

Rigbhaashya

*Sri Madhvacharya's Commentary
on the First Forty Suktas*



“आनो भद्राः कतवो यन्तु विश्वतः”

*Let the spiritual wisdom flow from all quarters, whichever be the source,
direction, immediate or distance - Rigveda*

“जनं विभ्रति बहुधा विवाचसं नानाधर्माणं पृथिवी यथौकसम् |
सहास्रधारा द्रविणस्य मे दुहां ध्रुवेव धेनुर अनपस्फुरन्ती ||”

*All beings are part of one whole Creation with One Source abiding within..
Though they speak varied language, follow various religions, they are enriched
by thousands of streams like a milch-cow that never fails - Athervaveda.*

Study and Personal Response

Nagesh D. Sonde

Rigbhashya

*Sri Madhvacharya's Commentary
On the First Forty Suktas
(Sanskrit Text with English Translation)*

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(Sanskrit Text with English Translation)

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First Few Words

Neither this Book nor any of my earlier Books, were intended for anyone but for myself, all being my personal responses in the course of my study of religious literature. I may have not read as many books as others have done nor can I reproduce the contents extempore as others do; neither have I the scholarship nor the intelligence, as others have, to know the intent of the Seers nor of the Acharyas. Therefore, what I have written is what I have understood, and what I have understood I have recorded since what I have recorded has helped me to become richer having touched the hem of the teachings of the seers and grasp come of the clarifications given by the Acharyas. No one need, therefore, find in my writings any gems of Wisdom unrevealed, as you may find in books written by many others who having read, studied all the books written by great Acharyas and understood them in entirety, therefore, well qualified to communicate the Wisdom intended to be conveyed by them when they wrote their books.

Therefore this and all my earlier books were certainly not intended for those who are already wise in Wisdom and are fully, completely, wholly and in entirety conscious of the intent of the Seers and the Acharyas. If others less fortunate are interested and want to read what I have written, they are welcome to do so. Therefore, I have put them on my Website freely to be downloaded. I believe that the study of the religious scriptures or any writing to that matter should be on the basis of the heart's response than that of the mind, emotional rather than intellectual.

Anyone will realize that there are no exact or equivalent words when one translates from one language into another. Each word has multilevel and multi-dimensional meanings and implications and when a word is used it carries layers of historical development, contextual nuances, and half-hidden associations that are not known to the one who translates the text. Therefore some words in Sanskrit which convey many meanings the words in English language for instance, may not be truly convey the real meaning. Therefore no word is perfect nor any translation could ever be complete. Every translation is a step forward, no step taken fails reaching one's goal. But if one comes across literal translation from one language to the other then it is certain to lead as it happened when westerners translated the cause Gautam Buddha's death was due to his consuming Shukara-maddhava, a dish cooked by disciples Kunda which they translated as food prepared out pork meat and not porridge prepared out of bulbous roots, wildly grown in forests. even as egg-plants or the chick-peas cannot be hatched by a hen and the peahen peas are but harmless Toordal,

*At the level of ideas, as with individual words, one is often led in different directions by what seem to be near-equivalent terms. Therefore, translating संशान्तसंविदव्त्रिलं जठरे निधाय as 'keeping within his stomach the sentient being with consciousness **suppressed**' would not be proper but translating the same as 'keeping within his stomach the sentient being with consciousness **dormant**' would be appropriate. Similarly translating स्रक्ष्ये हि चेतगणान् सुखदुःखमध्यसम्प्राप्तये तनुभृतां विहृतिं ममेच्छन् | as '**desirous of amusement for self I shall create these sentient beings**' would not be proper but translating the same as '**desirous of making myself effulgent I shall make these sentient beings resurgent**' would be appropriate.*

One may sometimes get an impression that one has good grasp but can never have the satisfaction of having grasped everything that was intended. Therefore, there can never be one correct translation but different translations for every text, without one being correct and all the others wrong. It is even possible that different translations could all be right for different people in different circumstances from different perspective. Therefore the translation of the teachings should not be literal but responsive as they stir in mind. Because when one translates a religious text, one can never be sure how well one really got it, though one can always be certain that one's translation is not perfect, though can never be sure to what extent it is imperfect.

I believe that there is a larger audience than of the scholars, who have interest in knowing the meaning than being interested to become transformed to the nuances of the philosophy. My purpose in putting down my short responses in selective and partial rendition has always been to clarify my mind gathering my thoughts little more in order, offering compromise and little balance to the ambiguity of understanding, saying, I have understood it this way, but here is the original and you can judge my understanding for yourself.

If some claim to be wise in Wisdom then their assertion should be accepted with some caution. I believe that one never becomes wise and wealthy with Knowledge as one would be when one bit of that Knowledge illumines one becoming wise in Wisdom contained in the scriptures. But if some claim to know the real intent behind what in the scriptures propose then one should accept their assertion with some caution. The question is not who is wise in Wisdom and who is not, who is right and who is wrong but whose Wisdom has illumined the mind and heart with some light and whose Wisdom has not. Possession of pearls does not make one wealthy in the world but one who lights one small candle that lights million other lights the real wealthy one in the world That is what has been my intent and purpose in life. That is all.

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Introduction

Generally for common people, what appears as *form* to the gross instruments of senses in the external primordial world is more real having credibility than what one feels within internally with subtle instruments of senses as the *essence* within the *forms*. Therefore, generally he searches gratification from external objects of senses than bliss of beatitude from integral subjective experience. Therefore, *J. Krishnamurti* speaking about the *Art of Listening* said : “*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 inclination, our resistance and reaching beyond the verbal expression, to listen so that we understand instantaneously*”.

Spinoza points out that “*whenever anything in nature appears to us as ridiculous, absurd or evil, it is because we have but partial knowledge of things, and are in the main ignorant of the order and coherence of the Nature as a whole, and because . . . we want everything to be arranged according to the dictates of our own reason ; although in fact, what our reason pronounces bad is not bad as regards the Order or Laws, of universal nature . . . one and the same can be good, evil or indifferent. For example, music is good for melancholy, bad to the mourners and indifferent to the dead*”. *Schopenhauer* writes in his book *The World as Will and Idea* that ‘*It (the essence) remains completely unknown to us, what objects may be by themselves and apart from the receptivity of our senses. We know nothing but our manner of perceiving them; the manner being peculiar to us, and not necessarily shared by every being, though, no doubt, by every human being*’. *Einstein* calls the seer’s sensation of the mystical experience as “*The most beautiful and most profound emotion we can experience . . . To know that what is impenetrable to us really exists, manifesting itself as the highest wisdom and most radiant beauty which our dull faculties can comprehend only in the most primitive forms - this knowledge, this feeling, is at the centre of true religiousness*”. *Zen* calls the experience as *the Silence of the Space*, one hand clapping. *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*”.

Maxim Gorky, the *Russian* philosopher finding some similarity, between the spiritual and the temporal sciences says, ‘*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'. Dr. A. F. Whitehead, one of the most respected western philosophers concludes that the spiritual experience is "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' therefore '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 every detail of our experience . . . Whenever there is the sense of self-sufficient completion, there is germ of vicious dogmatism'.

In *vedic* times the pastoral life of the people was simple and mind was keenly receptive to the resonance of the Sound reverberating in the *Nature* around them. Being simple and childlike they tried to find answers to the eternal quest of the human beings asking: *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 अद्धा वेद क इह प्र वोचात्कुत आजाता कुत इयं विसृष्टिः | अर्वाद्धेवा अस्य विसर्जनेनाथा को वेद यत् आवभूव ||”,* whether there was creation or mere transformation, whether there was a *Supreme Being* who was the Creator or the Creation came to evolve by itself? They were consciously aware in the course of their long travels that all living creatures of the Earth are part of one whole Creation, and within their heart there exists one Source, though they inhabit speaking varied language and following religious rites of the regions where they live – “जनं विभ्रति बहुधा विवाचसं नानाधर्माणं पृथिवी यथौकसम् |”, therefore they wondered and were curious to know to be enriched with thousands of streams like a *milch-cow* that never fails – “सहास्रधारा द्रविणस्य मे दुहां ध्रुवेव धेनुर अनपस्फुरन्ती ||”. They welcomed spiritual wisdom to flow from all quarters, whichever be the source, whichever be the direction – “आनो भद्राः क्रतवो यन्तु विश्वतः |” whether immediate or from distance to come – “वि मे कर्णा पतयतो वि वक्षुर्वि इदं ज्योतिर्हृदय आहितं यत् | वि मे मनश्वरति दूरआधिः किं स्विद् वक्ष्यामि किमु नू मनिष्ये ||” respecting everything received as tentative, intermediate hypotheses of some strange and perplexing divine grace, but not as culmination or conclusion of their empirical, temporal thoughts.

Possessed of wide vision and deep comprehension, they expressed their experiences in words which were mystical in meaning as nowhere else done.

Surrounded by the sylvan surrounding of the high snowy *Himalayan* mountain range extending in the north and the rivers sourced from the snowy mountains flowing with strength and roaring like raging bulls to join the great ocean – समुद्र, their fertile mind was given free rein to express their spiritual experiences, which were highly emotive and intensely ineffable, pregnant with spiritual insight as nowhere else in the world expressed, arrived to the state of non-attachment worlds - “परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन |, flashing like lightening or like winding of the eye – “यदेतद्वितीयो व्यद्युतदा इतीन्यमीमिषदा” therefore were not called ‘*created*’ or ‘*composed*’ through sensory organs of perception but having ‘*seen*’ or ‘*heard*’ through comprehensive supra-sensory receptivity (श्रद्धा), reflection and meditation - ‘यानि मन्त्रेषु कर्माणि कवयो अपश्यन्’ which having ‘*seen*’ or ‘*heard*’ in fraction of moment in *Time* - ‘यानि मन्त्रेषु कर्माणि कवयो अपश्यन्’ through comprehensive supra-sensory receptivity (श्रद्धा), reflection and meditation, which, in the absence of any comparable thing known or any identifiable definitive *form*, they referred as सत्य, the word derived from the root अस् to be to exist as *the Prime Existence*.

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Rigveda

Though Spinoza says, ‘*All scriptures were written primarily for an entire people and secondarily for the whole human race; consequently their content must necessarily be adapted, as far as possible to the understanding of the masses*’ what the *vedic* seers experienced in the state of *soundless silence*, transcending the sensory influences and the flux and fluctuation of *names* and *forms* they expressed, therefore, they are known as - “यः पश्यति स्वयं वाक्यं स ऋषिः तस्य कीर्तितः ।” Therefore, the *vedic* hymns were neither simple prayers seeking spiritual powers or temporal endowments nor poetic compositions expressing joyous pleasures or demeaning pains, nor even collection of conclusive opinions arrived at through discussions and debate. The expressions were pregnant with mystical experiences, suggesting something as revealed and something as concealed, therefore referred as छन्दस्, that which is concealed – छन्दयिति ते छन्दस्.

In the beginning when human being was evolved from animal world, then their mind, intellect and ego–sense influenced, shaped and guided by their senses and intuition, performing actions. They were first driven by hunger therefore searched food, gathered from nature or by killing other creatures in the animal world. Soon they were obliged to abandon their enterprise which entailed not only constant struggle with other lives but also movement from place to place. Observing the cyclical and repetitive life of vegetation and creatures observing the cyclical and repetitive life of vegetation and creatures their inventive faculties prevailed them to settle themselves at one place preferably near flowing waters on the banks of rivers.

The abundant bounties of nature and fertile lands and increasingly settled life of peace and satisfaction gave them opportunity to look around on the widely stretched land and vast space spread high above, making them wonder from where and how does the Sun rises, the rains fall, the winds blow, seasons change with unerring regularity, trees growing from seeds, seeds formed in the fruits, fruits grown on the trees made them have assured faith as a natural corollary that men are born,

they live and die, but even as they die new ones are born as children grow as human adults only to die showing continuity of life in the world., They accepted a power or energy which is far superior who is the Lord who has the power and yet remains unseen and unknown, the source, the one from whom all these cyclical forms are generated, sustained and dissolved, the Sun to rise and to set, the Moon to rise and to set, the stars in the sky to shine the rains to fall and the winds to blow and the seasons to regulate.

Rigveda records as something ‘seen’ or something ‘heard’ with their wide vision and deep comprehension experienced in fraction of moment in *Time* declaring : “नासदासीन्नो सदासीत् तदानीं नासीद्रजो नो व्योमा परो यत् | किमावरीवः कुह कस्य शर्मन्भः किमासीद्गहनम् गभीरम् ||... आनीदवातं स्वधया तदेकं तस्माद्भ्रान्यत्र परः किं चनास ||” - *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?.... Without breathing, alone with self-impulse was That One, other than that, there was nothing else*

Creation is not a mathematical event, not really bringing out something that was not there earlier, not compulsion but an intensely ineffable spiritual experience, spontaneous repetitive and cyclical effulgence, becoming evolved in something from what was there earlier, the word ब्रह्मन् from, the root – वृ, to grow, burst forth, बृहत्वम्, the sudden bursting forth, gushing forth in ceaseless growth *Sri Sankara* derives the word ब्रह्मन् from the बृहति, to exceed, *Sri Madhva* defines ब्रह्मन् as the one in whom the all the attributes exist in fullness - भ्रान्तो हि अस्मिन् गुणाः, the word ब्रह्मन् has as root – वृ, to grow, burst forth, बृहत्वम्, the sudden bursting forth, gushing forth in ceaseless growth. While *Sri Sankara* derives the word ब्रह्मन् from the बृहति, to exceed, *Sri Madhva* defines ब्रह्मन् as the one in whom the all the attributes exist in fullness - भ्रान्तो हि अस्मिन् गुणाः, the greater the discord, the greater becomes the need and urgency for establishing balance in *Prakriti*, restraining and disciplining the creation setting checks and balances to harmonize the discord and imbalance in the manifest creation, earlier *Creations* becoming dissolved and *Creations*

becoming evolved in cyclical order laying down ऋत, *the cosmic law* and धर्म, *the principles of righteousness* – “ऋतं च सत्यं चाभिद्धात् तपसोऽध्यजयत् | ततो रात्र्यजायत ततः समुद्रो अर्नवः || समुद्रादर्णवादधि संवत्सरो संवत्सरो अजायत | अहोरात्राणि विदधद्विश्वस्य मिषतो वशी || सूयचन्द्रमसौ धाता यथापूर्वमकल्पयत् | दिवं च पृथिवीं चाऽन्तरिक्षमथो स्वः ||”.

Upanishads say how can something come out of nothing – “कुतस्तु खलु सोम्यैवं स्यादिति होवाच कथमसतः सज्जयत् ||”. The creation is the evolution of the spiritual consciousness, the movement from the non-*Existence* to the *Existence*, from obscurity to luminosity and from mortality to immortality – ‘असतो मा सद्गमय तमसो मा ज्योतिर्गमय मृत्योर्मा मृतं गमय’. *Isha Upanishad* says, “ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते | पूर्णस्य पूर्णमादाय पूर्णमिवावशिष्यते ||” - *That is Complete, This is Complete*. From the *Complete*, the *Complete* evolves. Having evolved the *Complete* from the *Complete*, the *Complete* verily remains *Complete*. The *mantra* cannot be understood as arithmetical problem. The *mantra* is spiritual, mystical, there a complex, needs to be resolved on the spiritual problem. In arithmetical problems if something is removed or deleted from the *Complete*, the *Complete* becomes reduced, incomplete; if something is included or added to the *Complete*, then the *Complete* becomes enlarged and more *Complete* than it was earlier. *Isha Upanishad* is not dealing with arithmetical problem but a spiritual, mystical problem, to be known not through instrument of senses but through supra-sensory perception. The *mantra* speaks of pure love, undivided devotion and unconditional surrender to the *Divine Will* and *Divine Purpose* which increases one’s worth by parting and participating not through storing and preserving.

Lalita Sahasranama Stotra speaks of the time when *Sri Lalita*, the *Brahman* of the *upanishads*, ruling over crores of galaxies or worlds each with their own distinct presiding deities *Brahma-Narayana-Rudras* each with their respective female energies - *Brahmani*, *Laksmi* and *Gauri* - summons to attend her court, sitting according to their status and importance to chant her thousand names. Modern science describes creation of the universe in similar striking terminology when the universe, as we know today, was without stars, no galaxies and no light, just a black brew of primordial gases immersed in क्षीरासागर, a sea of invisible matter. Then few thousand years after the blinding flash of the *big bang*,

the universe plunges in darkness that lasts for almost a half billion years, causing some thing to happen that leads to the creation not just of stars and galaxies but also of planets, people, fish, lizards and animals. Astronomers know not only about our own galaxy, the *Milky Way* but also other galaxies, collections of stars, gas and dust bound together by gravity.

Therefore from *That One alone* which existed *with self-impulse without breathing*, as the principle power source or the unitive, unique primary principle arose ॠ, *Hiranyagarbha, the Golden Egg* the first *manifest* form, having an indistinct, amorphous and of indeterminate *form*, as incomprehension enveloped by incomprehension, flashing with luminosity becoming integrally turbulent, in which everything exists contracted and concentrated, described in *Brihad Aranyaka Up.* metaphorically as the one where becoming as large as a woman and a man in close embrace, making it to fall in two parts like two halves of a split pea as man and woman, the space being filled by the woman and he having united with her the human beings came to be formed - ‘स हैतावानस यथा स्त्रीपुमांसो संपरिष्वक्तौ; स इममेवात्मानं द्वेधापातयत्; ततः पतिश्च पत्नी चाभवताम्; तस्मदिदमर्चवुगलमिव स्वइति ह स्माह यज्ञवल्क्यः; तस्मादयमाकाशः; स्त्रिया पूर्यत एव; तां संभवत्; ततो मनुष्या अजायत ॥’ upholding from within and supervising from without as the *Absolute Ruler* of that entire first manifestation - “हिरण्यगर्भः समवर्तताग्रे भूतस्य जातः पतिरेक आसीत् | स दाधार पृथिवीं द्यामुतेमां | कस्मै देवाय हविषा विधेम ॥”.

Therefore, emerged, as spark from blazing fire, without any movement or staying stable, reverberating like the roll of thunder, all movements remaining indeterminate and undifferentiated, incapable of being indicated, everything and nothing in particular, neither in any direction nor any destination, nothing as good and bad, righteousness or unrighteousness as the very foundation, with no difference everything being same and not separate, as two sides of the same coin, having both the positive and the negative, both having equal and simultaneous presence and relevance, endowed with attributes as the intermediate operational instrument and process for further creative activity, as seed that would grow as the tree, he transcended everything that is created and has becomes the Lord of all that he surveys. as the sole custodian of

all the creatures that were formed comes to be with entirety of the *divine essence* within itself, pervading and enveloping everything that is in existence, no one else pervading him and no one else enveloping him - ‘स वा अयं पुरुषः सर्वासु पुर्षु पुरिशयः, नैनेन किंचनानावृतम्, नैनेन किंचनासंवृतम् ॥’, without being pervaded or enveloped by no one else. *Brihad Aranyaka Up.* explaining the *bliss* - मधु, says, ‘यश्चायमस्यां पृथिव्यां तेजोमयोऽमृतमयः पुरुषः, यश्चायमध्यात्मं शरीरस्तोजोमयेऽमृतमयः पुरुषः, अयमेव स योऽयमात्मा, इदममृतम्, इदं ब्रह्म इदं सर्वम् ।’ – 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*. “पुरुष एवेदं सर्वं यद्भूतं यच्च भव्यम् | उतामृतत्वस्येशानो यदन्नेनातिरोहति ॥” - *Purusha* is all this that has been and that which will in future be.

Immortal is this Lord, who nourished becomes expansive, as one mani-formed, one with mani-fold vision, with manifold movements pervading the Universe on every direction, surpassing the Space by ten measures - “सहस्रशीर्षा पुरुषः सहास्राक्षः सहस्रपात् | स भूमिं विश्वतो वृत्वाऽत्यतिष्ठद्दशाङ्गुलम् ॥”. The description of the *Purusha* is not to be taken as factual but as symbolic allegorical suggestion to indicate taking a leap from the known to the unknown, the immeasurable attributes of *Satya*, the *Prime Existence*. If सहस्रशीर्ष, सहास्राक्ष and सहस्रपात् in the statement is taken in literal since then the *Supreme Being*, though experienced a absolute *Bliss of Beatitude* would be *One* having grotesque *form* with thousand heads but without having either two thousand eyes or two thousand feet which would illogical, ridiculous and insane proposition. Even *Shvetashvatara Up.* describes *Brahman* one without foot or hand (yet) swift and grasping, seeing without eyes, hearing without ears.

All that is visible to human eye in *Creation* and known is just one quarter, the other three concealed in the realm of heavens and remaining unknown, leaving more that is unrevealed. What is known is the empirical knowledge; what is unknown is spiritual *Wisdom*. Therefore, one who knows whatever is known empirical *Knowledge* does not necessarily experience the spiritual *Wisdom*. *Isha Up.* says that *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 – ‘अनेजद एकं मनसो जवीयो नैनद्देवा आप्नुवन् पूवैमश्रत | तद्भावतोऽन्यानान्येति तिष्ठत् . . || तद् एजति तन्नेजति तद्दूरे तद्दन्तिके | तदन्तरस्य तद् उ सर्वस्याय बहूतः ||’ . Therefore he is referred as the primeval (अग्यम्) and the supreme (महान्तम्). That is everything. This is the *Bliss*, there could be nothing that is contrary and contradictory with one another, there is neither good nor bad, beautiful and ugly, noble or ignoble, auspicious or inauspicious. When everything is but the effulgence of *That One*, then how can there be difference between the *Whole* and the *Fragment*, though those who are fragments are incapable of seeing the *Whole*. *George Santayana* says in his book *The Sense of Beauty*, “ ... is human experience interpreted by human imagination. The idea that religion contains a literal, not symbolic representation of truth and life is simply an impossible idea. Whoever entertains it, has not come within the region of profitable philosophizing on that subject’ .

The evolution does not stop, it continues. *The Prime Existence* having become *Purusha*, pervading and enveloping everything that is in existence, no one or nothing else pervading and enveloping, by offering himself as first of the oblations in the sacrifice performed by the primary effulgent powers. Since all was pervaded and enveloped by *Purusha*, first of the sacrifice could not have been performed with any materials other than those which have flowed from *Purusha* alone. When the gods, the luminous powers, offered *Purusha* in the sacrifice, it was not similar to an offering of a hapless animal but as one willing to be partner in furtherance the process of creation. *Purusha* as the symbol became the first of the oblations offered in the sacrifice. Normally one offers everything other than oneself.

According to *Bhagavat Purana*, when *Prajapati* began his *Creation* of the worlds, he found nothing else as material to be used in the performance of the sacrifice everything appearing as if pervaded and enveloped by *Purusha*, his limbs “... नाविदं यज्ञसम्भारान् पुरुषावयवाद्दृत्तौ |” therefore *Purusha* offered himself as oblation in universal sacrifice, having nothing else than himself to offer suggests as *Chhandogya Up* clarified - ‘पुरुषो वाव यज्ञः’ as the goal, a purpose in life surrendering one’s

intelligence, valor, wealth and service to fulfill the *Divine Intent* in the creative process. The luminous powers (gods) performed the sacrifice establishing for the first time the perennial principles, धर्म, by which action they established themselves along with others in the high heavens - “यज्ञेन यज्ञमयजन्त देवास्तानि धर्माणि प्रथमान्यासन् | ते ह नाकं महिमानः सचन्त यत्र पूर्वे साध्याः सन्ति देवाः ||”. *Prajapati* collected all the materials from the limbs of *Purusha*, for beginning his यज्ञ, the *Creation* - “इति सम्भूतसम्भारः पुरुषमवयवैरहम् | तमेव पुरुषं यज्ञं तेनैवायजमीश्वरम् ||”.

Purusha became the Cause and the Effect, there being established an interconnection and interdependence between the *Creator* and *Creation*. From *Purusha* the process spread reached westward and the eastward in universe. Therefore it is said, “एतावानस्य महिमाऽतो ज्यायँश्च पूषः | पादोऽस्य विश्वा भूतानि त्रिपादस्यामृतं दिवि || तस्मद्विराळजायत विराजो अधि पूषः | स जातो अत्यरिच्यत पश्चाद्भूमिमथो पुरः ||”. When the luminous powers offered *Purusha* as oblation in the sacrifice performed by them, spring was the ghee, summer was the fire and autumn was the oblation - “यत् पुरुषेण हविषा देवा यज्ञमतन्वत | वसन्तो अस्यासीदाज्यं ग्रीष्म इध्मः शरद्धविः ||”. The night arose from the turbulent waters of the sea. From the turbulent waters, the year was produced and the days and nights ordained at the twinkle of eye seasons changing and transformed, vegetation giving way to new ones, plant life evolving fish that swim in waters, giant tyrannosaurus and dinosaurs giving place to reptiles that crawl on earth, birds that fly in the sky. 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 ऋत the *cosmic law* guiding and directing, coalescing and separating, not limited by period, place or by people, all composed of the elements - earth, water, fire, air and ether, not separating the animate from the inanimate, then on humans from the humans though the latter are endowed with mind, intellect and self-sense, keeping them at the top of or at the centre of evolution from the rest of the creation as some things different, endowed with the sense of discrimination while other elements in creation are not.

“तस्मद्यज्ञात् सर्वहुतः संभृतं पृषदाज्यम् | पशून् तौश्वके वयव्यानारण्यान् ग्राम्याश्च ये || तस्माद्यज्ञात् सर्व हुत ऋचः सामानि जज्ञिरे | छन्दांसि जज्ञिरे तस्मद्यजुस्तस्मादजायत || तस्मदश्वा अजायन्त ये के चोभयादतः | गावो ह जज्ञिरे तस्मात् तस्माज्जाता अजावयः || चन्द्रमा मनसो जातश्चक्षोः सूर्यो अजायत | मुखादिन्द्रश्चाग्निश्च प्राणाद्वायुरजायत || नाभ्या आसीदन्तरिक्षं शीर्ष्णो द्यौः समवर्तत | पदभ्यां भूमिर्दिशः श्रोत्रात् तथा लोकोः अकल्पयन् ||”. धाता, the upholder then created every thing as was done earlier, new thing appearing and the old thing disappearing, disintegrated and again integrated in new forms, 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.

Aanthroporphic representation of *That One, the Supreme Prime Existence* is the normal response of all the people of different places in different periods of *Time*, the reluctance of some to accept the fashioning *That One, the Supreme Prime Existence* in gross images or icons, using human form, limbs and actions to explain the divine manifestation in creation could be avoided by none. Therefore, in every scripture to which ever place or period it may belong, the statements like the God saw, God spoke, God heard, God stretched his hands, God became angry, God was kind and compassionate could not be avoided. On the other hand *Purusha* though was conceived in *vedic* scriptures in the likeness of human being, the likeness was not gross and physical but subtle and spiritual. Therefore when question was asked, 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 - “यत् पुरुषं व्यदधुः कतिधा व्यकल्पयन् | मुखं किमस्य कौ बाहु का ऊरु पाद उच्यते ||” the reply was wisdom was his mouth, shoulders became valour, thighs were then his support and feet became the service and the reply – “ब्राह्मणोऽस्य मुखमासीद् बाहू राजन्यः कृतः | ऊरु तदस्य यद्वैश्यः पदभ्यां शूद्रो अजायत ||” “ब्राह्मणोऽस्य मुखमासीद् बाहू राजन्यः कृतः | ऊरु तदस्य यद्वैश्यः पदभ्यां शूद्रो अजायत ||”, which is to be understood as allegorical clarification and not literal explanation, since it would be immature to consider on the basis of the signs and symbols used that *Purusha* had मुख, बाहु, ऊरु or पाद literally and similar to a human being.

Mahabharata says ‘एकवर्ण इदं पूर्णं विश्वं आसीद् युधिष्ठिर | कर्मक्रियाविशेषेण चातुवर्ण्यं प्रतिष्ठितम् ||’. *Vishnu Purana* says that in *Krita* era, all were same and there

was no classification of people according to *Guna* and *Karma*. *Harivamsha* mentions ‘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’. In *Anushasana Parva* of *Mahabharat*, *Shiva* explains, ‘*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*’.

Therefore, *Krishna*’s statement that he had created the four-fold classification - ‘चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः’, the *Brahmin* would be one who, being enlightened of *Brahman*, communicates the spiritual wisdom to the society; *Kshatriya* would be one who with his valour, protects the society; *Vaishya* would be one who with his enterprise, supports the society and *Shudra* would be one, who having none of the above attributes, offers his services to the society. But when *Dvapara yuga* ended and *Kali yuga* made its entry the four-fold classification based on गुण (attributes) and कर्म (performance of actions) became transformed to caste system based on birth rather than on गुण (attributes) and कर्म (performance of actions) which was an aberration of the original concept.

George Santayana, one of the western philosopher remarks in his book *The Sense of Beauty*, ‘*Religion is human experience interpreted by human imagination. The idea that religion contains a literal, not symbolic representation of truth and life is simply an impossible idea. Whoever entertains it has not come within the region of profitable philosophizing on that subject. We seek rather to honour the piety and understand the poetry embodied in these fables*’. *S. Radhakrishnan* responds in *Principal Upanishads* that the pastoral *Aryas* “were struck by the immensity of the universe and the inexhaustible mystery of life.

*The reaction of their simple yet unsophisticated minds to the wonder of existence is portrayed in the hymns which attribute divinity to the striking aspects of nature". Mr. T G. Mainkar was perhaps to the near to primary intent when in *Mysticism in Rigveda*, he said that "Indian mysticism in a way may be said to be Sun Mysticism. The Sun is the typical symbol that the Rigvedic imagination has created. In the Sun the Rigvedic poets see beauty, Hiranya, and Gandharva. In his they ऋत. In him they see the prototype of travelling soul. He is the Lord and is the human self. The pre-eminently golden deity is the centre of the vision, the source of the inspiration, the guide in every conduct and protector in general". E.A, Burtt says in his book *The Compassionate Buddha* - "Such (Nature's) powers are the strange potencies in these natural objects in virtue of which they sometimes act in ways that satisfy man's needs and further his well-being and sometimes in ways that bring him frustration or even disaster. There is obviously primitive (?) man's experience, such a potency in the Sun, at times his fructifying warmth pours genially upon the crops through long growing season, so that they yield a rich harvest, at times he burns them with his fierce heat or hides so often behind the chilly clouds that they grow slowly and poorly. The aim of primitive rites and petitions is to induce these uncertain powers to behave in ways that support man's struggle for life and prosperity instead of in ways that are uncooperative or hostile".*

The subsequent evolution in *vedic* philosophy came with predominant emphasis on the luminous and all pervading character of *Satya*, the *Prime Existence* evolved as *Aditya mandala*, the solar congregation, bright and pure as streams of water, free from evil and falsehood, blameless and perfect, vast and profound, difficult to be deceived by the wicked, observing the good and evil from within, upholding from that which is without, that which moves and moves not, protect all beings as guardians of universal spirit, the cosmic law and give freedom from debts – "आदित्यासः शुचयो धारपूता अवृजिना अनवद्या अरिष्टाः ॥ त आदित्यास इरवो गभीरा अदब्धासो दिप्सन्तो भूर्यक्षाः | अन्नः पश्यन्ति वृजिनोत साधु सर्व राजभ्यः परमा चिदन्ति ॥ धारयन्त आदित्यासो जगत् स्था देवा विश्वस्य भुवनस्य गोपाः | दीर्घाधियो रक्षमाणा असूर्यमृतावानश्चयमाना ऋणानि ॥". Seer eulogizes the seven regions which have been adorned by

the seven *Suryas*, with seven *Aditya* deities being referred – “सप्त दिशो नानासूर्याः सप्त होतारः ऋत्विजः | देवा आदित्या ये सप्त तेभिः सोमाभि रक्ष न इन्द्रायेन्द्रो परि स्रव ||”. *Aditya Mandal* thus became the source for gradual effulgence of *Surya* from his earlier form at dawn as *Ushas* to the ultimate form as *Vishnu* at noon - ‘सूर्यस्य ब्रह्म अनन्यत्वेन सर्वात्म्यं उक्तं भवति |’.

Aditi was the divine mother having eight sons - *Mitra*, *Varuna*, *Aryama*, *Amsha*, *Bhaga* and *Aditya* these seven sons having been taken by her to the heavenly worlds leaving *Martanda* (*Surya*) the sole one in the sky – ‘अष्टौ पुत्रासो अदितेर्ये जातास्तन्वपरि | देवाँ उप प्रेतसप्रभिः परा मार्ताण्डमास्यत ||’ to illumine the worlds, fashioning the seasons, nurturing the nature, waking up the slumbering creation making minds enlightened, invigorate, energize, empower and make resurgent to perform their ordained actions as and by way of sacrifice. In *Mahabharata*, the number of members in the *Aditya mandala* became twelve with inclusion of *Dhata*, *Shakra*, *Tvashtra* and *Vishnu* - ‘धाता मित्रोऽर्यमा शक्रो वरुणः अंश एव च | भर्गो विवस्वान्पूषा च सविता दशमस्तथा || एकादशस्तथा त्वष्टा द्वादशो विष्णुरुच्यते | जघन्यस्तु सर्व षादित्यानां गुणधिकाः ||’.

Mitra, *Varuna*, *Aryama* were the first three born to *Aditi* – “इमे चेतारो अनृतस्य भूरेमित्रो अर्यमा वरुणो हि सन्ति | इम ऋतस्य वावृधुर्दुरणे श्मासः पुत्रा अदितेरब्धाः ||”. Then was born *Dhata* (*Daksha*, ‘अदितेर्दक्षो अजायत’. *Amsha* is one who is liberal ‘देव भाजयु’. *Bhaga* is the effulgent one through whose grace wealth highly acclaimed, free from hatred is attained, through whose protection one reaches the heights of affluence, *the great supporter of the weak and the mighty* – ‘प्रातर्जितं भगमुग्रं हुवेम वयं पुत्रमदितेर्यो विधर्ता | आधश्चिद् यं मन्यमानस्तुरादित्य राजा चिद् यं भगं भक्षीत्याह || यश्चिद्धि त इत्था भगः शशमानः पुरा निदः | अद्वेषाहिस्तयोर्दधे || भगभक्तस्य ते वयमुदशेम तवावसा | मूर्धानं राय आरभे ||”, whatsoever is glorious, beautiful, mighty and forceful all that is born of fragment of the effulgence of the splendour of *Brahman* – ‘यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा | तत्तदेवावच्छ त्वं मम तेजोऽशसम्भवम् ||’ (*Bhagavad Gita*). Resplendence is not with material possessions and pleasures but spiritual enlightenment and *Bliss of Beatitude*. *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* 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 splendoured *Savita* the holy, with power and might, has mounted to drive out the dark regions – “आ कृष्णेन रजसा वर्तमानो निवेशयन्नमृतं मर्त्यं च | हिरण्येन सविता रथेन || देवो याति भुवनानि पश्यन् || याति देवः प्रवता यात्युद्धता याति शुभ्राभ्यां यजतो हरिभ्याम् | आ देवो याति सविता परावतोऽप विश्वा दुरिता बाधमानः || अभिवृतं कृशैर्विश्वरूपं हिरण्यशम्यं यजतो बृहन्तम् | आस्थाद् रथं सविता चित्रभानुः कृष्णा रजामसि तविषीं दधानः || . . हिरण्यपाणिः सविता विचर्षणिगुभे द्यावापृथिवी अन्तरीयते | अपामिवां बाधते वेति सूर्यममि कृष्णेन रजसा द्यामृणोति ||” . 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.

Surya, as ‘अप्रा द्यावापृथिवी अन्तरिक्षं सूर्य आत्मा जगतस्तस्थुषश्च’ is the most concentrated and convergent source of all luminous and resplendent powers, is the one who pervades and envelops everything in creation evidencing the gradual and *subtle* spacious and expansive symbolism of luminous enlightenment. ‘उत यासि सवितस्त्रीणि रोचनोत सूर्यस्य रस्मिभिः समुच्छसि |’ – To the three quarters you proceed with the rays of *Surya*, infused with yourself. ‘विश्वस्य स्थाणुर्जगतश्च गोपाः ऋजु मर्तेषु वृजिना च पश्यन् |’ – *Surya* is the guardian of all that move not and that moves, observing the good and evil acts of the mortals.

Thus the eternal quest which began for knowing the unknowable *Prime Existence* traversing the difficult *Path from obscurity to clarity, from transient life to the immortal life* is reached with *Aditya mandala* with *Surya*, the *Sun*, observing whom coming out regularly and unflinchingly from obscure dark night to spread benevolent light, energy and power to illumine the Universe and described as ‘अप्रा द्यावापृथिवी अन्तरिक्षं सूर्य आत्मा जगतस्तस्थुषश्च’ as the most accessible symbol of everything that is luminous and resplendence relating to *the Prime Existence*, in creation, becoming the anthropomorphically represented *Vishnu* the word from the root - विश्. to be creative or as अन्तर्यामिन्, the all-pervading principle,

that pervades the past, present and the future, the supporter, sustainer and governor of everything in creation, concluding as *Vishnu*, (वि + स्नु = विष्णु a bird). *Vishnu* word sourced from the root - विश् to pervade and envelop everything in *Existence*- ‘विशति इति विश्वं ब्रह्म |’, ‘वेवष्टि व्याप्नोतीति विष्णुः |’, ‘यस्माद् विश्वं इदं सर्वं तस्य शक्त्या महात्मनः |’ and ‘तथाऽक्षरात् सम्भवतीह विश्वम् |’ and as ‘विष्णोः व्यापनशीलस्य - व्यापकस्य’ described as ‘अतोदेवा अवन्तु नो यतो विष्णुर्विचक्रमे | पृथिव्यः सप्त धामभिः ||”’.

With *Vishnu* as guardian of all that moves not and that moves, observing the good and evil acts of the mortals no one can deceive, he encompassing as the guardian of the universe with his three strides establishes the supreme principles - “त्रिणि पदा चि चक्रमे विष्णुर्गोपा अदाभ्यः | अतो धर्मा णि धारयन् ||”, traverses the sky during day and night, as well in all seasons with unfailing and uniform three steps soaked in honey, upholding the three worlds – earth space and the heavens along with all the creatures living therein – “यस्य त्री पूर्णा मधुना पदान्यक्षीयमाणा स्वधाया मदन्ति | य उ त्रिधतु पृथिवीमुत द्यामेको दाधार भुवनानि विश्वा ||”, Both *Surya* and *Vishnu* traverse the wide space unhindered, measuring the region traversed by them, like the dreaded bulls who roam the mountain forests – “प्र तद् विष्णुः स्तवते वीर्येण मृगो न भीमः कुचरो गिरिष्ठाः | यस्योरुषु त्रिषु विक्रमणेष्वधिक्षियन्ति भुवनानि विश्वा ||”. ‘तद् विष्णोः परमं पदं सदा पश्यन्ति सूरयः | दिविव चक्षुराततम् || तद् विप्रासो विपन्यवो जागृवांसः समिन्धते | विष्णोर्यत् परमं पदम् || – That supreme abiding place of *Vishnu*, seers ever observe with their extended vision. 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 – “प्र तद् विष्णुः स्तवते वीर्येण मृगो न भीमः कुचरो गिरिष्ठाः | यस्योरुषु त्रिषु विक्रमणेष्वधिक्षियन्ति भुवनानि विश्वा ||”. Therefore ‘इन्द्रं मित्रं वरुणमग्नीरमाहुरथो दिव्यः स सुपर्णो गुरुत्मान् . . . |’.

Therefore, commenting on the *Rigvedic mantra* – “यः पूर्वाय वेधसे नवीयसे सुमज्जनये विष्णवे ददाशति |... तमु स्तोतारः पूर्व्यं यथा विद ऋतस्य गर्भं जनुषा पिपर्तन् | आस्य जानन्तो नाम विवक्तनः महस्ते विष्णो सुमतिं भजामहे ||” *Vishnu* eulogized as the first and the last one to bring gifts, therefore, *Sayana* says that *Vishnu*’s name should be reflected being aware of its all-pervading and comprehensive nature – “अस्य महान्भावस्य विष्णो नाम चित्सैवः नमनीयं अभिदानं सर्वत्सप्रतिपादकं विष्णुः इति एतत् नाम जानन्त पुरुषार्थप्रतिपादक अधिगच्छन्तः आ समन्तात् विवक्तनः संकर्तियेत् |”. Further clarifying “किं च

अस्य महानुभावस्य विष्णोः नाम चित् - सर्वैः नमनीयम् अभिधनम् सर्वात्म्यप्रतिपादिकं विष्णुः इति एतत् नाम जानन्तः - पुरुषार्थेप्रदम् इति अधिगच्छन्तः असिमन्तात् विवक्तन - वदत - संकीर्तयत | हे विष्णोः - सर्वात्मक देव महाः - महतः ते - तव सुमतीम् सुष्टुतीम् शोभात्मिकं बुद्धिं वा, भजामहे - सेवामहे |”.

It is truly said by Dr. A. F. Whitehead, one of the most respected western philosophers that *‘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 every detail of our experience . . . Whenever there is the sense of self-sufficient completion, there is germ of vicious dogmatism’*. What is Unknown is so mystical and mysterious that than one can never know whether the Knowledge acquired as something Known will reveal the Wisdom of the Unknown, which is said to be the *Bliss of Beatitude*. Therefore, in earlier days western Ideologists, with their back ground of *Judean* religious concepts, did not understand the evolution of *Vishnu* as the ultimate Supreme Being opined that he was a minor divinity who attained importance and dominance later.

This does not surprise one since as said in *Katha Upanishad* – “पराञ्चि खानि व्यतृणात् स्वयम्भूस्तस्मात्पराङ्पश्यति नान्तरात्मन् | कश्चिद्द्वीरः प्रत्यगात्मानमैक्षदावृत्तचक्षुः अमृतत्वमिच्छन् ||” - The self-evolved Lord has pierced the senses to be receptive to one’s external influences, therefore it is difficult to introspect the *essence* within the forms which they intend to observe. To experience *Satya, the Prime Existence, the Supreme Being* one needs purity of mind to be receptive to receive views, opinions and thoughts from all quarters and clarity of vision to observe the fundamentals from the views, opinions, thoughts and expressions gathered, received as information, knowledge from different quarters without accepting some as traditional truths spoken by ones who are venerated and rejecting the other spoken by ones unknown, and therefore, not valued and considered, reaching out from the obscurity to clarity as the seer did, exulting in rapture – “वेदाहं एतं पुरुषं महान्तं आदित्य वर्णे तमसः परस्तात् | ताम् एव विदित्याति मृत्युं एति नान्यः पन्था विद्यते अयनाय ||”..

One must understand that while in predominantly pastoral society human ideal and purpose may be ethical, moral, intellectual or profoundly spiritual, influenced by the bold and intellectual experiences and as expressed in the magnificently original and higher thought & religion on temporal level it tends to be heroic, ardent and severe, artistic in reality human purpose is directed by material beauty and the glory of the senses, giving more importance than temporal values and the life they lead. Therefore even as the non-*Arya* urban society made inroads in the *Arya* society, the human ideal and purpose became increasingly transformed to be susceptible to material beauty and the glory of the senses changing the thought and character to represent development of the human soul, harmonizing the spiritual with the temporal thoughts and values.

Vedas are neither empirical experiences nor mere poetical literature but highly developed and intensely mystical outburst of spiritual fervor. The *Vedic suktas* were seen and heard by sensitive seers in a fraction of moment in *Time*, in their moments of unconditioned receptivity (श्रद्धा) and possibly were communicated using the signs and symbols, legends and folk-lore then available to them to lead people towards the ultimate truth. Besides the profound thoughts contained in the scriptures being mystical in nature and were purposely kept secret from being misused purposely or through ignorance by the unethical, immoral and therefore irreligious people, therefore, were not easily understood or experienced as the resonance of consciousness in spite of the many suggested meanings since the meaning, the mystery behind the words, signs or the symbols the legends or the anecdotes provided to reveal as something wherein everything is united as warp and woof and wherefrom everything emanates, as creation – “वेनस् तत् पश्यन् निहितं गुहा सद् यत्र विश्वं भवत्येकनीडम् | तस्मिन्निदं सं च वि चैति सर्वं स | ओतः प्रोतश्च विभुः प्रजासु ||”.

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’.

The early *vedic hymns* were composed when the *Arya* society was more pastoral, more cohesive with unconcealed dislike and abhorrence for the religious concepts and social practices of the non-*Arya Negrito, Dravidian, Austric and Astroloid communities settled in the place of the habitation*. But as the *Arya* society came in contact with places outside their immediate sphere of influence, they came to be informed and influenced by the diverse religious concepts and social practices, of regions inhabited by people speaking varied language and following religious rites of the regions spread from *Egypt, Messopotemia, Assyria, Sumeria* to the immediate *Iran*, welcoming the spiritual wisdom to flow from all quarters – ‘आ नो भद्राः क्रतवो यन्तु विश्वतः |’ in the true spirit and absorbed many of them within the *vedic milieu*, making the *vedic* religion of truly universal – विश्वव्यापी and as eternal righteousness - सनातन धर्म.

It is because of such intrinsic strength and vitality that when other ancient primarily urban civilizations like *Mesopotemian, Sumerian and Assyrian* though were vibrant, volatile and highly successful on temporal life they disappeared in dust with efflux of *Time* while *vedic* civilization withstood the test of *Time* influencing and influenced by inter-racial integration and assimilation in a remarkable sense of appreciation of the diverse social, cultural and religions of the people of different regions of and speaking different languages, flowing towards them from all directions in the spirit of the *Rigvedic* statement - “एकं सद् विप्रा बहुधा वदन्ति |”, “एकं सन्तं बहुधा कल्पयन्ति |”.

Wisdom is singular; *Knowledge* is invariably diverse in expressions. One should admit and accept that what we know is little and what we do not know is far greater. When one sees the eastern sky from the window that opens to the eastern horizon, then he sees only that much of the sky as is visible from the eastern window. When one sees the western sky from the window that opens to the western horizon then he sees only that much of the sky which is visible from the western window. If one desires the star speckled sky then one should come out from the limited, restricted environment of the house, the social, moral, religious constraints, the traditional, territorial national bigotry and proceed step by step, stage by stage as one would come out of the fog to look up in the sky seeing little of the Stars, shining little till the Sun dawns with rays that shine, as the light that illumines the vast Space high above and widely spread Earth down below. *Dr. S.K. Chatterjee* remarked ‘*It has now been generally admitted . . . that in certain matters the Dravidian and Austric contributions are deeper and more extensive than that of the Aryas*’, *Dr. S. Radhakrishnan* concurring ‘*The Vedic religion absorbed, embodied and preserved the types and rituals of other cults. Instead of destroying them, it adapted them to its own requirement. It took so much from their social life of the Dravidians and other native inhabitants of India that it is difficult to disentangle the original Arya elements from others*’.

The Society in the post *vedic* era was fast changing its character. With assimilation of the non-*Arya* elements within the *Arya* fold, the first effect was on the brahmaanical supremacy, with the rise in power of the warriors class, the *Kshatriyas*, with display of arrogance symbolized by the rise of *rgw Haihayas*, Even as *Bhargva Parashurama*, a *Brahmin* subdued the arrogant warriors *Parashurama*, himself had to bow down to *Dasharathi Rama*, a *kshatriya* born in *Ikshvakus* family. The era which followed showed *Kshatriya* rulers like *Janaka*, *Ajatashatru*, *Pravahana Jaivali*, *Janashruti*, *Asgvapati Kaikeya* dominating the intellectual worlds along the great *Brahmins* like *Yajnyavalkya* and *Gotama Aruni* and others. Even as there was greater change from pure philosophy to an elaborate system of rites and

ritualistic cult, there was further transformation in the society first from objective temporal performance of sacrifices to the subjective inquiry in the self within, suggesting that the self within conceals the clue to the mysteries perceived without. But for the masses the *vedic* truths continued to be transferred as one would transfer a basket from one hand to the other or to be mesmerised rather than be enlightened by the puranic legends and the historical anecdotes.

Against this background came the band of reformers with *Krishna* questioning in *Bhagavad Gita*, the role of the so-called men of *vedic Wisdom* who professed to assure heavenly worlds by performing rites and rituals during sacrifices, the materialistic agnostic opponents like *Charvakas*, the conscientious questors like *Gautam Buddha* questioning not so much the *vedic* concepts and values but assuredly the relevance to the masses who while sufferings in *Samsara* are not in a position to fathom the *vedic* philosophes.

But the times change, the circumstances change, people change and their receptivity also changes. Therefore, since earlier *vedic* Suktas perhaps having been expressed initially in diverse प्राकृतिक dialects became unclear, unintelligible to the people, in view of the diversity of attributes and inclination among the general masses dispersed across the region from *Kandahar* in the west to the region where river *Ganga* meets the sea, with their intelligence varying in measures, and not having broad, expansive vision. The process of consolidation of *vedic Wisdom* and *values* began when *Dvaipayana Krishna*, the descendant of Seer *Vashishtha* for preserving the hoary culture and spiritual traditions of the *Aryas* gathered and selected the important hymns from innumerable mass of the hymns in various *prakritik* dialects spread and dispersed all over the regions wherever *Aryas* had travelled, translating them in a new format in refined *Sanskrit* which by then had attained the status as literary medium, collated and arranging them according to the exigencies of *Karmas*, into अष्टक, अध्याय, वर्ग assisted by his disciples *Paila*, *Jaimni*, *Vaishampayana* and *Sumantu*, with additions or deletions in four main scriptures – *Rig*, *Sama*, *Yaju* and *Atharva Vedas*.

Since then *Dvaipayana Krishna* came to be designated as *Vyasa* – ‘विव्यास वेदान् यस्मात् व्यास इति स्मृतः’. *Vyasa* is not the name of a person but the designation of one who collects, collates consolidates and divides. Like *Dvaipayana Krishna* who collated and distributed *vedic* scriptures, they were many others who were designated as *Vyasa*, having collected, collated, consolidated, and divided scriptural material spread over people, places and periods. *Kurma Purana* and *Vishnu Purana* (III.3) gives a list of 28 *Vyasa*s – ‘वेदव्यासा व्यतीता ये अष्टाविंसति सत्तम | चतुर्द्ध कृतो वेदो पुनः पुन ||, beginning with स्वयंभुव *Brahma, Prajapati, Ushana, Brihaspati, Savita, Indra, Vasishtha, Sarasvata, Tridharma, Trivrusha, Shatateja, Dharma, Suchakshu, Traiaruni, Dhananjaya, Kritanjaya, Ritunjaya, Bharadvaja, Gautama, Kachashraya, Shumanyaya, Trinabindu, Valmiki, Shakti, Parashara, Jatukara* and *Krishna Dvaipayana*.

Sage *Sanatsujatiya* instructs *Dhritarashtra* in *Mahabharata*, The *Wisdom* verily means direct perception, becomes experienced as fruit through intense austerity. The one who gathers knowledge through much reading is said to be one who is knowledgeable through much reading. Therefore O King, do not consider as a man of *Wisdom* (द्विजं ब्राह्मण) only him who speaks about the *Wisdom* (वेद); only the one becomes endowed with *Satya, the Prime Existence* alone known as man of *Wisdom* ... In fact there no one knows the *Wisdom* (वेद) and rare is the one who has become consciously aware of that *Wisdom* (वेद). The one who merely knows the words contained in the *vedic* hymns, he is not consciously aware of *Satya, the Prime Existence* abides within, who is the object of all enterprise. There is rarely anyone who is conscious of the *Wisdom* contained in *vaod* - “ज्ञानं वै नाम प्रत्यक्षं परोक्षं जायते तपः | विद्याद् बहु पठन्तं तु द्विजं वै बहुपाठिनम् || तस्मात् क्षत्रिय मा मंस्था जपितेनैव वै द्विजम् | य एव सत्यन्नपैति स ज्ञेयो ब्राह्मणस्त्वया || ... न वेदानां वेदिता कश्चिदस्ति कश्चित् || त्वितान् बुध्यते वापि राजन् | यो वेद वेदान् न स वेद वेद्यं | सत्ये स्थितो यस्तु स वेद वेद्यम् || न वेदानां वेदिता कश्चिदस्ति वेद्यो न वेदं न विदुर्न वेद्यम् | यो वेद वेदं स च वेद वेद्यं यो वेद वेद्यं न स वेद सत्यम् || यो वेद वेदान् स च वेद वेद्यं न तं विदुर्वेदविदो न वेदाः | तथापि वेदेन विदन्ति वेदं ये ब्राह्मणा वेदविदो भवन्ति || धामांशाभागस्य तथा हि वेदा यथा च शाखा हि महीरुहस्य | संवेदने चैव यथाऽऽमनुन्त तस्मिन् हि सत्ये परमात्मनोर्थे || अभिजानामि ब्राह्मणं व्याख्यातारं विचक्षणम् | यश्छिन्नविचिकित्सः स व्याचष्टे सर्वसंशयान् || नास्य पर्येषणं गच्छेत् प्राचीनं नोत दक्षिणम् | नार्वाचीनं कुतस्तिर्यङ् नादिशं तु कथञ्चन

॥ तस्य पार्येषणं गच्छेत् प्रत्यर्थिषु कथञ्चन | अविच्छिन्वाग्निमं वेदे तप पश्यति तं प्रभुम् ॥ तूष्णीभूत उपासीत न चेष्टेन्मनसापि च | उपावर्तस्व तद् ब्रह्म अन्तरात्मनि विश्रुतम् | मौनान्न स मुनिर्भवति नारण्यवसनान्मुनिः | स्वलक्षणं तु यो वेद स मुनिः श्रेष्ठ उच्यते ॥ सर्वार्थानां व्याकरणाद् वैयकरण उच्यते | तन्मूलतो व्याकरणम् व्याकारोतीति तत् तथा | प्रत्यक्षदर्शी लोकानां सर्वदशीद् भवेन्नरः | सत्ये वै ब्राह्मणस्तिष्ठंस्तद् विद्वान् सर्वविद् भवेत् ॥”. In *Shivasvarodaya* it is said, “न वेदं वेद इति आहुर वेदे वेद न विद्यते | परात्मा वेद्यते येन स वेदो वेद उच्यते ॥”, the *vedas* (scriptures) are not to be referred as *Veda*, for there is no *Veda*, *That alone is Veda which reveals the Wisdom of Brahman*.

Brahmanas dealt with the rites and rituals contained in *Vedas*, developing an elaborate system of ceremonies, ya& becoming an end in itself, time and enterprise being devoted to achieve material pleasures, possessions and position in the temporal or the other world, while students were engaged in living the life as and by of यज्ञ, devoted to *Brahman*, (ब्रह्मचर्य) concerned with the quest for understanding the divinities through intellectual discourses and philosophical speculations, instead of being an instrument to propitiate the divinities. Gods were no longer propitiated for spiritual gifts, but material endowments. *Aranyakas* which followed neither insisted on rites and rituals to be performed nor explained the significance behind the performance of sacrifices but provided living in the sylvan surroundings of the forests explanation of the mysticism behind the rites and rituals as well performance of sacrifices. *Upanishads* specialized in philosophical speculation regarding the Nature and role of *Brahman* and how to attain the proximity with that supreme principle.

The *Sanskrit* language in which *Vyasa* collected and collated the earlier *vedic Suktas* expressed in *Prakritik* dialects in a well disciplined but complex language, every word suggesting multi-meanings which one can access according to one’s attributes and inclination. Even now *Sanskrit* is not a dead language because many do not speak it; it has become dead because one accepts only one meaning which ancient one’s gave it when expressing their own experiences. No word is fixed like dead stones or have they fixed meanings, every word is vibrant and alive like flowing river having moods and temperament, having various shades, many colors. They can be interpreted in millions ways over

every generation and every centuries, each generation and century finding new interpretations and meanings for each word, in different context, the whole milieu changed, having various interpretations and adding many more, still not enough, every word bringing one's own distinct self-enlightenment, with the evolution of human consciousness, impossible to exhaust interpretations and meanings.

Sage *Sanatsujatiya*, therefore, calls those who know only the words contained in the scriptures as बहुपाठिनम् not as the knowers of *Vedas*, the Wisdom of *Satya*, the Prime Existence. Therefore they are not to be relied without circumspection- “ज्ञानं वै नाम प्रत्यक्षं परोक्षं जायते तपः | विद्याद् बहु पठन्तं तु द्विजं वै बहुपाठिनम् || तस्मात् क्षत्रिय मा मंस्था जपितेनैव वै द्विजम् | य एव सत्यन्नपैति स ज्ञेयो ब्राह्मणस्त्वया ||. *Yaska* says that those who memorize *vedic* hymns or read them without understanding the meaning are like the ones who carry heavy tree without knowing the fragrance of the flowers and fruits of that tree – “स्थाणुरयं भारहरः किलभूदधीत्य वेदं न विजानाति योऽर्थम् |” and “यद् गृहीत विज्ञातं निगदेनैव शब्दते | अनग्नाविव शुष्केधो न तज्ज्वलति कर्हिचित् |”. *Rigveda* itself wondering, “ऋचो अक्षरे परमे व्योमन् यस्मिन् देवा अधि निषेदुः | यस्तन्न वेद किं ऋचा करिष्यन्ति ||” and “उतत्वं सख्ये स्थिरपीतमाहुः नैनं हि न्वन्त्यपि वाजिनाषु | अधेन्वा चरति माययैषः वाचं सुश्रुवान् अफलामपुष्पाम् ||”, “अक्षण्वन्तः कर्णवन्तः सखायो मनोजवेष्वसमा बभूवुः | आदघ्नास उपकक्षस उ त्वे हृदा इवसात्वा उ त्वे ददृशे || हृदा तष्टेषु मनसो जवेषु यद् ब्राह्मणाः संयजन्ते सखाय | अत्राह त्वं वि जहुर्वेद्यामिरोहवत्साणो वि चरन्त्यु ये ||”.

According to *Shatapath Brahman* every alphabet and every word, every vowel, every sound and every intonation in *vedic mantras* is important possessing unimaginable energy or incomparable power. Vowels mean sound and sound pronounced correctly makes the generated sound effective. *Panini* says, “मन्त्रो हीनः स्वरतो वर्णातो वा मिध्या प्रयुक्तो न तमर्थमह | स वाग्वज्रो यजमानं हीनस्ति यथेन्द्रसत्रुः स्वरतोऽपराधात् ||”. Faulty pronunciation changes the entire meaning; hence vowels decide the meaning of words. If *mantra* is uttered without proper pronunciation of *svara* and *varna* or if uttered wrongly does not convey the meaning intended, instead it becomes a thunderbolt harming the one chanting it, as had happened when the word *Indrashatru* was pronounced with faulty pronunciation of vowels. Consequently, instead of a son being born to slay Lord *Indra*, a son, *Vrutra* who would be killed by Lord *Indra* was born as said in *Taittiriya Samhita*.

Therefore, to study *Vedas* in the proper manner knowing the order of alphabets, method of pronunciation, since the meaning would change, faulty pronunciation would otherwise vitiate the entire meaning six *Vedangas* - *Chhanda*, *Kalpa*, *Jyotisha*, *Nirukta*, *Shiksha* and *Vyakarana* came in existence as the aids to assist the correct pronunciation and interpretation to be studied and utilization of the *mantras* in five procedures - “वेदाभ्यासः स्कलपुरुषार्थसिद्धेः कारणं | स च वेदाभ्यासः पञ्चधा विहितः | अध्ययनं विचारः अब्यसनं जपः अध्यापन इति | वेदस्वीकरणं पूर्वं विचारोभ्यसनं जपः | तद्भानं चैव शिष्यासासोहि पञ्चधा |”. *Panini* describes *Chhanda* as the *legs*, *Kalpa* as the *hands*, *Jyotisha* as the *eyes*, *Nirukta* as the *ears*, *Shiksha*, as the *prime Breath* and *Vyakarana* as the *mouth* – “छन्दः पादौ तु वेदस्य हस्तौ कल्पोथ पठ्यते | ज्योतिषमयनं चक्षुः निरुक्तं श्रोत्रमुच्यते | शिक्षा घ्राणं तु वेदस्य मुं व्याकरणमुच्यते | तस्मात् सांगमधीत्यैव ब्रह्मलोके महीयते ||”

Sri Madhva clearly elaborates the manner in which the *Vedas* are to be studied, “स्वाध्यायस्तत्त्वविज्ञानं विष्णुभक्तिर्विरागिता | निषिद्धकर्मसन्यागो विहितस्य सदा क्रिया || सदा विष्णुस्मृतिश्चैव केवलं मोक्षसाधनम् | एतैर्विना न मोक्षः स्याद्भवेदेतैरपि ध्रुवम् || ऋषिछन्दोस्दैवतानि ज्ञात्वार्थं चैव भक्तितः | स्वाध्यायेनैव मोक्षः स्याद्विरक्तस्य हरिस्मृतेः || जपेनैव तु संसिद्धयेद्ब्रह्मणो नात्र संशयः | कुर्या दन्यत्र वा कुर्यान्मैत्रो ब्राह्मण उच्यते || तस्मान्नित्यं हरिं ध्यायन्कुर्यात्स्वाध्यायमञ्जसा | ऐहिकामुष्मिका भोगा रक्तस्यान्यस्तु मुच्यते | इति स्वाध्याय वचनं स्वयं भगवतोदितम् || स्वाध्याय प्रवचने सहास्रगुणितं फलम् | अर्थ द्रष्टुः कोटिगुणं ततोऽनन्त नियामके तर्कागमाभ्यां नियति यः करोत्यधिकं ततः पूर्णं वेदाग्रालद्रष्टुर्वह्मणः फलमुच्यते ||” - Study of *vedic* scriptures, being receptive to the right Knowledge, devotion to *Vishnu*, detachment, abstaining from prohibited actions, attuning to the commended actions, ever remembering *Vishnu* are, verily, the instruments that lead one to deliverance. Without these instruments deliverance is unquestionably not possible. Knowing well the seer, the metre and the divinity, through devotion studies and understand the *Wisdom* contained in *Vedas* to such one with detached mind and comtemplation on *Vishnu*, studies and understand the *Wisdom* contained in *Vedas*, Knowing well the seer, the metre and the divinity only to him deliverance is possible. Assuredly a *Brahmin* (who is wise in *Wisdom*) attains perfection merely by chanting the hymns, but even if he has chanted all hymns. only when he recites *Gayatri mantra* only then he will be referred as *Brahmin*. Therefore, one must propitiate *Vishnu* every day remembering him always and studying *vedic* scriptures, for

such one who seeks temporal and spiritual benefits, the same become accrued, yet other are delivered, thus has been spoken by *Bhagavan Vyasa* himself. Fruits accrued through communication is thousand times more than accrued through study. The one who knows the meaning attains fruits one crores time more, while one who communicates what he knows to other attains fruits by incalculable measure. More than this is to the one who communicates with the aid of logic and scriptures. Fruits always accrue to *Brahma* who is wise in *Wisdom* of the *Vedas* in the truest sense of their meaning.

“दाढ्यमिवानुदात्तार्थ उदात्तस्योच्चताऽर्थता | नीचता स्वरिस्यार्थः प्रचयस्य यथास्थितिः समाहारेऽखिला अर्थाः स्वरार्थानामियं स्थितिः ॥ स्तुत्यधर्मस्यभेदेन पदाद्या दिस्वरे भिदा साधारणे विधिस्त्वेष विशेषो यत्र यत्र च ॥ क्रमादेव तदन्योषामृष्यादीनां स्वयोग्यतः ॥ विपर्ययार्थकथने विपरीतं तथा तमः ॥ यावत् प्रयोजको ज्ञाने तावत्तवच्छुभाधिकः | तथैव विपरीतोऽपि स्मृतौ ज्ञाने च तत्समम् ॥ तमोनिरयमानुष्यस्वर्गमोक्षातिरेकतः | योग्यतातारतम्येन फलम् सर्वेषु चोच्यते | इति प्रवृत्तवचनं विवेकेऽप्येतदीरितम् ॥ यादृशो योग्यतातां यायात्स ज्ञेयोऽर्थस्तथा स्फुटम् | अनन्तनियमैर्युक्ता अनन्तार्थविशेषिणः ॥ वेदा इति समासेन नियमोऽयं समीरितः | ऋक्संहितायानां वाक्यमिति चान्यन्नियमकम् ॥” - अनुदात्त means दाढ्य - stability. उदात्त means superiority, svairta means inferiority. प्राच्य means normality. समाहार means the aggregation of all the स्वरः. With difference in the words spoken, a sentence may have different स्वरः as a general rule, with distinct emphasis from place to place in the special cases, especially according to gradation in the case of special people. Misunderstanding leads to erroneous conclusions (succumbed to obscurity and ignorance), the resultant merits and demerits changing accordingly in tune with the interpretation, leading finally to eternal state of obscurity, world of ignorance, unenlightened state in primordial world or attaining *Bliss of Beatitude*, in accordance of the gradation in virtues. Thus in *Pravrutti* and *Viveka* scriptures. Assuredly the correct meaning is one which apt and appropriate. Interpretation of *Vedas* is faced with innumerable constrains because innumerable are the meanings of each word used. Therefore guidance is provided by *Rigveda Samhita*.

“तस्माद्वन्द्याश्च पूज्याश्च ब्रह्माद्या ज्ञानयोजकाः | गुरुत्वेन क्रमदेव विशेषेणैव केशवः | आरभ्य स्वगुरुं क्रमदेव यावद्विष्णुरेवोत्तरोत्तराः | क्रमान्निष्फलताऽन्यत्र गुरुत्वे समीरिता ॥” - Therefore, beginning with *Brahma* as the one who is dependable and worthy of reverence as *Guru*, especially in relation to *Keshava*. From one’s own *Guru* to *Vishnu* all are to be worshipped according to gradation, otherwise the effort would be

worthless but would on the other hand fruitless. Thus has been mention in *Guru Tatva*.

The seer can read innumerable meanings in a *Rik* while others can according to their competence “कमादेव तदन्येषामृष्यादिनां स्वयोहयतः ॥”. Therefore, for common people that had neither the intense sensitivity to respond or desired intellect to grasp the mystical suggestions, *Dvaipayana Krishna*, *Veda-Vyasa* composed the *magnum opus Mahabharata*, with *Bhagavad Gita* becoming the integral part, which included the mystical wisdom of the *Vedas*, along with summary of all scriptures, similarly *upanishadic* summary, something of history – “इदं मयेदं भगवन् काव्यं परमपूजितम् ॥ ब्रह्मन् वेदरहस्यं च यच्चान्यत् स्थापितं मया | साङ्गोपनिष्ठां चैव वेदानां विस्तरक्रिया ॥ इतिहासपुराणानामुन्मेषं निर्मितं च यत् | भूतं भव्यं भविष्यं च कालसंज्ञितम् ॥ सर्वेषां कविमुख्यानमुपजिव्यो भविष्यति | पर्जन्य इव भूतानामक्षयो भरतदुमः ॥”. *Valmiki* composed *Ramayana* to narrate the great deeds of one who has taken descent as a great human being having semblance to *Vishnu* - “इक्ष्वाकुवंशप्रभवो रामो नाम जनैः श्रुतः | नियतात्मा महावीर्यो द्युतिमान् धृतिमान् वशी ॥ बुद्धिमान् नीतिमान् वाग्मी श्रीमांछत्रुनिवर्हणः | ... आजानुबाहुः सुशिराः सुललाटः सुविक्रमः ॥ ... पीनवक्षा विशालाक्षो लक्ष्मीवांछुभलक्षणः ॥ ... धर्मज्ञः सत्यसंधश्च प्रजानां च हिते रतः | यशस्वी ज्ञानसंपन्नः शुचिर्वश्यः समाधिमान् ॥ प्रजापतिसमः श्रीमान् धाता रिपुनिषूदनः | रक्षिता जीवलोकस्य धर्मस्य परिरक्षिता ॥ वेदवेदाङ्गतत्वज्ञो धनुर्वेदे च निष्ठितः ॥ ... सर्वलोकप्रियः साधुरदीनात्मा विचक्षणः ॥ सर्वादाभिगतः सद्भिः समुद्र इव सिन्धुभिः | समुद्र इव सिन्धुभिः | ... समुद्र इव गांभिर्ये धैर्येण हिमवानिव ॥ विष्णुना सदृशो वीर्ये सोमवत्प्रियदर्शनः | कालाग्निसदृशः क्रोधे क्षमया पृथिवीसमः ॥ धनदेन समस्त्यागे सत्ये धर्म इवापरः ॥”. Though *Krishna Dvaipayana* himself might not have written all the *Puranas*, though all are attributed to him, it is possible that any of the other *Vyasa*s could have composed them as events that happened previously or in ancient times, पुरा, पुरा देवयुगे, पुरा कृतयुगे,, defined as ‘यस्मात् पुरा (बुचेतत् पुराणं तेन तत् स्मृतम्) (*Brahmanda Purana*) and as ‘पुराणं सर्वशात्राणां प्रथमं ब्रह्मणा कृतम् | अनन्तरं च वक्त्रेभ्यो वेदस्तास्य विनिर्गताः ॥ (*Matsya Purana*).

While *भक्ति मार्ग*, *the Path of Devotion* helped the common masses to revert back to the *vedic* religion, in the face of the effective counter philosophical arguments of erudite intellectual like *Vasubandhu*, *Ashvaghosha*, *Dharmakriti*, *Nagarjuna* the orthodox *brahmannical* class became intensely assertive and argumentative, with hardening of thoughts, crystallization of concepts and consolidating them as canonical principles of righteousness by *Gotama*, *Jaimini*, *Kanad*, *Kapila* and

Badarayana to dominate post-vedic upanishadic, the post-medieval intellectual world reaching high rarefied peaks by 3rd century BCE as aphorisms सूत्रस *Mimāṃsā Darshana* an anti-ascetic and anti-mysticism school of orthodoxy, by 2nd century BCE *Yoga Darshana* emphasizing meditation, contemplation and liberation, *Nyaya Darshana* emphasizing logic, exploring the sources of knowledge, and *Vaisheshika Darshana* an empiricist school of atomism, by 200 CE *Samkhya Darshana*, an atheistic and strongly dualist theoretical exposition of consciousness and matter and finally *Vedanta*, the conclusive sublimities and bracing keenness to intellectualism of metaphysical logic and warm sensuous humanism of emotion. These aphorisms सूत्रस were further explained by commentators like *Vatsyayana*, *Prashastpada*, *Shabara*, *Shankara* and others, the rivers further flowing down in many streams and sub-streams, each propagating one or the other perceptions which, though had come from the same source, found expressions in diverse manner.

There were great commentators who offered interpretations of the mysticism contained in *vedic* hymns. *Yaska* was the first one to offer in the post *vedic* era. *Skandaswami* (600 A.D.) followed with ‘*Rigvedabhaashya*’. Around 12th century, *Madhava Bhatta*, son of *Venkata*, wrote ‘*Rigarthadipika*’. This was followed by another commentator also known as ‘*Madhava*’, son of *Sundari* and *Venkat* belonging to *Kushika gotra*, who wrote ‘*Rigveda Vyaakhya*’. It must be seen that neither *Sri Shankaracharya* (788 CE – 820 CE) nor *Sri Ramanujacharya* (c. 1037–1137 CE), *Nimbarka*, (13th century), *Vallabhacharya* (1479–1531 CE) offered any commentaries on *Rigveda*, while *Sri Madhvacharya* (1238–1317 CE) alone offered commentary on the forty *Suktas* contained in First *Mandala*. The major shift was on *Upanishads*, *Brahmansutras* and the *Bhagavad Gita*, which by then become important scriptures – प्रस्थान त्रयी, the three *Paths to perfection* contributing to the revival and reformation of *Hinduism* as a way of life. In modern times *Dayanand Sarasvati* of *Arya Samaj* and *Sri Aurobindo*, the sage of *Pondicherry* were the mains exponents of the *vedic* hymns, showing immense possibilities for approaching and experiencing the hymns in all diversity.

It is not that there were no confrontation among the seers and intellectual *Acharyas* of *veda-upanishdic* times. But the opposition and confrontation became more intense on temporal level while on spiritual level balance and accommodation would have been expected. *Shankar's* predecessor *Gaudapada* and later *Shankar*' himself came to be branded as प्रच्छन्न बौद्धाः. It must be accepted that *veda-upanishdic* teachings were understood by few and far in between, even as the *Theory of Relativity* propounded by *Albert Einstein* through an equation $E = mc^2$ was understood fully, completely and in entirety only by few men wise in *Wisdom*, while few others intellectually inclined accepted it through reflection and meditation, all others accepting more as tradition than being enlightened, like the lady satisfied with *Einstein's* explanation that even as the person who sits on a hot stove feels that he has been sitting for a long time even so the person who sits under the moon light holding her beloved's hands for hours feels that he has been sitting with her for brief period.

Vedic scriptures are not ordinary instrument of communication but constitute specially articulated testimony of the supra-sensory experiences of the seers, with diverse and many having been laid down and many avenues to choose from, which are meant to be conveyed only to those who are qualified and therefore eligible to receive it. Therefore, if one accept the *vedic* words as understood by common masses in their empirical world then the religious significance suggested by the seers in the hymns would not be understood at all, let alone be experienced. One should choose the one which suits to one's attributes and inclination born of nature then you will reach the goal without being misguided by the *Paths*. One should choose the one which suits to one's attributes and inclination born of nature then you will reach the goal without being misguided by the *Paths*. For others it is but a tale told by the narrator, knowing only the outward expressions not the inward experiences.

Vedas cannot be understood if one question the validity of the opinions of every other *Acharya*, except the one whom he has accepted as a tradition or as choice, even as *Jalauddin Rumi*, the *Sufi* saint said, "If you are irritated by every rub, How will your mirror be polished.

