CHAPTER XI

The RUDAPIC SADHANA

तत् सविदुरिण्य भागेन देवस्य धीरमि
थियो यो न: प्रवोदयात

- य 3.62.10

"May we attain that excellent glory of Savitar the God:
So may he stimulate our prayers."

- Griffith
Mystical Germ in the Human Being

As we are quite aware of the fact that mysticism presupposes the latent spark of intuition in every person that can lead one towards realisation of the truth. The Rgvedic verses too profess that all the human beings are the sons of immortality. In a verse the mystic tells about his pre-natal relations with the gods in the following words:

"O Bounteous Ones, we surely establish now our brotherhood with quality in mother's womb."

In the Rgveda mystic often says that he is like a son of the Divine that is Agni and other gods. Madhyandina Satapatha Brahmana declares that human being is closest to the Prajāpati. From the number of verses we can support the idea that Rgveda considers the man with the mystical quality that can be improved by practices i.e. Sādhana.

The Rgvedic seer is of the opinion that the human being can

1. उ. १०.१३,। - शुभमन्दु विश्रवे अमृतस्य पुष्चा:।
2. उ. ८.८३.८ - प्रभाृत्व शुद्धानन्दोऽधि श्यामान्य ।
3. उ. १०.१.७ - न निरैभ सम्ने पुष्यायनो भव। सबस्या न: स्वस्ते।
4. मार्ग. ४.३ - पुरुषो वे प्रजापतेनोदकः।
attain higher mystical state full of light and pertaining to Visnu. At the same time it is also clear from the Rgvedic verses that a man possesses many weaknesses and inclinations towards committing sin by nature. In order to achieve the mystical goal one would have to perform Sādhanā. First step of Sādhanā is to get rid of one's own weakness and evil elements inherent in his own nature. These impediments are his earliest foes.

2. **Impediments and Malignant forces (external and internal)**

   (i) **Nirṛti**

   Nirṛti is the ill-fate and destruction. This world is everchanging. The death and destruction has been symbolised by Nirṛti in the Rgveda. The Rgvedic mystic is deprived of long life by Nirṛti. Hence Nirṛti has been lauded by the seers in many verses. Long life is helpful in attaining the spiritual goal, hence the gods are requested to grant long life full of prosperity and progeny. Sunahsepa requests that he should not be given to the Aditi in the sense of Nirṛti. In this connection Nirṛti has been requested to keep him away from her anger, as the Rgvedic seer states in the Rgveda 10·59.

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1. बृहोऽपि वासुन्मालय स गम्ये तत्र गायो भूरः भ्रष्टः
2. बृ. १·३८·६
3. बृ. १०·५९·१-३ - पराते दृश्योऽर्जितोऽर्जिताताम्
4. बृ. १·२४-३०
5. बृ. १०·५९
(ii) **Vṛtra**

Vṛtra symbolises all the elements hostile to the progress of the person, material or spiritual. The dark aspect of life is denoted by demons in various names. They put obstacles in form of hunger, ignorance, darkness and stagnation in sacrifices and forward march to the goal. Āśā-pīpāsā has been called as form of Ṛṣath.² The enveloping character of Vṛtra and his allies symbolise the hindrance in mystical advancement of the seer. Indra is often prayed to conquer his foes and bestow the streams of light of knowledge. The cows of faith are freed from the imprisonment of the Vṛtra. The crookedness in human nature is depicted by the symbol of serpent. So does Vṛtra do in the Rgveda. Vṛtra is presented as a serpent or the clouds that cover the soul of one's soul. The blessed life of the spirit is interrupted by Vṛtra. Thus Vṛtra is the leading foe of the Mystic. This covering nature of ignorance is the main obstacle for the mystic.

(iii) **Sins (Pāpa, Ātithas, Enas, Vṛjina etc.)**

By nature human being possesses inclination towards

1. \[ \text{प्र} \ 1\cdot53\cdot6 = \text{वृत्रा} \]
2. \[ \text{मार्ग} \ 10\cdot6\cdot5\cdot1 = \text{अनाया हि गृह्यः इह वृत्राः} \]
3. \[ \text{प्र} \ 1\cdot190\cdot5 \]
4. \[ \text{प्र} \ 1\cdot18\cdot5 \]
5. \[ \text{प्र} \ 1\cdot24\cdot14 \]
6. \[ \text{प्र} \ 6\cdot51\cdot13 \]
sin. He prays to the gods that he is committing sin day by day, he violates the moral and cosmic order of Varuna. There are several more synonyms for sin as durita, duccunā, durevā, and agha etc. We have already dealt with the negative terms denoting the evil aspects of the life previously. There is an ample number of versions that records the prayers for freedom from sin. Varuna is prayed frequently for freeing the seers from sins. The self-criticism or an introspective nature of the mystic is clear from such passages. The mystic is very much aware of this sin-consciousness but he is never passimist and always calls the gods for help.

(iv) War; the Symbol of Inner Struggle

The Rgvedic seer also depicts the inner struggle of his nature in form of the battles fought against him by the enemies. We are aware of the Battle of the Ten-kings (Dāsarājña) presented in the Rgveda. Indra is often called for help.
to win and the god takes part in the struggle.\(^1\) This battle and such catastrophies are the result of inner craze for worldly riches and power. By the grace and active participation of the Divine, this battle is one by the mystic. This battle of good and evil elements is always being fought within the individual and also in external nature of the Universe. Shri Aurobindo is of the opinion that, "The battle of the vedic gods and titans is a perpetual conflict between day and night for possessing of the triple world of heaven, mid-air and earth and for the liberation or bondage of the mind, life and body of the human being, his morality and immorality. It is waged by powers of a supreme Truth and the Lords of a Supreme Light against the dark powers who struggle to maintain the foundation of his falsehood in which we dwell and iron walls of these hundred fortified cities of Ignorance."\(^2\)

The Rgveda is the source of Devāsu² battle which becomes a celebrated symbol in later developments of the Brāhmaṇas.\(^3\) The seer depicts this battle as the continuous advancement towards self-realization and attainment of Divine Grace.

