

Notes on Rig Vedic Symbolism

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Meditation on the Devatas within and Asanas:

"He greatly meditates on the *Devatas*, where the immortals are seated."

-Rig Veda, IX.15.2

The term used here is *Asate* of which relates to an *Asana* or a seat also, having the same root. When meditating upon and also invoking the *Devata* in later Tantric *Pujas*, the deity is offered an *Asana* or seat. Here, it infers not only this, but also establishing the *Devata* in the heart in meditation in *Yoga*, as the *Atmaguru*.

Here we also note that *Varuna* has a firm-seat in the Rig Veda (VIII.41.9) as noted by the terms '*dhruvam sadah*' where he becomes the ruler of the *sapta* or Seven, relating to the mastery over the seven worlds or *chakras*¹. This is also a clear reference to *Yoga* also. You see, the '*dhruva sada*' of *Varuna* here refers to his "fixed-seat", of which is the TRUE root and origin of *Patanjali's "sthira [sukham] asanam"* of which is also quite clear! The first part of this hymn to *Varuna* also relates to the higher state of mastery over the *three shariras, gunas* and *lokas*, by which he gains through stillness in his seat or *Asana* and also his breaths etc. (inferred).

Actually - there is an even clearer verse in the hymn to *Indra* in III.35.4: '*sthiram ratham sukham*²! *Ratha* here denotes the body and hence the body of *Indra* is *sthira and sukha*, meaning that it is comfortable and still. This is clear, direct reference to *asana* in relation to *Yoga* as being *sthira* and *sukham* or noting that the body should be so. Now - why have people quoted the later *Svetasvatara Upanishad* etc. with reference to head, neck etc. straight - when the clearest reference to *Patanjali's* reference of *Yoga* and *asana* is already given in the Rig Veda? And *Indra* is synonymous with *Indriyapati* or *Yogeshvara*!

We know from *Katha Upanishad* that the *ratha* or chariot is the body in its *ratha kalpana*. This here refers to also the secret of the *riks* also, especially with regards to the *Devata (Indra, Agni etc.)* of the chariot being the *Atman*. The *indriyas* are known to be the horses.

There is hence a lot of *Yoga* to be seen in the Rig Vedic Suktas, if we translate or interpret the Sanskrit terms correctly and apply them along the lines of *Yoga, Samkhya, Vedanta* and so on. The reference of controlling the ten *pranas* is also noted in the Rig Veda (X.94.7) - note here the terms of controlling the *dasha* or ten; *yukt, yoj, yokt* etc. which are relate to the true practice of *Yoga*, which means to control, unite the *Pranas* and still the mind etc. On this note, I reference I.51.10 in Rig Veda, in which the horses of *Vata* are controlled by the mind (*manoyuja*). *Vata's horses* here refers to the *Pranas*, the *Vayus*.

¹ Meaning that one has overcome the lower *chakras* which are the seven main *chakras* and ascends into the higher *karana* or causal worlds above / within the *Sahasrara* of which contain seven *parachakras*.

² Just as *Patanjali* notes the terms *sthira* and *sukham* with regards to the *Asana*, referring to the body being still and comfortable to control *Vata* by which *indriyas* and *manas* are controlled, so also in the Rig Veda, *Indra's ratha* or body is still and comfortable. And *Indra* is the Yogi, *Shiva*.

Another verse is I.121.12, where the *horses of Vata (Pranas)* are again yoked by *Indra* - the "master of the *indriyas*" and the term *suyuja* is used, meaning "yoked well" or good. *Su* is also the root of course of *sukha* and refers to comfortable and alludes to the *sukhasana* and relates *asanas (siddhasana)*, through which the *Vata* itself is brought under control or *prana* is stilled, since seated positions such as *sukhasana*, the most comfortable, help check *Vata* the best by being comfortable (*sukha*) and also seated (*asana*) - best for *Vata*. We can take much from this verse, by such terms alone!

Naturally, controlling the mind through mantras (*vac-yukta*)³ and also the idea of being self-controlled due to Yoga (*swa-yukta*) are also common in the Rig Veda also. These are also important terms and important that we expand upon them in a true and proper Yogic manner.

The terms in the Rig Veda such as *manoyuja* (I.14.6) where the *Devas (indriyas)* are brought to *Soma* to drink - meaning the control of the mind is first (*ekagra manasa bhava*) and then after, the *indriyas (Devas)* are controlled thereby, and one attains the state of the *Sahasrara* or *Soma*.

The *dasha vayus / pranas* and the *sukha asanas* or comfortable seated positions to still the mind etc. are hence there in the *Rig Veda*. *Pranayama* is already noted with regards to *Vayu's horses*, which are the *pranas*, and their control needs not be noted as *pranayama* nor discussed due to the obvious nature.

The Hamsa Mantra's cleansing effects:

The Rig Veda (IV.40.5) also knows of the pure (*shuchi*) *Hamsah*⁴, which refers to both the swan (*hamsa*) and also the *Hamsah* mantra and it's cleansing effects through *Pranayama*, in which it is used.

The Tantras also glorify the wonders of the *Hamsah* mantra and it's variations for purifying the mind and *tamasic karmas* etc., which is herein implied through it and *pranayama*. Such terms again, along with other words they are associated with, need to be looked at with more depth and clarity, not merely taken at face-value!