There must exist an elephant, so that when it sleeps by night, it can dream about Hindustan. After all, the ass cannot dream about Hindustan because the ass has never been there. There is need for a spirit with the power of an elephant; Able to journey is sleep to Hindustan. Desire makes the elephant remember Hindustan. Nostalgia by night gives his recollection for. Not just any scoundrel could understand 'Remember Allah', 'Return thou' is not a chain for just any trouble shooter. Do not give up hope: become an elephant, or if not quite that, search out a transmutation. Look : the alchemists of the celestial spheres; Listen: even now sounds come from the laboratory of the Stone, As architects of the patterns of Heaven to take our affairs in hand. If you cannot dream the musk-breasted ones of Hindustan, If you are night blind, still you can feel the touch, Their touch, brush your perception, ; still you can feel Green things springing, always from your mortal clay, Prince Ibrahim ben Adham was one to whom in sleep. The whole of the heart's Hindustan was once unveiled, causing him to break from the chains of his royalty, Scatter his kingdom to the winds, and vanish. You will know the man who has dreamed of it. By the way he leaps from sleep like lunatic, heaping cinders on all his careful plantings, springing the trap that has kept him prisoner.

That, indeed, is that.

Vishnusarvottama Tatva

I

There is nothing new in *Creation* that was not there earlier. There is nothing new in *Wisdom* except that what was once pure and clear becomes obscure by efflux of time, therefore needing to be clarified and revealed anew as *essence* within the *form*, That is τ , the cosmic law that determines the parameters of the diversity of expression of the various experiences, which the much travelled seers of *Atharvaveda* observed in their travels exclaiming that the world is inhabited by many people, following many religious practices, speaking many languages— “जनं विभ्रति बहुधा विवाचसं नानाधर्माणं पृथिवी यथौकसम् | सहास्रधारा द्रविणस्य मे दुहां ध्रुवेव धेनुर अनपस्फुरन्ती ||”.

Therefore, the quest of the one wise of the *Wisdom* begins as it started when one like the *vedic* seer later asked: *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?* This was neither mere inquisitiveness nor rhetoric as something to be accepted or rejected, but sincere, free and frank quest, based on one’s attributes and inclinations to be receptive listening to the thoughts that flow towards one, coming from different directions, whether immediate or from distance, seen and heard as experience of the *Immutable source* spoken as ॐ – अक्षर - “आनो भद्राः क्तवो यन्तु विश्वतः |”.

Out of such quest came the enlightenment in ancient *Egypt* on the banks of *Nile* where the men wise in *Wisdom* spoke 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 . . .*’, 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).

Mesopotamians and Sumerians saw Cosmos as order and not anarchy, not as something given but something attained through integration of individual cosmic wills speaking 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, Mummu and Tiamat 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 nor had been named by name, had been determined as to his lot . . .' when the sky had been separated from earth, in the nights of yore, and the nights when sky had been separated from earth... '.

On the other side of the world, in the land watered by the great rivers - *Sindhu* and *Sarasvati*, sensitive seers spoke as something 'seen' or something 'heard' : *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? Without breathing, alone with self-impulse was That One, other than that, there was nothing else" even as in the far east in China, Lao Tzu said, "The Tao that can be told is not the eternal Tao; The name that can be named is not the eternal name. ... The Tao is abstract, and therefore has no form, it is neither bright in rising, nor dark in sinking, cannot be grasped, and makes no sound. Without form or image, without existence, the form of the formless, is beyond defining, cannot be described, and is beyond our understanding. It cannot be called by any name. Man cannot comprehend the infinite; only knowing that the best exists, the second best is seen and praised, and the next, despised and feared" .*

In between these civilizations were the *Hebrews*, who declared that *'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. The *Supreme Being* appeared to *Abraham* and *Moses* face to face, as a man speaketh unto his friend, telling them: “*I am the Almighty God; walk before me and be thou perfect... I am Yahveh - I AM THAT I AM. ... I am the Lord, Thy God ... Thou shalt have no other gods before me ... Thou shalt not bow down thyself unto them, nor serve them: for I am the Lord thy God am jealous god, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me*”. Jesus of Nazareth coming thereafter assured, “*Think not that I am come to destroy the Law or the Prophets. I am not come to destroy but to fulfill*” and spoke of God simply as *Father in Heaven*, “*Father glorify thy name and a voice comes from heaven saying I have both glorified it, and will glorify it again*”, *Muhammad* following with the message that “*Your God is one God, there is God save Him, the Beneficent, the Merciful. Lo in the creation of the heaven and earth, and difference of night and day, and ships which run upon the sea with that which is of use to men, and the water which Allah sends down from sky, thereby reviving the earth after its death, and dispersing all kinds of beasts therein, and in the ordinance of winds, and the clouds obedient between heaven and earth: are signs for people who have sense*”.

The words spoken and signs and symbols, words and language, mark and measure used were simple, lucid with least obscurity, tentative, exploratory, provisional, hypotheses expressed, interspersed with rich, subtle and profound ideas, conclusive thoughts, expression of spiritual experiences, appearing as pearls woven on a single thread, being resonance making every thought universal and nothing parochial. Therefore there was exchange of religion and culture, moral and ethical influences with one another with no aversion to receive and integrate other religious concepts making *Bhargavas* with their knowledge of *Taimāta*, *Aligi*, *Urugula* and *Tabubam* and some unknown species of snakes found in *Assyria*, *Sumeria* and *Akkadia* and with their knowledge in sorcery, witchcraft, magical spells and occult powers ‘*omniscient as well as omnipotent supermen . . by virtue of their rigid austerities and magical or spiritual powers . . walking on earth. . greater than mere*

gods' as *Sukhtankar* refers them in '*Bhrigus and Bharatas - A historical study*'.

This was not to last long and a defining moment in history came when religious concepts beliefs and practice transformed with definite and well defined sectarian regional, social, racial character making each assume superiority over others distanced and separated from one another. *Egyptians* considered only those born in Egypt as '*people*', the rest meriting no such description. For the Jews Israel was the world and the seven tribes were the chosen ones. They believed that '*. . . for our sakes thou (the Lord) madest the world. As for the other nations . . . they are nothing and like unto spittle*' (*Leviticus 20*), therefore '*. . . assimilation was not characteristic of Hebrew thought. On the Contrary, it held out with peculiar stubbornness and insolence against the wisdom of Israel's neighbors*' (H. and H.A. Frankfurt in their book '*Before Philosophy*'). For the *Christian Jesus* was the sole son of God, the Way, the Path, which alone delivers. For *Muslims*, *Mohammed* was the culmination being the last of the *Prophets* to whom the true religion was revealed – "*This is the scripture where there is no doubt, guidance unto those who ward off (evil)... Verily We gave unto Moses the scripture and We caused a train of messengers to follow him and We gave unto Jesus son of Mary clear proofs and We supported him with holy Spirit... Lo We have sent thee (Muhammad) with the truth, a bringer of glad tidings and a Warner*".

On the other hand, the आर्य, the noble ones settled in the land watered by rivers - *Sindhu* and *Sarasvati*, following *vedic* ideals and performing sacrifices, worshipping the luminous divinities, though in initial stages considered themselves the enlightened ones and all the others settled therein as अनार्य, not noble and cultured ones, accepted, preserved, adapted, absorbed and assimilated the best in every stream of thought, religious rites and rituals or social and cultural values,

आगम is comprehensive wisdom – 'आ सम्यक् गम्यते वा ज्ञायते ते आगमः'. The seers do not express their opinions or propound any theories but only express their experiences therefore they are referred as ऋषि because he sees therefore is the *Witness* of the ऋचाः – "यः पश्यति स्वयं वाक्यं स ऋषिस्तस्य कीर्तिताः

||”. It is wisdom obtained without any human effort, ‘पुरुषप्रयत्नविना प्रकटितभूत’. Therefore it is known as अपौरुषेय not created by human ingenuity but wisdom revealed to seer possessed of supra-sensory perception, who are, therefore, known as ‘साक्षत्कृतधर्मणः’.

According to *Sri Madhva Vedas* were communicated by the Resplendent Lord *Hayagriva* to the four-faced *Brahma*, as the first seer, who later revealed to others like *Rudra*, *Shesha*, *Daksha*, *Sanaka* and the human beings, narrated by *Kapila* and assimilated by *Badarayana*, the *Veda Vyasa* - “मुनिस्तु सर्वविद्यानां भगवान्पुरुषोत्तमः | विशेषतश्च वेदानां यो ब्राह्मणमिति श्रुतिः | ऋग्वेदादिकमस्यैष श्वसितं प्राह चापरा | वाचो बभूवुरुशतीहृदयग्रीवादि स्फुटम् | वचो भगवतेऽप्यस्ति ब्रह्माण्डेऽपि तथा परम् | हयग्रीवादिमा दिद्या श्वसितत्वेन निःसृताः | ब्रह्मणा स्वीकृतास्ताश्च रुद्रशेषविषा अपि ऽ दक्षाद्याः सनकाद्याश्च शकाद्या मनवस्तथा | जगृहुस्ते च विश्वास्मिं श्चकुर्व्याप्तस्ततोऽग्निालाः | उक्तं पदमपुराणे च कपिलो भगवानजः प्रोवाच ब्रह्मणे विद्या हृदिस्थो वादरायणः | ओङ्कारपूर्विकाविद्याः प्रेरयत्यग्निालेष्वपि | सदैव ब्रह्मणे पूर्वभिति सात्वतसंहति ||”.

Sri Madhva accepts as declared in *Skanda Purana* that *vedic* scriptures have three-fold meaning - “त्रयोर्थाः सर्ववेदेषु दशार्थाः सर्वभारते | विष्णोः सहस्रनामापि निरन्तरसतनार्थकम् ||”, Therefore his approach is based on भौतिक - empirical, अधिभौतिक – psychological and अध्यात्मिक – spiritual foundations, as truths revealed on the basis of the three primary sources, प्रत्यक्ष – *Perception*, अनुमान – *Inference* and शब्द प्रमाण – testimony of *Veda* and other scriptures.

प्रत्यक्ष – *Perception* is whatever one sees on भौतिक – empirical foundation with clear and pure subtle organs of senses - ‘निर्दोषार्थेन्द्रियसन्निकर्षः प्रत्यक्षम्’, the subtle organs of senses being the seven sources of perception, five from the organs of sense (sound, touch, form, taste and smell) the other two being the intellect and saaxal - ‘प्रत्यक्षं सप्तनिधानम् साक्षिशन्द्रियभेदेन’, the last one saaxal authenticating what the external gross instrument of senses see - ‘सधृद्धो निर्णयो यत्र ज्ञेयं तत्साक्षीदर्शनम्’. While the senses could be polluted saaxal can never be polluted – ‘अतोऽदोशो प्रतीतस्य सयत्नं साक्षीनाम्’. Such *Knowledge* is what one gets from the प्रति (the substitute) अक्ष (eye). Only when the sense organs are flawless, the heart is pure and the mind is clear, only then प्रत्यक्ष becomes valid testimony and *Knowledge* (ज्ञान) attained is substantive as supra-sensory *Wisdom* (विज्ञान). Such premises should be

accepted without restrictions, reservations or drawbacks of the gross organs of senses. It is the example of the supremacy of saaxaI existing within each conscious being. In dreams it is साक्षी which moves about and in dreamless state is prominently dynamic imparting self-certified (स्वयंसाक्ष) and self established (स्वयंसिद्ध), wisdom, pure and without any defects.

अनुमान is *faultless Inference* – ‘निर्दोषपपत्ति अनुमानः’ sourced on अधिभौतिक – psychological level, that which cannot be sourced on भौतिक – empirical foundation being receptive and through reflection as rational, reasonable and logical deduction. अनुमान, Inference is connection between *Knowledge* (ज्ञान) and *Wisdom* (विज्ञान).

What is not available on भौतिक – empirical or अधिभौतिक – psychological foundations the same should be accessed on अध्यात्मिक – spiritual foundation where scriptures as शब्द or आगम प्रमाण, which is declared as ‘निर्दोषशब्दः आगमः’ are authoritative. The seers do not express their opinions or propound any theories but only express their comprehensive enlightened wisdom experienced in a fraction of moment, not empirical conclusion arrived at with discussion and arguments with intellectual ingenuity. Since *vedic* hymns are subject to innumerable constraints, giving rise to innumerable interpretations – “यादृशो योग्यतां यायात्स ज्ञेयोऽर्थस्तथाथ स्फुटम् | अनन्तनियमैर्युक्ता अनन्तार्थविशेषिणः | वेदा इति समासेन नियमोऽयं समीरितः | ऋक्संहितागतं वाक्यमिति चान्यन्नियामकम् ||” though to know the proper meaning of *vedic* ऋक्स one generally relies on *Yaska’s Nirukta* and *Panini’s Vyakarana Sri Madhva* depends on *Nirukti* composed by *Vyasa* – “एवमेवाह बादरायणः | ... तथा निरुक्तिं वक्ष्यामो ज्ञानिनां ज्ञानसिद्धये ||”. *Sri Madhva* accepts *Panini’s* traditional statement that faulty pronunciation changes the entire meaning and vowels decide the meaning of words, *Sri Madhva* too emphasizes the importance of proper pronouncement an recitation of the *Rik mantras*, “दाढ्यमेवानुदत्तार्थ उदात्तस्योच्चताऽर्थता | नीचता स्वरितस्यार्थः प्रचयस्य यथास्थितिः समाहारेऽखिला अर्थाः स्वरार्थानाममियं स्थितिः || स्तुत्यधर्मस्य भेदेन पदाद्यदिस्वरे भिदा | साधारणे विधिस्त्वेष विशेषो यत्र यत्र च | क्रमादेव तदन्येषामृष्यादीनां स्वयोग्यतः ||”.

Therefore, the correct meaning is understood knowing the ऋषि, छन्द and देवता with devotion one becomes qualified for deliverance only through contemplation, detachment and constant remembrance of the

supreme *Hari* – “ऋषिच्छन्ददैवतानि ज्ञात्वर्थं चैव भक्तितः | स्वाध्यायेनैव मोक्षः स्याद् विरक्तस्य हरिस्मृतेः ||”. अनुदात्त means syllable tone, उदात्त means raised tone, स्वरिता means lowered one, प्रचय means equalized tone and समाहार means the combination of all these svars. A word is meant to convey the meaning. A word may have different svars in the beginning, middle and at the end depending upon the attribute of the Lord to be indicated. If the letters in a word has different svars conveying different meanings then all these स्वरः should be synchronized to understand the correct meaning. This is general rule but special rules should be applied in special cases. Therefore, if senior seers source innumerable meanings from a ऋक्, others understand according to their competence – “स्तुत्यधर्मस्य भेदेन पदाद्यादिस्वरे भिदा | साधारणो विधिस्त्वेष विशेषो यत्र यत्र च | क्रमादेव तदन्याषामृष्यादिनां स्वयोग्यतः ||”. The Maha Bhashya of Pathanjali points out how the words take different meanings according to changes in the sound. Paninis grammar also throws light on the same – “मन्त्रो हीनः स्वरतो वणपये वा मिथ्याप्रयुक्तो न तदर्थमाह स वाग्वज्रो यजमान हीनस्ति यथेन्द्र शत्रुः स्वरतोपराधात् |”. A change in just one syllable or sound makes the one who chants it suffer. इन्द्रशत्रुः means enemy of *Indra* (*Vruthra*). इन्द्रशत्रु means *Indra*. (himself).

Unlike *vedic* scriptures which are said to reveal *Wisdom* obtained without any human effort- ‘पुरुषप्रयत्नविना प्रकटितभूत’. Therefore it is known as अपौरुषेय, not created by human ingenuity but wisdom revealed to seer possessed of supra-sensory perception, who are, therefore, known as ‘साक्षत्कृतधर्मणः’, *upanishads*, *brahmanas*, *puranas*, *smritis* are attributed to human source and are therefore accessible even for those to whom the mystical truths contained in *vedic* scripture are inaccessible. Unlike *vedic* scriptures the *upanishads*, *brahmanas*, *puranas*, *smritis* which are composed to the serious students and questors, the *puranas* are designed to attract the attention of the devoted and the faithful as something noble and desirable, mystical and obscure to the uninitiated ones. They do not seek to convince the skeptics appealing to his mind using reason and rational प्रमाणः. पौरुषेय scriptures do not give complete or conclusive *Wisdom* like *vedic* scriptures but intermediate and indicative some lucid in clarity while other obscure with subtle and profound giving rise to spiritual enlightenment, with many experiences, many expressions and inferences, many religions and many traditions.

There is often confusion वेद as *Wisdom* and *Rigveda* and other scriptures, in the manner of the classic example of the contained being confused for the container. Though the container, the *form*, is important since it contains the contained the *essence*, the container cannot be substitute for the contained. *Rigveda* and other scriptures, *Maha Bharat and Ramayana, Puranas and Smritis* and the *Sutras, Darshanas* or the *Bhashyas* can not be substitute for वेद, the *Wisdom*. *Mundaka Up.* refers *Rig, Sama, Yajur* and *Atharva vedic* and eight subsidiary scriptures as ज्ञान, inferior *Knowledge* and awareness of *That Immutable One* alone as विज्ञान, superior *Wisdom*.

Dvaipayana Krishna, Veda Vyasa says at the very beginning says that he has created *Mahabharata*, in which one can find not only the gist of *vedic* wisdom but also of the *Upanishads*, histories, legends and anecdotes, narrative of holy places and of rivers, mountains and oceans have been included – “ब्रह्मन् वेदरहस्यं च यच्चान्यात् स्थापितं मया | साङ्गोपनिषदां चैव वेदानां विस्तरक्रिया | इतिहासपुराणानमुन्मेषं निर्मितं च यत् | भूतं भविष्यं च त्रिविधं कालसंज्ञितम् ||... तीर्थानां चैव पुण्यानां देशानां चैव कीर्तनम् | नदीनां पर्वतानां च वनानां सागरस्य च ||”. Further it is also said in conclusion that it is known as *Bharat* because it narrates the story of *Bharata* clan and since it is great epic it is known as *Mahabharata* which is heavier than the eighteen *Puranas, Dharnashasra* and six *vedangas* put together, which the sage has composed – “भरतानां महज्जन्म तस्माद् भारतमुच्यते | महत्त्वाद् भारवरत्त्वाच्च महाभारतमुच्यते | .. अष्टादशपुराणानि धर्मशास्त्रानि सर्वशः | वेदाः साङ्गास्थतैकत्र भारतो चैकतेः स्थितम् |”, This has also been reiterated in *Bhagavat Purana* that for women, *sudras*, and the fallen *brahmins* as well those who are unintelligent in the primordial world becoming compassionate, *Vyasa* composed *Mahabharata* so that women and others too might attain blessedness through the same “स्त्रीशूद्रद्विजबन्धूनां त्रयी न श्रुतिगोचरा | कर्मश्रेयसि मूढानां श्रेय एवं भवोदिह |”.

In *Mahabharata* we find Sage *Sanatsujati* saying that *Veda* is *Wisdom* which seers revealed in hymns and one who does not access the *essence* is not a man of *Wisdom* – ‘छंदांसि नाम क्षत्रिय तान्यथर्वा पुरा जगौ महर्षिसङ्घ एषः | छंदोविदस्ते य उत नाधीतवेदा न वेदवेद्यस्य विदुर्हि तत्वम् ||’. The knower of *vedic* scriptures neither knows the mystery nor the *Vedas*. – ‘न वेदानां वेदिता कश्चिदस्ति कश्चित्

त्वेतान् बुध्यते वापि राजन् | यो वेद वेदान् न स वेद वेद्यं सत्ये स्थितो यस्तु स वेद वेद्यम् || न वेदानां वेदिता कश्चिदस्ति वेद्येन वेदं न विदुर्न वेद्यम् | यो वेद वेदं स च वेद वेद्यं यो वेद वेद्यं न स वेद सत्यम् || यो वेद वेदान् स च वेद वेद्यं न तं विदुर्वेदविदो न वेदाः | तथापि वेदेन विदन्ति वेदं ये ब्राह्मणो वेदविदो भवन्ति ||'. Just as the moon is indicated by pointing branch of the tree, even so *Wisdom* is revealed using *vedic* scriptures as pointers Only the one who experiences is wise in *Wisdom*, who without having anywhere but through restraint of the senses alone, not by restraint of speech or stay in forest does one become a *Muni* – ‘धामांशभागस्य तथा हि वेदा यथा च शाखा हि महीरुहस्य | संवेदने चैव यथाऽऽमनन्ति तस्मिन् हि सत्ये परमात्मनोऽर्थे || अभिजानामि ब्राह्मणं व्याख्यातारं विचक्षणम् | यश्छिन्नविचिकित्सः स व्याचष्टे सर्वसंशयान् || नास्य पर्येषणं गच्छेत् प्राचीनं नोत दक्षिणम् | नार्वाचीनं कुतस्तिर्यङ् नादिशं तु कथञ्चन || तस्य पर्येषणं गच्छेत् प्रत्यर्थेषु कथञ्चन | अविचिन्वान्निमं वेदे तपः पश्यति तं प्रभुम् || तूष्णींभूत उपासीत न चेष्टेन्ननसापि च | उपावर्तस्व तद् ब्रह्म अन्तरात्मनि विश्रुतम् || मौनान्न स मुनिर्भवति नारण्यवसनान्मुनिः | स्वलक्षणं तु यो वेद स मुनिः श्रेष्ठ उच्यते ||’ .

Shivasvarodaya, therefore, declares that *vedic* scripture is not to be referred as *Veda* because there is no *Veda* in *vedic* scriptures, that alone being *Veda* by which one becomes aware of the supreme *Self* – “न वेदं वेद इति आहुर वेदे वेदो न विद्यते | परात्मा वेद्यते येन स वेदो वेद उच्यते ||”. The tools are as important as the truths which they are designed to communicate. Therefore, it is averred that he who knows the four *vedic* scriptures along with the auxiliary texts and *Upanishads*, but does not know the *upakhyana* (*Mahabharata*) has no learning – ‘यो विद्याचातुरो वेदान् सांगोपनिषदान् द्विजः | न चाख्यानं इदं विद्यान् नैव स स्याद् विचक्षणः ||’ .

Sri Madhva placing a rider considers *Mahabharata* the *Fifth Veda* far better suited than even the *Vedas* since it contains the ten-fold meanings propagating the glory of *Vishnu*. Therefore, even though a man is wise in *Wisdom* of the *Vedas and Upanishads* but not wise in the wisdom contained in *Puranas*, then he cannot be considered as the eligible and qualified for experiencing proximity with *the Supreme Being* - “भारतं चापि कृतवान् पञ्चमं वेदमुत्तमम् | दशावराथं सर्वत्र केवलं विष्णुबोधकम् | परोक्षार्थं तु सर्वत्र वेदादप्युत्तमं तु यत् || इति स्कान्दे | यदि विद्याद् चतुर्वेदान् साङ्गोपनिषदान् द्विजः | न चेत् पुराणं संविद्यान्नैव स स्याद्विचक्षणः ||”. Though all the scriptures and *Puranas* are attributed to *Veda Vyasa* himself, *Sri Madhva* accepts *Vedic* scriptures, *Pancharatra*, (*Maha*)*Bharat*, *Mula Ramayana* along with those *Puranas* which

eulogize *Vishnu* and not the others which do not recognize the supremacy of *Vishnu* or accept him as the creator and sustainer, destroyer – “ऋग्यजुसामावांश्च भरतं पञ्चरात्रकम् | मूलरामायणं चैव शास्त्रमित्यभिधीयते || यच्चनुकूलमेतस्य तच्च तास्तं प्रकीर्तितम् | अतोऽन्यो गन्धविस्तारो नैव शस्त्रं कुर्वम् तत् || इति स्कान्दे || सांख्यं योगः पाशुपातं वेदारण्यकमेव च | इत्यारभ्य वेदपञ्चरात्रयोरैक्याभिप्रायेण पञ्चरात्रस्यैव प्रामाण्यमुक्तमि तेषां भिन्नमतत्वं पदस्यमोक्षधर्मेऽपि | शास्त्रं योनिः प्रमाणस्येति शास्त्रयोनि ||”. Further, “ऋगादयश्च चत्वारः पञ्चरात्रं च भारतम् | मूलरामायणं ब्रह्मसूत्रं मनं स्वतः स्मृतम् || अविरोद्धस्य तत्त्वस्य प्रमाणां तच्च नान्यथा | एतद्विरोद्धं यत्तु स्यान्न तन्मानं कथञ्चन || वैष्णवानि पुराणानि पञ्चरात्रमकत्वतः | प्रमाणान्येव मन्वाद्याः स्मृतयोऽप्यनुकूलतः || एतेषु विष्णोराधिक्यमुच्यतेऽन्यस्य न क्वचित् | अतस्तदेव मन्तव्यं नान्यथा तु कथञ्चन ||”.

Scriptures have a special character which is mystical and obscure to the uninitiated ones. Therefore scriptures should not be read as one reads the *puranas*, because the latter are designed to attract the attention of the devoted and the faithful of the devoted and the faithful and influence their resolve towards something that is noble and desirable on the *Path to Perfection* whereas the former, the scriptures seek to convince the questor appealing to his mind using reason and rational प्रमाणs for his onward journey on the *Path of Deliverance*. Therefore, studying *vedic* scriptures, having the right *Wisdom* with full devotion to the resplendent Lord *Vishnu*, without being attached (to the fruits of one’s acts) abstaining from prohibited actions and adhering to the commended actions, ever recollecting and remembering him and his deeds, can one hope to be delivered – “स्वाध्यायस्तत्त्वविज्ञानं विष्णुभक्तिर्विरागता | निषिद्धकर्मसन्त्यागो विहितस्य सदा क्रिया || सदा विष्णुस्मृतिश्चैव मोक्षसाधनम् ||”; without these, liberation is never ever possible - “एतैर्विना न मोक्षः स्याद्भवेदेरपि ध्रुवम् ||”.

Sri Madhva was not only consciously aware of the *vedic* scriptures and *Puranas* of the land declaring, “आलोड्य सर्वशास्त्राणि विचार्य पुनः पुनः | इदमेकं सुनिष्पन्नं ध्योयो नारायण सदा ||” and declaring repeatedly announces at the top of his voice ‘श्रुणुमातलसत्यवाचः परमं शपथेरुच्चवाहुः युगम् न हरेः परमो न हरेः सदृशः परमः स तु सर्व चिदात्मगणात् ||’ - Listen to me to this true words, which I speak, with great assurance with my both hands raised that there is none superior to *Hari*, no one similar to Him, He alone is the Supreme One, among all sentient souls but also acknowledged the great contribution of the ancient seers, who have experienced the concealed mysticism to the ancient seers, *Sri*

Madhva saying by the grace of the *Maruts*, elders make us conscious of the principled *Wisdom* contained in the scriptures - ‘अभवत् ज्ञापका वृद्धा अश्माकं तदनुग्रहात् |’. *Sri Madhva*’s opponents, however consider his acceptance of some scriptures, known as well as presently unknown and many scarcely known scriptures as प्रमाण. While one need not be disturbed by these views, it would be prudent to delve deep on the signs and symbols, without rejecting them, without clutching the signs and symbols because the main objective is the concealed mystical principle to be revealed, as *Carl Sagan* said “*Absence of evidence is not the evidence of Absence*”.

Tukaram did, “आही वैकुण्ठवासी आले याचि कारणासि | बोलिले जे ऋषी साच भावे वर्ताया || झाडूं संतांचे मारग आडरानिं धरले जग | उच्चिष्टाचा भाग शेष उरलै तें सेवूं || अर्थे लोपलीं पुराणें नाश केला शब्दज्ञानें | विषयलोभी मनें साधनें बुडविली ||”. Therefore, “वेदाचा तो अर्थ अम्हांसीच ठावा येरांनीं वाहावा भार माथा | खादल्याचि गोडी देखिल्यासी नाहीं भार धन वाही मजूरीचें ||” (*We are the heavenly inhabitants and have arrived verily for this reason; What the seers spoke, that to carry out accordingly. Let us clear the route laid by seers, since the world has taken wild deviations, let us savour eat the left-over. The meaning is concealed in the anecdotes, the words have destroyed the true worth, seeking sense satisfaction, and the instruments have lead to distraction. The essence of the scripture we truly are aware, others have to carry verily the burden of the words; the sweetness of the candy can never be known unless savored, others carrying the sweets only for the wages to be earned*). Therefore, *Tukaram* says further that “वेद अनन्त बोलिला अर्थ इतकाचि साधिला | विठोवासि शरण जावे निजनिष्ट नाम गावे | सकळाशास्त्रांचा विचार अन्ति इतकाचि निर्धार | अठरा पुराणें सिद्धान्त तुका म्हाणे हाचि हेत ||”.

Sri Madhva considers स्वाध्याय, personal endeavor, austerity and penance through receptivity, reflection and meditation as most important preliminary step to attain *Satya, the Prime Existence*, which *Taittiriya Up.* highlights as - “ऋतं च स्वाध्यायप्रवचने च | सत्यं च स्वाध्यायप्रवचने च | तपश्च स्वाध्यायप्रवचने च | दमश्च स्वाध्यायप्रवचने च | शमश्च च स्वाध्यायप्रवचने च | अग्नयश्च स्वाध्यायप्रवचने च | अग्निहोत्रं च स्वाध्यायप्रवचने च | अतिथयश्च स्वाध्यायप्रवचने च | मानुषं च स्वाध्यायप्रवचने च | प्रजा च स्वाध्यायप्रवचने च | प्रजनश्च स्वाध्यायप्रवचने च | प्रजातिश्च स्वाध्यायप्रवचने च |”. *Sri Madhva* explains meditation is propitious worship and austerity. When one performs one’s actions assiduously engaging oneself in learning and teaching *vedic Wisdom* is said to be austerity using the words स्वाध्याय and प्रवचन. Teaching

oneself *vedicWisdom* means meditating on the *mantras* within one's mind. Excellence in performance of one's actions is accomplishment, in all accomplishments, success is assured. By oneself means learning and teaching by using one's mind. मानुषं means using human compassion, even by enlightened ones or by common persons, not by showing one's special. Nurturing the progeny and propagation – “ऋतं यथार्थविज्ञानं सत्यं तत्पूर्विका कृतिः | ध्यानसत्ये पूज्यपूजा तप इत्यभिधीयते || इति शब्दनिगणपये || सर्वकर्मकृतिकालेष्वपि स्वाध्यायप्रचनयोः कर्तव्यत्वात् तयोः सर्वत्रानुषंगः | मन्त्रो मन्त्रार्थवचनं अन्यस्य स्वात्मनोऽपि वा | सर्वकर्मसु कर्तव्यौ सर्वकर्मार्थकौ यतः || इति कर्मतत्त्वे || आत्मनश्चेन्मनसैवार्थवचनं | मानुषं मानुषो धर्मो देवा अपि हि मानुषे | मनुष्यवत् प्रवर्तन्ते नैवस्वर्यप्रकाशिनः || इति च | प्रजया रक्षणं चैव पुनः प्रजननं तथा | प्रकृष्टजातिकरणं कर्मभिस्तनये पितुः ||”.

To fulfill *divine Intent* and *Purpose*, when divinities came in existence, they requested the *Supreme Being* for suitable place to dwell. अग्नि, *the Fire* becoming वाक्, *the Speech* was established in the mouth, वायु, *the Air* becoming प्राण, *the Breath* was established in the mouth, आदित्य, *the Sun* becoming *the Sight* was established in the eye, दिशा, *the Quarters* becoming *the Hearing* was established in the mouth, ओषधीवनस्पति, *the Vegetation* becoming *the Hair*, was established in the skin, चन्द्रमा, *the Moon* becoming *the Mind* was established in the heart, मृत्यु, *the Death* becoming *the out-Breath* was established in the navel, आप, *the Moisture* becoming रेतस, *the Semen* was established in the generative organ – “अग्निर्वाग्भूत्वा मुखं प्राविशद्वायुः प्राणो भूत्वा नासिके प्राविशादादित्यश्चक्षुर्भूत्वाक्षिणी प्राविशद्दिशः श्रोत्रं भूत्वा कण्ठो प्राविशन्ओषधीवनस्पतयो लोमानि भूत्वा त्वचं प्राविशश्चन्द्रमा मानो भूत्वा हृदयं प्रविशन्मृत्युरपानो भूत्वा नाभिं प्राविशदापो रेतो भूत्वा शिशं प्रविशन् ||”.

Quoting *Brihat Samihita*, *Sri Madhva* says that *Vishnu* as *Narayana*, *Vasudeva*, *Pradymna* and *Aniruddha* always exist in different parts of the body, each one not different but integrated with other forms – “शिरतो नारायणः पक्षो दक्षिणः सव्य एव च | प्रद्युम्नश्क्षनिरुद्धश्च सन्दोहो वासुदेवकः || नारायणोऽथ सन्दोहो वासुदेवः शिरोऽपि वा | पुच्छं संकर्षणल प्रोक्त एक एव तु पञ्चधा || अंगागित्वेन भगवान् क्रीडते पुरुषोत्तमः || ऐश्वर्यान् विरोधश्च चिन्त्यस्तास्मिंजनार्दने | अतर्के णि कुतस्तर्कस्त्वप्रमेये कृतः प्रमेति बटहत्संहितायाम् ||”.

Sri Madhva considers human body as an important instrument and human life as an important opportunity and devotions as the Path to be pursued – “भक्त्यर्थान्यत्रालान्येव भक्तिमाक्षय केवल | मुक्तानामपि भक्तिर्हि नित्यानन्दस्वरूपिणी || ज्ञानपूर्वः परः स्नेहो नित्यो भक्तिरीयते ||”, Therefore cleanliness of the body and purity of

mind are important for the *Supreme Being* to dwell within the heart. In fact the body is nothing but the universe at the macro level positioned on the micro level. Therefore, since for the *Vaishnavas*, the body assumes the status of a temple the body is decorated on auspicious days with marks bearing *Vishnu's* insignia, शंख - conch and चक्र - disc, गदा - mace and पद्म - the lotus externally with heated seals known as तर्पमुद्राधारणा and daily after taking bath with similar marks with paste of yellow clay referred as *Gopi chandana*. On the head to the tuft of hair is stuck *tulasi* leaves and a small flower as the grace received. It is believed that in spiritual discipline बाह्यदीक्षा (external initiation) is as essential as आन्तर्दीक्षा (internal initiation) for being receptive, reflective and meditative on *the Supreme Being*. Therefore, *Sandhyavandana* is recommended to be performed during the three stages when night ends and Sun dawns, the intermediate moment in time when the Sun is at the zenith in the sky and the intermediate moment in time when the Sun sets and the night descends.

Sandhyavandana begins *firstly* with आचमन - sipping water so that body externally may become cool, mind within composed and Speech remaining silent, *secondly* with प्राणायाम - restraining the Breath, Mind and the Speech to enable *Kundalini* to rise from its base and making it pass through the *Ida* and *Pingala nadis*, *thirdly* गायत्री जप - recitation of the *Gayatri mantra* along with ॐ, the soundless Sound, since as said in *Chhandogya Up*, - “गायत्री इदं सर्वं भूतं यदिदं किं वाग्वै गायति वाग्वा इदं सर्वं भूतं गायति च त्र्यङ्गयते च ॥”, *Sri Madhva* places great emphasis on recitation of the divine names following *Manusmriti*, wherein it is said : “जप्येनोक्त लक्षणेन संसिद्धयेन् मुक्तो भवेत् | कुतः मित्र देवता गायत्री जपेनैव फलवत्त्वद्धी मैत्रो ब्राह्मणः ॥”, therefore declares that recitation of divine name undoubtedly delivers one but one is called ब्राह्मण, the wise one who chants *Gayatri* - “जप्येनैव तु संसिद्धयेद्द्वयेद्ब्रह्मणो नात्र संशयः | कुर्तादिन्यन्न वा कुर्यान्मैत्रो ब्राह्मण उच्यते ॥”, *fourthly*, नवग्रहतर्पणम् - propitiating the divinities presiding over the quarters and finally उपस्थानम् - prayer to सविता सूर्तानारायण as something to with arousal of *Kundalini* from its base to the crown, making it pass through the *Ida* and *Pingala nadis*.

In addition every individual questor seeking *Supreme Being* should approach scriptures with pure with mind and with clear vision,

widening his vision and deepening his receptivity (श्रद्धा) through concentrated study, unconditioned receptivity, reflection and meditation know the ऋषि, छन्द and देवता with devotion of the *vedic* hymns to become enlightened of the *Wisdom* contained therein through contemplation, detachment and constant remembrance of the supreme *Hari* – “ऋषिच्छन्ददैवतानि ज्ञात्वर्थं चैव भक्तितः | स्वाध्यायेनैव मोक्षः स्याद् विरक्तस्य हरिस्मृतेः ||”. They should recite *Vishnu's* divine names, contemplate on them with full consciousness, whereupon one will shower not only the temporal but spiritual benefits will accrue to him, some other attaining deliverance, such is the assurance given by *Vyasa* in *Svadhyaaya* scripture- “तस्मान्नित्यं हरिं ध्यायन्कुर्यात्स्वाध्यायमञ्जसा | ऐहिकामुष्किका भोग रक्तस्यान्यस्तु मुच्यते |”.

Purified thus externally through austerities and penance and mind and speech becoming internally resurgent one is receptive, reflective and meditative without attachment (to the fruits of actions), abstaining from prohibited actions and adhering to the commended actions, recollecting and remember his divine resplendence, with proper *Knowledge, Wisdom* and devotion becomes step by step, through concentrated study, unconditioned receptivity, reflection and meditation which widening his vision and deepening his receptivity (श्रद्धा) to experience in a fraction of moment the auspicious face of the *Supreme Being* supremely singular and yet undecipherable in *form*, shapes and shades, colours and character amidst the shining rays, as distinct and independent, belonging to all and to none in particular destroying all doubts and shattering the shackles that bind one to the संसार, the primordial life, whereupon everyone and everything becomes revealed as symphony, the *unheard* becomes *heard*, the *unperceived* becomes *perceived*, the *unknown* becomes *known* – “येनाश्रुतं श्रुतं भवति भवत्यमतं मतामविज्ञातं विज्ञातमिति |”. Equipped and eligible in this manner hopes to be delivered, without these, liberation is never ever possible – “स्वाध्यायस्तत्त्वविज्ञानं विष्णुभक्तिर्विरागता | निषिद्धकर्मसन्त्यागो विहितस्य सदा क्रिया || सदा विष्णुस्मृतिश्चैव मोक्षसाधनम् | एतैर्विना न मोक्षः स्याद्भवेदेरपि ध्रुवम् ||”..

II

Spiritual Path is sharp as the edge of a razor and hard to cross, difficult to tread, thus have the ancient seers have declared says *Kath Upanishad*. Therefore, *the Supreme Prime Existence* is not accessible excepting saying that *It Exists* - “नैव वाचा न मनसा प्राप्तुं शक्यो न चक्षुषा | अस्तीति ब्रुवतोऽन्यत्र कथं तदपुलब्धते ||”. The world is upheld by सत्य, *the supreme Prime existence*, ऋत, the stern *Cosmic law*, दीक्षातपो initiation and austerity, and ब्रह्मयज्ञ, sacrifice performed with *Wisdom*, ‘सत्यं बृहद् ऋतम् उग्रं दीक्षा तपो ब्रह्म यज्ञः पृथिवीं धारयन्ति |’. *Krishna* identifies himself with *Arjuna* saying - ‘ममैव त्वं तवैवाहं ये मदीयास्तवैव ते | यस्त्वां द्वेष्टि स मां द्वेष्टि यस्त्वामनु स मामनु ||..अनन्यः पार्थ मत्तस्त्वं त्वत्तश्चाहं | नावयोरन्तरं शक्यं वेदितुं भरतर्षभ ||’. Yet *Arjuna* knowing *Krishna* as one respected in the three worlds ‘स हि पूज्यतमो लोके कृष्णः पृथुलोचनः | त्रयाणामपि लोकानां विदितं मम सर्वथा ||’ apologetically conceded that he had spoken indiscreetly assuming friendship without realizing the greatness, he had yet to ask whether by him the divine resplendence seen. The empirical world is distinct and different; the transcendental spiritual world is distinct, different and far beyond. *Krishna* says - “क्लेशोऽधिकतरस्तेषामव्यक्तासक्तचेतसाम् | अव्यक्ता हि गतिर्दुग्धं देहवदभिरवाप्यते ||” and hence the deluded know him not, who has taken habitation in human *form* - ‘अवजानन्ति मां मूढा मानुषीं तनुमाश्रितम् | परं भावमजानन्तो मम भूतमहेश्वरम् ||’.

Sri Madhva was firmly convinced that human beings as said by *Krishna* are born endowed with luminous, passionate and obscure, these three attributes born of Nature which bind the imperishable dweller in the body. Of these the luminous being pure, causes enlightenment and well being. It binds one by attachment to happiness and to Knowledge. The passionate is of the nature of attraction, spraining from intense desires and attachment. It binds one by attachment to action. Obscurity is born of ignorance and delusion. It binds one by attachment to inertia, indolence and sleep – “सत्त्वं रजस्तमं इतिगुणाः प्रकृतिसम्भवाः | निबध्नन्ति महाबाहो देहेदेहिनमव्ययम् || तत्र सत्त्वं निर्मलत्वाप्रकाशकमनामयम् | सुखसर्गगेन बध्नाति ज्ञानसङ्गेन चानघ || रजो रागात्मकं विद्धि तृष्णासङ्गासमुद्भवम् | तन्निबध्नाति कौन्तेय कार्मसङ्गेन देहिनाम् || तमस्त्वज्ञानजं विद्धि मोहनं सर्वदेहिनाम् | प्रमादालस्यनिद्राभिस्तन्निबध्नाति भारत ||”. The receptivity of one born in body is of three kinds born of their luminous, passionate and obscure nature. One’s receptivity of everyone is in accordance with his nature, man being of

the nature of his receptivity, what is his receptivity that verily he is – “त्रिविधा भवति श्रद्धा देहिनां सा स्वभावजा | सात्त्विकी राजसी चैव तामसी चेति तां श्रुणु || सत्त्वानुरूपा सर्वस्य श्रद्धा भवति भारत | श्रद्धामयोऽयं पुरुषो यो यच्छ्रद्धः स एव सः ||”, distinguished as those eligible for *mukti* or *moksha*, those who are subject to eternal rebirth or eternal transmigration (*Nitya-samsarins*) and those condemned to eternal hell (*Tamo-yogyas*) – “त्रिविधा जीवसङ्घास्तु देवमानषदानवाः | तत्र देवा मुक्तियोग्या मानशेषुत्तमस्था || मध्यमा मानुषो ये तु सतियोग्याः सदैव हि | अधमा निरयायैव दानवास्तु तमोलया ||”. Therefore, those established to the luminous rise upwards, the passionate stay stabilized in the middle and the obscure ones seeped in the lower of the modes sink deep downwards. When one perceives no other agent than these modes of attributes and knows that which transcends these modes then he attains my proximity - “ऊर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसाः | जघन्यगुणवृत्तिस्था अधो गच्छन्ति तामसाः || नान्ये गुणेभ्यः कर्तारः यदा द्रष्टानुपश्यति | गुणेभ्यश्च परं वेत्ति मदभावं सोऽधिगच्छति ||”.

Sri Madhva says in *Rigbhashya* that सत्य, *the Prime Existence, the Supreme Being* becomes revealed in two distinct forms - “पृथग्रूपाणि विष्णोऽस्तु देवतान्तगाणि च | अग्न्यादिसूक्तवाच्यानि नाम्ना सूक्तभिदा भवेत् ||” those in which *the Supreme Being* exists as the indweller in the divinities like *Agni* and others, the *suktas* in praise them bearing the names of the respective divinities and as the indweller in all the rest being the non-divinities. The *Wisdom* concealed in the *vedic* scriptures and *the Supreme Being* as the *indweller* is only accessible to the *enlightened*, सात्त्विक divinities or to the enlightened seers and sons of *Manu*, great kings due to their clarity of mind and purity of their hearts. It is accessible to the *passionate*, राजसिक persons only as *Knowledge* through scriptures like *Braahmanas, Aranyakas, Upanishads, Smrities, Vedangas* etc. The *Wisdom*, however, is not accessible to the *unenlightened*, तामसिक persons.

Therefore, on a spiritual journey one should traverse from the *known* to the *unknown*, from the *easier* to the *difficult*, from the *smaller* to the *greater*, from the *lower* to the *higher*, from the *gross* to the *subtle*, from the empirical भौतिक level aided by the sense organs of perception where *the Supreme Being* is worshipped as *form, idol* or *image* to the psychological अधिभौतिक level aided by *Mind* and *intellect* where *the Supreme Being* is worshipped as the divine essence as the *indweller*,

from the psychological अधिभौतिक level to the spiritual अध्यात्मिक level aided by the supra-sensory organs of perception where *the Supreme Being* manifests as the luminous Light itself – “उद्धयं तमसस्परि ज्योतिःपश्यन्त जारम् | देवं देवत्रा सूतयम् अगन्मं ज्योतिरुत्तमम् ||”, step by step, stage by stage till one relieves the glimpse of the subdued luminous rays transcending the positive and negative empirical appearances hope to reveal सत्य, *the Prime Existence* as complete, whole and entirety of enlightened experience, every form and shape, shade and colour, everything as symphony, everything *unheard* becoming *heard*, the *unperceived* becomes *perceived*, the *unknown* becomes *known* – “येनाश्रुतं श्रुतं भवति भवत्यमतं मतामविज्ञातं विज्ञातमिति |”. finally becoming enlightened by the resplendence of *the Supreme Being* declaring – “वेदाहं एतं पुरुषं महान्तं आदित्यवर्णं तमसः परस्तात् |”.

The simple minded devotees, who having no access to the *vedic* scriptures elaborately conceive as matter of belief and faith without hesitation or questioning, without selecting only अमृत and never rejecting हालाहल, without pitting one against the other, but both as the comprehensive whole, *the Supreme Being* as a *form*, seeing in all and everything, a river or an *Ocean*. a mountain or a stone or a metal elaborately designed and carved as an idol or statue, a compassionate friend, respected father, a counselor, a king who is nemesis to the enemies endowed with all the attribute to experience the luminous enlightenment. For the simple minded devotees one divinity is not less important than the other seeing in every object of *Worship the Supreme Being*, the *divine essence* pulsating and energizing every action performed.

In *New Testament*, seeing *Jesus Christ* talking to the general masses in parable some of his disciples asked him “*Why speakest thou unto them in parables?*” And he answered, “*Because it is given to you to know the mysteries of the kingdom of heaven, but to them it is not given.... Therefore, speak I to them in parables; because they seeing see not, hearing they hear not, neither do they understand ... For people’s heart is waxed gross, and their ears are dull of hearing, and their eyes are closed, lest at any time they should see with their eyes, and hear with their ears, and understand with their heart, and should be transformed*

and I should heal them. But blessed your eyes for they see and your ears, for they hear . . .” “*Unto you it is given to know the mystery of the Kingdom of God, but unto them that are without, all these things are done in parables ... without a parable spoke he not unto them, and when they were alone he expounded all things to hoi disciples*”.

III

The Supreme Being is unknown because he is unseen. Therefore he becomes manifest as नाम (*subtle essence*) and रूप (*gross form*), the रूप (*gross form*) in variety of *forms* having two feet and four feet and नाम (*subtle essence*) like a bird entering those *forms*, “पुरश्चक्रे द्विपदः पुरश्चक्रे चतुष्पदः | पुरः स पक्षी भूत्वा पुरः पुष आविशत् |” for the *formless Supreme Being* to become known “रूपं रूपं प्रतिरूपो बभूव तदस्य रूपं प्रतिचक्षणाय |”. Therefore, *Anthropomorphism* from *anthropo*, relating the human being and *morphe* meaning *form* is not divine compulsion but human need, to be accepted only as the intermediate object of veneration and deification and never as the final objective to be attained. Therefore, the various *forms* perceived should be accepted as *subtle forms* in religions of the world and not particular to any region or religion, even at the risk of these ideographs becoming a hindrance in once progress, misinterpreted and misunderstood by common masses leading them anywhere or nowhere. The *Roman* orator *Cicero* had warned as early as 106-43 BC, about the dangers in anthropomorphizing the spiritual signs and symbols as “*poisonous honey of the poets who present us with gods of a fire with rage or mad with lust, and make us the spectators of their wars*”.

It is common for a normal human being on the lowest empirical level to propitiate *the Supreme Being* endowed with all the attributes using elaborately designed image or a misshapen object carved in stone or metal, river or a mountain as *form* of the divinity. One object or a *form* is not less important than the other, nor one object or a *form* is not more holier than the others. The simple minded devotees would see *the Supreme Being* in every object or a *form* without hesitation or questioning, without selecting either as अमृत nor rejecting as हालाहल as a

compassionate friend, respected father, a counselor, a king who is nemesis to the enemies, destroying the cruel and unrighteous and as one who is compassionate and protective of the weak and needy, without selecting without denying, without pitting one against the other, but as the comprehensive whole, पुरुषोत्तम, god of gods, देवादिदेव,

The earliest form of *the Supreme Being* is as one having expansive intelligence, extensive vision, comprehensive reach even pervading and enveloping by ten measures – “सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात् | स भूर्मीं विश्वतो वृत्वाऽत्यन्तिष्ठतद् दशाङ्गुलम् ||” which later came to be elaborated with distinct and distinguishing features assuming human face with hands and feet everywhere, with eyes, heads, faces and ears on all sides, unmoving and yet moving, too subtle to be known, far away yet very near, undivided yet appearing divided, supporting, destroying and creating them again, Light of lights beyond darkness and the goal, seated in the hearts within as well without all beings – ‘सर्वतः पाणिपादं तत्सर्वतोऽक्षिशिरोमुखम् | सर्वतः श्रुतिमल्लेके सर्वभावत्य तिष्ठति || सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम् | असक्तं सर्वभृच्चैव निर्गुणं गुणभोक्तृ च || बहिरन्तश्च भूतानामचरं चरमेव च | सूक्ष्मात्वात्तदविज्ञोयं दूरस्थं चान्तिके च तत् || अविभक्तं च भूतेषु विभक्तमिव च स्थितम् | भूतभर्तु च तज्ञेयं ग्रसिष्णुं प्रभविष्णुं च || ज्योतिवामपि तज्जयोतिस्तमसः परमुच्यते | ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य तिष्ठितम् ||’.

In *vedic* scriptures we observe the Sun as the most visible and important symbol of *Divine Resplendence* and effulgence, which is the source recognized in all the religious traditions. Therefore the gradual evolution of *Vaishnava concepts* from *Mitra-Varuna* progressively eulogized as *Bhaga, Aditya, Savita, Surya* was natural finally ending as *Vishnu* who as the *One* eternal and perennial source of creative enlightenment, *the Supreme Being* manifesting as many forms with *divine essence* indwelling in, pervading and enveloping everything in creation. *Vishnu*, described as *the* all-pervading and all enveloping *divine essence*, defined as ‘यस्माद् विश्वं इदं सर्वं वामनेन महात्मना तस्मात् स वै सृष्टो विष्णोर् देहो प्रवेशनात् |’, ‘विशति इति विश्वं ब्रह्म |’, ‘तथाऽक्षरात् सम्भवतीह विश्वम् |’, as ‘यस्माद् विश्वं इदं सर्वं तस्य शक्त्या महात्मनः |’, ‘वेवष्टि व्याप्नोतीति विष्णुः |’, He is said to uphold the three worlds – earth space and the heavens along infusing his essence – “यस्य त्री पूर्णा मधुना पदान्यक्षीयमाणा स्वधाया मदन्ति | य उ त्रिधतु पृथिवीमुत् द्यामेको दाधार भुवनानि विश्वा ||”, whose spirited acts are eulogized as he roams the mountain forests like dreaded bull, under whose wide three strides the quarters extend the

worlds – “प्र तद् विष्णुः स्तवते वीर्येण मृगो न भीमः कुचरो गिरिष्ठाः | यस्योरुषु त्रिषु विक्रमणेष्वधिक्षियन्ति भुवनानि विश्वा ||”, measuring the earthly regions, who thrice setting down his mighty steps upheld the lofty regions - “विष्णोर्नु कं वीर्याणि प्र वोचं यः पार्थिवानि विममे रजांसि | यो अस्कभायदुत्तरं सधस्थं विचक्रमाणस्त्रेधोरुगाय ||”, who as the indwelling divine essence needs to be understood and venerated – “आस्य जानन्तो नाम चिद् विवक्तनमहास्ते विष्णो सुमतिं भजामहे |’. *Sayana* says that *Vishnu*’s name should be reflected being awareness it’s all-pervading and comprehensive nature - ‘अस्य महानुभावस्य विष्णो नाम चित्सैवः नमनीयं अभिदानं सर्वत्मप्रतिपादकं विष्णुः इति एतत् नाम जानन्त पुरुषार्थप्रतिपादक अधिगच्छन्तः आ समन्तात् विवक्तनः संकीर्तयेत् |. Further clarifying ‘किं च अस्य महानुभावस्य विष्णोः नाम चित् - सवैः नमनीयम् अभिधानम् सर्वात्म्यप्रतिपादिकं विष्णुः इति एतत् नाम जानन्तः - पुरुषार्थेप्रदम् इति अधिगच्छन्तः आसमन्तात् विवक्तन – वदत – संकीर्तयत | हे विष्णोः - सर्वात्मक देव, महाः - महतः ते – तव सुमतीम् सुष्टुतीम् शोभात्मिकं बुद्धिं वा, भजामहे – सेवामहे |’, which only the seers with exceptional receptivity were able to see, with their vision extended towards heavens - ‘तद्विष्णोः परमं पदं सदा पश्यन्ति सूरयः | दिविव चक्षुराततम् ||”.

The *anthropomorphic* representation of *Vishnu* assumes great influence in popular imagination as important object of veneration, encouraging worship and propitiation. Among Gods *Agni* stood on the lower plane and *Vishnu* on higher one, and all other gods standing in between them – ‘अग्निचैदेवानामवमो विष्णुः परमस्तादान्तारेण सर्वे देवाः’ (*Aitareya Brahmana*). *Vishnu* was supreme among all gods, he, verily is the *Yajna*, performance of righteous action, (*Shatapatha Brahmana*) - ‘विष्णुर्देवानां श्रेष्ठइति | यः स विष्णुर्यज्ञः सः |’. In *Bhagavat Purana*, *Vishnu*, as the all pervading and all enveloping *Supreme Being* came to be described with earth as his feet, heaven the head, space as his navel, sun as his eye, air as his nostrils, quarters as his ears, *Prajapati* as his arms, moon as his mind and *Yama* as his eyebrows, modesty as his upper and greed as his lower lip, moon light as his teeth, माया as his smile, trees as the hair on his body, clouds the locks on his forehead. . It was specifically mentioned that ‘यावानयं वै पुरुषो यावत्या संस्थतया मितः | तावानसावपि महापुरुषो लोकसंस्थया ||’ – the description having same measure to the supreme being as the normal limbs would be in case of a normal human being.

Manifestation does not end with bringing forth the universe, *the Supreme Being* as *Krishna* declared establishes himself with his own

energy – in gross form with his own energy – “तदाऽऽत्मानं सृजाम्यहम्” taking refuge in the gross Nature - “प्रकृतीं स्वामधिष्ठाय संभवात्ममायया” to supervise, regulate, sustain and when time comes to dissolve it. The *anthropomorphic* representation of *Vishnu* assumes great influence in popular imagination as important object of veneration, encouraging worship and propitiation. *Vishnu* takes descent from time to time in exceptional cases as the catalyst in animate or inanimate *form* of मत्स्य (fish) to begin the new मन्वन्तर, as कूर्म (tortoise) to firm the powers of righteousness, as वराह (boar) to liberate the Wisdom and earth from forces of ignorance and obscurity, as नारसिंह (man-lion) to destroy forces of darkness and safeguard the forces of Light, as वामन (young *brahmachari*) to safeguard spiritual values and banish temporal dominance from earth, as परशुराम (*Bhargava*) to subdue *Kshatriyas* who were arrogant with material possessions and re-affirm spiritual desires, as राम (*Dasharathi*) to re-establish moral and ethical values, as कृष्ण (*Yadava*) to re-establish balance between the spiritual and empirical goals seeing the shadows of *Kali* leading to fast accelerated flux of *Time* as गौतम बुद्ध to safe-guard from heretical creeds and neglect of duties – “बुद्धस्तु पाण्डुगणात् प्रमादात्” and as कल्की as the last one as the exterminator of this cycle.

Bhagavat Purana declares that though all these descents among divinities, seers kings and human beings were considered as divine descents, the descent of *Krishna* alone was considered भगवान्, the resplendent one, fully and in entirety – “अवतारा असंख्यया हरेः सत्त्विधेद्विजाः | यथाविदासिनः कुल्याः सरसः स्युः सहस्रशः || ऋषयो मनवो देवा मनुपुत्रा महौजसः | कलाः सर्वे हरेरेव सप्रजापतायस्तथा || एते चांशकलः पुमसुः कृष्णस्तु भगवान् स्वयं |”. *Bhagavad Gita* says that there is no end to the divine resplendence, *forms*, signs and symbols, names and descriptions being only the aids for understanding and experiencing the glorious, beautiful, mighty and powerful in creation which are all but fragments of his splendor.

Sri Madhva clarifies that when *Vishnu* descends he is not born from the union of male and female forms and because his is not a form caused by *Prakriti* – ‘स्त्रीपुंमलाभियोगत्वा देहो विष्णुर्नजायते’ and ‘प्रादुर्भावो हरेः सर्वे नैव प्राकृतदेहिनः |’ being neither of *Krishna* born as son to *Vasudeva* or of *Rama*, born as

son to *Dasharatha* or of *Parashuarama* born as son to *Bhargava* but is the *indweller*, the *divine essence* within those *forms* - “वसुदेवसुतो नायं नायं गर्भेऽवसत् प्रभुः नायं दशरथात्जातो न चापि जमदग्निः ॥ जायते नैव कुत्रापि पप्रयते कुत एव तु ॥”. *Krishna* had earlier explained the nature of divine descent in various *forms* explains in *Mahabharata*, the rationale to *Uttanak Bhargava*, ‘अहं विष्णुरहं ब्रह्मा शक्रोऽथ प्रभवाप्ययः | यदा त्वहं देवयोनौ वर्तामि भृगुनन्दन | तदाहं देववत् सर्वमाचरामि न संशयः ॥ यदा गन्धर्वयोनौ . . नागयोनौ ..यक्षराक्षसयोन्योस्तु यथावद् विचराम्यहम् ॥ मनुष्ये वर्तमाने तु कृपणं याचिता मया | न च ते जातसम्महा वचाऽगृह्णन्त मे हितम् ॥’ that though he is *Vishnu*, he performs actions suitable to the descent whether as divine, as *naga* or a *gandharva*. Therefore in his descent in human form he performs his actions as a human being would do in accordance with the attributes (गुण) and inclinations (स्वभाव) born of nature – ‘प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः |’.

Thus does the *Supreme Being* becomes accessible to the simple common people surcharged with spark of luminosity in their otherwise obscure minds, as one displaying love, kindness, compassion, pride, jealousy, anger and performing actions, behavior and characteristics as a human being would perform. Elaborating further in his commentary on *Bhagavad Gait*, *Sri Madhva* clarifies that all the *manifest divine forms* are similar to the *original* form. There is no difference in the various descents, since they all are for the purpose of making his resplendence, all-pervading and all-enveloping attribute known for all. Even if any difference is seen in the forms, attributes, actions and limbs of *Matsya*, *Kurma* and others the same should be understood as the result of ignorance or of common understanding. There is no distinctive difference whatsoever between special attribute and special manifestation or in his distinctive attribute and indivisible aspect. There is similarity in all respects in His manifested form and His original form. There is no difference between His special attribute and His special strength -- “मत्स्यकूर्मादिरूपाणां गुणानां कर्मणामपि | तथैवयवनां च भेदं पश्यति यः क्वचित् ॥ भेदाभेदौ च यः पशेत्स यति तम एव तु | पश्येदभेदमेवैषां बुभुषुः पुरुषस्ततः ॥ अभेदेऽपि विशेषाऽस्ति व्यवहारस्ततो भवेत् | विशेषिणां विशेषस्य तथा भेदविशेषयोः ॥ विशिषिस्तु स एवायं नानवस्था ततः क्वचित् | प्रादुर्भावादिरूपेषु मूलरूपेषु सर्वशः ॥ न विशेषोऽस्ति सामर्थ्ये गुणेष्वपि कदाचन |.

IV

Those who are literate and therefore capable of accessing information from scripture are exacted to be open to be receptive to the thoughts coming from different directions and have intelligence to reflect and meditate on them. The *Supreme Prime Existence* is unseen, the unknown but comes to be seen and *known* in the *forms* created and *actions* performed. One should look around what is *Known* to know the *Unknown*, *Satya*, the *Prime Existence* even as a sculptor chips off what is not required in the stone revealing the image that is in the stone. Such intellectually sensitive persons respond on अधिभोतिक - psychological level, accepting the *Known* signs and symbols, attributes and inclination in scriptures and meditating on the *Unknown subtle essence of the Supreme Being as Brahman*, even as one worships the *Shalagram as Vishnu* - “नामोपासव ब्रह्मेति ब्रह्मबुद्ध्या | यथा प्रतिमां विष्णुबुद्धयोपास्ते तद्वत् ||” or just as *Vishnu* is to be found in *Shalagram*, *Brahman* is to be manifest in the body with modification as *essence* and the *form* – “यथा विष्णोः शालग्रामः | अस्मिन् हि स्वविकारशुद्धो देहे नामरूपव्याकरणायप्रविष्टं सदाख्यं ... |”.

The propitiation by description is no less than propitiation in *anthropomorphic forms* because in this case the attributes themselves constitute him *form*, since attributes cannot be conceived in the absence of *form*, There is no difference between *Knowledge* and *Wisdom* except that *Knowledge* leads one to *Wisdom*; *Knowledge* is the *Path* and *Wisdom* is the destination, therefore both are valid and substantive. Since *Rigveda* says “न तस्य प्रतिमाऽस्ति यस्य नाम महद् यशः |” and he is incapable of being indicated, not being within the range of vision - ‘न संदृशे तिष्ठति रूपमस्य न चक्षुषा पश्यति कश्चन्नेनम् |’ the resplendence as divine attributes become his *form* as *Brahman* is described by *Sri Madhva* as the manifestation of the aggregate attributes completely, wholly and in entirety – “भ्रान्तो हि अस्मिन् गुणः”.

The *Supreme Being* should not be conceived as one without body because his attribute *described of Blissful form* itself constitutes his body. *Vishnu* as सत् (*Existence*), चित् (*Consciousness*) and आनन्द (*Bliss*) and all his descents came to be described as ones possessed of six attributes - ज्ञान (wisdom), ऐश्वर्य (wealth) शक्ति (power), बल (strength), वीर्य (courage) and तेज (splendour), with weapons and ornaments suggesting his supreme

power and all-pervading character. कौस्तुभ, the resplendent cluster of gems around his neck representing the aggregate जीवs, as diffused energy centres ; श्रीवल्स the curly hair on his breast suggesting playful प्रकृति ; गदा, the mace representing the principle ; शंख, the conch is the luminous individuality (सात्विक अहंकार) ; धनुष् the bow suggesting the obscure individuality (तामसिक अहंकार) ; खड्ग, the sword suggesting awareness (ज्ञान) ; चक्र, the discus representing Mind (मानस) ; बाण, the arrows standing for the senses (इन्द्रिय) ; वैजयन्ति, the garland representing the elements. *The Supreme Being* became easier to be accessed through repeated invocation of the mystical *mantras*, नाम, the *indwelling divine essence*, conceptualizing the *form*, image, प्रतिमा or विग्रह as the instrument of concentration and meditation – “सततं कीर्तयन्तो मां यतन्तश्च धृढव्रताः | नमस्यन्तश्च मां भक्त्या नित्ययुक्तो उपासते ||”.

In *Mahabharata Tatparya Nirnaya*, *Sri Madhva* describes the Supreme Being as, “निदोषपूर्णगुणविग्रह आत्मतन्त्रो निश्चेतनात्मकशरीरगुणैश्च हीनः | आश्नन्दमात्रकरपादमुखोदरादिः सवत्र च स्वगतभेदविवर्जितात्मा || कालाश्च देशगुणतोऽस्य ना चाऽदिरान्तो वृद्धिक्षयौ न तु परस्य सदातनयस्य | नैतादृशः क्व च बभूव न चैव भाव्यसे नास्त्युत्तरः किमु परात् परमस्य विष्णोः || सर्वज्ञः ईश्वरतमः स च सर्वशक्तिः पूर्णाव्ययात्मबलचित्सुखवीर्यसारः ||” - *The Supreme Being* is of the form with unblemished resplendent virtues, ever independent, devoid of insentient limbs of the body like hands, legs, face, belly etc. all being effulgence of *divine Bliss*. He has not even slightest difference in his limbs or in his effulgent forms. He has neither temporal nor qualitative limitations, with neither beginning nor any end, without the three dimensions, with neither expansion nor diminution in form. He is ever changeless, no one ever was nor ever will be equal to him, how then can be superior to him. He is omniscient, supreme master, full of power, essence of prosperity, non-shrinking strength, Wisdom and Bliss.

In his Commentary on *Bhagavad Gita* *Sri Madhva* points out that scriptures speak *the Supreme Lord* to be both, possessed of body as well devoid of body. Because His body is not constituted from the elements of the Nature, it is said to be अदेहः. The head, the feet, the arms etc. of the body are formed of the Lord Himself. There exists nothing distinctive, which can be called His body; therefore he is called अदेहः. He Himself is His *form*, because of which it is called fragment of the divine body -

देहांश. The head, the feet, the arms etc. are the forms of pleasure, wisdom etc. Other than *Sri Vishnu*, none else is competent to think of His *form*. There never ever is for Him the coming together as body or becoming severed as a body. His attributes and his beauty are spoken only because of knowing Him as the repository of all attributes. The awareness *I am this* – अहमित्यात्मभोग is the experience which is common to all. Even though such awareness is distinct, this experience is perceived as special, even though it is special; it is not also seen as distinct from one's own *self*. How can there be no manifestation for Him when *Sriman Narayana* Himself is the very *Supreme Resplendence!* *Proper* and *Improper* are both subservient to Him. When there is evidence for these how can there any impropriety? - “अदेहो देहवांश्चैकः प्रोच्यते परमेश्वरः | अप्राकृतशरीरत्वाददेह इति कथ्यते || शिरश्चरणबाह्वादिविग्रहोऽयं स्वयं हरिः | स्वस्मान्नन्यो विग्रहौस्य ततश्चादेहः उच्यते || स्वयं स्वरूपवान् यस्माद् देहवांश्चोच्यते ततः | शिरश्चरणबाह्वादिः सुखज्ञानादिरूपकः || स च विष्णोर्नचान्योऽस्ति यस्मात् सोऽचिन्त्यशक्तिमान् | देहयोगवियोगदिस्ततो नास्य कथञ्चन || गुणरूपोऽपि भगवान् गणभृक् च सदा श्रुतः | अहमित्यात्मभोगो यत् सर्वेषामनुभूयते || अभिन्नोऽपि विशेषोऽयं सदाऽनुभवगोचरः | विशेषोऽपि हि नान्योऽतः स च स्वस्यापि युज्यते || नानवस्था ततः क्वापि परमेश्वर्यतो हरेः | युक्तायुक्तत्वमपि हि तदधीनं सदेष्यते || प्रमणावगते तत्र जुत एव ह्ययुक्तता ||” .

Therefore, the attributes which appear contradictory in normal context, there should be no doubt when spoken about the Lord in scripture. Faults perceived during reflection or non-reflection are due to ignorance. They do not exist in reality, they are self-evident. It being said that he is the One only, without the second; there was nothing else whatsoever. The Death was enveloped by Death. Nothing else was visible. Like the waters that have fallen on the mountains flow down in various streams, whoever sees the attributes of Lord in various manifested forms goes down in merit: Whoever sees even little of difference, in tile descents in the form *Kurma* (tortoise) and others, in his attributes and actions, and also in the different parts of His body, he will repair to the (world of) darkness - “गुणः श्रुताः सुविरुद्धाश्च देवे सन्त्यश्रुता अपि नैवात्र शङ्का | चिन्त्या अचिन्त्याश्च तथैव देशाः | श्रुताश्च नाज्ञैर्हि तथा प्रतीता | ... || एकमेवाद्वितीयम् | नेह नानास्ति किञ्चन | मृत्योः स मृत्युमाप्नोति य इह मामेव पश्यति | यथोदकं दुर्गे वृष्टं पर्वतेषु वधावति | यथोदकं दुर्गे वृष्टं पर्वतेषु विधावति | एवं धर्मान्मृक्पश्यं स्तानेवानुविधावति || एकमेवाद्वितीयम् |, नेह नानास्ति किञ्चन | मृत्योः समृत्युमाप्नोति य इह नानेव पश्यति ||” .

Brihad Aranyaka Up realizing the importance of *the Supreme Being* the all-pervading and all enveloping *Prime Existence* speaks of the two forms – that which is *formed* and the *formless, mortal* and the *immortal, unmoving* and *moving, defined (manifest)* and the *undefined (unmanifest)*. are both the forms of the same and singular सत्य, *the Prime Existence*. That which is *formed, mortal, unmoving* is perceived and experienced as different and distinct from that which is the *formless, immortal, moving*. The *formed, mortal, unmoving* and the *defined* is the warmth giving yonder *Sun*, which verily is also the *indwelling essence* – “द्वे वाव ब्रह्मणो रूपे मूर्तं चैवामूर्तं च | मर्त्यं चामूर्तं | थितं च यच्च सच्चत्यं च | तदतन्मूर्तं यदन्यद् वायोस्वतन्तरिक्षाच्च | एतमर्त्यं | एतत् स्थितम् | एतत् सत् | तस्यैतस्य मूर्तस्य एतस्य मर्त्यस्य एतस्य स्थितस्य एतस्य सत् रसो य एष रसो य एष तपति | सतो ह्येष रसः |”. *Sri Madhva* commenting on this says that even when all the worlds are dissolved she revels in unending bliss in the company of *Hari, Lakshmi* is designated as अंतरिक्ष . स एष पतति is in reference to *Sun* who gives warmth - “प्रलयेऽपि भगवदन्तरेव एता अक्षिताऽदवस्थितेति श्रीरंतरिक्षम् | य एष पतति इत्यादित्यस्थो हिरण्यगर्भ उच्यते |”.

The said *Upanishad* describes the *formless* as the air and the intermediate space and all else is of *forms*. The *essence* of this *formless*, this immortal, the undefined (*unmanifest*) is *Purusha*. The *form* of this *Purusha* is like a saffron-coloured robe, white wool, *Indragopa* insect, spark of fire, sudden flash of lightening. He, who knows thus, attains splendor like lightening. Now, therefore, these are the instructions: *not this, not this, there is nothing higher than this*. Therefore, the name thus, सत्यस्य सँयमिति – *the very existence of the Prime Existence*, Verily, the prime *Breath is the Prime Existence* and he is *the very existence of That* – “तस्य हैतस्य पुरुषस्य रूपं यथा महारजनं वासः | यथा पाण्ड्वाविकं | यथेन्द्र गोपः | यथाग्न्यर्चिः | यथा पुण्डरीकं | यथा सकृद्विद्युत्तं | सकृद्विद्युतेव ह वा अस्य श्रीर्भवति य एवं वेद | अथात आदेशो नेति नेति | न ह्यैतस्मादिति नैतन्यत् परमस्ति | अथ नामधेयं सत्यस्य सत्यमिति | प्राणा वै सत्यं तेषामेष सत्यम् |” .

Sri Madhva commending on this *upanishadic mantra* says that नेति, नेति just emphasis that, there is nothing higher than *Vishnu*, as शक्त्य, the *Prime Existence*, where using the word twice न इति न इति the *form* and *formlessness* in one same entity is shown as ineffable, extraordinary and to reject any assumption of likeness between the two. *Lakshmi and Vayu* are *formless*, wise in *Wisdom* and all-pervading known as सत्य. Since they

are subservient to *Hari*, they are known as *यत्*, their *essence* being *Narayana* – “मूर्तामूर्तमिदं रूपं ब्रह्मणः प्रतिकात्मकाम् | नैव स्वल्पमेतत् स्यात् तद्धि सर्वपरं सदा | श्रीयो वायोर्विचिच्येऽन्ये मूर्ता हि ते स्मृताः | मूरं पापं हि तेनाऽप्तं मूर्तमित्यभिधीयते | विशिर्णं चावसन्नं च तदेवातः सदुच्यते | पराधीनगतित्वाच्चस्थितमित्यभिधीयते |”.

In the orb of the Sun and in the right eye dwells *Vishnu*, alone as the supreme *essence*, his *forms* being many. His many forms being blissful and of the form of *Wisdom*, appear in many forms and shades. He alone is superior to all the rest, being one singular emperor. *प्राण*, the prime *Breath*, who appears as *form* and *formless* is also similarly the existence, *thus in Narayana scripture*. Therefore making the primary repudiation *Vishnu's* identity with *form* and *essence* is rejected.

