारात्रि ज्वलन्ती तृप्तां सत्यलोकम्।
पदस्थितां पद्मवर्णां तामिहोप हत्ये धिमयम् ॥ ४ ॥

With ever auspicious smile, encircled with gold, compassionate, full of splendour, ever-content, ever generous, with her abidance in the lotus flower, having colour like a lotus, such auspicious one, I greet.

Explanation:

कां is the symbols of Brahman the ultimate principle. ज्वलित is the smile which hovers on the lips prior to the time when the seed is about to ripe and burst out in the first moments of arrival. It is the smile of content and satisfaction which a mother has when she is about to enter her son’s residence. धिमयम्
means one with golden halo. ज्वलिता means responsive, amenable with motherly affection. ज्वलिताः means being ever enthusiastic,

Lakshmi who comes to his dwelling place should bring auspicious tidings, with wealth of compassion, radiant in disposition, satisfied with possessions and generous in recompensing, joyous as a lotus flower, pink with pleasure of giving and auspicious in bearing. The seeker is particular that when wealth comes there should not be anxiety, worry and gloom around but every thing should b joyous as one would be in festive mood.

Effulgent like the moon, energetic in achievements, auspicious in universe, much loved of the gods, the one with lotus countenance, I offer my adorations. From my home, let the inauspicious one depart.

Explanation:

When Lakshmi comes as mother, it comes not only to offer material affluence but also compassion, soothing his instruments of senses and nurturing the noble values, symbolizing the ancient declaration “हेम श्रीपति ज्वलिताः ज्वलिताः”. Wealth when it comes should be effulgent like the Moon “वचना प्रभात”, in achievements energetic like Sun “धरासा ज्वलिताः”, with satisfied and contented countenance, beloved of the gods “विश्व लोके देवनुषुदगम”. Such Lakshmi, the seer desires. When Lakshmi adorns Vishnu’s expansive chest, the seat of Shreeniwas and Shreepati and Bhagavan - एक्षर्यः समर्पणे धर्मं यज्ञः ऋषि ज्ञानं वंगमां एति पर्यं भगवं इतिः, भग इतिः. भग भगाधिः भगाधिः good fortune.

Having the colour of Sun, born of austerity, among vegetation born as the Bilva tree; let the fruits produced from austerity destroy the inauspicious one from both internally and externally.

Explanation:

आदिवर्णं तपस्मार्धि जातो वनस्पतिर्तव्रृंभो विल्वः |
तम्य फलांचित्र तपसा नुदतु या अन्तरा यात्रां बाल्या अलंकृतः || ६ ||

A-lakshmi is Surya, therefore, Lakshmi should have resplendent colour like that of the Sun – आदिवर्णं, which comes with pride of sustained achievement, soothing and auspicious as the fruit of the Bilva tree, which has soothing effect, as was the case when the devastating anger of Shiva was smoothened by the cool effect of the Bilva tree. Shiva is worshipped by Bilva leaves, so that his temper may be soothened and he may be compassionate to the devotees. Laksmi’s energizing glances will drive away indolence, sloth and laziness from thoughts and actions. A-lakshmi is everything that anti-thesis of Lakshmi. It is the symbol of the forces of darkness, inauspicious ostentation of the sense-influenced material world. Therefore, she is required to be destroyed, internally and externally- अन्तरा यात्रां बाल्या अलंकृतः :
Let me be graced with wealth along with sign of eminence. I am born in this noble nation, grant me fame and progress.

Explanation:

There are people who have wealth but no respect and eminence in the world. They symbolize as the popular derisive statement, ‘स्वर्गिलिनं न सुलभं स परिणमं स भवतःकारं न एव वज्रम् न च दर्शनीयं’’. Such one re despised and hated. They have no disposition to give but all inclination to store and horde. Such ones are the bane of the society and enemies of mankind. Their wealth being unproductive would not contribute to the wealth of the nation. Those who in whom there is neither Knowledge nor austerity, neither Wisdom nor conduct, neither values nor Dharma, they wander in the worlds as beasts of burden in human forms - ‘वेषं न विश्वं न तवो न तवम्, ज्ञानं न अज्ञम् न गृहं न धर्मं। ते मृत्युशालेण मृत्यु भारभूतं मृत्युयुगं मृत्युशालं’’. The seeker desires such wealth as would be productive, would bring eminence and prosperity to one who comes under its influence, because he is the citizen of the nation where he dwells and in the prosperity and greatness of the nation lies the prosperity and greatness of every individual.

Even the greatest of the great gods – Vishnu is referred as Shri Vishnu Bhagavan, one who is endowed with the auspicious and resplendent marks. ‘भग एव भगवा’ अलू लियालेन ववं भगवनं श्याम’ (VII.41.5) – Let us be resplendent even as Bhaga is resplendent. Sayana commenting on this Sukta says, ‘हे देवाः प्रभा देवेन भगवान भगवत्वं अलूः। तरे भरोऽनं धर्मं ववं भगवनं सवं भववल्ल्यं भववें’’. The seer is not selfish he wants to be blessed with wealth because he is born in this noble nation - पाद्येऽन्नम्नं गुणादुः अस्माः, He is conscious of his being born of the nation which is noble and as a noble son what are his duties to be.

श्रृतिपायानमात्रं ज्ञानांनलक्ष्मी नास्यायवहरम् ||
अभूतिममृतृदिनं च स्वयं निरुदं मे ग्रहताः || <> ||

Destroy the thirst greatly caused by sinful desire by a-Lakshmi, the inauspicious one. Remove all unproductive, unprogressive and all other forces from my home.

Explanation:

The spiritual Path is hard to traverse and difficult to cross. On that Path one encounters many impediments, dominant ones being desires, hunger and thirst - श्रुतिपाया, which are अलक्ष्मी unwholesome and inauspicious things, powerful deterrents in temporal life. Therefore, they should be terminated with determination and austere penance, for which the divine grace is necessary and helpful. Therefore, the seeker hopes and prays for the arrival of Lakshmi knowing well that with her arrival all inauspicious influences will cease to dominate.

गन्धार्यं दुराध्यं नित्येऽपं करिग्रितिः ||
ईंवरीं सर्वभूतानां तामिलय करिणय धियम || ९ ||

Ever fragrant, ever invincible, ever abundant, ever luminous, who is supremely luminous among all, to such resplendent one, I beckon.
**Explanation:**

When *Lakshmi*, as the mother, arrives she brings along with her love, affection, compassion and the seeker child feels her fragrance wafting in the breeze. While Mother Earth and the Nature has abundant luminous wealth to offer, human beings who are strong and aggressive through greed and avarice tend to appropriate it denying the weak and poor what is theirs by natural right. With supreme effort Gods had churned *Lakshmi* from the bowels of the earth, in spite of the demons wanting to appropriate and have dominance over it. Therefore, one of the seer declares, '॥ X.31.2 ॥ Let a man think well on wealth and strive to win it following the Path of law and by worship; let him take counsel from his self within and grasp with greater heights through one ability.

*[Athavravedic]* seers prays, '॥ ॥ Let the resplendent goddess grace my Mind with auspicious thoughts, my Speech with righteous words, wealth of cattle, nutritious food and prosperity.

**Explanation:**

Mind is the important and the primary instrument which *Brahman* provided for himself in the course of the creation. Therefore, we have this beautiful world of resplendent world. It is the mind which thinks and initiates one to speak and to action. In thinking that I am he, this is mind, he limits the expansive reach of the mind and becomes limited by his thoughts and feelings. आकृतिः means impulse, intention, determination. *Yajurvedic* seer says, '॥ ॥ That which is divine which travels far away from the waking person and that goes like wise from the sleeping one, that one the luminous of the luminous, the Mind may Will what is auspicious.

If the mind is auspicious so will the speech be truthful. Cattle, horse and other animals suggest wealth. Therefore, the seer asks *Shree* to make him splendorous.

**Explanation:**

*Kardma* is an ancient seer who as a devotee of *Shree* was blessed by the presence of prosperity. A Mother prefers the residence of the favourite son, therefore, the seer says that like him she should treat him as a favourite son and grace his dwelling with her presence. Come to my home and make as your favourite sons’ residence pink in health and wealth- ॥
Let your affection flow like a stream giving rise to strong attachment and dwell in my home as you did in Chikleet’s residence. Let the goddess as resplendent mother stay in my family.

Explanation:

Water quickly attaches itself to one, who comes near. प्रियतम means being attached like water. He beckons her to dwell in his residence as she did with Chikleet.

O Jataveda, bring unto me the affectionate, fragrant like flowers, nourishing, in the pink of health, tranquil, prosperous Lakshmi. O Jatavedas, bring unto my home Lakshmi who is kind in heart yet disciplined in action, of golden radiance like Sun and endowed with gold ornaments.

Explanation:

आदेः means being affectionate, well-disposed like water, fragrant like flowers, having healthy disposition like a blossoming lotus, tranquil like moon. Yet she should be well-disciplined like Sun.

Jatavedas bring her unto me, Lakshmi who will never go back and in whose dispensation I will be graced with wealth, cattle, servants, horses and men. अनवरागामिनी means one who does not go back but stays with him permanently, but will grant all possessions, luminous intelligence (cows) and strength and power (horses) and men who will serve him.

He who is desirous of resplendent Sri should recite repeatedly these fifteen hymns, after first being consciously auspicious and offering oblations in fire.
Explanation:

The verses from 16 onward are considered as विकृति – the fruit of listening the Hymn. It is believed that विकृति is the assurance given by the chosen deity to the devoted seeker.

पदमानेन पदमविपदमपत्रे पदमचित्ये पदमदलायतात्क्षि |
विश्वमित्रे विश्वमोहुंतुकले लल्तापदममं मधि मे नि धर्मव || १७ ||

Having face unpolluted like lotus, outlook spacious like lotus, affectionate temperament like lotus, eye comparable to the lotus leaves, universally loved, attuned to the Vishnu’s Will, repose me at your feet.

पदमानेन पदमाकृ पदमकिथ पदमसंधे | तनं भजसि पदमाकिथ चन मौखऽं लभायमहम || १८ ||

Having face like lotus, spacious like lotus, eyes like lotus, having origin in lotus, I worship you, O lotus eyed one, from whom I shall obtain fulfillment.

अन्वदायि गोदायि धनदायि महाशि |
धनं मे जुपतां देवि सर्वकासात्व देहि मे || १९ ||

Bestower of strength, bestower of luminous rays, bestower of prosperity and many possessions, endow me with wealth O Goddess, give me all my all desires.

पुनरत्रथनं धान्यं हस्यवशवतिगी रथम् |
प्रजानं भवसि माता आयुष्यन्तं करेनु मे || २० ||

Give me sons and grandsons, wealth and food, splendor, power and prudence to use them. Be Mother to your offspring, make me enduring.

धनमनिध्वं वायुवर्तं गृहवं धनं वसुः |
धनमनिध्वं वृह्ममात्वगणो धनमिध्वस || २१ ||

Wealth is energizing, wealth is enriching, wealth is stimulating, wealth is expansive, wealth is mental power, wisdom, eternal law and energizing power.

वैन्तेव सोमं पिव सोमं पिवतु वृज्वहा |
सोम धनस्य सोमिनो मद्यं ददातु सोमिनं || २२ ||

Savour deep the eternal bliss, O the sweeping seeker; Vritra is savouring the eternal bliss. Let those who are rich in Bliss condescend to satisfy me with bliss.
Neither anger nor envy, neither greed nor inauspicious thoughts will ever visit one who is meritorious, devoted in reciting hymns to Sri.

Dwelling amidst cluster of lotus, adorned with lotus flowers and garlands of white and scented flowers, may the resplendent Goddess, consort of Hari, amenable to mind, bestower of well-being in the three worlds, be pleased with me.

Consort of Vishnu, compassionate Goddess, companion of Madhava, beloved of Madhava, to Lakshmi dear companion goddess, I offer obeisance to the beloved of Achyuta.

I am responsive to Supreme Lakshmi, I meditate on Vishnu's spouse. Let that Lakshmi energise me.

Ananda, Kardama and Chikleet are extensively known as privileged by Sri. Seers are the prosperous offspring, with prosperity bestowed, so it is spoken.

Liabilities and ailments, poverty and demerits, thirst and death, fear, anxiety and mental agony – all these be exterminated from me for ever.
With enhanced splendour, life, health, wisdom and luminosity being supreme, even so wealth, food, cattle and household, let me live long for hundred years.
This hymn is addressed to Rudra primarily as divinity of nature, with Maruts, the tempestuous winds as his offspring. When non-Arya communities increasingly became assimilated with vedic society, the non-Arya gods and their religious practices came to be part of the comprehensive submerged in the post-vedic period. Once hated god Jyotirlinga and worship of Lyengar as religious symbols, along with Krishna - bull, Naga - serpents, Kamar - monkeys, elephants, Sank trees became part of vedic religious ethos. In fact during the closing vedic era, large number of non-Aryas had already ‘seen’ or composed hymns, becoming part of Vyasa’s collation as such.

Social, cultural and religious accommodation became the subject of the vastly popular Puranic literature. Jyotirlinga became Shiva, the auspicious one, prototype of vedic Rudra, with braided hair, the wild boar of the sky, having red, blazing form, his hands filled with medicines granting protection, shelter and secure home - ‘विवो वराहकुम्भ कर्त्तिन लघु नम्म लिनयावहे | हर्ते विशद भेगवा वाणीं अम वम चायदिरायण वंसत ||’ (I.114.4), the Lord of sacrifices of hymns and balmy medicines, splendid like Surya, refugent and bright as gold ‘पान्यानबं महापति दुः जलायप्रण || ध शुद्ध इव सुयैं हिन्दौयैं रोकते’ (I.43.4-5). The description (X.136) of the reclusive Munir adherents of Jyotirlinga as against the sacrificing Yajnikas of vedic society, supplied much of the later puranic description of Shiva, with his matted fiery hair, wandering in heaven and earth with loose hair, his hair looking like luminous rays in the universe, girdled with wind, wearing soiled yellow garments, traverses like swift wind going where the gods had earlier traversed - ‘कंदलरूपिन केती विच विवाह रोकति | केती विच भयं भयं केती व्याग्रियो योतिरुपये || वातावरण वधान वस्तु कवम वर्षमुनु प्रति योति यद्यपयो अविचन ||’ (X.136.1-2). His followers are the Maruts, having born lofty, bulls of heaven, divine, Rudras’s offspring, free from stains, purifiers, of awful forms, scattering rain ‘ते जाति विवि कालाय उक्तों तुम्य मयं अतुम रोपये || पावकम जूँवा सुयैं इक्षुकोनो न दिन्यो धोरयं ||’ (I.64.2).

The present hymn is an extension of sentiments. All religions generally are based on the foundational premise that the self is potentially divine, therefore, good, noble, wise and luminous. Yet the seer of the vedic era, large number of non-Aryas had already ‘seen’ or composed hymns, becoming part of Vyasa’s collation as such.

It is a cardinal vedic principle that self is potentially divine, therefore, by its very nature is good, noble, wise and luminous. If in spite of such foundational advantage, if human beings are entrenched in the web of obscurity and ignorance, then it is the primary purpose that one should put an end to the cause which leads one to obscurity an ignorance. Philosophy which in primary senses means the love for Wisdom, suggests two approaches. Some seek the descent of the divine essence in human form by
performing sacrifices as suggested by Krishna is Bhagavad Gita (III.11), ‘देवजनामः प्राणायमे ते देवा भावन्यु कः || परम्परा भावनां ध्येयः परमात्मनः’ (I offer obeisance to one who has three eyes (the third one being the eye of Wisdom), who is fully endowed with fragrance. Like a cucumber from its stem, release me from my mortal (form) but not from the immortal (essence).)