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1. यें 2·12·9 - वर्मानन्द कुस्तिविजयन्ते जनास्ते ये तुष्याणाकृत्ये हवने ।
2. Key to Vedic Symbolism, p.15.
3. माशं 11·1·6·9-10
Natural Calamities and Diseases

The natural calamities in form of floods, fires, thunderbolts, drought etc., are also the deteriorating elements in the advancement of life towards goal. In the Rgveda we also witness the ideas which pray to the gods for protection from such evils and mishaps. The Rgvedic seer uses the term like susna, dhanvan, etc. There are some gods like fire in the wood, thunder and lightning in the clouds which are requested to keep away from the devotee. Rudra and prajanya have been described having a fierce nature. They throw the thunderbolts on earth and demolish the helmets of the people. Such natural calamities are kept away by praying and offering the oblations to the Gods.

Similarly, diseases and bad dreams etc. are not liked by the mystic. He prays to the gods to free him from such unwanted elements. The sense-organs, mind and body are kept in good health. For this purpose the mystic often requests the gods. The spells for removing the

1. शी 1.51.11
2. शी 10.116.6
3. शी 2.33.14 - पौर घो हलो स्त्रय वृज्ञ: पौरत्वस्य दुर्मिलमिहि गात्व । तूः शी 1.114; 2.33; 7.46 अरीर
4. शी 5.83; 7.101, 102
5. शी 1.50; 10.163
6. शी 1.120; 10.164
Diseases show the occult power of the mystics obtained through humble prayers to the concerned gods. In the Rgveda we witness the controlling forces of the sense-organs which are prayed to keep them healthy and free from diseases.¹

The impediments and the retarding forces of the life are removed from the mystics’ march towards perfection with the simple prayers full of devotion and cry for help. These negative aspects of life are cast away by the mystics in order to fulfil their life with divine qualities and the virtues as means to obtain the goal.

3. Moral Uplift of the Mystic

Moral character of a mystic can be seen anywhere in the world. The Rgvedic mystic is not an exception but he is very much cautious about the ethical values and virtues. The character of the Rgvedic mystic is sublime and exemplary. He prays for long life and prosperity but he never advocates the evil means to obtain them. The prayer and sacrifice are the ideal ways to approach the gods for granting the same. The gods too are generally of very high character; they are lovers of truth, give protection to the devotee, respond to their prayers and obey the cosmic order. So does the mystic. He is also...
a follower of dharman, and vrata, etc. Generally, all the gods love dharma and vrata. They are called vratapā. The Rgveda also uses vratacārin for the follower of divine ordinances. There are the compounds as dharmakṛta, and dhṛtavrata. These terms show the mystic love for ethical aspect of divine order which is expressed through his actions. Whenever due to sluggardness he violates the ordinances of Varuṇa he prays for pardon. Now we will also describe the role of satya, tapas, dana etc. as a means to obtain the goal.

(i) **Rta or Satya**

In the ethical sense the Rta and Satya are identical. The truth is the Soul of Vedic Thought. The moral aspect of the truth is to act without any crookedness. The gods love such a person who follows the path of truth. The truth in speech, thought and action is the main doctrine of the Rgvedic Śādhanā. The mystic follows the universal will and

1. य: 10.21.3; 1.22.18 इत्यादि।
2. य: 4.53.5; 6.14.3 इत्यादि।
3. य: 1.83.5।
4. य: 7.103।
5. य: 8.98।
6. य: 1.25.8; 2.28। इत्यादि।
7. य: 1.25.2 - मानो व्यापार इत्यादि।
8. य: 9.113.2 - इत्यादि।
the divine laws of morality. Some aspects of the practical life devoted to truth may be seen in the compounds with satya as satyakarman, satyadharman, satyamantra, satyamamma, satyaratnas, satyasavah, satyasavasa, satyasushman, satyasravas, satyasatvan, satyokti, etc. These terms show the life of a mystic devoted to the truth. That means the truth should be maintained in speech, action, thoughts, worship, even in battles etc.

The society though is the wonderful blend of true and untrue, good and evil, right and wrong. Amidst the society the character of a mystic takes birth. The mystic keeps with his spirit and sticks to morality. The virtues in his life shine with full glory. The Rgvedic seer is not an archetype or a lifeless statue but he also sacrifices his animal nature to sustain the divine qualities in life.

1. श्री 1° 90 - मधु वाता कुलाथै मधु कसरित दिनन्य: 11
2. श्री 9°113°4
3. श्री 10°34°8; 10°121°9
4. श्री 1°20°4; 7°76°4 इत्यादि 1
5. श्री 1°73°2; 9°97°48
6. श्री 8°41°3
7. श्री 3°54°4
8. श्री 1°86°8
9. श्री 3°30°4
10. श्री 5°79°1-3
11. श्री 6°31°5
12. श्री 10°37°2
For example the Rgveda depicts a gambler and the attraction for the dices is a symbol of greed. This hymn is a very good picture of an inner struggle in which the individual constantly faces his own weakness. Similarly Vaṃṣa-vamī sukta in the Rgveda depicts the infallible moral persistence which faces the great allurement for sexual appetites and finally he conquers them. This chastity is sung in the Atharvaveda in glorious terms.