Therefore, at the outset in *Rigbhashya Sri Madhva* offers his obeisance to *Vishnu, the Supreme Being* describing his attributes as the one endowed with entirety of auspicious noble attributes, effulgent with and endowed with entirety of noble attributes, luminous like congregation of infinite number of Suns, immaculate without any taints - “निखिलपूर्णगुणार्णमुच्चसूर्यामितद्युतिमशेषनिरस्तदोषम् |”, indicated as !, supremely powerful and immeasurably happy, subject matter of *Gayatri* and endowed with all virtues, being luminous is referred as resplendent, energizer of all powers and *Wisdom*, the prompter of intellect - “ओमशेषगुणधार इति नारायणोऽप्यसौ | पूर्णो भूतिवरोऽनन्तसुखो यद्व्योतीरितः || गुणैस्ततः प्रसविता वरणीयो गुणोन्नते | भा रति ज्ञानरूपत्वाभ्दगीं ध्येयोऽकिलैर्जनिः | प्रेरकोऽशेषबुद्धिनां स गायत्र्यर्थ ईरितः ||”, spoken as *s pumaana*, because of his being endowed with all attributes, communicated in *Purusha Skukta, the Vedas*, in all *Upanishads* as having special attributes - “स पूर्ण त्वात्पुमान्नाम पौरुषे सूक्त ईरितः | स एवाखिलवेदार्थः सर्वशास्त्रार्थ एव च | स एव सर्वशब्दार्थ इत्योपनिषात्परा | तावा एता ऋच इति विशेषेणाप्यृगर्थनाम् | यो देवानामिति श्रुत्या देवनाम्नां विशेषतःस्पष्टत्वात्तदगतत्वेन ||”, one known in *puranas* as *भगवान*, resplendent *One*, endowed with the whole, complete and entirety comprehensive attributes, energy, power, complete lordship, righteousness, resplendence, prosperity, *Wisdom*, and renunciation - “ऐश्वर्यस्य समग्रस्य धर्मस्य यशसः श्रीयः ज्ञानवैराग्योश्चैव षन्नाम भग इतीरतः ||”. *Vishnu* shines as the supreme one, the repository of all the *Wisdom*, the other divinities coming thereafter - “देवता सर्वविद्यानां स्वयं नारायणः प्रभुः | ऋते तत्र प्रसिद्धाश्च देवताश्रीस्तथाऽत्रच |”.

The supreme state of *Being* तद् एकम् as *Existence* is different and distinct from the state of *Becoming effulgent.*, The seers finding no better word to describe that state of *Being*, described it as सत्य the word derived from अस्, to be, to exist, therefore, *the Prime Existence*. *Sri Madhva* says that सत्य, *the Prime Existence* which is the complete, whole and entirety, where everying, transcending the positive and negative forces in creation auspicious and inauspicious, good and bad, righteous and unrighteous, preferable and objectionable, animate and inanimate, the past, present and future, as breath and as death – “शुभाशुभं स्थावरं जडगम् च विष्वक्सेनात् सर्वमितत् प्रातीहि | यद् वर्तते यच्च भविष्यतीह सर्वे ...” converge within and wherefrom he emerges from one’s home, pervading and enveloping as the warp and woof – “यत्र विश्वं भवत्येकनीडम् | तस्मिन्निदं सं च वि चैति सर्वे सऽओतः प्रोतश्च विभुः प्रजासु ||” as becoming effulgent - “पृथग्रूपाणि विष्णोऽस्तु देवतान्तगाणि च | अग्न्यादिसूक्तवाच्यानि नाम्ना सूक्तभिदा भवेत् ||”.

In *Pancharatra* which *Sri Madhva* considers as मूलवेद *the Prime Existence* is refereed as the state when *Narayana, the Supreme Being* as ‘अनद्यन्तं परं ब्रह्म यत् तदहरणद्ययं अनाम अरूप असंभेद्य अमवंगममनसहोचरं सर्वशक्ति समाख्यं सद्गुण्यमजरं ध्रुवम् ||’ and ‘आनन्दलक्षणं ब्रह्म सर्वहियविवकृतं स्वसंवेद्यमनौपमन्यं परथ्काश्टा परागतिः सर्वकयविनिर्मुक्तं सर्व संश्रयं प्रभुः ||’, abides in tranquil state - ‘विश्राममयः’ endowed with six-fold signs and resplendent energy - ‘सदागुण्यविग्रहं देवं तदृशा च श्रीया युक्तात्मा’, with श्री as his supreme energy resplendent like gold – ‘तस्य या परमा शक्तिर्ज्योत्स्ना हिमधीभाते’, or abiding as fragrance in the flower – ‘श्वसनवेद्यं तु तद् विद्धि गन्धं पुष्पादिगे तथा’. Therefore he is the one known in the worlds as पुरुषोत्तम, who is the all-pervading and all enveloping *Supreme Being* dwelling in all bodies, there being nothing in the world that is not part of his manifestation, there is nothing that is not covered by him, nothing that is not pervaded by him - “स वा अयं पुरुषः सर्वासु पुर्षु पुरिशयः | नैनेन किंचनानावृतम् | नैनेन किंचनासंवृतम् |”.

Creation as we know it is not one time event but is repetitive as well as cyclical. *Rigveda* before commending the seekers to gather together, speak with one another, with minds of one accord to share the oblations as the ancient divinities consciously did share. So that their

goal, gathering, mind, thoughts be integrated for fulfilling the purpose laid down before them, worshipping *the Supreme Being* with integrated oblation, goal, heart and mind so that they may live with integrated happiness - “सं गच्छध्वं सं वदध्वं सं वो मनांसि जानताम् | देवा भागं यथा पूर्वं सम्जानाना उपासते || समानो मन्त्रः समितिः समानी समानं मनः सह चित्तमेषाम् | समानं मन्त्रमभि मन्त्रये वः समानेन वो हविषा जुहोमि | समानी व आकूतिः समाना हृदयानि वः | समानमस्तु वो मनो यथा वः सुसहासति ||” declares that there was neither anything new in the present *Creation* nor any thing there would in the new *Creation* that would come herein after, ऋत, the *Cosmic Law, the Prime Existence* becomes resurgent with austere penance, from where indistinctness forms, from where the sea (movement) comes up, from that bellows of water the year were form, the nights and days are formed, the lord presiding over death follow. Then the great ordainer forms the Sun and Moon as there were convieed earlier, and so were the Heavens, the Earth and the Space, air and the light. That is ?t, the divine Will which becomes established as the cosmic law, with धर्म righteous principles properly and adequately affirmed - “ऋतं च सत्यं चाभिद्धातत्तपसोऽध्यजायत | ततो ग्रत्रयजायत ततः ससमद्रिो अर्णवः || समुद्रादर्ण वादधि संवत्सरो अजायत | अहोरात्राणि विदधद्विश्वस्य मिषतो वशी || सूर्याचन्द्रमसौ धाता यथापूर्वमकल्पययत् | दिवं च पृथिवी चान्तरिक्षामधो स्वः ||”.

Creation or effulgence of the aggregate pure and propitious moral, ethical divine attributes of *the Supreme Being* – “भ्रान्तो हि अस्मिन् गुणः” completely, wholly and in entirety as *Sri Madhva* defines, is not compulsion for *the Supreme Being* but is the need of the human beings. For *the Supreme Being* effulgence or manifestation is spontaneous as the fragrance of the flower becomes effulgent spreading and refreshing the surrounding atmosphere. There is neither need for flower to become effulgent nor does flower becomes effulgent for any personal need or benefit – “न मे पार्थास्ति कर्रव्यं त्रिषु लोकेयु किञ्चन | नानावाप्यमवाप्यं वर्त एव च कर्मणि ||” as *Krishna* says, laying down the manner how people should conduct their actions while living their life – “नैव यस्य कृतेनार्थो नाकृतेनेह कश्चन | न चास्य सर्वभतेषु कश्चिदर्थव्यपाश्रयः ||”.

In creation there is nothing more or less than *the Supreme Being* becoming effulgent as and by way of sacrifice, all and everything being in harmony and in balance with no conflicts and discords, everything

being in tune with everything else in accordance with ऋत, *the cosmic Will* and धर्म, *the enlightened principles of righteousness* recommending everyone in *Creation* to perform actions as and by way of sacrifice done for the welfare of the world – “यज्ञार्थत्कमीऽन्यत्र लोकोऽयं कर्मबन्धनः | तदर्थं कर्म कौन्तेय मुक्तसङ्गं समाचर ॥”. Sun should shines, rains should fall, winds should blow, streams should flow, trees should grow and flowers should bloom, similarly Sun should also scorch, rains should also flood the earth, typhoons should devastate, streams should inundate, earthquakes should split the earth, volcanoes should burst the earth’s bowels, oceans should rise breaching the shores, everything is seen as *the Divine Intent* and *Dvine Purpose*.

Sri Madhva narrates the sequence in which *the Supreme Being*, the all-pervading and all-enveloping *Vishnu* from his position as *Narayana* causes the *Creation* to come to be, when he was alone before the creation of the Universe as सत्य, *the Prime Existence*, as the ocean of auspicious qualities, unfathomable, superior than the supreme, ever blissful together with *Lakshmi*, rest of the *Jivas* in dormant state in his bowel. Having desired to create the Universe, *Narayana* took the form of *Vasudeva*, with *Lakshmi* taking the form of *Maya*, as the one who by his *divine Will* delivers the souls. Then he assumed the form of *Sankarshana*, with *Lakshmi* taking the form of *Jaya*, as the one assumed for destruction of the earlier creation. Then he assumed the form of *Pradyumna*, with *Lakshmi* taking the form of *Kruti*, for supervising the new creation. Then he assumed the form of *Aniruddha*, with *Lakshmi* taking the form of *Shanti*, where upon *Pradyumna* placed all the souls in the bowel of *Aniruddha*, whereupon *Aniruddha* created *Brahma*, *Vayu*, *Shesha*, *Garuda* and others to have subtle bodies, since till then they were without subtle bodies. Thus, the fivefold *Supreme Being* though One, never changing in Time and Space, devoid of any taints and resplendent in virtues, became many-fold - twelve fold (as *Keshava* and other effulgent forms) tenfold (as *Matsya* and other descents) hundred fold and thousand fold (as *Sahasra Nama*) and infinite in number – “आसीदुदारगुणवारिधिरप्रमेयो नारायणः परतमः परमात् स एकः | संशान्तसंविदखिलं जठरे निधाय लक्ष्मीभूजाम्यन्तरगतः स्वरतोऽपि चाग्रे ॥ इत्थं विविन्त्य परमः स तु वासुदेवनामा बभूव निजमुक्तिपदप्रदाता |

यस्याज्ञपैव नियताऽथ रमाऽपी रूपे बभ्रे द्वितीयमपि यत् प्रवदन्ति मायाम् ॥ संकर्षणश्च स बभूव पुनः सृनित्यः
संहारकारणवपुस्तदनुज्ञैव | देवी जयत्येनु बभूव स सृष्टिहेतोः प्रद्युम्नतामुपगतः कृतितां च देवि ॥ स्थित्यै पुनः स
भगवाननिरुद्धनामा देवी च शान्तिरभवच्छरदां सहास्रम् | स्थित्वा स्वमूर्तिभिरचिन्त्यशक्तिः प्रंनरूपकः इमां
श्चरमात्मनेऽदात् ॥ निर्देहकान् स भगवाननिरुद्धनामा जीवान् स्वकर्म सहितान् उदरे निवेश्य | चक्रेऽथ देहसहितान्
क्रमशः स्वयम्भूपाणात्मशेषगुरुडेशमुब्रान् समग्रान् ॥ पञ्चात्मकः स भगवान् द्विषडात्मकोऽभूत् पञ्चद्वयी
शतसहास्रपरोऽमितस्व | एकः समोऽप्यखिलदोषसमुज्झितोऽपि बहुपमोऽभूत् ॥” .

Therefore, those who desire to pursue the *spiritual Path* and can access the *divine essence* as the *indweller* in the divinities - “अग्न्यादिसूक्तवाच्यानि नाम्ना सूक्तभिदा भवेत् ॥” they access *the Supreme Being* as the indweller in everything created in *Creation* as *Vishnu* the all-pervading and all enveloping primary energy *Source* dwelling in the eternal *Ocean* क्षीरसागर, with – अनाहत ध्वनि ॐ reverberating as the *soundless Sound* in his heart, with शक्ति, the energy temporarily resting as movement waiting for the *Will to Create* till the new creative cycle *Creation* is set in motion with *Vasudev*, *Sankarshana*, *Pradyumna* or *Aniruddha* as *anthropomorphic* forms but as symbols of effulgence.

These ones, wise in *Wisdom* having experienced भौतिक - the empirical life, having been receptive, reflecting and meditative on the teachings contained in the scripture on अधिभौतिक - the psychological level are now become qualified on अध्यात्मिक – spiritual level becoming a ब्राह्मण, the man of *Wisdom*, the word ब्राह्मण being understood as one whose मानस, the mind has become वृ, effluent, all the *Seer*, the act of *Seeing* and thing *Seen* having become comprehensive in experiencing *the Supreme Being*. This is what *Sri Madhva* meant when he said that सत्य, *the Prime Existence* as *the Supreme Being* becomes manifest as the *divine essence* dwelling in every that comes to be created in the two-fold distinct *forms* - “पृथग्रूपाणि विष्णोऽस्तु देवतान्तगाणि च |”, which reflects the statement in *Brihad Aranyaka Upanishad* that the *unmanifest Prime Existence, the Supreme Being* became manifest as *essence* (नाम) and *form* (रूप), with the *essence* (नाम) being posited in the *form* (रूप) in entirety – “तद्धेदं तर्ह्यव्याकृतमासीत् तन्नामरूपाभ्यामेव व्याक्रीयत्, असौनामायनिदंरूपं इति तदिदमप्येतर्हि नामरूपाभ्यामेव व्याक्रीयते, असौनामयमिदंरूप इति स एष इह प्रविष्ट आ नखाग्रेभ्यः |”.

As नाम, the *divine essence* though the *Supreme Being* is unknown because as the *indweller* within the \$p\$, the *forms* he is *unseen* - “विश्वंभरो वा विश्वंभरकुलाये तं न पश्यन्ति | अकृत्सो हि सः |” he becomes known from his actions, when breathing as *Breath*, when speaking as *Vak*, when seeing the *Eye*, when hearing the *Ear*, when thinking the *Mind* - “प्राणन्नेव प्राणो नाम भवति, वदन् वाक् पश्यंश्चक्षुः शृण्वन् श्रोत्रम्, मन्वानो मनः, तान्यस्यैतानि कर्मनामान्येव |” - he becomes known from his actions, when breathing as *Breath*, when speaking as *Vak*, when seeing the *Eye*, when hearing the *Ear*, when thinking the *Mind*. But the senses organs are merely the names given to the actions. If one meditates on one or the other, then he knows him not, because that is incomplete identification with one or the other. The *Self* is to be meditated upon the whole, for there he is complete. These are all the foot-prints of his who is this *Self*, and by it the *Self*, one knows all this, just as one finds (the cow) by its foot prints - “स योऽत एकैकमुपास्ते न स वेद, अकृत्सो ह्येषोऽत एकैकेन भवति ल आत्मेत्येवोपासीत, अत्र ह्येते सर्व एकं भवन्ति | तदेतत्पदनीयमस्य सर्वस्य यदयमात्मा, अनेन ह्येतत्सर्वं वेद | यथा ह वै पदेनानुविन्देदेवम् |”.

The Supreme Being is to be searched within the *forms*, the \$p\$, without being misguided by the external *forms* themselves - “अथ यदिदमस्मिन्ब्रह्मपुरे दहरं पुण्डरिकं वेश्म दहारोस्मिन्नन्तराकाशस्तस्मिन् यदन्तस्तदन्वेष्टव्यं तद्वाव विजिज्ञास्तिव्यम् ||”. *Brihad Aranyaka Upanishad* says “तस्य हैतस्य पुरुषस्य रूपम् | यथा माहारजनं वासः यथा पाण्ड्वाविकम् यथेन्द्रगोपः यथाग्न्यार्विः यथा पुण्डरीकम् तथा सकृद्द्विद्युत्तम् | सकृद्द्विद्युत्तेव ह वा अस्य श्रीर्भवति य एवं वेद | अथातो अदेशः | नेति नेति न ह्येतस्मादिति नेत्यन्यत्परमस्ति | अथ नामधेयम् | सत्यस्य सत्यमिति प्राणा वै सत्यम् | तेषमेव सत्यम् |” clarifying that नेति नेति refers to both the *form* and *formless essence* of *Vishnu* alone. Because declaring न इति and न इति the *form* and *formless Vishnu* alone are indicated as *One* and the same *One*. And to reject any likeness between the two (the *form* and *formless essence*) the word नेति is repeated twice. Being supreme, there is nothing higher than *Vishnu*. *Vayu* is *formless* and even so is the four-faced *Brahma* but their existence is not independent but dependent on *Vishnu* - “तस्यैवामूर्तरसस्य भगवतो नेति नेतीयादेशः | अतः तस्मादमूर्तसारत्वादित्यर्थः | अथेत्यानंतर्यार्थं | इति न इति नेति मूर्तामूर्त विलक्षण इत्यर्थः | उभय सादृश्यनिशेधार्थं द्विवरम् | इति नेति निषिद्धमानमद्वयेतस्मादन्यत् परं नास्ति | एष एव परः | मूर्तामूर्तम् त्वपरमेवैतदपेक्षया | मूर्तामूर्तमेवाध्यात्मं प्राणा इत्युच्यन्ते ब्रह्मणो वायोश्चामीर्तत्वात् |”.

The Supreme Being is the one who dwells within all creatures, whom no one knows, whose body is verily all the creatures, who makes the body resurgent, the *Self*, the inner *Controller* of all the creatures — ‘यः सर्वेषु भूतेषु तिष्ठन् सर्वेभ्यो भुतेभ्योऽन्तरः यं सर्वाणि भूतानि न विदुः, यस्य सर्वाणि भूतानि शरीरम् यः सर्वाणि भूतान्यन्तरो यमयति एष त आत्मान्तर्याम्यमृतः |’”. He is not seen but is the seer, the one not heard but is the hearer, the one not thought but is the thinker, the one not *unknown* but is the *knower* - “न दृष्टेर्दृष्टारं पश्येः न श्रुतेः श्रोतारं शृणुयात् न मतेर्मन्तारं मन्वीथाः, न विज्ञातेर्विज्ञातारं विजानीयाः | एष त आत्मा सवान्तरः अतोऽन्यदार्तम् ||”. As *Vasudeva* he is ‘यः स नारायणो नाम देवदेवः सनातनः | तस्यांशो वासुदेवस्तु कर्मणोऽन्ते विवेश ह ||’, ‘यस्तु नारायणो नाम देवदेवः सनातनः | तस्यांशो मनुषेष्वासीद वासुदेवः प्रतापवान् |’, ‘वासयति भूतानि स्वस्मिन् इति वासुः सचासौ देवश्च दीच्यते इति स्वप्रकाशः स वासुदेव इत्यर्थः ||’, ‘भगवान् वासुदेवेति परमात्मोति वै हरिः | विष्णोनारायणश्चेति ब्रह्मेति श्रुतयो जगुः ||’ the *indweller* within every *form* in creation, with all attributes and inclinations become integrated.

When one accepts this universal dominance of *the Supreme Being* in all that is created and exists in creation, in whom all creation finds its basis and perceives *Vishnu* existing everywhere in this manner, how can there be delusion or to that matter any lamentation? Such knower is free from delusion and lamentation - “यस्तु सर्वाणि भूतान्यात्मन्येवानुपश्यति | सर्वभूतेषु चात्मानं ततो न विजुगुप्सते || यस्मिन् सर्वाणि भूतान्यात्मैवाभूद्विजानतः | तत्र को मोहः कः शोकः एकत्वमनुपश्यतः ||” then as said in *Isha Upanishad* one will not be frightened of *Him*. One who knows that all creation abides in *Him*, how could there be delusion, and how can there be any grief, when *Him* alone one sees.

Sri Madhva clarifies the integral and distinct attributes of the *Divine essence* posited in the gross *forms* as अन्तर्यामि. विशेष is that which enables one to separate and experience from the experience, the particular from the universal, attribute from the object, potency from the substance and power from the possessor. विशेष represent those integral and distinct attributes of the *essence* posited in the gross *forms*. Even as earth is *known as the essence*, the refuge of all elements, even as spokes of the wheel are supported by the hub and the felly from within and without, even so *Vishnu* is *known as the indwelling essence*, with limitless attributes supports the external *form* and as the refuge he envelopes and pervades all and everything in creation from within and without.

This explains the query often asked that if every name in the *vedas* or to that matter the entire *vedic* scripture deals with *Vishnu*, then why not all the *suktas* should not be referred as *Vishnu suktas*? The obvious reply would be that though the worship reaches ultimately to *Vishnu*, it is practical that one should propitiate that divinity which is charged with the *divine essence*, *divine energy*, strength, power or responsibility to fulfill the prayers of the devotee, even as though all powers rest with the King alone and the people approach the ministers, officers, employees, soldiers according to the assignments ordained to them to fulfill their desires.

The devotees propitiate one or the other divinity according to their गुण and स्वभाव, purpose and intent in mind. *Sri Madhva* says that knowing *Keshava* alone as the *Supreme Being* and the gradation among the divinities one becomes delivered and never otherwise according to *Paingi* scripture – “देवतातारतम्यं च सर्वोत्कृष्टं च केशवम् | ज्ञत्तैव मुच्यते ह्यस्मान्नन्यथातु कथंचन इति पैङ्गिश्रुतिश्चाह दृश्यते च सर्वशः ||”. Therefore, the *essence* (नाम) eulogized in scriptures is that of *Vishnu* alone - “नामानि सर्वाणि नामविंशति तां वै विष्णुं परमादर्शन्ति’, *Vishnu* alone is ever invoked everywhere as the *Supreme Being* - “अस्यैव सर्वनामानि व्यतिरिक्तस्य सर्वतः | यः स्वतन्त्रः सदैवेकः स विष्णुः परमोमतः |”, alone is spoken in *Vedas*, *Ramayana*, *Mahabharata*, in the beginning, in the middle and in the end – “वेदे च रामायणे चैव पुराणे भारते तथा आदावन्ते च मध्ये च विष्णुः सर्वत्र गीयते |”, alone is the one for whom in the sacrifice the *Rigvedic* hymns are chanted, the one for whom in the sacrifice the *Yajurvedic* hymns are sung, the one for whom the hymns from *Atharvaveda* and *purana* are recited. None other than *Vishnu* is considered as the supreme one, no one else is known as the resplendent one “ऋग्धिर्होत्रेण शंसति तथौद्गात्रैः स्तुवंति ये | विष्णुमेव तथा तस्मै यजुर्भिरपि जुह्वति | स्तुवंत्यथर्वणैश्चैनं सेतिपुराणकैः | न विष्णुसदृशं किञ्चित्परमं चापि मन्यते | सर्वात्तमं तं जानन्तस्ते हि भागवोत्तमाः ||” says *Sri Madhya*.

Based on these progressive development, the western *Ideologists* with their firm belief that salvation is available only through *Jesus Christ* and his teachings and their attitude towards alien religions being contempt approached the *vedas* with a superficial understanding and with complete disregard to understand the substantive *essence* concealed within as mystical meaning, counting the number of hymns addressed to

Vishnu in *Rigveda* and came to the spacious conclusion that during early *vedic* period *Vishnu* was a minor deity, who attained supremacy only in later days. This unwarranted and illogical conclusion was countered strongly by *Sri Aurobindo* who clarified that, “*The importance of Vedic gods has not to be measured by the number of hymns devoted to them 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*”.

When the streams rush towards the Ocean, it is to take refuge with the Ocean, the Ocean never rushes towards the waves streams. When the waves become turbulent, death of the Ocean is not experienced, when the waves cease becoming turbulent, death of the Ocean is revealed. When the divinities are worshiped, *Vishnu* is not experienced, when the divinities are worshiped as निमित्त, the intermediate instruments, one finally experience the all-pervading, all-enveloping reach of *Vishnu*, the Supreme *Being*. *Sri Madhva* has seen the Ocean and experienced its vast expanse and depth of its reach. He has heard *the unheard, perceived the unperceived, known the unknown* as stated – “येनाश्रुतं श्रुतं भवति भवत्यमतं मतामविज्ञातं विज्ञातमिति |” has deciphered every shape and shade, colour and character as symphony. Therefore for him, having mind open and receptive to the thoughts coming from all direction, the *Seer*, the act of *Seeing* and thing *Seen* all have become one comprehensive entirety, as resonance of divine effulgence the all-pervading, all-enveloping reach of *Vishnu*, the Supreme *Being*, no different than the one experienced though spoken variously as *Neter, Ra* by *Egyptians*, as *Apsu, Mummu, Tiamat* by *Mesopotamians* and *Sumerians*, refer as *Tao* by the *Chinese*, no different than the one mentioned by *Hebrews* in *Old Testament*, as *YHWH* (I am that I am), that he is the Lord, “*I form the Light and create darkness, I make peace and create evil, I the Lord do all these things*”, no different than the one mentioned as the Lord “*Our Father which art*

in heaven, Hallowed be they name”in the New Testament, no different than the one mentioned in Koran as Allah, Al-^Aleem - All-knowing, As-Samee^ - All-Hearing -“O Mankind, Worship your Lord, Who hath created you and those before you ... Who has appointed a resting place for you, and the sky a canopy; and causeth water to pour down from the sky, thereby producing fruits as food for you ...”.

He is the same one whom *Sri Madhva* referred as *the all pervading and all-enveloping Vishnu, Narayana, Vasudev, the Supreme Being* and which the *Muslim King* also worships as *Allah, Al-^Aleem*. *Krishna* says in *Bhgavad Gita* - “येऽप्यन्यदेवता भक्ता यजन्ते श्रद्धयान्विता | तेऽपि मामेव कौन्तेय यजन्यविधिपूर्वकम् ||”. Therefore it was not surprising that *Sri Madhva* should speak to the *Muslim emperor* in his Turkish mother tongue as one with authority to speak that *the Supreme Being* whom he worships and *the Supreme Being* which the King worships is the same. No one has been provided separate *Supreme Being* and whatever way one refers and by whatever name one calls the *Supreme Being* is same. We are the children of the same *Supreme Being* why then one should fear, as documented in *Madhva Vijaya* – “महापुरुषोत्तम दासः यो असौ देवो विश्वदीपः प्रदीप्तः कूर्म सर्व तत् परानुगहेण ऽ यावत्सावत् तूर्णमाशामुददीचितम् | इत्याद्यं तद् भाषया चित्र वाक्यम् ||”.

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॥ श्रीः ॥

श्री आनन्दतीर्थभगवत्पादाच्छायविरचित
ऋग्भाष्यम्

Rigbhashya

॥ श्रीमद्धनुमदभीममध्वान्तर्गतरामकृष्णवेदव्यासात्मकलक्ष्मीहायग्रीवाय नमः ॥

I reverentially offer my obeisance to *Sri Hayagriva*, accompanied by *Sri Lakshmi*, who as *Rama, Krishna, Veda Vyasa* abide within *Hanuman, Bhima and Madhva*.

॥ हरिः ॐ ॥

मङ्गलाचरण

“नारायणं निखिलपूर्णगुणार्णमुच्चसूर्यामितद्युतिमशेषनिरस्तदोषम् |
सर्वेश्वरं गुरुमजेशनुतं प्रणम्य वक्ष्यामत्तृगर्थमतितुष्टिकरं तदस्य ॥

Offering offer my obeisance to Sriman Narayana, endowed with entirety of noble attributes, luminous like congregation of infinite number of Suns, immaculate, the Supreme Lord, I offer the meaning of Rig-suktas for his pleasure.

ओमशेषगुणधार इति नारायणोऽप्यसौ | पूर्णो भूतिवरोऽनन्तसुखो यद्यौतीरितः ॥
गुणैस्ततः प्रसविता वरणीयो गुणोन्तते | भा रति ज्ञानरूपत्वाभ्दर्गो ध्येयोऽकिलैर्जनैः |
प्रेरकोऽशेषबुद्धिनां स गायत्र्यर्थ ईरितः ॥”

Omkaara signify Sriman Narayana as the refuge of all auspicious attributes. He is designated by Vyahritis as entirety of supreme power and immeasurable pleasures. His attributes when become effulgent they spread with supreme radiance. Because of his lustrous effulgence he is known as the Resplendent One among people.

As one who energizes intellect, he is known as Gayatri.

“स पूर्णत्वात्पुमान्नाम पौरुषे सूक्त ईरितः | स एवाग्त्रिलवेदार्थः सर्वशास्त्रार्थ एव च |
स एव सर्वशब्दार्थ इत्योपनिषात्परा | तावा एता ऋच इति विशेषेणाप्यृगर्थनाम् |
यो देवानामिति श्रुत्या देवनाम्नां विशेषतःस्पष्टत्वात्तद्गतत्वेन ||”

*He is called पुमान्, because of his being endowed with all attributes;
ome conveyed by Purusha Skukta in Vedas, he is the quintessence of all
Upanishads, spoken as having special attributes, यो देवानाम् suggesting him
alone, being the conclusive statement.*

तत्राऽहाग्रेऽग्निनामकम् | अग्रणीयत्वं यदग्नित्वामित्यग्रे नाम तदभसल्त् | रवमेवाह भगवान्निरुक्तिं बादरायणः |
यथैवाग्रादयः शब्दाः प्रवर्तन्ते जनर्दने | तथा निरुक्तिं वक्ष्यामो ज्ञानिना ज्ञानसिद्धये || इति तेन ||”.

*Let the name of Agni be pronounced first, since he is by nature being the
foremost. This has been clarified by Resplendent Lord Badarayana, thus
having been said that I will communicate about Janardana in this
manner. He has clarified that he will explain vedic suktas for the men of
Wisdom to confirm their understanding.*

ऋग्भाष्यम्

Rigbhashya

मण्डल प्रथम

Chapter - 1

Sukta 1

I.1 - 5

“ॐ अग्निमिले पुरोहितं यज्ञस्य देवमृत्विजन् | होतारं रत्नधातमम् || अग्निः पूर्वेभिर्ऋषिभिर्भुङ्क्तो नूतनैरुत || स देवां एह वक्ष्यति || अग्निना रयिमश्नवत्पोषमेवदिवेदिवे | यशसं वीरवत्तमम् || अग्ने यं यज्ञमध्वरं विश्वतः परिभूरसि | स इद्देवेषु गच्छति || अग्निहोता कविक्रतुः सत्यश्चित्रश्रवस्तमः | देवो देवेभिरा गमत् ||”.

I Invoke *Agni* (and *Vishnu* as the indweller), the one who leads, as ऋत्विक् and होतृ, the indweller in sacrificial functions, the one who is resplendent. *Agni* (and *Vishnu* as the indweller) were invoked by seers in ancient times as well as in present times, let him bring in our sacrifice the divinities. Let us obtain wealth and prosperity that wanes not from day after day, as well as valour and success. O *Agni* (and *Vishnu* as the indweller), protect from all directions our sacrifice which is being performed according to the scriptural rituals so that that will assuredly reach the divinities. *Agni* (and *Vishnu* as the indweller), verily is the होता, the supreme divinity, the omniscient, the *Prime Existence* foremost among all the luminous divinities, let such *Agni* (and *Vishnu* as the indweller) be arrive in our sacrifice.

Bhashya

“अग्निशब्दोऽयमग्र एवाभिमूज्यताम् | अग्रत्यमग्रनेतृत्वमत्तिमङ्गनेतृताम् | आह तं सतौम्यशेषस्य पूवेमेव हितं प्रभुम् | ऋत्विजं नियमकत्वेन यज्ञानामृत्विजं सदा | द्योतनाद्धिजयात्कान्त्या स्तुत्या व्यवहृतेऽपि | गत्यारत्याच देवाख्यं होतृसंस्थं विसेषतः | अग्निसंस्थेन रूपेण यतोऽग्निर्हातृदेवता | इन्द्रियाग्निषु चार्थानां यद्धोता होतृनामकः |

रतिधारकोत्तमात्स रत्नधातम ईरितः ॥ स पूर्वैर्नूतनैरप्यैर्विज्ञानादृषिनामकैः | ईड्यो देवादिभिसवैस्स च देवानिहायेत् ॥
तेनैव रयमिाप्नोति वित्तं विद्याधनात्मकम् | दिवसे दिवसे नित्यं पुष्टिमेव न हीनताम् | यशश्च पुत्रासंयुक्तं वीर्यं
वत्तममेववा ॥ यं यज्ञं परितो भूत्वा एक्षसि त्वं सदैव च | विधिमार्गस्थितं दवान्स एवाप्रोत्यासंशयम् ॥
सोऽखिलालाग्रहणप्रज्ञः सदगुणैः सन्ततोऽखिलम् | यमयत्यग्रकार्तिनामुत्तमो विवुधैः सह | आगन्ताऽखिल भक्तानां
पूजास्वीकारतत्परः ॥”.

Agni (and *Vishnu* as the indweller) is the first and foremost among all the divinities to be propitiated, the one always in the fore-front, the energizer, being the destroyer, the leader, the indweller as ऋत्विक् in the priests during sacrificial functions, and as the indweller as होतृ in *Agni* devouring the sacrificial oblations, as the one who possesses utmost felicity and bestows pleasures of resplendence. *Agni* (and *Vishnu* as the indweller) is invoked by the divinities and other in the past as well in the present times by those who were designated as ऋषि, the seers of distinguished *Wisdom*. Let such *Agni* being the divinities to our sacrificial function. Form him verily one obtains resplendence as wealth of *Wisdom*, which increases each day with strength and never wanes in weakness. Surely that sacrifice alone which is performed according to scriptural rituals does reach the divinities. He is possessed with intelligence to comprehend everything; he is dull of virtues and reigns supreme over the entire universe. He is the foremost among all those who are luminous, comes with all divinities intent in receiving the worship and oblations from the devotees.

Note:

अग्नि is not the elemental fire but the one who as the officiating divine priest - यज्ञस्य देवमृत्विजं is always in the forefront during performance of sacrifices - पुरोहितं (the word अग्नि explained as अग्ने नीयति इति अग्नि, अग्रयत्वात् अग्नि, अत्ति इति अग्नि |’). The dwelling ever within *Agni*, who ever remains in forefront *Supreme Being* being propitiated from earlier times, as the Principal initiator, the consumer of all offerings in the sacrifice performed externally and the enjoyer of all the spiritual pleasures internally, particularly as the energizer and reveler of all external bodies

and the internal selves, propitiated as the indweller in *Agni* propitiated as *Agni*, dwelling in the bodies in the form of energizing power of *Agni* known as होतृ, since senses are surrendered in the sacrificial fires as offering, he is spoken as one who grants great grace.

Therefore according to the rules अग्नि represents *Vishnu*, as अन्तर्यामी the principal indwelling deity being in the fore-front among all due to his attributes, and as ordainer of rich bounties - “अग्निर्होता कविक्रतुः सत्यश्चित्रश्रवस्तमः | देवो देवेभिरा गमत् |”. “सोऽखिलग्रहणप्रज्ञः सदगुणै सन्ततोऽखिलम् | यमयत्यग्रयकार्ति नामुत्तमो विवुधैसह | आगन्ताऽखिल भक्तानां पूजास्वीकारतत्परः ||” having the intelligence to comprehend everything, being full of virtues and reigning supreme in the entire universe, foremost among all the divinities brings all the other divinities eager in participating in the distribution of the offerings.

Isha Upanishad pleads, “अने नय सुपथा राये अस्मान् विश्वानि देव वयुनानि विद्वान् ऽ युयोध्यस्मज्जुहुराणामेनो भूयिष्ठां ते नम उक्तिं विधेम ||” - O Agni, O God being witness of our deeds, lead us on the auspicious path for enlightenment. Remove from us deceitful obscurity, so that, seeped in wisdom and devotion we may offer to you obeisance. *Sri Madhva* commenting on this *mantra* says, “वयुनं ज्ञानम् | त्वद्वत्तया वयुनया इदमचष्ट विश्वम् | इति वचनात् | जुहुराणं अस्मान् अल्पीकुवत् | युयोधिः वियोजय | यदस्मान् कुरुतेऽटयल्पान् तदेनोऽस्मद् वियोजय | नय नो मोक्षवित्तायेत्यस्तौद् यज्ञं मनुः स्वराद् || इति स्कान्दे | युयु वियोग इति धातुः | भक्तिर्ज्ञानाभ्यां भूयिष्ठां नम उक्तिं विधेम ||” - ‘वयुनम्’ means wisdom, ‘By wisdom granted by you is all this is enveloped (having said in *Bhagavata Purana*. ‘जुहुराणाम्’ means inauspicious deeds which debase us. ‘युयोधि’ means deliver, make them unsuccessful. ‘Remove from us the deficiencies which make us weak. You as our leader grace us with brilliance’ thus prayed *Manu* the king, as said in *Skanda Purana*. In ‘युयोधि’, युयु is the root meaning वियोग – deliverance. I may propitiate you with *wisdom* and communion devotion - ‘भूयिष्ठां ते नम उक्तिंविधेम’.

Agni performs the duties assigned to him by *the Supreme Being*, which is to summon the deities presiding over the organs of perception, the organs of action, the five-fold प्राणs, the intellect, ego and the Mind to participate in the sacrificial function. One obtains resplendence by way of enlightened Wisdom and prosperity through wealth, every day gaining additional endowments and nor denouement, success with

progeny and similarly power and prosperity – “तेनैव रयिमाप्नोति वित्तं विद्याधवात्मकम् | दिवसे दिवसे नित्यं पेष्टिमेव न हीनताम् | यशश्च पुत्रसंयुक्तं वीर्यवत्तमेववा |” . It is only the sacrificial act which is performed according to the rites and rituals prescribed by the scriptures, the deities presiding over the different organs participate externally grants boons in the form of benefits, while the sacrificial acts performed listening, reflecting and meditating with pure, propitious and restrained mind, speech and breath the deities presiding over the different organs participate internally reach the gods – “यं यज्ञं परितो भूत्वा रक्षसि त्वं सदैव च | विधिमार्गस्थितं देवान्स एवाप्रोत्यसंशयम् ||” . Since *Agni* is possessed of *Wisdom* to comprehend everything, endowed with pure and propitious attributes, and well-wisher towards all. he is supreme among all who are extremely resplendent, accompanies closely with the gods, ever eager to receive adoration of the devotees – “सोऽखिलग्रहणपद्मः सदगुणैः सन्ततोऽखिलम् | यमयत्यग्रयकार्तिनामुत्तमो विवुधैः सह | आगन्ताऽखिल भक्तानां पूजास्वीकारतत्परः ||” . Therefore *Agni* as the one who is the great divinity possessed of supreme attributes is propitiated by human being day and night with mind, speech and actions even though they are infinitely insignificant ones in intelligence. Therefore be unto us like father, be our gracious refuge, protect us so that we may attain eternal peace and comprehensive contentment – “वस्तर्दिनमहोरात्रमभिष्टप्राणिनां सदा | अल्पा अपि वयं बुद्ध्या त्वामुचगुणमीश्वरम् | उपयाम मनकर्मवाग्भिस्त्वन्नमसंभराः || ... पितेव नः | सूपाश्रयो भव त्वं च यद्वदौरससूनवे | रक्ष सान्ततसौख्याय सम्यक्सत्त्वाय वा सदा ||” .

Vishnu is spoken as दर्शतस्तदृष्टित्वात् सर्वज्ञोसौ यतो विभुः - because he is the Lord who oversees everything and is wise in every *Wisdom*; भक्ताद्यालङ्कृताः सोमाः मनांस्यन्ये हिरण्यतः | - in the inner sacrifice as सोम the elixir of the mind in the external sacrifice offered as golden ornament; ... गुणाधिक्यं येन भवेद् वेदस्यार्थः स एव हि | प्रयोजकत्वान्नान्यस्य फलाभावात् तदर्थताः || उपक्रमादयो यत्र तात्पर्यर्थस्स एव हि | - Good fruits accrue only to those who know and proclaim the supremacy of the Lord’s attributes and the fruits do not accrue for others not knowing the same. Interpretation of the *vedic* hymns become fruitful only when they accompany by required or subsidiary actions. *Sri Madhva* also clarifies later that though same ऋक्स are revealed to different seers they become experienced by them according to inherent competence – “ते चैकस्यापि बहवः

स्युः सूक्तस्यर्च एव वा | तस्यां तस्यमवस्थायां तत्तत्प्राप्तिविशेषतः || तेषां वाक्यस्वरूपेण प्रार्थनादिषु पश्यति | विष्णुर्व
स्मा सुपर्णो वा तत्तद्योग्यर्थभेदतः ||”.

Therefore, it must be clearly understood and accepted with full receptivity that it is neither *Agni* nor any other visible objects or elements that perform their actions independently but *Vishnu* as the अन्तर्यामी, performs the actions and being unknowable becomes known by the actions perfumed, when breathing as primal breath, when speaking voice, when seeing eye, when hearing ear, when thinking the mind. These merely denote his actions. One may meditate on one or the other but he is not known from the incomplete. *Becoming* was not as important as *Being* is. Therefore, *Self* is to be meditated since in him all these have become one, the Self becoming the foot-print of all of them, for by Self alone one knows all fragments - ‘अकृत्सोहि सः प्राणन्नेव प्राणो नाम भवन्ति वदन् वाक् पश्यंश्चक्षुः श्रुण्वन् श्रोत्रम् मन्वानो मनः तान्यस्यैतानि कर्मनामान्येव | स योऽत एकैकमपास्ते न स वेद अकृत्सो ह्येषाऽत एकैकेन भवति | आत्मैत्येवोपासीत | अत्र ह्येते सर्व एकं भवन्ति | तदतित्पदनीयमस्य सर्वस्य यदयमात्मा अनेन ह्येतत्सर्ववेद |’. Ordinarily the one who being in the forefront is perceived to be as leading as the instrument, as the one who leads - अग्नि is therefore lauded in the first place though the adulation reaches the unperceived One – *Vishnu*. Therefore, in this mantra it is not so much the अग्नि who is lauded but the indwelling *Supreme Being* to whom the adulation reaches.

I.1.6- 9

“यदङ्ग दाशुषे त्वमग्ने भद्रं करिष्यसि | तवेत्तत्सत्यमङ्गिरः || उप त्वामग्ने दिवेदिवे दोषावस्तर्धिया वयन् | नमोभरन्त एमसि || राजन्तमध्वराणां गोपामृतस्य दीदीवम् | वधमानं दवेदमे || स नः पितेव सूनवेऽग्ने सूपायनो भव | सचवा नः स्वस्तये ||”.

The dear one to the sacrificer you *Agni* born to (or brought by) *Angira* you always respond favorably desiring good. Though deficient in intelligence by attributes, to you Agni we surrender day by day. You govern the sacrifice protecting in your home the immortal luminous comprehensive virtues. O *Agni* (and *Vishnu* as the indweller) in whom

we have taken refuge be the resort of our auspicious deeds and protect us like father to the son, for permanent happiness.

Bhashya

“यजमानाय मद्भद्रं कर्तुमिच्छसि सत्प्रिय | त्वच्चेष्टयैव कर्माणि वर्तयित्वा तदीहन्म् | तवैव सत्यमङ्गानां रसयद्ब्रह्मगो हरिः | अङ्गिरा अङ्गिरः पुत्रो यतोऽग्निरभवत्त्वचित् || वस्तर्दिनमहोरात्रमभीटप्राणानां सदा | अल्पा अपि वयं बद्ध्या त्वामुच्चगुणमीश्वरम् | उपयाम मनःकर्मवाग्भिस्त्वन्नमसंभराः || देदीप्यमानं स्वसदन्यध्वरेशं सदावृधम् | यथार्थं ज्ञानवेगं त्वामुपेमसि || पितेव नः || सूपाश्रयो भव त्वं च यद्ददौरसामूनवे | रक्ष सन्ततसौख्यायसम्यक्सत्त्वाय वा सदा ||”

The desire to do good to the persons performing sacrifices becomes reality only in your case. Since dwelling within those persons performing sacrifices you make them resurgent to perform actions. *Agni* was son of *Angira* (the latter having brought the formed from heavens) therefore *Agni* is known also *Angira*. Though we are insignificant we having propitiated you day after day and in all circumstances by thought and deed, the supreme in attributes who always fulfils the desires of the devotees. We surrender ourselves to you who shine in his own luminous power, who governs the performance over the sacrificial functions, who being possessed of entirety of attributes endows the devotees with appropriate and accurate *Wisdom*. Protect is as one's father would protect his son, so that we may ever attain perennial state of *bliss*.

Bhashya

“मुनिस्तु सर्वविद्यानां भगवान्पुरुषोत्तमः | विशेषतश्च वेदानां यो ब्रह्मणमिति श्रुतिः | ऋग्वेदादिकमस्यैव श्वसितं प्राह चापरा | वाचो बभूवुरुशतीर्हयग्रीवादिति स्फुटम् | वचो भागवतेऽस्ति ब्रह्माण्डेऽपि तथा परम् || हयग्रीवादिमा विद्याः श्वविसत्वेन निःस्तृताः | ब्रह्मणा स्वीकृतास्ताश्च रुद्रशेषविषा अपि || दक्षाद्याः सनकाद्याश्च शक्राद्या मनवस्तथा || जगृहस्ते च विश्वसिंश्चक्रुर्व्याप्तास्ततोऽग्निबालाः || उक्तं पद्मपुराणे च कपिलो भगवानजः प्रोवाच ब्रह्मणे विद्या, हृदिस्थो वादरायणः || ॐकारपूर्विकाविद्याः प्रेरयत्यग्निबालेष्वपि | सैव ब्रह्मणे पूर्वमिति सात्वतसंहिता ||”

For all *Wisdom* the resplendent *Purushottama*, verily is the seer, especially in respect of the *Vedas* it having been so declared. *Rigveda* and others are verily his breath, Speech (the *Vedas*) having been manifested

by *Hayagriva*. It having been reiterated again as the breath of the resplendent Lord in *Brahmanda Purana: these having been effortlessly breathed by Hayagriva*. They were having been recieved earlier by *Brahma* was passed on to *Rudra*, who in turn passed on to *Sheash* and *Garuda*. From them *Vedas* were communicated to *Daksha*, *Sanaka*, *Indra* and others, who in turn spread the *Wisdom* around the world. In *Padma Puana* it is said that *Kapila*, born of the resplendent Lord communicated the *Wisdom* to *Brahma*, was the indweller in *Badarayana*, makes all resurgent with the ॐ, *the soundless Sound*, ever from the beginning.

“सकृन्निगदमात्रेण गृहितं ब्रह्मणाऽखिलम् | अन्तर्गतस्य व्यासस्य प्रसादान्नित्यशक्तितः || तेन चानन्तशक्तित्वाद्युगपत्समुदीरितम् | प्रथमप्रतिप्रवृत्वान्मुनिर्व्रह्माऽखिलस्य च || सुपर्णोऽखिलवेदानां पञ्चरात्रस्य नागराट् | द्वितैयप्रतिपत्त्वान्मुनित्वे सं प्रकर्तितो || यः पश्यति स्वयं वाक्यं स ऋषिस्तस्य कीर्तितः | अर्वाक्तु द्वादशावृत्तेरधत्याऽप्पृषिरेव || यत्स्वयं प्रतिभा तस्य संशयार्थं गुरोर्वचः | सुपर्णादिविरिञ्चस्य केवलं धर्मकारणम् || ऋचामृषिस्ततः शक्रो यजुषां सूर्य एव च | सोमः साम्ना तृतीयास्ते प्रतिपत्तार ईरिताः || अथर्वागीरसामग्निरेकार्षिंश्चाप्यथर्वणाम् | इत्युक्ताः समुदायस्य सन्त्यन्येव पृथक्पृथक् ||”.

The *vedas (Wisdom)* were revealed by the resplendent Lord all at once and the same time in entirety and were all imbibed by *Brahma*, which (as the indweller) became revealed to *Vyasa* by the power of the grace showered, who in turn by his endless energy made the *Wisdom* assimilated within himself. Being the first seer, *Brahma* was the first one to know the *Wisdom* comprehensively. *Garuda* is spoken as the subsequent one to know the *Vedas*, while the lord of the *Nagas* is said to be the seer for *Pancharatra*, which came to be propounded by subsequent sages. The one who *sees* himself the Speech he verily is referred as the *Seer*. The one who learns the Speech from teacher in less than twelve recitations is also referred as the *Seer*. Though themselves the seers, *Garuda* and others learn it from the teachers to clarify and ascertain whether what they had *seen* was the *Vedas* or not. For *Brahma* learning is the reason for being virtuous. After these in the third gradation are *Indra* as the seer for *Rigveda*, *Surya* for *Yajurveda*, *Soma* is for *Samaveda*. *Agni* is the seer for both the *Atharva* and *Angiras* sections of

Atharvaveda. These seers being comprehensive, there are separate seers for each distinct *vedic* hymns.

“एतज्ज्ञानाददृष्टस्य फलस्याप्ति स्फुटं भवेत् | द्रष्टुणां तु चतुर्थानां ज्ञानादप्यैहिकं भवेत् | ते चैस्यापि बहवः स्युः सूक्तस्यर्च एव वा | तस्यां तस्यामवस्थायां तत्तत्प्राप्तिविशेषतः || तेषां वाक्यस्वरूपेण प्रार्थनाथदिषु पश्यति | विष्णुर्ब्रह्मा सुपर्णो वा तत्तद्योग्यार्थभेदतः ||”.

With the *Wisdom* of these, some unseen benefits accrue, for those of the fourth grade the temporal knowledge becomes available. There are several seers for one or the same *Sukta*. Some comprehend the meaning relating to the hymns addressed to others as well while some others comprehend the meaning relating to the hymns addressed to their respective gradation. *Vishnu*, *Brahma* and *Garuda* comprehend the meaning relating to the hymns according to their respective grades.

“सर्ववेदाभिमनित्वाच्छ्रीर्ब्रह्मणी च भारती | द्रष्टूयश्च सर्वविद्यानां व्यश्यातो ब्रह्मणा मरुत् || स्वभर्त्रनन्तरं द्रष्टूयस्तान्नोदिता हि रुक् | ताः स्तुवन्ति हरिं नित्यं विद्याभिस्ते च सर्वशः || म्दस्त्वेन मुनित्वेन तासां स्मृतिरुदीरिता | स्मर्तव्यास्ते च सर्वेऽपि मनित्वेन पृथक्पृथक् ||”.

Being the deities presiding over the *Vedas*, *Sri*, *Brahmani* (*Saasvati*) and *Bharati* are also the seers of *Wisdom*. By *Brahma*, *Vayu* is also implied. Scriptures do not mention them since being female energies they are conceived to be in close proximity with their respective male counterpart. All these divinities are worshipped with *Wisdom* as *Vishnu* alone being the indweller. Therefore they are required to be invoked separately and independently as the deities presiding over the *छन्दs*. They should all be propitiated as seers, each one separately.

“गायत्री बृहती चैव ताः सर्वा गुरुस्तथा | ब्रह्मण्यनुष्टुबिन्द्राणी त्रिष्टुप्स्वाहेतिचोच्यते || गायत्री जगती चैव वारुणी रोहिणी तथा | अनुष्टुब्बटहती चैव तारा पडितः शचि तथा || इषिक् सौरी जदात्यश्च सवपदेवस्त्रीतो मताः || विरग्मित्रावरुणयोभार्ये इति च कीर्तितः | अतिछन्दांसि सर्वाणि सर्वदेव्यः प्रकीर्तिताः | विराडिति च नामासाम् || तास्ता ऊनाधिकेष्वपि || निचृद्भुरिग्विराट् संज्ञा प्रस्तारेत्यादि नाम च | बह्वीनामे कमोन् त्वेकं नाम च युज्यते | सर्वा भिमनिता चैव तिसृणां तु यथाक्रमम् ||”.

All the three (*Sri, Brahmani - Saasvati and Bharati*) and *Garuda* preside over *Gayatri* and *Brihati metres*, *Brahmani - Saasvati* preside over *Anushthubha*, *Indrani* over *Trishtubh*, *Svaha* also over *Gayatri*, *Varuni* over *Jagati*, *Rohini* also over *Anushthubha*, *Tara* over *Brihati*, *Shachi* over *Panktih*, *Sauri* over *Ushnik*, the female counter parts of *Mitra* and *Varuna* over *Virat*, the female energies of the all the divinities known as *Virat* presiding over all subsidiary *metres*. They are all the divinities presiding over *metres* having in excess or deficit of the prescribed numbers called *Nichrit, Bhurik* and *Prastar*. It is proper that the *metre* should have a common name when it is presided over by many divinities.

देवता सर्वविद्यानां स्वयं नारायणः प्रभुः | ऋते तत्र प्रसिद्धाश्च देवता श्रीस्तथाऽत्रच || ऋते प्रसिद्धा ब्रह्मैव ततस्तेन क्रमेण च | पूर्वप्रसिद्धवर्जे तु शकान्ता देवता मताः || ब्रह्मवायू गिरौ वीन्द्रशेषुद्राश्च तस्त्रियः | शककामौ कामपुत्रमनुदक्षाङ्गिरस्सुताः | तद्धृच्छाची रतिः सूर्यसोमधमोदि तस्त्रियः | प्रधानमरुतो वारिपतिरग्निश्च मारयताः || निक्ततिः स्त्रियश्च सूर्यदिरशिवनावितरे तथा | अनन्तकोटिशतकदाशार्धाद्यंशतः क्रमात् || ज्ञानभक्तिबलौश्वर्यपूर्वा ग्वालगुणैरपि | मुक्तावपि क्रमो ह्येष देवता उदिता इमाः || इन्द्रावरा विशेषेण ल्ङिगेनैव पृथक्पृथक् | देवतास्तत्र तत्र स्युरेष एव परो विधिः || वेदादिवर्णपर्यन्तैर्मूर्तयः केशवस्य तु | समासव्यासयोगेन वाच्यास्तात्पर्यतः पृथक् | यथायोगं यथान्यायमन्यासामपि मूर्तयः ||”.

The deity presiding over entire *Wisdom* is verily the resplendent lord *Narayana*. Next to him is divine *Sri*, thereafter come *Brahma* according to the gradation, thereafter following *Indra* and other divinities. *Brahma, Vayu, Sarsvati Garuda, Shesha, Rudra* along with their female energies, *Indra, Manmatha, Aniruddha* (son of *काम*), *Manu, Daksha, Brihaspati* and similar to them are the divinities *Shachi, Rati, Surya, Chandra, Dharma* along with their female energies, primary *Breath, Agni* and other hosts of *Maruts*, *Ashvini* divinities and the rest. The merit of each divinities mentioned subsequently decreases in gradation divided by infinite, crores, hundreds, ten and five, wisdom, devotion, strength, wealth and merits, the gradation persisting even in the state of deliverance. The gradation of the divinities is to be understood in this manner. Those who are inferior in gradation are to be treated as divinities only if they so indicated in scriptures. This is the settled rule. From *Vedas*, from the aggregate statements to the individual syllable, severally or individually propound

the different names by which *Keshava* alone is indicated. This is to be understood without transgressing the character of the different forms, similarly in the case of other divinities.

“ऋक्संहितायां स्वाध्याये निरुक्ते व्यासनिर्मिते | प्रवृत्ते चैतदखिलमुक्तं हि प्रभुणा स्वताम् || सर्ववेदाश्च नामानि, ता वा एता ऋचस्तथा | इन्द्रं मित्रं वरुणमित्याद्यत्र च प्रमा परा ||”.

Sri VedaVyasa has said all these in ऋक्संहिता, स्वाध्याय and निरुक्त composed by him, wherein it is declared as supreme authority - सर्वे वेदाश्च नामानि, ता वा एता ऋचस्तथा | इन्द्रं मित्रं वरुणमित्याद्यत्र ... ||”.

“देवतातारतम्यं च सर्वोत्कृष्टं च केशवम् | ज्ञत्येवमुच्यते हस्मान्यथातु कथंचन || इति पैङ्गिश्रुतिश्चाह दृश्यतेऽत्र च सर्वशः || नतेमहित्वादिनैश्वरानेव केवलान् | गुणान्विष्णोः श्रुतिर्हाह नैव दोषान्कथञ्चन || जातापरिवभूवेति मर्यादां ब्रह्मणेऽपिहि | नैव रेमे विभेद्ब्रह्मा नासिदित्यादिकानपि || दोषान्नुदे च तानेव नस्तिन्तीति पूर्वकान् | यं कामये तं तमुग्रं रुद्राय धनुरित्यपि || अस्य देवस्य मा शिश्न्देवा अपि गुरित्यपि | घ्नञ्छिश्नदेवानित्याद्या दोषा बहव ईरिताः | ततो वितिष्टे योनिः स एतावत्यहमित्यपि | अन्याश्रयत्वं देव्याश्च कथितं बहुशोऽपि | तदाश्रयत्वमन्येषापि तत्रैव निश्चयात् || ब्रह्मैवाग्र इति ह्युत्तवा रुद्रादीनां ततो जनिः | उक्ता जातानि विश्वानि स पर्यभवदित्यपि | यस्य च्छायामृतं मृत्युरिति चादरतोऽब्रवीत् ||”.

There exists gradation among divinities, *Keshava* being supreme amongst them all. By becoming consciously aware of him alone does one is delivered. Thus has been said in *Paingī Shruti* and is experienced in entirety. The statement ‘न महित्वम्’ is entirely in reference to *the Supreme Being*. Scriptures never speak of any taints in him. ‘जातापरिवभूव’ indicates limitation of the powers of even *Brahma*. ‘नैव रेमे’, ‘विभेद् ब्रह्मा’, ‘नासिद’ all these are in reference to four-faced *Brahma*. ‘यं कामये तं तमुग्रं रुद्राय धनुरिति’ establishes that *Vishnu* is superior to *Rudra*. Or ‘घ्नञ्छिश्नदेवन्’ having destroyed the phallus divinity, *Vishnu* became supreme. ‘ततो वितिष्टे योनिः स एतावत्यहमित्यपि |’ source of वाक्, *Sri* dwells in the ocean (obvious reference to *Sriman Narayana* reclining in the क्षीरसागर) and I control the entire world by powers conferred on me. In the same scripture the dependence of *Brahma*, *Rudra* and others on *Vishnu* is well-established, with *Brahma* as the earlier implies *Rudra* as his progeny. Saying ‘उक्ता जातानि विश्वानि’ it is clarified that

Rudra is subservient to *Brahma*. ‘यस्य च्छायामृतं मृत्युरिति’ by this statement both immortality and mortality are subservient to *Vishnu*, is indicated.

“अनन्तादवशना तस्याः प्राणस्ततश्च वाक् | तस्या रुद्रा उमातस्मादिन्द्रतस्यास्ततोऽपरे | सौपर्ण श्रुतिरित्याह सप्ताक्षितय इत्यपि || वायुरस्मा उपामन्थद्विश्वेदेवाय वायवे | विश्वैर्देविः स इत्यघाः प्रमा अत्रापरा अपि ||”.

Lakshmi is inferior to *Narayana* by infinite measure; *Mukhyaprana*, the *Prime Breath* is inferior to *Lakshmi*, *Sarasvati* and *Bharati* are inferior to the *Prime Breath*, thereafter come *Rudra* and *Parvati*. Then comes *Indra* and thereafter come other divinities, thus in *Suparna Shruti*, which *Saptakshita* scriptures concurs. The other proofs being the statements *Vayu* has *Pushan*, *Surya* and *Maruts* as his inferiors, apart from being the superior to *Rudra*, similarly to all the other divinities of the Universe.

“नारायणोऽदितिर्वायुर्वाणि रुद्र उमा विभुः | उत्तरे च क्रमाद्धीनाः शतांशद्वायुतोऽवराः || इति बर्कश्रुतिश्चाह शक्रात्सप्ताक्षितिश्रुतिः | अयं त एमि तन्वेति पूर्वा अन्या अपि स्फुटम् | वायोराधिक्यमद्वयाहुरिन्द्र सोमं हुताशनम् || सूर्ये रुद्रामिमान्पञ्चदेवनेको महात्मनः | सृजत्यात्तिमहान्प्राण इति चाह तुरश्रुतिः ||”.

Narayana, *Aditi (Sri)*, *Vayu*, *Vani – Sarasvati*, *Rudra*, *Uma*, *Vibhu* and the rest possess attributes in decreasing measures. From *Vayu* the attributes decrease by hundred measures, According to *Saptakshi* scripture *Vayu* is superior to *Indra*, other scriptures having concurred earlier. *Tura* scripture stating further *Sri* and *Prime Breath* being the presiding deities, *Mahat tatva*, the *Prime Principle*, creating and, enjoying the five divine effulgences namely *Indra*, *Chandra*, *Agni*, *Surya* and *Rudra*.

“विहिसोतोरसृक्षत नेन्द्रं देवस्ममंसत | नयस्येन्द्र इति ह्याह विष्णोरिन्द्रस्य हीनताम् || वेधा अजिनव्दित्यादि वचनं विष्णुनामतः | आनन्दश्रुतिरप्यस्य जीवतामेव दर्शयेत् || आह सूर्यादपीन्द्रस्य वायोर्विष्णोरपीशनाम् | यः सूर्ये य उषसं म्रियन्ते पञ्चदेवताः || चक्षुषा द्यौश्चादित्यश्च चक्षोः सूर्यो अजायत | यमादित्यो न वेदेति पूर्वा श्रुतिरथापराः ||”.

My companion *Vrushakapi* who (as *Vishnu*) is full of virtues and transcends the universe, is the lord of *Vayu*, ‘नयस्येन्द्र’ – not *Indra*, being inferior to *Vishnu*. वेधा अजिनवत् is in reference to *Vishnu*. According to

Anand scripture *Indra* is the जीव. The statement ‘यः सूर्यं य उषसं’ implies that *Vayu* is superior to *Indra* and *Vishnu* is superior to *Vayu*. ‘चक्षुषा घौश्चादित्यश्च चक्षोः सूर्यो अजायत’ implies that the deities presiding over the *Space* and the *Sun* owe their source to *Vishnu*’s eyes, death and birth being unknown earlier.

“विष्णोर्वातो अजनिष्टः वातादिन्द्रस्ततो रविः | सोमश्चेति लयेप्येवं पूर्वे पूर्वे गुणाधिकाः || विष्णोः प्राणो अजनिष्ट प्रणादिन्द्रो रविर्विधुः | लयोऽप्येतादृशस्तेषां पूर्वः पूर्वो गुणाधिकः || तुर्यश्रुतिश्च सौपर्णी पिङ्गफश्रुतिरपीदृशी | अतः सर्वाधिको विष्णुर्निर्णितः श्रुतिसंचयात् ||”.

From *Vishnu* was born *Vayu*, from *Vayu* *Indra* is born and from him *Surya* and *Soma* are born. Similar relationship occurs in the same order but in reverse direction. The former ones have great virtues. Therefore, from *Vishnu* was born *Vayu*, from *Vayu* *Indra* is born and from him *Surya* and *Soma* are born. Relationship occurs in the same order, the former ones having greater virtues than the latter ones. There are in accordance to the तुर and सौपर्ण *shrutis*. Similar also in *Paingī shruti*.

“अतो दोषवचो यत्र तद्वाक्यमवरं वदेत् | निर्दोषतैव विष्णोऽस्तु क्रमान्मध्यगतेष्वपि || त्रयोर्थाः सर्ववेदेषु दशार्थाः सर्व भारते | विष्णोः नामसहस्रनामपि निरन्तरशतार्थकम् || इति स्कन्दवचो यस्मदर्थभेद व्यपेक्षया | निर्दोषत्वं हरविक्रि दोषमन्येष्वपि क्रमात् || तारतम्यस्य विज्ञप्तै वचो दोषस्य चार्थवत् | गुणाश्रुता इति ह्याह गुणैक नियतिं हरौ || निर्दोषो गुणपूर्णश्च विष्णुरेको न चापरः | अपूर्णा दोषरहिता मौका तद्वशैव च || अदोषः ब्रह्मादोषवन्तः क्रमात् परे | इति मान्यश्रुतिश्चाह भेदोऽर्थानां ततो मतः || रूढिमेव समाश्रित्य विभाज्यार्थान् यथाक्रमम् | विदोषगुणपूत्यर्थं विष्णौ योगर्थं मानयेत् || पश्चादेव यथायोगमितरेष्वपि सं नयेत् | ऋग्वेदसंहितायां च प्रभुणैवं समीरितम् ||”.

It is well established that *Vishnu* and *Lakshmi* are free from all taints; therefore wherever taints are referred it is always in reference to other divinities. All the *Vedas* have three-fold meanings, *Mahabharat* ten-fold and *Vishnusahasranaama* hundred-fold meanings, thus has been mentioned in *Skanda Purana*. Hence sentences which refer taints are in reference to other divinities, in direct opposition to the absence of taints in *Vishnu* and *Lakshmi*, due to the different interpretations of the one and the same sentence. *Shrutis* which describe the taints are useful for deciding the gradation of the divinities *inter se*, However *Shrutis* always describe

Vishnu's noble, immaculate attributes, since *Vishnu* alone and no one else is full of noble and immaculate.

“पृथग्रूपाणि विष्णोऽस्तु देवतान्तगाणि च | अग्न्यादिसूक्तवाच्यानि नाम्ना सूक्तभिदा द्यावेत् || नकिर्माकिः स्मसीत्यादि प्रोक्ताऽधिक्यविवक्षया | अधिक्येऽधिकमित्येव हरिणा सूत्रमीरितम् || कृत्वीहत्वीति पूर्वाश्च तृतीयोऽतिशये यतः | विश्लिष्टार्थे च विश्लिष्टमूनार्थे चोनमिष्यते | व्यत्ययोऽभेदकरणस्वातन्त्र्येषुः समीरितः || अभेदो हरिरूपाणां गुणानां च क्रियासु च | तस्यैवावयवानां चभेदः श्रीब्रह्मपूर्वकैः | मुक्तैरपि जडैर्भेदः कैमुत्यादेव दृश्यते | ऋग्वेदसंहितायां च प्रोक्तमित्समस्तशः || अभेदः स्वगुणाद्यैश्च मुक्तानामपि सर्वशः | भेदाभेदस्त्वभेदश्च गुणैः संसाररिणामपि | जडानामंशतोभेदः समुदायेन चोभयम् || मनुयगन्धर्वपितृगणकार्मिकाः | देवाः शक्रः शिवो ब्रह्मा मुक्तौ सौख्यादिभिर्गुणैः || शतायुत्तोरानित्यमन्योन्यप्रीतिसंयुताः | इति सिद्धान्तगं वाक्यं स्वयं भगवतोरितम् ||”.

Vishnu becomes manifest in two distinct forms, those becoming manifest as indweller in divinities and those that become manifest in other beings. The *Agni* and other *suktas* are so indicated otherwise (to show that they are distinct from those which indicate *Vishnu*). The words नकि माकि स्मसी are the words used to indicate the superior attributes in one or the other divinities. अधिक्येऽधिकम् means that *Vishnu* is superior to others due to his additional or special attributes. कृत्वी, हत्वी, तृतीयोऽतिशये implies excellence, विश्लिष्टार्थे च विश्लिष्टम् implies distinction, difference, ऊनार्थे ऊनम् implies that deficiency in syllables indicates insufficiency, व्यत्ययोऽभेदकरण implies change, distinct identity and independence, There is no difference in the forms, limbs, attributes or the actions performed by *Hari*. The difference between him and *Sri*, *Brahma* and other liberated जीवः means the difference between him and the gross matter. All these are established not only in the *suktas* but also in the entire *Rigveda*. The differences in attributes are perceived completely even in the state of deliverance and such differences existing among these who live in संसार. In the case of the gross matter the difference is in small measure, in the aggregate there exists both difference as well as compatibility. In human beings, *gandharvas*, group of ancestors, deities presiding over performance of actions, deities presiding over the essence – तत्त्व, Indra, Shiva, Brahma difference is perceived as in the case of bliss, in measures varying from hundred to tens of thousands degrees even in their state of deliverance. Thus has been spoken as conclusive principle by *Bhagavan Vyasa*.

“स्वाध्यायस्तत्त्वविज्ञानं विष्णुभक्तिर्विरागिता | निषिद्धकर्मसन्त्यागो विहितस्य सदा क्रिया || सदा विष्णुस्मृतिश्चैव केवलं मोक्षसाधनम् | एतैर्विना न मोक्षः स्याद्भवेदेतैरपि ध्रुवम् || ऋषिछन्दोस्दैवतानि ज्ञात्वार्थं चैव भक्तितः | स्वाध्यायेनैव मोक्षः स्याद्विरक्तस्य हरिस्मृतेः || जपेनैव तु संसिद्धयेद्ध्रुवद्वम्णो नात्र संशयः | कुर्यादन्यत्र वा कुर्यान्मैत्रो ब्राह्मण उच्यते || तस्मान्नित्यं हरिं ध्यायन्कुर्यात्स्वाध्यायमञ्जसा | ऐहिकामुष्मिका भोगा रक्तस्यान्यस्तु मुच्यते | इति स्वाध्याय वचनं स्वयं भगवतोदितम् || स्वाध्याय प्रवचने सहास्रगुणितं फलम् | अर्थद्रष्टुः कोटिगुणं ततोऽनन्त नियामके तर्कागमाभ्यां नियति यः करोत्यधिकं ततः पूर्णं वेदाग््न्यालद्रष्टुर्वस्मणः फलमुच्यते ||”

Study of *vedic* scriptures, being receptive to the right Knowledge, devotion to *Vishnu*, detachment, abstaining from prohibited actions, attuning to the commended actions, ever remembering *Vishnu* are, verily, the instruments that lead one to deliverance. Without these instruments deliverance is unquestionably not possible. Knowing well the seer, the *metre* and the divinity, through devotion studies and understand the *Wisdom* contained in *Vedas* to such one with detached mind and contemplation on *Vishnu*, studies and understand the *Wisdom* contained in *Vedas*, Knowing well the seer, the *metre* and the divinity only to him deliverance is possible. Assuredly a *Brahmin* (who is wise in *Wisdom*) attains perfection merely by chanting the hymns, but even if he has chanted all hymns. only when he recites *Gayatri mantra* only then he will be referred as *Brahmin*. Therefore, one must propitiate *Vishnu* every day remembering him always and studying *vedic* scriptures, for such one who seeks temporal and spiritual benefits, the same become accrued, yet other are delivered, thus has been spoken by *Bhagavan Vyasa* himself. Fruits accrued through communication are thousand times more than accrued through study. The one who knows the meaning attains fruits one crores time more, while one who communicates what he knows to other attains fruits by incalculable measure. More than this is to the one who communicates with the aid of logic and scriptures. Fruits always accrue to *Brahma* who is wise in *Wisdom* of the *Vedas* in the truest sense of their meaning.

“दाढ्यमिवानुदात्तार्थ उदात्तस्योच्चताऽर्थता | नीचता स्वरिस्यार्थः प्रचयस्य यथास्थितिः समाहारेऽग््न्याला अर्थाः स्वरार्थं ज्ञामियं स्थितिः || स्तुत्यधर्मस्यभेदेन पदाद्या दिस्वरे भिदा साधारणे विधिस्त्वेष विशेषो यत्र यत्र च || क्रमादेव

तदन्योषामृष्यादीनां स्वयोग्यतः ॥ विपर्ययार्थकथने विपरीतं तथा तमः ॥ यावत् प्रयोजको ज्ञाने तावत्तवच्छुभाधिकः । तथैव विपरीतोऽपि स्मृतौ ज्ञाने च तत्समम् ॥ तमोनिरयमानुष्यस्वर्गमोक्षातिरेकतः । योग्यतातारतम्येन फलम् सर्वेषु चोच्यते । इति प्रवृत्तवचनं विवेकेऽप्येतदीरितम् ॥ यादृशो योग्यतातां यायात्स ज्ञेयोऽर्थस्तथा स्फुटम् । अनन्तनियमैर्युक्ता अनन्तार्थविशेषिणः ॥ वेदा इति समासेन नियमोऽयं समीरितः । ऋक्संहितायानां वाक्यमिति चान्यन्नियमकम् ॥”.

अनुदात्त means दाख्य - stability. उदात्त means superiority, स्वरिता means inferiority. प्राच्य means normality. समाहार means the aggregation of all the स्वरः. With difference in the words spoken, a sentence may have different स्वरः as a general rule, with distinct emphasis from place to place in the special cases, especially according to gradation in the case of special people. Misunderstanding leads to erroneous conclusions (succumbed to obscurity and ignorance), the resultant merits and demerits changing accordingly in tune with the interpretation, leading finally to eternal state of obscurity, world of ignorance, unenlightened state in primordial world or attaining *Bliss of Beatitude*, in accordance of the gradation in virtues. Thus in *Pravrutti* and *Viveka* scriptures. Assuredly the correct meaning is one which apt and appropriate. Interpretation of *Vedas* is faced with innumerable constrains because innumerable are the meanings of each word used. Therefore guidance is provided by *Rigveda Samhita*.

“तस्माद्ब्रह्माश्च पूज्याश्च ब्रह्माद्या ज्ञानयोजकाः । गुरुत्वेन कमदेव विशेषेणैव केशवः । आरभ्य स्वगुरुं कमदेव यावद्विष्णुरेवोत्तरोत्तराः । कमन्निष्फलताऽन्यत्र गुरुत्वे समीरिता ॥”.

Therefore, beginning with *Brahma* as the one who is dependable and worthy of reverence as *Guru*, especially in relation to *Keshava*. From one’s own *Guru* to *Vishnu* all are to be worshipped according to gradation, otherwise the effort would be worthless but would on the other hand fruit less. Thus has been mentioned in *Guru Tatva*.

Sukta 2.

1.2. 1-5

वायवायाहिदशतिमोसोमाअरङ्कृताः | तेषाम्पाहिश्रुधीहवम् || वायक्थेभिर्जरन्तेत्वामच्छाजरितारः | सुतसोमाअहर्विदः ||
वायोतवप्रपृञ्चतीधेनाजिगातिदाशुषे | उरूचीसोमपीतये || इन्द्रावायूइमेसुताउपप्रयोभिरागतम् | इन्द्रवोवामुशनिहे ||
वायविन्द्रश्चचेतथस्सुतानावाजिनीवसू | तावायातमुपद्रवत् ||”

O *Vayu*, come you the Omniscient One, these *Soma* plants are decorated with gold, savour the juice as you listen to our invocation. The invokers praise you with holy hymns having savoured *Soma*, proper for the season. O *Vayu*, for you the supreme speech comes touching enabling the invoker to attain the things desired. O *Indra* and *Vayu* for you both are these libations poured, come and drink *Soma* which waits for you. O *Indra* and *Vayu*, the *Soma* is poured for you, come along with your dear ones. O *Vayu* abiding in *Surya*, O *Indra* both who know well the essence within *Soma* come soon and share the drink.