Similarly one who desires enlightenment either seeks the divine grace to descend on him in spite of the deficiencies and demerits in his mind, speech or performance of actions, whereas the other seeks to cleanse the instruments of action and of senses, with active assistance of the divine energy so that it may fit place for the divine essence to dwell and shine in its brightness. Then even as a mirror shines when the dust thereon is wiped clean, even so when the deficiencies and demerits are removed and the self which is but a fragment of the Brahma shines by its own light and becomes luminous. Therefore, while large number of hymns are addressed for descent of the divine essence and grace with possessions, positions, energy and enlightenment, the hymns like the one addressed to Rudra seeks to become energized by removal of the deficiencies and demerits with which one is born in primordial life and which hamper temporal and spiritual advancement in primordial life.

The fearsome demeanor of Rudra as the exterminator of evil and the inauspicious forces from life and his auspicious one of Shiva as पुरुषवर्तमान, the energizer and गुलन्धीम, the impeller of bliss makes immersgence of these two divinities as one consolidated symbol in vedic pantheon. Therefore the seer prays ‘>यथाक वदामे गुलन्धी पुरुषवर्तमानम् || उर्ज्ज्वलकृत्व वन्यानात्मवाच्चात्मयाय मान्यताः’ (VII.59.12) – I offer obeisance to one who has three eyes (the third one being the eye of Wisdom), who is fully endowed with fragrance. Like a cucumber from its stem, release me from my mortal (form) but not from the immortal (essence).

Hence in this hymn he prays not so much for possessions and prosperity as he does to for health and energy for his limbs.

आ ते पितर्मुः मृगमेतः मा न मूर्यस्य मंद्रः मुयोयाः || अभि नो वीरो अविति क्षेयत प्र जायेमहि रुद्र प्रजामिः \| 1 \|

O, the father of Maruts, let your grace be upon us, exclude us not from seeing the luminosity of Surya. Gracious be our energies, O the Brave One, may we transplant our self in our new-born children.

Explanation:

The hymn ‘>यथाक वदामे गुलन्धी पुरुषवर्तमानम् || उर्ज्ज्वलकृत्व वन्यानात्मवाच्चात्मयाय मान्यताः’ (VII.59.12) addressed to Rudra, is celebrated as गुलन्धीम् मुयोयाः mantra. In line with the sentiments contained therein the present mantra prays Rudra to let his grace fall and not to exclude the seer from seeing the luminosity of Surya, blessing him so that his self, the essence, may be transplanted in his new offspring.

ल्यात्तेऽभी रुद्र आत्मामिः शृंग हिमा अभी श्रोणिः \| व्यक्तमुः द्रोपि वितरं व्यंहो व्यवशाचलयम्या विपुशी || 2 ||

With most potent medicine, may Rudra make our hundred winters warm. Banish from us hostility and hatred, obscurities and complexities.

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Explanation:

The seer knows that once his life is made warm and cozy his entire living becomes luminous. Hostility and hatred, obscurities and complexities become terminated and mind becomes auspicious. Agni energizes him placing him on right Path, removing the deficiencies and demerits, obscurity and ignorance from mind—‘अग्नि यद्यपि भीषणाः भ्रमयो मनोहरः सत्यतं विज्ञानं विश्वासं विकारं विधाय।' (I.189.1) and the mind becomes fit for auspicious thoughts to dwell in—‘तन्मयं नमः शिवस्यकल्पस्य।'

Of all those born, Rudra is glorious, armed with thunder, mightiest of the mighty. Deliver us in this world from dangers to safety; destroy from us all that produces defiance.

Explanation:

For one to have an auspicious mind, one needs to be delivered from the dangers lurking in life and misadventures that flow there from. Seer is aware that it is the existing deficiencies and demerits that drag his mind towards mischief and defiance. The moment one is delivered from his human failings, his mind will be free to be receptive to the influence of righteous thoughts and luminous enlightenment. Therefore his prayer is for removal of those influences which lead him to defiance and degradation.

Let us not offer you improper worship Rudra, imperfect praises or imprecise invocations. Energize the admirable that is in us with your soothing balms, your fame as perfect physicians having preceded you.

Explanation:

Rudra is Shiva, the auspicious one with auspicious grace abounding in him. His fame as one supreme physician, fortified with comforting and restorative balms has preceded his arrival. We seek his grace and assistance. Therefore, we do not desire to worship him with imperfect praises or imprecise invocations. He is a physician who has come to cure the sick and imperfect ones to health and energy.

I offer Rudra, who is armed with gifts, obeisance and invocations for favours. Never may the fair complexioned, gracious and keenly receptive god allow us to evil temptations.
Explanation:

Unlike the instances where seekers normally pray for favours, possessions and positions, the seer here prays the god not to lead him to degenerating temptations, lest his spirit may weaken and end up in deficiencies and demerits, obscurity and ignorance.

उन्मा ममध्व वृपभो मुल्यान वक्ष्यशा वय्य मानमानम् ||
पुण्यव च्यायारम्या अश्वस्वाविवायं उद्द्यम गनम || ६ ||

The strong energized bull among the gods has refreshed me with invigorating food and like one who becomes vibrant under cool shade; I uninjured revel under the grace of Rudra.

Explanation:

Compelling deficiencies and demerits, obscurity and ignorance needs dominant and determined initiation. A strong leader would instill robust determination in receptive seekers. A seeker venturing in new avenues with unfamiliar prospects needs vigorous as well as cool and composed mind to revel in luminous grace. Rudra provides not only steely determination but also िशिलकल्प - auspicious intention.

कृष्ण स्य से रुद्र मुख्याकुह्रतो यी अस्ति भेंजो जलापः ||
अपभर्ता रूपो देश्याभो न मा वृपभ चक्षुशासः || ७ ||

Where is the gracious hand that gives nourishment and brings comfort. Remove the impediments which fate has placed before the seekers. O brave one, bestow on me your compassionate glance.

Explanation:

Seer takes every step with care and caution. He seeks grace and sustenance at every step and every stage. It is his belief and assurance that a bold and courageous power like Rudra would play a positive role as remover of deficiencies and demerits, obscurity and ignorance. Therefore, unlike in other instances where there was emphasis on seeking spiritual enlightenment or temporal possessions and positions, the Seer here seeks removal of the impediments on his spiritual progress, which fate has placed before him as well as Rudra’s compassionate glance.

प वभवं वृपभाच विवींचे महो महो मुद्वतिमितयामि ||
नमाया कृमलिक्कं नमोगृणिंमिसि लेवं उद्द्यम नाम || ८ ||
विश्वासिंहं पुरुषं उगो वमु शुक्रं विपिनो हिरणः ||
ईश्वरामाय भुवस्य सूर्यं वा उ योक्त पूर्वस्य ल || ९ ||
अहस्स विश्वासिं नायकनि द्वाराहि निकं येंजं वधापं ||
अहस्सिंदं दयसे विवशंसं न वा वोजितो रुद्र लवहि || १० ||
स्तुहि श्रुतं गत्वसं यवानं गृहं न भीमपुमलमुग् ||
To him, the strong, fair-complexioned mighty one, I offer an eminent adulation. We serve the Supreme Lord with adorations; we glorify him whose splendid name is Rudra. He with several strong, firm limbs is adorned with bright golden ornaments. The divine strength of Rudra never departs from him, who is the strong Lord of the World. Comfortably you carry your bow and arrows, shining in your many-coloured necklace. Effectively you destroy the wrongdoers to pieces; mightier than you there is no one else. Praises be for him, the chariot borne, young, fearsome and famous, hunter like the Lion prowling in the forests. O Rudra be kind to the singer, let thy hosts spare us and smite the strangers. I prostrate before you as a sons would to his father when he greets him. I praise the Lord of the heroes, a generous giver, give us succor who here praise you.

Explanation:

Seer overwhelmed by the gracious Rudra’s energizing powers as the strong, firm mightier than other gods, offers his obeisance. Mightier instruments are needed for effectively terminating the inborn and long lasting deficiencies and demerits, obscurity and ignorance. The seer finds no other divine power than Rudra who could accomplish the task.

In these hymns there are strong overtones of non-Arya deity – the Shishna deva, who is depicted sitting in yogic pose, with arms adorned with gold ornaments and head gear like a warrior, with bow and arrows, with beasts around him, who is here glorified as Rudra, which description strongly reminiscent of the strong, firm limbs adorned with bright golden ornaments, strong Lord of the World (Pashupati), carrying bow and arrows, shining in many-coloured necklace, young, fearsome and famous, hunter like the Lion prowling in the forests not letting his hosts not smite.

O Maruts, we the descendents of Manu may be graced with the wholesome and healthy effectual medicines, which our father Manu has selected for us and which we crave from Rudra for our welfare.

Explanation:

Rudra is the supreme physician and the Maruts are his messenger-couriers. Therefore he prays Maruts to bring for him those medicines which are whole some and health providers. There is allusion of the acceptance of Manu, the Arya ancestor, who has selected the medicine which will bring health and welfare.
May Rudra’s missile turn aside and spare us from the wrath of the impetuous one. Turn O God, your strong bow away from our heroes and be you gracious to the progeny.

Explanation:

The hymns brings out the sentiments which are conducive to the assimilation of the non-Arya deity with the Arya-Rudra. Recalling the times when the gods and his followers had raided the Arya settlements with ferocity of his followers, the seer pray that his wrath be turned away and grace fall on their progeny.

एवा बभो चूषण चंकितान यथा देव न हणीपेन हंसि ||
हवनश्रुणो उदेह वाह्य वृहद वंदम विदये सुग्रंगः ्|| १५ ्||

O Well-built bull, thus displaying your nature, neither be angry nor harm us. Listen Rudra to our invocation. Loud we speak in this assembly with our heroes.

Explanation:

Finally the seer prays Rudra to be gracious to the heroes who have assembled here to pray.
The purpose in all spiritual endeavour is Bliss of Beatitude, which is experienced when the fragment finds kinship with the Whole. The said experience is compared with the inseparable oneness which one experiences when one is in close embrace of his beloved distinct from each other even when experiencing the identity of companionship. All the hymns are expressions of that spiritual need as well as fulfillment. In that process gods become the luminous centres which lead one to extent of their role in spiritual regeneration, step by step and stage by stage to the supreme goal. Therefore, the importance of the gods should not be measured by the number of hymns collated in Rigveda. If there are more hymns addressed to Agni and Indra, then it is because their role is predominantly emphasized. The goal which is difficult to be traversed is delineated by few because few have reached the goal in its full grander dimension.

Therefore, when one uses one or the medium or Path to reach out the goal, the medium and the Path becomes as important or to that matter assumes the character of the goal. When the medium if being used or the Path is being traversed, it the goal which should be kept constantly in perspective; otherwise one becomes as important or to that matter assumes the character of the goal. When the medium if being used or the Path is being traversed, it the goal which should be kept constantly in perspective; otherwise one is likely to be enamoured by the medium and enslaved by the Path without reaching the goal.

This remarkable hymn is said to be addressed to Indra; if it is so then it is evidently because Indra is as the presiding deity over mind, the dominant representative instrument of effulgence of That One in Creation and in formatting, concealing and revealing the reality behind the façade which the mind itself has created, ‘हृदयं युनं पलिमसि वक्रं तवं युनं प्रतिचक्षणं | इद्वा मायामि पुमपुम युनं युनं हर्षं हर्षं शतादश ||’ (VI.47.18). This becomes clarified in when one finds that it That One which was earlier undifferentiated became differentiated with essence and form - ‘आपितेवदम् आपितेवविविधेऽविविध; मोन्यंकोषं नामयात्मको; पथं योज्ययो व्याहरत, ततोहस्यकामपद्व ||’(Brihad Aranyak Upan.). When That One becomes conscious of its existence it speaks itself as अह (अह) having distinct identity and as अह having distinct Existence. Thereafter becoming effulgent अह it said, ‘अहं वाते सूनितर्मिनि, अहं हीणं स्वाम्यमुखीति, तता सूनितर्मिनि, .. ’ अह should not be translated as ‘I’, which is the consequence when अह becomes अहार्कार, having distinct identity. अह is तद् एकम्, the Prime Existence which became conscious of ITSELF as ‘अह, वात, अहि’ or अह बमामति. ‘प्राणपापे कृत्त तति मनो वात् प्राणम्’ – That One provided for itself Mind as the one of the three instruments of effulgence. Therefore, the statement is validation of That One, the universal Self and not the individual self of Vamadeva. Therefore, it is That One itself as अह and अहि and the effulgent वात which is the subject matter of the hymn.

Sanskrit Language has a remarkable sense for drawing meaning from the roots of every word, taking note that the sound of the letter does not change or ever get destroyed the eternal essence of the sound of the letter. The word retains not only the phonetic character but also the essential meaning which the sound suggests. Sound has a transformative characteristic which changes the meaning as the letters come to be grouped in a particular manner. Therefore, अ suggests the prime letter अ becoming अ. When अ is associated with another letter य then the sound becomes changes to अय - to be, to exist or Existence.
This proposition goes far removed away from the hitherto held traditional view that it is 

Vamadeva Gautama, who on realization, reflects back on the remarkable relationship which he found between his individual self with each other similar self, manifested earlier as Manu, Surya, and even as sage Kakshivan. This is also equally possible proposition, because one finds similar expansive realization in Upanishads where it is declared ‘यत्नु सदान्युपानस्तथापान' || सर्वभूतेः पुनःत्र ततो न विज्ञापते || यथावतेः भूताभिवापितः || तत्र काम में क ओष्ठ तत्कालपत्यति ||’ (Isha. Up. 6-7). But, by that affirmation, the alternative suggestion does not deserve to be disregarded entirely, either.

Vamadeva Gautama is the enlightened seer and what have been recorded are his reflections. Indra as the propitiated deity is only the medium through whom That One – तर एक is eulogized as वेय, the mythical bird of heavens.

अहं भूमिममात्मायायाः वृद्धिं दापुपे मन्यायि ||
अहं-भूमिममात्मायायाः वृद्धि दापुपे मन्यायि || १ ॥

The Self in earlier times became Manu; the Self was Surya, seer Kakshivan, the Prime Existence as Ashvattha. The Self is Kutsa, the son of Aruni, the Self is the far-seeing Ushana. Behold, thus I reckon.

Explanation:

Brahman manifested in earlier times as Manu, Surya, seer Kakshivan; the Prime Existence as Ashvattha, Kutsa, the son of Aruni, the far-seeing Ushana. Purusha Sukta says ‘ गहन्तिः पुरुषस् गहन्तिः पुरुषाः सहस्यानं || म भूमि हिंदतो कुञ्जावलिनिः वाक्यायुः ||’ (X.90.1) - The mani-formed Purusha, of mani-fold vision, and manifold movement, pervading the Universe on every direction, surpasses the Space by ten measures. तम्भवलः . . पुरुषोऽनुवर्तको वाक्यावलिनिः, स्थानां ये || . . गायो ह जिम्बे तम्भवल तम्भवल अतिमत्यः ||’ (X.90.8-10) - From that supreme sacrifice . . creatures of the air and animals wild and the mild arose . . Then there were born the horses and also animals with two sets of teeth, the cattle, the goats and sheep. Yajnavalkya says in Brihad Aranyaka Up (II.4.14) ‘वय वा अयस्माद्यावतावतान्तकत्वं कं विषेण तत्कत्वं कं परस्येऽत्तकत्वं कं शुन्यात्तकत्वं तत्तकत्वं कं कर्मिस्वात्तकत्वं तं तत्कत्वं कं विद्वात्तकत्वं || यद्यवर्त्य विद्वात्तकत्वं तं कें सेवत्तकत्वं ||’ - When every thing has become the Self, then by what and whom should one smell, see,, hear speak think, and understand?

