

VĀYU SŪKTAṂ



Commentary:
Master E.K.



Master E.K. Book Trust
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VĀYU SŪKTAM
(Ṛgvēda - Mandalaṃ-I, Sūktaṃ-II)

- 1) vāyavā yāhi darśatēmē sōmā aramḥṛtāḥ |
tēṣāṃ pāhi śrudhī havam ||
- 2) vāya ukthēbhirjarantē tvāmacchā jaritāraḥ |
sutasōmā aharvidaḥ ||
- 3) vāyō tava prapṛñcatī dhēnā jigāti dāśuṣē |
urūcī sōmapītayē ||
- 4) indravāyū imē sutā upa prayōbhirā gatam |
indavō vāmuśanti hi ||
- 5) vāyavindraśca cētathaḥ sutānāṃ vājinīvasū |
tāvā yātamupa dravat ||
- 6) vāyavindraśca sunvata ā yātamupa niṣkṛtam |
makṣvitthā dhiyā narā ||
- 7) mitram huvē pūtadakṣam varuṇam ca riśādasam |
dhiyam ghṛtācīm sādhanā ||
- 8) ṛtēna mitrāvaruṇāvṛtāvṛdhāvṛtasprśā |
kratum bṛhantamāśāthē ||
- 9) kavī nō mitrāvaruṇā tuvijātā urukṣayā |
dakṣam dadhātē apasam ||

MEANING

STANZA - 1:

Oh! Vayu, The well-shaped! Come here! These are the Soma counter-parts well decorated and arranged in the shape of spokes in a wheel from centre to circumference and from circumference to centre. (This wheel is to be considered as a cross section of globe which is later mentioned as the globe of food offered in sacrifice) You inhale them and also listen to them (while inhaling).

STANZA - 2:

Oh! Vayu, Here, are the praying individuals who are praying you and praying for you. They have squeezed the Soma and they know the day well. They pray you with utterances.

STANZA - 3:

Oh! Vayu, your word has known many individuals by taste and is touched by the taste. It reaches the one who gives you out.

EXPLANATION

This Suktam, which contains nine verses, is divided into three sections of three verses each. The first three Mantrams are addressed to Vayu. The second set of three are addressed to Vayu as Indra. The third set of three are addressed to Mitra-Varuna. This Suktam is composed by Seer Madhuchhanda, son of Viswamitra, in Gayatri meter. Vayu in the Vedas means pulsation which produces the pulsation of the space globe in the Macrocosm and the pulsation of the breath in the Microcosm. In the Macrocosm it produces movement in space by which the space acts as space and air alternately. While moving it is air and while not moving it is space. The Vedic theory posits that the matter of space gives out the atoms of the finer matter which can be called the ether and which is the base of the vibrations of the Electro Magnetic Field (E.M.F.). These in their turn produce the atoms which make up the first units of the base gas.

The same pulsation exists in the space where we stand and produces the reflex action which we call breath. This is received by our nervous system which produces the inhalation and exhalation to manifest through the muscles of the lungs and the heart. Thus the respiration and circulation are posited by the Intelligence in space, in which we

live as long as this body is permitted to live in synthesis.

In these three stanzas the Intelligence who works as the Lord of the pulsation is invoked. It is in fact a prayer of the utterance by one who utters the prayer.

STANZA - 1:

Here the Seer invokes or feels the presence of his own utterance to whom he offers the prayer. Utterance mysteriously localised from a state of non-localisation. It is the birth of objectivity on the Background of Subjectivity. The term well-shaped indicates the shape not to the senses but to the mind itself. It is the dawn of consciousness to whom it becomes Conscious. Therefore, shape here means the spur to utter on the Background of space as presence. The addressing 'come here' indicate the feeling of a presence of pulsation and receiving it in good spirit.

Soma is the name or the mystic root from which the juice of Soma is squeezed to be sipped and tasted by the one who performs the sacrifice. In fact Soma means the spirit of music which manifest through sound and which makes the breath manifest. Music exists as the beat of periodicity and the proper arrangement of the sound principle. The

consciousness of music in space is called the Lord Soma who is the Gandharva (The Musician). By his power of beat, the pulsation of Space and the breath of the living beings comes into utterance. The regularity of the pulsation in Space and breath is called Sama, the music of Soma.