Bhashya

“बलत्वाद्यनाच्चैव वायुरीत्यभिदीयते | वायुरिति वा ज्ञानद्वरणादाश्रयत्वतः || वय बन्धन उत्पस्मत्संसारदेव्ययदपि |
व्येत्यस्मिन्निति वा वायर्वयश्चेष्टत्व इत्यपि || मुख्यतो वासुदेवे ते गुणाः सन्त्येव सर्वशः | अनिषिद्धास्तदन्येषु
यथायोग्यतया मताः ||”.

He is called *Vayu* because he is the more omnipotent among those who pervade ever thing. He gives nourishment or bestows Wisdom to the whole world as the refuge to everyone, binding and delivering them from the primordial life. Disseminating and assimilating within, he is the supreme among all. Primarily all these attributes exist in *Vasudeva*, in other who are not unqualified they are seen in appropriate measure.

“दर्शतस्तद्वृष्टित्वात् सर्वज्ञोऽसौ यतो विभुः | भक्त्याद्यलङ्कृताः सोमा मनांस्यन्ये हिरण्यतः | हिरण्यलङ्कृता
यस्मद्भूयन्ते वायवे सुताः || तान्याहि श्रुधि चाह्वानं स्वातन्त्रये व्यत्ययोऽप्ययम् | मनोऽपि भोग्यमीशस्य प्रीतिमात्रेण
केवलम् || गुणधिक्यं येन भवेद् वेदस्यार्थः स एव हि | प्रयोजकत्वान्नान्यस्य फलभावात् तदर्थता || उपक्रमादयो यत्र
तात्पर्यार्थस्य व हि ||”.

Vishnu is known as dSa-t: - omniscient due to his all-pervading attribute. Decorated with devotion *Soma* means the enriched mind, which

decorated with gold *Vayu* puts in motion in performance of actions as and by way of sacrifice. Listening to call the change which comes is to emphasize *Vishnu's* primary Independence and his supremacy over everything in creation. Even the mind becomes fit for enjoying with devotion. Only that meaning which brings out the supremacy in *Vedas* is the proper one since that alone brings meritorious fruits. All other interpretations are not the proper ones since they do not bring the desired meritorious fruits. An interpretation becomes appropriate only when it is followed by उपक्रमः, ie subsidiary disciplines.

“स्तुवन्ति शस्त्रैः स्तोतारो यथावज्ञवेदिनः ॥ वाक्त्वत्सम्पर्किणी यज्ञकृते प्रापयतीप्सितम् | सोमपायातिमहती महार्थं त्वात्त्वदर्थतः ॥ इन्द्रः स परमैश्वर्यादिदमद्विश्य च दुतेः | ददर्शदं दीप्तिमत्त्वादिदं रानीति वा भवेत् ॥ सोमाभिमानिनो देवा वामिच्छन्ति हि सोमगाः | प्रियैरुपागतं तेनोपेन्द्रो सड्कर्षणो हरिः ॥ द्विरूपत्वाद् बहुत्वं च विशेषादेव केवलम् | एकस्यैव हरेर्नात्र भेदः शड्यः कथञ्चन ॥ एकमेवाद्वितीयम्, त न्नेह नानाऽस्ति किञ्चन, मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति ॥ यथोदेकं दुर्गे वृष्टं पर्वतेषु विधावति ॥ एवं धर्मन्पृथक्पश्यंस्तानेवान्य विधावति ॥ उक्त्वा धमान्पृथक्त्वस्य निषाधेदेवमेव हि | विशेषो ज्ञायते श्रुत्य भेदादन्यश्च साक्षितः ॥ विजानतः सुतानन्नापतौ सूर्ये सदाथितौ | द्रवहृतं सुतात्पर्यद्योतकोऽभ्यास इष्यते ॥”.

The hymns are chanted by the invokers as commended during the sacrificial functions. Even as the eulogy is supreme even so the one who is invoked also is the supreme one. Invoking you as the supreme assures the result also to be supreme. He is referred as *Indra* because of his unsurpassed sobering status. Or because he moves towards objects because he observes everything, he fulfils devotee's desires because illumines everyone. The deities presiding over *Soma* solicit your arrival during the sacrificial functions, O *Vayu* and *Indra* with your dear companions. Their dual forms (*Vayu* with *Sankarshana* as the indweller and *Indra* with *Vishnu* as the indweller) are primarily the indistinct as well as distinct, both representing *Hari* alone, there being no doubt about any differences between them. Verily *One* alone, there being no second one, there exist no one, never any one other. Whoever perceives any other thing contrary is obscure, reaching the darkest of the lower regions, even as the rain falling on the mountains rush forth to flow downward. Even so he who doubts the rule of righteousness rushes to the obscure darkness of

the regions.(As a general rule) the scriptures first elaborates the righteous attributes of the *Supreme Being* and then narrate the differences in him. The righteous attributes becomes know trough scriptures and the difference through direct perception or experience. You both *Vayu* and *Indra* as indwellers in *Surya* are the controller of nourishment know well the *Soma*. द्रवत् means come quickly; repetition is for the purpose of elucidation of the intent.

I.2. 6-8

“वायविन्द्रश्चसुन्वतआयतमुपनिष्कृतम् | मक्षिवश्थाधियानरा || मित्रंह्रुवेपूतदक्षंवृणंवरिशसादम् | धियङ्घृताचीसाधन्ता
|| ऋतेनमित्रावरुणावृतावृधावृतस्पृशा | क्रतुम्बृहन्तमाशाथे || कवीनोमित्रावरुणातुविजाताउरुक्षया | दक्षन्दधातेअपसम्
||”.

O *Vayu* and *Indra* you both indestructible, come with determined mind to bestow on the sacrifice his desired fruits according to his merits and devotion. He who purifies the sacrifice, who revels ever in *Bliss*, known as मित्र, known as वरुण, him we invoke with agreeable thought for our success. Mature in eternal virtues (ऋत), *Mitra* and *Varuna*, richly endowed with virtues, through virtues, proclaimed by virtues, make the supreme *Wisdom* promptly to become luminous. Omniscient and full of good attributes *Mitra* and *Varuna* for our sake fortifies the actions performed by the person performing the sacrifice.

Bhashya

“यजन्सन्वान्कृतस्यानुसारि म्कौव निष्कृतम् | तदर्थं क्षिप्रमायातं धित्येत्यं भूतयाऽचलौ || नरौ
तावविनाशित्वादुपचारः क्वचिद् भवेत् | अमरत्ववद्यतो मोक्षो देवतानां सुनिश्चितः || मित्वा त्रातीति मित्रोऽयं
मितमह्ना करोति वा | मितं रातीति वा नित्यं मितं रमयतीति वा || आवृणोतीति वरुणतमसाऽज्ञानतोऽपि वा |
वरमुन्नयतीत्यस्माद्वरानन्दत्वतोऽपि वा || पूता दक्षा अनेनेति पूतदक्ष इतीरितः | तमाह्वयामि सुखिनं शमदन्नमते यतः
| अनूनसुखभोक्तृत्वादिशादा इति कीर्तितः || हरिर्घृतः सुसुद्धत्वाद्धृताची च तदञ्चनात् | स्वधीतिसाधको विष्णुर्भ
क्तानां च यथार्थतः || नित्यवृद्धः स भगवानृतेनानुपचारतः | ऋतस्पृग्वेदवाच्यत्वादन्वौ चादभगवानृतः |
ऋगतावित्यतः सर्ववस्तुष्वनुगतत्वतः || तेन वृद्धौ तत्स्पृशौ च सर्वदा मित्रावारिणौ | संहितायां तु दैर्घ्यादिमुक्ताधिक्ये

पदेऽन्यथा | अनन्यार्थत्वविज्ञाप्या ईशाथे च महाकतुम् || महासुखं वा || तुविजौ ब्रह्मजातौ तथाविधौ हरिस्थितैव भूतात्वात्स्थानं क्षय इहोच्यते || कर्मापसञ्च कर्तारं दक्षं कर्तारमेव च | अस्मदर्थे दधाते तौ नित्यं बुद्धौ गतागतौ ||”.

Come quickly and bestow on the person performing of the sacrifice fruits according to his merit, since the human beings are not sure of deliverance though the immutable imperishable divinities are certain to be delivered. *Vishnu* is referred as मित्रः, since he offers protection full and proper for those who deserve full protection. Or he revels in making others luminous. Or he always brings happiness to his devotees according to the merits earned by them. He is referred as *Varuna* because he conceals darkness (ignorance) or being of the nature of supreme *Bliss* leads good souls to higher stages. He is referred a पूतादक्ष because he causes the person performing the sacrifice purified of all his demerits, like ignorance and sorrow. He is invoked to come soon because he illumines by giving one happiness to the restrained persons. Therefore he is also referred as रिषदा, one who revels in absolute *Bliss*. He is referred as घृत्म् because he is the purest among all, गृताचि because he grasps every with his sharp intellect. *Vishnu* facilitates his devotees in every manner and in every occasion to grasp and meditate on him in the most appropriate manner. The resplendent Lord is ever attuned to ऋत, the cosmic principles of righteousness, therefore referred as ऋतस्पर्श. He is eternally mature represented as ऋत, the cosmic principles of righteousness, ऋ meaning to go, to move, become luminous or enlightened therefore referred as ऋतवृद्ध. Therefore *Mitra* and *Varuna* being ever in contact with the resplendent Lord are referred as ऋतवृद्धौ. In the scripture, the lengthening and other changes of syllables is to ascertain the supremacy and shortening the syllables is by way of confirmation of the meaning. तुविजौ are those who source their origin from *Brahman*. It also means *Hari*, who is full of auspicious attributes. क्षय means place, अपसम् means action. You two, O *Mitra* and *Varuna*, being wise in *Wisdom* are on the move and make the person performing sacrifices act for our sake or make him resurgent in performance of his actions.

Sukta 3.

I.3. 1-6

“अश्विनायज्वरीरिषोद्रवत्पाणीशुभस्पती | पुरुभजाचनस्यतम् || अश्विनापुरुदंससानराशवीरयाधिया | धिष्णावनताङ्गिरः
|| दस्रायुवाकवस्सुतानासत्यावृक्तवर्हिषः | आयातुरुद्रवर्त्तनी || इन्द्रयाहिचित्रभानोसुताइमेत्वायवः | अण्वीभिस्तनापूतासः
|| इन्द्रयाहिधियेपितोविप्रजूतस्सुतावतः | उपब्रह्मणिवाघतः || इन्द्रयाहितुतुजानउपब्रह्मणिहरिवः | सुतेदधिष्वनश्चनः
||”.

O *Ashvins*, auspicious ones with munificent hands which fulfill devotee's desires, accept our oblations offered in sacrifice. Performer of many deeds, as one immutable and imperishable, both of you with happy and receptive mind accept our invocation. O the young twins - *Ashvins*, the destroyer of enemies come and relish your *Soma*, collected for your sake. With wonderful intelligence come and accept the pure libations. O *Indra*. We have prayed prompted by your intellect and impelled with devotion. O *Indra* approach swiftly to our prayers and take delight from the oblations.

Bhashya

“अन्नानि यज्ञयोग्यानि क्षिप्रहातौ शुभधिषौ | बहुगोपौ बहुभजौ नो योजयतमश्विनौ | यज्ञे वृत्तान्स्वभागगव्वा
संजोयतमाशु वै || आशु वानादगतेरश्री क्षिप्रावगतितोऽथवा | अशुतेऽखिलमित्येवाप्यश्वजत्वात्तथाऽश्विनौ || बहुकर्म
कृतौ सौख्यवीर्यात्मिक्या धिया गिरः | अस्मादीयाःसम्भजतं धिष्ण्यौ सर्वाश्रयो सदा || भेदकौ सर्वशत्रूणां दस्रा संबन्धिनौ
हि वाम् | सुता युवकवः सोमा यज्वनः स्तुतवर्हिषः | नासत्यौ वासिकासंस्थौ नैव चासद्गुणौ क्वचिद् || रुजां द्रवणतो
रुद्रो वायस्तदनुवर्तनात् | स्नेहतोऽनुवशत्वाद्वा तन्मार्गगतितोऽथवा || कस्मिन्वहमिति श्रुत्या वासुदेवोऽश्विनावपि ||
रुद्रवर्त्तनि शब्देत्ता ||”.

O *Ashvins*, both of you make available the auspicious materials needed for the sacrifice, with swift hands, protecting in diverse manner and in many ways. You partake the sacrificial wholly or accept the portion offered partially. *Hari* is referred as अश्वी, since he moves swiftly, or grasps quickly or pervades the worlds in entirety. *Ashvins* are referred as अश्वी, since they owe their source to *Surya*, who is himself referred as अश्वी. Accepting our fervent prayers you, as performers of many functions,

provide protection in all events by giving happiness, power and strong intellect. दस्यौ as the destroyers of all enemies, for our sake सोम is collected for नासत्यौ, or for *Vishnu* who, as the indwelling *essence* and devoid of all taints, relishes. Since *Hari* moves along with *Vayu* (as prime Breath) he as *Rudra* destroys the diseases, therefore they *Hari* and *Ashvins* are referred as रुद्रवर्तानि.

“चित्रं भद्रं रतं वितौ | चिद्रतेश्चायनीयत्वाददानाद्वा चितोऽभिदा | तादृशा रश्मयो ज्ञानमस्यति भगवान्परः || चित्रभानुरिति प्रोक्तस्तेजो वा तादृशं प्रभोः | त्वदिच्छव इमे सोमाः पटिभिः सूक्ष्मतन्तुभिः | विस्तृत्य शोधिताः सूक्ष्मप्रभभिर्वा मनांसि च || सोमानां मनसां चैव देवताः सोमिरश्मिगाः | सोमभृत्याः समस्तस्य सोम एवाधिपो हरिः ||”.

चित्रं means one who charming, भद्रं is one who is auspicious, रतं is he who is revels and चितौ is one who as the indweller is by nature Blissful; or one who is proper to be propitiated or who is in *essence* the consciousness, the *Self* as the indweller. चित्रं means the luminous ray and the Lord, therefore, are designated as चित्रभानु, as one who is resplendent or comparable is the great Lord. The सोम purified through soft cloth waits for you or the *Bliss of Beatitude* waits for the mind to experience. The luminous rays within सोम, the Moon, govern both the juice and the Mind, *Hari* being the supreme coordinator of them all.

“अस्मद्वुद्ध्या प्रार्थितो वा स्वबुद्ध्या प्रेरितोऽपि वा | ब्रामणैः भक्त्या वदतो होतुरहजसा | ब्रह्माणि सोमयुक्तानि यजमानस्य वेच्छतः || उपायह्यापि यःकोऽपि साको यज्ञकृन्मतः | मानसो याचिको वा स्वाद्यज्ञो होता ह्वन्यस्य च || वेगवांस्तूतुजानः स्यात्संसारमुपसंहरन् | वर्तते येन हरिवा हरिभिर्वर्ततेऽथवा || हरणाद्विषयाणां च प्राणा हरय ईरिताः | तेषु वर्तत इत्यस्मात्तान्वाऽथ यमयेदसौ || हरिवा हरिवान्वाऽपि विष्णना वर्ततेऽथवा | चनो मनो इह प्रोक्तं सुखं च क्वचिर्दीयते ||”.

Prompted by his intellect or impelled by his intelligence, or made resurgent by the indwelling supreme *Brahman*, the ऋत्विक्स invoke you with devotion to come swiftly towards the *Soma*-soaked offerings which the person performing the sacrifice is eager to offer. यजमान is the earnest seeker, desires in mind or the words spoke through hymns are the mental or the verbal actions. यज्ञ is performed by the यजमान who therefore is the होतृ.

तूतुजानः is one who is swift in movement. हरि is one who alleviates the sufferings arising in संसार. *Hari* governs over senses (in the form of unruly horses) and the *Breath* or because the senses are projected towards the objects of senses by *Vishnu*. Here चन is mentioned as the Mind, in other cases it means happiness.

I.3. 7- 12

“ओमासश्चर्षणीधृतोविश्वेदेवासआगतः | दाशवांसोदाशुप्रसुतम् || विश्वेदेवासोअप्तुरस्सतमगन्ततूर्णयः | उसाइवस्वसराणि || विश्वेदेवासोअसिधाएहिमायासोअदुहः | मेघञ्जुषन्तवह्नयः || पावकानस्सरस्वतीवाजेमिर्वा जिनीवति | यज्ञवष्टुधियावसुः || चोदयित्रीसूनृतानाश्चेतन्तीसुमतीनाम् | यज्ञन्दधेसरस्वती || महोअर्ण स्सरस्वतीप्रचेतयतिकेतुना | धियोविश्वविराजति ||”.

Omniscient, the subject matter of ॐkar, who protects well the universal divinities come and find satisfaction with the सोम offered by the sacrificer. The universal divinities that arrive swiftly like the rays of luminous Light for enlightenment hasten and do come. Let the universal enlightened manifestations विश्वेदेवाः, who are indestructible, wise in *Wisdom* and free from primordial sufferings come and share the offerings. Let the one who purifies, who is omniscient, the provider of nourishment, endowed and wise in *Wisdom*, preside over our sacrifice with intellectual resplendence. *Sarasvati* is supreme because of her blissful lustre, by bestowing *Knowledge* regulates the worlds to become enlightened.

Bhashya

“आ समन्तात्स्वीकृतमा ओमा इति च शब्दिताः | ॐनामा भगवान्विष्णुस्तेन वा निर्मिताः सुराः | ओता मानेषु मावैषु प्रोता ओमा इतीरिताः || प्रजाश्चर्षणयः प्रोक्ता विश्वे ते च प्रवेशनात् | सर्वे वाऽथ विशां वानाच्छब्दः कस्मै यथा भवेत् | दातारो यजमाना वा || अप्तुर कर्मवेगिनः | उस्त्रास्तु रश्मश्चैव स्वसराणि दिनानि च || असंसारादसिधस्ते देवाश्चेन्मोक्षनिश्चयात् | यथेष्टनिश्चितज्ञाना एहि मायाः समन्ततः | अदुःखत्वाददुहस्ते मेघं यज्ञं जुषन्तु नः | वह्नयोः वहनादस्य || शोधकत्वात्तु पावका | सरणात्सर्वगत्वेन सवज्ञो वा सरो हरिः | सरसः सरतित्वाद्वा तद्वत्येव सरस्वती | हरौ गुणौ सरश्शब्दा देवी तु हरिवाचिनी | इरीप्रियत्वतो वायुः सरस्यांस्तप्रियाऽथवा

| गुणस्वेन ततत्त्वाद्भस्तु भवावांस्तु सरस्वती | स्त्रीरूपश्चेव पुंरूपो भगवान्न नपुंसकः स्त्रीपुंदोषविहीनत्वादपि रच्छब्दगोचरः || अन्नेनो वाजिनामीशो वाजिनी सूर्य उच्यते | वाजिनच्छन्दसां वापि स्वामी प्रोक्तः स वाजिनी | छन्दस्यश्वा यतस्तस्य ते चेना अन्यवाजिना | अन्नवत्त्वाद्वाजिनी वाग्ज्ञानयुद्धत्वतोपि वा || सपुत्रो वागुमा तस्याः पुत्री तद्वाजिनीवती | सरस्वती हरिर्वापि यज्ञं वहतु नोऽशनैः | अन्नदा हि सदा देवी धिया सह वसेद्यतः | धियावसुर्नि त्यबोधा || महो अर्णः परं ब्रह्म तेजस्त्वाच्च महत्त्वतः | आरमानन्दरूपत्त्वाण्णो हि निवृत्तिवाचकः | तज्ज्ञापयति सा देवी ज्ञानं दत्त्वा महत्तरम् | महो अर्णः स्वयं देवः स्वमात्मानं प्रकाशयेत् | विराजयति विश्वाश्च धियः सुज्ञानदानतः सुज्ञानदानतः || सुवाचां प्रेरकासदा || सुबद्धिज्ञापिका सैव स्वातन्त्र्यालुप्तयो भवत् | अनेनैव प्रकारेण सैव यज्ञदिधारिणी ||”.

ओमाः are those having understood all the प्रमाणाः (premises), proclaim their supremacy or ॐ means the resplendent Lord *Vishnu* and ओमाः are the divinities created by him. ओमाः are those who are enveloped by appropriate *Wisdom* यथार्थ ज्ञान. Entering and enveloping all in creation they are made resurgent to perform their actions. Here the word विश्व should be understood even as क is understood in – कस्मै देवाय हविषा विधेम |. अप्तुर are those who respond expeditiously, उग्र are the rays, स्वसराणि means the days. Since all the *forms* of *Vishnu* are free from the taints of the primordial world, the said *forms* are referred as असिद्धः beyond being harmed or the divinities are referred as असिद्धः because they are sure to be delivered. एहि मायाः means who have possessed right and Wisdom of everything independently. अदुहः means those who are devoid of sorrow and suffering. May such divinities attend our sacrifices. वह्वयो are those who make the world resurgent to perform actions. पावका is one who purifies. सर is one who is mobile, like *Vishnu* who is mobile. सरस is one who flows therefore moving like *Sarasvati*, the divinity being referred as हरिचाचिनी since she is endowed with *Vishnu's* attributes of mobility. Since dear to *Vishnu*, *Vayu* is also known as सरस्वान् - the ever moving. Neither male nor female in *form* the resplendent one is also not neutral. Though free of the disabilities of the female and male forms, he is nevertheless observed in both forms. The Sun is referred as वाजिनी because he provides nourishment, because he dominates the seven छन्दः – *metres* as one dominates the seven horses – वाजिनः of the chariot. वाक् – Speech is referred as वाजिनी because it is nourished by food or it nourishes *Wisdom*

through debates. Illumination is the progeny and speech is the daughter. Both *Sarasvati* and *Vishnu* shine in the sacrifices therefore are known as वाजिनीवति. May both *Sarasvati* and *Vishnu* bestow on us nourishment in external temporal activities as well as internal spiritual ones. *Sarasvati* is called धियावसु because she is source of intelligence as well as indweller and ever initiating auspicious thoughts, the extinction of य indicating independence and being the upholder of the sacrificial functions.

“महो अर्णः परं ब्रह्म तेजस्त्वाच्च महत्त्वतः | आरमानन्दरूपत्वाण्णो हि निवृतिवाचकः | तज्ज्ञापयति सा देवी ज्ञानं दत्त्वा महत्तरम् | महो अर्णः स्वयं देवः स्वमात्मानं प्रकाशयेत् | विराजयति विश्वाश्च धियः सुज्ञानदानतः सुज्ञानदानतः |”.

महोअर्ण is the *Supreme Being* being blissful – अरम् and णः in entirety. *Hari* is made known by *Sarasvati* by imparting supreme *Knowledge*. महोअर्ण is, verily *Vishnu* because of his being communicator making intellect grasp the *spiritual Wisdom*.

“सूक्तं त्वानारतं प्रोक्तमनुवागेककालिका | अन्यथात्वं च तत्र स्यादावापोद्वापतस्त्वृचाम् | वेदान्तत्वविज्ञस्यै तौ चक्रे बादरायणः | ऋचः स क्तच उद्धृत्य ऋग्वेदं कृतवान् प्रभुः | यजूषि निगदाश्चैव तथा सामानि सामतः || एवं पुराणवचनादुद्धृता हि ततस्ततः | ऋचः शाखात्वमापन्नाः शिष्यतच्छिष्यकैरिमा || मानस्तेनेतिपूर्वासु ह्यूनता दृश्यतेऽर्थतः || शुनः शेषोदिताभ्यश्च पठ्यन्तेऽन्तात्र काश्चन | अत्राप्यक्रमतो दृष्टिरिति नैकक्रमो भवेत् || अनन्तत्वात्तु वेदानां प्रायः कमानुसारतः | संक्षेपं कृतवान्देवः शिष्याश्च तदनुज्ञया || अष्टकाध्यायवर्गादिभेदण च कृतवान्प्रभुः | स्वाध्यायविश्रामार्थायतस्मात्क्रमविपर्ययः || तत्र तत्रैवान्तरिता दृश्यन्ते च खिलाला अपि | यत्रार्थे न विशेषोऽस्ति पदान्तरितताऽत्र च | यत्राल्पोऽपि विशेषोऽस्ति पदं नान्तरितं भवेत् ||”.

Sukta is that which recited continuously. *Anuvak* is that which is ‘seen’ by the *seer* instantaneously. They may be spoken differently by addition – आवाप or deletion उद्वाप of ऋक्स. These (आवाप and उद्वाप) were done by *Badarayan* because of the infinite number of *vedic* ऋक्स. The Lord selected ऋक्स from उप ऋग्वेद and compiled the अवान्तर ऋग्वेद; selected from उप निगाद यजुर्वेद and compiled the अवान्तर यजुर्वेद; selected from उप साम वेद and compiled the अवान्तर साम वेद, thus have the *puranas* spoken. In this manner

the *vedic samhita* - the scriptures were arranged selecting ऋक्स from different [places from the *upvedas* and arranged in शाखाs, by his disciples and the subsequent disciples.

मानस्तेन is the is interruption in the meaning. The ऋक्स seen by शुनशेष are also to be seen elsewhere; in other case the order or sequence in which ऋक्स are recited, varies. This is attributed to the infinite number of ऋक्स from which the ऋक्स were condensed by the divine person according to the exigencies of actions कर्मs to be performed and the same were arranged by his disciples. The Lord arranged the *vedic* scriptures according to अष्टकs, अध्याय or वर्ग or मण्डल, अनुवाक, सूक्त etc. to facilitate the recitation of the *Vedas* which ended in differences in their order and their appendices. Therefore, if there is no difference we have to assume the disappearance of some words ; when there is difference we have to assume that there is no disappearance of some words.

Sukta 4

I.4. 1 – 5

“सुरूपकृत्वुमूतयेसुदुधामिबोदुहे | जुहूमसिद्यविद्यावि || उपनस्सवनागहिसोमस्यसोमपाःपिब | गोदाइद्रेवतोमदः || अथातेअन्तमानां विद्यामसुमतीनाम् | मानोअतिख्यआगहि || परेविहिग्रमस्तृतमिन्द्रम्पृच्छाविपश्चितम् | यतस्तेसखिभ्यआवरम् || उतबुवन्तुनोनिदोनिरन्यतश्चिदारत | दधानाइन्द्रउदुवः ||”.

O creator of *forms*, we invoke you every day to fulfill the desires of the person performing the sacrifice like the one milking the cow calls the desire-fulfilling cow. O the Lord who possessed of golden riches relishes *Soma*, who besrows *Wisdom* and happiness, come to our sacrifice and savor the *Soma*. Therefore, do come to be graced by you with the very best and the appropriate *Wisdom* transcending all else. Arrive from afar to communicate the incomprehensible and undestrutable *Wisdom*,

transcending the influences of senses and surrendering to *Indra* who pervades the mind. Let those speak those who are near and the others who are far, having posited their senses with *Indra* alone pervade the mind.

Bhashya

“विष्णुं सूरूपकर्तारमभिप्रेतार्थसिद्धये | त्राणाय वा कामधेनुविव गेहाय तत्थितेः || दिने दिने स्वाह्वायामः || ज्ञानदोस्यैव चाधिकम् | ज्ञानाख्यरयियुक्तस्य हिरण्यादिमतोऽपि वा || सुब्रकारी भवान् || तस्माल्लभेम सुमतिस्तव | अन्ते मितास्त्वाद्धिषया मतयो ह्युत्तमोत्तमाः | अस्मानतीत्य मा पश्यकरुणार्द्रदृशा सदा || मन्मनो वाऽथ शक्रो वा दूरेऽपि परमेश्वरम् | गच्छाग्रह्यमनष्टं च व्याप्तचित्तं य एव च | सखिभ्य उत्तमो नित्यम् || निदस्तस्य समीपगाः || तेऽपि बुवन्तु नो देवं प्रापुर्ये चाम्यतोऽपि तम् निर्गत्याज्ञानयस्तास्माद्दधाना ईश एव च | दुवः प्राणन्बुवं त्वेव त्वेऽपि नः परमेश्वरम् ||”.

We pray day in and day out the resplendent Lord, *Vishnu* who is the creator of forms, कामधेनु - the provider of the fruits, fulfiller of desires, refuge to the seekers. O *Indra* (and *Vishnu* as the indweller), rich in wealth and *Wisdom*, come and savour the *Soma* bestowing wealth and *Wisdom* on the person performing sacrifices. May we always be bequeathed wealth and *Wisdom*, they verily are good and auspicious, transcending see do not see any one else with kindness. O Mind! you are wandering far away from the *Supreme Being*, surrendering him who incomprehensible, indesreuctible, all-pervading and ever superior to all others. inadtsya means those who are near him. They also speak that attaing the Supreme Being one becomes delivered from obscurity; or become delivered, verily assures with all doubts removed, the enlightenment and divine experience.

I.4.6-10

“उत्तनसुभगं अविर्वोचेयुर्दस्मकृष्टयः | सामेदिन्द्रस्यशर्मणि || एमाशुमाशवेभरयज्ञश्रियन्तृमादनम् | पतयन्मन्दयत्सुब्रम् || अस्यपूत्वाशतऋतोघनोवृत्राणमभवः | प्रावोजेषुवाजिनम् || तन्वावाजेशुवाजिनवाजयामशतऋतो | धनानामिन्द्रसातये || योरायोऽवनिमहान्सुपारस्युन्वतस्सखा | तस्माइन्द्रायगायत ||”.

Let our enemies say that we are blessed with wealth and *Wisdom*, O destroyer of enemies let us ever dwell protected by *Indra*. Let us, indeed, be swift like the juice (*Soma*), bearing the prosperity granted by the sacrifice performed stimulating people, causing them to surpass friend. Having relished *Soma* juice, *Indra* of the hundreds of sacrifices has become impenetrable enemy of the enemies protectinf those against obscurity and ignorance. O *Indra* of the hundreds of sacrifices, with those attributes, you have become enemy of our enemies, providing wealth and *Wisdom* to us. Of all the wealth and *Wisdom* in the world available to cross over the primordial world, O *Indra*, the bestower of supreme *Bliss* the यजमान, person performing the sacrifice, in harmony as friend, sings the eulogies.

Bhashya

“अरयोऽपि प्रजा अस्मान्बोचेयुः सुभगान्सदा | शत्रुभदिस्तवोन्द्रस्य स्यामैवानुगहे सुखे || आशुवीर्यं तवैवाशुं सोमं क्षिप्रं मनोऽपिवा | आभरस्वोदरे तुष्ट्या हृदि वा यज्ञभूषाम् || ईमेव पुंमदकरं मदादुत्पतानामदिके | हेतुं मन्दत्वहेतुं च तत्सखीनां पुरो गतेः || एनं पीत्वा बहुज्ञानाऽभूस्तमोभिरनावृतः | प्रसादादेव मुक्तेषु तमोसह्यतया धनः | आवृतेरेव वृत्राणि ह्यज्ञानान्यन्नदं नरम् | प्रावो युद्धेषु योद्धारं भक्तं ज्ञानिनमेव च || योधयामो वयं तंत्वां ज्ञानादिधनलब्धये | अज्ञानाद्यास्मदरीभिः || योऽशेषद्रविणावनिः | सुकदः संसृतेः पारस्तस्मा इन्द्राय गायत || कम्पोशेषग्रहे क्वापि लज्जायां वा पुरातने | पृथक्त्वधृष्यतायां वा हरिणकर्महितोदितः ||”.

O *Indra*, the destroyer of enemies, even our enemies always accept our having become rich by your grace and having been happy. O swift one, be pleased to svour some *Soma*, the splendour of the sacrificial functions, which becomes expansive swiftly or be pleased to experience mind within the mind. ईमे means only, saoma as intoxicant leaves all companions far behind, holding them in their course. O of boundless bliss of *Wisdom*, having savoured *Soma*, you are surely not enveloped of ignorance or you are not affected by the ignorance in state of deliverance, due to the grace showered on them. By *Vrittra* means being enveloped by obscure ignorance among human beings. You protect those wise in *Wisdom* who combine devotion with intelegence. O *Indra* possessed of

these attributes! We make you fight our enemies in form ignorance with intelligence to attain wealth and *Wisdom*.

Sukta 5.

I.5. 1-6

“आत्वेतानियीदतेन्द्रमुभिप्रगयत | सखायस्तोमवाहसः || पुरूतमम्पुरूणामीशनं वार्याणम् | इन्द्रसोमेसवासुते ||
सघानायोगआभुवत्सरायेसपुरन्ध्याम् | गमद्वाजेभिरासनः || यस्यसंस्थेनवृण्वतेहरीसमत्सुशत्रवः | तस्माइन्द्रायगयत ||
सुतपालेसुतइमेशुचयोयन्तिवीतये | सोमसेदध्याशिरः ||”

O *Indra*, come and be seated, savour *Soma* even as the superbly abundant among superbly abundant ones chant *Sama* hymns for the *Supreme Being* desiring supremely desirable *Soma* juice pressed with cheerful mind. Because that *Supreme Being* alone is the the source for attaining riches or family, the divinity arriving with nourishment. Who when seated during the war the enemies are unable to capture the horses to such *Indra* does one chant *Sama* hymns. Purifies, pressed and mixed with curds *Soma* is prepared for *Indra* to savour.

Bhashya

“सुपूर्णानां पूर्णतमं वरेण्यानामधीश्वरम् | सुते सोमे सुखेनैवसचा गायत तं प्रभुम् || मुक्तौ
योगायासमन्तादभवेन्नोघोऽवधारणे | स एव भगवान्ज्ञानवित्ताय स चः || बुद्धिः पुराश्रयत्वेन पुरन्धिः पत्ययापि वा |
पत्यर्थत्वे तु तादर्थ्यं सोन्नेः सह न आवजेत् || यस्य स्थितौ न वृणते हर्यग्रमपि शत्रवः | मनः पुरो वा विषयहरणान्मन
एव च | बुद्धिश्च हरिशब्दोक्ते तम आदीनि शत्रवः || सामपे शुचयः सोमाः प्राप्तै दधिमिश्रिताः | मनांसि ध्यानमुक्तानि
वायान्ति हरये सदा ||”

Superbly abundant among those who are superbly abundant is the *Supreme Being*, being the most desirable invoke him with cheherful mind even as *Soma* is being pressed. May the Lord be the source for our becoming delivered in entirety, on account of whom alone does one attains wealth and *Wisdom*. He verily is the ruler who guides our intellect, which therefore is referred as पुरन्धि as his *form* is depende on the

intellect. Or पुरान्धि is the wise companion in the form of a wife, which he gets with divine Grace falling on him. May such *Supreme Being* come to us. When he is seated in the chariot the enemies become incapable of capturing his horses. Or else Mind is the place where one comes to be influenced by the senses. Mind becoming the source of obscurity is referred to as the enemy. Soma properly purified and mixed with curds is offered to *Indra*, who savours the juice, therefore he should be solicited. Or the mind ever engrossed in meditation strives to experience him.

I.5.6-10.

“त्वंसुतस्यपीतयेसद्योवृद्धोअजायथाः | इन्द्रज्येष्ठयायसुकृतो || अत्वाविशन्त्वाशवस्सोमासइन्द्रगिर्वणः | शान्तेसन्तुप्रचेतसे
 || त्वांस्तोमाअविवृधन्त्वामुक्त्वाशयकृतो | त्वांवरधन्तुनेगिरः || अक्षितोतिस्सनेदिमंवाजमिन्द्रस्सहस्रिणम् |
 यस्मिन्विश्वानिपौंस्या || मानोमर्ताअभिद्रुहन्तनूनामिन्द्रगिर्वणः | ईशनोयवयावधम् ||”.

O *Indra*, performer of good deeds have become manifest as ever mature to savour the *Soma* in the sacrificial functions, and superior among the superior ones. Invoked by eulogies, O *Indra*, may *Soma* which surge swiftly flow in you and make the persons performing the sacrifice happy with wonderful *Wisdom*. You, wise in *Wisdom*, superior among the superior ones, as one distinguished make the wonderful hymns revealed. As one who has fulfilled all his desires, *Indra*, superior among the superior ones, in which all the powers of the world are present, one who gives unlimited gifts, may receive from us these oblations. *Indra* of adorable praises, omnipotent one, may not death come to us, may not our bodies be harmed or destroyed in any manner.

Bhashya

“सदा पूर्णः शभज्ञानज्येष्ठव्यक्त्यै सयत्नाप्तायो | न क्षुदादेरभिव्यक्तोभवः || गिर्भिवृत प्रभो | प्रकृष्टचेतारस्त्वद्भृत्यो
 योऽस्मै स्युः शडकराः सुताः || व्यञ्जयन्त्यधिकं स्तोमाः सांज्युक्त्वा नृक्षु चैव हि | महागुणैर्व्यजयन्तु गिरोऽस्माकमपि
 प्रभो || आकाशवृद्धिवृद्धिर्विणोः स्यान्नैव चान्यथा | न वर्धते नो कनीयान् इति ह्येनं श्रुतिर्जगौ || महातात्पर्य
 रोधाच्च श्रुत्यर्था नापरो भवेत् | यद्यत्यन्यापेक्षया वृद्धिरीशत्वं स्यात्कृतोऽस्य च | आक्षितोतिरिति ह्यस्मात्पूर्ण
 णिस्त्रायतोदिता ||”.

Ever complete in auspicious *Wisdom*, you arrive in sacrificial functions and savour *Soma* to display your superiority, not because you are thirsty. O Lord, adored by hymns, may the *Soma* juice make the person performing the sacrifice happy with excellence in *Wisdom*. O Omnipotent one, the distinguished hymns have revealed your superior attributes (with *Vishnu* as the indweller). May with our invocation you may become manifest for us with all your attributes. Increase in space means increase in *Vishnu's* expansive, comprehensive reach, but scriptures declare that in *Vishnu's* expansive, comprehensive reach there is neither any expansion or reduction. The scriptures cannot be interpreted otherwise, since in that case the concealed meaning will be lost. Because if his expansion is dependent on others, how can he be said to be *Supreme Being*? Therefore he is अक्षित, immutable is the appropriate description of his attribute. He is repository of innumerable powers, therefore receive these oblations from us which are capable of providing us innumerable gifts. Since he is omnipotent descriptions like increase or decrease are not applicable in his case. Men will never cause our destruction in any manner since as the omnipotent *Supreme Being*, there is no death for us but deliverance. Let not the human destroy our bodies, let *Death* come as a natural event when you desire.

Sukta 6.

I.6. 1-6

“युञ्जन्ति ब्रह्मणुषञ्जन्तम्यपरितस्थुषः | रोचन्ते रोचनादिवि || युञ्जन्त्यस्य काम्या हरि विपक्षसारथे | शोणाधृष्णनृवाहसा
 || केतुडकृण्वन्नेकेतवेशोमर्या अपेशसे | समुषद्विरजायथा || आदहस्वधामनुपुनर्गर्भत्वमेरिरे | दधानानामयज्ञीयम् ||
 वीळुचिदारुजलुभिर्गुहाचिदिन्द्रवह्निभिः | अविन्दउस्रिया अनु ||”

Set in motion in the sky, circumambulate around the immutable red coloured *Surya* all the divinities become luminous. Set in motion the adorable *Hari*, possessed of strong wings, in the red colored chariot as the courageous one traverses among men. To bestow auspicious *Wisdom* for

the ignorant ones, wealth for those who have no wealth with brilliance become manifest in the sacrifices. By the Will of *the Supreme Being*, the meaning concealed within the hymns when pronounced in the sacrifices become revealed bearing various names. With strong determination capable of destroying the caves and capable of bearing these worlds, *Indra* obtained by his will-power several favourable manifestations.

Bhashya

“पौस्त्यानि वासुदेवस्य ब्रह्मं वृद्धं दिवाकरम् | अरुणं चरन्तं परितो गिरिन्युज्जन्ति सर्वदा | तैरेवान्यानि चन्द्रादि रोचनानि त्रिविष्टये | रोचयन्ति || हरि चास्य मनोबुद्धी स्वशक्तयः | युज्जन्त्यधिगुणत्वेन काम्यावस्वाथापि वा | विशिष्ट इक्षसंयुक्ताविव क्षिप्रतरौ सदा | रथे देहेऽपिवा देवाः स्वमनो बुद्धिमेव च | अस्य देहे प्रयुज्जन्ति सूर्या दग्निस्थापयन्ति च | सूर्यादिस्थपकत्वं च ब्रह्मादीनां भवेत्सदा | शोणौ च शमणौ प्राक्तौ सुखप्राप्तौ यतः सदा | श्यामौ मूर्धनि शोणौ च शकश्वाग्रौ स्मृतौ | दृष्टौ नृन्प्रति तं वेशं वहन्तो तावुभावपि || अज्ञानायजुवन्सज्ञानं हेमाहेमाय चेश्वरः | उषद्भभिः सम्प्रकाशाद्भिः शक्तिभिव्यक्ततामगाः | मर्या मरणवन्तोऽपि देवा एवम् || हरर्विशात् | तदैव सुखमन्वेव पुनर्गूढत्वमापिरे | स्वैच्छेन परेशस्य शक्तयो देवता अपि | यज्ञे वाच्यं दधानाश्च नाम || वीळु धृढं ह्यपि | आरुजद्भिः स्वसामथ्यैर्गुहायां संथितोऽपि सन् | वहद्भिरखिलं लोकं प्रकाशत्वानि लब्धवान् | देवैर्वेतादृशैः साकमानुकूल्येन लब्धवान् ||”

The innumerable powers of *Vasudeva* eternally invigorate the red coloured illustrious Sun ते circumambulate around the mountains and because of the Sun, the luminous bodies like the Moon shed light. Inherent powers of *Vasudeva* enjoin Mind and the Intellect of the devotees in the form of horses, which lead them swiftly, with their body as the chariot, establishing in their bodies the luminosity of the Sun and other divinities, which exist in the divinities like *Brahma* and others, though inferior in तारतम्य, ever happy nevertheless - शोणौ and शमणौ respectively mean inferior and happiness. The horses though dark in colour they happily lead the devotees to *Vishnu*, the indwelling essence within *Indra*. O *Indra* (with *Vishnu* as the indweller)with your brilliant powers you become manifest in sacrifices performed, bestow Wisdom to the ignorant, wealth to those who have no wealth, even so to the the मर्या स, the luminous one who are subject to death. By the Will of *Vishnu* denoted by the letter अ, all powers and the divinities are uunder his

control, the hymns spoken revealing the mystical truths contained therein. *Indra* (with *Vishnu* as the indweller), though unseen, your destructive powers safeguard these worlds, becoming manifest in several *forms* at *Will* in harmony with similar powers vested in other divinities.

I.6. 6- 10

“देवयन्तोयथामतिमच्छाविदद्वसुडिगरः | महामनूषतश्रुतम् || इन्द्रेणसंहिदृक्षसेसज्जग्मनोअविभ्युषा | मन्दूसमानवर्चसा || अनवद्यैराभिद्युभिर्मस्सहस्वर्चति | गणौरिन्द्रस्यकाम्यैः || अतः परिज्मन्नागहिदिवोवारेचनादधि | समास्मिन्नुज्जतेगिरः || इतोवासातिमीमहेदिवोवापार्थिवादधि | इन्द्रम्महोवारजसः ||”.

The invokers praise with great chants those who are luminous and immutable, men of *Wisdom* and wealth. To experience the illustrious, immutable splendor of *Indra* (and *Vishnu* as the indweller) with no fear those who bestow blessings assemble. Taintless and supreme intelligent group of divinities by nature happy propitiate with their companions for the pleasure of *Indra* (and *Vishnu* as the indweller). Therefore, O *Omni* present One, since you are capable of enjoying the oblations from heaven or from the luminous orb of the *Surya*, receive our invocation offered here in sacrifices. Therefore, *Indra* (and *Vishnu* as the indweller) receives these oblations to be obtained in heaven, here in the worlds or in the supreme resplendent region.

Bhashya

“सम्यग्प्रद्योतयन्तोऽमु मतिरूपं यथाथितम् | विदद्वित्तं महान्तं च विश्रुत सुगिरोऽस्तुवन् || तस्य सन्दर्शनायैव सङ्गतस्तेन शङ्करः | मखात्मापुरुहूतो वा श्रीभूमी च सुखादत्मिके || अनवद्यैर्महाज्ञानैः प्रियैर्देवगणैःसह | वायुना च सहार्चन्ति सुधीत्वात्परमेश्वरम् || अतो हेतोरिहायाति दिवो वा सूर्यमण्डलात् | परिज्मन्सर्वगस्माकमाधिकृत्य समहङ्गम् | अस्मिन्निरः प्राप्नुवन्ति सम्यक्परममुख्यतः || युज्जन्तीत्यत्र बाहुल्याद्देवयन्तोऽत इत्यपि | बाहुल्यादृष्टितो गीर्भिर्विनार्थो नान्य इष्यते || इतो दिवो वा पातालत्सातिं लाभस्वरूपिणम् | महतो रज्जकाद्विषिणोर्लोकाद्वा तमधीमहे ||”.

The gifted *vedic* chanters invoke the immutable, wise in *Wisdom*, well-flourishing and well-respected *Indra* (and *Vishnu* as the indweller) as popular divinity to be propitiated. To have his insight *Shankar*, *Mother*

Earth and the resplendent *Sri*, ever joyous, assemble along with *Indra*. Retinue of divinities who are with no taints and wise in *Wisdom* and dear to *Indra* (and *Vishnu* as the indweller) along with *Vayu* and others propitiate the *Supreme Being*. Therefore, you come here to our sacrificial function, from the heavens or from the luminous orb of the *Surya*, since our invocation is primarily addressed to you in principle. परिष्मन् means omnipresent, all pervade. Due to the plural sense suggested here in युञ्जन्ती and barring the term गीर्भिः the absence any suggestion of plurality in देवयन्तो etc any contrary meaning are not commended by scriptures. We invoke *Indra* (and *Vishnu* as the indweller), who dwells in the heavens, or in the worlds below or in *Vaikuntha*, the abode of *Vishnu* being of the nature of supremely Blissful.

Sukta 7.

I.7. 1-5

“इन्द्रमिदगाथिनोवृहदिन्द्रकर्मभिरकिर्णः | इन्द्रवाणीरनूषत || इन्द्रइन्द्रयोस्सचासम्मिश्रअवचोयुजा | इन्द्रेवजीहिरण्ययः || इन्द्रदीर्घायचक्षुसआसूर्यराहियद्विवि | विगोभिरद्रिमैरयत् || इन्द्रवाजेषुनोवसहास्रप्रधनेषु च | उग्रउग्राभिरूतिभिः || इन्द्रवयंमहाधनइन्द्रमर्भेहावामहे | युजंवृत्रेषुवज्रिणम् ||”.

O *Indra* of the infinite attributes, the singers of the auspicious *Sama* hymns have always been praising you, among those who are happily enjoined mentally in conformity with the *vedic* injunctions. To perceive far in distance, *Indra* (with *Vishnu* as the indweller) had raised *Surya* to shine in the sky, with his shining weapon destroying the mountains bringing the waters flow down freely. *Indra* (with *Vishnu* as the indweller) who is unkind to the wicked fights with thousands on the battle field becomes severe to the vicious ones. *Indra*, we in our attempt to gain wealth invoke you whom the wicked ones seek to avoid.

Bhashya

“तमेव गाथिनः साम्ना स्तुवन्त्यग्निं च बह्वृचाः | बृहन्तमन्यवाणीभिरपि || हर्यो विमिश्रितः || रथेऽथवामनो बुद्धयोर्वा
 इमात्रेणैव योगिनोः | सचा सुखेन वज्री च ज्ञानानन्दो हि धातुतः | हितश्च रमणीयश्च हिरण्यय इतीरितः || दीर्घकालं
 दर्शनाय सूर्यमारोहयद्विवी | ज्ञानैरादरयोगतां च प्राणात्मानं समैरयत् || बहुभिर्युध्यमानेषु युद्धेष्वपि सदाऽव नः | दुषोगैः
 सदाभिप्रायैः || महदल्पधनार्थिनः | हावामहेऽरिवर्ज्यं तं तमसां प्रतियोगिनम् ||”.

To you with auspicious attributes, the chanters verily sing *Sama* hymns, the होतृ praised with various other humans and others glorified in prose. Enjoying the horses (strength) to the mind and intellect, the ascetics with pleasant ease, become enlightened and experience the splendor of the *Bliss of Beatitude*. For people to perceive extensively *Indra* (with *Vishnu* as the indweller) raised *Surya* on the horizon and to bring *Wisdom* and well-being,, verily as the *Prima Breath* itself. Protect us forever in our battles with the unrighteous, never ever with those wicked ones. We great or small desiring affluence invoke him which is avoided by the obscure ones who also endeavour.

I.7. 6 -10

“सनोवृषन्मुञ्जुरसत्रादन्नपावृधि | अस्मभ्यमप्रतिष्कृतः || तुञ्जेतुञ्जेयउत्तरीस्तोमाइन्द्रस्य वज्रिणः |
 नविन्देअस्यसुष्टुतिम् || वृषायुथेववंसगःकुष्टीरियत्योजसा | ईशानो अप्रतिष्कृतः || यएकश्चर्षणीनांवसूनामीरज्यति |
 इन्द्रःपञ्जक्षितीनाम् || इन्द्रवोविश्वतस्परिहवामहेजनेभ्यः | अस्मकमस्तुकेवलः ||”.

O one who showers unexpected rains (offers invisible boons) revealing concealed, unrestrained making our oblations to become fruitful for our sake to be enjoyed for happiness. O *Indra* (with *Vishnu* as the indweller) in each of your move, the invoker engaged in your illustrious praises though made resurgent by you, have not attained the excellence in describing your auspicious attributes. The bull pulls the herd of bulls provokes the others by his power; likewise the Lord with unrestrained powers makes others resurgent. Which *Indra* (with *Vishnu* as the indweller) alone offers wealth and *Wisdom* on the fivefold (the divinities, *gandharvas*, *daityas*, ancestors and the human beings) as the beneficiaries. O people, the all pervading *Indra* (with *Vishnu* as the indweller) bestow on the person performing the sacrifice and the person

invoking the hymns favouring well-being. O people we call on *Indra* (with *Vishnu* as the indweller) stay near within our sight for bestowing well-being on the person performing the sacrifice and the person invoking the hymns.

“अस्मदीयं चरुं भोज्यमानन्दं तमपावृणु | मोक्षगं सर्वदातस्त्वमप्रतिद्वन्द्व नो वृषन् || त्वयैव प्रेरणे जाते तत्रतत्र य उत्तराः | तेऽपि स्तोमाः सुष्टुतित्वमस्यानन्यान्चाप्नुयुः || प्रतिवीरो वृषा वंसस्तदगन्ता वंसगो विभिः | यूथान्याकर्षति यथा प्रजाः प्रेरयति प्रभुः || राज भवति वित्तानां प्रजानां चैक एव यः देवगन्धर्वदितेयपितृमानुषभेदतः | प्रजानामपि पञ्जनां सामान्याच्च विशेषतः || सम्यग्भवामहे सर्वगतं च व्यक्तरूपतः | स्यातुमेकत्र वोऽर्थाय जना नोऽस्तु स केवलः ||”.

O Supreme Lord, bestower of all desires and un-restrainable uncover our ignorance and make up fit for deliverance and reveal our happiness. Time and again even those who invoke prompted by you excellence, are not able to attain the level of your excellence, being infinite in measure. वंस is the bull which blindly charges whereas वंसगः is the bull which meets the challenge thrown by वंस. Even as the वंसग pulls other bulls by the power of strength, the Supreme Lord pulls others by the power of his strength. Though the comparison is trivial, it is made because of its popular usage.

Sukta 8.

I.8. 1-5

“एन्द्रसानसिररसीसाजित्वानं सदासहम् | वर्षिष्ठमूतयेभर || नियेनमुष्टहत्ययानिवृत्रारुणथामहै | त्वेतासोन्यर्वता || इन्द्रत्वोतासआवयंवज्रडघनाददमिहि | जयेमसंयुधिस्पृधः || वयशूरेभिरस्तृभिरिन्द्रत्वयायुजावयम् | सासह्यामपृतन्यतः || महांपन्द्रःपरश्चनुमहित्वमस्तुवज्रिणे | द्यौर्नप्रथिनाशवः ||”.

O *Indra*, capable of bestowing wealth and Wisdom together with flourishing and excellent progeny do provide the for our protection, so that encouraged by you we will overcome ignorance as if fighting with fists and encouraged by you obtain firm strength to win over those who take pleasure in wars. O *Indra*, with you in the struggle by our side, we will overcome exceedingly well those who battle with missiles. Because *Indra* (with *Vishnu* as the indweller) possess infinite auspicious attributes,

supreme, pervasive like the space spread over, like pleasures and powers, which is the attributes of one who is known as the enlightened enlightened *Supreme Being*.

Bhashya

“जयिना सहितं लाभयुतं वित्तं सदाबलम् | वर्षिष्ठं सुमहद्रक्षनिमित्तं नित्यदा भर || येनारिन्मुष्टियुद्धेन तमांसि ज्ञानयुद्धतः | त्वत्प्रेरितानि रुन्धामः कांशिद्धा सुरगादिभिः | आवृत्यैवोपसर्गस्य क्रियावृत्तिर्भविष्यति || त्वत्प्रेरिता ज्ञानरतिं धृढत्वेनाददीमहि || त्वया पृतन्यतः शत्रून्भिष्याम सुयोद्भृभिः || यस्मान्महाननादिश्च विष्णोर्जीवाऽवरस्तथा | तस्यैवास्तु महत्त्वं तन्न जीवब्रह्मतां स्मरति आकाशवत्प्रथिम्नाऽसौ शवः सुखबले तथा ||”.

Indra always bestow on us successful progeny, and wealth that ensures powerful protection for us., which may enable us to contain our adversaries overcoming ignorance through schoralry reasoning like the horses restrained by mounting on them. The repertion of the verb is to emphasize उपसर्ग - the prepositions. Energized by you, verily we obtain *Wisdom* and well-being. Energized by you, verily we are in position to counter arguments with well reasoned arguments. Even as Vishnu is the supreme among divinities, existing from beginning, enveloping everything like the Space, endowed with happiness and power, which may remain his as enduring forever, जीवः being ever inferior to him, never expecting any superior position for the जीवः.

I.8. 6 -10

“समोहेवायआशनरस्तोकयसानितौ | विप्रासोवाधियायवः || यःकुक्षिस्सेमपातामस्समुद्रपवपिन्वते | उर्वीरापोनकाकुदः || एवाह्वस्यसुनृताविरष्ठीगोमतीमही | पक्वाशग्रानदाशुषे || एवाहितेविभूरुतयइन्द्रमावते | सद्यश्चित्सन्तिदादुषे || एवाह्वस्यकाम्यास्तेमउक्थञ्जशंस्या | इन्द्रायसोमपीतये ||”.

Though have to be prompted by others, the human beings who desire to have progeny (*Wisdom*) should be considered as wise ones. Whose stomach is like Ocean, capable of receiving *Soma*, is like many tongues that satisfy the desires of the many. Similar is his *Speech* supremely auspicious, worth being enlightening and greatly fruitful, like the branch

of wish-fulfilling tree for the person performing the sacrifice. In the same manner, *Indra* is the wealth and protection bestowed on those wise ones who offer sacrifices to you. In similar manner are his favorite renowned hymns invoked for *Indra*.

Bhashya

“अन्यसंवहने नापि येतं प्राप्ता जनार्दनम् | ज्ञानलाभेन तु नरस्त एव पशवोऽपरे विप्राश्चैव धिया युक्ता मूर्खाः शूद्रसमा मताः || यः कुक्षितस्य देवस्य समुद्रइव सोऽखिलान् | कामाक्षरन्ति वक्तव्य महाप इवत र्पकाः | काकुदस्तस्य जिह्वाः स्युर्बह्वयो बहुमुखेषु याः || एवमोवास्य वाणी व वेदेता महती तथा | पक्त्वा शाखेन यजते वरदात्रीविपश्चिन्तः || बलिष्ठस्य हि ते || सन्ति सद्योऽपि यजते हि ते | मावते ज्ञानने नित्यमूतयश्च विभूतयः || स्येमा उक्थानि चैवास्य तस्मै काम्यानि सर्वदा | गेयाः शंस्यानि सोमस्य पीतये नान्यथा पिबेत् ||”.

The ones, though have to be prompted by others, who have taken refuge in *Janardana* are, verily, the human beings; others are mere beasts. Those who are wise in *Wisdom* being the same as those who are not are similarly ignorant *shudras*. The Lord’s stomach is verily vast like the ocean for reveling the Soma juice, fulfilling the desires of the devotees. His tongue is referred as काकुदः which satisfy the many mouths. The Speech spoken by them becomes superior like the branches of the great कल्पवृक्ष, the wish-fulfilling tree. The eternal riches and refuge are there to be offered to those men of *Wisdom* who perform the sacrifices. The hymns are sung for the desires to be fulfilled. Therefore they should be sung for having savoured *Soma*, or else he will not drink.

Sukta 9.

I.9. 1-5

“इन्द्रेहिमथ्यन्धसोविश्वेभिस्सोमपर्वभिः | महांअमिष्टिरोजसा || एमेनंसृजतासुतेमन्दिमिन्द्रायमन्दिने | चक्रिविश्वानिचक्रये || मथ्वासुशिप्रमन्दिभिस्सतेमेभिर्विश्वचर्षणे || सचैषुसवनेष्वा || असृगमिन्द्रतेगिरःप्रतिवामुदहासत | अजोषावृषभम्पतीम् ऽऽसज्जोदयचित्रमर्वाग्राधइन्द्रवरेण्यम् | आसदीत्ते विभुप्रभट् ||”.

O *Indra* comes with all divinities who savour *Soma*, relish becoming full of bliss with the oblation offered as the supreme one who with ability keep the worlds under control. O *Indra* comes make the person performing the sacrifice resurgent, with *Soma* which causes happiness in the entire world around. Become rapturously blissful, O the auspicious one, the ruler of all the worlds, with the happiness inducing invocations offered for our protection during the three intervals. O *Indra*, no one else than towards you are eternally are addressed the *vedic* hymns as the most important, the supreme, the Lord. O *Indra*, give us well those who are down the auspicious, adorable riches, surely immeasurable is your supreme and imperishable abundance.

Bhashya

“सोमपा सोमपर्वाणः सर्वे यस्मात्तदिच्छया | अभिष्टिरोजसा नित्यं मदं सुखमवाप्यसि || एनमासृजतेन्द्रौचविष्णुं तं मदकारिणम् | मन्दिने विष्णवे सम्यक्कर्मिणं सर्वकर्मिणे || स्वानन्द विश्वजीवेश मत्स्वास्मद्रक्षया सह || त्वन्निस्सृता वेदवाचस्त्वां प्रत्येवाप्यनारतम् || उच्चैर्मुख्यतया सम्यग्विसृष्टाः स्वपतिं प्रति | अजोषाः स्तुत्यरूपेण त्वसेव्यास्त्वदृते क्वचित् || अर्वाङ् नीचान्प्रतित्वास्मान्भद्रं राधः पश्चोदय | अस्त्येव ते विशेषेण प्रकृष्टं शुभमच्युतम् ||”.

सोमपर्वाणः are those who savor *Soma* juice or those for whom *Soma* is the nourishment. अभिष्टिरोजसा is *Indra* (with *Vishnu* as the indweller) the one who is eternal experience of Bliss of Beatitude. Prepare the *Soma* juice for *Vishnu* who apart from being ecstatic induces ecstasy in others, perfecting every action and thing in creation, so that he would be manifest for all. O *Indra* (with *Vishnu* as the indweller) protects becoming ecstatic. The *Vedic* hymns are chanted in such manner that they beginning from the *Supreme Being* are never accepted as eulogy of anyone else than the *Supreme Being*. अजोषाः is one form of eulogy which in the primary sense proclaims the *Supreme Being* and none else. Bestow on us wealth that is inferior in status, since you are endowed with abundant with auspicious, imperishable and supreme wealth.

I.9. 6-10

“अस्मन्सुतत्रचोदयोन्द्ररायेरभस्वतः | तुविद्युम्नयशस्वतः || सङ्गोमदिन्द्रवाजवदस्मेपृथुश्रवोवृहत् | विश्वायुर्धेह्यक्षितम्
 || अस्मेधेहिश्रवोवृहद्द्वयुम्नसंहस्रसाततम् | इन्द्रतारथिनीरिषः || वसोरिन्द्रवसुपतिङ्गीभिर्गुणन्तऋग्मियम् |
 होमगन्तारमूतये || सुते सुतेन्योकसेवृहद्दृहताएदरिः | इन्द्रायशूषमर्चति ||

You *Indra*, who is renowned, direct us well towards riches with resound declaration of our success in performance of sacrificial functions. You *Indra* provide for us comprehensive *Wisdom* along with nourishment magnificently great and long extended life. Give us splendid *Wisdom*, capable of providing us fame and thousand-fold gains, physical health and satisfying nourishment. Of the divinities, *Indra* (with *Vishnu* as the indweller) is the superior, fit to be invoked with *vedic* chants call him for fulfilling the desires. In each interval when offering *Soma*, propitiate the one who is complete, imperishable, and magnificent.

Bhashya

“रभस्वतः शब्दवतः स्तोतृनस्मान्यशस्वतः | तत्र त्वयि महाराये महाकीर्ते सुचोदय || अस्मस्वतिवृहज्ज्ञानं नित्यं सन्धेहि चाक्षयम् विभं कीर्तिं सदेहान्नं बहुलाभयुत वृहत् | प्रार्थने पौनरुक्त्यं न चोदयेति ततः पुनः || वसोर्वसूनां च पतिं देवदेवश्वरं प्रभुम् | ऋद्धमेयमाह्वयामोऽत्र गृण्वन्तोऽभिष्टसिद्धये || अविनाशयतिरुद्दिष्टो वृहच्छूषं सुग्रं प्रति | सुते सुते सदगृहाय देवाय वृहतेऽर्चति ||”.

रभस्वतः are those who sing with loud sound, therefore direct us to him who him, *Indra* (with *Vishnu* as the indweller), the one magnificently wealthy. Give us always the imperishable magnificent *Wisdom*. Give us magnificent fame, wholesome nourishment, capable of fetching many magnificent gains. Since this is a prayer the words संचोदय and धेहि are proper words not rapacious. We invoke with *vedic* hymns *Indra* (with *Vishnu* as the indweller), the Lord, the divinity of the divinities, to be known only through the *vedic Wisdom*, for the fulfillment of desires. अरिः is the indestructible one. वृहच्छूषं is supreme *Bliss*, to obtain which one propitiates *Sri Hari*, refuge of the good and full of the auspicious attributes.

Sukta 10.

I.10. 1-6

“गायन्ति त्वागायत्रिणेर्चन्त्यकेमर्किणः | ब्रह्माणस्त्वाशतकृतउद्गंशिमिवयेमिरे || यत्सानोस्सानुमारुहभूर्यस्पष्टकृत्वम् | तदिन्द्रोअर्धञ्चेततियूथेनवृष्णिरेजति || यत्सानोस्सानुमारुहदभूर्यस्पष्टकृत्वम् | तदिन्द्रोअर्धञ्चेततियूथेनवृष्णिरेजति || युक्ष्वाहिकेशिनाहरिवृषणाकक्ष्यप्रा | अथानइन्द्रसोमपागिरामुपश्रितिञ्चर || एहिस्तोमांअभिस्वराभिभृणीह्यारुव | ब्रह्मचनोवसोसचेन्द्रयज्ञञ्चवर्द्धय || उक्थमिन्द्रायशंस्यंवर्द्धनम्पुरनिष्विधे | शक्रोयथासुतेषुणोरारणत्सख्येषुच || तमित्सखित्वईमहेहेतरायेतंसुवीर्ये | सशक्रउतनशशकदिन्द्रोवसुदयमानः ||”.

O Lord, of hundred sacrifices, *Saama* singers praise you with *Gayatri* hymns, *Rigvedic* chanters with *vedic* hymns ; *Brahma* lauds raising the flag mast, knowing you as the *Supreme Being*. Even as power becomes increasingly inexplicable at the mountain peak Indra (with *Vishnu* as the indweller) alone is endowed with supreme *Wisdom*. Endowed with power concealed, having reached the taller than the tallest peaks, became still taller further, as one showering favours, *Indra* is wise in all *Wisdom* shines along with the multitude of the delivered souls. O *Indra*, who takes pleasure in *Soma*, with flowing manes as those of a young energetic horse with well seasoned limbs, yoked to the chariot come near us and listen the words of adoration. O *Indra* come near our side and express words of approval for the innovations saying *well done*, repeating the praises with great pleasure words to promote our adoration and the performance of the sacrifices. Arising out of the adoration, as one who keeps off his enemies, *Indra* manifests when the *Soma* creepers are crushed, making sounds saying, *I am your friend*. In you, *Indra* we take refuge and friend, who verily is of the nature of power and *Bliss* pleading for wealth and propitious power to be given.

Bhashya

“गायन्ति सामगास्त्वृग्भिः शंसन्त्यृग्वेदिनोऽतिकम् | विरिञ्चास्वां बहुज्ञान शक्रकेतयमिवोच्छ्रितम् || व्यजनान् || उच्चतोऽप्युच्चं सामर्थ्यं करणे तव | ततोऽपि भूरि यत्तेन चेतत्यर्थमतो भवान् | मुक्तामुक्तसमूहेन शोभते गण्ड शक्तिमान् || उचादुच्चं विरिञ्चादिगतं कर्तृत्वमेव यत् | भूरि स्पष्टमभूतेन परेशस्य ततश्च सः | चेतत्यर्थानशेषांश्चमहायूथेन चेष्टते || कक्ष्याभिपूरकौ पुष्ट्यायुडक्ष्व त्वं केशिनौ हरि | अधोपगन्ध शृषु नो गिरः || अभिस्वर च स्तुतिम् | प्रशंसो

कुरु शब्दं च पुनर्हर्षान्महत्तरम् | ब्रह्म यज्ञं च नोऽन्ताथो बहिष्ठश्वैव वर्धय || नित्यबुद्धत्वतो विष्णोवधनं तु प्रकाशनम् | बहुशत्रून्नीष्पदसौ हरिर्दनुजघातकः | अस्मत्सख्याय शब्दं च चकारास्मासु संस्थितः | यथा सुतेषु सोमेषु करोत्युत्विक्षु चस्थितः || तमेव शरणं नित्यं सखित्वाद्यर्थममहे | शक्त्यानन्दस्वरूपत्वाच्छकः सर्वत्र चाशक्तः | अस्माकं च सदा वित्तं दददेव प्रवर्तते ||”.

O *Indra* (with *Vishnu* as the indweller). of infinite *Wisdom*, pre-eminent in stature, *Sama* chanters sing your praises with *Sama* chants, the *Rigvedins* with *Riks*, *Brahma* acknowledged you as *the Supreme Reality* elevating you as शककेतु. Since your power is greater than of the great *Brahma*, as the one who sprinkles grace on your devotees, you as omniscient shine well in the company of delivered and undelivered souls. As *Hari* function as the indweller in *Brahma* and others, as the greater than any other great one, his superme powers are pre-eminently become revealed. His omniscience is because of his inherent power to do everything and anything, function through his multitude forms. Yoke your horses with flowing manes and well groomed limbs to the chariot with cord tied round his belly, to fasten to the saddle. Express your approval saying *well done*, to indicate your pleasure and appreciation of every praise and adoration during performance of the sacrifices. There could be no one else than *Vishnu* who qualifies to be referred as the *Supreme Being*. *Vishnu*, the *Supreme Being*, becomes manifests ever growing and becoming effulgent in many *forms* and *shapes*, restrains enemies and destroys the un-enlightened from harming the devoted ones, dwelling within every one, everything and every hymn, he declares his companionship. Therefore we seek companionship with an take refuge in *Vishnu*, known as *Shakra*, being of the *form* of power and *Bliss*, capable of providing possessions and prosperity

I.10. 7- 12

“सुविवृतसुनिरजमिन्द्रत्वादातमिद्याशः | गवमपव्रजंवृधिकृणुष्वराधेअद्रिवः || नहित्वारोदसीउभेऋधायमाणमिन्वतः | जेषस्ववर्ततीरपस्पाङ्गाअस्मभ्यन्धूनुहि || आश्रुत्कर्णश्रुधीहवन्नूचिद्विधिवमेगिरः | इन्द्रस्तोममिमम्ममकृष्यायुजश्चिदन्तरम् || विदमाहित्वावृषन्तमंवाजेपुहवनश्रुतम् | वषन्तस्यहूमहऊतिसहस्रसातमाम् ||

आतूनइन्द्रकौशिकमन्दसानस्सुतिम्पिव | नव्यमायुःप्रसूतिरकृधीसहस्रऽसामृषिम् || परित्वागिर्वणोगिरइमाभवन्तुविश्वतः
| वृद्धायुमनुवृद्धयोजुष्ठाभवन्तुजुष्टयः ||”.

O *Indra* (with *Vishnu* as the indweller), the destroyer of the mountains, you have favoured us with fame that is auspicious, expansive and inaccessible to others, unveil the luminous *Wisdom* impelling it as Breath as it were. All pervading *Indra* (with *Vishnu* as the indweller), you illumine both heaven and the earth expansively, winning over for us wealth and *Wisdom*. Having keen receptivity listen to our call, bestow in me now *vedic Wisdom*, making my intellect with these invocations pleasing for my sake. O the listener of these invocations, we know your supremely powerful strength in battles, we pray for your protection with many endowments. Come to us O *Indra*, born in *Kaushika* family; happily savour the *Soma*, making us fresh with abundance of thousand gains and long life of enlightenment. May these *vedic* chats, worthy of being praised, be spread surrounding well with progressive increase in honor and reverence.

Bhashya

विस्पष्टं मुष्टवकाल्यं च यसस्त्वद्वत्तमेव हि | गूढं ज्ञानसमूहं त्वं विवृण्वृद्धिं च नः कुरु || अद्रिरादरणीयत्वात्प्राणस्तद्वर्त
कोऽद्रिवाः हरिः शक्रस्तथाद्रीणां छेदनाद्वाराणदपि || न त्वामृघायमाणं हि वर्धमानं तु रोदसी | सं प्रा
प्नुतः श्रीभूमी च सहिते वाप्रसादतः || अपः प्रजाः सुख्रवतीरजयस्त्वद्वशत्वतः | ज्ञानानिसान्धूनु हि च प्रापयोच्चा अपि
स्वयम् || बहुश्रवणकर्णास्मदाह्वानं श्रुणु चदरात् | अद्यैव च गिरो धेहि मयि स्तोमं च मत्कृतम् || प्रियं योगदपि कुरु ||
विदमं त्वां शक्तिमत्तम् | श्रोतारं युत्सु वाह्वानमाह्वयामस्तवावनम् || बहुलाभोत्तममिति || स्थानान्तरगते ऋचौ |
दृष्टवेन्द्रं यज्ञगं याभ्यां मधुच्छन्नाः तमस्तुवत् | आ तू न इति तेनैव न विरुद्धा शतर्चिता || मात्रा कुशैर्गु
हितत्वाज्जन्मन्यासीत् स कौशिकः | गाथित्वाद्वा हिरण्याण्डकोशस्थत्वाद् हरिस्तथा | मन्दसानो नित्यसुखी स्तुत्यमायुश्च
नस्तिर | ऋषिं सहास्रलाभं मां कुरु च || त्वा इमा गिरः || सर्वदा परितः सन्तु मदीयाः सर्वलाभिनम् | वृद्धिरूपा गिरो
जुष्ठाः सेवारूपाश्चास् सन्तु नः || अष्टावृचः पुनस्तेन दृष्टा अन्यत्रगस्तपः | कुर्वता ||”.

Auspicious, expansive and inaccessible to others, verily is the fame endowed by you on us. Open your concealed riches in the form of *Wisdom* and make us flourish. प्राण, the *prime Breath* is referred as अद्रिः since he impels others . Therefore, *Indra* too is known as अद्रिव; as he had

shattered the mountains and made the streams to flow in abundance to save the worlds. ऋघायमाणं means all-pervasive attribute which illumines श्री and भूमी both as the deities presiding over heaven and the earth cannot equal, without your grace. आपः are those who dwell in heaven and the earth as well as the delivered souls. As the one whom you have overpowered, they are under your control. Therefore, enable us with wealth and *Wisdom*. Of all the receptive ones, listen to our call sympathetically Let the invocation of the *vedic* hymns be acceptable to the mind, even more than *Yogic* discipline. We look upon you as one powerful, receptive one to the pleadings of those battling in life. During one performance of sacrifices, *Madhuchhanda* had invoked with these hymns, He saw on different occasions and under different conditions hundred hymns elsewhere. Therefore there is no contradiction in referring him as the seer of hundred hymns. *Indra* is referred as *Kaushika* because his mother had placed him on कृश grass or as one born to king *Gadhi*, of *Kushika* clan. *Hari* is *Kushika* because is the dwells within ब्रमाण्डकोश - the universal source of the divine effulgence. मन्दसानो – being possessed pf eternal happiness as attribute or one who is eternally happy. Endow me with extended life or attain wealth and *Wisdom*. May our invocations full of rewards be amenable to you. May our invocations enhance your magnificence? *Madhuchhandas* saw these eight hymns after performance of penance and are found elsewhere also.