Vamadeva experienced enlightenment in similar fashion. That is why he speaks of himself as Manu, Surya, seer Kakshivan; the Prime Existence as Ashvattha, Kutsa, the son of Aruni and as the far-seeing Ushana.

अहं भूमिममात्मायायाः वृद्धिं दापुपे मन्यायि ||
अहं-भूमिममात्मायाः वृद्धि दापुपे मन्यायि || २ ॥

The Self bestowed place to dwell for the nobles and rained streams on those who bring offerings. The Self guided the torrents that flowed there from and the luminous powers according to his pleasures.
Explanation:

One of the earlier seer had pointed ‘यथाभास्ते विंशति वहान्ति यथि सत्साक्षी भाषा: | यथाभास्ते प्रविशो यथि वाहू || देवं धीरुता पुृषैव महाद भूतजंृतां वेदां ज्ञानं यम नाना: | यो अन्तरिक्षि रात्रिगी विभागं || देवं कल्याणं अवम सत्साक्षां नन्दा रोजनाम | भगवति यादि उद्धिता विभागं . . || (X.129.4-5-6) - By whose might are these snowy mountains, by whose essence is this sea seeped, by whose strength of arms these quarters are upheld . . By whom is this space made strong, by whom the ground is made steadfast, by whom the luminous course and the sky made spirited. . By whom the two (the space and the earth) are arranged and supported in shining spirit, on whom the Sun shines in resplendence. . In similar fashion Vamadeva too says that the Self bestowed place for the noble ones to dwell and rained streams for them guiding their thoughts that flow from and to the luminous powers to shines. Dwelling place was the mind and the thoughts being the streams and brilliant thoughts being the powers that shine.

अहं पुरो मन्द्राणो वैरं नव साक्षं नवती: शक्षरस्य | 
तत्तमं वेदं गर्वताता दिवोदयमितिधियं वदायम || ३ ||

The Self (as Indra), reinforced by Bliss, demolished Sambara’s ninety nine forts and entirely the hundredth one, while helping Divodasa Atithigva.

Explanation:

Brihad Aranyak Up. says, ‘विण्यानां कचन्त दृष्टि - मनो सत्साक्षी प्राप्तम्’ – Self created for itself three instruments for manifestation. Mind and Indra, as the presiding deity over mind, became the predominant instrument of effulgence. Self, therefore, through its principal instrument Mind, reinforced by Bliss, demolished Sambara’s forts thereby helping Divodasa. Sambara represents the forces of darkness, his forts being the minds which is obscured. Divodasa is an enlightened devotee, whose release is seen as consequence of Bliss. Deliverance by the effulgent Indra is deliverance by the Self. Seers use popular historical events to demonstrate eternal truths. Therefore, while hymns are based on historical events, they do not represent history.

प यु प विब्यो मुतो विष्रतिः प श्वेतं शेतंभय आशुपलम |
वचनं यत् वध्यम गुणमेव ह्वाय भरस्तनां देवज्ञेयम || ४ ||

Before you measure this falcon, O Maruts, supreme is this swift-winged Shyena, strongly self-possessed with no one to bear him, That One brought to Manu the wholesome offerings.

Explanation:

It is impossible to measure the comprehensive energy existing in That One, who as swift-moving falcon शेष न विप्र विभवजानं पश्चिमु भूसाक्ष भवसंयजी| 
तुवं यथा मधुना मोणेनाल श्रृं चिसिद श्वेतं अत्य || ५ ||
When the bird brought in rapid movements and sent the swift thoughts on widespread Path, the same were returned with sweetness of Bliss, the Falcon in that process attaining brilliance.

Explanation:

Bird is the energy that elevates the thought fastest moving in universe, with swiftness of a falcon, unless it is with difficulty restrained. The thoughts imbibe the bliss of That One, the falcon, in that process shining with resplendence.

Climbing above holding the thought and the bird bringing the draught that gladdens, the Falcon spreads upward. Comrade of the luminous beings clutching Soma which the birds had brought it rises to the loftiest heavens.

Explanation:

Noble thoughts elevate the soul upward and ignoble ones relegate it downward. As the thoughts become energetic with bliss brought by birds from the heavens, the falcon takes elevates them thus enriched with the Bliss of Beatitude, the loftiest of heavens.

Providing Soma bearing thousand libations, yes, ten thousand libations Shyena the falcon bringing it from above offers it down here on earth. Therein, the courageous ones leave all the malignant ones behind, the wise with wild ecstasy, leaving the unwise far behind.

Explanation:

That One, the falcon brings luminous libations from above and offers them here down below to those who deserve. The enlightened bold ones leave the malignant ones far behind, wise becomes wild with abundance and the timid sinking in scarcity.
XXXV.

The seer of this hymn is Vak Ambhrani, daughter of Seer Ambhrani, who is of a non-Arya descent. This non-Arya response to Self – आदर्श, as the essential and substantive attribute of That One, should be seen in the context of the hymn (IV.26) addressed by the doyen of Arya culture, Gotama Vamadeva to Indra as the presiding deity over Mind, one of the three primary instrument of effulgence of That One, the other two being भाव and प्रभाव. It would be observed that आदर्श - the Self, आदर्श, is as valid a instrument of the भाव – the Prime Existence, तद एकाक्षम - That One as Indra also is an substantive instrument of divine effulgence.

In later times the symbolism of आदर्श - the Self of this hymn became crystallized gradually as भाव, Speech, आदर्श, the immutable syllable त्र, the sign, symbol, mark, indicative character, with elaborate transformation as the anthropomorphic Lakshmi, which became the consort of Srīman Narayana or Vishnu in puranic tradition, on the spacious statement – 'म ध्रिणविवेकं मुडे'. आदर्श then becomes sign, mark, indicative character, the primary symbol of the effulgence, प्रकृति in the process of creation.

It is the प्रकृति, भाव, त्र, the symbol which speaks as आदर्श.

I wander with Rudras, Vasus, Adityas and various luminous centres of energy. I uphold the splendour of Mitra-Varuna, of Indra-Agni and of Ashvins as well. I cherish and expand the lofty, fostering Soma. I support Tvashtha, Pushan and Bhaga as well. I enrich the zealous sacrificer who pours juice and offers oblations.

Explanation:

Having manifested in various forms, That One enters within each of them, to the tip of the nail as it were, infusing the essence in them. Therefore, when That One makes a statement that it wanders long with Rudras, Vasus, Adityas and various luminous centres of energy and uphold the splendour of Mitra-Varuna, Indra-Agni and of Ashvins as well, it suggests that in each of these mediums, the presence of the Self as essence is present and substantive. Consequently when one adores and worships the forms, it is the essence of That One as well is adored and worshipped.
I am the humankind; I gather thoughtful treasures for the meritorious ones. The luminous powers are established by me in many places with many doors to abide and dwell in.

Explanation:

When That One becomes manifest it recognizes and identifies itself as ‘अहं’ and ‘अभि’ Having entered itself as the essence in every form created, That One becomes conscious that it as अहं, the Self verily is the creation - ‘अहं वान गुणोपनम्, अहं ते सत्त्वविवेचित्, तस्माद गुणसङ्कुलः...’ (Brihad Aranyak Up.). On that level, Purusha ‘म य अहं परम प्रेम वर्धि सुर्यशंक निष्ठित श्रीमन्त श्रीकमोऽव्यवहृत्’ and Prakriti ‘प्रकरणस्थि इति प्रक्रिति’ and the creation are one and same ‘पक्र्तृः किष्मणानि गुणाः कर्मणि सर्वेऽ’ (Bhagavad Gita. III.27). Even as a dancer is not different from the dance even so is the Creator is not different from his effulgent creation. Then there remains nothing to be done or accomplished and everything to be experienced and realized. He, who has eyes to see and ears to hear, is receptive to the resonance of That One, becomes aware of the palpable presence of the essence in every form, with many opportunities opened for seekers to access and abide therein.

Through me alone all eat food that nourishes them, those who breathe hear and speak. they know not they dwell within me. Hear one and all, this is the Truth, I declare. I, verily, articulate the words which the luminous ones speak and the men embrace. I make those whom I favour exceedingly mighty, wise in Wisdom, a seer and exceedingly intelligent.

Explanation:

Essence reposed in every form created; it is what primarily that operates from within the form. It is the Self which listens with the ear, thinks with the mind, speaks through the speech, breathes through breath and sees through the eye – ‘योत्सर्य श्रोतः सत्त्वो तद वाच्यो ह वाच्यो म उ गुणाय प्रण: चाक्षुषयुतः...’ says Kena Up. In Brihad Araanyak Up, we find that when asked about Brahman who is perceivable directly and through inference - ‘व्याख्यात्फलोऽश्चत्तम य अहं सर्वोत्तमः’ Yaknavalkya replies ‘य गुणम प्राणिति... योः प्राणजनानि... य व्याख्यात्फलोऽश्चत्तम य तः आक्षेपः सर्वोत्तमः’ – He is the Breath which breathes in, breathes out, breathes about, breathes up is the Self who is in all creation.

Likewise, it is Vak alone that eats the food that nourishes or that breathes hears and speaks. But people without being aware of this inalienable fact do not know that they dwell within me. It is Vak that articulates the words which the luminous ones speak and people at large accept. Whom Vak favours, them she makes exceedingly mighty, wise in Wisdom, a seer and exceedingly intelligent.
I bend the bow for Rudra that he may strike and destroy those who deride Wisdom.
I rouse revitalizing the people who struggle for Earth and Heavens.

Explanation:

‘पक्रिति स्वामिक्षियार्य गम्भीरायलमायाया’ (IV.6), ‘पक्रिति स्वामक्षिय विन्यासपि पुनः पुनः’ (IX.7) ‘मन्याथ्येति पक्रिति गूहाम गम्भीरायलमायाया’ (IX.10) – thus does Krishna speak variously in Bhagavad Gita. It is the energy (Pakriti) of the manifest Self, which is not different from the Self that enables Rudra to overthrow the despisers of Wisdom, to rouse people to struggle for justice and acquire pre-eminent position on earth and immortal life in heavens.

My origin is in the waters of the ocean from where I take my father touching all the existing creatures and touch even those in yonder heavens with my forehead. I, verily, am the Breath that sweeps like tempest and storm, holding all worlds together. Beyond this wide world and beyond the expansive heavens, I have become mighty in grandeur.

Explanation:

When creation becomes manifest as effulgence of That One, there was nothing but the vast ocean covered by incomprehension in undifferentiated state of movement – ‘तम आमीत्र तनमा ग्रहमेवपक्रिते मलिन्य सर्वं इत्र’ , a state similar to Mind which is not yet productive being in a state of confused obscurity and bewilderment. Even as in the case of That One which becomes effulgent with क्रम, the self-Impulse – ‘क्रमचन्द्रे स्मृताचतुर्विंशति’ (X.129.4), with self-recognition as आभ, giving rise to all subsequent creation, in Mind also क्रम, the desire becomes transformed as thoughts. The word क्रम has positive as well negative dimension. In Upanishads the word is used as positive impulse – सायनक्रम. When that word used in the empirical world of experiences it ordinarily means sense-impelled desires. That One has, in fact, nothing to be desired and nothing to be fulfilled, as Krishna points out in Bhagavad Gita ‘यं में पार्श्वकर्म यथं विच्छेदनु किंचन’ (ननान्यायायायायं वर्ते एव च करणिः)’ as Krishna points out in Bhagavad Gita (III.22). In the case of That One, the क्रम, desire becomes transformed as his effulgence ‘अध्येतानि विन्यासितानि’ as natural as Breath breathing out. 

Therefore, when That One becomes effulgent, it provides for itself Mind as the first instruments for effulgence. आभ, which speaks here in this hymn, is first of the lucid expanse of the Mind, from where it makes itself and its varied manifestation known to all on earth and even those in yonder heavens. Then, taking the other instruments of वाच and प्राण it energizes the worlds and heavens in mighty performances of actions.
XXXVI.

Deva

Gupt - 10. 72 । त्रिपि - लोको वृहस्यति, वृहस्यतिगार्गिर, दाशायणी अंडित । देवा ।

In this hymn the seer speaks of the gods who are luminous centers of enlightenment, so that the seekers of future generations may recognize and propitiate them. In one of the important hymns, the seer wonders ‘को अन्दा वेद इह प बोयाकुल आजातात कुल इह बिषुर्द्धिः। अवाहेक्यो अयु विस्तृतिनाय गो वेद यत आदेशित।’ - Who knows here knows and who here can declare; whence it was born and whence was this creation? Later than this creation, were the luminous divinities; who can declare here, whence it came first in existence. ‘को अन्दा वेद क इह प बोयादो अध्या प्रवाहको म संभोलित। दृष्टि एकाक्षम्य सज्जित पर्यु या गृहुः।’ - Who knows this truly and who can here declare it, what Paths lead us together to the gods? Only the lowest regions of their existence are seen, who indeed, exists supreme on the mystical planes?

Here in this hymn that prayer is replied by the seer for the seekers in future generations, who may wonder as one ignorant of the land asks one who knows it, to travel forward as instructed by the knowing guide – ‘अन्दरपित्यं ब्रह्मचर्यां हर्षां म पृथी वेदविद्युतिः।’ (X.32.7).

Let us being wise laud the luminous ones for generations do that they may recognize them when these hymns are sung in future ages.

Explanation:

The seer here desires to speak of the gods who preside over different manifested centres of energies in furthering, in maintaining and dissolving the creation. These centres had benefited in earlier spiritual regeneration and the seer desires they may also lead in future regenerative process. Therefore, he records their existence and their nature so that the seekers who would sing these hymns in future eras may also be energized by them.

From the luminous ray of Brahmanaspati the gods in earlier ages were produced with a blast and crystallizing in forms; the Existence coming to spring from non-Existence.
**Explanation:**

Creation has been the subject matter of many diverse statements. In *Bhavavrittam* we find it mentioned: ‘नाथ्यानो निरूपणम्’ - Then, there was neither non-Existence nor Existence. . and ‘आत्मावर्ग स्थाप्य तदेक तयां अस्तित्वम्’ - without breathing, alone with self-impulse was That One. Other than that, there was nothing else. In essence, therefore, That One itself brought Existence, as creation from the state of non-Existence of such creation was as non-Existence, becoming itself the substratum (अधिपत्तन) the material cause (उपादन), instrumental cause (निर्मित्त) and consequence (परिणम). Thus, creation became a transformation of That One from its undifferentiated state to the differentiated state by name and form.

Earlier than the gods, Existence (creation as differentiated state by name and form) was brought about first from non-Existence (the undifferentiated state). Then were the regions born and thereafter sprang the centres of energy.

**Explanation:**

In *Brihad Aranyak Up.* we find it clarified, ‘तत्तद्विं तद्यथा कृत्तमातिशान, तत्नानामपायमेव वाच्यात् . . स एव इह पवित्र आ न गायनं हि मा, पाण्डवं प्राणो नाम भवति, वदनं लक्ष्मी, पत्रवंधु, शृणुवं श्रेष्ठम्, मननं मा, तत्यथानिस्त्र कर्मनामानेव | स योृत एकाकामुखं य य वेश, अभूतं खोयों एकाकनं भवति; आत्मात्यावपूर्णम, अत होते मयं एक भवति | सदत्तवत्तांशमस्य मवेश्य प्रवेश वदासाला, अहन तेंत्वन्वं वेश | (1.4.7) - ‘At that time all this was undifferentiated. That One became differentiated by name and form. That One entered in here even to the tips of the nails. That One no one sees for it is incomplete, when breathing That One is called prime breath, when speaking the voice, when seeing the eye, when hearing the ear, when thinking the mind. These are merely the names of the actions of That One. He who meditates on one or the other of them he does not know because that is incomplete, with one or the other of these characteristics. The Self is to be meditated for in it all these (incomplete ones) become one. These are all like the footprints, for by them one knows all this’.