In this way the Rgvedic mystic finds that by following the truth in life he obtains the divine status.

(ii) Dāna

In the Rgveda giving donations is a sign of dignified living. A complete hymn is dedicated to dāna. The institutions and feeling of sacrifice is nothing but the act of donation. The Rgvedic society is the good example of dāna-oriented living. The āryans perform sacrifice and offer the oblations to the god and guardsmen to the priests, similarly the gods too fulfil their demands. This is a gracious play of dāna. The mystic knows that he has

1. RV.10.34
2. RV. 10.10
3. Atharvaveda // 5.19 प्रभमवर्षप मण्डल देवता मूल्य पुनःपानव ।
4. युय्येद - 1.5 तथा देवता: यदमहामन्तराव मत्य पुनःमि ।
5. RV. 1.125
to surrender his all to the gods who represent his own ambitions. The granting of boon is the chief character of the vedic gods, hence a much sublime quality of a man.

In the Rigveda we find the terms like dātave, dātum, dātā, dānam, dāνān, etc. The root dā has been used at large in the Rigveda. The persons who do not give are called arāti (from the root dāne). Also the term arī is found in the sense of 'not giver' or 'the enemy' in social contexts. Actually the property and wealth belong to the society and one who hoards the riches but does not give to the society or to the needy one, is an enemy. The Rigveda uses the term pani in the same sense.

The giving donations is not only a social need of distribution of the wealth but it is also the moral obligations. The person who gives to the needy people is extending his own self and purifying his inner self by losing the egoistic sense of ownership. The Rigvedic mystic introduces this means to develop moral character as he witnesses that whole of the nature is ceaselessly giving its best fruits to him. The trees, clouds, earth, air, sun, water, fire and others are giving agelessly and untiringly. Therefore they represent the divine nature

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1. RV. 7.59.6
2. RV. 5.36.1
3. RV. 1.22.3
4. RV. 1.128.5
5. RV. 8.32.12
6. RV. 10.108
which is rooted in the mystic himself.

(iii) Tapas

In the cosmogonic context we have already shown the importance of tapas as a contemplative force of the creator. In the Rigvedic Sadhana tapas signifies penance. Though we do not witness ample evidences of practicing tapas in the Rigveda but the tolerance and endurance of dual nature and the opposits both physical and internal may be the symbols of tapas. We find the terms like yatayah, yatibhyah, etc. in the sense of mendicants or the monks in vedic sense. The bodily labour and mental austerity is the meaning of the term. Apart from the cosmogonic significance of the tapas, it is a means of elevating the power of will in the life. In later Vedic Literature i.e. Brähmanaś, Prajāpati conducted tapas to create the universe. The seers also performed tapas and obtained occult and spiritual powers. The Rigvedic mystic cannot be seen involved in such type of tapas directly. The mendicants with long hairs have been mentioned in the Rigveda. Thus we see the moral character is very much helpful in attainment of mystical state. This is a primary and indispensable feature of the Rigvedic Sadhana.

1. RV. 8.6.18; 10.72.7
2. RV. 8.3.9 etc.
Yoga: the Path of Mysticism

Yogic elements in the Rgveda may also be traced and the word 'Yoga' in sense of 'application of mantras' is generally taken by the scholars. Chanddeva denotes that the knowledge of 'Yoga' is also necessary to interpret Vedic Verses besides the knowledge of Metre, Deity and the Seer. Failing that, one cannot decide the meaning of the verse. Dr. Fateh Singh in his talk on Vedic interpretation told that 'Yoga' may also be taken in the sense of mystical path as professed by Patañjali. In Atharvaveda we clearly witness the occurrence of the word 'Aṣṭavogahi'. In the Rgveda itself we witness the words as Yogāḥ (1.34.9), Yogam (10.114.9), Yogān (2.3.1) Yogākṣemam (10.166.5) and Yukta (1.164.14), etc. Niṣṭhita takes the word Yoga in sense of 'connection'. The terms like satya, ahimsā have already been dealt with in this chapter as means of mystical Sādhana. We can also witness non-killing in the Ṛgvedic verses. There are the terms like Ahimsatī, 4 Ahimsānaya, 5 Ahimsyamāna, 5 and also the terms like Aghanatā, 6 Aghanate, 7 Aghnya, 8 etc. These terms denote

1. धम्मिदल द.91.1
2. तिमतत, 1.2
3. च. 10.22.13
4. च. 5.64.3
5. च. 1.141.5
6. च. 7.20.8
7. च. 8.25.12
8. च. 1.164.27; 7.66.9; 10.87.16; 7.68.8; 5.83.8 इत्यादित
the recognition of non-violence as a means to attain the higher state of consciousness. Yamas and Niyamas contained the Sūtras of Patanjali as the moral aspects and the conception of holy in them. Here in the Rgveda we denote the word Aśvān in sense of cow which is never to be killed as Nirukta denotes. Nirukta also quotes from Yajurveda that expression which suggests on the use of scythe: 'scythe, do not injure it.' In the Rgveda we find in a verse addressed to Mitra-Varuṇa:

"Men go protected in charge of this dear friend who harms us not." ³

Similarly we find in a verse addressed to Viṣṇu:

"May we unarmed serve bountiful Viṣṇu, the God who slayeth none: Selfmoving sindhu hear and first mark." ⁴

The Rgveda 7.20.8 records the feeling of the mystic supporting non-violence:

"May we be best content in this thy favour, sheltered by One who slayeth not, but preserves us." ⁵