The counter-parts of Soma are the layers of the seven spheres of air around the earth as well as around each planet including the Sun globe and the Solar system. These are arranged as layers in space when the cosmic globe begins to breathe out the universes into the various base principles of the Solar system. These are arranged as the many spokes within the globe from centre to circumference in many planes. Along such a centre of the individual these spokes will form at the time of fertilisation or even earlier. Along these spokes, the nervous system and the blood vessels make their manifestation around the heart and lung as well as around the Cerebro-spinal region. At a later stage, the respiration of the individual is carried through these nerves and blood vessels. It also conceals the utterance which makes the child cry at the time of birth. This impulse of respiration also conceals the potentialities of the various musical scales into which the individual is trained to speak out his emotions through various intonations, when even not trained everything is carried out

instinctively. When the individual is initiated into the secrets of training his vocal sounds, he develops the same music through his voice and sings in glory of the Unknown God in whom he has learnt all these things.

The Soma counterparts exist everywhere in space and manifest as regular patterns with fixed number etc. For example every point of space manifests only 360 degrees in one plane. Such divisions exist potentially in space and produce what we call the gas, the air and the blow of the breeze.

‘Ara’ in Sanskrit means a spoke. “Arankruta” means made in the fashion of the arrangement of spokes.

STANZA - 2:

Squeezing the Soma is but a figurative description of feeling the unheard music and shaping it through breath and voice. This is the real juice of the mystic root Soma. The one who performs this prayer is expected to utter his breath and think of it. He is also expected to utter the vocal voice and listen to it. This is the original formula of what the Yoga Teachers called Pranayama at a later date. Thinking of the very utterance with veneration while thinking, is itself the higher form

of prayer and self-offering. This is the highest form of Yajna.

STANZA - 3:

When many individuals know the taste of the experience which we call prayer, then the Vayu Himself experiences through these many individuals. It is posited here that an individual can offer prayer only when the prayer-consciousness as his own Lord permits him to offer and pray. It means that the utterance of prayer itself is the showering of the grace of the Lord upon the individual to allow him to utter the prayer. This is the point where man and GOD meet.

MEANING

This is addressed to Indra and Vayu forming a pair. Indra is the Lord of the Devas.

STANZA - 4:

Oh! Indra-Vayu, Come to receive the squeezed Soma juice made for you.

STANZA - 5:

Oh! Vayu, yourself and Indra live in the offering and receive it running for it.

STANZA - 6:

Oh! Vayu, yourself and Indra squeeze the Somas and approach the Somas purified and well arranged. You are full of vitality and hence you make the offering true by the application of the will.

EXPLANATION

STANZA-4:

As previously explained Soma is the Lord of music and Somas are the counterparts of music well arranged in space by the power of breath and utterance. The whole space of a cosmic egg is compared with a root from which the juice is squeezed. Cosmic Consciousness exists as immanent or potential music in space and this is compared with the juice of the herb. The name of the herb is also Soma, for various scientific reasons which will be explained later. Squeezing the juice from the root means squeezing or making manifest the music that is potential.

Vayu becomes the pair of Devas - Indra and Vayu in these Riks. Vayu means the property of pulsation in space as previously explained. Pulsation is double in nature, centripetal and centrifugal. Hence the one Vayu is a pair of Devas during the process of pulsation in space and respiration in the individual. Breath is also two-fold - inhalation and exhalation. Breath is nothing but the pulsation of space, manifested locally through the individual. Respiration is but the breath manifesting through the matter of the lungs. The whole thing contributes to the utterance of the

Word which is nothing different from the Lord Agni who is Omnipresent. The name Indra means one who becomes conscious of “this”. When the pulsation manifests, there is the consciousness which separates from it and which conducts the pulsation as a centre. The one who takes in breath and the one who breathes out is conducted by the Indra-consciousness who is just separated from the whole (Agni). Later this pair of Devas will be known as the numerical Potencies one and zero among the Numeric Gods. The one comes out of the zero. This means the consciousness is separated from space. Then it will be number 10. This means there are 10 stages or units for the cosmic Agni to manifest as Purusha. This will be explained in the Purusha Suktam.

Here foods mean the powers of utterance coming out as the energies to utter. The impulse to produce the pulsation which manifests as the intention to make an extension of utterance is the real food. All the material food we take in the form of plant or animal matter or water or air is only to make a release of the nuclear and the biological energies of the units of matter. These energies form units of real food, while we roughly call the matter as food.