In the process of creation, energies came to be infused later and the gods to preside over them came thereafter. In *Bhavavritta* too the seer says, ‘अविध्वंसका अप्रणेत्तनम् को वेद यत्र आवत्वा’ - Later than this creation, were the luminous divinities; who can declare here, whence it came first in existence.

Earth sprung from the energy and the regions rose from the earth. From Daksha was born Aditi and from her the descendents of Daksha were born.

**Explanation:**

*Daksha* is the father of the creatures during one of the eras. From him was *Aditi*, who as the mother earth, does not eat but nourishes those who gives birth. From her came up all the creatures, the descendents of Daksha* Prajapati.*
Aditi, your daughter, O Daksha, was brought forth, and thereafter were the auspicious and immortal gods.

*Explanation:*

Aditi, who is the daughter of Daksha, is the origin of the gods as well as of all creation, ‘अदितिलोकात रज्जुत्तरिन्द्रमधिमिनं स पिता स पुत्र: | दिव्ये देवा अदिति: पतंजला अदितिर्ज्ञसदित्तुलल्ले’ (I.89.10) - Aditi is the heaven, the mid-region, the mother, father and the son as well. She is (the mother) of all divinities of the people, of all those born and yet to be born.

यदेवः अदितिरः सलिले गुमर्ध्या अतिपदः ||
अत्र यो नृत्याधिकाम नीवो गृहुः पावतः || ६ ||

When you were together in close in fluid state then as dancers the luminous rays stepped from your feet.

*Explanation:*

Dance begins when the dancer steps on the stage to dance. Even so when the gods manifest from their close togetherness, the dancers stepped forth as luminous rays. That One, when it became differentiated by name and form, then it stepped from the undifferentiated state of being in here as the numerous centres of energy even to the tips of the nails. That One no one sees for it is in fluid state, and when breathing That One becomes luminous ray as prime breath, when speaking the voice, when seeing the eye, when hearing the ear, when thinking the mind.

यदेवः यत्यो यथा भूवननापिन्नतः ||
अत्र गुज्य आ गुज्य गृहुः मूर्वमम्यत्तः || ७ ||

Then the gods like the persevering Yatis caused all things to grow and brought the luminous rays of Surya which lay concealed in the ocean.

*Explanation:*

The gods are the luminous ones presiding on the energy centres. With perseverance they cause things to come in existence and with perseverance they sustain and nurture them with luminous rays which they bring from Surya which till then remained without dawning on the eastern horizon.

अष्टी पुनःशः अदितियः जातात्त्वश्चायः ||
देवः उप प्रेत सुपमिं पर्या मातिर्यायतः || ८ ||
Eight were the sons of Aditi, who from wee born to her. With seven sons she went to heavens, casting the Martand far in distance.

Explanation:

Aditi was the mother of her eight luminous sons, out of which she took with the seven sons to heaven, leaving Martand – Surya in space, to shine and nurture animate and inanimate creatures.

With her seven sons Aditi went to merge in ancient age, leaving Martanda to spring to life and depart from life every day.

Explanation:

This hymn graphically describes the passage of Surya as the illuminating deity in space, which comes to life at every dawn on the eastern horizon and similarly departs from life when he sets in the western horizon.
XXXVII.

As Time flows in heavens, the moon with his beauteous formations and lightning with its golden movements glides in the sky. But the human being does not find O lord your place of abidance. Mark my anguish, you Earth and the Heaven.

Explanation:

The seer is waiting for deliverance from the primordial life finds neither solace nor any solution, for that abiding place of Gods, the luminous centres of energy. Time flies with rapidity with neither soothing caress of the moon nor illustrious flashes of the lightening remaining firm and steady. In these fleeting moments human being ever confused and in torment does not find the abiding place of Bliss.

Surely men crave and gain their desires and close to her husband does the wife cling, and in the embrace interlocked, both give and take their love. Mark my anguish, you Earth and the Heaven.

Explanation:

It is not that in primordial life, human beings remain unsatisfied. Their desires are fulfilled and they enjoy their pleasures in mutual company. But such physical pleasures are fleeting, transient and impermanent. This is the tragedy of temporal experiences and pleasures in primordial life.

Never be denied for us that Light, O Gods, that shines in the sky Do not deny us ever the blessed bliss. Mark my anguish, you Earth and the Heaven.
Explanation:

The seer seeks both the enlightenment and the bliss which the he is entitled and pleads that they may never be denied to him.

यां पृष्णप्रवं म स तद्र दृशो वि वोचिति
क्व रङ्गे पूर्व्य गते कल्लिते विभिन्ति नूतनो विस्ते मे अय्य रोङ्दसिशः \( \frac{4}{5} \)

I inquire of the last sacrifice performed. As messenger you shall speak. Where is the ancient Law divine? Who is the new diffuser now? Mark my anguish, you Earth and the Heaven.

Explanation:

He seeks to now from those who have ‘seen’ and ‘heard’ after performing their \( \text{वस्त्र} \), performance of sacrificial rites and rituals. As another seer says ‘अनुसिकिष्टताः चित्रिकुपल्लति चिदं त्र वर्गं चुर्माणं पुष्पाणि विदस्ये न विद्वान्।’ (I.164.6) – Un-knowing I, as one ignorant, ask of those who know, the seers, as the messengers of that *Wisdom* for knowledge. Where is that ancient law, which they lauded? Who is its present supervisor?

अमि ये देवता स्थन निष्पाद गोचरे दिवः
कर्त्र व रङ्गं कदनृृतं क्व पल्ला व आहुरिनिधि मे अय्य रोङ्दसिशः \( \frac{5}{6} \)

You gods, who have homes in the three lucid realms of heaven, what is the universal dispensation and what is its violation? Where is the ancient appeal to you? Mark my anguish, you Earth and the Heaven.

Explanation:

Gods are luminous centres of energy, dwelling in ethereal worlds, concealed from gaze of the ordinary and uninitiated people. As centres of energy they ordain regulations for people follow and for them to avoid keeping creation in proper and balanced order. The seeker who is unhappy with the unrighteousness prevailing during his life wonders how and where the cosmic law has disappeared? Therefore, he asks where has the ancient appeal from sensible seekers has disappeared. This is a cry from one whom being in obscure darkness and ignorance is deprived of clarity under illumination and from wisdom.

कर्त्र व ऋत्स्यश्चरिष्यं कर्त्र नुगाण्य चक्षणम्
कदनृतं महसुसप्रार्थं कांम्भ संदेश विस्ते मे अय्य रोङ्दसिशः \( \frac{6}{7} \)

Where are your enduring declarations and where is Varuna’s observant eye? How do we overcome the wicked on the Path which Surya had laid for us? Mark my anguish, you Earth and the Heaven.
Explanation:

The seer, his senses unable to bear inequity and injustice in the primordial world voices his desperation. Seeing unrighteousness prevailing around him he wonders where have the ordinances have gone, why have people have forgotten them? Why does Varuna not with his observant eyes see this fall of ethical and moral depravity and control them with firmness? How does one tackle a wicked and unenlightened person, on the noble and righteous Path which luminous Surya has laid down for the world to traverse.

अहं गो अभि में पुरा गुर्दे वर्डामि कानि चित ||
तं मा व्यन्याध्योश बृक्को न तुषाण्ड मृगं वितं मे अख्य रंगथि ||७||

I am the one who sang many a hymn in olden times as bliss took overwhelmed me. Even then the distressing cares consume me as a wolf would assail a deer. Mark my anguish, you Earth and the Heaven.

Explanation:

Seer is confused. How can he who had sung hymns lauding Varuna find the god not supervising and initiating firm actions. These cares have reduced his ability to think, even as a deer that faces the frightful wolf staring down on him.

यं मा तपनय्यमित् सपनीरिव पर्वतः ||
मृणो न दिना व्यन्यां माध्यं स्तोतां तेन शतकं च चितं मे अख्य रंगथि ||८||

Like step wives on all sides or ribs harming me from sides, cares oppress me like rats which eat the waver's threads. Mark my anguish, you Earth and the Heaven.

Explanation:

Problems in primordial life are difficult to be tackled because they pursue from all sides. Seer seem to make the problems appear grave comparing them with common place quarrels between co-wives, or the chewing of weavers threads by the rats. Apart from showing the human side of the seer's perception, the simile also suggests the common place incidents in primordial life.

अमी ये ग्रंथ र्षयस्यात्म नामिनात्तत ||
वितस्यदेव वेदायि म स जामितचाय रंगमि च चितं मे अख्य रंगथि ||९||

Where the seven luminous rays spread, there let my home and family enlarge. This, Trita Aptya knows well speaking about solidarity. Mark my anguish, you Earth and the Heaven.
Explanation:

The seer wishes luminous to shine not only for himself but also extended it to include his home and family as well to the extreme point of the creation, which the mythical *Trita Aptya* knows.

अभि वे प्रवाच्यां गये तप्यं दिवः
देवजा नु प्रवाच्य चर्चाविना नि वायुविन्तः मे अयू गंधर्म || 10 ||

*May those five mighty carriers who stand in the middle of the heavens high above and having swiftly bearing my praises to the Gods swiftly return. Mark my anguish, you Earth and the Heaven.*

Explanation:

The five mighty bulls are the five powerful deities, the presiding as instruments of communication in the five directions in universe according to *Brihad Aranyaka Up.* – *Surya* presiding over the eastern quarter, *Yama* presiding over the southern quarter, *Varuna* presiding over the western quarter, *Soma* presiding over the northern quarter and finally *Agni* presiding over the zenith. They are the messengers of human prayers as well as well as the dispensers of divine grace.

मुपण्ड एत आमते मध्य आगधने दिवः
ते संस्कृति पथो वृक्त तत्त्वो संस्कृतिपो विं मे अयू गंधर्म || 11 ||

*These birds of fair feathers exist in the centre of the luminous heaven, from where they drive away the wolves as they cross the moving stream. Mark my anguish, you Earth and the Heaven.*

Explanation:

These five powerful deities, having gracious distinctive character are luminous in the heavens, from where they drive away problems which humans encounter on earth in the ever vigorously streaming primordial life.

नव्यं तदुक्तं हिंदे देवाय गुप्तावयः
ऋत्तमं नित्यं सच्चं तालान मूण्डं विं मेअयू गंधर्म || 12 ||

*Well established is this newly fashioned hymn worthy to be recited, gushing forth is the steam of luminous Light, Surya extending the Path. Mark my anguish, you Earth and the Heaven.*

Explanation:

Seer is pleased with his new composition which, he is sure, will bring the righteous Law as a stream, *Surya* laying down the luminous Path for it to flow.
Worthy of praise is Agni who has association with gods. Take your seat here like a man of wisdom and bring the gods to our sacrifice. Mark my anguish, you Earth and the Heaven. Here seated like a human priest to the gods, is Agni the wisest of all. Expeditiously deliver to the gods our oblations O the Wise and intelligent one. Mark my anguish, you Earth and the Heaven.

**Explanation:**

Agni is born wise with Wisdom – वेद, therefore he is जातेवर्म | वरुणेता the knower of Brahman, is पुरुषितम्, the priest preceding others presides over यथा performed by the gods, the see Will energizing those who have gathered. He is the one who receives and delivers the oblations offered to the gods in यथा.

![Image](image-url)

Varuna fashions Brahman, to such one we offer our prayers. He with heart reveals his thoughts. Let the sacred hymn be rejuvenated. Let the auspicious sacrifice be energized afresh. Mark my anguish, you Earth and the Heaven.

**Explanation:**

In earliest speculation, Heavens were conceptualized as the father, the begetter and Earth as the mother; spread between two halves is the place of relationship. – ‘धोपमें चिता जन्ति नामित वन्तुमें भास्म भूमिव भोदिविस्म स्मिर्यत् | उपासकोः विनयत्वा’ (I.164.33). The later form of Dyaus and Prithivi was Aditi who was the aggregation of the heaven, the space, mother father and the son, all gods people, all that has been and all that would hence be – ‘अधिनितेविनवितिर्वितिदेवताः स विनय नामस्मितिर्वितिदेवताः’ (I.89.10). Varuna is the deity presiding over individual as well as social morality coordinating religious and ethical ideas in Cosmic law - क्त, the Gods are said to have been born in क्त (आतमा), protectors of क्त (ब्रह्मचर्य), growing in क्त (चक्रवाती). He was associated with यथा from early period and was prominent before Indra dominate Arya psyche, who is said to have been drinking from the moment he was born – अद्वैत सत्त्व तत तत्परिवर्तय स्मितं जन भन्ति ह सामं (III.32.9), ‘वन्यजनवधानदमया क्तमाः पीतकृतां प्राप्तिप्राप्तिमेव ‘ (III.48.2) whereas it was Varuna who planted the soma plant on the mountains – ‘गृहां भविष्यद्’ (V.85.2). Therefore, Indra, Agni, Ashvins are referred as younger gods. Though sacrifice originated with Varuna with an ethical and moral base, with increasing importance of Indra, as war-hero, the importance of Varuna and क्त also dwindled.

Varuna is said to have sired Bhrigu, who approached his father to be instructed in the wisdom of Brahman. Varuna said ‘यथा वा पूजनम् जनादन्तं यथा जातिनि जीवितनि यथा प्रच्छं अविनाशितनि | तद विनाशसम्य तद जातिनि’ (Taittiriya Up. III.1.1) – That from which these things are born, That by which when born they live, That into which when departing they enter, seek That Wisdom. That is Brahman. Thus Varuna fashioned Brahman.
This is the Path which has been made luminous by Surya. It is not transgressed, O gods and which the Mortals behold not. Mark my anguish, you Earth and the Heaven.

Explanation:

As Surya traverses the horizon, he illumines the Path. Seer Maitravaruni Vashishtha lauds ‘वर्ष पूर्व ब्रोजनि उपन विताय व्रुणाय सद्यम् ’ when you. O Surya this day dawn without any stains, lay down the Prime Existence (सवर्ण) for Varuna and Mitra, the mother and Aryaman rejoice even as we sing our praises. And these two Mitra and Varuna, un-deceived, with their great power hasten even the fools to be intelligent. And thus enlightened to thoughtful insight, they were lead to the wholesome Paths transcending sorrows and obscurity.

अग्नो श सः सक्तर वृक्ष पथं यतं ददर्शि हि |
उज्जितं निवाचतं तन्तेष कृत्वृष्णमयं वितं मे अर्थ गोऽदिः || १८ ॥

Angry wolf growled at me as I was traversing the Path, who like a carpenter whose back needed to be scratched stoops and sulks back.

Explanation:

Angry wolf is the forces of darkness and obscurity that follow human beings like wolves, who need to be attended and nurtured to their frailties.

Through this our prayer let us associate our thoughts with Indra, to conquer as heroes in battles. With this prayer may Varuna, grace us, also Mitra, Aditi, Sindhu, Earth and Heaven.

Explanation:

Finally the seer offers prayers to the gods for assistance and deliverance.
This *Sukta* is collection of hymns ‘seen’ by various seers, not belong to anyone exclusive Seer-family. When Vyasa decided to collate whatever hymns were prevailing out the innumerable hymns ‘seen’ by seers in different periods, places and people, he found that he could gather only few of them, some of them fragments of the larger were lost. Therefore, he collated hymns in 2nd to 8th *Manadals* ‘seen’ by seven seers, Grtsamada, Vishvamitra, Vanamadeva Gautama, Atri, Bhardvaj and Vashishtha and their descendents. The hymns in adoration to Soma were grouped in the ninth *Mandala*. In the 1st and the 10th *Manadals* the hymns ‘seen’ by various seers belonging to various families and available in whatever form were grouped, hence they contain maximum numbers. It is opined that the hymns of the second to the eighth *Mandalas* are of ancient origin and compared to them those in the first and tenth *Mandalas* are of later origin, though there may have been some ancient ones. For instance, in the first *Mandala*, the seers like Kutsa Angiras, Kanva Ghora were of earlier generations than many of those whose hymns find collated in other *Mandalas*. Therefore, though they are ancient and in many cases mystical and therefore unintelligible to common study, they contain many philosophical concepts which found more exoteric clarifications in later scriptures. The present hymn addressed to Vishvadevas is one such important collation.