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1. Nirukta, 2.11 and 11.45.
2. Nirukta, 1.15 - स्वाधीनता \( \text{में देही} \) \( \text{8.25.12} \) - \( \text{स्वाधीनता देही} \)।
3. श्रेयः 5.64.3 - \( \text{वैभवान्तय} \)।
4. श्रेयः 8.25.12 - \( \text{हृदय} \) \( \text{स्वाधीनता देही} \)।
5. श्रेयः 7.20.8 - \( \text{वध्यन्} \) \( \text{स्वाधीनता} \)।
In this way non-killing which is one of the yama in Patañjala Yoga has its root in the Ṛgveda. Similarly āsteya i.e. non-stealing, may also be seen in the Ṛgveda. Though there are thieves, robbers and the praisers of sin etc. We witness the terms like stena, Vanargū, taskara, steyakṛta, aghasamsa, etc. In the Ṛgveda there is clear conception of hatred for such persons. These things are considered as sins and immoral acts. Mādhyanandī Satapatha Brāhmaṇa wishes the cows not to be robbed by the thieves and be captured by the aghasamsa. Maitrāyaṇī Samhitā tells that this mind is also a thief, one should be beware of this mischievous element.

The concept of holy as sauc, one of the niyamas is the means of purifying one’s body, mind and soul. The terms in the Ṛgveda as sauci jāman, sūcijihva, sūcipā, sūcīpratika, sūcībandhu, sūcībrājas, sūcīvarṇa, sūcīvṛata, sūcīvṛatajaṭama (RV. 8.44.21), Sūcisad, (RV.4.40.5) etc. are witnessed in a good number. Nirukta takes the term sūci meaning purifying or purity.
addressed to Agni shows the mystic's love for holy or purity in life or related with God.1

Tapas, brahmacyarya, satya, etc. have been already presented as the favorite concepts of Sādhanā. We also can compare the Atharvaveda2 in which eight cakras and nine gates are mentioned which were developed in later yogic science. Svādhyāya, Īśvara-pranidhāna, the elements of yoga like dhyāna, dhāma, samādhi, etc. may be termed as the types of the yoga known as Jñānayoga, Shaktiyoga, Kāmaryoga, Dhyānayoga (Samādhi), chanting of holy name, etc. are being discussed as independent means of Rgvedic Sādhanā.

(5) Path of Knowledge

In the Rgveda we largely witness the derivative forms of the roots wād, jā, prcoh, etc. These words denote the tendency of the enquiring mind which follows the path of knowledge to obtain the mystical state. We have already accepted the element of reasoning to some extent in the mystical nature of the seer. The human being is endowed with three main faculties namely knowledge, sentiments and action. The seer used all the constituents of personality in Rgvedic Sādhanā. In Rgveda we have already seen in the Fourth Chapter the mystical enquiries of the seer regarding gods, nature and his own being$.

1. RV. 8.44.21 - ओमः श्रीचितलमः श्रीचौक्ष: श्रीच: कौः |
2. Atharvaveda:11.6.22-अर्द्धत्वं नववर्त देवानं पूर्योऽया |
In the Rgveda the hymn 10.71 is dedicated to Jñāna.
The words like kratu, medhya, dhi, dakṣa, sumati, etc. are
the synonyms of rational faculty of mind. We witness the
terms like vipra, rṣi, kavi, sūri, dhīra, dhīvantah, which
eetc. denote the sense of wise or full of learning as
Nirukta denotes. The compounds with kratu are krātuvid, krātuvittana, krātuman, etc. Similarly viprataṃha, vipravakas, rsikṛta, rṣimana, rṣivat, etc. are
the compounds with vipra and rṣi. Kavikṛatu, kāvyā, etc.

1. RV. 1.164
2. RV. 3.53.10; 1.48.14; 1.1.2 etc.
3. RV. 1.31.1
4. RV. 1.22.20
5. RV. 1.65.1; 5.45.10; 8.59.6 etc.
6. RV. 7.83.3
7. RV. 2.39.2
8. RV. 9.108.1
9. RV. 1.62.12; 4.41.1 etc.
10. RV. 3.31.7
11. RV. 8.61.8
12. RV. 9.96.18
13. RV. 10.66.14
14. RV. 6.16.23
15. RV. 5.39.5
kavitama, etc. denote the cognitive element recognised by the seer as an respectable conception. The mystic often calls the gods endowed with these qualities related with creativity.

Now we are presenting some examples of prayers for obtaining talent, wisdom, learning and knowledge through instructions. In a verse addressed to Indra the Rgvedic mystic prays for granting wisdom:

"God give us wisdom as a father gives wisdom to his son. Guide us much-invoked, in this path. May we live and have light."

Similarly the seer prays to Varuna for granting talent:

"O All-pervading Deity (Varuna) sharpen the intelligence, wisdom and insight of him who is striving for enlightenment."

Thus the Rgvedic seer aspires for mental perfection in a verse Rgveda 10.25.1. Vāk is presented as a power making a seer or rṣi in Rgveda 10.125.5. The Rgvedic seer addressed Varuṇa, Indra and Agni as a teacher. In the

1. RV. 3.14.1; 7.9.1 etc.
2. RV. 7.32.26 - इन्द्र क्रुः न वा भर पिता पुके-यो यथा |
3. RV. 8.42.3 - इमाम/धार्मणु रिश्मान्य देव क्रुः दर्श वस्त धीर्माणिधा |
4. RV. 10.25.1 - भद्र नो अप्प वातय मनो दक्ष उत क्रुः |
5. RV. 10.125.5 - ये कामये तं तम उर्जः क्रोधमिति तं श्रमार्धं तत्र क्रुष्णं तं तुमुखामिह |
6. RV. 10.32.6 - इन्द्रो विद्या कुं हि तवा चक्षु ...बुज्ज्वश्च कामासः
verse 10.32.7 there is a mention of an enquirer who asks the way to approach the mystical goal and follows the path of his instruction. The Rgvedic mystic wishes that noble thoughts should come to him from all sides. In the Rgveda 1.164.6 the seer asks about the mystery of Supreme being who is creator of this all.