Sukta 11

I,11. 1 – 8

“इन्द्रविश्वाअवीवृधन्त्समुद्रव्यचसङ्गिरः | रथीतमंरथीनांवाजानांसत्पतिम्पतीम् || सख्येतइन्द्रवाजिनोमाभेमशवसस्यते | त्वामभिप्रणोनुमोजेतारपराजितम् || पूर्वारिन्द्रस्यरातयोनविदस्यन्त्यूतयः | यदिवाजस्यगोमतस्तोतृभ्यामिहेतेमघम् || पुराग्भिन्दुर्युवाकविरमितौजाअजायत | इन्द्रेविश्वस्यकर्मणोधर्तावज्रीपुरुष्टुतः || त्वंवलस्यगोमतोपावरद्विवोविलम् | त्वान्देवाअविभ्युपस्तुज्यमानासआविषुः || तवाहंशूररातिभि प्रत्यायंसिन्धुमावदन् | उपातिष्ठन्तगिर्व णोविदयेतस्यकारवः || मायाभिरिन्द्रमायायिन्त्वंशुष्णमवातिरः | विदुष्टेतस्यमेधिरास्तेषांश्रवांस्युत्तिर || इन्द्रमीशानमोजसाभिस्तोमाअनूपत | सहस्रयस्यरातयउतवासन्तिभूयसीः ||”.

Indra is one who is manifest with ocean of self-evident super attributes, the charioteer among the charioteers, the lord over nourishments, the lord of noble virtues and of universal *Wisdom*. O Lord of good tidings, being in companionship with you in our struggles, we have ventured to fight in wars, do not be anxious for with you dwelling within bless us to conquer the enemies and never conquered by others, we extol you again and again. If *Indra's* gifts be excellent let them not wasted, provide protection by way of nourishment and *Wisdom* and for the invoker's prosperity and fame. *Indra*, born as destroyer of cities, ever young, ever wise, all powerful, energizer of universal actions, and wielder of the thunder bolt is praised by various divinities. O *Indra* (with *Vishnu* as the indweller) you opened *Vala's* caves (the obscure mind) wherein were the cows (*Wisdom*) and wherefrom you fearlessly reveled the divinities were concealed. To you O Valorous One, we the makers of the *vedic* hymns, have come to worship you with waters and gifts always praising you for your deeds. O Lord, you who are powerful, by your power you have destroyed *Shushna*. The wise ones have known this, bless them with bountiful nourishment. The seers of sacred hymns praise with all their power, *Indra*, the ruler of the World, whose bounties are by thousand times more bountiful.

Bhashya

“सम्यगुद्विक्तगुणव्यक्तिस्तथाभिदः ॥ प्रथमानि महत्तत्त्वेन ते दानान्यवनानि च | न भिद्यन्ते न नश्यन्ति गोमदन्नं यशस्तथा ॥ यदि मंहते ददायेशः ॥”.

Growth is the attribute of the ever mature Lord, therefore वृद्धि means maturity. Primarily great are the gifts and protection offered? Neither does *Wisdom* comes to be destroyed nor does nourishment perish, having been given during the sacrificial functions, if the donor gives with great feelings.

“वल्गिस्तर्थागतिर्धिषः ॥ वाचामन्यार्थं वृद्धेस्तु विलं मूलं तमो हि यत् | तदापावृतवांस्त्वं च पदश्च विनिवार्य च ॥ त्वां हि देवा भयापेताः प्रेयमाणास्त्वयैव च | छाद्यमानं गिरा दैत्यैररक्षन्निव सद्गिरा ॥ इन्द्रस्या गोसवार्थं च समुत्सृष्टा

जगद्यपि | चर्तु गावो दृता दैत्याः सरमारक्षिताः पुरा | रस्याथः स्वसृत्वमुक्तैव तयाच्छिष्टं च गोपयः || तदर्थं पणयो नाम ते दैत्या बलपूर्वकाः | इन्द्रेण निहताः पश्चाज्ज्ञात्वा च सरमकृतम् || ताडयित्वा पदा नक्त्रत्सृते पयसि तां भयात् | शरणगतां प्रेषयित्वा दूत्येन पणिनां पुनः || भित्वा गिरिव्रजं तं च गावो यत्र प्रतिष्ठिताः निः सारिताः पुनस्ताश्च गोसवेनेष्टमेव च | तदा देवा अभित्यैव परितो जगुषुः पतिम् ||”.

Vala is the mind which is perverse. Ignorance is the main reason for the intellect to misrepresent the *vedic Wisdom*. Communication of right knowledge dispels ignorance. Those who have overcome the fear of death and prompted by you to the *Wisdom* contained scriptures are freed from the distorted interpretation of the *vedic* scriptures. *Indra* in earlier times) desirous of performing the गोसवा sacrifice, sent forth cows (enlightened *Wisdom*) in the world around. In the beginning at *Indra's* request the divine hound *Sarama* to accompany the cows but *Pani* the demons claiming *Sarama* to be their sister, stole the cows (enlightened *Wisdom*) forcefully and hid them in the caves. When *Sarama* drank the milk of the cows, *Indra* thrashed the hound and forced her to throw up and frightened she surrendered. Thereupon *Indra* sent *Sarama* back again to the demons as messenger. Then destroying the caves where the cows were hidden, *Indra* got them released and completed the गोसवा sacrifice, whereupon the divinities gathered around him and praised his valour.

“तवदानैरहं सिन्धुं नदीं प्रत्यागमं पुनः त्वामावदन्स्तुतिपदैर्यज्ञदीक्षार्थमुद्यताः || उपतिष्ठन्त कर्तारो विदुस्त्वां ये गिरोदित || शक्तिभिः शक्तिमन्तं त्वं शोषकं वृत्रमातिरः || तमो वा त्वं विदुर्मोधाररतास्तेषां श्रवांसि च | विद्यां उच्चैस्तरां देहि || स्तुवन्ति त्वां सहौजसा || ऋक्संहितायाः स्वाध्यायात्प्रबन्धात् व्यासनिर्मितात् | ब्राह्मणेस्तथा मानात्प्रोक्ताः स्युर्मुनयोऽत्र ये || श्रुत्यभावादलिङ्गाच्च मुनिर्नान्यः प्रतीयते || श्रुतिलिङ्गान्यता यावत् तावत् पूर्वप्रमा भवेत् ||”.

O *Indra* I have come near the river with the gifts with determination to perform the sacrifice. Having arrived there the seers have been invoking you with *vedic* hymns. O *Indra*, by your power you have destroyed *Vrittra*, the most powerful destroyer. You are praised as one endowed with power. Since the hymns, the *Vedas*, the teachings and *Brahmanas* are composed by *Vyasa*, they alone are the authority's documents and

those mentioned there are the only seers. All others are not to be considered as scriptures since neither nor do the composers have the marks of seers. All the earlier would continue to be considered as such till the character and the marks change.

“शतर्गिर्भुरुत्तराभिस्तु वह्निनामानामच्युतम् | अस्तौन्मेधातिथिस्ताभ्य उत्तरा अपि तददृशः || अन्यत्रगास्तपस्यन् स ता ददर्श कदाचन | कालास्थानन्तरत्वं चेत् सङ्ग्यातोऽभ्यधिकं भवेत् || अन्यस्थानगता अन्यदृष्टा अप्यत्रगा यदि | सङ्ग्यान्तभा—वमेष्यन्ति ता इतोपगता यतः ||”.

Medhatithi invoked *Achyuta*, represented as sparkling flame, by hundred ऋक्स and followed by additional ऋक्स seen by him. The additional one was seen by after performing severe penance. There even when they were seen on other occasions they are all considered to be within the hundred ones, even the number exceeds. However those seen in different occasion in different place and under different condition, by different seers and listed in different अनुक्रमणिका or index, even though found here are to be treated as if not present.

Sukta 12

I,12. 1 – 6

“अग्निन्दूतंवृषीमहोहोतारं विश्ववेदसम् | अस्ययज्ञस्यसुकृतम् || अग्निमग्निं हवीमभिस्सदाहवन्तविशपतिम् | हव्यवाहम्पुरप्रियम् || अग्नेदिवांइहावहज्ज्ञानोवृक्तवर्हिषे | असिहोतानईड्यः || तांउशतोविवोधयदग्नेयासिदूत्यम् | देवैरासत्सिबर्हिषि || घृताहवनदीदिवःप्रतिष्पारिषतोदह | अग्नेत्वंरक्षस्विनः || अग्निनाग्निस्समिद्धयतेकविर्गृहपतिर्युवा | हव्यवाइजुह्वास्य ||”.

We beseech *Agni*, the messenger, dwelling in होतृ, comprehensive knower, and wise in *Wisdom* in performance of the sacrifices. We invoke *Agni*, the guardian of the people, receiver of the oblations with complete comfort, who is propitiated by hymns in his every manifestation. We invoke *Agni* with adoration, who brings here the divinities seating on well-spread grass for the well-being of the sacrifice. O *Agni* because your mediation the divinities become desirous to be

present in the sacrifices. We solicit them to seat of the well-spread grass. Nourished by the oblation of ghee offered, you *Agni*, who have become luminous, destroy the companions of the demons. One who has become luminous by the luminous *Agni*, the all-enlightened lord of the household shines well by the grace of *Agni*.

Bhashya

“यज्ञभाहार्यमत्राथो देवै सं प्रेषितो यतः | दूतोऽग्निर्वासुदेवश्च तत्तत्प्रार्थितकृद्यतः || विस्व वेदाः स सर्वज्ञो यज्ञज्ञो यज्ञसुकृतुः || अग्निनामा जामदग्न्यो भगवान्सं प्रकीर्तितः | तस्य रूपबहुत्वेन वीप्साचैवोपपद्यते || हवीमभि ऋगाह्वानैराह्वयन्तः प्रजापतीम् || जज्ञानो व्यज्यमानस्तु वृक्तं प्रस्तुतमुच्यते | वज्रमानो वृक्तबर्हिः || बोधयेशेच्छतः सुरान् || देवैः सहोपविशसि || यस्य ते सुघृतं हविः | रिपतो नाशकान् रक्षोजनान्प्रति दहैव च || यस्यास्ये हूयते सोऽग्निः परेशेन समिध्यते | अथवाऽऽहवनीयोऽग्निर्मथितेन समिध्यते ||”.

Agni is the divine intermediary sent by divinities to fetch their share of oblations in the sacrifices. *Vasudev* as the indweller in *Agni* is also the intermediary for fulfilling the desires of the divinities. He is the universal *Wisdom*, he is omniscient, wise in sacrificial functions and one who performs the auspicious sacrifices. Resplendent *Parashurama*, *Jamadagni's* son is renowned as the flaming fire – *Agni*, therefore his several forms repeated as अग्निम् अग्निम् is proper. The lord of the creatures is invoked by chanting the hymns. जज्ञानः is one who manifests in the sacrifices. वृक्तं means well-spread. वृक्तबर्हिः means the person who performs the sacrifice. Solicit the divinities to be present in the sacrificial function. You, *Agni* is seated amidst the assembled divinities. You, *Agni* are for whom ghee is the oblation, whereby the demons who disturb the sacrifices are annihilated. Or you *Agni* are one in whose mouth the oblation is poured or one who shines well tended.

I,12. 7 – 12

“कविमग्निमुपस्तुहिदसत्यधर्माणमध्वरे | देवममीवचातनम् || यस्त्वामग्नेहविष्पतिर्दूतन्देवसपयति || योअग्निन्देववीतयेहविष्मांआविवासति | तस्मैपावकमृळय || सनःपावकदीदिवोग्नेदेवांइहावह | उपयज्ञं विश्वनः ||

सनस्तवानआभरगापत्रेणनवीयसा | रयिवीरवतीमिषम् || अग्नेशुक्रेणशोचिषाविश्वाभिर्देवहूतिभिः 5
इमांस्तोमञ्जुपस्वनः ||”.

The luminous *Agni*, the wise in *Wisdom* being invoked, endowed with righteous disciplines of the *Prime Existence* destroys the imperfections in performance of sacrifice. O *Agni*, the messenger of the divinities being propitiated, is the protector of the person performing the sacrifice. O *Agni*, who for the divinities to be present, has been established in the sacrifice performed according to the righteous *vedic* disciplines, be pleased with us. O *Agni*, the resurgent purifier, who here have been offered oblations, do bring the divinities to be present in this sacrifice. O *Agni*, who here has been newly established and propitiated with recitation of the *Gayatri mantras*, be pleased to offer us wealth, vigor and nourishment. With all the universal eulogies you showered on with pure splendor O *Agni*, accept our adoration.

Bhashya

“सत्यधर्मा सदगुणभृद् दुःखघ्नोऽमीवचातनः | चातनं कालनं वास्यात् || देववीतिस्तु तद्गतिः | अवासयति यत्वां च तं त्वं मृलय सर्वदा || यत्पूजाविषये देवानावहेन्द्रियमानिनः || गायत्रेण स्तूयमानो दृश्यमानेन नो रयीम् | पुत्रयुक्तामिषं चैव वीर्ययुक्तामथाऽवह || ज्वलता तेजसा विश्वदेवाह्वानैर्वृणु स्तुतिम् ||”.

sत्यधर्मा is one who is possessed of auspicious attributes. अमीवचातनः is one who terminates the sorrows. चातनं, कालनं means terminating the sorrows. देववीति means the arrival of the divinities or the divinities becing the objective. Make the sacrificer who establishes you in sacrificial functions, happy and always satisfied. You are propitiated with recitation of *Gayatri* chants. give the invoker wealth, vigor and nourishment. O *Agni* of resurgent resplendence accept our adoration offered to the divinities.

Sukta 13

I,13. 1 – 6

“सुसमिद्धोऽनूपावहदेवांअग्नेहविष्मति | होतःपावकयक्षिच || मधमन्तन्तनूनपाद्यज्ञन्देवेयुनःकवे | अद्याकृणाहिवीतये || नराशंसमिहप्रियममिन्द्रज्ञउपह्वये | मधुजिह्वंहविष्कृतम् || अग्नेसुख्रतमेरथेदेवांईळिताआवह | असिहोतामनुर्हितः || स्तृणीतवर्हिरानुषधृतपृष्ठम्मनीषिणः | यत्रामृतस्यचक्षणम् || विश्रयन्तामृतावृधोद्धारोदेवीरसश्चतः | अद्यानूनञ्चष्टवे ||”.

O *Agni*, the pure, auspicious flaming fire, you bring to the performance of our sacrificial function the divinities to be propitiated. O *Agni*, known as तनूनपात् (one who protects his parent from descending to the wretched worlds), bring the divinities for the one who performs the sacrifice for them to listen their sweet spoken invocations. We call upon *Agni* to grace the sacrificial function with invocations chanted in sweet sound by group of people. O *Agni*, bring the divinities in the pleasant chariot to the sacrifice since you are their champion. Spread the seat woven in grass across the place for the divinities, O the wise ones, for the immortal ones to be seen. Let them be present, the one which is mature in *Wisdom*, with divinities presiding over their senses withdrawn for attending this day verily the sacrifice.

Bhashya

“अस्मद्धविष्मते देवानाहुय यज चादरात् | तनूभ्यो वाक् ततो देवो व्यक्तस्तेन तनूनपात् || नरैः स्तुत्यो नराशंसो वह्नेरन्याऽथवा तनूः || मनूनां हितत्वेन मनुर्हितः इतीरितः || आनुषक् सर्वतो देवस्थानं बर्हिः स्पृणीत च || शुद्धस्य विष्णोर्यत् स्थानं घृतपृष्ठं हि तन्मनः | यत्र स्याद् दर्शनं विष्णोर्नित्यामरणधर्मिणः || ऋतरूपेण हरिणा समृद्धा या ऋतावृधः | द्वारो देव्यः श्रियो दास्यः श्रयन्तामिह नो मग्ने | मानसे बाह्ययज्ञे वा ह्यसङ्गत्वादसश्चतः | अद्याहनि तथा नूनमद्यैव यजनार्थतः || द्वारभूतः स भगवानापि साक्षान्मुक्षतः | स्त्रीरूपश्च सः ||”.

Bring the divinities for our sake and propitiate them with reverence. Speech originates in the body and the Lord is known as तनूनपात् (one who protects his parent from descending to the wretched worlds). *Hari* is नराशंस the one praised by human being as the indweller in *Agni*. He is the benefactor of the human beings, therefore known as मनुर्हितः आनुषक् means every where, spread the seat made of grass as the seat meant for the divinities. घृतपृष्ठ is the high mental state, where *Vishnu* is established,

from where he is bay attribute is ever free is behalf. ऋतावृधः are those who become mature endowed by *Vishnu* with Wisdom. The divinities are to openings for the goddess of प्रकृति, श्री, who become manifest in action, may they be present in our sacrifice becoming resurgent externally or internally with no attachment. He is the resplendent Lord in the female form, becoming for the seekers the door open for deliverance.

I,13. 7 – 12

“नक्तोषासासुपेशसास्मिन्यज्ञउपह्वये | इदन्नोबर्हिरासदे || तामुजिह्वाउपह्वयेहोतारदैव्याकवी | यज्ञन्नोयक्षतामिमम् || इलासरस्वतीमहीतिप्रोदेवमिडयोभुवः | बर्हिस्सीदन्वसिधः || इहत्वष्टारमग्नियंविश्वरूपमुपह्वये | अस्माकमस्तुकेवलः || अवसृजावन्स्पतेदेवेभ्योहविः | प्रदातुरस्तुचेतनम् || स्वाहायज्ञङ्कृणोतनेन्द्राययज्वनोगृहे | तत्रदेवांउपह्वये ||”.

I call the divinity presiding over darkness during night and the divinity presiding over the light at dawn to come to our sacrifice and grace the seat prepared of sacred grass. You, *Agni* (and *Vishnu* as the indweller) are of auspicious tongue, the omniscient, the divinity, who manifests in our sacrifice. *Ila* and *Sarasvati* and, *Earth*, the third, the divinities as the source and refuge of indestructible happiness grace the seat prepared of sacred grass. I call the luminous, the foremost, of universal *forms* here in this sacrifice to be our singular protectors. Be resurgent, O lord presiding over nature’s vegetation, facilitating the offering of oblation to the divinities and *Wisdom* to the animate, the conscious sacrificer. To receive the oblation let the divinities be invited swiftly to arrive at the residence of the sacrifice.

Bhashya

“नक्ता स्यान्नक्तो यस्मात् स सर्वतः || उषाः प्रकाशरूपत्वात् सुभद्रे ते उपह्वये | अस्मिन् बर्हिषि संस्थितैः || होतारौ देवगवपि | मथ्यमानोपरश्चैव वह्नी तद्गोऽथवा हरिः || आत्मान्तरात्मारूपेण द्विरूपो वा व्यवथितः | देवेषु यजतां यज्ञमस्मदीयमिमं सदा || इळोड्यत्वाद्धारिः श्रीर्वा भूरूपा सैव चापरा | मही तु भारती नाम वायव्या ब्रह्मणोऽपरा || तद्गतस्तादृशै रूपैः पृथक्स्थो वा हरिस्तथा || त्वष्टा तेजस्त्वतो विष्णुर्बलत्वद्वा समीरितः | विश्वरूपकत्वाच्च विश्वरूपोऽथ पूर्तितः || वननीयपतित्वेन वनस्पतिरितीतः | ज्ञानं तु चेतनम् || स्वाहा स्वभावगगतिमान्स्मृतः || अव्ययत्वादमोषश्च ||”.

नक्ता means *Vishnu* who is entirely free of from all demerits or deformities. He is उषा, the light at dawn being the most auspicious female form to arrive and grace the seat prepared of sacred grass. You as होतृ, verily of the dual aspect, as ग्राहपत्य *Agni* or as अह्वनीय, *Vishnu* resurgent as the indweller, posited in dual-form as the *individual self* within or the indwelling *Supreme Self*. Let the dual forms arrive and facilitate the deliverance of the oblation to the divinities present. *Hari* is *Ila*, since adored by all and for the same reason, श्री, *Lakshmi* or भू, the Earth, the earth also being known as भारती, the consort of *Brahma* as the different form. Since *Hari* is the indweller in these two female forms, he is referred as having female forms, apart from other female forms as well. *Vishnu* is त्वष्टा because of his luminosity or power. He is विश्वरूप because he manifests in numerous forms, complete with entirety of attributes. *Hari* is वनस्पति, vegetation since he as the indweller makes the vegetation in Nature resurgent. चतनम् means Wisdom. The word स्वाहा is construed in three-fold manner. The divinity is स्वाहा because he hastens to claim his share, because he is अव्ययः - immutable, अमोघः - invincible.

Sukta 14

I, 14. 1 – 6

“ऐभिरग्नेदुवोगिरोविश्वेभिरस्सोमपीतये | देवेभिर्याहियक्षिच || आत्वाकण्वाआहूषतगृणन्तिविप्रतेधियः |
 देवेभिरग्नआगहि || इन्द्रवायूवृहस्पतिमित्राग्निम्पूणम्भगम् | आदित्यान्मारुतङ्गणम् ||
 प्रबोभ्रियन्तइन्द्रबोमत्सरामादपिष्णवः | द्रप्सामध्वश्चमूषदः || ईळत्वामवस्यवःकण्वासोवृक्तवर्हिषः |
 हविष्मन्तोआरङ्कृतः || घृतपृष्ठामनोयुजेयेत्वावहन्तिवह्वयः | आदेवान्त्सोमपीतये ||”.

Those divinities who fulfill our desires being pleased with our invocations, O *Agni*, savour the *Soma* juice in the company of universal divinities, having been present in our sacrifice. We belonging to *Kanva* family, call on you praising intelligently bring the divinities *Indra* and *Vayu*, *Brihaspati*, *Mitra* and *Agni*, the resplendent *Pushan*, the *Adityas* and the hordes of *Maruts* to be present in our sacrifice. We have sourced *Soma* for you as stimulating and exhilarating smooth juice. We, *Kanvas*,

invoke you possessed of oblations and well-spread seat of grass and doing noble acceptable deeds desirous of protection. Those have well-oiled, smooth background with well attuned mind, those who carry themselves the resurgent power they convey Soma to the divinities.

Bhashya

“कामदोहा दुवः स्मृताः ॥ बृहन्पतिर्बृहत्या वा वाच एव बृहस्पतिः ॥ मित्रेति मित्रावरुणौ पूषनाम स पोषणात् । पूर्णत्वाद् वा ॥ भगः प्रोक्तः पूर्णेश्वर्यादिकत्वतः ॥ आदिस्थत्वात्स आदित्य आदानः प्रयाति वा ॥ बहुरूपत्वतश्चैव ॥ मनोक्तत्वात्तु मरुतः ॥ मत्सरा मदकारित्वात्ताच्छील्युत्तरं पदम् । द्रप्सास्ते द्रवणाश्चैव चमसास्थाश्चमूपदः । शिरश्च चमसं प्रोक्तमिष्टदानात्तथेन्द्रवः ॥ अवस्युर्यजमानः स्यावनाथप्रवृत्तितः ॥ आत्मस्थं वा बहुवचो बहवो मुनयोत्र वा ॥ उत्तराणां वचस्त्वेन स्वयं वदाति चेश्वरः ॥ अरडकृतोऽतिकर्तारस्त्वलडकर्तार एव वा ॥ स्निग्धपृष्ठास्समारूढा हरिणा वा विदोषिणा । मनोमञ्जुण योज्याश्च त्वां देवांश्चवहन्ति ये ॥”.

दुवः are those who fulfill the desires. One becoming expansive in *Speech*, verily, is बृहन्पति. मित्र, verily represents both *Mitra* and *Varuna* or being full of auspicious virtues and since he nourishes he पूषन् . Spoken as भगः because of his supreme resplendence. Known as आदित्य, since dwelling within आदित्य seeps the water from the worlds. Referred as आदित्यान् in plural sense since he manifests in many forms. Referred as मरुतः being impulsive like mind. मत्सरा is the stimulating drink. मदकारित्व means exhilarating. Indeed *Soma* is referred as द्रप्सः since it flows smoothly also impulsive like mind. चमूपदः is that which is stored in चमस, the vessel used to drink *Soma* after the completion of the sacrifice. (In mystical sense) चमसः is also the mind and इन्द्रवः are those who fulfill the desires (for *Soma* - stimulation or exhilaration). The plural word कण्वासः is used since he dwells in different *forms* among *Kanvas*, or because *Kanva* represents many with him or many ascetics joined together. Such words are easily comprehended since they have been pronounced by the Lord himself. अरडकृतो is one who acts with special skill, or who describes the divinities well. घृतपृष्ठा means those smooth backed horses (representing the resurgent power) or those who are resurgent with *Hari* being in control or those becoming resurgent by sheer power of mind lead one or the divinities.

I,14. 7 – 12

“तान्यजत्रांऋतावृधाग्निपत्नीवतस्कृधि | मध्वस्सुजिह्वपायय || येयजत्रायइड्ड्यास्तेतेपिबन्तुजिऽवया |
मधोरकग्नेवषट्कृति || आर्कीसूर्यस्यरोचनद्विश्चान्देवांउपर्वुधः | विप्राहोतेहवक्षति ||
विश्वेभिस्सोम्यमध्वग्नेन्द्रेणवायुना | पिबामित्रस्यधामभिः || त्वंहोतामनुर्हितोऽग्नेयज्ञेषुसीदसि | सेमन्नोअध्वरंयज ||
युक्ष्वाह्यगुरपीरथेहरितोदेवरोहितः | ताभिर्देवांइहावह ||”.

Those who perform sacrifices, mature in prosperity, along with their wives, bring delicious Soma juice, which O sweet tongued *Agni*, make the divinities drink. Being propitiated in the sacrifices, with laudatory syllable वषट् spoken with wonder by tongue which has become sweet touched with honey; let all the divinities come to savour *Soma*. O *Agni*, the priest presiding over the sacrifice, make all the divinities renowned as the luminous effulgence's come from heavens, the abode made resplendent by Sun's luminous light. O *Agni*, along with the universal divinities, with *Indra* and *Vayu* as companions savour smooth-flowing sweet *Soma* in the abode of the luminous Sun. O *Agni*, the benefactor of the human beings, overseer over sacrifices, conduct the divinities to our sacrifices, with red coloured, green coloured as well as yellowish-brown horses yoked to your chariot.

“तैर्देवान्यजतः स्तातेरज्ञातेन ब्रह्मणैधितान् | पत्नीभिर्योजयगन्तुं सह मध्वश्च पायय || ते षष्ट्यतोऽनुदात्तः
स्यादुदात्तो बहुवाचकः | आवृत्तस्तु भवत्यर्थस्ते पिबन्तु वषट्कृतौ || सूर्यस्य रोचनात्स्वर्गादावक्षत्यग्निनिन्दुपान् | उपः
प्रकाशनाद्ब्रह्म तद्विस्त उषर्वुधः || देवास्ते विष्णुधामत्वान्मित्रधामान ईरिताः || अग्निवाहा अश्वतर्यो दूर्वा
पह्माग्निप्रभाः | लोहिताः क्वचदाश्वाश्च रोहिन्मृगयोऽपि कुत्रचित् ||”.

Energized by such powers bring the divinities along with their wives, the embodiment of *Wisdom* to attend the sacrificial function. The latter ते in the ऋक् is genitive and therefore it has अनुदात्त स्वर, while former ते has उदात्त स्वर with nominative plural. The meaning of the ऋक् is to be understood by repetition of the former ते, therefore let them savour the sweet *Soma* juice with expression of wonder – वषट् To savour *Soma* juice in the sacrifice, let *Agni* bring the universal divinities from the heavens which shine

under the luminous light of the Sun. *Brahman* is known as उषः due his resplendence and उषर्वुधः are the universal divinities who know of उषः. The divinities are called मित्रधामाना since they are dependent of *Vishnu*, the *Supreme Lord*. Some hymns which convey the invocation are green (fresh) like दुर्वा grass some, some are red (radiant) like lotus flower and even some yellowish-brown like a deer.

Sukta 15

I.15. 1 – 6

“इन्द्रसोमम्पिवक्तुनऽऽत्वाविशन्त्विन्दः | मत्सरासस्तदोकसः || मरुतःपिवतऋतुनापोत्राद्यज्ञम्पुनीतन | यूयंहिष्टासुदानवः | अभियज्ञङ्गृणीहिनोग्नावोनेष्टः पिवऋतुना | त्वंहिरलधाअसि || अग्नेदेवांइहावहसादयायोनिषुत्रिषु | परिभूषपिवऋतुना || ब्राह्मणादिन्द्रएधसःपिवासेममृतूरनु | तवेद्धिसख्यमस्तृतम् || युवन्दक्षन्धृतव्रतमित्रावरुण दूळभम् | ऋतुनायज्ञमाशाये ||”.

O *Indra*, savour the *Soma* juice from the vessel that fulfills all desires, let the divinity presiding over the *cosmic law* make way in you. O *Maruts* and all the divinities, the auspicious benefactors, savour the *Soma* juice sanctified in the sacrifice, from the vessel that purifies. Take cognizance of our sacrifice as the wise leader and embodiment of *Bliss of Beatitude*, along with the divinities presiding over the streams. O *Agni*, bring the divinities here in the three sources and adorning them make them take seat make them savour the *Soma*. By using the *Brahmana* vessel used in sacrifices, *Indra* savour the *Soma* juice, along with the divinities presiding over ऋतु, the *cosmic law*, your own friendship being inseparable. (*Mitra* and *Varuna*) you two guide as earlier Daksha, the great sacrificer, the protector of the worlds, sincere in performing his duties, in performance of sacrifice.

Bhashya

“ऋतुमार्गस्तु नेतृत्वान्नेष्टाऽऽग्निर्हरिरेव वा | ईष्टे न कश्चिदस्येति ग्ना नद्यश्च समीरिताः | गतिशीलत्वतो ग्नास्ता ज्ञातृनेतृत्वतो हरिः || गमनन्नयनाद्वा ग्ना ऋतुपात्रमृतस्तथा | सोमास्तदोकसः प्रोक्ता ऋतुपात्रसिता यतः ||

पत्नीनेतृत्वतो नेष्टा नेष्टत्विक्संप्रकीर्तितः | ज्ञापयन्ति स्वलिङ्गानीत्यृतवः सम्प्रकीर्तिताः || पावनाच्चैव पोतारो मरुतः
पोतृदेवताः अग्निस्तु देवता नेष्टुस्त्वष्टेन्द्रो विष्णुरेव वा || वेद्युत्तरा सदश्चैव प्राग्वंशो योनयः स्मृताः | भूष भूषय नो
यज्ञम् || ब्राह्मणाच्छंसिपात्रतः | पिबेन्द्र नो राधसोऽर्थे त्नु त्वर्तुदेवता | स्तृतं छिन्नमिति प्रोक्तम् || अस्तभ्यं दुर्धमं
स्मृतम् | दक्षाख्यं यजमानं चापीशाथे यज्ञमेव च | सोमं पीत्वर्तुपात्रेण सहवातेन चर्तुना ||”.

“ऋतु is the *Way*, the *Path*. As one who leads, *Agni* is, verily in other words, *Hari*. Besides *Hari* alone is the leader since there is no one else. Streams are referred as ग्न, because they flow. Since *Hari* leads the wise ones, he is ग्न. ग्न, since he goes or leads and ऋतुपात्र then becomes the container and तदोक्सः is the *Soma*, which is therein. ऋत्विक leads the wife of the sacrificer therefore he is referred as नेष्टा. Since he reminds one the movements of the seasons he is known as ऋतु. *Maruts* are referred as पोतारो since they purifies the atmosphere, the presiding deity being *Agni*, *Tvashta*, *Indra*, and *Vishnu*. योनि are the three seats known as - उत्तरवेदी सदः and प्राग्वंश.भूष mean adorn the sacrifice. From the *Brahmana* vessel used in sacrifices, savour the *Soma* for exhilaration along with other divinities.स्तृतं means from broken vessel. दुर्धमं means unshakeable in performing one’s duties. Guide the sacrificer well savouring the *Soma* juice from the sacred vessel in the company of the divinities.

I,15. 7 – 12

“द्रविणेदाद्रविभसोगाहास्तासेअध्वरे | यज्ञेषुदेवमीळते || द्रविणोदाददातुनोवसूनियानिशृण्वरे | देवषतावनामही ||
द्रविणोदाःपिपिषतिजुहोतप्रचतिष्ठत | नेष्टाद्वतुभिरिष्यत || तात्त्वातुरीयमृतुभिर्दविणोदोयजामहे | अधस्मानोददिर्भाव
|| अश्विनापिबतमधुदीघग्नीशुचिव्रता | क्तुनायज्ञवाहसा || गार्हडपत्येनसन्त्यऋतनायज्ञनिरसि | देवान्देवतेयज ||”.

Those desiring wealth invoke *Agni* and (with *Vshnu* as the indweller) the giver of wealth in sacrifices with oblations in hand. *Agni* (with *Vshnu* as the indweller) the giver of wealth, the riches for which they are well known may favour us with wealth for the sake of divinities, never using the same for our needs. *Agni* and (with *Vshnu* as the indweller) desiring to savour *Soma* juice, set forth with the vessel carried along with divinities presiding over ऋतु and desired. Since you for the ultimate *Bliss* by the ऋतु vessel along with other divinities are propitiated for our

welfare, be the unquestioned benefactor. O *Asvins* savour the sweet *Soma* juice med pure and auspicious by brilliantly luminous *Agni* in the sac rice. With the गार्हपत्य vessel O *Agni* (with *Vshnu* as the indweller) you make the sacrifice resurgent for the divinities to be worshipped.

Bhashya

“होता च होतृकाश्चैव द्रविणोदा द्रवीणसः ॥ अग्निश्चैवाग्नयस्तेषां देवता विष्णुमीळते ॥ पातुमिच्छति सोमं स सोमस्तस्मै प्रतिष्ठितः | ऋतुपात्रैर्देवताभिः सहैवैनमभीप्सत ॥ चतुर्थवारमपि तात्त्वां यजामो ददिर्भव ॥ दिद्यग्नि इति दीप्ताग्नी | सन्त्योग्निः सन्ततत्वतः ॥ विष्णुर्वर्त्विधिपो विष्णुः केशवादिस्वरूपतः | ग्रहान्त्योमस्य मिमते इति तस्यैव कथ्यते | गार्हपत्येन पात्रेण यजमानस्तु देवयन् ॥ देवन्यातीति ॥”.

द्रविणोदा is the one gives wealth and द्रवीणसः is the one who receives wealth. *Agni* and *Vshnu* as the indweller are the divinities referred herein. Desires to savour the *Soma* juice, which is specially prepared for him. We consider *Agni* as the adorable with the नेष्ट्र vessel arranger for him. As we praise for your ultimate *Bliss* be gracious to fulfill our desires. दिद्यग्नि means brilliantly luminous *Agni*. सन्त्यः is *Agni*, which as गार्हपत्याग्नि is always present in every home. *Vishnu* in his six primary forms like *Keshava* and the rest is the divinity presiding over the six seasons. The scriptural statement - ग्रहान्त्योमस्य मिमते is in reference to him alone. गार्हपत्य means the vessel used during sacrificial function. देवयन् is the person performing the sacrifice, because he goes in search of or reaches the divinities.

Sukta 16

I,16. 1 – 5

“आत्वावहन्तुहरयोवृषणंसोमपीतये | इन्द्रत्वसूरचक्षसः ॥ इमागानाधृतसुवोहरीइहोपवक्षतः | इन्द्रंसुग्रतमेरथे ॥ इन्द्रम्प्रातर्हवामहइन्द्रम्प्रयत्यध्वरे | इन्द्रसोमस्यपीतये ॥ उपनस्सुतमागहिहरिभिरिन्द्रकेशिभिः | सुतेहित्वाहवामहे ॥ सोमन्नस्तोममागह्यपेदंसवनंसुतम् | गौरोनतृपितःपिव ॥”.

O *Indra*, you whose eyes perceive well everything may bear your horses to savour the *Soma* juice, so that our desires may be fulfilled. You may bring in this sacrifice *Indra* seated in the chariot with those popular grains dripping with ghee. O *Indra*, to savour the *Soma* juice, call in the morning hours where the sacrifices are in progress. O *Indra*, come to us with horse having flowing manes when the *Soma* juice is being pressing during the sacrifice. O *Indra*, let you be praised in this state to come to savour *Soma* juice intensely thirsty like a stag.

Bhashya

“सुष्टूरीकुवन्ति विषयान्यतः | चक्षुंषीन्द्रस्य हरयेस्तेनोक्ताः सूरचक्षसः || भक्तिसुतानि धानानि बुद्धेर्धाना इति ह्यपि || प्रातरित्यादिवाक्येन सवनत्रयमीरितम् | समप्तत्वात्सोमपीतिस्तृतीयं सवनं स्मृतम् || सदा ||”

As the horses of *Indra* have eyes that perceive objects very well, they are referred as सुष्टूरीकुवन्ति. धाना means the inclination of the intellect soaked with devotion; it means what is known commonly as grains. The statement प्रातरित्यादिवाक्येन denotes the three stages during the day. Though the *Soma* juice is sipped in between, the final consummation is completed during the third stage, which is indicated by the statement - सोमस्यपीतये.

I,16. 6 – 9

“इमेसोमासइन्द्रवस्सुसुतासोतासोअधिबर्हिषि | तांन्द्रसहोपिव || अयन्तेस्तोमोअगियोहृदिस्पृगस्तुशन्तमः | अथासोमसुताम्पिव || विश्वमित्सवनंसुतमिन्द्रोमगयगच्छति | वृत्नहासोमपीतये || सेमन्नःकाममापृणगोभिरश्चैश्शतक्रतो | स्त्वामत्वास्वाध्यः ||”.

O *Indra*, let those who fulfill all desires may be seated to savour the *Soma* juice to strengthen the person performing the sacrifice. O *Indra*, this excellent, heart touching invocation addressed to you may endear you, therefore, savour the *Soma* juice. To all others too in other states too *Indra*, the *Vritra* slayer for exhilaration goes to savour the *Soma*

juice. O *Indra* who comes for our sake with cows (illumination) and horses (strength) to fulfill our desires, him we invoke with praises.

Bhashya

“विष्णुविवक्षायां यजनानबलं सहः | तदिष्टस्यैव दानाय तद्गुणव्यक्तिरेव वा || पूर्णमदः पूर्णमदं पूर्णाद् पूर्णमुदच्यते | हेयोपादेयरहितगुणपर्णो हरिः सदा | अनुग्रहव्यक्तिरेव तद्गुणानां चनान्यथा | इत्यादिवेदवाक्येभ्यो नैव वृद्धिहरिः क्वचित् || पृण सम्पूरय स्वाध्यः सुधीतय इतीरिताः ||”.

Here in the case of *Vishnu* the increase in the strength is in reference to the person performing the sacrifice. To enhance the strength of one who is dear, like endowing the strength to the person performing the sacrifice. एव suggests *even like*. *That is Complete This is Complete, from the Complete has the Complete become manifest. Hari being ever full of defectless attributes, there is never ever any increase of decrease in his attributes. Manifestation of his attributes means being endowed of his favours and nothing else*. By these and other scriptural statements there is never ever any increase of decrease in his attributes. पृण means to fulfill completely, स्वाध्यः means those who are endowed with *Wisdom*, thus has been clarified.

Sukta 17

I,17. 1 – 5

“इन्द्रावरुणयोरहंसम्राजोरवावृणे | तानोमृळातइडदृशे || गन्ताराहिस्थोवसेहवंविप्रस्यमावतः | धर्ताराचर्षणीनाम् || अनुकामन्तर्पयेथामिन्द्रावरुणरायआ | तावान्मेदूठमीमहे || युवाकुहिश्चीनांयुवाकुसुमतीनाम् | भूयाम | वाजदान्म् || इन्द्रसहस्रदाब्जांवरुणशंस्यानाम् | क्रतुर्ववत्युक्थः ||”.

The resplendence which *Indra* and *Vruna* bestowed on me for the protection prayed for, let those two may preserve for me forever. Those who depart are to come back, (therefore) call the priests having *Wisdom* for subjecting the sacrificer for protection. Becoming agreeable O *Indra* and *Varuna* both of you make us satisfied in the matter of wealth quickly

for us who have taken refuge. O *Indra* and *Varuna*, some of your mixtures of libations are worthy and some are well gifted. Be for us the provider of good nourishment. *Indra*, the donor of plenty along with *Varuna* as chief among those performing their actions is spoken as the worthy of adulation.

Bhashya

“अविकारेण संस्थानमीदृक्त्वं नामकीर्तितम् ॥ मावतो ज्ञानयुक्तस्य प्रजाचर्षणयः स्मृताः ॥ नोदिष्टत्वं समीपत्वं क्षिप्रं शरणमीमहे ॥ युवयोरेव वाक्यानां सुमतीनां च सर्वशः ॥ भवेन्नप्रदातृणां सर्वदा विषया वयम् ॥ क्रतुः प्रधान उक्थ्यशच शस्त्रैः स्तुत्यो विशेषतः ॥”.

ईदृक्त्वं means to preserve forever. मावतः means the one wise in *Wisdom*, चर्षणयः means subjecting for protection. नोदिष्टत्वं means nearness in time to take refuge swiftly. May we be ever the object of your speech and thought and also ever the object of your dispensation of nourishment. As the principal performance of their actions they are worthy to be praised with adulation.

I,17. 6 – 9

“तयोरिदवसावयंनेमनिचधीमहि | स्युतप्रेचनम् ॥ इन्द्रावरुणामहंहुवेचित्रायराधसे | अस्मन्सुजिग्युप्स्कृतम् ॥ इन्द्रावरुणनूनुवांसिषासन्तीषुधिष्वा | अस्मभ्यंशर्मयच्छतम् ॥ प्रवामश्नोतुसुष्टुतिरिन्द्रावरुणयांहुवे | यामृधाथेसधस्तुतिम् ॥”.

With the protection extended by you both, *Indra* and *Varuna* we always obtain wealth and *Wisdom*, which we bury in earth (within ourselves). O *Indra* and *Varuna* you both give for us for our good and well-being make us every where the successful. O *Indra* and *Varuna*, bestow enlightenment on us who meditate within our mind for our happiness. O *Indra* and *Varuna*, we call you with our pure praises for increased wealth and *Wisdom*.

Bhashya

“रक्षणेन तयोर्वित्तं ज्ञानं वा प्राप्नुमः सदा | निधिमहि च दानं स्यादेवास्माकर्माथने || ह्रस्वता संहितायां तु देवतैक्यप्रदर्शिनी | स्वरूपैक्यं हरौ तत्तु मयैक्यं भिन्नयोरपि || अद्य वां नुनुमो लोपः स्वातन्त्र्यार्थं हि सूत्रतः | साधयन्तीषु धीष्येव शर्मास्यभयं प्रयच्छतम् || यथास्थितस्तुतिं यां च वधयेथे सदैव मे ||”.

By their protection we always attain wealth and *Wisdom*, which we bury in the earth (mediate within ourselves). Therefore let *Indra* and *Varuna* may indeed give gifts for us. Together they (*Indra* and *Varuna*) represent harmony in scriptural statements but *Hari* as the indweller, though different they appear as One harmonious. नु means now, वां means both *Indra* and *Varuna*. Absence of separation between the two is to show their independence and difference. As both of you make our mind luminous, endow us with happiness. यां is pure praise which is augmented by both *Indra* and *Varuna*, therefore be inclined to us always.

Suita 18

I.18. 1 – 5

“सोमानंस्वरणकृणुहिब्रह्मणस्पते | कक्षीवन्तंयौशिशिजः || योरेवान्योअमीवहावसुवित्पुष्टिवर्द्धनः | सनस्सिषत्तुयस्तुरः || मानशंसोअरुषोधूर्तिः प्रणडमर्त्यस्य | रक्षणोब्रह्मणस्पते || सघावीरोनरिष्यतियमिन्द्रोब्रह्मणस्पतिः | सोमोहीनोतिमर्त्यम् || त्वन्तम्ब्रह्मणस्पतेसोमइन्द्रश्चन्मर्त्यम् | दक्षिणापात्वंहसः ||”.

Speak to us the gentile words, O *Peer over Speech*, which you spoke earlier to *Kakshvan*, the son to seer *Ushika*. Who as one who is wealthy, one who cures, one wise in Wisdom, who increases well-being and one swift in movement, let him be our companion. Protect us O *Peer over Speech* being encountered by extremely cruel, injurious evil beings. The one whom *Indra*, ब्रह्मणस्पति, the illustrious सोम nourishes he verily is the brave one, never wounded nor killed. You, ब्रह्मणस्पति, the peer over *Speech*, illustrious सोम, *Indra*, who verily are mortals, let the *Supreme Being* - दक्षिणः, protect us.

Bhashya

“सौम्यं शब्दं कृणुत्वं नो विष्णो वायो सुवाक्पते | कक्षिवन्तं प्रति हि यो दत्तो यः स उशिक्षुतः | विवक्षितो मुनिः सोऽपि तस्मादर्थोऽपि मां प्रति || वित्तवान् रोगहा ज्ञानवेत्ताऽस्माभिः सयुग् भवेत् | तुरो वेगाद् हरिर्वायुः || अरुरुद चातिरोषणात् | तस्य धूर्तिवचो नस्मान् पूरयेद् रक्ष नो हरे || घेतिहाऽवधृतिश्चैव सोमः सौम्यत्वतो हरिः | उना मया च युक्तत्वादूर्मेर्युक्तत्वयेऽपि | अमः स इति वा || साक्षाच्छ्रीर्दक्षेनेति दक्षिणा | दक्षिणा चतुरत्वाद्वा स्वयमेव जनार्दनः”.

O *Vishnu*, *Vayu* and peer over *Speech*, speak gentle words like the one which you spoke to *Kakshvan*, the son to seer *Ushika*, or in the alternate since to *Medhatithi*, the seer himself. Let the one who is wealthy, one who cures, one who is wise knowing everything to be known, be amenable to us; तुरः means one who is swift like *Hari* or *Vayu*. O *Hari* protect us so that harsh words spoken by the cruel one may not affect us. घ means that which is हा, popular, अवधृति means verily. Soft and agreeable like सोम is *Hari*. He being the energizer is like one who in principle is excellent or अमः unlimited. He being on the right side of *Sri*, *Lakshmi*, is known as दक्षिणा or since he is embodiment of *Wisdom*, *Janardana* himself is दक्षिणा

I,18. 6 – 9

“सदसम्पत्तिमद्भुतम्प्रियमिन्द्रस्यकाम्यम् | सनिम्मेधामयासिषम् | यस्माद्दृतेनसिद्धयतियज्ञोविपश्चितश्चन | सधीनांयोगमिन्वति || आध्नोतिहविष्कृतिम्प्राञ्चङ्कृणोत्यध्वरम् | होत्रदेवेषगच्छति || नरांशसंसुधृष्टममपश्यंसप्रथस्तमम् | दिवोनसदममखसम् ||”.

One who is magnificent, favorite of *Indra*, loved by all men, rewarding, of the form of *Wisdom*, leader of the congregation, in him I take refuge. Without whose Grace even the wise ones do not succeed, he invigorates energizing the intellect. Since by the person presiding over the performance of sacrifice becomes fostered, becomes prosperous, makes the sacrifice bountiful, makes the divinities come to the sacrificial place as beseeched, होत्र departs and without whose approval the sacrifice will never be successful. Whose place in the form of sacrifice is more

luminous than the heavens, the one who is boldest, well founded, him, I perceive.

Bhashya

“सदस्यतिर्हरिः साक्षाद्वायुरग्निरथापि वा | लाभज्ञानस्वरूपोऽसौ शरणं तमयासियम् || धीप्रेरकाः स ध्येयश्च धीमिर्यो गं तदाप्नुते || तस्मान्द्विष्कृतस्त्वृद्धिं करोति यजतो विभुः | करोति चोत्तमं यज्ञं देवाह्वानानि गच्छति || नरैः स्तुत्यो नराशंसो हरिधृष्टतमश्च सः | गुणानां प्रथिमाधिक्यात्सप्रथस्तम ईरितः | यस्य स्वर्गादपि गृहं मग्नः प्रियमिवेयते ||”.

Hari is verily the leader of the congregation, even as *Vayu* and *Agni* are the leaders. He is of the form the rewarding *Wisdom*, him we do surrender. *Hari* is associated with intellect since he invigorates it and is the object of veneration, (with obvious reference to the *Gayatri mantra*). Thus does *Hari* makes the person presiding over performance of sacrifice flourish, makes the sacrifice successful, responds to the call of the divinities. *Hari* is नराशंसः, praised by people, the boldest of all.

Sukta 19.

I.19.1 – 5

“प्रतीत्यश्चारुमधरङ्गापीथायप्रहूयसे | मरुद्भिरग्नआगहि || न हि देवो नमर्त्योमहस्तवक्रतुम्परः | मरुद्भिरग्नआगहि || येमहोरजसोर्विदुर्विश्वेदेवासोअदुहः | मरुद्भिरग्नआगहि || य इग्रअर्कमानृचुरनाधृष्टासओजसा | मरुद्भिरग्नआगहि || येशुभ्राघोरवर्पासुक्षत्रासोरिशदसः | मरुद्भिरग्नआगहि ||”

Towards all popular and auspicious sacrifices for protection (the *Supreme Being* dwelling in) *Agni* is called together with *Maruts*. Neither any other divinity nor any mortal is greater or superior than you to come forward for sacrifice together with *Matuts*. The great ones dwelling in luminous heavens, who do not harm the virtuous one knows all this, therefore come forward for sacrifice together with *Maruts*. The one who is severe and especially present in the Sun, having unrestrained power and strength come forward for sacrifice together with *Maruts*. The one

who is pure with formidable strength, for safe protection and enjoying agreeable pleasures come forward for sacrifice together with *Maruts*.

Bhashya

“यज्ञं प्रतिप्रति त्वं तं सम्यक् शास्त्रोक्तलक्षणम् | आहूयसे || महानैव त्वदान्योऽस्ति क्रतुं प्रति || विष्णौ हि मुख्यतोऽर्थोऽयमग्नौ कांश्चिदृते सुरान् || महतो रज्जकात्स्वर्गादद्रोग्धारोऽखिलं विदुः || प्राप्ता अर्क विशेषेण सन्निधस्तत्र यद् हरेः || शुद्धा घोरबलाः क्षेत्रत्रातारः क्षतितोऽपि वा | रम्यसत्सुखभोक्तारो मृतो मृतत्वतः || एतादृशानि रूपाणि प्राणाग्निस्थानि चेशितुः | पृथग्वा तादृशान्येव देवगान्यपि सर्वशः ||”.

During each and every sacrifice you having possessed comprehensive attributes commended by scriptures are invited. There is none other than you greater or superior in relation the performance of the sacrifice. *Vishnu* is primarily the principal purpose, *Agni* being superior in some measure to the other divinities. The *Maruts* knowing well do not harm the virtuous ones. Having possessed special luminosity, with presence of *Hari* in the immediate vicinity. Pure, severe in strength. protecting the bodies and wealth from being destroyed, enjoyers of the virtuous and agreeable pleasures, *Maruts* are so called in principle. Thus are the previewed forms of *Marut* and *Agni*, apart from these two, other luminous *forms* too are perceived.

Sukta 20.

I.20.1 – 5

“अयन्देवायजन्मनेस्तोमोविप्रोभिरासया | अकारिरत्नधातमः || यन्द्रायवचोयुजाततक्षुर्मनमाहरीं | शमींभिर्यज्ञाशत || तक्षन्नासत्याभ्याम्परिज्मानंसुखंरथम् | तक्षन्धेनुंसवर्दघाम् || युवानापितरापुनस्सत्यमन्त्राऋजूयवः | ऋभवो विष्ट्यकुत || संवोमदासो अग्मतेन्द्रेणचमरुत्वता | आदित्येभिश्चराजभिः||”.

From beginning, by seers prayers uttered vocally were offered to the luminous deity (*Vishnu*), for which status full of resplendence was rewarded. For *Indra* Speech enjoined with Mind as horses and intellect well-established in performance of the sacrifice, *Rbhus* obtained share in

the sacrificial offerings. For the twin *Ashvins*, who wander all around with unrestrained movements easily moving vehicle was fashioned to fulfill all desires and provide *Wisdom*. For the young ancient divinities (*Ashvins*) perennial मन्त्रs were again made available by *Rbhus* who were devoted to the ऋजूs (the ones who were eligible to the status of the four-faced *Brahma*), willingly performing their duties.

Bhashya

“सर्वजन्मकृतेविष्णुदेवायेयं स्तुतिः करता | मुखेन विप्रैः काण्वाद्यैः सैव यद् रतिधातमा || वाङ्ममात्रैण योज्यौ ये चकरिन्द्राय वाजिनी | शमीभिर्विष्णुनिष्ठाभिर्यज्ञभागं च लेभिरे || भगवांश्चैतदग््निलं कृतवानृभुषु स्थितः | पृथग्वा फलदातृत्वात् || परितो ज्मां यतश्चरेत् || पञ्जिऽतो रथः काम्यं स्वरित्याभिधीयते | व कामन इति ह्यस्मात् || सुधेन्वेषां पिता स्मृतः | बृहस्पतेः कामधेनुमृजुभक्ता ऋजूयवः | अवेतनं स्वामिबलात्कर्म विष्टयत्र तेऽकृत || ऋतभूमिर्ज्ञानभूमिर्भगवानृभूरीरितः | येषां भूतभृतं कर्म यज्ञभागाप्तितोऽपि ते || सहेन्द्रेण सहादित्यैः प्राप्ता युष्माकमिन्दवः ||”.

Vishnu who as the perennial source of supreme *Bliss*, was propitiated by seers *Medhatthi Kanva* and others praising him through *Speech*. Praised be to *Rbhus*, who yoked the horses to *Indra's* vehicle by prayers uttered vocally obtained share in *Indra's* sacrificial offerings. This was made possible by *Vishnu* who was indwelling in *Rbhus* or manifest in different forms. Since the vehicle moves all around the places it is known as परिज्मा. शब्दर means desirable or be desirable. *Sudhanva* is father of *Rbhus*, बृहस्पति is provider of enlightenment. Divinities of ऋजूs (the ones who were eligible to the status of the four-faced *Brahma*) as ऋजुवहः, Work performed without conscious effort or under compulsion is विष्टि, *Rbhus* is the resplendent Lord since he is repository of *Wisdom*, *Rbhus* are those who have obtained their sacrificial share. O *Rbhus* you drink सोम along with *Indra* and *Adityas*.

I.20. 6 – 8

“उतत्यञ्चमसन्नवन्वष्टुर्देवस्यनिष्कृतम् | अकर्तचतुरःपुनः ऽऽतेनोरत्नानिधत्तनत्रिरासाप्तानिसुन्वते | एकमेकंसुशस्तिभिः || अधारयन्तवह्वयोभजन्तसुकृत्यया | भागन्देवेषुयज्ञियम् ||”

Further for the service of the divine *Tvashtu* four vessels new drinking new drinking vessel were made (by *Rbhus*) again in place of the one (old) vessel. You (*Rbhus*) in this manner give to the person performing the sacrifice valuable gems (gifts) of various kinds, or of the many give us at least one of them. *Rbhus* as the carriers of fire in sacrifice, obtained for the noble deeds among divinities done by them obtained a share of the offerings.

Bhashya

“एकं चमसं चतुरः कुरुतेत्याह तान्पुरा | त्वष्टाग्निश्चैव देवानां वाख्यात् तदपि तैः कृतम् || द्र्यादि स्वोक्तं परित्यज्य त्वष्टुः शुश्रुषणं कृतम् | तं पूर्वकृतमेवैकं चमसं चतुरोऽकृतम् || सप्तसङ्ख्यानि रत्नानि त्रिकालेष्वपि धत्तन | पुराणपञ्चरात्रेतिहासवेदान् हरिस्तथा || मीमांसातर्कसहितान् पञ्च वेदानथापि वा | सप्तच्छन्दांसि वैकैकं तद्गुणैराग्निलैःसह || सुकर्मणा यज्ञभागमभजन्प्यधारयन् | वह्नयो धारकत्वेन स्थितत्वेन यथागतिः ||”.

Directed by the divinities *Agni* and *Tvashtu* asked *Rbhus* to make four drinking vessel out of the earlier one vessel, which though difficult task was completed by *Rbhus*. Give us in all the three stages of *Time*, the seven gems (gifts) viz. the *Puranas*, *Pancharatra*, *Itihas*, four *Vedas*, or *Mimamsa* (reflections), *tarka* (reasoning) the five *Vedas* (*Rig*, *Sama*, *Yajus*, *Atharva* and *Mahabharata*) or the seven *Chhandas* (*metres – Gayatri*, *Ushnik*, *Anushtup*, *Brhati*, *Virat*, *Trishtup*, and *Jahati*) along with their attributes, at least one of them. *Rbhus* are called the fire carriers (the carriers of energy) since they possess the ability to bear the worlds and preserve it firmly. They obtained a share in the sacrificial oblations among the divinities on account of not only for the noble deeds done but preserving the same without decay and degeneration.

Sukta 21.

I.21.1 – 6

“इहेन्द्राग्नीउपह्वयेतयोरित्सोममुशुस | तासोमसोमपातमा || तायज्ञेषुप्रशसतेन्द्राग्नीशुम्भतानरः | टागायत्रेगायत || तामित्रस्यप्रशस्तयइन्द्राग्नीताहवामहे | सोमपासोमपीतये || उग्रासन्ताहवामहउपदंसवनंसुतम् | इन्द्राग्नीएहगच्छताम् || तामहान्तासदस्पतीइन्द्राग्नीरक्षउब्जतम् | अप्रजास्सन्त्वत्रिणः || तेनसत्येनजागृतमधिप्रचेतुनेपेदे | इन्द्राग्नीशमीयच्छतम् ||”.

In this sacrifice, call *Indra* and *Agni* to come to fulfill our desires as the ones who relish *Soma* juice to savour the same. In that sacrifice, invoke *Indra* and *Agni* for the one to shine exceeding well, even as the two chant *Gayatri* hymn. For invoking that *Mitra*, call *Indra and Agni*, to savour the *Soma* juice. Ruthless to the enemies, *Indra and Agni*, the auspicious ones may come here in the sacrifice hearing our call for savouring the *Soma* juice. You two, *Indra and Agni*, the worshipful senior divinities in the sacrifice, destroy the demons with no progeny left. Let them be without access to the three paths that lead to the heavens, to deliverance or life on the earth. O *Indra* and *Agni* you two who being graced, energized by सत्य, the *Prime Existence* to a higher stage bestow happiness for us.

Bhashya

“ह्वये सोमं प्रति च तौ | शुन्भणं भषणं मतम् | तौ मित्रस्य प्रशस्यर्थौ हरेः | रक्षांसि चोब्जतम् || रक्षोरक्ष्याः प्रजाः यस्मदत्रयो मार्गत्रयोऽज्जिताः || पितृदेवमनुष्याणां गत्यभावादधोगतेः || सत्येन गुणपूर्णेन विष्णुना तेन जागृतम् | स्वगुणैरेव विष्णुस्तु प्रकृष्टे चेतने हरौ || पदे गम्यत्वतः सम्यक् तस्मिन्नेव स्वभावतः | तथा स्थितौ तु जागृतमिति विष्णुर्विड्शेषतः ||”.

Call the two *Indra* and *Agni* to savior the *Soma* juice. शुन्भणं means adornment. The two *Indra* and *Agni* have the privilege to praise *Hari*, known as *Mitra*. Destroy the demons Beings associated with the demons be deprived of the three paths available to them - paths that lead to the heavens, to deliverance or life on the earth leading them to fall in eternal damnation, without having any progeny. तेनसत्येनजागृतम्” means by the grace of *Vishnu* who is endowed with entirety of attributes. The higher stage being *Vishnu-Consciousness*, which becomes bestowed

comprehensive manner as a natural course even when not expected. That state have been described as *Awareness*, which is *Vishnu's* distinctive and distinguishing attribute.

Sukta 22.

I.22.1 – 5

“प्रातर्युजाविवोधयाश्विनावेहगच्छताम् | अस्यसोमस्यपीतये || यासुरथारथीतमोभादेवादिविस्पृश | अश्विनाताहवामहे
|| यावाडकशामधूमत्याश्विनासुनृयवती | तयायज्ञमिमिक्षतम् || न हि वामस्तिदूरकेयत्रारथेनगच्छथः | अश्विना
सोमिनः || हिरण्यपाणिमूतयेसवितामुपह्वये | सचेत्तादेवतापदम् || हिरण्यपाणिमूतयेसवितारमुडह्वये |
सचेत्तादेवतापदम् ||”

Enjoined (through meditation) in the morning one comes to be enlightened by *Ashvins*, may they come here for partaking सोम – the *Bliss*. Who riding in supremely auspicious vehicles touch the heavens, then we call. That with which you are concerned, the delicious initiator, well-established in ऋत, the *cosmic consciousness*, thwart you come to relish in the sacrifice performed. From where you can come, house of the sacrificer is not too far in distance, (therefore come). One whose resplendent hands are raised for protection, one who as the creator be invited, He, verily, is the enlightened state of *Being*. We invoke the one who as spacious luminous patron extends protection, who knows the luminous abode.

Bhashya

“प्रातः स्तुतत्वेन प्रोक्तौ प्रातर्युजाविति || अश्विनौ भगवात्श्चैव प्रातर्योगेन गम्यते || स्तुतिशब्दः स्तुतौ यस्माद्
बुध्यते वर्तमानकः | बोधयेत्तात उक्तं तत् परतो बुध्यते कथम् || कशयास्पृष्टिमात्रेणमधरं कुरुतोऽखिलम् | अतो
मिमिक्षतमिति स्पर्शो मेषणमुच्यते | वेदवाक्यस्तुतत्वेन कशा सा सुनृतावती | तयैव घृतसोमादि स्पृशतं योजिकं वसुः
|| हितत्वाद् रमणैत्वाद्विवरण्यं वर्णतोऽपि च | रूपं नारायणस्यैव पाणिशब्दोपलक्षितम् || स्रष्टृत्वात् सविता विष्णुः स
ज्ञाता स्वपदादिकम् | स एव देवता मुख्या तद्गुणक्येन देवता ||”

Since *Ashvins* are propitiated in the morning they are known as प्रातर्युज्व. Since the resplendent one is also reached by enjoying in the morning, he is also known as प्रातर्युज्व. The words used in eulogy are said to make known the noble attributes (present in the object or person praised). or else how could the *Supreme Being* will be experienced? By mere touch of the horse whip everything or person can be made agreeable. मेक्षणम् means touching; therefore, the horsewhip becomes agreeable because it is touched by the *vedic Wisdom*. Similarly touched by शोम or clarified butter, the sacrifice becomes agreeable. Since it is agreeable and attractive *Narayana's form* described as हिराण्यपाणि – one of resplendent hand, should be extended to include the entire *forms*, the creator - सविता is referred as *Vishnu*, the knower of one's abode. He, verily is the luminous *Prime Existence*, with all-comprehensive attributes.

I.22.6 – 10

“अपान्नपातमवसेसवितारमुपस्तुहि | तस्यवतान्युमसि || विभक्तारहवामहेवसोश्चित्रस्यराथसः | सवितारन्नृचक्षसम् || सखायआनिषीदतसावितास्तोम्यनुनः | दाताराधासिशुम्भति || अग्नेपत्नीरिहावहदेवानामुशतीरूप | त्वष्टारंसोमपीतये || आग्नाअग्नइहावसेहोत्रांयविष्टभारतीम् | वरूत्रीन्धिषणावह ||”.

Since he became manifest rising from waters, or since he is secondarily praised as सविता, his deeds we all praise. We praise *Savitru (Vishnu)*, the one who distributes (as rewards) wondrous *Wisdom* and wealth. Come well-wishers, be seated, now the bestowed, *Savior (Vishnu)* to be praised by us giving gifts that are beautiful. *Agni* and its female counterpart *Bharati*, the deity presiding over the hymns, superbly young, agreeable to all and the very embodiment of intelligence we call to be manifest for protection.

Bhashya

“व्यक्तत्वात् पार्थिवे देहे सोऽपां नप्ता जनार्दनः || सदा विभज्य दातारं वसोरुत्तमराधसः || अशेषपुण्यपापादिविशेषैश्चितिदर्शकम् | अअह्वायमः || स राधांसि शोभयत्यज्जसा हरिः || नदीश्च भारतीं चैव

होत्रामाहुतिरूपतः | वरूत्रीं वरणीत्वात् त्राणाद् बुद्धिस्वरूपिणीम् || विष्णुश्च प्राणसम्बन्धाद् भारतीत्येव चोदितः | प्राणस्तु भरतो भारतत्वाद् भतुरूपतः || होत्रा हुतत्वतो विष्णुः श्रीर्वाऽपि धिषणा मतः ||”.

Since he manifests in gross from rising from water, he is known as जनार्दनः. Apportioning *Wisdom* and wealth according to their merits and merits performed, *Hari* makes their lives luminous and their merits more meaningful. Make them be present the rivers and *Bharati*, as the होत्रा, as the deities presiding over the sacrifice. वरूत्री is one who is agreeable to and protector of all. धिषणा is one who is the embodiment of intelligence and deity presiding over intellect, being associated with *Vishnu* is known as *Bharati* as well. प्राण, the prime *Breath* is known as *Bharat*, since he enveloped of all virtues, *Vishnu* is the होत्रा of all the oblations offered, *Lakshmi* being the deity which make mind resurgent.

I.22.11– 15

“अभिनोदेवीवसामहश्द्वशर्मणानुपुत्नीः | अच्छिन्नपत्रास्सचन्ताम् || इहेन्द्राणीमुपह्वयेवरुणानींस्वस्ययप | अग्नयीसोमपीतये || महीद्यौःपृथिवीचनइमंयज्ञमिमिक्षताम् || पिपृतान्नोभरीममिः | तयोरिद्धृतवात्पयोविप्रारिहन्तिधीतिभिः | गन्धर्वस्यध्रुवपदे || स्येनापृथिविभवानृक्षरानिवेशनी | यच्छानश्शर्मसप्रथः ||”.

O *Goddess*, the female counter *form*, wearing ear-rings, come along with prime *Breath*, the supreme bestowing on us the bliss of deliverance. *Indra* come with *Indrani*, your female counter *form*, *Varunani* (the female counter *form* of *Varuna*) and *Agnani* (the female counter *form* of *Agni*) for our protection and perennial well-being. May the mighty pair, *Space* and *Earth* spread before us the sacrificial needs feeding us with nourishment. May you both bring waters, rich in nourishment, which wise ones may relish with intelligence in *Gandharva*'s that eternal place. Pleasurable be the Earth, imperishable unlike the mortals, spread in front of us, sure and certain.

Bhashya

“भरगैर्नः पारयेतां दुःखेभ्यः श्रीश्च भूश्च ते | स्वयं वा भगवानन्ये रोदसी लोकदेवते || तयोः पयस्तु विज्ञानं घृतवत् सापरेक्षकम् | यल्लोकदेवताऽपि स्याद् भारती ज्ञानदेवता || विष्णोर्नित्यपदस्थं यज्ज्ञानं यद् घृतवत् पयः | लिहन्ति विप्रास्तज्ज्ञानं बुद्धिभिस्तत्प्रसादतः | गां धारयन्वर्तन्ते यद् हान्धर्वस्तेन केशवः || स्योना सुखकरी स्यान्नो यतो नश्यसि नो नृवत् | निवेशनी साऽऽधारत्वाच्छर्म यच्छ महतरम् ||”.

We invoke श्री and भू the divinities known as *Space* and *Earth* in the worlds or the *Resplendent Being* himself dwelling within them. विज्ञानम् is the specialized *Knowledge* (विशेष ज्ञानम्) which streams forth as directly experienced *Wisdom* (अपरोक्ष ज्ञानम्), well-formed like clarified butter. At which stage even the gods become secured by *Bharati*, the presiding deity over the specialized *Knowledge* (विशेष ज्ञानम्). The directly experienced *Wisdom* (अपरोक्ष ज्ञानम्), established in *Vishnu* is like water, well-formed like clarified butter; the seers experience that *Wisdom* (अपरोक्ष ज्ञानम्) through intellect by his grace. Conducts himself as one endowed with गां, *Wisdom*, therefore *Keshava* is known as गान्धर्वः. स्योना is one who bestows happiness. *Vishnu* is अनुक्षर because he does not perish like mortals. He is निवेशानि because bearing the refuge of every one he gives supreme state of happiness.

I.22.16– 21

“अतोदेवावन्तुमोयतोविष्णुर्विचक्रमे | पश्रथिव्यास्सप्तधामभिः || इदंविष्णुर्विचक्रमेत्रेधानिदधेपदम् | समूळढमस्यपांसुरे || त्रीणिपदाविचक्रमेविष्णोर्गोपाअदाभ्यः | अतो धर्माणिधारयन् || विष्णोःकर्माणिपश्यतयतोव्रतानिपस्पशे | इन्द्रस्ययुज्यसखा || तद्विष्णोःपरमसम्पदंसदापश्यति सुरयः | दिवीवचक्षुराततम् || तद्विप्रासोविपन्यवोजागृवाप्सस्समिन्धते | विष्णोर्यत्परमम्पदम् ||”

Let the luminous divinities come assuredly unto us, *Vishnu* who enveloped this earth of seven stages. *Vishnu* enveloped this entire earth placing his foot thrice and gathering it as dust under his feet. With three steps he enveloped, *Vishnu*, the guardian, upholding धर्म, the principles righteousnes. Behold *Indra's* close companion, *Vishnu's* great deeds, which can be experienced only through austere penance. *Vishnu's* that supreme abode ever is experienced by seers by their extended vision.

Bhashya

“असुरेभ्यो जगद्धृत्या यतो विष्णुस्त्रिविक्रमैः | आरभ्य पृथिवीं सप्तलोकैः साकं जगत्पतिः | चक्रे सुरान् पदस्थानप्यतो देवा अवन्तु नः | विशिष्टबल चेष्टत्वाद् विष्णुरित्यभिधा हरेः | प्राणं बलं षकारं च णकारं चाह हि श्रुतिः | रामन्ति पाशसवो यत्र पांसुरं पदामीरितम् | समूढं तत्र विश्वं हि पांसुवज्जगतः पतेः || वेदान् कालान् गुणान् लोकान् देवमानुशदानवान् | चेतनाचतनान् मिश्रान् त्रीणि सदा विचक्रमे | रक्षकत्वेन सर्वाणि स्रष्टृभर्तुत्वतस्तथा | मोक्षदत्वेन च विभुः स्तम्भनीयो न केनाचित् | धारकांश्चैव वाय्वादीन् धारयन् वर्तते ततः || जानीथ विष्णुकर्माणि प्राणिकर्माण्यशेषतः | यतो जातान्यविज्ञतो भगवान् सर्वदेव च | स्पाशज्ञातदरसौ यस्मादिन्द्रस्य स हितः सखा | प्राणस्यैवेन्द्रनाम्नश्च कस्मिन् न्वहमिति श्रुतेः | त्वयेदिन्द्रेतिवचनात् प्राण इन्द्रभिदो मतः || रमाब्रह्मशिवादिभ्यो यद् विष्णोःपतमं पदम् | रूपं पश्यन्ति निमुक्ताः संसारात् सूतयः सदा चक्षुर्देवीव व्यप्तं यद्दृश्यं फलदर्शिनम् | संदीपयन्ति विज्ञैः संसारात् प्राप्तजागराः | विपन्यवो ज्ञानितमा विष्णोर्यत् परमं पदम् | तात्पर्याधिक्यविज्ञाप्या अर्थ मेतं पुनर्जगौ ||”.

How *Vishnu* delivered from unenlightened persons असुराः the seven worlds beginning with earth to the enlightened ones सुराः and restoring them to their original status come to be recognized as supreme in the worlds. Let the सुराः thus delivered from the unenlightened state come unto us by his grace and protect us. *Hari* is called *Vishnu* because of his distinguished power and energy, ष representing his power and ण representing his vigour, thus has been spoken in scriptures. By his three formidable steps he enveloped all *Wisdom* (*Rig, Sama* and *Yajus*), *Time* (the past, present and future), *Attributes* (the luminous, energetic and obscure), *Worlds* (the earth, space and the heavens), the three जीवः (the enlightened divine, the intermediate human and the unenlightened progeny of the passionate), *Consciousness* - the animate, imamate and the mixture of the two. Protects the entire creation being the creator, sustainer and similarly, the deliverer, restrained by no one. As the sustainer he operates sustaining *Vayu* and other divinities. *Vishnu*'s great deeds come to be known especially from the actions performed by all the creatures. Even as becomes *Known* he, the resplendent one, remains ever *Unknown*. He becomes *Known* through association means as when *Indra* (intellect) establishes companionship (with *Unknown Vishnu*. As companion of *Vayu* (प्राण), thus scriptures having mentioned, प्राण is referred as *Indra*. Superior to *Lakshmi, Brahma, Shiva* and others is the

status of *Vishnu*, thus seers liberated from the primordial life experience, with their vision extended in space, as an inference. Awakened through acquisition of specialized *Knowledge* the seers experience *Vishnu's* supreme abode. Summarizing the occlusion by way of clarification, the statement is repeated.

Sukta 23.