On face of the text, the hymns appear disparate in expression. But one will observe a foundational unity, mystical strain passing through them. This evidences that whichever manner one may express their experiences reflect an uninterrupted flow of luminous enlightenment as unitary, eternal and absolute. They are the expressions or rather often of the nature of musings in the course of their quest for Wisdom, which has neither any beginning nor any end. It is nothing to be done with any becoming as is perennial being. Therefore, one who studies these hymns should not endeavour to search any philosophy but should experience a reflection, if possible, of the luminous light which they experienced.

अयः वामस्य पलिन्यम् होतुस्तम्य भाता मध्यमः अस्वायः ।
तृतीयो भाता गृहस्पदो अस्यात्रावश्य विशपतिः समभुव्यः ॥ 1 ॥

Of this, Surya is the benign priest, Vayu with his graying countenance is the middle brother and the third one is Agni, with his rear sprinkled with ghee. Here I do not see the seven sons of the Universal Sire.
Seven were yoked to the one-wheeled Chariot which these seven horses lead. Of this chariot, there are three immortal centres around which the worlds evolve.

Explanation:

One wheeled chariot is the vehicle which the luminous Surya drives; the seven horses are the seven days and three immortal centres are the past, present and the future. The Martanda is the prior form of Surya in his luminous splendour, ever moving in Time, from the past to the present and reaching out to the future, season in and season out. Surya symbolizes the eternal quest for fulfillment and also for enlightenment.

The seven who are mounted on this chariot, yoked by seven horses and seven wheels, are drawn onward. Seven singers sing in adoration as the seven luminous lights stream along.

Explanation:

The seven who are mounted on the chariot are the seven seers, seven horses yoked to the chariot are the seven divisions of the year- solstice, seasons, months, fortnights, days, nights and the hours, seven wheels are the seven rays in which Surya disperses his luminous rays for enlightenment, seven singers are the seven notes in which Saman is sung in adoration. The seven numbers is used primarily as symbol for the various ways in which Surya becomes luminous and not as the ultimate principle in the process of rejuvenation of the human mind from darkness, obscurity to enlightenment and clarity. The symbols should not be stretched too far, lest it replaces in human consciousness the very principle which it seeks to represent.

Dirghtamas the seer himself was earlier in along obscure state of mind, hence was called one whose mind for long was obscure, till it became enlightened and clear when Surya streamed his luminous rays through his mind.

Who has seen him first as he was born, how the boneless supported the bony? Where is the great elemental essence? Who is he, who knows whom approaching one can inquire?

Explanation:

Being aware of one’s ignorance is the beginning of luminous Enlightenment. The boneless is the unmanifest, obscure ignorance, as the boney is the first sign of manifestation, clarity, Wisdom.
Dirghtamas, the seer, wonders who could the one who had first seen Surya, when he lay concealed in the unmanifest manner, when there was as it were neither non-Existence nor Existence, neither air nor the sky beyond (न वायुः न दूर न ज्योति आत्मीतः परमेतः), when incomprehension was covered by incomprehension, undifferentiated in movement, incomprehensible and formless (तम अमीतः तमम पूर्वभौः अवकेष विभूषितः द्वैतम् विभूषितम्) From such boneless obscure darkness came Surya, the bony the first one born as the luminous ray. He makes reference to ancient seers who had ‘seen’ and therefore, know and approaching whom one can be wise and luminous.

Madhuchhanda Vishvamitra makes mention of the earlier seers who had ‘seen’ and calls on Agni - ‘अग्नि जिसलिए पूर्वां ही देवमूलिकम्’ (I.1.1) - the power in fire, who as the path-pointer, the luminous, the energizing priest, the presiding person over performance of actions, offers prosperity. To Agni, dispenser of darkness he has come who was eulogized by the ancient Seers as well as by the recent one – (अन्नक विश्वविभूषितिस सुदूरित नृमल त्रियुषित) He is the knower of Wisdom – जानवत्, the energizing Seer Will, presiding over every performance of sacrifice.

Unknowing in mind, unreceptive in spirit, I inquire of the secret footprints of divine beings and up above the yearning seeker the poets have fashioned them in seven stringed structure.

Explanation:

Seer is a seeker, unknowing in mind and unreceptive in spirit, desiring to know and see for himself the Real behind the un-Real formatted façade. The Past is what has gone and the Future is yet to come. Present is the only moment when we can live eternally in Time. One should not see the Present as extension of the Past though he sees the Past to remind the darkness in which he was and the Path that has been traversed. The Present moment is that which rejuvenates.

One often wonders seeing that while all limbs in a body need rest and rejuvenation, it is only the heart that continues to beat all the time without resting for rejuvenation. The moment it rests, it is end of the body. Scientists suggest that only that imperceptible momentary pause between one heartbeat and another rejuvenates the heart. Yoga, therefore, recommends, for extension of the utility of the heart and of the body, extension of such momentary pauses, through pranayama or restraint of breath.

Similarly, for spiritual regeneration what is needed is not necessarily knowing the Past experiences of others or reflecting on them as a mental exercise but being consciously aware of the ever-fleeting Present moment and extending its duration without being influenced by memories of the Past or aspirations of the Future. Present is the only moment in Time which is real as one’s being, one’s self, the Past being dead and gone and the Future having no existence other than as projected moment. Self being the ever Present moment, having neither memories nor aspirations, is the pure Existence, similar to the Prime Existence. As one becomes more and more aware of the Present, the memories of the Past and aspirations of the Future, fade away finally ceasing to exist as relevant. Then life becomes enlightened and one becomes liberated from the shackles of the senses and slavery of the Mind.
Unknowing I ask those who know, the Seers for Knowledge being myself ignorant. Who was That One, who as un-manifest became manifest establishing his six regions in the world.

Explanation:

The questor is impatient. His ignorance prompts him to reinforce his queries. He sees the product but knows not the producer. He sees the six regions in which he is spread, but knows not the point from which he has thus spread out. Only the known can be the stepping stone to that which is still unknown. Knowledge has to be used as the instrument to be conscious and aware of the unknown Wisdom. If one makes Knowledge as the goal then the journey ends in acquisition of Knowledge. Knowledge is local not Wisdom, which is universal, eternal with neither beginning nor an end. It is always being in the Present moment uninfluenced by the Past or motivated by the Future.

Let him who knows speak out here and now about the secret abode of the bird, from where the luminous fountains stream their rays, weaving the tapestry though their origin is in fluid state.

Explanation:

The questor being impatient brooks no delay. He desires to fulfill seeking his goal seeking the very source howsoever unstable it may appear to be. These initiatory mantras of the hymn contain the awakening of the consciousness. Like the bird flying in the sky, Surya appears to traverse the horizon, his origin being concealed in dark bowels of the night, unsteady as the streams which struggle to overcome the obstructions. The rays of the Sun which shed light and warmth on the horizon are not similar to the luminous rays of Surya removing the obscurity from the crevices of the human mind.

Mother received from Father her share of the essence, which she consecrated in Mind. Seeing her filled with supernal essence the man gathered around in adoration.

Explanation:

Mother is the Earth which nourishes the world and Father is the Heaven above which replenishes with abundant spirit. Sayana’s explanation seems to be from ritualistic view-point, ‘कालिगत्य निर्माता प्रूढः पितारं पालकं हृदयं लघुलोक स्माङ्गित्वादिन्यं | . . तस्मा आ वधानं आदिन्तं | किमं प्रवर्त्याति वस्त्रं यथा विविधं पुरुषं सति’ |
spiritual consecration, the seers gathered in adoration.

rituals etc. by offering oblations himself, that being the meaning. When Mother Earth thus filled with
upheld through sacrifice, through intelligence, performance of actions, sacrifices and in the form of

shining luminous and standing as guiding minstrel, energizing the mortals in his gross form and

Surya accessible to human perception and three accessible only to supernal awareness, in between

Father is the protector of the worlds, thus is the responsibility is shared.

level to the spiritual one with different steps

environment but in supernal ambiance. Seers have conceived seven worlds rising steadily from empirical

he shines illuminating the seven worlds around. This mysterious Wisdom is not revealed in phenomenal

Enjoined was thus the Mother to the centre of the sacrificial pole, and in the dark
womb the child rested. Then the child lying low looked upon the Mother who fashions all her forms.

Explanation:

When the Mother was thus with Father’s essence, the child born from such consummation was seen
resting in the dark womb, observing the various shapes in which the Mother fashions herself. Sacrificial
pole suggests the settled point when the creative process begins to unfold and various forms in which
the sacrifice fashions itself. The fruit itself remains concealed in the dark womb of the sacrificial
performance waiting to unravel itself as the creative process unfolds.

The seer uses uncanny symbolism of birth to describe the process of creation, where the subtle
essence impregnated becomes witness to the process where the gross Nature unravels its multi-facet
forms. There is a reference to this symbolism in Brihad Aranyaka Up. (III.9.28), where the subtle divine
essence which is within is highlighted and not the gross phenomenal form, ‘...’.


Between the three temporal worlds and the supernal worlds, stands Surya resolute.
At that point in horizon, the luminous ones converse among themselves of universal
Wisdom, unknowable to others in the universe.

Explanation:

Aditi is the Mother and within her dark womb is one luminous child born. Coming of the dark night,
he shines illuminating the seven worlds around. This mysterious Wisdom is not revealed in phenomenal
environment but in supernal ambiance. Seers have conceived seven worlds rising steadily from empirical
level to the spiritual one with different steps भावनिः and stages भवनिः for enlightenment. Three of these are
accessible to human perception and three accessible only to supernal awareness, in between Surya
shining luminous and standing as guiding minstrel, energizing the mortals in his gross form and

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illuminating the immortals in his subtle form. Maitravaruni Vashishta refers him as ‘किस्म स्वातन्त्रत्व गोपा क्रजु मंत्रु हृदिक्रम पान’ (VII.60.2) – Guardian of all that exists and moves, beholding both the good and bad actions of mortals. ’पृथ्वी जनान पूर्णान् प्रसूता: अपनमयिणि क्रुद्दंश्यसि’ | (VII.63.4) – making people inspired to reach out to their goal performing actions assigned to them. Surya is ‘इदं हृद ज्ञाति ज्ञाति स्वातन्त्रम् विद्यतिस्मिन्निकुश्यसि।’ - this supreme one, luminous among all lights, the best, all conquering, winner of riches, exalted with adulation, all-luminous radiant, might as the Sun we see spreading himself in unfailing victory and strength. Seer Prarakanva speaks of such journey ‘उद्यवं नामसापरे ज्ञातिमयमु उसाम | देवं देवा वृद्धं नामसापरे।’ – Having seen the luminous light beyond darkness, we have come to Surya, luminous among the luminous, Light that is supreme.

Spread as twelve months in Time, silently do the immortal wheels of the cosmic order turn invigorated. Herein are established the divine pair – Heaven and the Earth, along with their seven hundred and ten sons.

Explanation:

When the universe was first created, it was स्वर्य, the cosmic order that first set forth as Time, with years, months, days, hours and minutes, the seasons along with the ebb and flow of the streams and the seas. ‘अक्षरं गुणरं यमयाकं पद्ध ज्ञात्य नमयं नमयं नममित्र: नम्मित्राः।’ - the spacious pathway was set forth for स्वर्य, the Cosmic Law, with Bhaga’s luminous rays as eyes. ‘सूक्ष्म्ना निप्प्ले अन्तर्वयं देवो देवी धर्माण सूर्यं पुर्विः।’ – the Cosmic Law sets forth the luminous light beyond darkness, we have come to Surya, luminous among the luminous, Light that is supreme.

The five-footed father having twelve forms is hailed by Heavens to the farther half of the horizon, while others say that the gods with far reaching eyes is mounted on the lower seven wheeled six spoked car.
Explanation:

The symbolism appears so simple that one should not be surprised if it conceals more than it reveals. There have been diverse interpretations. However taking the normal phases of Surya in horizon the five steps which he takes would be the Dawn, when he makes his presence felt for the first time, the Morning when he is seen on the horizon, the Noon-time when he is at the zenith, the Evening when his presence is slowly withdrawn and finally the long period of night when his presence is not seen at all. There is no change in such enterprise - ‘अन्तर्यामित्वं स्वं स्वयम् रथं वियुक्तं || १३ ||’ (I.50.2). At noon, when Surya is at the zenith, the constellation of stars, shining with alluring charm during the dark nights withdraw like fleeing thieves - ‘अपि ले वयाया वधा नकारात्मनः स्वस्यम् || गुरुरविनिधिपति ||’ (I.83.5).

The wheels revolves ceaselessly without damaging the outer rim or straining the ten horse yoked to the chariot. Surya’s vision encompasses the regions energizing the dependent creatures.

Explanation:

Creation and every part thereof is dependent on Surya. Atharvan first laid down the Path and then the guardin of the Law, Surya sprang up in heaven ‘प्रवर्धयं प्रयम्नं प्रयत्नं ततं सूयां बलं वेन आर्यक ||’ (1.83.5). Praskanva Kanva points out that at dawn as the good motherly Ushas, he stirs up life every creature that have feet and the birds to fly, thus sending forth every one to their individual pursuit, knowing no delay in such enterprise - ‘आ या येवेव गुरूपुरा वयो प्रभुश्चक्तिः || जगवन्निव खुजनं वहते वधा उपत्यकलिनिव ||’ (I.48.5-6) and also says that seeing the luminous rays of Surya rising on the eastern horizon, the constellation of stars, shining with alluring charm during the dark nights withdraw like fleeing thieves - ‘अपि ले ताप्याया वधा नकारात्मनः स्वस्यम् || गुरुरविनिधिपति वयो नकारात्मतत्वः ||’ (I.50.2).
there Vishnu had established one of his three steps, and where the enlightened ones see his supreme abode, as one of the centre of heaven - 'तद् विघ्ना परम् यदा सदा परवराति गृहया | दिवीव च बहुगतमय | तद् विप्रां विप्रयो जगुर्वान: समिभाग: | विभागां परम पदम || (I.22 20-21).

The six seasons grouped two each gather calling Surya who is born single. The six are Rshis, the offspring of the divine Surya.

Explanation:
The six seasons (ऋतु) grouped together are the spring (चन्द्र) and summer (ग्रह), the rains (क्रीडा) and autumn (फल्स), the winter (छट्र) and the cold (फटिज). They owe their origin to Surya who is born single and moves alone in horizon; therefore they are the effulgence of that divine person.

They say that he is male through female in his disposition; he having eyes sees this, those who are not enlightened see this not. The enlightened son, the seer, perceives, One who is enlightened rightly is knower of the ancient Wisdom.

Explanation:
Surya is referred as male though (having produced the seasons) is female. The receptive ones perceive this mystery; those who do not are truly blind. The seer who as the son has comprehended; one being receptive is truly likened to the wise grandsire. Surya is seen s father to common perception, though he has given birth to the seasons as mother. This strange phenomenon is comprehended by the Seer, who having the wisdom of the ancients is likened to the grand father.

Below the heavens and above the earth, bearing his luminous rays Surya has risen. Where has Surya departed, where do the luminous rays find their origin? Certainly not amidst the crowded assembly!