The Rgvedic mystic declares that without the knowledge of the Supreme the literal meaning of the verses is not fruitful and rather futile. In this way there are number of verses which mention the path of knowledge adopted by the Rgvedic mystics.

(61) Path of Devotion

We have many times mentioned that the personal gods are prayed with tenderness of heart and warmth of love. Bhakti or devotion is derived from the root vibhaj that means to enjoy or to serve. Nirukta mentions a word as bhakti-sahacaryam in sense of ‘share and companionship’. Sāndilya-Bhakti-Sūtras mention that devotion is ‘extreme love for God’. This is also applicable for the Rgvedic devotion.

1. यदलः केत्रिवदानुशिष्टः | पलिद्यर्हस्य अनुसासनस्या...।
2. यो भवः क्लो यन्त्र विनयतो अद्व्युत्सर्या शुर्यितां उद्वोधः।
3. यो 1.164.6 - वीचीकित्वा व्रतिकिरतिः विद्व अष्ट कवित्र द्वारे वृत्तायोः।
4. यो 1.164.39 - क्षीण अक्षरे परमे र्योऽरितम्...सर्वस्तं मेघ विकुलेषम्।
5. यो 7.8
6. भो कल्यानः । लपरानुरुः कर्मिवर्ते।
It is not wise to find out the navadhā bhakti which has been attempted by few scholars. Even then there are verses which clearly indicate those types of devotion in the Rgveda. There are verses which tell us about the worship through chanting holy name, remembering the divine acts, and describing the nature of the supreme with devotional sentiments.

Devotion cannot sustain itself without relationship with the God. There may be multifarious relations with the god but chiefly we can categorise them into five which are well-known in Bhakti Literature of the Medieval times, namely, master and servants, king and the mass, friend and friend, mother and child and finally lover and the beloved.

(i) God as protector

The devotee calls the god in crises and adversities. The Rgveda 6.47.11 records the prayer of the devotee to protect him from his enemies:

"God the Rescuer, God the Saviour, mighty God, happily invoked at each invocation, God, powerful, invoked of, many I invoke, May God, the bounteous, confer on us blessing."  (A.C. Bose)

1. श्रीमद्भागवत-श्री श्रीजीतन्थ विखण्यः स्मरणं पदोऽवनस्। अर्धन बन्दनम् दास्यम् सद्य माति निःवेदिनम्।
2. ॐ 8.69.8 - अर्धत प्रार्थित प्रियोप्रेमानी अर्धम्।
3. हरभी कर्त्तामृतसन्धु रूपोऽवासी सत्यं शान्तं दास्यं, सद्यं शान्तं शान्तस्य एवं माध्ये समस्तं।
4. ॐ 6.47.11 - वालारम् बन्द्रम् बौवलारम् हन् हृष्दे हुहर्य शुरुम् हन्म।
There are many more verses related with this sentiment and addressed to many Gods.

(ii) God as Father and Mother

The Rgvedic mystic calls the God as mother and father in the Rgveda 8.98.11:

"Bounteous One! Thou art our Father; and our Mother, O Lord, Thou hast been. So we pray for Thy grace."¹

Agni is also addressed as Father, Brother and Friend in a verse:

"The Deity I deem my Father, my Kinsman, my Brother, deem Him my Friend for ever."²

Similarly, Rgveda 4.17.17 also records the same sentiment.³

There are ample verses denoting the relationship of the Rgvedic mystic with the Supreme.

(iii) God as Friend

There are many verses in the Rgveda which tell us about the friendly relation of the Rgvedic mystic with the God. The Rgveda 1.164 tells about the friendly relation between universal soul and the individual soul.⁴

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¹ Rgveda 8.98.11 - भूरः निद निद रुप वर्ग मात्वा श्रग्वते उग्रिवध ।
² Rgveda 10.7.3 - धीर्म वदने पितर जीर्म अपि जीर्म भाल तदेत्युतः सदिविदः सहायः ।
³ Rgveda 4.17.17 - स्त्रमृ पितार पिल्लम: पिल्लमह ।
⁴ Rgveda 1.164.20 - द्वा दुर्पर्णाद्यमः सहायः ।
(iv) **God as Child**

The Rigvedic seer also mentions his fatherly and motherly relation with the Supreme. He speaks about his prayers and songs which caress the God as Child. There is another verse which records that the seer kisses the Supreme as mother while the Supreme kisses the devotee like child:-

"Him with a simple heart I have seen from near;

His Mother kisses Him and He kisses His Mother."  

There are many hymns which depict the God as child who is kissed by the hymns.  

(v) **The God as Beloved and Lover**

The tenderness of the mystic feeling lies in the sweet relation of husband and wife or lover and the beloved. This erotic mysticism finds its place in the Rigveda. We witness some verses which record this feeling of the devotee. In the Rigveda 10.43.1 the God is called as a beloved:

"As the wife embraces the husband, the comely bridegroom, so they encompas the Bountiful One for grace."  

The Rigveda 10.42.2 also tells us such feelings of the devotee.  