I.23.1 – 5

“तीव्रास्सोमासआगह्याशीर्वन्तस्सुताइमे | वायोतान्प्रस्थितान्पिब || उभादेवादिस्पृशेन्द्रवायूहवामहे | अस्यसोमस्यपीतये || इन्द्रवायूमनोजुवाविप्रहवन्तऊतये | सहस्राक्षाधियस्पतीम् || मित्रंवयंहावामहेवरुणसोमपीतये | जज्ञानापूतदक्षसा || ऋतेनयावृतावृधावृतस्यज्योतिषस्पती | तामित्रावरुणाहुवे ||”

O *Vayu*, come and savour the powerful and desirable sweet *Soma* juice pressed for and placed before you. I propitiate you both, *Vayu* and *Indra*, endowed with *Wisdom*, come and savour the sweet *Soma* juice. *Vayu* and *Indra* who makes mind resurgent, are the ones whom the seers propitiate as those endowed with *Wisdom*. We call *Mitra* and *Varuna* to come and savour *Soma* juice, and having been invited make the sacrifice auspicious. Who known by the *vedic Wisdom*, strengthened by the *vedic Wisdom*, made luminous divinities by the *vedic Wisdom*, to them the *Mitra* and *Varuna* I propitiate,

Bhashya

“वीर्यवन्तश्च ये सोमा यजमानेष्टसाधकाः | पिब तान् || सर्वदेवानां ज्ञानाधिक्यौ दिविस्पृशौ || मनसः प्रेरकौ चैव बहुज्ञानौ धियस्पती | जज्ञानौ व्यज्यमानौ तु यजमानस्य शोधकौ || परेण ब्रह्मणा तस्मिन् वृद्धौ सत्यपती सदा | सत्यं ज्योतिः प्रकाशत्वात् तौ मित्रावरुणौ हुवे ||

Drink the stimulating *Soma* juice, which will satisfy the desires of the person performing the sacrifice. Among all the divinities *Vayu* and *Indra* have superior *Wisdom*. Both *Vayu* and *Indra* impel the mind with swiftness for having *Wisdom* of the wise ones. जज्ञानौ are those who are

manifest and who purify the person performing the sacrifice. *Mitra* and *Varuna* always flourish in becoming enlightened by the supreme effulgence.

I.23.6 – 10

“वरुणःप्राविताभुवन्मित्रोविश्वाभिरूतिभिः | करतान्नस्सुराधसः || मरुत्वन्तं वामहइन्द्रमासोमपतये | सजूर्गणेनतृम्पतु ||
इन्द्रज्येष्ठामरुदगणादेवासःपूषरातयः | विश्वेममश्रताहवम् || हुतवृत्रंसुदानवइन्द्रेणसहसायुजा | मानोदुश्शंसईशतः ||
विश्वान्देवान्हवामहेमरुतस्सोमपीतये | उग्राहिपृश्निमातरः ||”

Let *Varuna* be the protector for us, *Mitra*, the Sun becomes our refuge making us the achievers of the auspicious. Along with *Maruts* call on *Indra* to savour the *Soma*, May *Indra* thus invoked be satisfied with best *Maruts*. They the *Marut* hosts for whom *Indra* is senior, in whom *Pushan* (*Vishnu*) is the indweller, hear our call. Destroying *Vrittra* (ignorance) the supreme donors accompanied with *Indra*, do not desire evil forces to rule over us. I invoke the universal divinities along with *Maruts*, to savour the sweet Soma juice, since the divinity presiding over Speech is awesome.

Bhashya

“संसिद्धान् कुरुतां नस्तौ | समगणस्तृप्यतां हरिः || पूषा पूर्णत्वतो विष्णुस्तन्मित्रथः पूषरातयः || सहसा बलरूपेण शक्रेण सहिताःसुराः | मदज्ञानं हतातीव दानशीलाच शुक्नुयात् || दुर्वाक् तद्वान् पुमान् चा नः || भारती पृश्निरुच्यते | गोरूपा च क्वचित् साऽभूत् तत्सुताश्चाखिलाः सुराः | अन्यत्रापि सुतास्तस्या ||”

May they make us attain auspiciousness? May *Hari* accompanied by *Maruts* be satisfied. Being full of auspicious attributes *Vishnu* is known as *Pushan*. पूषरातयः are his associates. May *Maruts*, the supreme donors with *Indra*'s power destroy the unenlightened ignorance, let not my Knowledge be harmed o the great compassionate ones. Let me not be harmed the words of the evil ones. *Bharati* is known as *Prishni*, who has the *form* of cow (enlightened *Wisdom*) all divinities being her progeny. The meaning being similarly in other places.

1.23.11– 15

“जयतामिवतन्यतुर्मरुतामेतिधृष्णुया | यच्छुभंयाथनानरः || न्हस्कारद्विद्युतस्पर्यतोजाताअववन्तु नः | मरुतोमृलयन्तुनः || आपूषञ्जित्रवर्हिषमाघृणेधरुणन्दिवः || पूषाराजानमाघृणिरपगूळढङ्गुहाहितम् | अविन्दचित्रवर्हिषम् || उतोसमह्यमिन्दुभिष्पड्युक्तांआनुसेषिधत् | गोभिर्यवन्नचर्कुषत् ||”.

Like the victorious king’s voice the *Maruts* spread their courage praying for the auspicious one. Being free from taints and auspicious in nature, like the well luminous lightening being born *Maruts* protects us making us happy. Come *Pushan*, effulgent with varied resplendence upholding the Space, bring our preceptor like a cowherd bringing his cattle. To *Pushan* the effulgent king, hidden within his stomach is born a son with varied resplendence. Further for my sake He the resplendent one, made the six senses (the five senses and the Mind) resurgent like sprinkled waters made the seeds potent.

Bhashya

“जयरामिव तदध्वनिः | धैर्याद् याति यदा विष्णुं वायुं वा याथनोत्तमम् || दोषत्यागाद् गुणप्राप्तेर्हस्कारो वायुरुच्यते | विद्यत् विशिष्टज्ञानत्वाद् भारती तत्सुता हि ये || सर्व देवाश्च मरुतो रक्षन्वेतादृशो हरिः | तत्तदन्तर्गतत्वेन || पूषा पूर्णत्वतश्च सः || आघृणिः पूर्णरश्मित्वादाज नक्षित्रवर्हिषम् | ब्रह्माणं च दिवो देव्या भर्तारं वायुमाजगाम् || यथा गतम् || जगद्राजमविन्दद् भगवान् सुतम् | स्वकुक्षिगूढं ब्रह्माणम् || मह्यं सोमैश्च तर्पितः || साधयमास षड् युक्तानीन्द्रियाणि चकार च | साधनं शक्तिदानं तु गोभिर्वाभिर्यथा यवम् ||”.

The roar when they pray *Vishnu* and *Vayu* it spread all around like the battle cry of the victorious kings. *Vayu* is known as हस्कार since he is without any defects and presence of all meritorious attributes. *Bharati* is known Lightning because of her enlightened *Wisdom*. Indeed all divinities like *Maruts* and others are her offspring and so is *Hari* being the indweller in them all. He is known as *Pusha* being endowed with entirety of auspicious attributes. He is known as आघृणिः since because of his attribute of being effulgent. Let us find *Brahma* with enlightened attributes, *Vayu*, as the preceptor, the male counterpart of *Bharati*, as one finds the cow (*Wisdom*) which had gone astray. *Hari*, the Resplendent

Lord found *Brahma*, within him concealed as his offspring. Savouring the *Soma* juice Hari was satisfied enabling my senses for my sake to enjoy, as one would sprinkle water on the seeds to ripe and vigorous.

I.23.16– 20

“अम्बयोयन्त्यध्वभिर्जामयोअध्वरीयताम् | पृञ्चतीर्मधुनाययः || मूर्याउपसूर्येयाभिर्वासूर्यस्सह | तानोहिन्वन्वध्वरम् || अपोदेवीरुपह्वयेयत्रगावःपिबन्तिनः | सिन्धुभ्य कर्त्वेहविः || अप्स्वशन्तरमृतमप्सुभेषजमपामुतप्रशस्तये | देवाभवतवाजिनः || अप्सुमेसोमोअब्रवीदन्तर्विश्वानिभेषजा | अग्निञ्चविश्वशम्भुवमापश्वविश्वभेषजीः ||”.

Mothers traverse the ordained *Path*, her sisters too desiring the sacrificial offerings, to drink milk along with the delicious the *Soma* juice. The waters which abide near the Sun or the Sun too which abide near the waters those two may enhance the performance our sacrifices. The divinities presiding over waters call where cows (enlightenment) drink deep the offerings mixed waters. At the end of the waters is the nectar (अमृत) , the waters that is nourishing, therefore the waters verily are to be lauded, so that the divinities may come to us as helpers. Communicate till the end of the waters, O *Soma*, all the medicines in the world and the resurgent energy of *Agni*, which are the resort of the earth, since waters are the source of all medication.

Bhashya

“अम्बयोमातरो ह्यापः कारणत्वात् सहोदराः | जगतो जामयो यस्मात् सह ताभिर्विवर्धते || अध्वरं कुर्वतां क्षीरं सोमं चापि प्रपुञ्चतीः | संपृक्त्वा || याः समीपस्थाः सूर्यस्य सहिता अपि || ह्वयामि ता याः पिबन्ति गावो नः सर्वथा हविः | कार्यं नदीभ्यः || तास्वन्तरदृश्यममतं स्थितम् || अपामेव प्रशंसार्थं सहायाः सन्तु नः सुराः || तात्पार्थार्थं पुनर्वाक्यं सुखाधारो हुताशनः || यासमीपस्थाः सूर्यस्य सहिता अपि ||”.

अम्बयो means mothers, the waters being the shared source of manifest world and worlds become nourished by waters. Waters of the rivers are mixed with milk and *Soma* juice during performance of sacrifices. The waters are in the vicinity of the Sun and the Sun ever in the proximity of the waters. I invoke the divinities presiding over the waters that our

cows drink, since the offering are always mixed with waters of the rivers. The nectar (अमृत) is the essence concealed within the waters. May the divinities assist us to laud those presiding over the waters.

I.23.21– 24

“आपःपृणीतभेषजंवरुथन्तन्वेऽमम | ज्योक्चसूर्येन्दृशे || इदमापःप्रवहतयत्किञ्चदूरितम्मयि |
यद्वाहमभिदुद्रोहयद्वशेपउतानृतम् || आपोअद्यान्वचारिषंरसेनसमगस्महि | पयस्वानग्नआगहितम्मासंसृवचसा ||
सम्मग्नेवर्चसासृजसम्प्रजयासमायुषा | विद्युर्मेअस्यदेवाइन्द्रोविद्यवत्सहऋषिभिः ||”.

May the waters give medicine for the protection of my body and knowledge to see the Sun (and *Vishnu* as the indweller). May these divinities presiding over waters, whatever taints which I may have acquired from harming others or by improper use of the reproductive organ and deception make them eliminated. The waters presently flow along with abundant happiness; may Agni along with waters come to us with brilliance to join us. Compressively come to me with brilliance and grace me with good progeny with long life and energetic. Make me wise in Wisdom O divine *Indra*, along with the seers.

Bhashya

“वरुथं गुप्तिरुद्दिष्टा ज्योतिर्विष्णुदृशे तथा | सूरिप्राप्यो यतो विष्णुः सूर्य इत्याभिधीयते || पृण दान || अग्निबालं
पापमापः प्रवहतापि नः हिंसाजं शेषजं चैव तथैवानृतसंभवम् || रसेन सङ्गताश्च स्मो यस्मदनुचरा हि वः || कुर्युर्मा
मपि विद्वांसं मदर्थं सर्वदा सुराः | एनं मामिति वार्थः स्यादनुजानन्तु वोदितम् ||”.

वरुथं is protection. ज्योति is enlightened Wisdom of *Vishnu*. Since by enlightenment *Vishnu* becomes revealed Surya is called *Vishnu*. पृण means offering. Take away the demerits caused harming other beings, by reproductive organ or by speaking falsehood. Being ever you followers we too enjoy happiness. May Agni and other divinities make me wise. May they always be inclined towards me. May they be pleased with my speech.

Sukta 24.

I.24.1 - 5

“कस्यनूनङ्कतमस्यामृतनाम्नामहेचारुदेवस्यनाम | कोनोमह्याअदितयेपुनर्दात्पितरञ्चदृशेयम्मातरञ्च || अग्नेर्व
यम्प्रथमस्यामृतानाम्नामहेचारुदेवस्य नाम | सनोमह्याअदितयेपुनर्दात्पितरञ्चदृशेयम्मातरञ्च ||
अभित्वादेवसवितरीशानंवार्यणाम् | सदावन्भागमीमहे || यश्चितइत्थाभगश्शशमानःपरानिदः | अद्वेषोहस्तयोदपधप ||
भगभक्तस्यतेवयमुदशेमतवावसा | मूर्ध्वानंतरायआरभे ||”.

Now whose auspicious name among the luminous, blissful, immortal divinities shall we chant, who being the devourer of the worlds may lead us to the presence of our father and the mother. May we sing the auspicious name of अग्नि, the first among the immortals, who being the devourer of the worlds may lead us to the presence of our father and the mother. May we sing the auspicious name of the supreme सविता the embodiment of resplendent wealth in whom we seek refuge. May we posit our mind in the hands free from all taints of the immutable all blissful *Resplendent One*, the ancient one. Being devotees of the *Resplendent One* may we attain increased prosperity under your protection supremely heavenly bliss in the form of wealth arrive.

Bhashya

“कर्तुः परानन्दतनोरिदानीं मनामहे चारु विष्णाः सुराणाम् | नामेशश्चेदिदिरायै पुनर्दाद् दृशेयं तां मातरं तं च देवम् ||
स मुक्तनाममृतानामजेशमुख्यानाथं चाभ्यधिकोयत्सुग्रादौ | तेनोऽक्तोऽसौ कतमोऽअग्रण्डितत्वात्स चादीर्मही तन्मही च
|| देशान्यात्तन्महत्वं गुणैस्तु कालचोक्तं तस्य चाग्रण्डितत्वम् | स एव माता च पि ता च देवस्तस्मिन्सदा
सुंस्थतातारस्तत्पुनर्दात् | अत्ति विश्वं तेन चैवादीतिः सीर्वा ब्रह्मा प्रोक्तं एवं क एव | गुणाश्च तस्याभ्यधिकाः सदैव
जीवेभ्यस्तत्सोऽपि तद्वाक्ययोग्यः | ददात्वसौ विष्णवे चेन्दिरायै प्राप्तानस्मानापि तौ सर्वगत्वात् |
विशेषेदेशप्राप्तितस्तस्य चाप्तिर्वैकुण्ठादि लोकं उक्तो हरेश्च || तस्यैवान्यद् रूपमग्रयाख्यमुक्तं यो यज्ञेशो हूयते
जमदग्न्यः | स देवानां प्रथमो नाम तस्य स्मृतं सार्थं सर्वकामप्रदं स्यात् || सवितेत्यपरं जगत्कारणमीशितुः |
वित्तानामीश्वरं तं तु कार्यं हि वरणीयतः || वित्तं रक्षन्नयन्नित्यमात्मानं भगमेम्यहम् | त्वात्मैश्वर्यादिसमीष्टिम् || योऽपि
ते परमो भवः | इत्यभूतोविकारीत्वाच्छ्रमानः सुग्रादिकः | नेदीयसो ब्रह्मणोऽपि पूर्वा पूर्वो द्वेषादिवर्जितः |
हास्तायोस्तं दधे देव तव रूपमनायम् || निदो दवीय इति तु विरुद्धार्थद्वयाभिदौ | दूरसामीप्यवचनाभुवपि महोदधौ ||

यदान्यः सविता देवस्तस्य स्वामी बगो हरिः | अद्वेषो विष्णुरित्युक्तेस्तमहं हस्तायोर्दधे || विष्णुभक्तस्य ते रायो मूर्धा
नं राय त्तमम् | तवावसाऽरभे विद्यामुच्चैरश्नामि तत्फलम् | ऐश्वर्यादिगुणायस्य भगो भक्तं परात्मनः | तस्य ते
वित्तमश्नामि तव रक्षाबलाद्वरे ||” .

The devotee offer among these divinities to *Vishnu*, these prayers becoming exceedingly pleased seeking rededication and experiencing *Sri, Lakshmi*, who are like father and mother unto them. *Vishnu* surpassing the delivered and the undelivered, is supremely *Blissful* in attributes and being the undivided principle, he is known as अदीति and being great as मही. His all-pervasive attribute is due to his integral अखण्डत्व continual continuous attribute. He is the father and mother, the refuge of all the luminous beings, be empathetic towards us. He is अदीति since he devours the worlds and similarly *Lakshmi* is known. *Brahma* is also known as कः since he creates. Since he is superior to all जीवस, excluding the ऋजुस who are equal to him, thus having been proclaimed. Let him lead us to *Vishnu*, though he has pervaded all, as well to लक्ष्मी. Attaining special alien status means attaining *Vaikuntha*, *Vishnu's* eternal distinguished abode. *Agni's (Vishnu's)* another form *Vishnu's* another form, ie *Parashurama*, which is propitiated during performance of sacrifices. Amongst all enlightened divinities his name is recalled as the foremost for fulfillments of all desires. *Savita* is another form which is the cause of the worlds, as the lord of the Wealth, being the lord of wealth and known as वार्ये - perennial refuge. For my eternal protection, protect us with wealth and prosperity, as the Lord and embodiment of all virtues. Verily, the most resplendent, immutable, supremely blissful, free from of all defects being earlier than *Brahma Prajapati*, such form of yours I am securing to myself. निदो and दवीय are the two opposite means drawn from these words vast as ocean, 'far' and 'near'. Other than these is *Savita*, the *Resplendent Lord, Hari*, whom I have accessed as the one who without revulsion and also is irresistible. O luminous Lord, *Savita* having found refuge in you, we have commenced our studies and as conclusion, we devoted to *Vishnu* revel well having accessed the resplendent and bliss which far transcends the temporal prosperity and protection.

I.24.6 – 10

“नहितेक्षत्रन्नसहोनमन्युंवयश्चनामीपतयन्तुआपुः | नेमाआपोअनिमिषञ्जन्तीर्नयेवातस्यप्रमिनन्त्यभ्वम् ||
अबुध्नेराजावरुणोवनस्योर्ध्वस्तूपन्ददतेपूतदक्षः | नीचीनास्त्रुपरिवुध्नएषामस्मेअन्तर्निहिताःकपतवस्स्युः ||
उरुंहिराजावरुणश्चकारसूर्यायपन्थामन्वतवउ | अपदेपादाप्रतिधतवेकुरुतापवक्तस्हृदयाविधिश्चित् ||
शतन्तेराजन्भिषजस्सहस्रमुर्वीगभीरासुमतिष्ठेअस्तु | बाधस्वदूरेनिरऋतिम्पइराचैःकृताश्चिदेनःप्रमुमुग्ध्यस्मत् ||
अमीयऋक्षानिहितासउच्चानवक्तन्ददृश्रेकुहचिद्वेयुः | अदब्धानिवरुणस्यव्रतानिविचकसच्चन्द्रमामक्तमेति ||”.

Neither your valour, nor power, nor *Wisdom* was ever attained by the superior souls, nor by the liberated ones, nor by the divinities presiding over waters, nor even by those who source their origin from *Vayu*. By superior *Wisdom King Varuna* leads those who are purified through performance of sacrifices from the inferior state to the higher state, for those who are on inferior state too attain deliverance. The earlier ones dwell in the lower state before they attain the lower world and the latter the human and other beings by the grace of *Varuna* become enlightened within their heart, with *Wisdom* instilled. *King Varuna* indeed has made *Surya's Path* stretched wide, identifying the defects enabling even the lame (the ignorant ones) to traverse. Hundred and thousand times more powers and profound auspicious intellect to protect are ever extended. O Lord,. Keep the evil mind at distance, terminating and destroying the evil, making me free. Let these stars visible in the high sky above posited and seen by you alone during the day time, remain un-weakened during the night the moon moving in splendor.

Bhashya

“क्षतात् त्राणते बलं संविदं च पूर्णं नाऽपुर्मक्तिगा ये विशिष्टाः | अपि स्वयं संसृतेरुत्पतन्तः
पतयन्तोऽन्याच्छिष्यभक्तानुदाराः || सदाशुवान्याचरन्तोऽपि देवा अब्देवता आप इति श्रुतिर्यत् || गङ्गाद्या वा
वायुदेवस्य विष्णोरुत्पत्तिं ये जानते देवसङ्घाः | वयः सुपर्णा इति वापि || अबुध्ने प्रकाशतः संभजतः स्वमुच्चैः |
स्तूपं स्थानं ददते पूतदक्षो नीचस्था अप्याूर्ध्वगस्तेन तस्थुः | नीचाश्च ये मुक्तिगा मानुष्याद्यास्तेषां बुध्नो नीचलोकल
सुरेभ्यः | नीचा गुणा अप्रकाशोऽथैवेषां नीचोच्चत्वं कमशश्चाविरिश्चात् || अस्माकमन्तर्निहितानि नित्यं ज्ञानानि
भूयासुरतोऽधिष्कानि | भवन्त्यार्हा भवितुं वा भविष्याः स्युद्विग्रहे प्रार्थनैवाधिकार्थे || उरुं राज रज्जनाद वा सूर्याय

पन्थानमसौ चकार | स्वाज्ञानुसारेण सैव गत्यैपादा वपादाय च गन्तवोऽकरोत् | अज्ञाय विज्ञानमकः स गन्तुमात्मानमित्यर्थ इहाञ्जसोक्तः || बुद्धेर्धातुः शङ्करस्यापि दोषान् वक्ता ज्ञानाच्छिचक्षकत्वाच्च विष्णुः || जगद्रक्षासाधनान्यप्यनन्तान्यनन्तधा सन्ति पुनस्तवेस | अगाधरूपा महती शुभा च मतिर्मम त्वद्विषये सदाऽस्तु | ऋत ज्ञानप्ररूपत्वहेतोर्निरऋत्याख्यां दुर्मति दूर एव | बाधस्व दुर्ज्ञाजिनं निरस्य स्वार्गात्पराकृत्य च शशचदेव || कृतं च पापं प्रमुमुग्धि मत्त || ऋक्षाण्यमी निहितानि त्वयोच्चैः | दृश्यानि रात्रत्रौ न दिवा त्वयैवेत्वदीनि कर्मण्यनिरोधितानि || पश्यन् परानन्दतनोस्तवैव चन्द्रो नित्यं दृश्यमानस्त्वयैव | संप्ररितो याति परे च देवा एवं त्वदाज्ञाकारणाः सदैव ||”.

By power, energy or *Wisdom* even the men skilled in *Wisdom* are not competent to protect the needy, not being equal to you, O *Varuna* (*Vishnu* being the indweller). Even the liberated ones are not competent nor the self-enlightened preceptors are competent. Even the divinities traversing the auspicious Path, nor those presiding over waters, neither those who source the origin of the river *Ganga* or *Vayu* in *Vishnu* are competent nor the assembly of the divinities, nor the superior divinities like *Garuda*. One who has purified himself by enlightened *Knowledge* receives the higher position. Those who are on inferior attain the higher state (like heavens) propitiating *Varuna*. The inferior people reach the state of deliverance. King *Varuna* instill devotion in those who propitiate him making them enlightened, and creates *Path* stretched wide for the Sun to traverse. He gives legs to the lame to enable them to move or bestows *Wisdom* to the ignorant to become enlightened, this is the meaning suggested here. As the preceptor of *Wisdom* *Vishnu* communicates defects even to *Shankar*. To protect the worlds, may I have comprehensive, profound and auspicious intellect regarding you. ऋत is *Wisdom*, and निऋति is contrary to *Wisdom*. Drive away ignorance from mind and the ignorant, evil from the heavens, erase fro mind all the evil deeds done earlier. These stars are posited verily by you alone. They are seen in the night and often during the day, such unrestrained acts have been accomplished by you. Self energized the divinities perform their actions according to your command.

I.24.11-15

“तत्त्वायामिब्रह्मणावन्दमानस्तदाशस्तेयजमानोहविर्भिः | अहेळमानोवरुणेहवोऽध्युरुशंसमानआयुःप्रमोषीः ||
तदिन्नक्तन्तद्विवामह्यमाहुस्तदयइकेतोहृदआविष्टे | शुनशेषोयमह्वदगभीतस्सोअस्मान्नाजावरुणोमुमोक्तुः ||
शुनशेषोह्यह्वदगभीतस्त्रिष्वादित्यन्दुपदेषुबद्धः | अचैनंराजावरुणस्समृज्याद्विद्वाअदब्धोविमुमोक्तुपाशन् ||
अवतेहेळोवरुणनमोभिरवयज्ञेभिरिमहेहविर्भिः | क्षयन्नस्मभ्यमसुरप्रचेताराजन्नेनासिशिश्रथःकृतानि ||
उदुत्तमंवरुणपाशमस्म दवाधमंविमध्यमंश्रथाय | अथावयमादित्यव्रेय्वानगसोआदितयेस्याम ||”.

Therefore, praising with *vedic* hymns and offering oblations *Shunashepa*, the performer of the sacrifice, takes refuge in you and you O *Varuna*, thus invoked do not cut short our life span without any hesitation. Even as during the night even so during the day, offering prayers from the heart *Shunashepa* bound by three shackled chains invoked King *Varuna* to liberate him. *Shunashepa*, bound by three shackled chains, verily invoked *Aditya*, and listening to his call may the King *Varuna* liberate from the irresistible power of the shackled chains. May *Varuna* thus invoked with offerings in sacrificial functions. Release us, *Varuna*, from the greater, the smaller and the mixed demerits, transferring them to those who are indifferent to us, so that, O *Aditya*, thereby becoming flawless we may be inclined to your resplendent form.

Bhashya

“एवङ्गुणो यत् त्वमतो व्रजामि सदा शरण्यं वेदवाचा | नमन्नन्यो हविर्भिस्तदाशस्ते त्वदगतिं देवदव ||
अनिन्दन्नस्मान् नरमात्रबुद्धयासम्बोधयोचैस्तुत मास्मदायु | च्छेत्सी || नक्तं दिवसे चैचैतदेव स्तोत्रं त्वदीयं प्राहुरार्याः
सुकार्यम् | मह्यं केतो ज्ञानरूपो हृदिस्थो नारायणो वक्तव्यं तेऽन्यरूपम् | पश्यत्यपीशो यं समह्वद गृहीतः स नो देवो
मोचयत्वग्रय दुःख्रात् || शुनशेषो ह्यह्वद गृहीतः स्थानत्रये विक्रयाद्यैः सुबद्धः | द्रुतं प्राप्तानि दुपदानि विक्रयो
यूपेबन्धः संज्ञपनोद्यमश्च || आदित्योऽसावादिसंस्थः परेषो वारिशान्तः संस्थितः स्तूयतेऽत्र | शुनशेषो यमित्यादिकेन
वारिशोऽपि हृषिणा स्तूयमानः || गुणस्त्रयो दुपदानीति चोक्ता द्रवत्ययं जीवसङ्घो हि यत्रा करोत्वेनमवसृष्टं सृतेः स
प्रसन्नोऽस्मान् कर्मपाशान्मुमोक्तु || निन्दा च तेऽवाग्गतेर्हेतुभूतामवगच्छामः सेयमित्यप्ययोग्याम् |
नमस्कारैस्त्वदगतैस्त्वन्मखैश्च हविर्युक्तैस्त्वत्प्रसादात्स च त्वम् | क्षितिरस्मभ्यं प्राणरन्ताग्रिालोज्ञो
वियोजयास्मात्कृतान्याश्वघानि || पुण्यं पापं मिश्रामित्येव पाशान् यथायोग्यं श्रथयान्येषुदत्त्वा | त्वन्निष्ठया तेन वयं
त्वदीयलक्ष्याः पुत्राः स्याम मुक्ताः सृतेश्च || एषा विष्णोः केवलाऽम्यवमन्या अयोग्या या अन्यदेवेषु सम्यक् ||
वाक्यैर्विशिष्टैरपवादहीनैर्ज्ञुया गुणाअन्यदफेवेषु चैव || पतिः सोमो वरुणस्याप्यथानेः पतिः सूर्यस्तावुभौ रुज्यवीर्यो |
सूर्याचन्द्रमसोः पतिरिन्द्रोऽस्य रुद्रः पतिर्ब्रह्मा पतिरस्यापि विष्णुः || पतिर्मुक्तेर्वासुदेवोऽथ दृष्टे ब्रह्मा विद्यायाः शर्व

इन्द्रः क्रियायाः | क्रियांशानामधिपा अन्यदेवस्तथा फलानामपि मुक्तिमार्गे || यथायोग्यं स्वेन्द्रियप्रेरकाश्च ततः
पूज्यादेवता मुक्तिकामः | इति श्रुतस्तारतम्यं गुणानां ज्ञात्वा योऽज्याः श्रुतयस्तत्रतत्र ||”.

Prostrating and praising you, endowed with such attributes and being worthy of being accessed I take refuge in you, *Varuna* (and *Vishnu*, the indweller). Likewise other persons presiding over performance of sacrifices offering oblations seek refuge in you, the luminous among the luminous ones. Considering us mere human beings do not be disdainful towards them. Praised aloud, sever not the thread of our life-span. Preceptors have prescribed that we should praise day and night. Your other *form*, referred as *Narayana*, embodiment of *Wisdom* is seated within our heart, observing every deed done. Thus praised by *Shunashepa* invoked *Varuna* to be liberated from sufferings. *Shunashepa* tied to the sacrificial posts in three ways calls for being sold. दुपद्स are those which are tied to the tortuous posts meant for swift sale. आदित्य here means the one who is ancient, the indweller, *Vishnu* who is lauded here. आदित्य propitiated by *Shunashepa*, the seer here. दुपद् means the three bonds (सत्त्व, रज and तम) which bind human being in life, by which the entire creation becomes controlled. Being gracious one desires to be delivered from the consequences. Indifference without offering worship and making appropriate offerings in sacrifices involves downfall. Realizing this having propitiated you and restraining our senses, we approach you along with proper offerings for your grace. Be our refuge and eliminate swiftly all our demerits. Destroy our bondage created by merits, demerits and the mixed ones distributing them in proper manner among others, whereby we with consummate devotion towards you, may be released from the bonds of संसार and become children of *Lakshmi*. Thus it is *Vishnu* alone who is propitiated in these hymns and similar other hymns which are not particularly addressed to any particular divinity should be understood in like manner, as ones with reference to *Vishnu*. Merits appropriate in the case of *Vishnu* and inappropriate in the case of others, are to be inferred from the special phrases used without any exception. चन्द्र, *Moon* is superior to *Varuna*, सूर्य, the *Sun* is superior to अग्नि, fire. चन्द्र and सूर्य are equal in status, *Indra* is

superior to both. *Rudra* is superior than *Indra*, four-faced *Brahma* being superior to *Rudra*, superior than *Brahma* being verily, *Vishnu*. *Vishnu* presides over deliverance, *Brahma* on *Wisdom*, *Indra* on performance of actions, the other divinities presiding over performance of various other actions. Similarly the duties presiding on the results of the performances of action are to be known, divinities presiding over the senses are to be known since they are capable of performing साधना for deliverance. For initiating the performance of action the साधकाः desiring deliverance, मोक्ष, should propitiate them in proper manner. In this manner, तारतम्य – the gradation between the divinities should be understood accessing श्रुति, should be accessed taking into consideration.

Sukta 25.

I.24.1 - 5

“यच्चिद्धितेविशेषथाप्रदेववृणव्रतम् | मिनिमसिद्याविद्येव || मानोवधायहलवेजिहिळानस्यरीरधः | माहृणनस्यमन्यवे || विमृळीकायतेमनोरथीरश्वनसीन्दितम् | गीभीहृर्वृणसीमहि || पराहिमेविमन्यवःपतन्तिवस्यइष्टये | वयोनवसतीरूप || कदाक्षत्रश्रियन्नरमावृणङ्करामहे | मृळीकायोरुऽचक्षसम् ||”.

Declaring as good ones, we propitiate *Varuna* and perform deeds in your service, therefore, do not destroy us in anger as human beings who have given up righteousness. O *Varuna*, enjoin our mind as the protector to chant *vedic* hymns for protection as the charioteer would enjoin horses to the chariot. Turned away from you, mind strays as good ones, we propitiate *Varuna* and perform deeds in your service, therefore, do not destroy us in anger as human beings who have given up righteousness. O *Varuna*, enjoin our mind as the protector to chant *vedic* hymns for protection as the charioteer would enjoin horses to the chariot. Turned away from you, various thoughts like the birds that fly to their nests to seek pleasures and therefore call *Varuna*, the refuge of power and resplendence, the imperishable, the omniscient, for protection.

Bhashya

“दिवसदिवसे देव कूर्मो यदपि ते व्रतम् | यथैव सुजनाः मा नो हन्तु साधय निघ्नते | जिहीळानस्त्यजन् धर्मं हरतो मा च मन्यवे || मनस्त्वयि निबध्नीमो गीर्भिरश्वं वियोजितम् | बध्नाति सरथिर्यद्वन्मृलीको रक्षकोऽधिकाम् | त्वन्मनोऽस्मासु वा गीर्भी रक्षाय विसीमहि || पराक् पतन्ति प्रज्ञामे विविधाः शुभलब्धये | पक्षिणो वसतीर्यद्वयान त्वां प्राप्नुवन्ति च || अतोऽखिलक्षत्रपतिमाह्वायामः कदा वयम् | अविनाशिनं रक्षणाय महादर्शनमञ्जसा ||”.

Like good people we perform day after day good deeds in the form of your worship. Therefore do not expose us to those who have transgressed righteousness, killing just for the sake of killing. जिहीळानः means one who transgresses righteousness. May you not subject us to the wrath of the robbers. We attune ourselves to you listening ourselves the *Wisdom* contained in the *vedic* scriptures, like a well-equipped charioteer steers the horses tied to the chariot. Alas! Like birds rushing towards their nests my many thoughts seeking pleasures rushes away from you. As our mind ignoring the dictates of *Varuna*, goes to wards the objects of senses we earnestly call upon him, the imperishable and omniscient lord of the warriors, wealth and water.

I.25.6-10

“तदिदत्समानमाशातविनन्तानप्रयुच्छतः | धृतव्रतायदाशुषे || वेदायोवीनाम्पदमन्तरिक्षेणपतताम् | वेदनावस्समुद्रियः || वेदमासोधृतव्रतोद्वाद्दशप्रजावतः वेदायउजायते || वेदवातस्यवर्तनिमुरोर्ऋष्वस्यवृहतः | वेदयेअध्यासते || निषसादधृतव्रतोवरुणःपस्त्याऽस्वा | साम्राज्यायसुकृतुः ||”.

Like the twin *Ashvin*, both (*Brahma* and *Vayu*) equally know the sacrificer, therefore they do not bestow on them more than what they merit and are eligible. Of the liberated souls, they (*Brahma* and *Vayu*), having ascended the distinguished state in Space, know the boat which ferries one in the Ocean, as the one with disciplined knows the twelve months (the changes in time), knows conclusively that which abides in the proximity, knows the supreme deeds of *Vayu*, knows the great ones who dwell with supreme resplendence in the great world. For supreme preeminence and well-established *Wisdom*, be seated firmly established, O *Varuna*, among people.

Bhashya

“तत्प्रसादात् ब्रह्मवायू सममेवावगच्छतः | वेनन्तौ हि विजानन्तो तौ हि ज्ञानिवरौ मतौ || यशाज्ञानं प्रयोगं च दाशुषे कुरुतो न तौ | अश्विनी वरुणश्चेतस्यात् || आकाशे पक्षिणां पदम् वक्त्यसौ सूक्ष्मविज्ञानात् तथा नावो जलेऽब्धिगः || मुक्तानां च स्थितीं वेद ज्ञानस्य च गतिं पराम् | क्षीराब्धिशयनो विष्णुः || कालं कालोद्भवैः | य आत्मानः समीपे च जायते तं च पदमजम् | मुक्तं वा || वर्तनां वायोर्महतोऽतिप्रकाशिनः || बृहतो ज्ञानिनश्चैव बृहतो महतोऽपि वा | अधिकानि पदान्येव देवा अध्यासतेऽपि तान् || साम्राज्यायस पस्त्यासु निषसाद् प्रजासु च | सुज्ञानः ||”

By the grace of *Varuna* (and *Vishnu* as the indweller) *Brahma* and *Vayu* are equally wise in *Wisdom*. वेनन्तौ are those who are wise in *Wisdom* and it is well known that these two - *Brahma* and *Vayu* are understood to be. Both of them bestow *Wisdom* and power on the sacrificer as they are eligible and qualified, not otherwise. *Varuna* and *Ashvins* are to be taken together. Due to his sharp *Wisdom* *Varuna* (and *Vishnu* as the indweller)) can count the feet of the birds as they fly in the sky. Likewise with his subtle sense of *Wisdom*, he knows the position of the ships on the waters, knows the state of the liberated souls and the *Paths* that leads to the supreme *Wisdom*, knows *Vishnu* the indweller in the Ocean, knows *Time* and also the events that are associated with, being in proximity knows *Brahma* born of his navel and also the liberated souls, knows the magnificent deeds which are well luminous, as well as *Wisdom* of *Vayu* as expansive and pre-eminent. The additional words are only for the sake of emphasis of the attributes.

I.25.11-15

“अतोविश्वान्यदभुताचिकित्वांअभिपश्यति | कृतानियाचकर्त्वा || सनोविश्वाहसुकुतुरादित्यसुपथाकरत् | प्रणआयूंषितारिषत् || विभ्रद्रदापिहिरण्ययंवरुणोवस्यनिर्णिजम् | परिस्पशोनिषेदिरे || नयन्दिप्सन्तिदिप्सवोनदुह्ववोजनानाम् | नदेवभिमतयः || उतयोमानय्यध्वायशश्वकेअसाम्या | अस्माकमुदरेष्वा ||”.

Dwelling within creatures, he the seer, beholds all the marvelous things accomplished and also those to be accomplished. May he as the all-knowing *Aditya* make all our days extended without obstacles. Holding the whirling pure golden disc and wearing pure robe, *Varuna* (*Vishnu* as

the indweller) moves secretly with luminous divinities sitting around. No one, even the evil-doers who harm the human beings, can strike *Varuna* (*Vishnu* as the indweller) who has made human beings successful and matchless ever in the heart.

Bhashya

“तत्र सन् विश्वान्यदभुतानि च पश्यति | कर्ता चिकित्वान् स कृतकर्तव्यानि च पयति || विश्वान्यहानि नो देवः सुपाथानि करोत्वसौ | ददात्वायूत्तषि नो नित्यं मुक्तौ वा | अतिदुतभ्रमम् || हितं च रमणीयं च चक्रं स्वर्णं च वर्णतः | अविभ्रश्च सुनिर्णितं शुद्धं वस्त्रमवस्त च || अविज्ञातचरा देवाः स्पर्शस्तस्य निवेदिरे | परितो वरुणः पाशमविभ्रद् दुतबन्धनम् || स्तम्भयन्ति न यं वीराः स्तम्भका अपि राक्षसाः | जनानां द्रोहिनो दैत्याः शत्रवश्वाभिमातयः || असमं च यशश्चक्रे योऽस्मकं हृदयेषु च | अमानुषेषु चान्येषु समन्तादात्मनः सदा | अज्ञेश्वपि च मर्त्येषु व्यतनोदात्मनो यशः ||” .

Varuna (*Vishnu* as the indweller) beholds all marvelous things of the world, things already done and things yet to be done. May the Lord (*Vishnu* as the indweller) make all our future days free of obstacles and the *Paths*. Holding auspicious and speedily rotating, comforting, delightful disc described as golden, wearing well-washed pure robes, the divinities secretly surrounding nearby seeking to serve, may *Varuna* (*Vishnu* as the indweller), held the shackles that bind. Even the demons who normally harm do not harm *Varuna*; even the enemies of the human beings do not injure. *Varuna* has revealed to all in their hearts his incomparable glory, making even the ignorant enlightened and certainly the divinities.

I.25.16-21

“परामेयन्तिधीतयोगावोनगव्यूतिरनु | इच्छन्तीरुरक्षसम् || सन्नुवोचावहैपुनर्यतोमेमध्वाभृतम् ऽहोतेवक्षदसेप्रियम् || दर्शन्नुविश्वदर्शतन्दर्शरधमधिक्षमि | एताजुषतमेगिरः || इाम्मेवरुणश्चुधिहवमद्याचमृळय | त्वामवस्युराचके || त्वंविश्वस्यमेधिरदिवश्चगमस्चराजसि | सयामनिप्रतिश्रुधि || उदुत्तमम्मुग्गिनोविपाशमध्यमञ्चूरत | अवाधमानिजीवसे ||” .

To the higher state of my intellect, *Wisdom* comes even as cow (enlightenment) arrives hearing the cowherd's horn. Come again and again towards me to engage in comprehensive dialogue, O *Varuna* (*Vishnu* as the indweller) whereupon *Bliss of Beatitude* dear to me may enrich like fire cooking food. Now observing the chariot driven by *Varuna* I offered chant of the *vedic* hymns. Listen to this prayer invoked, being pleased, for I have chanted seeking your protection to make me happy. You, the intelligent one among all in the heavens and the earth as well, hear our prayers and assure us liberation from our difficult times.

Bhashya

“महाज्ञानं परेशानमिच्छन्त्यो मम धीतयः | सर्वतो यान्तियद्वच्च गावः श्रुङ्गस्वराननु || आपूर्णं मधुमोक्षस्थंसुखं पचसि मेऽग्निवत् | तत् संवोचावहै भूयः प्रियस्त्वं मम यत् सदा || आदर्श तं च सर्वज्ञं तद्रथं च भुवि स्थितम् | सु गिरो मे जुषत च || त्वावनेप्सुरहं चक्रे || पश्येयम् || त्वं च विश्वस्य राजा भवसि मेधिरः | मेघावान् ग्मः पृथिव्याश्च सकाले च प्रति श्रुधि || स त्वं त्रिगुणपाशान्नो मुमुग्धि च्छिन्धि चाञ्जसा ||”.

Even as cows follow the sound of the flute which the cowherd plays, even so let my mind follow the all-knowing *Supreme Being* leaving everything else. Even as fire makes food well cooked, even so make my deliverance complete in *Bliss of Beatitude*. You are ever dear to me, therefore let us two be near in conversation. I previewed the *Supreme Varuna* (and *Vishnu* as the indweller) riding in his chariot in the sky, therefore, let him listen to my chant. Let me see you seeking your protection. You are the *Supreme* lord of all you survey, including the earth. Listen to our prayers spoken in distress. Loosen the chains of threefold attributes and sever them as well.

Sukta 26.

I.26.1-5

“वसिष्वाहिमियेध्यवस्त्राण्यूर्जाम्पते | सेमन्नोअध्यरंयज || निनोहातिवरणियस्सदायविष्टमन्यभिः | अग्नेदिववित्मतावचः || आहिष्मासूनवेपितापिर्यज्यत्यापये | सग्वासख्येवरेण्यः || आनोबर्हीरिषादसोवरुणोमित्रोअर्यमा | सीदन्तुमनुषोयथा || पूर्व्यहोतरस्यनोमन्दस्वसख्यस्यवचः | इमाउषुश्रुधीगिरः ||”.

Put on fine robes, O pure Lord which one gives to the divinities at the time of sacrificial functions. O youthful *Agni*, always prompt us speaking as revered हेतृ in our sacrificial functions, ever immanent with many functions of the intellect representing all divinities in heaven. Come even as a father comes towards the son, making the divinities grace our sacrifice, like a safe haven to one who has taken refuge, like a companion to a companion. Come *Varuna, Mitra, Aryama* and the rest, as one bestowing happiness grace our sacrifice take seat like human beings. O *Agni*, the ancient one, known as होता, hearing our words of prayers like a friend bestow happiness to me.

Bhashya

“अथ स्तौत्यग्निगं विष्णुमग्निमप्यग्निगोचरैः | वचनैः | सर्वदेवानां पूजाय प्रोद्यतो भवन् | वस्त्रोत्तमवस्त्राणि भूषणैरप्यलकुरु | कुवन्त्सवमत्यन्तस्मदीयं मग्नं यज || नित्यमेध्य हरे देव भोग्यान्नानां सदापते | ऊर्जितानां जनानां वा स्वस्मिन्नो अध्वरं यज | रमयत्यध्वनि शुभे येन तेनाध्वरो मग्नः || वचो नो निनयात्यन्तं दिवि व्याप्ततया सदा | अशेषदेवयत्वेन मन्मभिर्मतिभिः सह | अवमो दशदेवेषु वह्निर्विष्णुस्तु तत्स्थितः | सख्ये च सूनवे मह्यमायजत्येष देवराः | आपिः प्राप्यो मम स्वामी भृत्यत्वान्महमापये || अस्य मेऽर्थे कुरु मदं स्वातन्त्र्या न्मादयस्व वा ||”.

Now *Agni* and *Vishnu* as the indweller, verily is lauded here with appropriate words, for the sake of the presence of all the divinities to manifest in my sacrifice wearing auspicious clothes and decorations, *Vishnu* to be invoked during the performance of the sacrifice as enjoyer of the offerings and as lord over nourishment which gives strength, making the devotees resurgent. May *Agni* and *Vishnu* as the indweller, make our words, actions and thoughts ever directed towards the divinities dwelling in heavens. *Agni* dwells within *Vishnu* as the junior among the ten divinities. *Agni* as my friend brings the divinities for fulfilling my desires during the sacrifice performed by me, his son and

servant. Therefore, for my sake bestow happiness on me or as friend make me happy with full independence.

I.26.6-10

“यच्चिद्धिशच्चतातनादेवंयजामहे | त्वेद्द्रूयते हविः || प्रियोनोअस्तुविश्वपतिर्होतामन्द्रेवरण्यः | प्रियास्वग्नयोवयम् || स्वग्नयोहिवार्यन्देवासोदधिरेचनः | स्वग्नयोमनामहे || अथानउभयेषाममृतमर्त्यानाम् | मिथस्सन्तुप्रशस्तयः || विश्वेभिरग्नेअग्निभिरिमंयज्ञमिदं वचः | चनोधारस्सहसोयहो ||”.

Whatever is offered extensively in all events and when all the divinities are worshipped offering oblations it is to verily you (*Vishnu*) to whom it is addressed it is to verily you (*Vishnu*) to whom they are offered. May this, verily, be for your pleasure, Lord of all creatures, the presiding priest, the one who makes others happy, the supreme along with *Agni* for our sake. Those who propitiate *Agni*, to them the divinities give agreeable prosperity and we too who know *Agni* in this manner worship the divinities. Therefore, for mutual benefit, O the immortal one be expansive for the mortals. In the entire universe, let *Agni*, the energetic one with all the energies, this hymn in this sacrifice, bring to us happiness.

Bhashya

“शश्वद् विस्तरतः सर्वान् यदा देवान् यजामहो तदा त्वय्येव हि हविर्हुयते || स प्रियो भव || स प्रियो भव || मन्द्रो मदकर || स्त्रीणां पुंसां चोभयवुर्गणाम् || चनः सुखं धा अस्मासु वायोः पुत्रोऽग्निरेव चेत् || भगवान् वायुना व्यङ्गः ||”.

When comprehensively all the sacrifices are performed in all the occasions, when all the divinities are invoked, it is in reference to *Vishnu* alone. So be pleased unto us. मन्द्रः means one who showers happiness on both the male and female categories. चनः means happiness, bestow on us. *Agni*, verily, is *Vayu*'s son or alternatively the resplendent One, *Vishnu*.

Sukta 27.

I.27. 1 – 5

“अश्वन्नत्वावारवन्तंवन्दध्याअग्निन्नामोभिः | साम्राजन्तमध्वराणाम् || सघानस्सूनुशशवसापृथुप्रगामासुशेवः |
मीढवांअस्माकम्बभूयत् || सनोदुराच्चासाच्चनिमर्त्यादघायोः | पाहिसदमिद्धिश्वायुः ||
इममूषुत्वमत्साकंसानिउगायत्रन्नव्यासम् | अग्नेदेवेषुप्रवोचः || आनोभजपरमेष्वावाजेषुमध्यमेषु | शिक्षावस्वोअन्तमस्य
||”.

To *Agni* (and *Vishnu* as the indweller), the sovereign ruler of the sacrifices having dwelling place in the Ocean and resembling the *form* of a horse, we bow low. He himself like a son of *Vayu*, having wide comprehensive *Wisdom*, as one who dispenses happiness fulfills all desires for us. For those who are far and near as well, for the mortals as well for those wishing ill of others protect in all places, O eternal One. This hymn, in *Gayatri* metre, rare and best among hymns addressed to the illustrious *Agni* bestow gifts on us.

Bhashya

“वारवान् बडवामुखः | स्वादृष्टान्तो हरेर्यस्माद् विष्णुः स बडवामुखः || सूनुः स शवसो वायोः पृथुज्ञानः सुशेवकृत्
| सुखकृन्नो भवन्मीढवान् स्वामी नः सुनरेवा वा || व्यङ्गत्वाद् वायुना सार्द्धं सुशेवः सुसुखात्मकः || आसात्
समीपतश्चास्मानघार्थायोर्निपाहि च | प्रति प्रतिसदो नित्यो विश्वायुः || त्वामिमं स्तुतिम् || सनिं दानस्वरूपां च
गायत्रीच्छन्दआत्मिकाम् | नव्यां संस्तुतिषु श्रेष्ठां वद देवेषु सादरम् || उत्तमाधममध्येषु भोगेष्वस्मानवाप्नुहि |
रक्षकत्वेन शिक्षास्मान् ज्ञानवस्वर्थमेन च | अन्ते मोक्षे मितत्वेन ज्ञानमन्तममुच्यते ||”.

वारवान् means बडवामुख or *Hari* who appears as one who is effulgent, expansive spreading like flowing water. Or by he appears as *Agni*, son of *Vayu* representing power, who as father makes the son happy showering the desired gifts, or as one, who endowed with bliss, shower on us choice gifts. May *Agni* protect us in all places, the near ones or the far ones, from those evil one intending harming us. Listen to this hymn, fresh and rare one composed in *Gayatri* metre, offered to the divinities respectfully as adoration. Be our protector in the best, worst and intermediate periods of our life. Communicate to us the wealth of

Wisdom, which is the ultimate objective, spoken as the conclusive leading to deliverance.

I.27.6-10

“विभक्तासिचित्रभानोसिन्धोरुर्माउपाकआ | सद्योदाशुषेक्षरसि || यमग्नेपृत्सुमर्त्यमवावाजेषुयञ्जुनाः | सयन्ताशश्वतीरिषः || नकिरस्यसहन्यपर्येताकस्यचित् | वाजोअस्तिश्रवाय्यः || सवाजविश्वचर्षणीरर्वादिभरस्तुतुरुता | विप्रेभिरस्तुतनिसा || जराबोधतद्विविडिविशेषयज्ञियाय | स्तोमंमुद्रायदृशिकम् ||”.

You are, verily the undivided, the resplendent as the resplendent, the ocean of bliss, eternal as the waves, one close to the sacrificer, bestowing swiftly the desires. *Agni* (and *Vishnu* dwelling therein) who as in the struggle among the humans protects providing one eternal nourishment. There is never ever any setback in happiness for one who is listens with attention. He verily is one who is the ruler of the Worlds, the one who beings strength (horses) and nourishment, the donor to the priests, the listener of the hymns, listen these hymns रुद्रीय (in popular connotation *Agni*), chanted loudly for the benefit of all who are qualified to participate in sacrifices.

Bhashya

“क्षीराब्ध्यूर्मिसमीपस्थो मुक्तभोगविभागदः | यजमानाय सद्यश्च क्षरस्यखिलमीप्सितम् | नित्य मुणततेजस्त्वाचित्रभानुर्ह रिः स्मृतः || यं मर्त्यं रक्षसि विभो यं युत्सुरियस्यापि | ज्ञानाज्ञानात्मकेष्वेव स गन्ता नित्यसत्सुखम् | भोगान् वा मुक्तिगान् नित्यानिह चेदुपचारतः || परिपूर्णोऽस्य नैवास्ति त्वदीयस्य तु कस्यचित् | भोगोऽपि बहुलो यस्माद्दीत्सस्येस्य पुनः पुनः | सहन्त्यः सन्ततबलः सहसः पुत्र एव वा | श्रवाय्यः श्रवणीयश्च सुप्रसिद्धतमोऽपि वा || वाजं तारयिताऽऽनेता सोऽर्वदिभर्गोसमाप्तितः || त्वदीयस्तु भवेदुद्धस्य तारकोऽन्नस्य दाता भोगस्य वा भावेत् | इन्द्रियैस्तमसा युद्धेतुरुता ज्ञानसेऽथवा || स्तुतिबोद्धायतस्तां त्वस्वधारय सर्वदा | नित्यज्ञानोऽपि दत्त्वा तत्फलं वेत्तेति कथ्यत | रुजां विद्रावकेशाय प्रत्यक्षां य्व वा स्तुतीम् ||”.

Agni (and *Vishnu* dwelling therein) being near the *Bliss of Beatitude*, bestows as fruits entitled swiftly to the delivered souls. Being of the nature of bliss, *Agni* (and *Vishnu* dwelling therein) is known as चित्रभानु. You protect the mortal in his struggles (between the forces of Light and

Darkness) giving the needed nourishment. Such one alone survives transcending both the state of enlightenment and ignorance, becomes delivered in to the state of eternal happiness or worldly pleasures. There is complete satisfaction with no end whatsoever, with happiness replenished repeatedly. सहन्त्यः is one who comprehensively pervades and सन्ततबलः is one who generally is like a son. श्रवाय्यः is that which is worth listening, or that which is well established. Since cows (*Wisdom*) and bulls (enterprise) are already provided, the sacrificer may bring horses (energy) as nourishment. May he be charitable to the men of *Wisdom* in abundance; let him be valor during battles, donor of nourishment, enjoyer of pleasures, conqueror of obscurity of senses, winner in wars and communicator of Wisdom. May *Agni* (and *Vishnu* dwelling therein) revel in the adoration of the devotees, being the refuge for all times, ever eliminating the obstacles.

I.27.11-13

“सनोमहांअनिमानोधूमकेतुःपुरुश्चन्द्रः | धियेवाजायहिन्वतु || सरेवांइवविश्वपतिर्दिव्यःकेतुशृणोतुनः |
 उक्थैरग्निवृहद्भानुः || नमोमहद्भ्योनमोअर्भकेभ्योनमआशिनेभ्यः |
 यजामदेवान्यदिशक्वाममाज्यायसश्शंसामाचृतक्षिदेवाः ||”.

As one great and unshackled from all sides, *Agni* (and *Vishnu* dwelling therein) is known धूमकेतुः, smoldering meteor of comprehensive bliss, for intellect to be resurgent nourishment. Like a prosperous monarch among the divinities he is the banner of all-embracing resplendence, may *Agni* (and *Vishnu* dwelling therein) hear our praises. Obeisance to the supreme source of al, obeisance to the infant, obeisance to the adolescent, obeisance to the young, obeisance to the divinities, obeisance to those qualified among the distinguished. Do not cut off the bond.

Bhashya

“नितराममितत्वेन महान् पुरुसुग्रश्च सः | धूत्करोति गुरुत्मान् यद्धरेश्चदधूमकेतुता || ताच्छिल्ये म इति ह्यस्मात् सूत्रादधूम इतीतितः || ज्ञानायान्नाय च सन् 1ः प्रहिणोतु सुकर्मणाम् || देवानां केतुभूतोऽसौ वित्तवान् विपशिर्यथा | अस्मदीयानि चोक्थानि बृहत्तेजाः शृणोतु || अथ नारायणब्रह्मपुस्सरास्तु देवा महान्तः शिशवः स्कन्दपूर्वाः वटुस्वरूपाश्च त एव कुत्रचिद् युवान इन्द्रादयः एत एव च || महत्वमेषां गुणतोऽपि यूनामिन्द्रादयो मध्यगुणा युवानः | अपेक्षिकालैश्च गुणस्तदीयैः समीरिता अशिना अर्भकश्च | कृतं नमः शक्तिमन्तो यजाम न ज्यायसां स्तुर्यतिमात्रं लुपामः | एकस्य वित्गोरपि रूपभेदा अणीयांसः सन्त्यथवा महान्तः | युवत्वसाम्येपि महत्वभेदात् युव महानित्यपि भेद उक्तः ||”.

rom the entirely unshackled is the one who is supreme with entirety of attributes. Now, from *Narayana* have been effulgent the senior divinities as offspring some earlier like *Skanda* others adolescent and young ones like *Indra* and others. The important among these by their attributes are referred as young or of moderate like *Indra* and the other divinities, who are referred as distinguished or childlike. Propitiating them we perform sacrifices with praises never curtailed. One alone is *Vishnu*, his forms being varied from some of an atom to the entirety of existence. Though all his forms are young, they are referred as small and great due important differences existing in them.

Sukta 28.

I.28.1-5

“यत्रग्रावापश्चुबुध्नऊर्ध्वोभवतिसोतवे | उलूखलसुतानामवेद्विन्द्रजल्लुलः || यत्रद्वाविवजघनाधिषवण्यकृता | उलूखलसुतानामवेद्विन्द्रजल्लुलः || यत्रानार्यपच्यवमुपच्यवञ्चशिक्षते | उलूखलसुतानामवेद्विन्द्रजल्लुलः || यत्रमन्थाविवध्नतेरश्मीन्यमितयाविव | उलूखलसुतानामवेद्विन्द्रजल्लुलः || यच्चिद्वित्वङ्गृहेगृहउलूखलकयुज्यसे | इहघ्यामत्तमंवदजयतामिवदुन्दुभिः ||”.

Where to extract the *Soma* juice the sound of the broad pressing stones soars high, there the hymns reach the height invoking *Indra*. Where in sacrifice the *Soma* juice is poured there like broad based hips of woman, there the hymns reach the height invoking *Indra*. Where in sacrifice the pressing stones resemble the hips of woman, there the hymns reach the height invoking *Indra*. Where in sacrifice the rope of the churing rod are

tied, there the hymns reach the height invoking *Indra*. Where in every home the pressing stones are worshipped, there in every sacrifice, there the hymns reverberate like the sound of the drums of the victorious heroes.

Bhashya

“विस्तीर्णाधस्तना यत्र ग्रावणोऽभिषवोद्धृताः | धिषणाभिषुतान् सोमानव नः स्वीकृतस्तु ते | गुरु स्वीकार इत्यस्माद् धातोः स्तुत्यो हि जल्लुलः || फलकेऽभिषवस्वैव स्त्रियो जघन साम्यतः | प्रोक्ते || उपच्यवश्चापच्यवः सङ्गतिभेदतः || जिह्वा ग्रावाऽथ वाग्मुक्तिरुच्यतेऽभिषवस्तथा | खालश्चोरुस्तथा देहः सोमो मन इतीरितः | ज्ञनोत्पतौ च फलकस्थाने ओष्ठे उदीरते || मन्थरश्मीनश्वरश्मीन् यथा यत्र निबध्यते | रश्मयोयत्र नाड्यश्च || यस्माद् युक्तो गृहे गृहे | देहे देहेऽथवा तेनद्यामद्द्वन्दुभिषवद् वद || पृथिवीदेवता तस्य तद्गतो वास्वयं हरिः | सापमामात्योपरो देवो वनसपरिरीरितः || सोमो वा तद्गविष्णुर्वा श्रुतः फलकदेवता | वृक्षाणामपि सर्वेषामतः ||”.

O *Indra*, receive our praises showered with voice rising and falling as he prepares the oblation during sacrificial function pouring in an extensive vessel. गुरु means ‘to accept’. “जल्लुलः” means one who accepts. The two pressing stones are compared with a woman’s hips. The upward and down word movement of the pressing stones is due the absence of contact with each other. ग्रावा is the tongue and अभिषव is the speech which is spoken while the hymn is recited. उल्लूखल stands for the body and सौम stands for the mind. फलक, the two pressing stones are the lips the space where Soma, the *Wisdom* becomes consequential. The two ropes tied to the churning rod like the reigns restrain the horse. रश्मी here are the नाडी, the strings that tie body to the mind. As adored in every home, make sound reverberate like sound of the drum. Earth is the deity presiding over the pressing stone and *Vishnu* as the indweller is the deity that promotes. *Soma* is the divinity referred as वनस्पति. *Soma* and *Vishnu* as the indweller are the twin divinities presiding over फलक, the two pressing stones.

I.28.6-9

“उतस्मतेवनस्पतेवातोविचात्यग्रमित् | अथोइन्द्रियपातवेसुनुसोममुखूलम् | आयजीवाजसातमाताह्य १ च्वाविजर्भतः | हरिइवान्धासिबप्सता || तानोअद्यवनस्पतीऋषवावृष्वेभिस्सोतृभिः | इन्द्रायमधूमत्सुग्वम् || उच्चिष्टञ्चम्भ्वार्भ रसोमम्पवित्रासृज | निधेहिगोरधित्वचि ||”.

O *Deity* presiding over vegetation, the Wind breezes from different directions, therefore for the pleasure of *Indra* (and *Vishnu* as the indweller) crush सोम grass gathering the juice. The twin pressing stones, the supreme ones, as the divinities presiding over सोम and वनस्पति, perform the sacrificial functions well, like the horses who consume the nourishment well. Those two सोम and वनस्पति, the juicy one is gathered, strengthened with great hymns as offering for *Indra* (and *Vishnu* as the indweller). Lifting the चमस, the vessel filled with the pure सोम place it on the cow-hide.

Bhashya

“वृक्षाग्र एव तु || वायुर्वाति वनानां वा भजनीयदिवौकसाम् | पतिविष्णुस्तु तस्याग्रे वायुर्देवो हि गच्छति | पातवे स्वस्य सोमं वा मनो वा सुनु विष्णवे || आयाज्यावन्नलब्धृणमुत्तमावतिभक्षकौ | जह भक्षण इत्यस्माद्यथाऽश्वावन्नभक्षकौ | सोमस्य भक्षकावत्र || ऋष्वावतिमहात्तरौ | महद्भिः स्तोतृभिः सोममिन्द्राय मधुमत् सुतम् || सोममुत्पवनायैतं द्रोणपरिपवित्रके | भर शिष्टं चमसयो ऋजीषं घोरधित्वचि | भरेत्यात्मानमेवाऽह स्वान्तर्या मिणमेव वा || शिरोद्यादौ तु चमसा द्रोणं चोदरमीतितम् | पवित्रम् बुद्धिरेवात्र मनःशुद्धिस्ताय यतः | मुक्चमैव गोचर्म मन एतेषु विष्णवि || धार्यम् ||”.

As on the top of the tree. Like the Wind passing through the trees. The Wind breezing through vegetation or like the luminous ones becoming enlightened. *Vishnu* as the Lord and as *Vayu* who proceeds ahead, for one's own share, or to attune mind towards *Vishnu*. As good performers during performance of sacrifices the two the pressing stones are good eaters during crushing (सोम and वनस्पति) during sacrifices even as horses are good at eating the nourishment. ऋष्वावति means सोम and वनस्पति, the great divinities. With great praises सोम be offered to *Indra* (and *Vishnu* as the indweller) as pleasant adoration. Place the vessel containing सोम on the pure cow-hide. Fill सोम in the चमस bowl to the brim. Fill up the bowl for

one's own *Bliss* or for *Vishnu* as the indweller. चमस is distinguished as the head and द्रोण, the vessel as the stomach. पवित्र, pure is the intellect, the mind thereby becoming cleansed. Mouth is like the cow-hide, Mind being the all-pervading *Vishnu*, since he upholds.

Sukta 29.

I.29.1-7

“यच्चिद्धिसत्त्यसोमऽपाअनाशस्ताईवस्मसि | आतूनइन्द्रशंसयगोष्वश्वेपुइशुभिषुसहस्रेषुपुवीमघ ||
शिप्रिन्वाजानाम्पतेशचीवस्तवदंसना | आतूनइन्द्रशंसयगोष्वश्वेपुइशुभिषुसहस्रेषुपुवीमघ ||
निष्वापयामियूदृशसस्तामबुद्धयमाने | आतूनइन्द्रशंसयगोष्वश्वेपुइशुभिषुसहस्रेषुपुवीमघ ||
ससन्तुत्याअरातयोवोधन्तुशृरातयः | आतूनइन्द्रशंसयगोष्वश्वेपुइशुभिषुसहस्रेषुपुवीमघ || समीन्द्रगर्दभर्मु
णनुवन्तम्पापयामुया | आतूनइन्द्रशंसयगोष्वश्वेपुइशुभिषुसहस्रेषुपुवीमघ || पततिकुण्डृणाच्यादूरंवातोवनदधि |
आतूनइन्द्रशंसयगोष्वश्वेपुइशुभिषुसहस्रेषुपुवीमघ || सर्वम्परिकाशज्जहिजम्भयाकृकदाश्वम् |
आतूनइन्द्रशंसयगोष्वश्वेपुइशुभिषुसहस्रेषुपुवीमघ ||”.

For some reason O *Indra* (and *Vishnu* as the indweller) as *the Prime Existence*, the drinker of Soma, is as if not a disciplined one. You alone *Indra* make us renowned in wealth of Wisdom (cows) and strength (horses) through performance of sacrifice. O the delightful One, the master over nourishment and over Speech make actions of every one prompted and directed by you. You alone *Indra* make us renowned in wealth of Wisdom (cows) and strength (horses) through performance of sacrifice. Silence them, the deluded and ignorant ones. You alone *Indra* make us renowned in wealth of Wisdom (cows) and strength (horses) through performance of sacrifice. May them fall in obscure darkness, may the brave ones enlightened. You alone *Indra* make us renowned in wealth of Wisdom (cows) and strength (horses) through performance of sacrifice. Get rid of the ignorant asses; destroy the depraved and the deceiving ones. You alone *Indra* make us renowned in wealth of Wisdom (cows) and strength (horses) through performance of sacrifice. Let them fall in the distant obscure worlds, the divine *Vayu* never

allowing any escape. You alone *Indra* make us renowned in wealth of Wisdom (cows) and strength (horses) through performance of sacrifice.

Bhashya

“यत्सद्गुणशस्तानां इव स्मसि वयं ततः | शुभ्रवाङ्मनआदीनां विषयेऽस्मान् पशंसय || बहुवाच्यज्ञेययुक्तान् कृत्वाऽस्मांस्त्वं महामग्न || सुखिन्नपते वाग्ज्ञ तव कर्माणि सर्वशः || दैत्यरक्षःपशजे मिथ्यादृशौसस्ता पुनर्बहु | अबुद्ध्यमाने नित्यं च यथा निष्वापयेश्वरः || स्वपन्तु ते शत्रवस्ते सर्वदाऽज्ञानमोहिताः बोधन्तु चैव मित्राणि तव रूपं सुनिर्भयम् || पापाय मायया मिथ्या स्तुवन्तं त्वामपि प्रभो | मायामयस्तव गुणा न सन्ति परमार्थतः || इति नित्यं रुवन्तं च मायावाद्याख्यगर्दभम् | संचूर्णय तमस्येव क्षिप्त्वा तप्ताश्मभिः सदा || सर्वपरिकाशकरं पापिनं जहि जम्भय | दंशय श्वादिभिर्नित्यं ककचैर्दर्शनं यथा ||”.

Indra being unaware of the greatness of the *Supreme Being* is desirous to know the auspicious qualities and attributes of the *Supreme Being*, who as the nourisher of all, knower of the proper use of Speech, all deeds being prompted by him and who is object of propitiation in sacrifice. The दैत्यः and राक्षसः are unaware of His greatness because of their obscure mind being devoid of proper enlightened *Wisdom*. Since they are not equipped with right *Wisdom* they should be kept away from valid source of *Wisdom*. Let them remain ever in slumber disillusioned of the valid *Wisdom* so that the deottes may remain fearless of them. O Lord, those in illusion praising you with sinful intent, considering your attributes as false they bray like ass declaring that the same are not temporal truths. Destroy them condemning them to live in nether worlds to suffer hot stones and brickbats. Let *Vayu* destroy them who ridicule Him, and desptch them far away to the obscure, dark worlds. The obscure, dark worlds are referred as वनम् since those who are dispatched remain stucj there and cannot be escape. Such world is also known as कुण्डृणाचीति, being harsh worse then a deep chasm. The deep chasm is known as कुम्भिपाक. Thosewho ridicily the Lord go the worlds which are worse than the deep chasm known as कुम्भिपाक. The syllable र and the change in vowels is to siugest the intensity of the suffering. Destroy by dogbites and slicing them asunder by a saw all the evildoers who ridicule you.

Sukta 30.

I.30.1-5

“आवइन्द्रइक्विविथावाजयन्तश्शक्तुम् | महिष्टंसिञ्चइन्दुभिः || शतं वायश्शुचीनां सहसंवासमाशिरम् | एदुनिम्नरीयते || संयन्मदायशुष्णिणएनाह्यस्योदरे | समुद्रोनव्यचोधये | अयमुतेसमतसिकपोतइवगर्भधिम् || स्तोत्रं राधनाम्पतेर्गिर्वाहोवीरयस्यते | विभूतिरस्तुसूनृता ||”.

We sprinkle on the most adorable *Indra* (and *Vishnu* as the indweller), the divinity of the hundred sacrifices, the सोम, like king *Krivi*. Who by hundred sacrifices has become cleaned or by thousand सोम drops becomes satisfied indeed becomes fulfilled like the low land with water. Because for the satisfaction *Indra* (and *Vishnu* as the indweller) has made space in his stomach even like the ocean had made. For these adoration are yours (and *Vishnu*'s as the indweller) alone, like the pegin which draws within the foetus, (therefore) receive them intently. The songs O Lord of the bounties, sung thus in your adoration be auspicious powers for the singer.

Bhashya

“हे वाजयन्तो युध्यन्तो देवा भोगिन एव वा | सोमैर्व इन्द्रमासिश्चे क्विविं यद्वन्नृपं कृतेः | कर्तारमीशमिव वा स्वदृष्टान्तो हरेर्भवत् || शतेन वासहास्रेण सोमानामाशिरावताम् | पाताल इव नैवायं निलनो भवेति क्वचित् | समुद्रेकात् समुद्राख्या प्रकृतिश्च महत्त्वतः || तवैवायं प्रपञ्जश्च कपोतो गर्भधि यथा | सम्यग् व्याप्नोषि विश्वं च तस्मान्नो वच ओहसे || गिरां वाहक ते स्तोत्रमखिलं वेदवैदिकम् | सूनृता वागीयं मे च विभूतिरिति कल्प्यताम् | अस्त्वित्येतत् प्रसादेन फलदानादुदीर्यते ||”.

All the divinities struggle for the revelations rich in possessions, therefore the seer sprinkles drops of सोम on *Indra* (and *Vishnu* as the indweller), even as they were sprinkled on king *Krivi*. Thus, *Vishnu* is divinity who is the main purpose of adoration. By hundred and even by thousand measures *Indra* does not become filled up even as the patala, the immeasurable abyss. All the worlds along with their प्रकृतis enter the

bowels of *Indra* (and *Vishnu* as the indweller). Being resurgent it is known as समुद्र due to the attribute of abundance not capable of being filled, due due to his vastness. All the worlds and the प्रकृतीs being yours alone pervading, like foetus belonging to and the pigeon pervading them. Therefore you receive our chants. *Indra* (and *Vishnu* as the indweller), verily is the source of the *vedic Wisdom*. I consider all the vedas contain the words propitiating you alone. If that is so why then the praises except to suggest that they are the fruits of His grace.

I.30.6-10

“ऊर्ध्वस्तिष्ठानऊतयेस्मिन्वाजे शतकतो | समन्येषु ब्रवावहै || योगे योगे तव स्तरं वाजे हवामहे | सखायपन्द्रमूतहे ||
आघागमद्यदिश्रवत्सहस्त्रिणीभीरुतिभिः | वाजेभिरुपनोहवम् || अनुप्रत्नस्यौकसो हुवेतु विप्रतिन्नरम् | यन्ते पूर्वम्पिता हुवे
|| त्वन्वावयं विश्ववाराशस्महे पुरुहूत | सखेवसोजरितृभ्यः ||”.

Stay ever supreme for us for attaining wealth of Wisdom in the battle between enlightenment and ignorance, *O Indra* (and *Vishnu* as the indweller) as the one performing hundred sacrifices, for disseminating enlightenment among others. In all meditations for exceptional wisdom and power, I summon companions for *Indra's* protection. He will assuredly arrive if he hears with favours thousand fold favours and nourishment as well hearing our prayer. To reach the ancient seer in his august abode, I beseech who faces all indestructible adversaries, who in ancient times entreated. To you, *O* adored by all in the universe, we beseech invoking the all-pervading companion also for our friends.

Bhashya

“उत्तमः सन्नत्र यद्धे ज्ञानाज्ञानमये विभो | अभिप्रेतार्थसिद्धयर्थमस्माकं तिष्ठ सर्वदा || मत्स्थितस्त्वहं चैव त्वामन्येषु
ब्रवावहै || तेजस्वित्तममिन्द्रं तं योगे योगे हवामहे || उक्तं चेत् स श्रुणोत्येव श्रुतं चेवागमिष्यति | बह्वर्थ
युक्ताभिप्रायैरन्यैरप्युप नो हवम् || पुरातनस्य विष्णोस्तदोकसौऽर्थे त्वहे हरिम् | महान्प्रति प्रथिस्तश्च
सुविप्रतिरितीरितः || यं त्वां पूर्वं पिता ज्ञातैवाह्वयामास विश्वकृत् | त्वदभक्त इति वा ब्रह्मा ||”.

In the battle between enlightenment and ignorance He abides as the *Supreme Being*, always to make us resurgent for fulfilling our desires. Dwelling within myself in this manner, I will be able to make others enlightened. We implore *Indra* (and *Vishnu* as the indweller) in all our meditations. When we call Him, He will surely hear our prayers and come with abundant favours and nourishment to bestow on us. To reach to *Vishnu's* renowned all pervading abode I implore Hari. He is known as तुविप्रति since he is supreme with superb attributes, facing all the adversaries. Whom in ancient time *Brahma*, the Father for the sake of *Wisdom* beseeched as your devotee.