Explanation:
The place where one finds luminous light is not here underneath in gross empirical world but high in the subtle spiritual world. When one’s mind is subtle, absolutely alone in silent solitude, then Wisdom shines therein, not when it is crowded by gross empirical experiences. It is to such silent Mind that Surya departs and it is in such silent Mind that the luminous rays find convergence, certainly not in Mind which crowded by empirical experiences.
Whoever, as the origin of this luminous ray beneath the heavens above and the earth below, perceives as the seer, declare it here. When that divine essence did have its origin?

Explanation:

Dirghtama Auchitya, the seer of this hymn, having been in obscure ignorance for a long period of time, desires to know of the luminous light as well as its source. He is curious questor who seeks to dive deep in the problem. He is not satisfied with enlightenment alone but wants to be wise of the source as well.

Those who arrive beckon those who are departing; those who are departing return to those who are calling them there. And you, Indra and Soma, have created these forces guiding to the central purpose.

Explanation:

Seer Dirghtamas observes that those who are still in ignorance and obscurity beckon those who have become enlightened. It is usual for one who knows to show the way to those who are ignorant. They are the persons who having traversed the Path and transcended to Perfection assist others who are yet in ignorance to traverse the path, guiding them of pitfalls and the dangers.

Two birds united in bonds of camaraderie are seated on the same tree. Of them one eats the fruit and other observes that one without consuming.

Explanation:

This hymn describes the gross body in which the universal Self and the individual self dwell in common friendship. The tree is the gross body, the entirety is the undifferentiated Brahman, the universal Self and the fragment is the differentiated Brahman, the individual self. While the individual self enjoys the fruits on the tree under the influence of the sense contacts and remains attached to the fruits produced by the tree (the gross body), the universal Self uninfluenced by the sense contacts remains detached from those fruits. The fragment the individual self and the entirety the universal Self are similar since the former is primarily and essentially sourced from the latter. This is the most graphic and complete representation of Brahman in absolute and Brahman in relative forms.
Where the immortal birds sing together their song eternal, sitting on the tree where
the mighty universal overseer has entered unobtrusively.

Explanation:

It is great deception of human mind to assume that it is fragment that controls the activities, while
truth is that both the individual self and the universal Self together contribute the song. Krishna
symbolically explains in Bhagavad Gita (XIII.17) that Brahman is वर्तमान while body is the 
८ceği. He appears to be divided though he is always the undivided –‘अविभक्तं ते भूलेपुरुषम् विभक्तिभवेत्’
and he is to be known as supporting creatures, destroying them and creating them afresh – ‘भूलेपुरुषं तथा न विभक्तिभवेत्’.

Krishna further says (V.14-15) that the sovereign Self dose not create for the people any agency nor does he act
himself - ‘न करुणं न कर्मणि लोकं कारणमीयतु’ and it does not take on the demerits or the merits of any. It is only
the Wisdom that is enveloped by obscurity which makes people bewildered ‘जातले कर्मविक्षिप्तं न चैव युक्तं विदुषः 
आकर्षयते जातं तेन मुद्रितं जन्मं’.

The present hymn could not have been better clarified than it was dome
by Krishna.

On which tree the birds relish the fruit, where they rest and procreate their progeny.
On top of that tree, they say, the fruit is luscious but none gain that who is not conscious
of its existence.

Explanation:

Rarely are the human beings aware that the body (the tree) on which they appropriate and procreate
could also be the luscious fruit for deliverance. Mind is that supreme fruit at the pinnacle of human body,
which can under the influence of senses degenerate human soul to untold sufferings as well as regenerate
individual self to luminous enlightenment and to supreme Bliss of Beatitude. No one gains the fruit at
the top, which in the first instance is not even aware of its existence. Human beings who consider the
empirical world is the only and the whole thing are not aware what is concealed behind this deceptive
illusory world.
On Gayatri, they based Gayatri, from Tristup they fashioned Trishtup, they based Jagati on Jagati; those who are wise to this Wisdom for them assuredly is the immortal life. With Gayatri, they sourced the hymns; with luminosity of the luminous light, they sourced Sama; with Trishtup they sourced the essence of Vak; with Vak being spoken with two-step, with four-step letters they sourced the seven meterd hymn. With Jagati was the flood in heaven was established and saw luminous Surya in Rathantara Sama. Gayatri has threefold energies, they say, therefore it excels in splendour and vigour.

**Explanation:**

If one is seeking the Vak in the Gayatri, Trishtup or the Jagati metres than it would with difficulty be revealed. Because the metres are nothing but the Vak itself, verily, they were Vak itself. If one asks what is Brahman, it cannot be indicated by pointing out all the forms and essence in which has become manifest. When one is enlightened to the metres, then there is illumination and then the benediction of Vak. In truth nothing can be spoken, the metres do not validate Vak, because in attempting to reveal Vak they over step on each often over lapping the other. In reality the metres are nothing but the Vak, even as the blocks of ice are nothing but the water. Just as ice is ice so long it does not melt, and the moment they freeze, the water does not remain water but becomes ice, even so the metres remain distinct and separate from each other so long they do not coalesce and become Vak. Vak alone is the beginning, middle and the end, the Gayatri, Tristup and Jagati; Vak alone is, Gayatri, Tristup and Jagati are evanescent, ephemeral, and transitory. There metres constitute the function of Vak, therefore so long as the metres are evident, Vak which is whole and universal, becomes concealed and ambiguous. There is difference between metres and the Vak, but it is not much, only superfluous on the surface not in essence.

Vak is वा, Eternal in creative activity, no metre being independent of the other, each metre merging with the other thus becoming the expansive effulgent Vak, with inflexions of the various metres merging with one another, one being something similar to the other. Vak is Brahman, each and every ग (essence) and ग (form) is Brahman. Therefore every metre, every inflexion is important, every note and pitch, every step and every measure is important guide towards one concerted and comprehensive entirety of Vak. Gayatri, Jagati or Trishtup are but the forms, knowing one or the other does not lead one to the whole Vak, being but the descriptions of its expression, meditating one or the other one does not because the complete, each one or the other being incomplete forms. Vak is Brahman; therefore, Vak is to be meditated for knowing every metre and all of them becoming one. Metres are but the foot prints of Vak, for by them alone one knows Vak, just as one can find from foot prints what was not known - ‘कृति ज्ञानक निवले य एवं वेद’ (Brihad Aranyak Up.Iiv.7). Those who have been illumined, have indeed been delivered because it is said ‘य इत तद निबुद्धं अस्वद्धात्मनं’ – those who are wise to this Wisdom for them is assured the immortal life and the splendour and vigour.

In Maitri Up(IV.6) a question was asked, ‘अनिर बाधुर आदिवा कालो व पाणोनान वनम को विष्णु एति एकेऽन्त अभिधावदिन एकदेव | कालो व गोराक्षक वृद्धिः ||’ - Fire, air, sun, time, breath, food, Brahma, Rudra, Vishnu, some meditate upon one, some upon other, to which the teacher replied, ‘क्रमणो व वैता आश्यात्मवाः, परस्मृत्यमुक्त अगिर्य . . . व वारंभ अमर नवनयं अभिधायदेव अवयं निरुपय | अतानीर्षितं गौरविकतः उपरी तोऽकेऽ चार्ति | अव नृत्याय एकेऽन्त एति पुरस्व गुरूपय ||’ - the different gods are but the principal forms of the Supreme, immortal and bodiless Brahman. Verily, on these one meditates upon, worships and discards. With these, one moves higher and higher in the worlds and when all this cease to be, he attains unity with the Purusha, yes with the Purusha. Thus even Gayatri, Trishtupa and Jagati the principal forms of Vak, meditating on these one reaches Vak.
I invoke the milch-cow so that I, the milkman, skillful of hands, may milk her to my satisfaction. May Savitru stimulate me to action; I declare the vessel to be warm.

Explanation:

The *vedic* scripture is the milch-Cow, the hymns are the udder and the seeker is the milkman is one who is qualified, skilled in sourcing the milk, the *essence* from that milch-cow. *Cow* is the symbol for the luminous rays which give enlightened satisfaction, the ultimate Bliss.

The seeker prays *That Savitru* (तन्त सवित्रु कर्णो), who is the resplendence of the divine (भगो देवस्य धीमहि), even as seer *Vishvamitra* did in olden days, for illuminating the intellect ‘हृद मुः पुरुष स्वः | तन्त सवित्रु कर्णो भगो देवस्य धीमहि’ (II.19.2) – *Aum*, the Earth, the Space and the Heaven. May *That* supreme *Savitru*, who is the resplendence of the divine make my intellect luminous. ‘I declare the vessel warm’ means that the seeker is energetically ready and receptive.

Let her, the maiden with all treasure; come with determination for her offspring. May she illumine the twin Ashvins with her rays and may she show her beneficent sight towards us.

Explanation:

The seer is conscious that the *Vak*, the maiden is full of wisdom, is in fact *Wisdom* itself. Therefore, she is full of treasure which the seeker, as the offspring, desires to possess. In *Nirukta*, the commentators refers *Ashvins* as deities of Heavens and clarifies, that some call them heaven and earth, some others as day and night, two royal performers of sacrifices. They have been also said to be the earliest one who became enlightened to *Wisdom*. They are the mythical twins whose association with यज्ञ is well established. They travel to distant places, dwell in yonder luminous heavens or in mansion built on ocean. ; on whom the sacrifice depends and on whose worship the unenlightened become enlightened - “यज्ञ यो दीप्यमनस्स्य द्वे वाणी गद्धृतः रूपः सागरस्य गुरुः।” (VIII.10.1 and 4). Like *Indra* and *Agni* they too revel in the bliss of *soma* ‘अंतिमा पियान्ति मधु दीप्यमानः तुम्हि तत्वे ज्वालाशयः’ (I.15.11).

She, the cow, has lowered herself looking fondly towards her offspring, as she licks the forehead she leans allowing his mouth seeking the warmth of her udder. As the offspring sucks her she gushes with pleasure.
Explanation:

The cow is the luminous Vak from whom when the motherly affection becomes enlightened, Wisdom is sourced as milk. Vak is the luminous light which is ever eager to dispel darkness from the seeker’s mind, for which she has fondness. Therefore, when the seekers source knowledge towards enlightened, the Vak, delighted with this attempt becomes pleased.

अयं य चिंडके वै गौरि भविष्यता मिमांसा भविष्य प्रगति विषुद्र भवति प्रति वेधोहत || २९ ||

The seeker also makes pleasant sounds for which Vak has lowered herself as she showers her affection. She with her endearing sounds has humbled the mortal one, enlightening him by unveiling her luminous rays.

Explanation:

The seer continues with his imagery. Immortal luminous powers in haven are ever eager to communicate Wisdom to the mortal un-illumined creatures. When the mortals receive the Bliss of Beatitude, they become humbled by the possession of that Wisdom, not arrogant with the possession of mere Knowledge.

अन्यत्र तु गृहान्त जीवंजीवं जगै ज्ञातः ||
जीतेष मृत्यु चरिते स्वाभिमानलयं मर्यादा स्त्रोते || ३० ||

With breath and energy the life establishes as eternal movement, the centre of existence. Living by offerings made, the immortal moves the mortal becoming a companion of the mortal.

Explanation:

That which, with breath and energy, establishes movement as the centre of existence is the Self within. Strengthened by offerings made, That One, the immortal moves the mortal becoming its companion. This also corroborates the sentiments contained in the earlier mantra ‘हा गृहान्त जीवंजीवं जगै ज्ञातः || तत्परम्य: तिष्ठतान्त: न्यस्तान्त: अभिव्यक्तिः ||’ (1.164.20) - Two birds united in bonds of camaraderie are seated on the same tree. Of them one eats the fruit and other observes that one without consuming and also reminds one of the statements which Krishna made when he said, ‘देवादेवात्मात्माणेन ते देवा भावानु व ||’ (Gita.III.11). Fostered by the offerings made, the immortal abides within along with the mortal to energize it to action.

अपायं गौरि भविष्यताः च परा च विषुद्रवनतः ||
य सत्त्वते गौरि भविष्यताः आ विषुद्रवनते || ३१ ||

I have seen the shepherd who never stumbles, when approaching and departing on his path. Gathered in his garments, in diffusive colours, he travels continuously across the worlds.
**Explanation:**

The seer speaks in one rare moment of enlightenment when he becomes aware of the luminous attribute of *Surya* as the guardian of the created world. Another seer speaks of the moment when the brilliant presence of *Surya*, the eye of *Mitra* and *Varuna*, rising as the very *self* of all the animate and inanimate creation and encompassing the space, earth and the heavens – ‘चित्रं देवतामुदगाद्वारनिकं चहुनिर्मित्य वर्णयामेन | अभ्य ग्राहयुप्तिविवी अन्तरसि सूर्य आद्य स्वविद्युत्पदः’ (I.105.1).

\[\text{य ई चकर न मो अस्य वेंद य ई दश रिञ्जनु तस्मात्} \]
\[\text{य मात्रयोनि परीविलो अन्तरहुप्ता निर्मती विवेष } | 32 |

*He who has made him knows him; from those who see him, from them he remains concealed. He, who rises from his source, giving life to many, sinks in empty space.*

**Explanation:**

The creator who has made *Surya* knows him and his luminous form and essence. But human beings who only see the gross form of *Surya* as the flaming orb shining in the sky obviously are not aware of the concealed internal essence behind the external form. For such persons *Surya*, though gives life and energizes the activities of many, rises and sets without making any effect on the quality of their lives.

\[\text{दीप्म पिता जनिता नामिन्न वन्ध्यं माता पुनिन्न भूत्यम्} | \]
\[\text{उतायोऽध्योज्योख्योनिर्मत्ता पिता दुःपुर्णिभवायात् } | 33 |

*Space is my father, the creator where the source is. Companion is my mother, the great Earth. Between these halves is spread the place of relationship wherein the father creates nature’s (daughter’s) womb.*

**Explanation:**

Here the seer validates his existence, not as his distinct gross *form* but as his subtle *essence* within, the *self*, which on becoming enlightened finds it existence established on vaster and broader canvas than the one bound and restricted by the *gross body*. Between these two lay the source from where the undifferentiated becomes differentiated by name and form. In *Brahid Aranayak Up.*, we find it mentioned, ‘य हैतावनाम यथा त्रृणुपासी संपरिवत्तः स इत्येक्याने चेतासालयः .. तमादित्यमंवृगलामिव .. तमादित्यमात्राः यीयापूर्वते एव, तो समायत, ततो मूष्या अज्ञायत्’ (I.4.3) – *He, That One*, became as a large as a female and male in close embrace. *He, That One*, caused the (undifferentiated) *Self* to fall in two parts (differentiated by name and form). The space was filled by the female factor, from which came the human creation. The female factor is दृष्टित as the *vedic* seer describe, the *Prakriti*, through whose agency the undifferentiated *That One* becomes differentiated by name and *form*, as humans, animals, birds and other varied forms.

\[\text{पृष्ठमिथ लः परममाणः पृष्ठमिथ यत्र भूवनस्य नामिः} | \]
\[\text{पृष्ठमिथ लः तृणो अवस्य रेताः पृष्ठमिथ वाचः परमं व्योम } | 34 |

207
I hearken you till the end of the world; I ask where the centre of the Earth is. I ask you of the inexhaustible energizing seed; I ask the highest heavens where the abiding place of Vak, the Speech is.

Explanation:

The seer seeks to be satisfied therefore inquires till the end, Where is the centre of all creation? He seeks from him who is the inexhaustible seed, the source of creation! He seeks clarification from Vak, the eternal Sound in the space above, the व, from which all this is said to have emanated.

The altar is the extreme end of the Earth; the sacrifice is the centre of all expansive worlds. Soma is the prolific energizing semen, Brahman is the wide space where Vak, speech finds its origin.

Explanation:

Out of sustained inquiry, reflection and meditation, seer strikes at Truth revealed, that this world, verily, is the place where actions are to be performed; performance of actions, verily, is what makes this world primarily expansive and progressive; Bliss is the stimulating energy that impels one towards the goal and Brahman is, verily, the word which gives extension to ideas which germinate in Mind.