1. ṛṣ 9.85.11 - शिशु रिहींनत मल्यः परिनपत्ति देहरण्यं शकुन् सिसुन्।।।।।
2. ṛṣ 10.114.4 - तो पावे नि सम वर्षवमु जीवतासु ते माता रेष्वह व उ रेष्वह मातरमव।।
3. ṛṣ 10.123.1 - इममु कारणभाषिु ष्टाण्ड न विग्न नामभी रिहींनत।।
4. ṛṣ 10.43.1 - परर्वजते जनयो ध्या भएत मयः न शुष्क मध्यान्मतुम्य।।
5. ṛṣ 10.42.2 - दोहः गाँ उस शिष्या समाय प्रकोपम जोरते जारिनमउ।।
All the relations possible with the Supreme are based on the love sentiments. In the Rigveda we find the terms as preṇa, prestha, priya, priyatamasya, priyavrata, and also justatama, etc. These terms place the God at the top of supremeness in love. The Rigveda 10.156.5 is evident in this regard:

"Thou, O Effulgent One, art the people's Light; Best and dearest art Thou by our side; Think of the singer, give him life."

There are also few relations like that of guest. The Rigveda 8.74.2 presents the God as Guest of the people most dearest.

Apart from the feeling of communion there are other sentiments like separation, anger of the God and indifference towards ignorance of His presence and His Divine Laws. In such state of experience the prayers are full of intense feeling, in other words the deep cry for union and His graceful vision. Vasiṣṭha hymns in the Book Seven of the Rigveda are

1. RV. 10.71.1
2. RV. 1.169.1
3. RV. 1.26.7
4. RV. 7.62.4
5. RV. 10.150.3
6. RV. 1.163.13
7. RV. 10.156.5 - अन्ये केण्डर विशार ओस प्रेष्ट: प्रेष्ट: उपस्थताः।
8. RV. 8.74.2 - विशार्को यो व्रतीय वाययन्त: पुष्पिण्याः।

उँ. यो 8.84.1 - प्रेष्ट: वो व्रतीय स्त्रयो।
ideal examples in this regard. In the Rgveda there are few verses which are indications of most sublime relation between God and the devotee. \textit{Rgveda} 8.66.13 and 8.12.32 are evident of such relation where the devotee feels both types of sentiments namely 'we are thine'\textsuperscript{1} and 'thou art ours'.\textsuperscript{2} The mystic also finds identity and merging into the divine being feeling that 'Had I been Thou'.\textsuperscript{3} The extreme feeling results into the expression:-

"O God! I will not sell Thee for the highest price, Not for a thousand, nor for ten thousand, O Mighty One, Nor for an infinite amount, O Lord of countless wealth!

In this way there is a good number of examples of devotional relations of the Rgvedic mystic with the Supreme being. These relations presuppose the personality of the God. The impersonal God is also loved and worshipped through his creation, that is natural beauty and its grace. Visualising the natural phenomena the mystic goes deep into the meditative state enriched with communion and presence of the creator God who is utmost lover as well as beloved of the devotee. This path of devotion not only unifies the total personality of the person but also creates harmony with the nature.

\begin{enumerate}
\item \textit{RV.} 8.66.13 - वर्य ध्वाते र्चोहे देवोपपि ध्वाते ध्वाते ध्वाते \textsuperscript{1}
\item \textit{RV.} 8.12.32 - त्युःदेव इन्द्रं गुणं वर्य ...स्वमायं त्य स्वमायं \textsuperscript{2}
\item \textit{RV.} 8.44.23 - यदै अमेव स्वायस्व वहं त्यं त्यं का ध्वा स्या अहं \textsuperscript{3}
\item \textit{RV.} 8.1.5 - महे वन स्यायं अर्धं य श्रुताय देयायं \textsuperscript{4}
\end{enumerate}
7. Path of Action

The *Rgveda* preaches a fine philosophy of life which consists of all the three faculties of men. *Action* is the essence of *Knowledge* and *Devotion*. *Action* inspired with the true knowledge and enlivened with love for the God and this creation, is the loveable conception ever conceived by humanity. The *Rgvedic* mystic admires and appreciates an active person and condemns inert and inactive man.

The *Rgveda* 4.33.11 presents the idea that the Gods are friendly only to the *kṣavirāma* labourious persons. The *Rgvedic* mystic never likes himself to be arrested by sleep and meaningless talks.

The *Rgveda* is an ideal-worshipping life principle searched by the *Rgvedic Mystic*. The best form of *action* is the *sacrifice*. Those persons who offer oblations to the gods are liked by them.

In this path of action the mystic establishes selfless service to the Society. He is of the opinion that one should never enjoy himself the products of the creation but alongwith others he should distribute them. The *Rgveda* 10.117.6 advocates that an unwise person eats the unholy food who

1. यू 4·33·11 - न कृते श्रान्त्रय सङ्काय देवा: ।
2. यू 8·48·14 - मानो निन्द्रा ईशत मोत जील्म: ।
3. यू 8·2·18 - इच्छिन्त देवा यून्वन्ते न स्वप्नय सङ्कृयात्ं ।
does not give to the others and takes it only for himself.\textsuperscript{1} The Rigvedic mystic is full of enthusiasm and courage for the battle of life and well-prepared for his adventurous journey to the goal. He says that:

"Accept life, welcoming old age,
all of you striving one behind the other.
May the Deity, Maker of fair things, be gracious
and make long life for you to live.\textsuperscript{2}(A.C. Bose)