I.30.11 -15

“अस्माकशिप्रिणीनांसोमपात्वाम् | सखेवज्रीन्त्सखीनाम् || तथातदस्तुसोमपास्सखेवज्रिन्तथाकृणु | यथातउश्मसीष्टये || रेवतीर्नसधमादइन्द्रेसन्तुतुविवाजाः | क्षुमन्तोयाभिर्मदेम || आघत्वावान्त्यमनाप्तस्येतृभ्योधृष्णवियानः | ऋणोरक्षन्नचकयोः || आयद्दुवशसतकतवाकामञ्जरितृणाम् | ऋणोरक्षन्नशचिभिः ||”

Let the ones who nourish the delicious सोम be our companions in the bliss of good fortune. In the same manner, let there be for the ones who nourish the delicious सोम the objects of their desires. Wealth indeed is the refuge for happiness together with Wisdom and healthy bodies, with these they may rejoice. On all direction with you as the Lord alone as the well-wisher of the devotees the brave one be the refuge, like the axle that makes noise. Since as the one that meets for the desires to be fulfilled *Indra* (and *Vishnu* as the indweller) be like the axle for the wheel that makes noise.

Bhashya

“अस्माकं सुखिनासेमपातृष्णाम् || अस्तु तत् तथा | ते सकाशाद् यथेच्छामः प्राप्तुं देव यथा कृणु || वज्रो ज्ञानमं वज्रगतावित्यस्मात् || इवत्तसंयुताः ऽ रेवतीः पशवः प्रोक्ताः सधमदे सुखस्थितौ || तुवि वाजा महान्नानि क्षुमन्त स्थितिसंयुताः | ज्ञानयुक्त सुखं वा स्यात् सतऽशेऽस्माकमूर्जितम् || त्वद्वांस्वयैव चाप्तः स्तोतृणामासमन्ततः | इयानो गम्यमानस्तैरणतेश्चकयोर्यथा || अचमाश्रयभावेन || स्तोतृणां काममादुहः | आ समन्तात् स्थितं काममत्यधिक्ये पृथक् पदाम् ||”.

The good fortune be for ourselves, our companions and to those who nourish the delicious सोम. Let this be so, let them gain by his grace things as desired by them. baja` means enlightenment and वज means reach, gain. Endowed with wealth. Wealth is said to be like Wisdom (like possession of cows), Refuge for happiness is being completely satisfied. तुवि वाजा means plenty of nourishment and क्षुमन्तः means those who are helthy in their bodies. *Happiness with Wisdom* if it comes then let us be raised to higher state. one who considers you as the master, from you alone will he receive the rewards. In every manner those who praise you take refuge in you, in the sense of complete surrender, for you fulfil their desires comprehensively. आ समन्तात् means comprehensively, the syllable suggesting pre-eminence.

I.30.16 -22

“शश्वंदिन्द्रःपोपुथदभिर्जिगायनानददभिश्शाश्वसदभिर्धनानि | सनोहिरण्यरथन्दंसनाऽवान्सन्- स्सनितासनयेसनोदात्
 || आश्विनानावश्वावत्येषायातंशवीरया | गोमद्ग्राहिरण्यवत् || समानयोजनो हिवांरथोदस्रावमर्त्यः | समुदेअश्विनेयते
 || न्यश्चयस्यमूर्द्धनिचकरंथस्ययेमधुः | परिद्यामन्यदीयते || कस्तउषःकधप्रियेभुजेमर्तोअमर्त्ये | कन्नक्षसेविभावरी ||
 वयंहितेअमन्मह्यान्तादापराकात् | अश्वेनचित्रेअरधि || त्वन्त्येभिरागहिवाजेभिर्दुहितदिवः | अस्मेरयीन्निधारय ||”.

Indra (and *Vishnu* as the indweller) declaring has won wealth repeatedly breathing with anger and verily has given golden chariot and assuredly he has received our adoration for granting in this manner. The *Asvin* twins have come like resplendent endowed with horses (power), nourishment comes to destroy the obscure enemies with *vedic* chants (*Wisdom*). Enjoining your chariot (body) with equanimity the two immortal *Ashvins* verily leads to the tip of the (milky) ocean (क्षरिसागरः) having kept one wheel of the chariot (demerits) verily at the head of obscurity and the other (merits) in the heavens. Where does, indeed, *Ushas*, the morning Light, endowed with eternal Bliss, moves for the mortal to become immortal. Ever auspicious we, verily, like horse traverse from the lowest to the highest O *Arushi* (*Ushas*, the morning

Light). You as the divine daughter, one known to bestow rewards, come and establish in us the earth and nourishment.

Bhashya

“क्रोधाच्छ्वसद्भिः प्रथयद्भिरात्मवीर्यं सुरैः शश्वदिन्द्रो जिगाय | धनानि नः स्वर्णरथं च दाता लब्धाप्रादाल्लाभकृतेच नोऽखिलम् || गोमाद्धिरण्यवच्च स्याद् यथायातं तथहव नः | सुखपुत्रयुजा चाववत्येषा शं सुखं यतः || इडैश्वर्यं तथा वीरं वीर्यं खान्यश्वनामतः | गौर्वात् हितं च रमणं परं ब्रह्म गुणोच्छ्रितम् || समानयोगयुक्ताऽयं रथो देहस्तवदात्मनाम् चित्सुखत्वादमर्त्यशच ज्ञायते क्षीरसागरे | मोक्षस्य यावता प्राप्तिः समानो योग उच्यते || एकं चक्रं गिरेमूध्न नियतं दिवि चापरम् || पापं चक्रं हरिघ्नस्य पुण्यं दिव्यस्य चोपरि || को मर्त्य स्तव भोगाय यतः सर्वप्रियो भवान् | किमपि प्रियमस्येति पूर्णानन्दात् कथप्रियः || विशेषाद् भावृते विष्णुः कथितस्च विभावरि || चिन्तायामस्तवैकस्य विश्वमान्तपराकयोः | पराकः सुसुखैव श्रीरन्तः कालिरुदाहतः || नराकास्वर्गयोरेव देव्युषा उदिता यदा | जात्यश्वत् सदा भद्रे चारुणे || प्राणवाक्सुते | तद्भयङ्ग्यत्वाद्धारिश्चैव दिवः पुत्र इदाहतः || इन्द्रादिगतं पृथक्स्थितमपि स्तौत्यच्युतं भक्तितः स्वर्णस्तूप इति प्रसिद्धिमगमद् महितः सुज्ञानमप्याप्तवान् ||”.

Accompanied by hosts of divinities breathing with anger and proclaiming loudly his valour Indra (and *Vishnu* as the indweller) acquired wealth from demons. Receiving offering from us he grants us golden chariot, he being the source of all good fortunes. May you with enlightenment (cows) and prosperity give pious sons. Pleasing sons and together with wisdom and power over senses which result in auspicious fortunes. इड means wealth, वीरं means power, अश्व means instruments of sense, गौ means enlightenment, हिरण्य means resplendent supreme *Brahman* of auspicious attributes. He is properly enjoined means to revel in your company mind is attuned to the self within. Equipped with balanced communion of this chariot (body) with one's self within, concluding with the *Bliss of Beatitude* of the mortal as deliverance in क्षीरसागर - the Milky Ocean. Deliverance having been attained that state is said to be comprehensive union – equanimity. One wheel of this chariot (body) is directed to the summit towards supreme divinity and the other wheel is pulled down by obscure forces to the lower regions. What does there exist for enjoyment of the mortal one which would make one dear to Him? What is the most desirable here for

comprehensive *Bliss* and who among here all are the most dear one to Him? Desiring to fulfill one's wishes where does one go for the purpose of satisfaction for one's own self ? With distinctive attribute spread *Vishnu* his resplendence enveloped as one comprehensive resplendent source. We meditate on the One, who envelops all to the end, the *supreme bliss* known as *Sri, Lakshmi* at the pinnacle and known as *Kali* in the depths. Separating the lower नरक (the state off obscurity) and the higher स्वर्ग (the state of luminosity) *Ushas* dawns, becoming resurgent, as the ever auspicious power and energy. *Ushas* is the daughter of प्राण, *Primal Breath* and the Speech, from whom is born *Hari*, the *luminous One*. In different states as अग्नि, इन्द्र, *Vishnu* alone is to be propitiated with devotion, known as the source of resplendence, who dwells in the *Sun*, seeing whom as one having resplendent (हिरण्य) eternal *form*, one becomes wise in *Wisdom* of the *Supreme Being* and is delivered.

Sukta 31.

I.31.1 - 5.

“त्वमग्नेप्रथमाङ्गिराः ऋषिर्देवो देवानामभवत् शिवस्सग्वा | तव व्रते कवयो विदमनाऽपवसा अजायन्त मरुतः भ्राजदृष्टयः
 || त्वमग्नेप्रथमो अङ्गिरस्तमः कविर्देवानाम्परिभूषसि व्रतम् | विभुर्विश्वस्मै भवनायामेधिरोद्धिमाताशयुः कतिधाचिदायवे ||
 त्वमग्नेप्रथमो मातरि श्वन आविर्भवसुकृतूयाविवस्वते | अरेजतांरोदसीहोतृवूर्यसघ्नोर्भरमयजोमहोवसो ||
 मग्नेमनवेद्यामवाशयः पुरुरवसेसुकृतेसुकृत्तरः | श्वात्रेणयत्पित्रोर्मुच्यसे पर्यात्वा पूर्वमनयन्नपरम्पुनः ||
 त्वमग्नेवृषभः पुष्टिर्वर्धन उद्यत्सुचे भवसि श्रवाय्यः | य आहुतिम्परिवेदावषट्कृतिमेकायुरग्रे विश आविवाससि ||”

You *Agni*, are the primary one, becoming resurgent dwelling in the body, the seer, the divinity, among the divinities the auspicious one, the friend in whose respect the poets, with deeds done wisely become bearing sharp weapons spread forth. Foremost of the *Angiras*, the seer among the divinities you (and *Vishnu* as the indweller) knowing the sentient and insentient, perform distinguished and supremely intelligent actions in the world in many ways for the sake of creatures of the entire worlds, reclining in the milky ocean – क्षीसागर. You *Agni*, are the primary one, among the *Winds*, become manifest dwelling in various places,

shining luminously in the heavens and the earth as well as the one supreme giving them great responsibility assigned. You *Agni*, for the wise ones have given to the *Pauravas*, for performing noble deeds the lordship over the heavens and the earth, delivering as the protector delivers from the source, which having known from earlier days are again now communicated likewise. You *Agni*, are the possessor of great powers, provider of nourishment with the increased prayers which the presiding householder invoked and are fit to be heard. *Agni*, having eternal longevity, knows well that the people conduct themselves well.

Bhashya

“अङ्गे रसो ज्ञानत एव चर्षिः सखा प्रियत्वेन दिवोकसां हरिः | तव व्रतेनैव सविद्याकर्मिणो महाविज्ञाना मरुतो बभूवुरे || व्यापी च विश्वस्य सुमेधया युतो जडाजडी वेत्ति तथाब्धिशायी | कतिप्रकारोऽपि स हि प्रजायै स्वामी गरयन्त्यसखा पिता च || त्वं विष्णो प्रथमो मतरिश्वन आविर्बभूवास्य सुबोत्वात् | वायुर्विवस्वान् विविधेषु वासाद् शोभात् श्रीश्च भूः सर्वहोतुः | वरत्वतस्ते रदनात् रोदसी ते सैल हि दीर्णां द्विविधा बभूव || सहनतेऽमुं नैव केचिद्ध्रयसध्नुर्वार्युर्विरिञ्चोऽपि मग्नान् च तस्मै | विश्वस्याभारं प्रति दिश्टवांस्त्वं वासाच्च सर्वत्र वसुभर्वनासि | विशिष्टबोधान्मनवे वायवे त्वं प्रादाद्विवं ज्ञानरूपां प्रियां च || यथा तदीयते तु वाशनं स्याल्लोकस्य सर्वस्य तथैव देव | पुरुरूपावायरेवोरुशब्दादन्यस्मै वा सुकृते सुकृतरः || श्वा वै वायुः श्वसनात् त्राणतोऽस्य नित्यं मुक्तः प्रकृतेः पुषाच्च | तेनैव त्वामानयन् पूर्वसन्तो नीतं पुनाश्चाप्यपरे सुमक्त्या || श्रोतव्यस्त्वं यजमानेन नित्यं नित्यायुरग्रे जनता प्रविष्टः | ऐश्वर्याद्याः षड्गुणा यत्रवृत्ता वषट्कारस्यार्थ इत्याह वेद ||”.

The dwelling as the *essence* within *Agni* is *Vishnu* the seer, friend and the endearingly luminous, following his conduct alone the supremely wise performers of actions become prompted to perform their assignments. Enveloping the universe with intelligence attuned and reclining in the milky ocean – क्षीरसागर, He (*Vishnu*) knows the insentient and the sentient, being in relation with creatures in many ways as the master, teacher, perennial friend and father. *Vishnu*, you are the primary source of *Vayu*, मातरिश्वन् (as the deity presiding over progression, evolution), who becomes manifest as consciousness, being present as enlightened luminosity in various measures in various things and objects, and because of auspicious *Wisdom*. *Vayu* is the luminous Sun, shining variously with resplendence dwelling and manifesting in श्री, prosperity and on भू, earth and becoming known as होतृवुर्ये, meaning they

become superior because of him, They are referred as रोदिसी since each of them is caused by splitting one प्रकृति in to two as श्री and भू. *Vishnu* and no one else neither *Vayu* nor *Brahma* are superior in attributes, are known as असञ्चु. *Vayu* and *Brahma* are also known as असञ्चु only because of hum. The responsibility of the worlds has been assigned (to *Vayu* and *Brahma*), you being the *Supreme One*. You are known as वसुः since everything in creation dwell in you having pervaded and enveloped them all. Due to his specialized *Knowledge* you have assigned for *Vayu Wisdom* and the lordship over the heavens, making it known his luminous role in the worlds. *Vayu* is *Pururavas* among divinities being so proclaimed in *vedic* hymns. *Vayu* being the mover, initiator is referred as श्वा, you being ever free of from *Prakriti* and *Purusha*. For that reason the ancient seers together with their disciples are devoted to you, therefore pious ones to following the discipline. You are fit to be receptive by the one presiding over the sacrificial functions, since you, *Vishnu*, are eternal and ever abide with people, you are propitiated with वषट्, one who endowed with six attributes of resplendence, thus have the *Vedas* proclaimed.

I.31.6 -10.

“त्वमग्नेवृजिवर्तन्नरंसक्मन्पिपार्षिदथेविचर्षणे		यश्शूरसातापरितक्म्योधनेन्दभ्रेभिश्चित्समृताहंसिभूयसः	
त्वन्तमग्नेअमृतत्वउत्तमेमर्तन्धासिश्रवसेदिवेदिवे		यस्तातृषाणउभयजन्मनेमयःकृणोषिप्रआचसूरये	
त्वन्नेअग्नेसनयेधनानांयशसङ्कारुङ्कृणुहिस्तवानः		ऋध्यामकर्मापसानेव्नेदेवैर्द्यावापृथिवीप्रावतन्नः	
त्वन्नोअग्नेपित्रोरुपस्थअदेवोदेवेष्वनघजागृविः		तनकृद्धोधिप्रमतिश्चकारचेत्वङ्कल्याणवसुविश्वमोपिषे	
त्वमग्नेप्रमतिस्त्वम्पितासिनस्त्वंवयस्कृत्तवजामयोवयम्		सन्वारायश्शतिनरस्संसहस्त्रिणस्सुवीरयन्तिव्रतपामदाभ्यः	”

You *Agni* (and *Vishnu* as the indweller), are of such inclination, who among various divinities or among others, protect the human beings who in their or your home are on the unrighteous *Paths* and even though weak or small in numbers have surrendered to you in the sacrificial functions and make fulfill with the benefit of chivalry and for the sake wealth, whereupon they conquer the enemies. To them, the mortals, you *Agni* (and *Vishnu* as the indweller) establish in excellent state listening to their eulogies day after day. Towards whom, the divinities and the

humans, having intense affection creates for the victorious in *Wisdom* the coveted bliss in liberation. You *Agni*, verily for success in gaining wealth for us you create deeds of service making meditation prosperous and fruitful. O the divinities presiding over the *Space* and the *earth*, do indeed protect us. O *Agni* (and *Vishnu* as the indweller) the faultless one, being the luminous and luminous divinities abide near the fathers, the *Prakriti* and *Purusha*, being the fashioner of *forms* (bodies), being the auspicious well-wisher make the ones in the worlds reach the state of *Bliss of Beatitude*. You *Agni* (and *Vishnu* as the indweller), are the storehouse of supreme *Wisdom*, you are indeed the father, the one who bestows long life, we are your brothers. Towards you come manifold wealth and human power in hundreds and thousands.

Bhashya

“यद्विद्याख्येविदथे संप्रजाते पापाचारं पुरुषं वा पिपर्षि | सक्मन् गृहे दवे विविधप्रजेशो विचर्षिणिः शरसातौ च युद्धे || सातिर्लाभे यत् परितक्म्येऽधिगम्ये दध्ना अपि त्वां शरणं यदि स्म | ऋता यतास्तत्र हि भूयसोऽपि तैर्हसि शक्त्या सङ्ख्या वा प्रयत्नात् || दिने दिने तस्तुतिं श्रोतुकामस्तव स्तोतारमृतत्वे दधासि | प्रीत्याधिक्यात् ततृषाणो मनुष्यदेवोभयेषां सुव्रमातनोषि | आ समन्ताज्ज्ञानिने तत्र नित्यं प्रियं मोक्षाख्यं ततृषाणो विशपात् || प्रज्ञाधनानां लब्धये नः कृधि त्वं यशस्विनं कारिणं शानंद च | कर्ता परोक्ष्यं यावदुपासनादीन् कारुस्तेन प्रोच्यते तत्वदर्शी || संस्तूयमानः कर्मणा नूतनेन समृद्धिं च प्राप्नुमः प्राक्तनस्य || त्वं नः पित्रोः प्रकृतेः पुरुषस्य समीपस्थस्तन्नियन्ता सदैव | देवेषु त्वं जागृविर्नित्यवेत्ता तनू कृन्नो बोधय प्राज्ञवर्यः || विश्वं वसु प्रार्पयसे च कारवे || आयुष्करो भ्रातरस्ते वयं च | देहे त्वेकस्मिन् गर्भवद्वासतश्च भ्राताऽस्य जीवः परमस्य नित्यम् ||”.

Agni (and *Vishnu* as the indweller) is known as विचर्षिणि as the Lord who protects variety of people even evil ones performing unrighteous deeds. You protect in their homes those who are inclined to perform even unrighteous deeds for gaining wealth or on the battle fields for gaining victory. Though weak and small in numbers having surrendered to you, protect and empower them to eliminate the enemies. Whoever lauds day after day your glories; to him you give immortal life. Being extremely affectionate those who desire make the divinities and human beings happy. Give to those due to their distinctive desires, who are comprehensively wise in *Wisdom* eternal deliverance. Make us well-

qualified possessors of the wealth of *Wisdom* and performers of successful deeds to communicators of *Wisdom* to others. The seers of the *Prime Principle* are known as ऋषि since they perform उपासना and such other practice till they experience divine resplendence. We make the deeds performed by us in past further enriched by the additional deeds performed by us, thus you lauded by us seeking your refuge. You stay ever beside us along with पुरुष and प्रकृति, as the deity supervising for the protection of our ancestors. You as the energizers of the divinities know them well. You are the creator and endowed with supreme *Wisdom*. You promote the men wise in *Wisdom* to be delivered, therefore, make wise in *Wisdom*. We are your brothers therefore make us live long. Like two selves live together in one womb, the *Individual self* and the *Supreme Self* dwell together in the same body, on account of which the *Individual self* is referred as the brother of the *Supreme Self*.

I.31.11-15.

“त्वामग्नेप्रथममायुमायवेदेवा अकृण्वन्नुषस्यविपतिम् | इळामकृण्वन्नुषस्यशासनीम्पितुर्द्युत्पुत्रोममकस्यजायते ||
 त्वन्नोअग्नेतवदेवपायुभिर्मधोनरक्षतन्वश्ववन्द्य | त्रातातो कस्यतनयेगवामस्यनिमेषंरक्षमाणस्तवव्रते ||
 त्वमग्नेयज्यवेपायुरन्तरोनिर्षगायचतुरक्षइन्द्रयसे | योरातहव्योवृकायधायसेकीरेश्चिन्मन्त्रम्नसावनोषितस् ||
 त्वमग्नऊरुशंसायवाघतेस्पर्हयद्रेक्णःपरमवनोषितम् | आघस्यचित्प्रमतिरुच्यसेपिताप्रपाकंशशासिप्रदिशोविदयष्टरः ||
 त्वमग्नेप्रयदक्षिणन्नरंवर्मेवस्यूतम्परिपासिविश्वतः | स्वादुक्षद्मायोवसतौस्योनकृज्जीवयाजंयजतेसोपमादिवः ||”.

You *Agni* (and *Vishnu* as the indweller), first made *Ayu* resurgent among the divinities, from whom *Nahusha* was born as the ruler, the promoter of the human beings, making them proud as the descendent in *Ila's* race, as the sons would be of their fathers. You *Agni* (and *Vishnu* as the indweller), the most worshipful one, protect) with your protective powers the person perfuming sacrifice for your sake desiring sons (progeny) and cattle (enlightenment). You *Agni* (and *Vishnu* as the indweller), protect with eyes open in all directions, the one performing sacrifice according to rules for the indweller (*Vishnu*) with no fruits expected, accepting सोम offered drink, service and *vedic* hymns happily with devotion. You *Agni* (and *Vishnu* as the indweller), bestow on the

one who lauds you best of wealth desired, for you are spoken as the sustainer who like a father, the teacher communicates well the higher Wisdom to the simple one. You *Agni* (and *Vishnu* as the indweller), give to human beings well fortified armour as gifts for protection from all sides, attractive houses for living, giving nourishment for performance of sacrifices during his entire life as an instance for attaining enlightened heavens.

Bhashya

“आयो राज्ञो हृदये प्रेरकत्वादायोरायुर्नहुषस्याधिपतश्च | चक्रुदेवा देहसृष्ट्यैव तस्य यन्मान्तर्यामिणो जीवगं च | नामार्थभाग् वासुदेवो हि शक्त्या तेन ह्यायुः प्रथमोऽसाविहोक्तः || मनुर्नामा मनुषस्तस्य चेळ पुत्री नामास्या अपि विष्णोः सदैव | इळेइयत्वादुपजीवुत्वतश्च स एवाऽयुरयनाज्ज्ञानतश्च || तच्छासकत्वाच्छासनी मानवीळा चछासकत्वाच्चसनी वासुदेवः | ममत्वकर्तुर्हि पितुः स पुत्रः स्वान्त्र्यं च ममतानान्यदस्ति || त्वं नो मघोनो यजमानस्य तन्वस्तवैव रक्षाशक्तिभी रक्ष देव | च शब्देन ज्ञानभक्त्यादिकं च सदास्माकं यजमानस्य चाद्धा || त्राता तोकस्य पुत्रस्य च त्वं सन्ततित्वात् तनयास्यास्य सूनोः | गवां च त्वं रक्षिता ज्ञानसौख्यवाचां वा द्वैवानिमेषान् सुरांश्च || संरक्षमाणस्त्वद्व्रते तैः प्रवृत्ते || यज्योश्च त्वं पालको हन्तरश्च | नितरां यः सडगहीनोऽनिषडगस्तस्मै भक्त्या दीप्यसे ज्ञानादृष्ट्या || द्विशीर्षत्वाच्चतुरक्षोऽधियज्ञो द्वे शीर्षे इति वाग्गुत्तरत्र | यो दत्तहव्यस्तेऽतिसौम्याय पीत्यै कर्तुं मन्त्रं संभजसे हि तस्य || महास्तोत्राय वदते स्पर्हमिष्टं रेकणः सुखं परमं तद् ददासि | आ समन्ताद् धारकास्यापि वायोः प्रज्ञानदः प्रोच्यसे त्वं पिता च | प्रशासि त्वं परिपक्वाधिकारं प्रदेशत्वादग्न्यालं त्वं सुवेत्ता || घृतं वर्मेव परिपासि नित्यं प्रयत्नाद् यो दक्षिादो मखेषु | स्वादुक्षदमा सुख्रगेहो गृहे च स्योनं सुखं यः परेषां करोति || यावज्जीवं यजने सुप्रतिज्ञो भूत्वा च यो यजते तस्य सैव | द्युप्राभिावे ह्युपमा देह एव क्षमेति वा वसतिर्ज्ञानमार्गं ||”.

As the indweller in the heart impels the royals *Ayu* and *Nahusha*, he (*Vishnu*) is known as *Ayu*. The divinities are referred as creators, since they create the gross body-forms of the जीवs. Since *Vishnu* is the indweller the names of the जीवs come to be applied to him. *Vasudeva* is primarily referred as *Ayu* since he is independent of all names. *Manu* is मानव and *Ila* is his daughter, even she always is represented as *Vishnu*. Since all adore him and are nourished by him (*Vishnu*) he is known as *Ila* and being omniscient, as *Ayu*. शासनी means *Ila*, the daughter of *Manu* and being ruled by him and also *Manu* being ruled by *Vasudeva*. Father means attachment, therefore, *Manu* exhibits attachment that *Vishnu* is his son. This is nothing but attachment and feeling of one’s

independence. O the luminous one, you protect with your powers the wealthy performer of sacrifices, his wealth and *Wisdom*. Similarly protect the performer of sacrifices from disease and death, as well as his sons and grandsons. Protect *Wisdom* and well-being of the *vedic Speech*, the divinities as well, so that they may participate in the performance of sacrifices. You (*Vishnu*) are the indweller and the protector of the performer of the sacrifice, as the one completely detached from desires and devoted, on him being pleased, you bestow enlightened vision. *Agni* as one having two heads and four eyes is primarily associated with performances of sacrifice. “द्वे शीर्षे” - *With two heads, thus having been spoken* (RV.IV.48.3). You, the most graceful one, being pleased listen the *vedic* hymns sung for you. You bestow the most desirable wealth of well-being on the sacrifice, your invoker. You are the father and the bestower of comprehensive *Wisdom* even on *Vayu*, the supreme supporter. Since you are omniscient, instruct us well those who are mature and qualified to receive *Wisdom*. You protect like armour those always who offer you the दक्षिण in sacrifice. स्वादुक्षद्मा means pleasant homes, स्योनं means making the guests happy. Therefore, as long as one performs sacrifices throughout his life with firm conviction so long he will reap good rewards, and becomes delivered to the *Path of Wisdom*, such is the illustration set for guidance.

I.31.16 -18

“इमामग्नेशुरुणम्मीमृषोनइममध्वानंयगामदूरात् | अपिः पिताप्रमतिस्सोम्यानाम्भृमिरस्तृषिकृन्मर्त्यानाम् || मनुष्वदग्ने अङ्गीरस्वदगिरोययातिवत्सदनेपूर्ववच्छुचे | अच्छयथहावहादैव्यञ्जनमासादयवर्हिषियक्षिचप्रियम् || एतेनाग्नब्रिह्मणावावृधस्वशक्तीवायत्तेचकृमाविदावा उतप्रणेप्यभिवस्योअस्मान्सन्नस्सृजसुमत्यावाजवत्या ||”.

Having taken recourse to this *Path* for refuge, O *Agni*, bear with me from afar, as father to his son, grant me wisdom, सोम (bliss), make me a seer among the mortals. As with *Manu*, seer *Angira*, *Yayati* in earlier times, O *Agni* come in my home from front entrance, bringing the divinities and making them sit during the sacrificial performance established with pleasing *vedic* hymns. By these hymns chanted to the

best energy and vigour O *Agni*, become manifest increasingly showering on us good fortune, to attain auspicious and ever resurgent *Wisdom* and wealth for having done the good deed.

Bhashya

“या मे भवच्छरणप्राप्तिषा मर्षस्व तामल्प इति क्रुधो मां | त्वात्प्राप्यर्थं दूरमगां च यत्तत्प्राप्यः पिता ज्ञानदो देवतानाम् | त्वं भ्रामको मानुषाणामृषीणां कर्ता तथा ज्ञानदानेन देव || यथा मनुश्चङ्गीरा वा ययातिर्गृहे प्राप्तस्त्वां यथा मदद्गहं च | अभ्यायाह्यावह देवसङ्गमासादय बर्हिषिस् यक्षि च प्रियम् || यष्टा त्वमेवाखिलजीवगो यत् || स्पष्टत्वं च प्राप्नहि वेदवाचा | शक्त्या यत्ते चक्रुम ज्ञानतो वा वस्यो भद्रं प्रणयास्मान् सुमत्या | भोगेतया संसृज नित्यमेव यस्माच्छक्त्या चक्रुम त्वत्सुकर्म ||” .

O *Agni*, bear with me for having taken refuge in you, without becoming angry that a lowly one is seeking shelter in you. Having come from distance to attain your refuge and having attained your asylum the divinities become endowed with the bliss of being with you, their father. Even when giving wealth of *Wisdom*, you make the people pass through earth, the heaven and hell. You as one ऋषि himself make many devoted to also ऋषीs likewise. Come to my home, O *Agni*, even as *Manu*, *Angira* and *Yayati* did bring you to their homes along with other devotees and making the seated on the seats spread for them. Impel the divinities dear to you, as one dwelling within them, to perform sacrifice.

Sukta 32.

I.32.1-5

“इन्द्रस्युनुवीर्याणिप्रवोचंयानिचकारप्रथमानिवज्री | अहन्नाहिमन्वपस्ततर्दप्रवक्षणाअभिनत्पर्वतानाम् || अहन्नहिम्पर्व
तिशिथ्रियाणन्वष्टास्मैवज्रस्वर्यन्ततक्ष | वाश्राइवधेनवस्स्यन्दमानाअञ्जस्समुद्रमवजग्मुरापः ||
वृषायमाणोवृणीतसोमन्त्रिकदुकेष्वपिबत्सुतस्य | आसायकम्मघवादत्तवज्रमहन्नेनम्प्रथमजामहीनाम् ||
यदिन्द्राहन्प्रथमजामहीनामान्मयिनाममिनाः प्रोतमयाः | आत्सूर्यञ्जनयन्द्यामुषासन्तादीत्लाशत्रून्किलाविवत्से ||
अहन्वृत्रतरसंख्येसमिन्द्रोवज्रणमहतावधेन | स्कन्धासीवकुलिसेनाविवक्णाहिश्शयतउपपृक्पृथिव्याः ||” .

Let me narrate those principal brave exploits which *Indra* (and *Vishnu* as the indweller) performed with the terrible weapon, destroying *Ahi*, the ferocious *Asura* (obscure ignorance) released the streaming waters (clear *Wisdom*) from the barrages (impediments) across the mountains (hardened ignorance). *Indra* (and *Vishnu* as the indweller) with mighty well-sharpened weapon (*Wisdom*) sourced from *vedic* hymns and fashioned by *Tvashta*, the divine destroyed *Ahi*, who had taken shelter in the mountains (hardened ignorance), whereupon the clear waters (pure, auspicious thoughts) streamed quickly reaching the ocean (Supreme Being), even as (pure, nutritious) auspicious milk flows from cows with their udder full. Like a thirsty bull drinking water behaves, even so *Indra* (and *Vishnu* as the indweller) accepting सोम, during the three phases of the day, behaved as the mighty destroyer of *asuras* (ignorance) wielding well his terrible weapon destroyed *Ahi*, the supreme among the *Ahis*. When *Indra* (and *Vishnu* as the indweller) destroyed the supreme among the *Ahis*, the other deceptive and illusionary forces came to be destroyed as well. Then the luminous Sun, the heavens and the dawn gave birth to enlightenment, finding no adversary as earlier. When *Indra* (and *Vishnu* as the indweller) destroyed वृत्त - ignorance and dispelled वृत्ततर- increasing obscurity striking hard with terrible weapon, then *Ahi* fell down on earth, like the struck down trunk falling down on the earth.

Bhashya

“इन्द्रस्य वा वासुदेवस्य वीर्याण्याचक्षेऽहम् यानि मुख्यानि चक्रे | अहि दैत्यं संशयं वा जघान जलानुसारेण चखान मार्गम् || ततर्द विघ्नान् कर्मणां वाऽनुसाराद् वहनात् पक्षा वक्षणा दुर्वचांसि | जीवानां चेद् वक्षणा जन्मपर्ववतां विभेदैव सुयुक्तिभिस्ताः || त्वष्टा त्वेतज्ज्ञानवज्रं विरिञ्चस्ततक्षैतद्विषयं यत् त्विदात्मा | स्वयं वज्रं निशितं शब्दजं वा शिशुवत्सा गाव इवैतदीरिताः | अञ्जः समुद्रं जग्मुरापः क्रिया वा समुद्रितं देवमेन ब्रजन्ति || वज्रे सोमं तृषितो यद्वदेव वृषाऽपिबत् सवनेषु त्रिषु स्म | सवनानां कद्रुकत्वं दुं यत् कामत्र सोमो ध्यानयोगे मनो वा | सायङ्करं लयकृज्ज्ञानमेव समाददे संशयमीशवद् वा || अहन्नेनं प्रथमं मायिना च व्यनाशयो व्ताजरूपाश्च मायाः | ततः सूर्यं द्युदिनादेश्च कर्ता त्वमेव तावद्वलतो न शत्रुम् | लभसे मायावादीनां वाऽथ माया व्यनाशयः स्वजनैस्तज्जयेन || अहन् वृत्रं व्यंसमतोऽधिकं च तमोमिथ्याप्रत्ययौ व्यंसनाद् वा | स्कन्धास्तरोर्यद्वददथो विवृक्णाअहिश्च वज्रेण कुलस्य शङ्कृते | विदमा नाम्ना कुलिशो बुद्धिरेव पृथिव्याख्या संशयः तद्गतो यत् || अतः पृथिव्या उपपृक् ||”.

I narrate the principal exploits of *Indra* or *Vasudeva* (being the indweller). He destroyed *Ahi* the demon, symbolizing doubt or obstruction, opened the *Path* for the river stream to flow. Cleared the impediments in performing actions or *Wisdom* being communicated to creatures, destroying by wise utterances the पर्वs, the phases being obscured by births and deaths of the creatures. *Brahma* created *Wisdom* in the form of a terrible weapon, by which *Vrittra* was destroyed. स्वर्यम् means well-sharpened weapon and well-instructed *vedic Wisdom*. The waters flow towards the ocean even as the Cow rush to the calf instinctively or prompted by the divinities towards the *Supreme Being*. Like a thirsty bull drinks waters, even so did *Indra* like one thirsty savoured सोम, during the three periods of the day. कदुकं means attaining *Wisdom* during सवनानां - the three periods of the day. सोम is bliss of *Wisdom* destroying all the doubts, acquired in meditative communion through restrained mind. Having destroyed the deceit of the foremost, the deceit of the others was destroyed thereafter. Therefore you *Indra* (and *Vishnu* as the indweller) are indeed the creator of the Sun and others, there being no other powerful opponent. You, *Indra* (and *Vishnu* as the indweller) being the one who dispelled the doubts, opposed to *Wisdom* in your devotees, you indeed are the one who eliminate the illusion through virtue, freeing them from doubts and crooked arguments of the opponents. *Indra* destroyed वृत्त and वृत्तर, who was superior to वृत्त. When struck hard by the terrible weapon, the three *Ahi*, *Vritta* and *Vrittata* fell down on earth like rogue elephants. कुलिश is *Wisdom* which brings happiness.

I.32.6-10

“अयोद्धेवदुर्मदआहिजुह्वेमहावीरन्तुविबाधमृजीषम् | नातरीदस्यसमृतिवधानांसंरुजानाः पिपिषन्दिशत्रुः ||
 अपदहसतेअपृतन्यदिन्द्रमास्यवज्रमधिसानौजघान | वृष्णोवधिःप्रतिमानन्बुभूषन्पुरत्रावृत्रोअशयव्यस्तः ||
 नदन्नभिन्नममुयाशयानम्मनोरुहाणाअतियन्त्यापः | याश्चिदभुत्रोमाहिनापर्वतिष्ठत्तासामहिःपत्सुतशीर्बभूव ||
 नीचावयाअबवद्वृत्रपत्रेन्द्रो अस्याअववधर्जभार | उत्तराथ्सूरधरःपुत्रआसीद्दानुश्शयेसहवत्सानधनुः ||
 अतिष्ठन्तीनामनिवेशनानाडकाष्टनामध्येनिहितं शरीरम् | वृत्रस्यनिण्यंविचरन्त्यापोदीर्घन्तमआशयदिन्द्रशत्रुः ||”.

Like one having no adversaries, full of arrogance, the great warrior, the oppressor of various enemies challenged to fight ऋषिजः ((*Indra*), *Indra's* enemy could not avoid like one afflicted the impact of his blows. With no feet, with no hands *Vrittra* engaged in an encounter with *Indra* and received blows on his neck from the terrible weapon. *Indra* (and *Vishnu* as the indweller) seized the adversary fell on the ground rejected as one fit to be killed in several ways. Like a river with its bank breached, mind filling the breach, *Vrittra Vrittra* lay there with all his powers in the support of his mother, even as *Ahi* laid himself under the feet. On the lower regions *Vrittra's* mother *Danu* had obstructed the waters, whom *Indra* had earlier killed and her son thereafter, fell like the cow with calf collapses. With no end and in the midst of any support and direction lay the body of the dead *Vrittra*, with waters flowing freely, with the long obstruction (obscurity) in the form of the enemy of *Indra* having fallen.

Bhashya

“यस्य योद्धा नायोद्धाऽसौ तद्वदेवेन्द्रशत्रुः | दर्पोद्रित्तो ह्याहयामास शक्रं विष्णु वाऽज्ञानं वीरतमं रिपूणाम् || महोच्चानां बाधकं दाढयेतो ऋजीशाख्यं नास्य विष्णोर्वधाथ्नाम् | संप्राप्तमज्ञानमथापि वृत्तः शक्रस्यातारीन् संपिपिषे प्रजाश्च || रुजा युक्ता मानपीर्वा सृतिस्था पन्द्रः शत्रुर्यस्य स हीन्द्रशत्रुः | पुंसो पूर्वस्मिन् स्वरीतान्ते बहुव्रीहिर्हिति सूत्रं पुराणम् || सञ्छिन्नपाद्वाहुरपीन्द्रेभ्य युयोध वज्रं व्यसृज्यत् स तस्य | गिरैः सानुप्रतिमे कण्ठदेशे तर्कागमाभ्यां रहितं तमो वा || संयुध्यमानं मानवज्रेण विष्णुर्जघान वधिवर्धयोग्योऽयनीचः | ईशस्य शत्रुर्भवितुं स इच्छन् व्यस्तोऽशयद् बहुधेशेन तेन || अपारोद्धारममया स्वमात्रा सहैव शक्रेण हतं शयानम् | भिस्न्नं नदं यद्वदतीत्य चापो मनः पूर्वं चारुहाणाः प्रयान्ति || वृत्रो याः पूर्वं स्वमहिम्ना परीत्य पुराऽतिष्ठत् तत्सतिोऽहिश्च तान्साम् | पत्सुतशीः पादतोऽनन्तरं तु शेताऽभवत् तद्वदेवाभिरुन्धन् | तमःपुत्रः शंशयावावाभिरुन्धन् शुभान्यास्ते निहतः सोऽपि तेन || नीचस्थाने बन्धनं याऽपि चापां करोति दानुर्वृत्रमाता दनुः सा | वटह्यभूद् दनुजः कश्यपाच्च पापात्साऽसौ वैष्णवस्वष्टजातः || वृत्रः पुत्रोऽस्या इति सा वृत्रपुत्रा वधं तस्या अहरत् पूर्वमिन्द्रः | प्रकृतिर्चा वृत्रमाता तमो हि तस्या अभूत् तां जघानेष्टिता वा | प्रातिस्विकी प्रकृतिर्यत् तमश्चा दोषाश्चान्ये पुंस्वतो युक्तमेतत् || सुतावनार्थं मुपस्थिता बभूव सूरस्य माता तां निहत्यामुमेव | जघानेन्द्रः कारणस्यापि नाशात् कार्योत्थनं वारयामास विष्णुः || स्यादेवपूर्वं कार्यनाशो ह्यथापि निःशेषनाशः कारणस्यैव नाशात् | एवं भक्ताननुजग्राह देवो नारायणः पारयन् संसृतेश्च || उत्तरत्वं प्रकृतेः शक्तितः स्यात् || प्रकृतिर्चा वृत्रमाता तमो हि तस्या अभूत् तां जघानेष्टिता वा | प्रातिस्विकी प्रकृतिर्यत् तमश्च दोषाश्चान्ये पुंस्वतो युक्तमेतत् || सुतावनार्थमुपरिस्था बभूव सूरस्य माता तां

निहत्यमुमेव | जघानेन्द्रः कारणस्यापि नाशात् कार्योत्थानं वारयामास विष्णुः || स्यादेव पूर्वं कार्यनाशो ह्यथापि निःशेषनाशः कारणस्यैव नाशात् | एवं भक्ताननुजग्राह देवो नारायणः परयन् संसृतेश्च || उत्तरत्वं प्रकृतेः शक्तितः स्यात् || अनन्तत्वान्नैव यिष्ठन्ति काष्ठाः | अतस्तासां न गृही केञ्चदस्ति निण्यं सखेनैव चरन्ति चापः | दीर्घं तमो वत्रसंज्ञं तमो वा दीर्घमन्धं प्राप वृत्रः स एव ||”.

Vrittra, full of arrogance like a warrior having no adversaries except *Indra*, challenged him (and *Vishnu* as the indweller) as his lone enemy, (which was like obscure force of *Darkness* (ignorance) challenging the enlightened force of *Light* (*Wisdom*). *Vrittra* could not evade the blows given by *Indra* (even as *asuras* obscure ignorance cannot face the enlightened resplendence of *Vishnu*). *Vrittra* fell down on the earth shattered even as one weak with disease would fall. इन्द्रशत्रु is one who has *Indra* as his foe. If of the two masculine nouns forming a compound, the first one has स्वरिता स्वर at the end, then it is बहुव्री compound, thus declares an ancient text. Even though his hands and feet were completely severed *Vrittra* battled with *Indra* till *Indra* struck his neck which resembled the mountain peak with the terrible weapon. Reasoning and authority of scriptures becoming compared to hands and feet, *Vishnu* dispelled ignorance with enlightened *Wisdom*, comparable to a terrible weapon. वृत्र was वधिः is one who is fit to be destroyed, since he wills to be enemy of *Vishnu*, having rejected the Lord in many places and many occasions. The body of *Vrittra*, who obstructed the waters from flowing earlier, and the body of his mother killed by *Indra* were lying like the river bank breached, water now flowing faster than ever before like the mind which is liberated, Earlier *Vrittra* had prevented the waters from flowing, later the son did likewise lying at the feet of his father. *Vrittra* symbolizes ignorance, his son doubts, suspicions that prevent prosperity coming, which *Vishnu* as the indweller within his devotees dispels. At the lower level *Danu*, *Vrittra*'s mother obstructed the waters from flowing. The *Vrittra* presently spoken one was the son of *Danu* and *Kashyapa* whereas *Tvashtra*'s son *Vrittra* was different being a *Vaishnava*, the devotee of *Vishnu*. *Vrittra* was son of *Danu*, whom *Indra* had killed earlier. *Danu* is प्रकृति, the *Nature*, the *Cause* and *Vrittra*, the son the consequential *Effect* is obscurity, therefore both were eliminated.

Obscurity in Nature persists till the time one is delivered. Since *Danu* was protecting her son, *Indra* killed her first. The influence of the *Cause* is eliminated before the consequential *Effect*, is eliminated. Only when the *Cause* is effectually eliminated only then the *Effect* ignorance becomes effectually conclusive. In this manner the resplendent *Narayana* blesses his devotees liberating them from the shackles, ignorance, the *Effect*. Supremacy of प्रकृति - the *Nature* is due to its inherent power. The rivers symbolize the female energies and *Varuna*, the masculine power, both being subservient to *Vishnu* (the comprehensive and all pervading *Primary* source of energy and power). Both were held captive by *Vrittra* and *Ahi*, very much like the cows held captive by *asura Bala* at the time when *Indra* was performing sacrifices. As directions are without any limit, therefore they appear either to be non-existent or for similar reason not having any habitation. The waters streams with abundant happiness after all the obstruction placed by *Vrittra* were cleared. The most obscure ignorant *Vratsa*, *Indra's* enemy, fell down and reached darkest of most obscure worlds.

I.32.11 -15

“दासपत्नीरहिगोपाअतिष्ठिन्निरुद्धाआपःपणिनेवग्गावः | अपाम्बिलमपिहितंयदासीदृत्रञ्जघन्वां अपतद्वरर ||
 अश्व्योवारोअभवस्तदिन्द्रसृकेयत्त्वाप्रत्ययहन्देवएकः | अजयोगाअजयशूरसोममवासृजस्सर्तवेसप्तसिन्धून् ||
 नास्मैविद्युन्नतन्यतुस्सिषेधनयामिहमकिहद्वादुनिञ्ज | इन्द्रश्चयद्युधतेअहिश्चोतापरीभ्योमघवाविजिग्ये || अहेर्या
 तारडकमपश्यइन्द्रहृदियतेजफगुणोभीगाच्छात् | नवचयन्नवतिञ्चस्रवन्तीश्श्येनोनभीतोअतरोरजांसि ||
 इन्द्रोयातोवसीतस्यचशृङ्गिणोवज्रबाहुः | सेदुराजाक्षयतिचर्षणीनामरान्नेमिःपरिताबभूव ||”.

The female energies guarded by *Ahi* stood near the obstructed waters as subservient ones like the cows as it were by *Pani* the *asura*, then *Indra* killed *Vrittra* making an opening for waters to flow. When the horse restrainer became the weapon and *Indra* battling desired to strike, then the unconquerable bold one let loose सोम (bliss) to flow uninterrupted on the righteous *Path*, like the mighty seven rivers. Neither the lightening, nor the thunder, nor the hailstorm or mist spread around did serve the purpose but when *Indra* and *Ahi* struggled in the battle then finally *Ahi*

was defeated. When *Ahi* was seen killed in the battle even then fear entered his mind and ninety nine streams gushed forth like the frightened eagle through the skies. *Indra* (and *Vishnu* dwelling within him), well-celebrated as the One who facilitates deliverance, Lord of the state of deliverance as well, possessed of powerful shoulders, one whose limbs are the source of *Wisdom* for the men seeking *Wisdom*, he verily is One who regulates the human beings, ever as spokes regulate the felly.

Bhashya

“दासस्य विष्णोर्वरुणस्य पत्न्यो निरुद्धाआसन्नफीना यद्वदेव | गवो बल्लेन्द्रयज्ञे सुकल्पिता वृत्रं हत्वा तमाहिवाशु शक्रः | उद्धाटयामास विलं तदापां शुभद्वारं भगवान् वा तमो घ्नन् || सूके युद्धे प्रत्यहंस्त्वा यदि स्म देवल प्रधानोऽपि तदश्ववारः | वालीव त्वं ननु देवस्तदानिं प्रतिहन्ता तेनैवकश्चिद्धि तस्मात् | अजयो बलाद् गा अजयो हिरण्यं सोमं गन्तुममुचः सप्त सिन्धून् || अशनिं यः विद्युतं तां मिहं च नाम्ना हेति वेद्युपमां सुतीक्ष्णम् | अशनिभेदं ह्यदुनिनामधेयं त्वामुद्दिश्यैवाकिरत् सोऽहिरुगः | त्वा प्रत्येतन्नैव सिद्धिं चकार पश्चात्काले व्यजयस्त्वं तमेव || अहेर्योद्वारं कमपश्य इन्द्र यज्जघ्नषस्तेऽपि भयं जगाम | ज्ञानानिमिथ्याबोधतोऽस्मन्नश्चशब्दादिकादमुचः सप्तसिन्धून् || महत्तत्त्वादीन् विपरिता मतिस्तु विद्युच्छब्दास्तन्यतुर्वक्तुशक्तिः | मिहेत्युक्ता ह्यदुनिर्हुडकृतिश्च प्रतिवक्तृणाममनुकूले रमेशे || न साधयन्ति स्म तमस्सुमत्या जयत्येन संशयं वासुदेवः | स्वभक्तार्थं तद्दृदिस्थः क एव त्वदन्योऽहेरभिमन्ता भवेत् | तवैव यस्मात् संशयं जघ्नुषस्तु त्वदीयानां भयमज्जो व्यपैति || शतमेकोनमन्तरस्त्वं नदीनामहिदैत्यं घ्नन् यथाकाशदेशात् | भीतः श्यानो ह्यभिगच्छेत् तथैव नानानदीवारकत्वात्तु तस्य || ईशो देवानां तावतां तावतीश्च सृत्यापगस्तारयामास यद्वत् | भीतः श्येनस्तरतीत्यं यथेषां कृत्वोपमां तारयामास देवः | स्वातन्त्र्यभेद करणे चोक्त एवव्यत्यास इत्यनवद्यं तदेतत् || वक्त्रादित्या मरुतश्वाशिवनौ च बृहस्पतिः शेषविषा निरुद्धाः | ब्रह्मा ब्रह्माण ऋभवश्चैव रुद्रा ऊनं शतं देवतासंहितोक्तम् ||”.

Rivers, the female energies of *Varuna*, the subservient one to *Vishnu*, were held captive, like the cows which were held captive by *Bala asura* during the sacrifice performed by *Indra*. Killing *Vrittra* and *Ahi*, *Indra* got the flood gates of the rivers opened, very much like *Vishnu* by dispelling doubts and ignorance from minds of the devotees opened the doors to the *Path to Perfection*. In righteous battles where the divinity is the principal one, there one should disable the horseman, even as *Vali* did disable his adversaries by mere sight. Winning over through *Might* or through *Wealth*, the seven streaming rivers will assuredly be mixed with सोम, the elixir. When *Indra* and *Ahi* were battling, the thunderous

weapon or the weapon known as अदुनि thrown at *Indra* did not serve *Ahi's* purpose. But when *Indra* was battling with *Ahi*, he indeed finally won. Did anyone see anyone else as the adversary? Even you *Indra* momentarily felt fear. You have dispelled from mind erroneous Knowledge, like releasing the seven streams from captivity. Knowledge which contradicts *Wisdom* about the great principles has been dispelled with words luminous like lightening. Erroneous Knowledge does not influence the devotees, if they are attuned to रमेश, the *Supreme Lord* of रमा. For the sake of his devotees dwelling within their hearts, *Vasudeva* facilitates their deliverance. From him verily all doubts are resolved, or how else would devotees be completely delivered of fears? Over ninety nine rivers you crossed to kill the *daitya*. Like frightened eagle you flew over ninety nine rivers. Energized by the resplendent *Indra* (and by *Vishnu* as the indweller) is to be known by devotees being graced by Him alone. He is lord of the delivered ones, of *Bliss* and prosperity. He is eternally the Lord of the men wise in *Wisdom* and the undelivered as well, like the spokes towards the felly. The eight *Vasus*, eleven *Adityas*, fifty *Maruts*, two *Ashvins*, *Brihaspati*, *Shesha*, *Garuda*, *Aniruddha*, *Brahma*, nine *Prajapatis*, three *Rbhus*, and eleven *Rudras* - these as the ninety nine divinities spoken here.

Sukta 33

I.33.1 – 5

“एतायामोपगव्यन्तइन्द्रमस्माकं सुप्रमतिवावृधाति | अनामृणःकृविदादस्यरायोगवाङ्केतम्पमवर्जतेन ||
 उपेदहन्धनदामप्रतीतञ्जुष्टान्शयेनोवसतिम्पतामि | इन्द्रमन्नस्यन्नमुपमेभिरर्केर्यसेतृभ्योहव्योअस्तियामन् || निसर्व
 सेनइषुधीरसक्तसमर्योगाअजातियस्यवष्टि | चोष्कूयमाणइन्द्रभूरिवामम्पाणिभूरस्मदधिप्रवृद्ध || वर्धीर्हि
 दस्युन्धनिनङ्घनेनैकश्चरन्नुपशाकेभिरिन्द्र | धनोरधिविषुणक्तेव्यायन्नयज्वानस्सनकाःप्रेतिमियुः || परांचिच्छीर्षा
 ववृजुस्तइन्द्रायज्वानोयज्वभिस्पद्धमानाः | प्रयदिवोहरिवस्थातुरुग्रानिरव्रतांअधमोरोदस्योः ||”

Come soon and take refuge in *Indra* (and *Vishnu* as the indweller) the unassailable everywhere for becoming enlightened, so that his *Wealth* and *Wisdom* may surely be given. Let my auspicious *vedic* chants reach

to that unassailable, taintless, *Indra* (and *Vishnu* as the indweller) who bestows, even as श्येन the heavenly bird would reach to its nest, since he is recover of the praises. With quiver fastened to his back, as the supreme commander of the armies *Indra* (and *Vishnu* as the indweller) is comprehensively accessible. Indeed *Indra* (and *Vishnu* as the indweller) secures what the devotes desire and grants willingly plentiful auspicious riches, which *Pani*, the *asura* may not ever seek out. *Indra* (and *Vishnu* as the indweller) verily, moving everywhere alone in and out of the things destroys with the terrible weapon wherever they went, the wealth of the robbers who, though eligible for liberation do not perform sacrifices, face miserable death. Those who would never worship sacrifice would struggle with those who sacrifice with their powerful, firm head you, *Indra* to them deny the heaven, space or the earth.

Bhashya

“ये सग्रायस्त्वरिता एत देवा उपायाम पशुवत् तद्वशस्थाः | गव्यन्त उक्ता अतिनिश्चितेऽर्भेभूतशब्दश्चेत्याह सूत्रं परेशः || प्रकृष्टज्ञानं वर्धयेत्यवसुष्टु स नोऽभेद्योऽनामृणः क्वापि तस्य | वित्तानि तस्माद् वेदवाक्योत्थमेव केतंज्ञानं परमावर्जते नः || ददाति || उपैवेशमहं पतामि यथा श्येनो वसति पूर्वभुक्ताम् | इन्द्रं नमस्यन्ननुकूलग्भिरेव यः स्तेतृभ्यः हव्य एवास्ति काले || अशेषोनापतिरेष शत्रूनशेषतो हन्तुमथो तमांसि | बध्नाति तूणान् निजसज्जनान् वा संयोजयत्यात्मनि मानमाणान् || अर्थोगम्योधीश्वरो गा मतिर्वा सङ्कालयत्येव व यस्य वष्टि | भक्तस्य तत्त्वं ददमानश्च भूरि भद्रं मा भूरसुरत्वं कदाचित् || अस्मदर्थे हिंसकत्वेन नित्यप्रवृद्धः || वज्रेण घनेन दस्युम् | ज्ञेनेन वा ज्ञानगणं धनाद्वयमयज्युं चाप्येक एवान्तरे च | चरञ्छिकैः शक्तिभिः सर्वदेवनरादिलोकं यमयज्जघन्य || अधिकृत्य त्वां धनुमत्यन्तपुष्टं विष्वग्वग्मुरयजन्तः सदैव | मृतिं प्रापुर्दुःखबाहुल्यरूपां सनका लाभे योग्यरूपा अपि स्म || अयज्ज्वानोऽन्ये वक्ष्यमाणस्तु ये ते सन्त्यासुरा यज्वभिः स्पर्द्धमनाः | शिरांस्यापि स्वानि सन्तत्यजसाते सदिभिः स्पर्धा मात्रासम्पूरितार्थाः | तानव्रतान् स्वर्गतः कात् पृथिव्यानिरधमस्तत्त्वं स्थैर्यवानिन्द्रियेश ||”.

Affable divinities come like the cows under the control of the cowherd come, since in that manner, *Indra* (and *Vishnu* as the indweller) has ever established himself for those desiring the wealth of *Wisdom*. Past tense may be used in the sense of certainty, says one of the aphorism of the great lord (*Veda Vyasa*), who enhances *Wisdom* which is ever unassailable or immutable. Therefore, *Wealth* as *Wisdom* spoken in *vedic* scriptures comes to be bestowed. Like a soaring eagle hastening to

its nest, he reaches *Indra* (and *Vishnu* as the indweller) who ever protect those who bowing and chanting his favourable hymns praise him. The supreme commander destroys the enemies (obscurity from mind) completely with arrow fixed to the bow or direction the mind of the noble ones towards the *Supreme Being*. The *Supreme Being* endows the devotees with valid ever resurgent *Wisdom*, for avoiding devotees being harmed by the miserly *asura Pani*. You, *Indra* (and *Vishnu* as the indweller) alone strike with the terrible weapon those wealthy *asuras*, who though eligible for liberation, do not perform sacrifices and moving in all the places attain painful death. Other *asuras* though do not perform sacrifices are even willing to offer their head during battle for sake of sheer thrill of fighting with the virtuous ones. You as the controller of the wayward senses (horses) with firm resolve, drive them away from the heavens mid-space and the earth as well.

I.33.6 - 10

“अयुयुत्सन्ननवद्यस्यसेनामयातयन्ताक्षितयो नवग्वाः | वृषायुधोनवधयोनिरष्टाः प्रवदभिरिन्द्राञ्चितयन्त आयन् ||
 त्वमेतानुदतोजक्षतश्चायेरजसइन्द्रपारे | अवदहोदिव आदस्युमुच्चाइसुन्वतस्तुवतश्शंसमावः || चक्राणासः
 परीणहम्पुथव्याहिरण्येनमणिनाशुम्भमानाः | नहिन्वानासस्तिरुस्तइन्द्रम्परिस्पशे अदधात्सूर्येण ||
 परियदिन्द्रोदसीउभे अबुभाजीर्महिनाविश अवतस्सीम् | अमन्यमानां अभिमन्यमानैर्निर्ब्रह्मभिरधमोदस्युमिन्द्र || नये
 दिवःपृथिव्या अन्तमापुर्नमायाभिर्धनदाम्पर्यभूह्वन् | युजंवज्रंवृषभश्चक्रइनेनिर्ज्योतिषातमसोगा अदुक्षत् ||”.

When *Navagavas* (the celebrated seers) were subjected to troubles and desired to fight, they were graced by the flawless warriors of *Indra* (and *Vishnu* as the indweller), in chasing the enemies and the *asuras* (ignorance) were dispersed. You *Indra* (and *Vishnu* as the indweller), reduced to tears these *asuras* (ignorance) of passionate attributes, fighting and driving these *dasyus* to the extreme limit from the heavenly worlds, protecting those who performing sacrifices praise you by removing their obstacles. Adorned with gold and precious stones, covering the earth all around with veil although they were effulgent and helped one another, could not overcome *Indra* (and *Vishnu* as the indweller), the sun having been charged with overseeing their actions.

Indra (and *Vishnu* as the indweller) possessing both the heaven and earth, reject by their power the meanest ones who being ignorant are not devotees, when those who are wise in *Wisdom* are consciously aware of you. They attain neither heaven nor the earth, nor even a fragment by deceit nor could they overcome *Indra*. For amidst the dark confined obscure ignorance, *Indra* (and *Vishnu* as the indweller), the one who bestows wealth, using his terrible weapon, which was the symbol of enlightenment sets free.

Bhashya

“यदा नवग्वा ऋषयोऽसुरेन्द्रैरुपदुताः शरणं वसुदेवम् | प्राप्तुस्तमोभिस्तामसैर्वासङ्घैः संपीडिता अयुयुत्संस्तदा तैः || सेनां च विष्णोर्विरयातसंस्ते वधाय तेषां हरिभक्तयादिकान् वा | गुणान् समर्थाइव योधाः स्वशत्रुवधैकशीला अपि नष्टाः पलवदभिः | गणैर्विष्णोः स्वैगुणैर्वा प्रसादादीशस्य सङ्कालयन्तो ह्यगच्छन् || रक्षणान् भक्षयतो मुनिंश्च संपीडितान् रुदश्च त्वयैव | अयोधयो रजासोऽन्ते सुसत्त्व वृद्धिर्यदा जगतल स्यात् तदैव || पुंदोषान् वा गुणभक्षात् नृसत्वोवृद्धौ दिवो ज्ञानतोऽवादज्श्च | अज्ञानदस्युं स्तुवतः संस्तुतिं च प्रावोरक्ष || बन्धनं ते जनानाम् || कुर्वन्ति हेम्ना मणिभिश्शोभमाना दैत्यादयो दृढ धनैर्वा | ते प्रेरयन्तोऽपि परस्परेण नैवातरन् वासुदेवं कथञ्चित् || सहैव सूर्येण च देवसङ्घाश्चरानज्ञातानदधाद् वासुदेवः | दैत्यानां वा तमसां वृत्तदृष्ट्यै || पर्यभुक्त्वाः सह यद् रोदसी च | स्वमहिम्ना विश्वतः सम्यगेव तदभक्तान्निरधमो भक्तसङ्घैः || ये दस्यवो द्युपृथिव्योरशेषभोगेच्छवो धनदं चेश्वरं तम् | जिगीषवः स्वीयमायाभिरेव नैवेदापुर्द्वयमेतत् कदाचित् || युक्तं ज्ञानं वज्रमेवायुधं वा दस्यून् हन्तुं कृतवान् देवदेवः | निजेनैव ज्योतिषा भक्तहृद्गतमोगुढान्यदुहन्निश्चयेन || ज्ञानानि विष्णर्यत् तदशानुमुग्रम् ||”.

When the *Navagva* seers were troubled by *asuras* they took refuge in *Vasudeva*, even as one troubled by obscurity takes refuge in comprehensive *Wisdom*. Even as assisted by *Vishnu*'s army the *asuras* were destroyed, even so with devotion to *Hari*, the ignorance was eliminated. Though *asuras* represent were excellent warriors, they were defeated by *Vishnu*'s competent soldiers or evil attributes were eliminated by devotion to *Vishnu*. *Vishnu*'s soldiers by their divinely surcharged attribute or graced by the *Supreme Lord*'s blessings *Indra*'s soldiers chased *asura*'s army. Wounded, these tormentors of seers and men were lamenting as it were. Or even as they were continuing their struggle, their passionate attributes were declining with luminous attributes flourishing on earth. Or ignorance of the obscured one

removed with increasing flourish of pure *Wisdom*. The shining effulgent golden ornaments studded with precious stones tempt and bind human beings. They incite and arouse the others but never ever the devotees of *Vasudeva*. *Vasudeva* is aware of the actions and the obscurity caused by the evil ones, Sun and other luminous divinities overseeing their deeds. Since you always rule by your power over the heavens and earth, you reject from the congregation those who are not devotees. These evil ones with their deceitful actions desiring to enjoy the pleasures of the heaven and earth wished to conquer *Hari*, who showers wealth but did not succeed. To overpower the evil ones the Lord of the lords used the terrible weapon of right and proper *Wisdom*. *Hari* communicates by his inherent power of *Wisdom* right and proper *Wisdom* dispelling ignorance that obscures from the hearts.

I.33. 11 - 15

“अनुखधामक्षरन्नापोअस्यावर्द्धातमध्यआनाव्यानाम् | सधीचीनेनमनसातामिन्द्रओजिष्टेनहन्मनाहन्भिद्यून् ||
 न्याविद्वयदिलीशस्यदृढहाविश्रुङ्गीणमभिनच्छुण्णमिन्द्रः | यावत्तरोमघवन्यावदोजोवज्रेणशत्रुमवधीपृतन्युम् ||
 अभिसिध्मोअजिगादस्यशत्रून्वितिग्मेनवृषभेणापुरोभेत् | संवज्रेणासृजद्वत्रमिन्द्रःप्रस्वाम्मतिरच्छाशदानः ||
 अवकुत्समिन्द्रयस्मिञ्चाकन्प्रावोयुद्धयन्तंवृषभन्दशद्युम् | शफच्युतोरेगुर्नक्षतभमुच्छ्वैत्रेयोनृषाह्याययस्थौ ||
 आवशशमवृषभन्तुग्न्यासुक्षेत्रेत्रजेपेमघवञ्छ्वित्रयङ्गाम् | ज्योक्विदस्थिवांसोअकञ्छत्रूयतामधरावेदनाल् ||”.

Even as waters flow according to nature his (*Indra's*) always performed deeds endowed with boats (*vedic hymns*) flow happily amidst the waters (obscurity due to unsubstantiated *Knowledge*) with the powerful, substantiated thought and *Wisdom*) destroys for comprehensive deliverance. *Indra* (and *Vishnu* as the indweller) speedily destroyed the mighty powers of *Ilibasha Asura* (the ignorance in the heart) and also destroyed the troublesome *Vrusha asura*, the other adversaries with his terrible weapon. Not only did ever victorious, he, *Indra* (and *Vishnu* as the indweller) destroyed the enemies (the failings) in the human but also employing the powerful weapon (sharp *Wisdom*) bestowed on *Vrittra* enlightenment which was supremely blissful. *Indra* (and *Vishnu* as the indweller) on whom all action depend abiding in *Kutsa* the seer,

protected him like bull combating the *asura* king *Dashadyu* spreading the dust particles in the sky, even as *Shvaitraya* geared up to hold back the warring soldiers. *Indra* (and *Vishnu* as the indweller) on who all actions depend, dwelling within as indweller, not only fought the *asura* king *Dashadyu*, like a bull raising dust with hoops and pervading the sky but also protected *Kutsa* the seer, when *Shvaitreya* stood up to protect his struggling soldiers.

Bhashya

“यस्य कर्माण्यक्षन् सोख्यमेव | यो वेदवाचां सृतिनावात्मकानां मध्येऽवर्धदयथार्थज्ञानरूपः | समीचीनज्ञानतोऽहंस्तमीशः हतिरूपेण सम्यक् || मोक्षप्रकाशार्थमथापि नावा तरणीयानां मध्यतोऽपां वृधं तम | अहिं वा || ईळिनो भूस्थिताः सुस्तत्रविशन्नसुरो नाम तस्य | इळीविशस्तस्य धृढानि यानि बलादिनी ह्यहनत् तानि देवः | तमसो वा श्रुडिगणं शोषकं च वृषरूपं देत्यमहन्नथो वा || कामं यवच्छक्तितो विक्रमाद् वा वेगेन वा शत्रुमथो पृतन्युम् | जघन्य वज्रेण सुबोधतो वा न शक्ति समस्त्यमिहोदितं हरेः || अनन्तशक्तिर्हि हरिः सदैव कुत एव शत्रुस्तदमुष्य कोऽपि | अतो यथाशक्तिभियुध्यमानं शत्रुं जघन्थेति महानिहार्थः || स सर्वतः सिद्धियुतः सदैव जिगाय जीवारिगणान् पुरश्च | संसाररूपा अभिनद् वृषेण प्राणेन तिग्मेन विरोधिनः प्रति || संयोजयामास वज्रेणवृत्रं ज्ञानेन वा ज्ञानममप्य हत्यै | मतिं च अवाग्मदिशत् स्वप्रजाभ्यः स शाशदानः सुसुखी सदैव || कुत्सं दशद्युं च मुनिं नृपं च यस्मिन् स्थितः स्वात्मरूपं सुभक्त्या | अदर्शयस्तेषितो यः स्वतन्त्रश्चाकनुक्तः कर्म यतः स्वतन्त्रे || वृषरूपस्यास्य नृपस्य युध्यतः शफच्युतो रेणुरुन्नक्षत घाम् | श्वेता वाणि वायुर्भाया सुतोऽस्याः श्वैत्रेयोऽयं युध्यतो ह्युदस्तात् || वृषः श्वैत्रेयो द्वारम एवाथ कुत्सनाममाध्यात्मे कुत्सितोत्सारणात् स्यात् | धमपरेणुः स्वर्गमात्राभिगामी साक्षाद् धमो मोक्षफलोपगः स्यात् || शमात्मकं वृषभं धर्मवेप्यरक्षस्त्वं तुगीयास्वाप्याधीश | तुग्राख्या सन्ततिदीर्गकाला मुक्तिक्षेत्रं विजयायैव धर्मम् || श्वेतासुतं रमणाद् रेफ उक्तस्तमरक्षरस्त्वं त्वयि ये तस्थिवांसः | ज्योतिश्चर्करिजरूपं विमुक्त्या ज्ञानान्यरीणाधरराणि चाकरोः ||”.

Indra (and *Vishnu* as the indweller) whose actions are immutable and verily pleasant, who enables one to cross over the chasm of death and birth with the *Wisdom* accessed from *vedic* scriptures and dispelling all obstructions due to improper *Knowledge* and exterminating obscure ignorance or *Ahi* dwelling the midst of the river. ईळिनः are those on the earth who dwell and ईळिशवः is ignorance that exists in those persons. ईळिशव's mighty power was exterminated comprehensively by *Indra* (and *Vishnu* as the indweller) the luminous one or obscure ignorance in the

form of the *asura* वृष was destroyed. Foes like craving and such other powers were destroyed with might and speed, employing the terrible weapon or *Wisdom*. Incomparable is the might and Wisdom of *Hari*, where can there be any one or anywhere like Him? All powerful and with no end ever is *Hari* who can ever think of being antagonist to him? *Indra* (and *Vishnu* as the indweller) who is ever victorious and well established as the *Prime Breath* conquered the group of foes (like lust etc dwelling in them). Even though possessed infinite power and energy, *Hari* is uses only as much as is required seeing the opponent and never more than is required. *Hari* is ever victorious accomplished in all occasions, conquering the enemies of the creatures. Directing their attention to संसार, the primordial life, he destroyed the adversaries with *Prime Breath* showering bounties. He arranged the elimination of *Vrittra* (ignorance) with sword of *Wisdom* and eternal supreme *Bliss of Being*. Dwelling within *Kutsa* the seer and *Dashadyu* the king, revealed his own *form* being incline because of devotion. Being independent he was pleased to show that he was one who is independent performer of action. When he was battling the King in the form of a bull, as it were, the dust raised reached the sky. *Vayu* took the form of a dog and Speech became his consort and their offspring was *Shvaitreya*, who rose to face the dust. धर्म - righteousness were indeed वृष and श्वैत्रेय and are referred as in spiritual sense कुत्स, because righteousness destroys ignorance. The spark in the dust particle is the one traverses to the luminous worlds of heaven, righteousness मोक्ष – deliverance being the fruit. You O Lord, have indeed protected supreme tranquility as the supreme state of तुष्यि. तुष्य is pedigree that which extends for long period of time being the righteous state of deliverance. श्व is *Vayu*, श्वेतासुत is the son through marriage, who you protect since he abides in *vedic* righteousness. The wise ones devoted to you makes their soul luminous by attaining deliverance. While the knowledge of the undeserved becomes fruitless.

Sukta 34.

I.34.1 - 6

“त्रिचिन्तो अद्या भवतः वेदसा विभुर्वायाम उतरातिरश्विना | युवो हियन्त्रं हिम्येव वाससो भ्यायं सेन्या भवतः मनीषिभिः ||
 त्रयः पवयो मधुवाहनने रथे सो नस्य वेनामनु विश्व इद्विदुः | त्रयस्करम्भासस्क्रभितास आरभे त्रिर्नक्तयाथस्त्रिर्वाश्विना दिवा ||
 समाने अहन्निरवद्य गोहना त्रिरद्य यज्ञमधुना मिमिक्षतम् | त्रिर्वाजवतीरिषो वश्विना युवन्दोषा अस्मभ्यमुषसश्चपिन्वतम् ||
 त्रिवर्तिर्यतन्निरनुव्रते जने त्रिस्सुप्राव्ये त्रेधेव शिक्षतम् | त्रिनान्द्यवहतमश्विना युवुन्त्रः पृक्षो अस्मे अक्षरेवपिन्वतम् ||
 त्रिनोरयिं वहतमश्विना युवन्निर्देवताता त्रिरुतावतन्धियः | त्रिस्सौ भगत्वन्निरुतश्रवासिनास्त्रिपूठं वांसूरे दुहितारुहद्रथम् ||
 त्रिर्नो अश्विना दिव्यानि भेषजा त्रिः पार्थिवानि त्रिर्यदत्तमद्भ्यः | ओमानं संशयोर्ममकायसूनवे त्रिधातुशर्मवहतं शुभदस्पती
 ||”.