The seven embryonic foundations are the seven enlightened luminous seers, as ordained by Vishu’s statutes. Carrying on with Wisdom, they encompass the universe with their thoughts and intelligence.

Explanation:

Wisdom exists in entirety encompassing the universe. What the seven ancient seers, Marichi, Atri, Angiras, Pulastya, Pulaha, Kratu and Vahishtha, the fathers, source as the primary source of Wisdom through thoughts and intelligence is the Knowledge, which they communicate as their experience. These seers are said to be positioned as ordained, to guide the human beings, in spiritually charged planets in space, far removed from the tempestuous world of empirical experiences. Having seen, heard through supra-sensory instruments of perception they reflected and meditated Wisdom to communicate the same through thoughts and intelligence in the manner as would be understood by the human beings to whom it is addressed.
I know not what I am in truth, concealed in an enigma, I wander around. When earlier, the first born as unfailing Law approached me, I could get only a part of it.

**Explanation:**

The Wisdom lies concealed in secret cave far from the gaze of the common uninitiated people. Therefore, I wander with uncertain mind, not knowing whether what I know is the Wisdom itself. When the totality of the Wisdom presented itself before as the unfailing Wisdom, I could scarcely grasp only a part of it.

अपाइं पादेति स्वधया गृहीतो वर्तन्यं भर्येना स्थयोऽ
ता शंक्यन्ति विपूलन्तः वियल्यं न चिक्युर्यं नि चिक्युर्यम्

Back and forth I walk grasping, with my inherent Will, the mortal with my mortal means. Ceaselessly they move in different directions, men recognizing one and not the other at all.

**Explanation:**

The seer expresses his inability to grasp the totality of Wisdom, being satisfied with whatever his sensory instrument could lay access. Seer is fully aware and conscious that what exists as Wisdom and what is sourced as Knowledge is diametrically different and opposite. Therefore, what men recognize as Wisdom is not wisdom at all but the means to reach out to Wisdom, a ladder, a step, a stage and not the objective, the goal not the end of the journey.

ऋतं अन्नः पार्श्वेण व्योमम् यस्मिन् देव अधि विवेके निष्ठुः

In the immutable vedic hymns, in the supreme Space, there the gods dwell in supreme abidance. What can one do to those who are not wise to them; those who are wise to them dwell closely assembled.

**Explained:**

The seer rues for those who seeing perceive not, hearing listen not, knowing do not become wise to the place where the luminous light dwells. That is because what one appears through the instruments of sense and what exists in truth is diametrically distinct and separate. Those who claim knowledge spend time in cantankerous controversies and theological arguments. While those who are wise hold their counsel and take comfort in their Wisdom.

गृहीताय भर्येन भूया अऽक्षो वर्तन्यं स्थयम्
अऽक्षो लृणमच्ये विद्वानिः पिब शूद्मुदकमाचरे ति

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Wholesome and prosperous you be and let us also be splendorous, O, Luminous Light. Feed on the radiance from every direction, drink deep through the resplendent rays.

Explanation:

The enlightened seer is aware of the mutuality of the divine and the human elements in creation which need to be fostered in the spiritual ‘परम्परा मान्यताः श्रद्धा परमात्माय’ as Krishna suggests in Gita. Therefore, he calls on the luminous forces feed on the radiant energies flowing from all directions and drink deep the rays streaming from all the sources.

Explanation:

The mutuality of efforts assures an expansion of the result. Spiritual progress is paved not through individual austerities and perfected penances but through cooperation and coordination of all the diverse forces in the creative scheme. Therefore, the seer who propitiates Agni, does so with full consciousness that it is only when assembly is collective, meditations are collective with collective mind, collective hearts and collective purpose with one dedicated resolve, that one can reach the goal, even as gods in earlier days with one resolve dedicated ‘देव भारे यथा पूर्वे मनुष्यनां उपस्थिते’.

Explanation:

The result of collective meditations with collective mind, heart, resolve and purpose with austerity and penance can bring nothing but an extension of the limited mind to its intrinsic vastness whereby the individual, restrictive existence becomes enlarged as a comprehensive, all-inclusive universal existence.

Then are to be seen indistinctly from afar the unclear towers rising from the bottom. The heroic energized bull has seen the first righteous principles rising.
Explanation:

The luminous light of Surya dawns not at once, not all of a sudden but slowly and gradually. First the faint rays appear on the horizon caressing softly the creation to wake up. Then the luminous rays guide the strayed energies to rise up and be active. And finally as the Surya rises on the horizon they bestir themselves to active life, reaching the fullness of their enlightened consciousness at noon, when Surya is at the zenith which seers ever observe with their extended vision, the supreme abode of Vishnu – ‘तद्विग्नोऽपि वर्षस्य पच्छिम विधिनः पूर्वः || दिविव च सुर्यवत्ततम || तद्विग्नोऽपि विप्रतवयो जागृतियोऽमः सकिन्द्रियः || विज्ञानं परं पदम || (1.22.20-21).

In the beginning thus the seer sees the first righteous principles rising indistinctly, slowly expanding the vision.

त्रयं कैलिन अनुभा विचक्षीर संवन्यं वयते एक एपाम ||
विभवेको अभि चते शचिंधारिनमक्य दृष्टे न रूपम || ४४ ||

The three with their long sweeps envelop the year as ordained by Law, one energizing the universe, another one illuminating and the other without showing its form.

Explanation:

Agni, Surya and Vayu are the three primary forces which initiate action in the worlds, one energizing the manifest world, the other making it luminous and the lat one making it move forward in spiritual progress.

चत्वारि वाच परिभाषा पदानि तानि विशुद्धाभ्यां वै मनोचितः ||
गुहा श्रीगणितः नेप्तगन्तति तुरैं वाचौ मनुष्या वर्दन्ति || ४५ ||

Vak, the Speech, is classified in four groups, all of which the men of Wisdom are aware of. In the first three groups are hidden the mystical secrets and men speak only in the fourth classification.

Explanation:

ॐ is the symbol by which That One, the eternal Sound is known in its undifferentiated state of Being before it becomes differentiated by names and form. ॐ, therefore, is the only existence and no other sound can there ever be except as part and incomplete. Wisdom is complete and knowledge is partial. Vak is classified for the sake of convenience as प्रत्येक, the absolute Sound, प्रविधिन the Sound seen or heard in supra-sensory spiritual enlightenment, संध्या the Sound used for giving expression to the supra-sensory spiritual enlightenment and वेदिक is the Sound used for giving expression to the sensory empirical experiences.

Vak is entirety of Wisdom, therefore, only those who are enlightened, men of Wisdom, are aware of. Those whose perception is obscured by the sensory influences, as in the case of the common masses, Vak is accessible to the extent the sound is used as a convenient though unsatisfactory, inefficient and insufficient instrument of communication in primordial world.
They call him the luminous well effulgent bird, Indra, Mitra, Varuna, Agni; the men of Wisdom speak of That One variously as Agni, Yama, and Matarishvan.

Explanation:

Vipra is the man of Wisdom, being enlightened is aware of the Prime Existence. But men at large are not enlightened, their receptivity being obscured by the sensory influences. Therefore, they are not aware of the Prime Existence. They can understand and grasp the indescribable Bliss of Being only when it is explained to them using signs and symbols which they are familiar in their empirical world. When men of Wisdom, who are enlightened to the Prime Existence, seek to communicate them their supra-sensory experiences they are perforce compelled to use the signs and symbols familiar to them. Therefore, we find in vedic scripture statements like Vak is said to reveal her noble form as a loving wife, finely robed, reveals her body to her husband – ‘उन चरणें पति तन्म बिच मे आकर्षण उठाती मुद्राम्:’ (X.71.4). We see the heavenly child, young maiden in her shining raiment; shine here on us here this dawn, auspicious lady of worldly treasures - एवं दिवों दृश्यता प्रवर्तित चुम्बनी तुदति. (I.13.7). We see Surya following Ushas as a young man would his maiden - ‘योगी देवस्य रथवानाः यावेन योगास्थलः परवान्’ (I.115.2) Or as in Brihad Aranyaka Up. That One desired another, therefore, it became as large as a man and woman would be while embracing - ‘स द्रित्यमिच्छति, स हैतनामान यथा श्रीचुनालों संरुपितकक्षि’", or as the Self in deep sleep is free from craving, free from evils free from fear as a man when in the embrace of his beloved wife knows nothing without or within so the person when in the embrace – ‘यथा पिढ्य श्रीया संरुपितकक्षि नवान्त दिवशित वेद नातस्म एवेञ्वच चुम्बक प्रशािनिल्सा संरुपितकक्षि...’.

The vedic seers were communicating their experiences to the residents of India, who used names like Indra, Mitra, Varuna, Agni Yama and Matarishvan for identifying the supernatural energies by those names and symbols and not because there were supernatural beings in heaven called by those names. Therefore, it was not that there were innumerable gods in heavens but there were certainly innumerable energies in universe which needed to be identified with different symbols or names.
It is when luminous and ingenious thoughts, from the high pinnacle descending down below that they energize the primordial world to tranquility and the seeker says: ‘वेदं एवं पुरुषं महानादी आदिवर्म तनं परस्दत्त।’

यान्य प्रध्यां चक्रमंकं त्रिगं नभानि कं उत्तिकक्ति
तमिन्त् त्वां द्रव्यता न शास्तिक्षिप्ततां प्रसोव्य चलाचलाम्।

Twelve are the wheels, the wheel is one, and three are the naves. Who among men have grasped this? Therein are set the hundred and sixty spokes which can never be separated.

Explanation:

Twelve wheels are the twelve moths which turn without missing a moment. The wheel is the soul of all the animate and inanimate creatures – ‘पृथ्वी अमा जागरतं पशुपति’ the central point which revolves around the universe energizing, sustaining and guiding them as the Law ordained. ‘पूर्णाङ्गमहाकिन्’ पुरस्तां सिन्धु ज्योतिश्च्यों अजन्म सं पृथ्वी प्रथमे वाक्योऽस्मात् गुप्तवानि गोपाः। न च कला एव दिवं अमधु अमधुकानि श्रीर्मी अमधुकानि।’ (X.139.1-2). The three naves are the segments, the seasons and three hundred spokes being indivisible days of the year.

यस्तं सत्त्वं श्रायो यो मयोपूर्वम् विवा पुनर्मि वायणिणि।
यो रत्ना वयुविद्ये यं गुरुः सर्द्वितं तत्त्वं धातवं केः।

Your breasts are the congenial sources of bliss without being exhausted, with which you feed the things which are choicest. Bring un to us that giver of wealth, affection and bequest, Sarasvati, so that we may drink deep of her.

Explanation:

Sarasvati is motherliest of mothers, best of the streams, best of the luminous ones – ‘अय्यमेव निन्यद्यैं देविनां सर्वधि’, who inspires pleasant songs and gracious thoughts. – ‘गुणदेवों कृत्वा मृदुलेख’ mighty flood is Sarasvati who brightens thoughts that illumine the universe – ‘सहो अश्वं महाक्षी प्रवेक्षितं केतुना विद्यां विग्रहं व ग्रजनि।’

यजान यजस्मयजनले देवास्तानां धर्माणि प्रथमान्यामन।
तेह नाथमं महिमानं सचनं ययु शूरवं साध्यां साति देवाः।

Performing the sacrificial act the gods established for the first time the perennial principles - Dharma, by which action the they established themselves along with other ancient aspirants in the high heavens.

Explanation:

When the gods performed the sacrifice for the first time, they laid down the Dharma, which is accordance with ज्ञ्ञ – the cosmic law. The cosmic law is inexorable law, both the luminous energies as well as the manifest creation which is being energized are bound by the law.
There is similarity in the days as they pass, moving as the waters ebbs in and flows out. Falling on the earth, the rains breathe in life and rising to the luminous world, Agni rejuvenates.

**Explanation:**

*Time* does not seem to stand still, appearing to change with deviations, with its *ups* and *downs*, like waters of the ocean, which in spite of its agitated turbulence has calm presence deep down below. Time, it is when it breathe life on the earth and Time it is when it rejuvenates life to the heaven above.

The divinely ordained Sarasvan, vast with noble bearing, lovingly born in high mountain and lovingly serenading through woods delights us with waters as we invoke that he may help us.

**Explanation:**

*Sarasvan* is he who is endowed with luminous blessings, who descending down from the supreme abode, traversing through obscure pathways and showers on us pleasures, bright and bountiful.
XXXIX.

This stimulating hymn is offered to the assembled, the adorable, mighty and eternal divinities. May Agni listen to this hymn with his affection. May he listen to this with luminous splendour.

Explanation:

Hymns are not intellectually composed poetical works. Because they come out loud without any human effort, they are referred to as divine revelations. Nonetheless, they represent human problems, aspirations and experiences formatted in human medium of expression. There are many averments in vedic scriptures that hymns are outcome of human effort. One seer says that hymns came to be written first and the sacrifices came later —‘पुरुषोऽयं प्रवाहितप्राणितम्भराजनवत् देवाः’ | म एवं यों अभवत् ततुष्यं . . . ||’ (X.88.8), make a hymn for gods that is not inferior but well-arranged and fair of form —‘प्रजापतिः युक्तिः युक्त-प्राण द्यत्तं वलिष्ठवः’ | (VII.32.13), It is for this reason that the seer prays that his hymn may be accepted by the divinities so that his offerings may bring the returns excepted, ‘एताः तेंद्र उद्विकालि देवो ज्वाति सन्तु सहम हेतु व || सकेन ग्रधः सुधयो व तेण भव देयो द्यत्तं द्यत्तं ||’ (I.73.1)). This hymn is an expression of human aspirations at different levels.

Agni is not only the energizing seer of the hymn but also the compassionate courier who reaches them to the designated divinities. Therefore, he should attentively respond to this hymn.

To the mighty Heaven and Earth, I offer this hymn, with words of intent well formed. May both, the luminous divinities and the human beings revel in amongst the assembled ones.

Explanation:

A hymn becomes meaningful and more expansive when it is appreciated both by the enlightened divinities as well by the seekers of enlightenment. Therefore, it is offered in a gathering where the men of Wisdom share the primary moments of the luminous effulgence to those who seek for luminosity of enlightenment. One then will one be able to appreciate the beauty concealed in the hymns.
O Heaven and Earth may your great ordinance respond to us favourably. You be our leaders to our advantage.

Explanation:

The seer prays the powers presiding over the energies to respond with their laws favourably towards them in such manner that with their grace the seekers may be gratified.

Verily, from the seers of earliest times are endowed with words which are true to Cosmic Law and energetic to find the Heaven and Earth. And the heroes who fight in battles and conquer know them well and paid them the honour.

Explanation:

Heaven and Earth were created first before else could be formatted. That was the true source with power to communicate the Wisdom about the creation. We have seen earlier in (X.121) that Hiranyagarbha, the golden-wombed, arose in the beginning as ‘हिरण्यगर्भं सम्बन्धतो भूतम् जातम् परिक्रमणं आसीत’ गं ददाय पृथिवीं भ्रमणं कर्मे प्रदाय हृदिया तिथं प्रधम || to create heaven and earth – ‘याक्ष्युमात्र जनपदं देव एकं’ and therefore became the divine spirit – ‘देवनाम अः’. Seer Dirghatama Auchathya conceptualized Heavens as the father, the begetter and the Earth as the mighty mother, spread between two halves is relationship established – ‘योः पिता जनिता नामिता ब्रह्म भ्रमणेऽविषयं नामेऽविषयं महोक्ष | उज्जनेयमिनित्तस्त रितं द्रिष्टंसमवात ||’ (I,164.33). Those who are bold and battle through penance and perseverance knowing this becomes realized.