The term Indu means the Moon. He represents Soma whose presence is reflected by the Moon. Soma is roughly understood as the Moon. Scientifically speaking Soma is the Lord of music in space and the Moon is the satellite who goes round the earth conducting the process of germination, fertilisation and fecundation by fixing up the periodicities for these three functions. Periodicities belong to music and they are imparted to the Moon as potencies by Soma. The Moon is only a physical substitute or a blind to Soma. The Moon reflects the rays of the Sun upon the earth on the solar plane. He also reflects the energies of Soma from space upon this earth. The energies of Soma are channelised as energies from consciousnesses by the heavenly body when we call Neptune. The satellite Moon reflects the rays of the Sun upon the earth as Moon-beams and also the invisible rays of Neptune as the energies which conduct the chemotaxis (bio-chemical attraction) of the gametes (the bride and bridegroom in the seed of everything). Hence Neptune is the manifestation of Soma on the planetary level and Moon is the reflecting medium of Neptune principle on earth. To the beings of this earth, Soma, the Gandharva presides over music, romance and the attraction of the sex.

STANZA-5:

Vayu and Indra are here described as the Devas who exist in the food of the offering. They form the food value of the food and the energy which first makes its manifestation as the impulse to breathe and utter.

The term “Vaaji” means the horse. In the Vedic symbolism the horse means the aspect of force in space, the solar energy of the sun in the Sun’s rays to the beings of this earth and the Prana (vital force) in the bodies of the living beings. This exists as the grosser layer of force and the subtler layer of matter. If we can imagine a rarer state of matter than the volatile form of petroleum then we can understand what Prana is. This flows through thought channels in the space of the embryo along which the nerves are formed later. Then the nerves work as channels of the vital force to flow in order to galvanise the physical matter of our bodies. The same thing is done through the Sun’s rays that reach the earth. What we call electricity is the manifestation of this vital force. When it makes its manifestation through the machine of the physical body, we call it Life. The term ‘Vaaji’ means speed and movement and also means the horse. What we know as movement of bodies who are units of matter, is only the displacement of the units by virtue of movement which is in no way physical.

Movement exists in space as the resultant of the activity of Devas in space. We know it as thought on the mental plane and as movement on the physical plane only as its effect when particles undergo displacement. The vital body in the living beings is technically called the horse in the Veda. In space also it is called the horse of Indra. In the clouds it called the elephant of Indra with the lightnings as its tusks and thunder as its roar. At this stage, it is called 'Iravatha' which will be described later.

The author of the Mantram invokes the double Devas of pulsation to approach running. This means the vital force makes the consciousness flow through lines of impulse, intention and extension.

STANZA-6:

When the utterance is squeezed, the double Devas Vayu and Indra act as Naras. The term 'Nara' indicates the active consciousness. The term literally means the man in every living being and also the flow of individualised active consciousness through every living being. What we call virility and ability is indicated by this term. Whenever there is the birth of a pulsation in space or an utterance in the individual, there is the birth of the uttering-consciousness as Indra, the utterance-

consciousness as Vayu and the vital consciousness as Nara and also the vital force as the horse.

All this process is inaugurated by another consciousness called “Dhi”. The term “Dhi” means literally the principle of consciousness-power, which is potential in the point. It exists as the point in space and every point is a coiled coil of consciousness-power. Whenever there is a release of the pulsation or utterance, then there will be the unwinding of the coil. This is called the release of the will in the individual and the release of the potentiality in space.

The term ‘Itha’ means thus. The whole activity described in these three stanzas forms a beautiful succession of the operation that makes up the pulsation or utterance, the total of which is called “Thus” in this way or the Law of Existence.

MEANING**STANZA 7:**

I invite Mitra who is pure and able. I also invite Varuna. Both of them will make the earth moist and achieve its fertility.

STANZA 8:

I invite Mitra and Varuna who develop and magnify the deed (Yajna) and who can develop Ruta with the help of Ruta.

STANZA 9:

Mitra and Varuna are Omni-born and multi-born since they are poets. They are the Lords of outpouring and withdrawal and hence they provide everything.

EXPLANATION

STANZA - 7:

These three stanzas or Mantrams are addressed to double Deva Mitra-Varuna. Since Vayu is the Deva of pulsation who has made his manifestation from the all-pervading Agni, He produces Indra as the consciousness who conducts the act of pulsation. Then the actual pulsation is conducted by the two Devas, Mitra and Varuna. In fact they are the two counter-parts of the one double Deva, Mitra-Varuna. Mitra means one who produces the measures and one who measures. He is the Lord of the consciousness which keeps tune with all the unit consciousnesses. Therefore, He is considered to be the friend of all and in Sanskrit the word Mitra also means a friend. Mitra can be considered as the L.C.M. of all the numerical potencies and the geometrical centre of all the polygons that are produced in space as patterns for a space-globe, the solar system, an atom or a cell.