Fearlessness,\textsuperscript{3} wakefulness,\textsuperscript{4} honest-labour,\textsuperscript{5} and following of the right path\textsuperscript{6} may be seen in the Rigvedic verses at many places. The Rigvedic seer comes to a conclusion that pursuit of goodness is the prime principle of happy life.\textsuperscript{7} He knows it well that such a person with integrated outlook can attain the personal pleasures and social well-being. The family-relations and the social-cooperation are enlightened with the conception of right action and purity of thoughts. The home for the Rigvedic individual is very sweet.\textsuperscript{8} Similarly, in the social order there is complete understanding and harmony. The four

\begin{itemize}
\item \textsuperscript{1} RV. 10.11.7-6 - मौक्षरन्न विन्दते अपेताहः...केचलाघी भरित केचलाघी।
\item \textsuperscript{2} RV. 10.18.6 - आ रोहतादुर जरपण क्षणान्तिः यत्माना योक्लियं।
\item \textsuperscript{3} RV. 1.11.2 - सहये त इन्द्र वाजिनो मा प्रभ शास्त्रसेव।
\item \textsuperscript{4} RV. 4.4.12 - अक्षयपञ्चां तरणं शुद्धस्व अतंत्रासी बुद्ध वंशिष्ट्व।
\item \textsuperscript{5} RV. 10.34.13- अयदर। मा दीय्व। कृष्णस्व इत्युत्तमस्व विल्ले रमस्य।
\item \textsuperscript{6} RV. 5.51.15 - स्वयमस्त पद्मायुं अनं वरेमुयायूच्चमहायिन।
\item \textsuperscript{7} RV. 1.89.8 - भृद जे। भुमिं भक्तयुयायम् देवा भृद परेतासोऽभिश्च जतिः।
\item \textsuperscript{8} RV. 10.24.6 - महामें भी परायण महामसु दुनरायनस्।
\end{itemize}
classes of the society namely, Brāhmaṇa, Kṣatriya, Vaiśya, and Śūdra are the organs of Cosmic Person who is source of all creation. The social unity is the result of karmayoga which is depicted in the Rgvedic verses full of inspiration:

"Assemble, speak among yourselves, be united in your minds, as ancient Devas, being united, partake of the offerings. May your aim be common, your assembly common, Common the minds and the thoughts of these united. A common purpose do I lay before you; and worship with your common oblation. Common be your aim, and your hearts united; Your minds be one so that all may happily live together."

Thus path of action is a practical way of attaining the higher consciousness endowed with knowledge and love for the Supreme who is manifested in the world. We have already conceived that whole of the creation is real and product of the perfect being aimed at our complete welfare and harmonious living in this world. The most sublime action, in the Rgveda, has been decided as performance of sacrifice. This sacrifice in itself divinised and symbolically identical with the individual and the society.

1. Ṛṣ 10:90 - ब्राह्मणोपरं मुग्मासीव बापुराजन्यः क्वः
2. Ṛṣ 10:191 - हे गच्छद्वं हे वदब्दवं हे वो मनातिस्म जानताम्
8. Path of Sacrifice

In the Rgvedic Sadhana sacrifice is the practical life of the mystic. The Rgvedic mystic discovered this principle from the cosmogonic investigations. He found it being performed in the universe similarly in his own life. He also put this way before the society. Offering oblation to the god in various names and forms is the external form of the sacrifice while the mystical meaning is the hidden fact. We have already witnessed the vast symbolism of sacrifice and mystic conception of yajna as identified with the Supreme being. As we have already told that the sublimest form of action is sacrifice. And also a balance between Gods and the men has been established in form of sacrifice. The Gods grant boons, happiness and prosperity in return to the sacrificers. This policy of exchange of best fruits is eternal and spiritualised in Brâhmaṇas and Upaniṣads.

Offering best thing to the gods is a type of self-surrender and expansion of one's own ego. Madhyandina Satpatha Brâhmaṇa states that a sacrificer who performs it with his own elements of being i.e. body, prāṇa, manas and soul is better than the persons who offer oblations in form of grains or honey to the gods.

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1. ओऽ श्रम तः । वर्ण तः पद्म तः वे कुशलमेव वर्णम्।
2. मा सः । ॥ २ । ६ । १३ - ग्राँव्याजी ग्रामवाणू देववाणी।
Just from enkindling the fire on the altar and offering one's own self as an oblation the mystic is overwhelmed with spiritual rapture and the divine feeling for the Supreme. He not only finds the flame as the ever-shining principle of elevating self but he also sees himself as an oblation. He is aspiring for communion with the Supreme. The fire is the omnipotent principle, i.e. purifier, which assimilates everything and devours all his impurities. The feeling and knowledge of Divine self is witnessed in realistic form of sacrifice by the mystic. In the Rgvedic sacrifice we see the Gods participating, accepting and behaving with the devotees. In later developments too, sacrifice became the fine example of community life blended with cooperative and harmonious actions. The spiritual interpretations of the sacrifice shows the basic feelings of divinised sacrifice.

In Taittiriya Āraṇyaka we see the detailed metaphor of agnihotra applied to the human life and its elements. The metaphor goes as such:

"The sacrificer is the soul of sacrifice and his wife is faith. His physical body is idhma. His chest is vedi, his hair is barhis, his tuft is veda, his heart is the sacrificial post and his desire is melted butter. His thoughts are the animal to be offered, his tapas or contemplative power is fire, his control over the senses is āsāyitā. His speech is daksīṇa and his prānas are hotarī.
or the priests. His eyes are udgātar, and his manas is adhvaryu. His ears are Brahma. This pledge of performing the sacrifice is dīksa. Whatever he eats is havis and whatever he drinks is soma. Wherever he goes is upśada. His mouth is the pravargya. In this way the metaphor goes on to identify the constituents of human body and life with the parts of sacrifice. It is called āntara āgnaḥhotra.  

Oblations of honey, milk, curd, soma and grains etc. are symbolic in nature. The sweetest essence of the human existence is offered to the god. The best and most purest way of sacrifice is conceived in the Rgveda. The mystics often perform such sacrifices not with material oblation but with real and significant parts of their soul, vital breath, body, speech and mind. Bhagavadgītā enlists the types of sacrifices.