Who knows and who can, verily, declare it, what path leads one to the luminous beings. Seen are only the lowest dwellings but they, verily are in yonder I concealed abodes.

Explanation:

The Wisdom is vast and voluminous beyond comprehension what one Knows is but fragment of that vast treasure, sourced in a limited measure by an imperfect and inadequate Mind, whose vision is limited and receptivity is restricted by what one Knows through sensory influences. Therefore, only those who are wise in their Wisdom and skilled communication can alone reveal what is hidden from a normal empirical Mind.
Seers have seen mankind reveling in the expansive Cosmic Law, making their many homes like birds, though separated performing their functions together.

Explanation:

Seers have seen mankind reveling in life like birds, once separated coming together again. Life has infinite capacity to make men forget their past and makes adjustments enjoy the present and plan for the future. Generally men like birds are fickle in mind and strangely lonely even in a crowd; yet like birds they gather together to form groups and revel in seeming pleasures. But rare is the one who is not lonely even when he revels alone in a crowd, or embraces the vast humanity even when alone in the silence of his self. He is the one whose sight is rooted to the heavens above with extra-ordinarily universal vision soar up like Shyena the mythical bird. 

Generally gathering together for distant points of periods, they stand on one collectively agreed place ever vigilant, and speak with one another like young maidens, words which are in harmony.

Explanation:

Even in their aloneness human beings become gregariously expansive in temperament. They gather as atoms but become powerful with great integrated and cohesive energy, speaking the language of harmonious as integrated whole.

Entire universal creation appears separates distinct from one another, but bearing the supremely luminous one it does not become divided. Thus, verily, abides the immutable Lord in multi-formed creation of the movable and of the immovable, of the walking and of the flying.

Explanation:

The supreme Brahman is one entirety of Being; the appearance of its Becoming, manifesting in diverse names and forms, distinct from one another is formatting of the Mind which sees diversity in That One which singularly one Being. Brihad Aranyak Up. says ‘रामायणकितला प्रतिवृत्त आलोचनामेंद्रो गायनो प्रवद्वार | स विशिष्टकृत् सिद्ध सर्वायथ जानात तयार लोकः म उ लेक एव || . . महाभारतानां नेष्ट नानासि किंवन |’ (IV.4.13,19) – Whoever has found and awakened to the Self that has entered perilous and inaccessible place (the body), he is the performer in
universe, for he is performer of all. He is as vast as the world; indeed, he has becomes as vast as the world. Only by Mind is this to be perceived, in it there is no diversity.

From yonder I ponder over the ancient relationship with the supreme Lord and Father, singing whose praise the luminous gods by convention stand on the far extended pathway.

Explanation:

Standing far, as it were, from the place where the Self dwells within, I reflect on thereon and discern a close and abiding relationship between the Universal Self and the individual self within. I find the multitude of the divine beings standing on the extended luminous Path, eulogizing traditionally the supreme Brahman. These divine being are the deities presiding over different centres of energy from whom the seekers seek to source luminosity on the Path to spiritual enlightenment.

This hymn, O Heaven and Earth, I offer; may the compassionate One receive it, with his tongue which, verily, is Agni and the young luminous deities Varuna, Mitra and wise Aditya.

Explanation:

This particular hymn though addressed to Heaven and Earth as the father and mother, is also meant for other gods presiding over each centre of energy like Agni who is compared to the tongue through which Brahman may relish the sweetness of the hymns.

Golden handed and sweet tongued Savita comes to our assembly thrice from the heavens. Convey this hymns, Savita to the luminous ones and then lead us completely to safty.

Explanation:

The most auspicious and gracious is Savita, rich in speech and generous in giving wealth and prosperity, come thrice in our midst to receive our oblations - प्रातःस्वम, in the morning, मध्याह्नान म्वन during mid-day and श्वम्यो नवदेव in the evening. Therefore, he is the one who is approached to convey the hymns to the luminous one and leading the seekers to complete safety of fulfillment.
Dexterous worker with skillful fingers divine Tvashtra, gracious and auspicious, assist us in crafting this hymn. Delight O Rbhus, along with Pushan, you have arranged the stones and decided the rites and rituals.

Explanation:

Rbhus and Pushan, who have helped in arranging the stones and deciding the rite and rituals in performing sacrifice, are also called to enjoy the hymn which has been crafted with the skillful assistance of Tvstra, the divine artificer.

Borne by the swift movements of howling Maruts, the supple sons of the Cosmic Law, may Sarasvati listen to us and give us prosperity and noble progeny.

Explanation:

The seer calls forth divine Sarasvati to come swiftly like gushing breath of rejuvenated intelligence to grace him with prosperity and progeny. Prosperity with out intelligence and progeny without both prosperity and intelligence to harness is of no significance.

To Vishnu rich in marvels are the songs and praises that go forth as harbinger on the road to the resplendent Bhaga. The Lord with long strides is one whose commands the quarters never disregard.

Explanation:

Vishnu is the supreme deity in the Aditya assemblage of which Bhaga is the resplendent one. As the all pervading personality his commands are followed by all without fail.

Indra who rules with his mighty power, has filled Heaven and Earth with his magnificence. Lord of the brave soldiers, destroyer of mighty citadels, slayer of Vrttra, gather yourself and bring for us the cows.
Explanation:

*Indra* is the chief of the luminous gods, even as he is the peer presiding over Mind which gathers the luminous rays of *Wisdom*, destroying the dense obscure minds. Therefore, the seers request him to gather the luminous thoughts of Wisdom and bless him in his efforts.

Ashvins with fatherly affection are compassionate as one to kinsmen, which in itself is a glorious qualification. For, they are the ones who extend gifts of wealth. Therefore, guard the wealth without being cheated from those who have already endowed with wealth. This O you luminous ones, is your greatness that they you taken safe haven under *Indra*’s armor. O you our dear much invoked ally with *Rbhu* help us in fashioning this hymn to our advantage.

Explanation:

The seer is overwhelmed by the luminous energies and seeks their help in making his hymn strong and beneficial to his advantage. *Indra* is the deity presiding over Mind, and as *Kena Upanishad* vouchsafed in later times, that he is the one who touched *Brahman* first. Therefore, in his *Wisdom* the seer desire to take recourse, even as all luminous powers took recourse in him and accepted *Indra* as the supreme leader.

Aryama and Aditi deserve our adoration, for they have upheld Varuna’s eternal Cosmic Laws uninterrupted. You remove the curse of childlessness form us and grant us riches of men and animals.

Explanation:

The seer points out birth as normal and necessary as death is. Thus has *Agni* has ordained and which *Aryama* and *Aditi* have upheld. Therefore, what is according of *Agni*, needs to be maintained by the luminous energies. Thus does the seer remind them of their role in preservation of what is created or needs to be created.
May the messengers of the luminous energies who have been dispatched to the various quarters assure us of our safety and excellence. May Heaven, Earth and the Adityas, Waters, Surya and stars in the firmament and constellations above, listen to our announcements.

Explanation:

The various luminous beings presiding over various centres of energies have dispatched their own subsidiary messengers to see that what is ordained by the Cosmic law is pursued in practice accordingly. Therefore, now the seer calls upon these messengers to take note of this reality and help them in achieving this goal.

Hear us the great mountains which sprinkle rain drops, resting firmly and rejoicing in the delectable revitalized vigour. May Aditi along with Adityas hear us and let Maruts grace us with their auspicious intent.

Explanation:

Aditi is the mother with eternal compassion and Adityas illumine with their energizing rays. They should respond to us with favours as firmly and surely as the mountains sprinkle the rains on the directing the course towards stream of luminous rays. Therefore, the seer prays for their delectable nector to sprinkle on them.

Auspicious be our Path for ever and well provided, with pleasant nourishment O Gods, of herbs sprinkled. Resplendent be my harmony with Agni, the deity presiding over energy, may I be graced with a seat for enjoying the food.

Explanation:

For traversing the Path to Perfection one should be blessed with auspicious intent. With auspicious being there the purpose and the product also become auspicious and beneficial.

Revel in the offerings grace us with energizing vigour. Combine our energies for our welfare in all directions. Triumph over in battles O Agni, all the enemies and make us luminous each and every day for time eternal.
**Explanation:**

This is the final plea of the seer, to make him energized, combining all of them makes him powerful to defeat the unwholesome forces and win over eternal *Bliss of Beatitude.*
The collation of *Rigvedic* with adoration and initiation of *Agni*, as the deity presiding over energy or power and closes with again with adoration of *Agni* as the luminous consciousness to bring all that is best for humans to prosper. And further it calls upon thus energized to experience the cohesion, camaraderie and concord that exist among the self who are engaged to one’s spiritual goal.

Seers’ responses of such coordinated effort are found expressed through every stage of their spiritual development in *vedic* scripture. Some are expressed in highly mystical symbols others are to lesser extent in common place vocabulary which characterize their depth and extent of enlightenment. In every spiritual adventure the first thing one expects is to have the organs of senses and organs of action efficient and receptive. Therefore he prays:

‘आ नो मद्यं कल्यणं यथं विवेकोऽधृधयो अर्हितं उदिष्टं || . . भवं कार्यंभवं शुभं देवं मर्यादिष्टं || निर्विरोधेव निरुक्तसंस्कृतं भगवं देवं यज्ञं’ (I.89.1 and 8 – May the auspicious energies flow forth towards me from very side, never misleading, unhindered and victorious. O Gods, may we with our ears listen to all that is auspicious, and with our eyes see all that auspicious, O holy ones. With limbs and bodies thus set firm and praising you, may we attain the time allotted to us.

Thereafter, he expects the sweet winds breeze and rivers to flow copiously towards him, who adheres to the Law, the herbs and plants to be sweet, the nights, the dawns, the space above and the father in heaven; the tall tress to be sweet along with *Surya*, the milk yielding cows and *Mitra* to be gracious and even so *Varuna* and *Aryaman*, *Brihaspati* and *Vishnu* of the mighty stride - मुहुर्तं क्रतवेयं भद्रं हरितं स्निष्ठं || सत्यं तज्जगतिर्यं हरितं पार्थिवं रजस् || मृदु विद्वेत्ता निम्नं इष्टं || मृदु विद्वे त्वं भगवं || मृदु अस्यं भगवं || मृदु स्निष्ठं भगवं || शरीरं विद्वे निम्नं इष्टं || शरीरं विद्वे त्वं भगवं || शरीरं विद्वे निम्नं इष्टं || शरीरं विद्वे त्वं भगवं’ (III.54.5) – Which pathways lead to the luminous beings? Who knows this for sure and who will declare it here? Because seen are only the lower regions but the truth lies somewhere beyond in secret place. Therefore is his prayer – ‘सदा सुगंधित्वं अस्तु पन्यं मयं देवं ओप्यं || पिण्डं भगवं त्वं न कुर्यं उद्य गरयो अर्थं सन्तं पुन्नदं ||’ (III.54.21) - Smooth be our path ever and well provisioned, with pleasant support, herbs sprinkling in profusion. Safe the bliss in *Agni*’s friendship to attain fruitful compensation. Let *Savita, the supreme divine Intellect*, energize my intelligence - ‘तत्त्वं सत्यं भगवं देवं तत्त्वं भगवं देवं सत्यं भगवं देवं तत्त्वं सत्यं भगवं देवं’ (III.62.10). Then will the eternal Law with varied food strengthen one, its very thought will remove transgressions, praising the eternal Law and arousing, it will open ears which were till then deaf. Firmly established are the Law’s foundations, with many splendid beauties, which bring long lasting food and enlightenment - क्रतवेयं हं शुभं सत्यं सत्यं तत्त्वं सत्यं भगवं || क्रतवेयं हं शुभं सत्यं सत्यं भगवं || क्रतवेयं हं शुभं सत्यं सत्यं भगवं’ (IV.23.7-8).

XXXX.

अनिः

यूक्तं १० .११९ || कृपया – संबन्ध आहिंगरसः || अनिः मंज़ानमः
Then slowly the dawn will throw the impeding barriers open; the light will rise up and throw open the portals of the mind, because *Surya* has now spread his luminous light, enlightenment flowing with conscious presence as if waters flowing to the dry deserts, bliss of beatitude stabilizing is firm foundation. Let each one select friendship of the guiding God, each one solicits wealth and renown for prosperity, hence this prayer to *Deva* in earlier times and even so will the present generation of seekers would be energized. Hence this prayer to *Agni*.

The present hymn under consideration is the culmination the parting advice for all seekers the receptive readers of the *vedic* scripture assemble in concordance so that what comes through such assembly would be commonality of spiritual Bliss of fulfillment.

**Explanation:**

Having acquired all the *knowledge* contained in the *vedic* scriptures the seeker is now ready to embark upon his journey for *Wisdom* – the *Veda* on the *Path of Perfection*. Acquisition of *Knowledge* by itself does not assure *Wisdom* of the wise. The hymns collated by *Vyasa* in *vedic* scriptures represent the experiences of *Wisdom* expressed by others, which if wisely used become the instrument for having enlightened *Wisdom* for our own selves. Various hymns are like various ladders available for us to raise our selves to higher plane, if understood through proper receptivity and in proper form. The ancient fathers were energized by *Agni* in earlier times and even so will the present generation of seekers would be energized. Hence this prayer to *Agni*.

**Assemble expansively, speak with one another expansively, let your minds be of one resolve, even as gods in earlier days with one resolve dedicated themselves.**

**Explanation:**

Individual expression is individual experience. Collective expression is said to express collective experiences. This is the benefit which is possible in an assembly. Even from the diverse expressions it would be possible to arrive at some consensus. Therefore, assemble and speak with one another letting
the mind to have one resolve, even as gods in earlier days did and even now do in performance of their actions, performing their individual diverse roles but keeping in mind the central theme for spiritual enlightenment. In an assembly it is therefore, said that the luminous powers are present.

\[
\text{यमानो मन्त्रे यमिनि यमानं मने यह चित्ममयाम्} \\
\text{यमाने मनंभिम मन्त्रेये वं समानेन वो हरिवा जुहामिम} \quad || \quad 3 \quad ||
\]

**Let your meditations be collective, let you assembly be collective, along with collective mind rooted therein. With collective meditation, I offer collective oblations.**

**Explanation:**

The seer lays down the final and lasting advise for seekers to gather so that thy have diverse streams of thoughts flowing towards them from which they can quench their thirsts for Wisdom. Seer Gotama Rahugana prays 'अ नो मद्य वत्रो धिब्जलो,मद्यायं अम्लायं उदिदा \ | दवि नो यदायिनि,वृक्ष अमन्यायुः रक्तिपारे दिविति || देवानां मद्य गुलिहारे देवानां रक्तिपारे न न कर्तार || देवानां मद्यायुः सेसिना वयं देवा न आयुः प्र निरुत्त जीवे ||' – May luminous thoughts come to us from all sides, never misleading and unhindered and triumphant. May the luminous powers be ever with us for our assistance, may our guardians day by day increasingly be gracious. May the auspicious favours of the luminous powers be ours, descending in bounty of righteous powers. The friendship of the luminous powers we have devotedly sought, so that they may extend their hand for us to live long.

\[
\text{यमाने व आकूलिः समान हत्यानि वं} \\
\text{यमानमनस् वो मने यथा वं गुरुहामित} \quad || \quad 4 \quad ||
\]

**Collective be your purpose, collective be your hearts, collective is the mind by which one lives joyously.**

**Explanation:**

Therefore we, the seekers should resolve that our purpose be determined, collective our resolve and collective be our concentration.
OTHER BOOKS WRITTEN BY THE SAME AUTHOR

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2. Sri Madhva’s Commentary on *Katha Upanishad*.
3. Sri Madhva’s Commentary on *Mandukya Upanishad*.
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10. Sri Shankara’s Hymn to *Dakshinamurti* with notes
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