Varuna means one who surrounds and encircles. He is the Lord of the outline of everything that can be called an individual or a unit. He serves as the circumference of the circle in the geometrical patterns and the value of "Pi" in the numerical patterns. When an individual stands on this earth and marks the rising and setting of the sun as the

beginning and ending of the day from and into the night, Mitra marks the East which is the point where the Sun rises and Varuna points the West where the Sun sets. In between there is the semicircle produced by the horizontal line which joins the East and West upon which the individual stands and the arc of the semicircle which is described by the sun during his course of moving in the day. This semicircle which is luminous is called the day and the other semicircle which is below the diameter is called the night. These two semicircles are mentioned as “Arthagarbhas” (half-globes) in the later Mantrams.

Mitra and Varuna, therefore, represent the two gods who preside over the centripetal and the centrifugal pulsations. In the individual they preside over the activity of the exhalation and inhalation, the double pulsation of life called Prana-Apana. In this stanza Mitra is described as “Poota” or pure, since he makes the movement of pulsation in space which produces the breeze of air or the birth of gas-atoms from space. This causes the sacrament of purifying the space with air. In the individual this governs the act of inhalation which causes the supple of Oxygen and purification of the blood. Mitra is also called ‘Daksha’ or the capable. This means that the air in space makes the space vital. In the individual the supply of Oxygen is the

cause of the replenishing of the vital body and the stimulation of the set of chain-actions which we call the combustion of the respiration, which in its turn produces heat and energy for the individual to live and work.

He is also described as the consumer of those who afflict. This means the act of inhalation eats away the toxic ethers and carbonising poisons which are known as the forces of death. Mitra and Varuna together make the earth moist by the fertilising agent which is known as "Ghrita". Ghrita means water in the cosmic level. On the ethereal, geographical and the individual levels it is water that is produce by the co-operation of the two Devas, Mitra and Varuna. On the biological plane it is the seminal-tissue that reproduces the bodies. In fact it is the fertilising agent of all. The seed of the plant and the seed of the animal are fertilised by the real seed which we call the water. All this is indicated by the term 'Gritha'. Besides this it indicates the oil produced from the seed and the oil produced in the body of an animal. Generally speaking the term also indicates butter and ghee that are produced as oils from milk to be used by the human being to lead the Yajna way of living without killing.

STANZA - 8:

Mitra and Varuna magnify by multiplying the process of Yajna which we call creation. They do this with the help of 'Ruta' and what they magnify is also nothing but 'Ruta'. The term 'Ruta' indicates the truth of existence that was there before the creation, and that is there in the creation. Even when the creation goes away into dissolution, the truth of the whole detail of the creative activity exists as potentiality. This is known as 'Ruta' and one who knows Ruta will live throughout his life with all the activity of his life as Ruta itself.

At first Ruta exists in space. Pulsation starts from Ruta and brings out Ruta only as the creation. Even the individual exists in Ruta from which his respiration starts and it is only Ruta that he respire, where the energy and the intention to respire as well as the context, which we call the air, is all made up of Ruta and filled by Ruta. Thus Ruta is the truth that forms the background and the content of the whole creation. It can be understood as the one all-engrossing nature of all-pervading Agni.

STANZA - 9:

Mitra and Varuna are described here as the two poets. The poet is the one who creates everything through the power of the word, sentence, meaning and utterance. Mitra and Varuna produce the various counter-parts of creation as the Devas. As if out of magic, they produce them and it appears that they describe the whole creation with all its Devas as the one song of creation which is perfect in order, meter, beat and rhythm.

Mitra and Varuna are also described as the Omni-born. At first they are only two Devas or a pair of double Devas of pulsation in space with the help of the Somas that are described in the second set of three Stanzas. Mitra and Varuna become many and then they become many Devas who arrange themselves in groups. Each group is constituted as a constitution which we call the individual with his body, life, mind and plan, let it be a planetary body or a human body.

Mitra and Varuna are said to arrange the construction and destruction of everything. The double pulsation of space produces the existence and the non-existence of the whole creation. Similarly the inhalation produces the construction of the metabolism and the exhalation produces the

destruction of the carbon used and the toxic tissues through the act of combustion.