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1. त्रिवर्ती, त्रिवर्ती, यज्ञमान: यत्र मलि
शहीरोभिः शीरोभिः तैहित्यभिः शिशा इद्वृय: काम वार्य
जन्म: पशुस्तः परवर्त्तम: शमियत देविणा वा ब्रह्म व्रता
वहृः वर्धनः वायुः धियते सा धीम्यृय मयानारति
तन्त्रभृति निवीत तद्य विविधम. तथायात्वरुचिः विषय:-
तालिकाः च श्रवणं यथा जगते तदाहसनीयो या व्याहृतिराहु
तर्थ्य विशारं तमृहति यत्तार्थाताः तस्य साध्यायामेव न वर्त
च तालिकाः समार्थः सा व्याहृतार्थावस्थ यथार्थ
स्त्रिया तु यज्ञमानि य शुद्धस्तो पर्युभद्धा ये सक्तार्थाव श्रवणस्वर्णये
शहर्षण: अन्तर्वर्तम एतस्तत्र यन्मार्णतदाहस्य:। पद्ये ज्ञानमेव गृहायोग्र-
9. Holy Syllable and the Divine Name

The Rgvedic mystic denotes that Supreme principle by the holy syllable which is most secret. Failing that, the knowledge of the Vedic verses is not the real one. The Rgveda 1.164.39 clearly indicates that syllable:

"What will he do with the Vedic hymn
who does not know the Eternal—the supreme region, as it were, in which the Devas dwell?
But those who have known That are perfect."¹

Though in the Rgveda there is no mention of the holy syllable by name, but Griffith in his footnote on that verse takes it as an indication of pranava i.e. Om. We witness the terms like Omāsaḥ,² Omyā,³ Oman,⁴ omānā,⁵ omānam,⁶ etc. All these terms are derived from the root āv. There is also a synonym for it as aksara.⁷

Namaḥ has also been mentioned to be recited by the devotee who is in trouble. The Rgveda 1.24.1 indicates that whose name should be recited to get protection from the
The Rgveda mentions that the name is very secret and mystical in its nature. The verse 10.5.2 clearly indicates:

"Inhabiting one dwelling place in common, strong Stallions and the Mares have come together. The sages guard the seat of Holy Order, and keep the highest names concealed within them."\(^1\)

In this way the secret syllable and the name both were enthroned at the seat of ultimate with its yogic significance. In Yajurveda we clearly find the holy syllable \(\text{Om}\). In Upaniṣads Prana-vidyā was evolved. In the Rgvedic Sadhanā we find the indirect mention of the holy syllable and its chanting.

10. Path of Meditation

Apparently path of meditation seems to be the part of yogic system. In the Rgveda we find the use of the verb root \(\text{dhi}\) in form of \(\text{dhimahi}\) etc. There is a celebrated verse in the Rgveda which tells that the mystic meditates on the brilliance of the God Savitar.\(^3\)

But in ample number of verses we witness the aesthetic meditation while enjoying the beauty of natural

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1. ३०. १०५२ - कृतस्य पद कव्यो तिन पारी न्यायान नामार्तिय दोषे
2. ३०. ४०१५ - तत्सामनवरनेन भाविवस्य धी मैह \(\text{पराण}\)
3. ३०. ३६२१० - तत्सामनवरनेन भाविवस्य धी मैह
phenomena. The Rigvedic mystic enters the realm of divine ecstasy while viewing the wonderful art of the creator in form of natural scenery.¹ Uṣas appears to the Rigvedic mystic as a glory of beauty and representative of the Supreme reality which is source of all beauty and bliss.² The mystic describes the Uṣas as a dancer in Rigveda 1.92.4:

"She, like a dancer, enrobes herself with her embroidered garments; She bares her bosom as the cow her udder. Creating light for all the world of life, Uṣas has laid open the darkness as cows their stalls."³

In the Rigveda 1.50.10 the seer welcomes the divine light in the dawn:

"Looking at the transcendent light beyond the darkness, we have come to Sūrya, God among Gods, The Light that is most excellent."⁴

These beautiful and blissful functioning of nature awakens the state of trance and meditation enriched with deep communion with the Supreme Lord who is manifested in this universe.

1  ॐ 6.6.7 - ॐ विचि विचि विचित्यतन्ता तस्मे विचित्र विचित्रम ववोध्यायः
2  ॐ 5.80.6 - पण रतीवी दृष्टता दिवो नृत्र योक्ष्य भजा रिन रिपोर्ने अन्नः ।
3  ॐ 1.92.4 - वृंद पेन्द्रवित वपते नृविद्यापोषित वक्ष उक्षेय वर्जय ।
4  ॐ 1.50.10 - उद्द वर्ग तमसपीर व्योतिष्यमान्त उत्तरम ।
   देव देवताः भृजय आऽम्म व्योतिष्यमान्त ।
In the Rgveda the path of Meditation is not by shutting the eyelids and closing the eyes but it is the meditation which unites the Rgvedic mystic with the Supreme being with open eyes and enjoying the beauty and bliss of His creation. This is also a means of attaining the sublime state of mind or expansion of one's aesthetic consciousness.

II. CONCLUSION

In this Chapter we have gone through the various means of obtaining mystical state by the Rgvedic mystics. It is clear from the concepts that the seer utilises all the faculties of his personality to enrich himself with divine qualities as well as awakening the perfection in all respects. The individual and the society, introvert and extrovert natures, reasoning and intuition all are realized in their full swing. All the means that constitute the conception of Rgvedic Śādhanā are very aptly in coherence with the mystical goal which is perfect and integral in itself.