You, O *Ashvins*, whose *Wisdom* surpasses that of all others, who are three times more compassionate towards us than all others. You, like the weaver’s shuttle that travels while weaving cloth, who have traversed the *Path*, come to us both you twins along with other luminous divinities. In carrying the sweet *Soma* juice you, O *Ashvins*, know that there are three energies, three stages during the day and the night, like the three pillars that support during the performance of sacrifice for success in struggles and to be bestowed as *bliss* in deliverance. Abiding in all the stages with equanimity with no distinction ever, destroying all the infirmities in the performance of sacrifice with sweet demeanor, you two *Ashvins* are inclined to bestow on us nourishment during dawn as well bestow well. Abiding in all the places and manifest in three stages you *Ashvins* guide the devotees eligible to be protected in the tree points in time, bestow happiness, three-fold happiness, three-fold immutable *vedic* wisdom. O *Ashvins*, you both bestow on us three-fold wealth, always the three groups of divinities, bestow on us pure intelligence, three-fold auspicious prosperity, three-fold fame, three-fold enlightenment, even as the daughter *Ushas* dawns as the day breaks. O *Ashvins*, bring for us three-fold heavenly medicines, three-fold earthy happiness, indeed gives us happiness ever and ever for me and the young ones, bless three-fold *Bliss of Deliverance*

Bhashya

“आरभ्य चाद्यैव दिवा निशायां तदन्तरे च त्रिरपि स्म सर्वदा | अस्मकमेव भवतं यतोऽन्यो वेत्ता न तावित्युदितौ नवेदसौ || गौणं तदन्यत्र हरौ तु मुख्यतो व्यापि तु मार्गो युवयोस्तु दानम् | अशेषदेशेषु गतेरेषदातृत्वतश्चैव

यावोर्हि यन्त्रम् ॥ वासोयन्त्रं यद्वत्यन्तः स्याद्धिस्या हिनोतेस्तन्तुविक्षेपणी हि । तद्वद् बुद्धिप्रेरकाऽयन्त्रता वामायार्थं
सेनौ भवतं मनीषिभिः ॥ स्तौव देवैः ॥ पवयश्चायुधानि सोमस्य पानं चेतनत्वाद् विदुस्ते । वज्रः खड्गः शर
इत्यायुधानि त्रिवेणवः स्तम्भनामान एव ॥ दिवा निशायां त्रिस्त्रिरेवानुयाथः कर्मारम्भार्थं लोकसिद्धयर्थमञ्जः । चक्रं
गदा शर इत्यायुधानि वदिस्रयो वासुदेवस्य स्युः । रथः स्वीयो ज्ञानिनां वा शरीरं प्राणादयः स्तम्भनान्यस्य चापि ॥
वैषम्यहीने सुखभाजनेऽस्ति विमुक्तिकालेऽखिलदौषनाशकौ । स्वभक्तानां शोधयन्तं च यज्ञं त्रिरस्माकं युद्धजिता
इषश्च । सुखानि नोऽलमहोरात्रे क्षरतं सर्वदेव ॥ यद् वर्तनं सर्वलोकेषु तच्च त्रिकालगं यवयोरेव सर्वम् ॥ भक्ते जने
सुष्ठु रक्ष्ये सुभक्ते त्रिधेव कालानुगते सुशिक्षितम् । सुखं वहेतं च युवां तु नः सदा पुष्टिं च नित्यां क्षरतं वर्णवच्च ॥
वित्तं च नित्यं देवततिं च नित्यं धियं च शभा नित्यमेवावतं नः । कीर्ता सोभाग्यं रक्षतं नः सदैव कालत्रये युष्मदीयं
रथं च । पुत्री सूतास्यारहद् भक्तदेहे ज्ञानदयो वा भगवत्प्रसादात् ॥ सवेषु कालेष्वपि भेषजानि नः सर्व
लापकप्रभवानि दत्तम् । अद्भ्यः सुखायैव सुखं ममैव स्वल्पस्य युष्मत्पुत्रकस्याथ दत्तम् । पती शुभस्याथ सुतस्य
शंयोर्मदीयस्यौवावहतं सुखं वा ॥”.

Beginning this day onwards, during the day, night and in the intermediate period be ever compassionate towards us; be inclined towards us alone since there is no one else wiser than you. The words used are secondarily to the other divinities, *Vishnu* verily being the Primary one, whose course is all-pervasive so are his gifts. Faultless is your *Path*, even as the path which the weaver’s shuttle traverses is showing gifts as easily as the shuttle weaves the cloth. Like the shuttle you too make our intellect resurge with ease, accompanied by host of divinities. पवयः means the instruments which enable one to cognize the *Soma* juice. वज्र together with mace and arrow are the three weapons (posts - स्तम्भ) used during the performance of sacrifice, during the three phases of the day and night. The disc and the conch are the weapon used by *Vasudeva* (as the indweller within *Ashvins*). रथ means the body of the wise one, which becomes the chariot for the Lord, the breaths being the three weapons (posts - स्तम्भ). You, *Ashvins* are the destroyers of the taints caused during the day, with deliverance there being are no sorrows. For the devotees, purify the sacrificial sites distributing bliss in the form of deliverance as prize won by warriors in war or bliss in the state of deliverance. Let the performances of action in all places and in all the stages of time be under your supervision. Guide the devotees well during all the three stages according to their devotion towards you extending

happiness to them fulfilling their desires nourished with *vedic* hymns. Protect our wealth and our devotion to the group of divinities ever, as well as our intellect and purity in every situation. Protect our fame and prosperity ever during all the stages of your chariot ride, with *Usha*, *Sun's* daughter blessing the dawn of *Wisdom*, by the grace of the resplendent *Supreme Being*. Grant us happiness during all the period of time resulting from performance of actions, grant us, you two young *Ashvins* remedies available from space, for my son desiring worldly happiness grant bliss in the state of deliverance.

I. 34.7 - 12

“त्रिनोऽश्विनायातादिवेदिवेपरित्रिधायुपृथिवीमशयतम् | तिस्रोनासत्यातथ्यापरावतआत्मेव वातस्वराणिगच्छतम् ||
 त्रिरश्विनासिन्धुभिस्सप्तमातृभिस्त्रयआहावासेधाहविःकृतम् | तिस्रःपृथिवीवीरुपरिप्रवादिवोनाकरक्षेथेद्युभिरक्तुभिर्हितम्
 || कश्त्रीचक्रात्रिवृतारथस्यक्वश्त्रयोवन्धुरोयेसनीळाः | कदायोगोवाजिनोरासभस्ययेनयज्ञन्नसत्योपयाथः ||
 अनासत्यागच्छतंहूयतेहविर्मध्वःपिवतम्मधुपेभिरासभिः | युवोर्हिपूर्वसवितोषसोरथमृतायचित्रङ्घृतवन्तमिष्यति ||
 आब्नासत्यात्रिभिरेकादशैरिहदैवेभिर्यातम्मधुपेयमश्विना | प्रायुस्तारिप्तन्नीरपासिमृक्षतंसधतन्द्रेषोभवतंसचभुवा ||
 आनोअश्विनात्रिवृतारथेनार्वाञ्जरयिवहतंसुवीरम् | शूण्वन्तावामवसेजोहवीमिवृधेचनोभवतंवाजसातौ ||”.

O *Ashvins* (and *Vishnu* as the indweller), three times you traverse every day travelling around the world to maintain it well, *Nasaatya*, three times you come in your chariot far from the heavens like the *Prime Breath*, breathing within the universe. Three time you arrive every day like the seven streams like the three seats (in the sacrificial functions), to associated with three kinds of invocation, to receive three kinds of oblations offered, protect us well even high above the heavens by days and nights as well. O *Ashvins*, traversing in your three-wheeled chariot with mules yoked, the three worlds with ups and down, where are the three seats firmly fastened, arrive at the performance of the sacrifice. O *Ashvins*, come and savour with your lips that know the sweetness well the sacred *सोम* is offered. *Savita*, *Ushas*, the dawn has sent you earlier the chariot with well-oiled wheels and fashioned in many colours to arrive in our sacrifice. O *Ashvins*, come for the sacrifice with divinities in the groups of thirty three to savour the sweet *सोम* and give us long life,

purifying us from our demerits; protect us from hating the enemies, be our friend, companion. O *Ashvins*, come in your chariot traversing the three worlds and bless us with noble progeny and prosperity. Give us protection, I beseech you for protection and for furthering our progress as well.

Sukta 35.

I.35.1 - 6

“ह्वयाम्यग्निम्प्रथमंस्वस्तयेह्वयामिमित्रिवरुणाविहावसे | ह्वयामिरात्रिज्जगतोनिवेशनीह्वयामिदेवंसवितातमूतये ||
 आकृष्णेनरजसावर्तमानोनिवेशयन्नमृतम्मर्त्यञ्च | हिरण्ययेनसवितारथेनादेवोयातिभुवनानिपश्यन् ||
 यातिदेवःप्रवतायात्युद्धतायातिशुभ्राभ्यायजतोहरिभ्याम् | आदेवोयातिसवितापरावतोपविश्वादुरिताबाधमानः ||
 अभीवृतङ्कृशनिर्विश्वरूपंहिरण्यशम्यंयजतोवहन्यम् | आस्थद्रथंसविताचित्रभानुःकृष्णारजासितविषीन्दधानः ||
 विजनाञ्छयावाशिशतिपादोअख्यन्नथंहिरण्यप्रहांवहन्तः | शश्वद्धिशास्सवितुर्देव्यस्योपस्थेविस्वाभुवनानितस्थुः ||
 तिस्रोघ्रावस्सवितुर्द्वाउपस्थांअक्रायमस्यभवनेविराषाट् | आग्निन्नरथ्यममृताधितस्थुरिहब्रवीतुयउतच्चिकेतत् ||”

First I invoke *Agni*, known as वैश्वानर for eternal happiness; *Mitra* and *Varuna* as well for protection during our sacrifice. I invoke the night as well as the luminous *Savita* for protection. To dispel the dark obscure night, wherein the immortals and the mortal move about, divine *Savita* in his golden chariot arrives to oversees the performances in the worlds. The divine *Savita* comes for the sacrifice from southern direction, comes from the northern direction, for the sacrifice in charming in *form* and pure in conduct, the chariot yoked with two horses the divine Sun arrives destroying the misfortunes. Covered with gold, having universal form, yokes fitted with golden nails, the great chariot mounted by resplendent *Savita* obscure darkness became the subject of sacrifice. The people of the world beheld the chariot with golden yokes and harnessed to the tawny coloured horses wherein *Savita* as the subject matter of the sacrifice was seated. Three were the sources (valid Wisdom, flawless inference and divine scriptures), two (the sentient and insentient objects) were nearby, one सवितु, as the controller of the worlds, the worlds depending as on the axle. The immortal stands supported by Him all the

truths are here indeed speak of as the One who created this entire universe.

Bhashya

“ह्वयामि देवाग्निपूर्वानथोवा विष्णुं तैस्तैनामभी राति यस्मात् | रतित्वाद् वा रतिदत्त्वाद् स एत्रि || कृष्णं रजः शर्वं हृत्तमो वा || देवान् नृजातानथवा विमुक्तानन्यात् मर्त्यान् सृतिगान् वा लयेषु | निशासु वा स्वात्मनि सन्निशेयन् प्रस्वापयन् वा रविगो जनार्दनः || आयाति नित्यं चोच्चनिचैः प्रदेशैः शुभ्राश्वयुक्तेन रथेन याज्यः | शुभौ च तौ रामणीयौ च शभौ पुरोगाश्चौ हरिदश्वो हि सूर्यः || परावतो दूरतः || अभिवृतश्च रथो हिरण्यैस्तस्य शम्या युगाणी | तमःप्रकाशौयदधिनौ यतस्तौ दधान इत्युच्यते वामुदेवः || कृष्णं रजस्तविशी सत्त्वपूर्वगुणास्त्रयो वा व्युत्क्रमात् || तत्तुरङ्गा | श्यावाः श्यामत्वान्नीलपादो जगत् ते पश्यन्ति सन्धिः प्रउगं रथस्य | देवप्रियत्वाद् दैव्यनम्नो हरेस्तु समीपस्थं सर्वगत्वा ज्जगद्धि || तिस्रो द्यावो मात्रयं द्वावुपरस्थौः जडाजडे श्रीर्विराषाधीश | विश्वस्य साक्षाद् भगवान् नियन्ता यमोऽस्य सर्वं गदितं सदैव | जडाजडत्वान्मानमुक्त्रं पृथग्वि सर्वस्वाम्यं वक्तुमेवोदिता श्रीः || अन्योन्यसंबन्धविवक्षयैव ह्युपस्थत्वं मुक्तभूतानि यानि | अशेषतस्तानि रथस्य खट्वाणि रथ्यं संश्रितं सदैव | एवं हरिं संश्रितान्यब्जेशपूर्वाण्यपीत्येष वेदार्थसारः || इह ब्रवित्वन्यथा योऽभिपशेत् कुर्याद् वा तद् यो यथावच्च पश्येत् | शेषं ज्ञानं स ब्रवीत्स्मदर्थे चकार यो विष्णुरेतत् स वा नः ||”

I invoke *Agni* first among all the divinities or *Vishnu*, renowned as the indweller in them all. Since *Vishnu* bestows well-being on devotees he is known as रात्रि or राति because *Vishnu* bestows *Bliss* on devotees. कृष्णं रजः means obscure darkness during night or complete ignorance. Making the immortal divinities, other delivered ones or the mortal human beings sleep during night or establishing within the self, established in his golden chariot like सूर्य, the *Sun*, *Vishnu* traverses. As the subject matter of the sacrifice सूर्य, the *Sun* traverses upward or downward paths in his chariot yoked to auspicious, white horses. Auspicious, charming and pure are the horses which सूर्य, the *Sun* (and *Vishnu* as the indweller) rides. परावतो means from beyond. The chariot is covered with gold and the nails are referred as शम्यः. तम - obscure darkness and प्रकाश – luminous light are sourced from *Vasudeva*. कृष्णं, रज and तविशी are the three attributes सत्त्व, रज and तम spoken in that reverse order. His horses are referred as श्यावाः, since their colour is the mixture of black and yellow, which people observe at the point where the parts are joined with chariot. Being dear

of the divinities, *Hari* is referred as दैव्य, the Fortune, the entire the world dwelling within him.

तिस्रः दिव्यः means well-established *Wisdom* gained through three sources - perception, inference and scriptures. द्वौ means the pair – Within the subtle and the gross, sentient and the insentient, *Sri, Lakshmi*, becomes manifest as the comprehensive controller of the universe. *Vishnu* is verily the resplendent regulator of the universe controlling everything all the time. As one independent of the subtle and the gross, sentient and insentient but inherent is *Sri, Lakshmi*. Staying in the proximity means being in mutual relationship, like controller and the controlled, the one making the other resurgent and the one becoming resurgent from the other. As in the case of the entire chariot becoming regulated by the nave, the delivered and the undelivered. In this manner are independent yet dependent on *Hari*, this being spoken as the essence of the *vedic* summation. This do I speak, if any one perceives differently then let him come forward and make the others enlightened or else let *Vishnu* the creator himself come and speak for our sake.

I.35.7-10

“विमुपर्णोअन्तरिक्षाण्यख्यदभभीरवेपाअसुरस्सुनीथः | क्वेश्दानींसूर्यःकश्चिकेतकमान्द्यांशश्मिरस्याततान |
 अण्णौव्यख्यत्ककुभःपृथिव्यास्त्रीधन्वयोजनासप्तसिन्धून् | रिण्याक्षस्सवितादेवआगद्दधद्रत्नादाशुषेवार्याणि ||
 हिरण्यपाणिस्सविताविचर्षणिरुभेद्यावापृथिवीअन्तरीयते | अपामिवाम्बाधतेवेतिसूर्यमाभिकृष्णेनरजसाद्यामृणोति ||
 हिरण्यहस्तोअसुरस्सुनीथस्समृत्कीकस्ववंयात्वर्वाङ् | अपसेधन्नक्षसोयतुधानानस्थाद्विवःप्रतिदोषङ्गृणानः ||”.

Now where in space did *Suparna, Garuda* – full of bliss, swift in speed, dear to *Vayu* (असुरः - असौप्राणे रतिरस्य कश्चिकेत इति असुरः), full of auspicious inclination, see सूर्य, with his rays spread? Where indeed did any one see? Divine *Savita* who perceived with the golden eye the earth circumscribed by eight directions with three upper, middle and lower divisions and sourced by the seven streams (the great prime principles – like water, fire, air, space, mind, intellect and ego-sense) may coming forward bestow on the person perfuming the sacrifice the desired wealth

with adornments. Holding in his golden palms) heaven and the earth and the space in between *Savita*, superior to all others destroy the demerits in creation. सूर्य, the luminous Sun, terminates the obscure darkness from the Space and with golden hands protects the meek ones from the deceptive demons rejecting all their demerits.

Bhashya

“गम्भीरवेगो भगवान् वा सुपर्णः परानन्दान्तरीक्षण्यपश्यत् | असौ रतिः शुभनीतिश्च विष्णुरित्यपस्यद् दुर्लभत्वात् क एव || पश्यन् रवे रश्मिगणानपीह सर्वव्याप्तानपि विष्णोर्न रश्मीन् | लापकः पश्येदिति कुत्राततानेत्याक्षिप्यते व्यक्तिमपेक्ष्य रश्मेः || ऊर्ध्वं मध्यमधरं चेति धन्वत्रयं तमः सुखलीनं यतस्तत् | युक्तं भवेत् तदगतैः सर्वदैव दृढश्लोषाद् योजनं स्याद् तमो हि || अष्टौदिशः प्रकृतेर्वा पृथिव्या महादाद्याः सिन्धवस्तान्यपश्यत् | हिरण्याक्षो नरसिंहात्मना स वार्याणि यद् वरणीयं सुवित्तम् || विचर्षणीभ्यो यत्प्रजाभ्यो विशिष्टो विचर्षणिः केशवः सूर्यमेति | ऋणोति सम्पूरयति || स्ववान् स स्वतन्त्रवात् स्वर्णपात्रं सुपूर्णम् | दधानोऽसौ स्वर्णवर्णश्च तेन स्वर्णपाणिः स्वर्ण हस्तश्च देवः | पृथक्पृथक् पाणिपूर्वाङ्गवित्त्यै स्वर्णवर्णः स्वर्णवर्णः सर्वपाणिः स उक्तः || एतैलिङ्गैर्वेति सूर्यं यतश्च सूर्यादन्यः सविता वासुदेवः | उक्तो गायत्र्या चरणौस्तत्रतत्र कप्यास पदमाक्ष इति हुदाख्यः || ये पन्थानो देवयाना अमुत्र साध्या ये तेरेणवोरागतो वा | रजोहानादथवा तान् प्रदाय रक्षाधिकान् ब्रूहि नोथो समेभ्यः ||”.

Extremely swift or well-feathered one (सुपर्ण), the *Resplendent Lord* perceived everything within with extreme *Bliss*. The query is because though Sun and things are seen in the radiance of his rays are seen; *Vishnu* as the all pervading source and his resplendence is hardly experienced. धन्वत्रयं means the three regions and धन्व means the obscure lacking clarity, happiness. The regions become strongly enjoined because of obscurity. Therefore only earth and such eight elements as directions, manifest streams of प्रकृति are perceived. *Narasimha*, possessed of golden vision, may come to us with impressive and pleasing gifts. विचर्षणीभ्यो यत्प्रजाभ्यो means one who is superior among all in creation, *Keshava*, verily is superior to anyone else in creation. ऋणोति means envelops in entirety. स्ववान् is one who is *Independent* holding in entirety the golden vessel in hand. Since he endows golden gifts, he is said to possess golden hand – स्वर्णपाणि, the divinity with golden hands. Since he is said to possess golden hands, his each and every other limb is said to be golden.

Here one should identify him as सविता, as वासुदेव other than सूर्य, the Sun. Spoken in *Gayatri* metres from place to place as the lotus eyed etc. Protect us O Lord, by enabling our *Paths*, सुषम्न or those known as अरेणुः that exist within us without being influenced of attribute रज, to be stainless and pure.

Bhashya

“कण्वस्तध्यापयन् विष्णोरनुग्रहमथाऽपुवन् | इच्छंश्च ज्ञानवितातिं देवांस्तुष्टाव भक्तितः || ऋक्शतेनावशिष्टं च जप्यस्यान्ते तु कालतः | शृण्वन्तु स्तोममित्यन्ता दशैद्दकाग्रमानसः ||”.

Seer *Kanva* desiring comprehensive *Wisdom* and to receive *Vishnu's* grace to please the divinities took upon devotedly teaching Knowledge and with single-minded devotion during other occasions saw beyond hundred hymns..

Sukta 36.

I.36.1- 5

“प्रवोयह्वम्पुरूणांविशान्देवयतीनाम् | अग्निंसूक्तेभिर्वचोभिरीमहेयंसीमिदन्यईळते ||
जनासोअग्निन्दिधरेसहोवृधहविष्मन्तोविधेमते | सत्वन्नोअघसुमनाइहाविताभवावाषुपुसत्यः ||
प्रत्वदूतंवृणीमहेहोतारंविस्ववेदसम् | महस्तेसतोविचरन्त्यर्चयोदिविस्पृशन्तिभानवः || देवासात्वावरुणोमित्रोअर्य
मासन्दूतम्प्रलमिन्धते | विश्वंसोअग्नेजुातित्वयाधनंयस्तेददाशमर्त्यः || मन्द्रोहोतागृहपतिरग्नेदूयेविशामसि |
त्वेविश्वासङ्गतानिब्रताधुवायानिदेवाअकृण्वत ||”

With sacred hymns well chanted, performing sacrifices we invoke *Agni* (and *Vishnu* as the indwellere), the lord of many residents and others as well. Nourished by *Vayu*, the virtuous ones in this world uphold *Agni* offering with noble mind oblations as service unto the Lord, therefore as the gracious minded one do protect us with nourishment. You, *Agni*, as the messenger of the divinities accept our supreme offerings which may through your hundred fold flames reach unto the heavens. *O Agni, Varuna, Mitra, Aryama* (the manifest forms of *Aditya*) pervading well

illumine the worlds and the mortals gain wealth (of *Wisdom*). O resurgent *Agni* as होतृ, the messenger of the the person performing the sacrifice, let all the sacrifice performed do converge in you.

Bhashya

“बह्वाधेयत्वतः पुत्रं बहूनां वो हुताशनम् | बहुज्ञेयत्वतो विष्णुं वमेहे हे प्रजाः सदा || देवज्ञानाद् वा यजनाद् देवयत्यः समीळते | यमन्ये च जनस्सन्तः || सहासा वायुनैधितम् | धारयन्ति जनास्तस्य कर्म कूर्मो वयं च ते | सन्त्यः सम्यत्त्वतो विष्णुवायोरपि विवृद्धिकृत् || प्रततेः पुरातनत्वाद् वा प्रत्नः || मन्द्रो महामग्नः ||”.

Those people who propitiate the divinities (with *Vishnu* as the indweller) offering oblations with devotion, being wise in *Wisdom* have *Agni* as their offspring. Having been wise in *Wisdom* about *Vishnu* he too comes to be considered as their offspring. Through wisdom and through performance of sacrifices, other divinities too likewise come to be propitiated. Being ever in the proximity of *Vayu*, men upholding *Agni* offer actions as service. Comprehensively nourished by *Vishnu*, *Agni* becomes effulgent. Becomes resurgent because of being all-pervasive or being the ancient one. मन्द्रो means one who is the subject of the sacrifice.

I.36. 6 - 10

“त्वेद्दग्न्सुभगेयविष्टयविश्वमहूयतेहविः | सत्वन्नोअद्यसुमनाउतापरंयक्षिदेवान्सुविर्या || तडधेमिथान्मस्विनउपस्वराजमासते | होत्राभिरग्निम्नुषस्सामिन्धतेतितिर्वासाअतिस्त्रिधः || घ्नस्तोवृत्रमतरनो दसीअपउरुक्षयायचकिरे | भुवत्कण्वे वृषाद्युम्याहुत कन्ददश्वगोविष्टिषु || संसीदस्वमहांहअसिशोचस्वदेववीतमः | विधूमग्नेअरुषम्मियेध्यमृजइशस्तदर्शतम् || यन्त्वादवासामनवेदधुरीहयजिष्ठंहव्यवाहनः | यडकण्वोमेध्यातिथिर्ध नस्पृतंयंवृषायमुपस्तुतः ||”.

Agni (and *Vishnu*) by virtue of being the resplendent indweller in the universe receives the oblations offered. Let him, therefore, be pleased with our actions and inclined to do good to us having performed now and in future efficacious sacrifices. O *Agni*, people propitiating you unfailingly, become wise and virtuous and attain comprehensive control over themselves and deliverance from bondage. O *Agni*, the wise and virtuous human beings to proclaim your excellence destroyed *Vritta*

(ignorance) excelled on earth and in heavens and having the form of horse (*Hayagriva*) with *Vishnu* as the indweller became manifest with power and *Wisdom* in seer *Kanva*. Be present as the great one, shining luminously, among the divinities as one wise in *Wisdom* of the *Supreme Being*. With no obscurity you, *Agni* as worthy of being propitiated become comprehensively luminous.

O *Agni*, the young one as receiver of oblations by the divinities for fulfillment of the wishes of the human beings related to wealth in this world become visible invoked by *Kanva*, *Medhatithin* as well as by *Vrisha* and *Upasthiti*.

Bhashya

“देवान् सुवीर्याद् यजसि | तं हि तामेव सर्वदा | उपासतेनमस्यन्तः स्तीर्णास्तु संस्मृतेः | स्त्रिधो ह्यति तितिवोसस्तीर्ण दुःखा इहैव वा | त्वत्प्रसादेन विद्वांसः प्राप्य ब्राह्मण्यमुत्तमम् || तमो घन्तोऽतरन् लोकानपः कर्माणि चोत्तमाः उरुब्रह्म क्षितित्वेन चक्रुस्तत्रैव सण्थितेः || वट्पा स भगवान् विष्णुर्मुनौ कण्वेऽभवत् स्थितः | कन्ददश्वस्वरूपश्च ज्ञानस्यान्वेषणे कृते | ततः कण्वान्निस्सरन्ति शुद्धा वेदानुगा गिरः || द्युतिमत्त्वात् स तु द्युम्नी || देवेषु ज्ञानवत्तमः | स त्वं शोचस्व दीप्यस्व धूमः संसारधूकृतेः | अरुषो रोयहीनत्वात् धूमश्चेच्छुभगन्धात् ||”.

As the most efficient you, *Agni* do convey the sacrificial oblations to the divinities, verily you alone and by you alone. Those who propitiate you become well endowed. Become delivered here and now transcending the miseries of the world. By your grace they become wise in *Wisdom* and best among *Brahmins*. They terminating their obscure ignorance, performing noble deeds in worlds they reach the supreme stage abiding therein. In *Hayagriva form*, *Vishnu*, the *Supreme Being* becomes manifest in Seer *Kanva*. *Hayagriva form* symbolizes the attribute of *Wisdom*. Therefore, Seer *Kanva* transcend संसार (the source for death and birth), attains pure, flawless *Wisdom* similar to the one contained in *Vedas*. द्युम्नी means *Vishnu* due his effulgent resplendence. You, O *Agni*, are wisest among the divinities. You are luminous transcending the obscurity seen in the primordial world. अरुष means one who is flawless and in the case of *Agni* it means one who is luminous, with pleasant

scent issued from the sacrifices, or supra-sensory enlightenment that transcends संसार (the source for death and birth)..

I.36. 11- 15

“यमग्निमेध्यतिथिःकण्वईधऋताधि | तस्यप्रेषोदीदियुस्तामिमाऋचस्तमग्निवर्द्धयामासि || रायास्पूर्धि
स्वधावोस्तिहितेऽग्नेदेवेष्वाप्यम् | त्वंवाजस्यश्रुत्यस्यराजसिनोमृळमहंअसि || ऊर्ध्वऊपुणऊतयेतिष्ठादिवोननसविता |
ऊर्ध्वावजस्यसानितायदोज्जिभिर्वाघदभिर्विह्वयोमहे || ऊर्ध्वोनः पाह्यांसंहसोनिकेतुनाविश्वंसमत्रिणन्दह | कृधीनऽर्ध्व
ऽचरथायजीवसेविदादेवेषुनोदुवः || पाहिनोअग्नेरक्षसःपाहिधूर्तेराण्वः | पाहिरीषतउतवाजिघासतोवृहदानोयविष्टः
||”.

For offering hymns to which *Agni*, *Kanva* and *Medhathiti* became enlightened by *Wisdom*, to that *Agni* may our oblations offered let these hymns offered make him glow with brilliance. Let wealth be filled by one who augments happiness, that which is accessible to the divinities of which you, *Agni* (and *Vishnu* as the indweller), the sovereign of the hymns invoked and of the offerings made, are indeed the supreme one. The great one you verily are, stand supreme divine *Savita*, stand supreme as the giver of nourishment, for which we invoke with full love and with hymns. As the supreme One, O *Agni*, protect us from our weakness, endowing us with *Wisdom*, destroying all the evil powers in the universe, for our uninterrupted progress upward, conveying us always for living among the divinities. Protect us, O *Agni*, from the evil forces, protect us from those who cause sorrow for others, protect us from the destructive forces; protect us from who seek to kill us,

Bhashya

“यं सतो मे समिधे अग्निं मेध्यातिथि ऋतादधि | उक्त्वा सत्यां वेदवाचं देवान्यन्ननि तस्य हि || तं प्रतिमा ऋचः
सर्वाः प्रकाशाद् वर्धयाम तम् | इन्धनं तु हरेर्न्यान्वत् क्वचिदस्ति प्रकाशनात् || वित्तनि पूरायास्माकं
देवेष्वप्याप्यमस्ति ते | यज्ञमागदिपूज्यत्वात् स्वधावः सुखवर्धकः | श्रुत्यिवाजो यज्ञभागो राज भवसि तस्य हि ||
अस्मद्रक्षाकृते नित्यं सूद्यतो भव विष्णुवत् | विष्णुश्चेत् स्वात्मदृष्टान्तो नोन्नदाता तथोद्यमी || यत् स्तुवद्भिद्विजैर्यु
क्ताः स्त्रैहैस्त्वां विह्वयामहे || ज्ञानेन पाहि नितरामुद्यम्युच्चगुणोऽपि नः | असुरा अत्रयः प्रोक्ता मार्गत्रयविवर्जिताः |
स्वर्गापवर्गमानुषं त्यक्त्वा यान्ति तमो हि ते | अदन्तीत्यथ रक्षांसि वात्रयोऽधिकभक्षणात् || भोगाय जीवनायापि

स्वलोकचरणाय च | उत्तमान् कुरु नो नित्यं दोहनानि च लभ्यय | देवेभ्योऽखिलकाम्यानि सदा नोऽतिमहान्ति च ||
 अरं छिदं प्रापयतीत्यरावा पापपुरुषः | धूक्तेस्तस्य नो रक्ष नश्यतोऽस्मद्धधाय च || यवीयस्सु स्थितत्वेन यविष्ट्यो
 हरिरुच्यते | ब्रह्माद्यापेक्षया नित्यं यविष्टतम एव यत् | अग्निर्ताविष्ट्य इत्यक्तो यदाधिक्यार्थतोऽधिकम् ||”.

Whom my son *Medhatithi* kindled well, for that *Agni*, may these oblations be offered. Reciting the prime existential *vedic* hymns, may one proceed further. Recitation of *vedic* hymns is for making *Hari* further enlightened to the seekers and for no other purpose. For attaining wealth, you *Agni* are among the divinities the most accessible. Propitiated in sacrificial functions you swiftly endow with wealth. With oblations offered you become the ruler. *Vishnu* be our protector, ever giving your experience. *Vishnu* is verily self-certified, no one else being proactive like him. Who becomes enjoined with eulogy, love and *Wisdom*. Do protect us with Wisdom, being ever engaged in performing good deeds. असुराऽ are referred as अत्रयः because all the three *Paths*, heaven, deliverance and the earth are denied to them. They fall in agonizing obscure worlds. They are referred as अत्रयः, because they over indulge in consuming food. One should seek best for enjoyment, for living and for evolution in the worlds. Perform action in such manner that divinities will be pleased to fulfill your cherished desires. अरं means deficiencies like sorrow. अराव means those fallen ones who cause others sorrow. Protect us from the harsh speech of these destructive forces, who intend to destroy us. *Hari* is called यविष्टतम because as superior he dwells within those like *Brahma* and others who are inferior to him. *Agni* is called यविष्ट्य because he is inferior to *Brahma* and others.

I.36. 16 – 20

“घनेवविष्वग्विजहराव्णस्तपूजम्भयोअस्मधृक् | योमर्त्यस्यशीतेअत्यक्तुभिर्मानस्सरिपुरीशत || अग्निर्वन्नेसुवीर्य
 मग्निःकण्वायसौभगम् | अग्निप्रावन्मित्रोतमेध्यातिथिमग्निस्साताउपस्तुतम् || अग्निनातुर्वशुंयदुम्परावतउग्रादेवंहवामहे |
 अग्निर्नयन्नववस्त्वम्बृहद्रथन्तुर्वीतिन्दस्यवेसह || त्वेषासोअग्नेरमवन्तोअर्चयोभीमासोनप्रतीतये |
 रक्षस्विनसदमीघातुमावतोविश्वंसमत्रिणन्दह ||”.

Like clouds everywhere destroy the mortals who lack virtues O *Agni* (and *Vishnu* as the indweller), one who consume by burning, those who are hostile, those mortals, who are always haughty, not friendly be never our rulers. O *Agni* confer on us the *Kanvas*, well-endowed vital energy and prosperity, protect *Medhatithi* well and the friends for gain and sage *Upastuta* as well. By *Agni* duly invoked *Turvasha*, *Yadu* and *Ugradevas* were brought from far away to subdue *Navavastava*, *Brihadratha*, *Ytvati* and other *dasas*. *Agni* gave to the humans eternal enlightenment, ever blazed the *Kanvas* chanting *vedic* hymns, full of attributes, whom all propitiate. With powers called त्वैशः, immeasurable, terrible, incapable of being faced, you destroy those aligning with the evil ones and the agonizing demons from all sides.

Bhashya

“वायुर्मेघानिव जाहि सर्वतः पापपूरुषान् | अस्मद्द्राही च यस्तं च तापेनैवात्ति यत् ततः || तपुर्जम्भः शिशिते यस्तीक्ष्ण्यो भवति सर्वदा | नेशो भवतु सोऽस्माकं दुरात्मा पापपूरुषः || सुवीर्यं सोभगं चैव ममेशः समभजयत् | मेध्यातिथिं सुतं चैव मित्राणि च रक्ष मे | उपस्तुतं चैव मुनं सातौ लाभे ररक्ष ह || तुर्वशादिंस्तथा राज्ञो वयं तेन हवामहे | तुरोऽपि यद्वशो विष्णु स च तुर्वशनामवान् | नववास्त्वादिकान् राज्ञो बलं दस्युनिग्रहे || मनुष्यः सन्नहं त्वां तु ज्योतिर्मुक्तजनाय च | निदधे हृदि स त्वं च दीप्यसे मयि सर्वदा || ब्रह्मजोऽग्निर् ऋताद् वेदवाचोऽभिव्यज्यते हरिः | उक्षितः स्वगुणैः सर्वैर्युक्तः || अमेयाश्च शक्तयः | त्वेषा इत्युदितास्तस्य हरे रश्मयः एव च || भीमा न प्रतीगन्तुं च शक्या राक्षसपक्षिणः यातवो जडगमस्तेषां हिंसनावांस्तु राक्षसः | यातुमाविनिति प्रोक्तो यातानानुभवात् क्वचित् | यातुरित्येव च प्रोक्तः सन्तं प्रत्यनुकूलतः || स्थितास्ताः शक्तयो विष्णोः ||”.

Destroy the evil forces like *Vayu* scattering the dark clouds. Kill those who are hostile to us as well. *Agni* is called तपुर्जम्भः because he destroys by burning. शिशिते is the evil soul who is fiery and fearsome, let such one be not our ruler. Vital energy and prosperity be conferred on me by my Lord. Protect *Medhatiti*, the son and friends as well. Protect *Upasuta* for his well-being. Let our King *Turvasa* be protected and others, we invoke *Agni* from afar. *Vishnu* is referred as *Turvasa* since तुरः, the fast moving *Vayu* is subservient to him. He is referred as *Yadu* since he excels all that exists. He is *Ugradeva* since he is fearsome for the *Asuras*, though he sportive by nature. We invoke *Agni* to shower his grace, since he has made kings *Navavastva*, *Brihadratha* and *Turviti* strong in destroying

the *dasyus*. I am merely a human being and you very the one who are the luminous light to the delivered ones, Abiding in my heart, you ever illumine me. You are born of the effulgence of the *Supreme Being* and as the *Cosmic Law*, you become manifest as *Hari*, becoming effulgent as उक्षितः, with entirety of the attributes and endowed comprehensively. Incomprehensible are his energies, spoken as त्वेषा, the terrible they represent *Vishnu's* effulgent resplendence. Those who associate themselves with the evil forces can hardly withstand. या mean to move. Therefore, यातु means capable of proceeding on one's own will. The living beings are known as यातवः यातुमा meaning killing those living beings. They are referred as यातुमावान because of their being inclined to kill the living beings. They are referred in other cases as यातु responding favorably to *Vishnu's* powerful influence.

Sukta 37

I.37. 1 - 5

“कीळंवंशशर्धोमारुतमनर्वाणरथेषुभम् | कण्वाअभिप्रगायत || येपृषतीभिरक्तष्टिभिस्साकंवाशीभिरज्जिभिः | अजायन्त | स्वभावनवः || इहेवशृण्वएषाडकशाहस्तेषुयद्वदान् | नियामञ्चित्रमृञ्जते || प्रवशशर्धा यघृष्वयेत्वेपद्याम्नायशुष्मिणे | देवत्तम्ब्रह्मगायत || प्रशंसागोष्वध्न्यडकीळंयच्छर्धोमारुतम् | जम्भेरसस्यवावृधे ||”.

Kanvas, with their body purified and made auspicious, devoid of any influence of senses, invoke *Maruts* who were born in their body (chariot) called पृषति endowed with weapons called ऋष्टि with pleasing and most blissful hymns. The words which they uttered were heard by all in the world, their hands holding wonderful whips chartered their course. To make strong and purify the luminous *Wisdom*, for making the *vedic* hymns resurgent supreme *Brahman* was invoked. Invoke well the *vedic* hymns, the indestructible bull, which flourishes with *Vayu*, partaking the *Soma* juice for becoming manifest.

Bhashya

“क्रीडाशीलं च मारुतम् शर्धः सुखबलाढ्यं वप्यनर्वाणमनिन्द्रियम् ॥ न वायोतिन्द्रियाणां हि देवाः सन्त्यभिमानिनः । अतोनिन्द्रियता तस्य रथे देहे शुभश्च सः । कण्वास्तं गायताभक्षणं विष्णुं वा तादृशैर्गुणैः ॥ पृषत्यो वहानान्येयेषमन्यदायुधमुच्यते । स्वप्रकाशेऽथवा विष्णुस्तल्लिङ्गैर्व्यज्यते सह । तत्तद्देवगतस्यापि विष्णोर्लिङ्गं च तद् भवेत् ॥ यत् ते वदन्ति वचनं मेघनादात्मकं हि तत् । इहापि श्रूयत इव वर्णाव्यक्तेरेवेति च ॥ हस्तेष्वेषां कशाः सन्ति चित्रं मार्गेऽधिगम्यते । रेणादिसर्ववस्तूनां गमनान्मार्गचित्रता । विष्णोः सर्वे जगच्चित्रं मार्गे सन्प्रेर्यतेऽमुना ॥ शोधकाय प्रधानाय वो बलाय च वायवे । शुद्धाय वा सुप्रकाशज्ञानायातिबलाय च । गायत ब्रह्म देवत्तं देवेषु ततमीश्वरम् ॥ प्रीतिर्वायोविष्णुगानाद् वेदाख्यं ब्रह्म विष्णवे । देवेरधीयमानत्वाद् देवत्तं ब्रह्म वैष्णवम् ॥ अहन्तव्यत्वतस्त्वह्नं वायुं वृषभरूपिणम् । क्रीडन्तं वेदरूपासु गोषु तं स्तुहि मरुतम् ॥ मामिर्वेदैः स्तुतत्वोन मारुतो विष्णुरेव वा । भक्षणार्थं रसस्यासौ ववृधे मरुतां पिता ॥”.

Pleasant are the *Maruts*. शर्धः means one who is blissful and full of energy. अनर्वाण means one who is uninfluenced by the senses. Since *Vayu* not having sense organs is not influenced by senses, the luminous one has no defining instrument. His body (the chariot) is pure and auspicious. Therefore, *Kanvas* laud *Marut* and *Vishnu* as the luminous indweller, seeing in them similar auspicious attributes. *Marut's* body (the chariot) is referred as पृषत् and the rest as his weapons. Or by his own inherent luminous power, *Vishnu* manifests in *Marut* as पृषति the chariot and as other weapons. *Vishnu* similarly manifests in other divinities as well with appropriate attributes. The words spoken by *Maruts* are heard here in the worlds as thunderous sound of the clouds. The whip held in their hands creates marvels on their *Path*, raising particles of dust as they move. *Vishnu* as the indweller in *Maruts* guides them to perform the marvelous deeds on their respective *Paths*. For the sake of resurgence, strength and *Vayu*, the primary *Breath* invoke *Brahman*, *Vishnu* as the indweller who is pure possessing auspicious attributes, the divine and the divinities, the supreme of all of them. *Vayu* is indeed pleased if *Vishnu* is invoked, for verily *Vedas* laud *Vishnu* as *Brahman*. Since *Vishnu* is considered as supreme among divinities he is the subject matter comprehensive and all pervading *Wisdom*. Praise well *Vayu*, in the form of an indestructible Bull, who rejoices as *Maruts* in the enlightened *Wisdom* contained in *Vedas*. Having been lauded by *vedic* hymns, *Marut*, verily comes to be referred as *Vishnu*. *Vayu*, the primary *Breath* the father of the forty nine *Maruts*, grew mature to consume सोम.

I.37. 6 – 10

“कोवोवर्शिष्ठानरोदिवश्चग्मश्चधूयताः | यत्सीमन्तन्नधूनुध || निवेयामायमानुषोदध्रुग्रायमन्यवे | जिहीतपर्व
तो गिरिः || येषामज्मेषुपृथिवीजुजुवांईवविशपतिः | भियायामेपुरेजते || स्थिरं हिजनमेषां वयोमातुनिरेतवो
यत्सीमनुद्धिताशवः || उदुत्येसूनवोगिरःकाष्ठा अज्यमेष्वलत | वाश्राअभिञ्जुयातवे ||”.

Who among you, *Ashvins* is supreme in every respect, luminous as well as vigorous, in heaven and on earth, who flourish as if to end everything. To frustrate your *Path* and contain your anger, evil ones have commissioned men with several obstructions and steep stumbling blocks. But when *Maruts* move along their celestial *Path*, the earth trembles like a feeble emperor who fears his foes. Firmly-established, indeed is their source as they roam around with twice their strength. As offspring of the supreme Wisdom capable of communicating their origin they have gained, while wandering in all directions, the supreme goal.

Bhashya

“आसमन्तदुत्तमःक प्रधनो पायुरेव वः | विष्णोरापेक्ष एव स्यात् को नामास्ति परिस्त्विति | तात्पर्यन्तं च वरिष्ठः
को भवदिति वा भवेत् | आ धूतयो दिवा स्मश्च भूम्या इत्यन्वयो भवेत् | तस्मदन्तम् प्रतिवैतज्जगत् सन्धूनुथाग्रिवालम्
|| नैचैधृतो मानुषो वो मार्गयोग्राय मन्यवे | न पूर्यते च कोपाय स्वल्पत्वान्मानुषः क्वचित् || बहुपर्व
युतोत्युच्चगिरिमार्गे हि वोऽत्यजत् | मूलम् || येषां तथाज्मेषु मार्गेष्वति भिया धरा | कम्पते जीर्णराजेव || स्थिरं वो
जननं यतः | जाता वायोर्वि वततो मातुः प्राप्तानिरेतवे | निर्गन्तु तक्षणेनैव सवपलोकटनाय हि | यौवनं ते युवानो
हि निसर्गान्मातुरा जनैः || मातुरेव प्रसादेन सम्यक् तद् द्विविधं बलम् | प्रज्ञाबाहुभवं यस्मात् तस्मात् || दिशा
उदापिरि | ते गिरः सूनवो देव्या वाश्रा वचनशीलनः | अभिजन्मानुसारेण गुणान् यातुमुदापिरे ||”.

आसमन्तात् - when considered comprehensively कः primarily indicates the divine *Vayu*. In the case of *Vishnu* कः denotes affirmation that *Vishnu* indwelling in *Vayu* is supreme or challenge - who else can there be as the supreme one? There being no one else superior nor any one equal. Or the qualifying adjective धूतयो means that he shakes the heaven and earth as well or he shakes the earth as if to end in dissolution. The lowly ones engaged men to block his *Path* or make him furious. But being

themselves trifle, no one of them is capable to block his *Path* or face his fury. Even mountains with several high peaks will lose their very foundations, should they attempt to block his *Path*. When the *Maruts* traverse their divine *Path*, the earth trembles with fear like a weak ruler. Their source is firmly established. Born to *Vayu* in heavens, they blessed by their mother have attained youthful energy and power at the very moment they were born. enabling them to traverse the world around. Attaining youth is natural in ordinary course but by mother's blessing, verily one gets twice the energy, strength in body and *Wisdom* in mind. Wandering in all the directions, the *Maruts* are competent to communicate the supreme *Wisdom*, to attain deliverance according to each one's inherent attributes.

1.37. 11 – 15

“त्यज्जिह्वादीर्घम्पृथुमिहोनपातममृधम् | प्रच्यावन्तियामभिः || मरुतोयद्धवोबलज्जनांचुच्यवीतन | गिरिरचच्यवीतन || यद्धयान्तिमरुतस्संबुतेध्वना | श्रुणोतिकश्चिदेशाम् || प्रयातशीभमाशुभिस्सन्तिकण्वेषुवोदुवः | तत्रोषुमादयाध्वै || अस्तिहिष्मादायवस्सस्मिष्मावयमेषाम् | विश्वाञ्चिदायुर्जीवसे ||”.

They (*Maruts*) from the high positions drop down offspring in the form of broad, indestructible well-known mountains since they have all the strength, dislodge men and mountains from their positions. When *Maruts* pass across, some of them speak expansively during the passage while some others listen. Come to us the *Kanvas*, swiftly in your chariot where all will savour the sweet milk kept for your satisfaction and for our nourishment and long life.

Bhashya

“पदमयां भूमिरिति श्रुत्या सुता विष्णोर्वसुन्धरा | तज्जत्वात् पर्वता विष्णोर्नप्तारःसेचनाद्धि मिट् | हरिस्तमपि मेर्वादिं मरुतश्च्यावयन्ति हि || अमृद्धमप्रधृष्यत्वात् || बलं यदपि वोऽखिलम् | जनांश्च्यावयितुं स्थानाच्छक्ताः सम्यग् गिरिनपि || कुवन्ति शास्त्रसंवादं मार्गे श्रुण्वन्ति केचन | तेषां मध्ये हि मरुताम् || शीभं प्रयात नः | मदं कुरुत तत्रैव दोहनान्यत्र सन्ति हि || सर्वमायुर्जीवसेऽस्ति प्रसादान्मरुतां हि नः ||”.

“पद्मयां भूमिरजायत”, thus scriptures having declared, the earth becomes *Vishnu*’s offspring and the mountains on the earth as his grandchildren. *Hari* is referred as मिट् since he showers good fortune on his devotees. Therefore, मेरु and other mountains are called अमृधम्, since they are indestructible and only *Maruts* could cast them down. Since they have the strength, they are capable of dislodging men and mountains from their positions. When *Maruts* proceed on their *Path*, some speak *Wisdom* contained in scriptures and some others listen attentively. शीघ्रं means hastening swiftly. Having come to us rejoice in our homes. There are plenty of sweet milk products for your sake. By the grace showered by *Maruts* we will have nourishment and long life.

Sukta 38

I.38. 1 – 5

“कद्धूनङ्गधीप्रियःपितापुत्रन्नहस्तयोः | दधिध्वेवृक्तवर्हिषः || क्वनून ङ्गद्वोअर्थङ्गतादिवोनष्टथिव्या | क्ववोगवोवनरंयन्ति || क्वस्सुम्ननव्यांसिमुतःक्वसुविता | क्वोश्विश्वानिसौभगा || यद्यूमृशिनमातरोमर्तासस्यातन | स्तोतावोअमृतस्यात् || मावोमृगेनयवसेजरिताभूदजोष्यः | पथायमस्यगदुप ||”.

When will you, for whom the sacred grass is spread, hold our hands in this very life hold our hands, as a father would his son’s hands. Where and for what purpose have you gone from heaven and earth now, for like the cows you are here called. Where are your praiseworthy assurances? O *Marutas*, where is the auspicious resplendence? Where is the wide-ranging *Wisdom*? You are the sons of *Prishni* (the *vedic* *Wisdom*) whose praises are sung both by mortals and immortals. Do not detest the eulogies offered by the singer, like the beast that rejects when grass is offered. Let him not be lead on the *Path* that leads to *Yama*, the *Death*.

Bhashya

“कदाऽनयोर्हस्तयोदेवा धध्वे प्रियतातवत् | कदापि यत् प्रियस्तातः कधप्रियइतीरतः | स्तृतं बहिर्यद्विषये ते प्रोक्ता वृक्तवर्हिषः || दिवः पृथिव्याश्चेदानीं क्व वा गच्छथ च किं फलम् | न गच्छथ क्व वाप्येतज्ज्ञातव्यं तत्प्रसादतः |

आह्वायन्ति क्व वो गावो यथैव यवसार्थिनः | फलार्थिनः स्तुवन्तो वः क्वाह्णयन्ति तथैव च || स्तुत्यानि वः सुळानि च कथं ज्ञेयानि नः सदा | इत्यभिप्रायतः प्रश्नः कस्मिन् नो ज्ञापकस्त्विति | सुवितानि सुभद्राणि सौभगं लक्षणं परम् || पृश्निर्वेदः प्रश्नयोग्यः पृश्निमाता हरिस्ततः | ज्ञेयस्तस्यापि विज्ञाता मरुतश्चेत् सुता गिरः | मनुषा यदि युयं वः स्तोता देवोभवेपि || न स्यादसेव्यः स्तोताऽत्र यथा यवसगोचरे | गोप्राप्ये तु मृगोसेव्यो यममार्गं न च व्रजेत् | याच्ञारीतिविशेषोऽयं निन्दा स्तुत्येकदेशयुक् ||”.

When will you hold us in your hands as father would hold his son? कथप्रिय is one who is ever dear to his father. वृक्त बहिर्य are those for whom sacred grass is spread out. Where and for what purpose have you departed from heavens and the earth? Do not go anywhere, for we have much to learn as your grace. Like the cows desiring fodder call out those who offer them, the ones desiring deliverance call you. From where otherwise by invocations can one ever know the pleasures which are auspicious, impressive and supreme? पृश्नि means the *wisdom* of the *Vedas* to be known and पृश्निमाता is *Hari* who is to be sourced. Those who have sourced the *wisdom* of the *Vedas* are the enlightened sons, the *Maruts*. If men become wise in *Wisdom*, then even they can become divine. One who offers praise to you may have performed inappropriately but need not be undeserving by birth, like a tiger who finds no respite from the fodder offered to the cattle.

I.38. 6 – 10

“मोपुणःपरापरानिरृद्धतिर्दुर्हणवधीत् | पदीष्टतृष्णयासह || सत्यन्वेषअभवन्तोधन्वश्चिदातुद्रीयासः | मिर्ह कृण्वन्त्यवाताम् || वाश्रेवविद्युन्मिमातिवत्सन्नमातासिषक्ति | यदेषांवृष्टिसर्जि || दिवचित्तमःकृण्वन्तिपर्जन्येनोदवाहेनं | यत्पृथिवीव्युन्दन्ति || अधस्वनान्मरुताविश्वमासदमपार्थिवम् | अरेजन्तप्रमानुषः ||”.

Let not the most powerful and indestructible निरृद्धति destroy us in future or in distant future, let her depart with her desire. Truly do the luminous and incomprehensible *Maruts*, the offspring of *Vayu* (or *Rudra* and *Vishnu* as the indweller) send down rains with howling winds in the windless, waterless desert. Like the mother cow that bellows for is calf, the roaring rains with lightening are set free by the *Maruts*. With clouds darkening the day they cause rains to shower on the earth. With roaring

sound of the *Maruts*, every dwelling place in the whole world shakes and people shudder.

Bhashya

“मा वधन्निः क्वचिन्मृत्युः परतपरतोऽपि च | दुर्हणा दुःखदा हन्त्री यातु सा तृष्णयासह || अप्रमेया यथथ सत्यं धन्वन्नपि हि सेचनम् | रुजां विद्रावकस्यैव वायोः पुत्रा हि रुद्रीयाः | विनाप्यचेतनं वातं वृष्टिं कृण्वन्ति हीच्छया || एयां सकाशाद् वृष्टिश्च विद्युद् भूमिं प्रकाशयेत् | गौरवत्समीव भूम्यां च || लोकं सिञ्चन्ति मातृवत् || मानुषादित्वमन्यच्चविभेदेषां स्वनादपि | गृहमानिनोगृहाद्यं वा चचालैषां स्वनापि ||”.

Let not the luminous one ever kill us in future or in distant future. दुर्हणा is one who kills or causes sorrow intentionally. Incomparable and truly do the rains shower even in windless dry deserts by *Vayu's* offspring, the howling *Rudras* (winds) by mere wish being the ones most qualified. When rain is showered by *Maruts* the lightning flashes embracing the objects on the earth, even like a cow embraces the calf, showers rain like a mother. At the mere sound of the *Maruts* men on the earth and other animals tremble and the duties presiding over them as well.

I.38. 11 – 15

“मरुतोवीळुपाणिभिश्चित्रारोधस्वतीरनु | यातेमग्निद्रयामभिः || स्थिरावस्सन्तुनेमयोरथाअश्वासएषाम् | सुसंकृताअभीशवः || अछववदातनागिराजरायैब्रह्मणस्पतिम् | अनिमित्रन्नदर्शतम् || मिमीहिश्लोकमास्येपर्जन्यइवतातनः | गायगायत्रमुक्थ्यम् || वन्दस्वमारुतडगणन्त्वेषम्पनस्युमर्किणम् | अस्मेवृद्धाअसन्निह ||”.

Maruts with their strong hands and with tireless feet arrive across the beautiful banks of the rivers. *OMaruts* for you to arrive here let the felly of your chariot be firm, let the wheels of your chariot be steady and the horses be steady and well groomed. Let the *Speech* be well attuned in invoking *Vishnu*, the lord of the four-faced *Brahma*, so that *Vayu* and *Mitra* may reveal themselves. Let the verses in praise of *Vishnu* be spoken like rain pouring slowly but surely. May adorations be offered to the congregation of *Maruts*, the luminous ones, the elders in Nature, wise in *Wisdom* of the *vedic* hymns. Let the lips always chant *Vishnu's*

glory. Like the rains that spread with thundering storm let *Vishnu*'s glory spread around the whole world.

Bhashya

“अखिन्नैर्गमनश्चैव दृढस्वीयैश्च पाणिभिः | अनुपातनदश्चित्राः || स्थिरा सन्ति रथादयः || ब्रह्मभृगश्च पतिं विष्णुं यथावद् व्याप्तया गिरा | जरायै संस्तुतित्वेन तृतीया भावरूपिणी || सर्वा विभक्तयश्चेत्थम्भाववाचिन्त्य एव च | महाव्याकरणे सूत्रमिति संस्ततिरूपतः | वद विष्णुं स्वप्रकाशमग्निवत् सूर्यवत् तथा || आह चात्मानमेवात्र दाढर्ये स्वप्रतियोगिता | इति सूत्रात् || कीर्तिमस्य विष्णोः कुरु मुखे सदा || विस्तारयति पर्जन्यो यद्वद् वृष्टिं तथैव च | विस्तृणीहि तथेशस्य यथा कीर्तिं जगत्यापि || पनस्यं ज्ञानशीलं च विज्ञेयं गणमर्किणम् | अभवत् ज्ञापका वृद्धा अश्माकं तदनुग्रहात् ||”.

With tireless feet and sturdy arms stride along the river bank. Let the chariots and the weapons be well-firmed up. Invoke *Vishnu*, the lord of the four-faced *Brahma*, in comprehensive and appropriate manner. जरायै - the instrumental instance indicates the essential nature of things. All the cases denote the nature of things as they truly are. Invoke *Vishnu*, as one self-luminous like *Agni*, the fire and likewise, the *Surya*. Here the word वद should be taken as having been addressed to the seer himself, this according to settled rule. Let the lips recite always the glories of *Vishnu*. Like the thundering clouds shower rains extensively let glories of *Vishnu* spread in the worlds. पनस्यं is to be known as one who is wise in *Wisdom*; अर्किणम् is to be known as one who is knowledgeable of the scriptures. By the grace of the *Maruts*, elders make us conscious of the principled *Wisdom* contained in the scriptures.

Sukta 39

I.39. 1 – 5

“प्रयादित्यपरावतश्शोचिर्नमानमस्यंथ | कस्यकत्वामरुतःकस्यवर्पासाकंयाथकंथायकंहधृतयः ||
स्थिरावस्सन्त्वायुधापराणुदेवीलूउतप्रयिष्कभे | युष्माकमस्तुतविषनीयसीमामर्त्यस्यमायिनः || पराहयस्थिरंहथनरोवर्त
यथागुरु | वियाथनवनिनःपृथिव्याव्याशःपर्वतानाम् || नहिवशशत्रुर्विविदेआधिद्यविनभूम्यारिशदसः |

युष्मकमस्तुविषीतनायुजागुद्रासोनूचिदाधृषे ॥ प्रवेपयन्तिपर्वतान्विविज्जान्तिवनस्पतीन् | प्रोआरतमरुतोदुर्म
दाइवदेवास्सर्वयाविशा ॥”.

O *Maruts*, whatever is experienced here as pure *Wisdom* from yonder heavens, by whose action is it made available? By whose power, by whose power was it made available? Indeed, it is made known through your power, which makes the enemies shiver. For destroying and paralyzing the enemies let the weapons be stable and strong for you; let not the illusory forces of *Panis* disturb us. Destroy those who are deeply rooted, move for those who are devoted the mountains (obstructions) to the end of the earth. Let those who experience *Bliss* meet the enemy neither in heavens nor on the earth. To destroy all the enemies the all pervading howling winds (रुद्रासः) you, indeed be the strength. Along with your companions the howling winds (रुद्रासः) shake the mountains, uproot the vegetation, along with your companions the howling winds (रुद्रासः) to destroy those who dwell as though the intoxicated divinities.

Bhashya

“परावतो हरेः स्थानान्मानं शोचिरिवास्यथ | सूर्यादयो यथा शोचिदूहारादस्यन्ति जन्तुषु | एवं ज्ञानं सम्प्रदायान्मरुतो
विष्णुरेव वा ॥ इत्थं यथा सर्वदृश्यं तत् तथा भवतां कृतम् | एव यत्र क्व वा ज्ञाबाद् बलाद् वा गच्छत क्वचित् |
स्वतन्त्रत्वात् परापेक्षा नहि वः क्वचिदिष्यते ॥ किञ्चिद् याथ बलात् किञ्चिद् धूनुथ स्वबलद्धि तत् ॥
शत्रूणामपनोदाय सन्ति वस्त्वह हेतयः | स्तम्भनाय च शत्रूणां सुधृढान्येव ताः सदा ॥ स्थिरत्वं दीर्घकालत्वं विलुप्तं
दृढता तथा | युष्माकं तविशी तेजो बलमस्त्युत्तमं सदा ॥ मायिनो नहि मर्त्यस्य बलं तेजोऽथवोत्तमम् ॥ स्थिरं
ज्ञानपाशादि तदभक्ताय पराहथ | गुरुनपि नरान् नित्यं गुणैर्वर्तयथाञ्जसा ॥ पर्वतानां पृथिव्याश्च दिशो नित्यं
वियाथन | वनिनश्च तरून् सम्यग् भजनीयान् सुरान् हरिः ॥ भूमौ दिवि च वः शत्रु क्वचिन्नैव हि लभ्यते |
रिशादसः सुसुखिनः सुखेन शमदन्ति यत् ॥ बलं तेजोऽपि वो हस्ति व्याप्ता नित्यतया युजा | अद्याप्याधर्षणयैव
निखिलाशांसन्ततेः ॥ प्रवपयन्ति पर्वतान् विभिन्दन्ति वनस्पतीन् | जनीपर्ववतो जीवान् सम्प्रेरयति केशवः ॥ सर्व
प्रजास्वतिष्ठन्त प्राप्ताभिः सहैव च | मत्ता इव प्रेरयन्ति शुभाशुभकृतौ नरान् ॥”

For the yonder abode of *Vishnu* make us luminous with enlightenment, like the Sun shedding luminous light on the creatures from yonder even so let *Marut* or *Vishnu* as the indweller shed grace on us. Here whatever is perceived is all verily created by you. Even so are others manifest

forms to be understood as created through your Wisdom or power, because independent of you nothing is possible to be created. Whatever *Wisdom* that exists, that is entirely due to your own power, others only being influenced by that power. You have weapons to destroy and power to paralyze the enemies. The *weapons* are durable and strong. स्थिरत्वं means durable and विबुधत्वं means strong. You have splendor that is resplendent and strength that is supreme. Neither the deceitful nor the mortals have neither strength nor splendour. Destroy the rigid, inflexible ignorance of your devotees. Even in the superior one you do stabiles their virtues. Move the mountains (obstructions) far away to the end of earth clear the trees and wild forest (confused thinking) making their devotion to *Hari* firmed up. Neither on the earth nor in heaven would your enemies be found. रिशदसः are those who experience effortless *Bliss*. You are ever enjoined with strength and splendor to bring the evil ones under control and establish in the entire world the righteous rule. You shake the mountains well and uproot the trees and forests. *Keshava* comprehensively delivers the creatures from their bondage and bestow ever on *Brahma* and others the fruits according to the gradation (तारतम्य). Ever dwelling in the creatures he initiates as the detached one the performance of the good or bad deeds by them.

I.39. 6 – 10

“उपोरथेषुपृषतीरयुग्ध्वम्प्रष्टिर्वहरतिरोहितः		आवोयामायपृथिवीचिदश्रोदवीचिदश्रोदवीभयन्तमानुषाः	
आवोमक्षूतनायक्रुद्राअवोवृणीमहे		गन्तानूनन्वोवसायथापूरेत्वाकण्ववताविभ्युषे	
युष्मेपितोमरुतोमत्येषितआयोनोअम्भईषते		वितंयुयोतशवसाव्योजसावियुष्माकाभिरूतिभि	
असामिहिप्रयज्वःकण्वंददप्रचतसः		असामिभिर्मरुतानऊतिभिर्गन्तावृष्टिन्नविद्युतः	
अशाम्योजोविभृथासुदानवोऽसामिधूतयशशवः		ऋषिद्विषेमरुतःपरिमन्यवइपुन्नसृजतद्विषम् ”	

When for your easy movements you harness the chariot with female dears in the rear, then the earth stands still, human beings raising alarm. To receive your protection and happiness, *Maruts*, we prayed in former times, like wise hasten and come swiftly for our protection and happiness. Should any one prompted by you or by any human being

assails us, drive them away denying him any nourishment, strength and assistance as well. O the wise One, wholly adored with sacrifices, give us, the *Kanvas* enlightenment like the lightening during the rains. O the one who makes enemies shiver gives bounties unequalled in strength and possessed of perfect bliss, let loose your anger, like an arrow (that is discharged never to return).

Bhashya

“अयुङ्गध्वं पृशतीश्चैव रोहितं पृष्ठतो रथे | वो यामं प्रति दाड्याय शेषमश्नेत् पुनर्धरा || भीतिमापुर्मानुषाश्च || क्षिप्रं वः प्राप्तये सुखम् | रक्षां वृणीमहे युष्माद् गन्ताऽद्यापि च नोऽवसा || भीतियुक्ताय कण्वाय मह्यम् || युष्माभिरेव च | प्रेरितोऽथ नियन्तृत्वाद् युष्माकं मानषेण वा | बाह्यदृष्ट्यात्वभूतीर्ने ये च्छति तमोजसा | बलेन च द्रावयत युष्मदीयोतिभिस्तथा || ओजोसमं विभृथ च मग्ब्रेज्याः सममुत्तमम् | स्दान्शीलाः कण्वाय दत्ता सममभीप्सितम् | असमैर्नोप्यभिप्रायैर्गन्त वृष्टिं न विद्युतः ||”.

Harness the female deer on the rear of your chariot. To withstand your onslaught, even the earth sought the support of the divine serpent *Shesha*, while human beings raised alarm. For gaining happiness we pray for your swift protection, as you did come in former time come protection. Come again towards us, the frightened *Kanvas*. Since you, (with *Vishnu* as the indweller) are the energizer, those promoted by you or promoted by human beings wish to harm us, drive them away with your strength and splendor. Being the adored ones in sacrifices and being givers of gifts, you have unequalled and unsurpassed strength, give us, the *Kanvas*, incomparable gifts desired. Come to us swiftly like the lightening which accompanies the rain.

Sukta 40

I.40. 1 – 5

“उत्तिष्ठब्रह्मणस्पतेदेवयन्तस्त्वेमहे | उपप्रयन्तुमरुतस्सुदानवइन्द्रप्राशूर्भववासचा || त्वमिद्धिसहासस्फुत्रमर्त्य उपब्रूतेधनेहिते | सुवीर्यम्मरुतआस्वश्व्यन्दधीतयोवआचके || प्रैतुब्रह्मणस्पतिःप्रदेव्येतुसुनृता | अच्छावीरन्नर्य मक्तिराधसन्देवायज्ञन्नयन्तुनः || योवाघतेददातिसूनरंवसुधेत्तआक्षितश्रवः | तस्माइळासुवीरामायजामहेसुप्रतूर्तिमनेहसम् || प्रनूनम्ब्रह्मणस्पतिर्मन्त्रवदत्युक्थ्यम् | यस्मिन्निन्द्रोवरुणोमित्रोअर्यमादेवाओकांसिचकिरे ||

तमिद्वोचेमाविदथेषुशम्भुवम्मन्त्रन्देवाअनेहसम् | इमाञ्चवाचम्प्रतिहर्यथानरोविश्वेद्वामवोअश्नवत् ||
कोदेवयन्तमश्नवञ्जनडकोवृक्तवडिषम् | प्रप्रदाश्वान्पस्त्वाभिरस्थितान्तर्वावत्क्षयन्दधे || उपक्षत्रम्पृञ्चीतहन्तिराजभिर्भ
येचित्सुक्षितिन्दधे | नास्यावर्तानतुरुतामहाधनेनाभेअस्तिवज्रिणः ||”

Arise, the all-pervading Lord, *Vishnu*, the lord of four-faced *Brahma*, we beseech you and *Marut* mindful of the welfare of the other divinities, as the generous ones to come to our sacrifice and savour the libation. O *Marut*, the valiant ones in war and or rich in wealth, we the human beings invoke you well for restraint over senses and enlightenment in *Wisdom*. May *Vishnu*, the lord of four-faced *Brahma*, the divinity presiding over auspicious speech, the valiant, the imperishable one, who reigns over the five subjects, guide us in performance of our sacrifices guide us. He who gives for the devotees *Wisdom*, undecaying fame, provides good momentum, auspicious power, stimulates the senses organs, appropriate nourishment, him, do I, verily, invoke. *Vishnu*, the lord of four-faced *Brahma*, who is the indweller in the divinities – *Indra*, *Varuna*, *Mitra*, *Aryama* do I offer my invocations chanting the hymns.

Bhashya

“देवयन्तः पूजयन्तः स्तुवन्तोऽतिकृताशनः | प्राशूः || वायोः सुतेत्येव सहसस्पुत्र इत्यथ | तद्यङ्गयत्वाद्धरिः प्राक्तः
शकस्तत्युत एव च || युद्धं हितधनं प्रोक्तं निहितं धनमेव वा | स्वश्व्यं तु स्विन्द्रियफलमाचकेऽपश्यदित्यपि ||
प्रतीस्तु ब्रह्मणो विष्णुर्वागीशत्वात् समीरणः | अग्रतो यात्वसावस्मत्कार्येष्वेवं सरस्वती | सूनृता वैष्णवी वाग् वा वीरं
नरं प्रति | नयन्तु देवाः सर्वेऽपि यत् पञ्चजनवर्धनः || पङ्क्तिराधा हरिस्तेन वीरो नर्यस्स एव च | देवगन्धर्व
नृपितृदैत्याः पञ्चजनामिधाः || वाघाते स्तुवते विष्णुर्ददाति सुनरे वसु | सुष्टु यनि नरो भूयत् सुनरं ज्ञानमुच्यते || स
धत्ते चाक्षयां कीर्तिमिळामन्नं यजामहे | सुवीर्यत्वात् सुवीरं तत् सप्रतूर्तिः सपेशकृत् | प्राणचेष्टानिमित्त्वात् तदनेह
इतिरीतम् || स एव भगवान् विष्णुमन्त्रं तद्विषयं वदेत् | उक्थमुत्थापकत्वेन स एव भगवान् हेरः || तन्मन्त्रवाच्या
देवाश्च ||”.

देवयन्तः is one who is invoked or worshipped. प्राशूः is one who is well-nourished. *Vayu* is referred as offspring - सहसस्पुत्र, having become manifest from *Hari*, and similarly *Indra* as his offspring. हितधन means war and also the stored wealth. स्वश्व्यः is the auspicious power of the senses (horse symbolized as the senses) or *Knowledge* born out of such

power. आचके means realized experience. The four-faced *Brahma* being the lord (of वाक्,) and *Hari* is also the lord of वाक्, the *Speech*, who is in the forefront as *Sarasvati*, as the auspicious *Speech* - the *essence* of *Vishnu*, for human beings, leading other divinities by which the five become resurgent. *Hari* is referred as पङ्क्तिराधा since he is the promoter of the five. *Hari* is referred as वीरः, one who is fearless and नर्यः, one who is imperishable. पञ्चजनः are the five - देव (*divinities*), गन्धर्व (*gandharvas*), नृ (*human beings*), पितृ (*ancestors*) and दैत्याः (*demons*) over whom he reigns. वाघाते is one who invokes, to him *Vishnu* graces with prosperity. सुनरं is one who is possessed wit and wisdom, on whom *Vishnu* showers wealth and *Wisdom*, acquires fame which never fades. To such *Vishnu* are our oblations. Nourishment which makes one strong is सुवीरं, since it nourishes well the nourishment is known as सुप्रतूर्तिः. Since the nourishment makes one resurgent, it is known as अनेहः. He verily is the *Resplendent Lord*, *Vishnu* about who these invocations are addressed. *Vishnu* is spoken as उक्थः since every is sourced from him. Even so, invocations are addressed to other divinities.

I.40. 6 - 8

“रन्मिद्वोचेमाविदथेषु आन्भुवम्मन्त्रन्देवा अनेहसम् | इमाञ्चवाचम्प्रतिहर्यथानरो विश्वेद्वामावो अश्नवत् ||
 कोदेवयन्तमश्नवञ्जनडकोवृत्तवर्हिषम् | प्रप्रदाश्वान्पस्त्वाभिरस्थितान्तर्वावत्क्षयन्दधे || उपक्षत्रम्पृञ्चीतहन्तिराजभिर्भ
 येचित्सुक्षितिन्दधे | नास्यवर्तानतरुतामहाधनेनाभे अस्तिवज्रिणः ||”.

The *mantras* which were earlier articulated for immaculate enlightenment, O divinities, and the same auspicious words are uttered here again for your pleasure, please accept them. Who among the devotees of the divinities have reached, who among the people have prepared the seat with holy grass? The sacrificer, who having offered the oblation with *Wisdom*, verily reaches the one who is the indweller of every one. Associated with the warrior class, he destroys those whom the devotees fear, gives refuge. Not for him any adversaries, not for him are any one conquerors, none in prosperity none in adversities.

Bhashya

“यद्वाच्या देवतास्तु ताः | तमेवे मन्त्रं वोचेम ज्ञानार्थं सुखकारणम् || इमां वाचं स्वीकुरुत सकाशाद् वोऽखिलं शुभम् अश्नवानि || अतिदौर्लभ्याद् देवभक्तं क आप्नुयात् | यजमानं वाऽनुगच्छेत् कै सम्यक् सृतबर्हिषम् || तत्र तत्र प्रस्थितोऽसौ यजमानः सुग्नैः स्वयम् | स्वेष्टस्थानेषु चान्तर्वा विष्णुसुन्तर्गततो यतः | तद्वत्तेन क्षयं स्थानं प्राप्नोति ज्ञानतो यजन् || उपपृक्तः क्षत्रियैः स आवेशेन जनर्दनः | हन्ति शत्रूश्च तैर्देवो भये च श्वाश्रयं ददौ || वर्ताभिगन्ता तरुता जेता चास्य नहि क्वचित् | युद्धं महाधनं रूवर्भं प्रसिद्धं धनमेव हि ||”.

The *mantras* which were earlier invoked, the same are again used for *Wisdom* and well-being. Receive these invocations favorably so that we may enjoy entirety of your grace. Who among those though feeble are devoted to divinities? Who do the sacrificers reach the holy seat spread with grass? Not only does the sacrificer becomes established happily but obtains the imperishable abode within through *Wisdom* and sacrifice. Entering the *Kshatriyas* (warriors) from within *Janardana* energizes, destroys the enemies, offers refuge to the devotees from fear. For such there are no adversaries, no one as conquerors, obtaining riches in war, he becomes known as wealthy.

ॐ

|| इति श्रीमदानन्दतीर्थ भगवत्पादाचार्य विरचितं श्रीऋग्भाष्यं संपूर्णम् ||

Thus ends the Commentary offered by Sri Anandtirtha (Madhva), the Teacher devoted to the Lotus feet of the Resplendent Lord.



‘एवं वा अर इदं महद्भूतमनन्तमपारं विज्ञानघन एव ।’

*This great being, infinite, limitless consists of nothing but
विज्ञानघन entirety of Wisdom.*

*‘वेनस् तत् पश्यन् निहितं गुहा सद यत्र विश्वं भवत्येकनीडम् ।
तस्मिन्निदं सं च वि चैति सर्वं स । ओतः प्रोतश्च विभुः प्रजासु ॥’*

*There in the hymns is the mysterious Prime Existence finds its
source, wherein everything is united as warp and woof and
wherefrom everything else emanates, as creation.*

‘व्रतेन दीक्षां आप्नोति दीक्षयाप्नोति दक्षिाम् । दक्षिणा श्रद्धां आप्नोति श्रद्धया सत्यं आप्यते ॥’

*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.*

‘येनाश्रुतं श्रुतं भवत्यमतं मतविज्ञातं विज्ञानमिति ।’

*That by which the unbearable become heard, unperceivable
becomes perceived and inaccessible Wisdom becomes
comprehensible.*

*