This hymn itself is not simply a hymn to the *swan* - but a hymn to the greatness and all-pervading nature of the *Hamsah* mantra! It hence resides in mortals (*nr*), in the sky (*vyoma*), in the cosmic law (*rta*) etc.

³ A reference to controlling or calming the mind through means of *mantras*. *Mantra* is '*manasa-trayate*' – that which delivers the mind or takes it beyond (the state of *vrittis* or waves). They bring them to *ekagra bhava*.

⁴*Hamsah* is not just a swan here and refers to both the *Paramjyothi mantra* and also the *Para-prasada* mantra used in *Pranayama*. The term *Hamsah* itself has many meanings and the mention here as *shuchi* or pure also alludes to this.

The Secret Name:

"*Aryaman* are you as regards the virgins, secret (*guhya*) is your name, O He who has Self-power (*swadha*)!" - **Rig Veda.V.3.2**

Swadha means "Self-power" and the term used is *svadhavan* which means who is possessed by or is the nature of Self-power. *Aryaman* means a companion and is hence a friend. In the same verse later on, he is called a friend - *Mitra*. In this hymn, *Agni* is lauded as *Aryaman* as he is the other Gods as the companion, who here as noted, has a secret name and has the power of the Self (*swa*).

He is hence the highest Brahman as the friend and companion of the devotee and hence this verse denotes both *jnana* and *bhakti*⁵ by these terms.

The Three Granthis:

"At your birth you are *Varuna*, O *Agni* and *Mitra* when enkindled. In you O *Sahasasputra* (Son of Power), all the Deities have their place. You are *Indra* to the man who delivers." - **Rig Veda.V.3.1**

Agni here becomes the three Gods - *Varuna*, *Mitra* and *Indra*. *Varuna* here represents the first *granthi* or knot in Yoga as *Brahma*, the creator. V.48.5 in Rig Veda also calls *Varuna* as *Chaturanika* which means "Four-faced" equating him with *Brahma*.

When enkindled here refers to the second (or *Vishnu*) *granthi* in Yoga, in the *Anahata Chakra* or the region of *Vishnu*. *Mitra* here hence relates to *Vishnu*, as the Divine Friend.

Indra to the man who delivers or brings an offering - of the ego, is the *Rudra-granthis* relating to *Shiva* in the third-eye or *ajna chakra*.

Agni as *Sahasasputra*⁶ or Son of Power means the Son of *Shakti*, relating to the *Kundalini-shakti* that pierces all of these three *granthis*, starting with *Varuna* (*Brahma-granthis*), then *Mitra* (*Vishnu-granthis*) and finally when the ego is offered and dissolved and is delivered in the state of *Indra* (*Rudra-granthis*), one gains the true knowledge of *Agni*.

All the *Devas* or Gods are hence centered in *Agni* who is the *Jivatman* and also the *Kundalini-shakti*, which travels up the *Sushumna*, where all the Gods are stationed or centered.

⁵ It refers to both the deity as the friend and also as the Self.

⁶ In other words, *Shaktiputra* or "son of *Shakti*" is a more apt translation in Indian languages.

Three Shariras, Three Doshas and Three Granthis:

The three bodies of the *sthula* (gross), *sukshma* (astral) and *karana* (causal) bodies are represented by the three footsteps of *Vishnu* (Rig Veda, I.22.18) The highest, the *Param padam* (I.22.19-20) is actually the *turiya* state, representing the *Paracausal* region. I.22.16 notes of the Seven regions being the Seven *Lokas* from *Bhur-Loka* to *Satya-Loka* and also the three *chakras*. Likewise, the three footsteps are also the *three granthis* also.

I.34.2 notes of the chariot of the *Ashwins* which is also the three bodies - the three fellies being the three *gunas* and the three journeys by night (*naktam*) are the *three malas* and the three travels by day (*diva*) are the *three doshas*. This is, as the body is inactive at night and digestion is low due to inactivity and sleep, the *three malas* accumulate them, of which are released in the morning.

The next verse (I.34.3) notes the terms *isha* and *vaja*, synonymous with *ojas*, which the *Ashwins* can grant also in connection with the *doshas*. This hymn has many such connections, but we could discuss these at length, there is so much material there! A reference is given (I.34.7) for example of the *Ashwins* coming to the three *doshas* like *atma vata* or the life-force of the Self etc. The terms *atmeva* and *vatah* here are of much importance as also *doshA*.

The *tri purna* or three full abodes of honey are also the three *doshas* (I.154.4); the same noting the three *doshas* (*tridhatu*) pertaining to the earth and hence *kapha* (*prithivi*); in the heavenly or light-regions hence *Pitta* (*dyam*) relating to light and all of the regions of all of the planets (*vishva bhuvana*) which relates to *Vata*, representing the worlds of space or the *akasha* in which all planetary systems are within.

The *sapta-dhatus* are also mentioned along with the *three doshas* (*tri-sadha-ashta* - "having three seats / places") and the *five mahabhutas* which make up the *dhatus* and *doshas* (*pancha-jata*, "five-born") are also clear in the hymn to *Sarasvati* (VI.61.12).

In a hymn to *Agni* (VII.5.4) mentioning the *three dhatus* (*doshas*) are mentioned - the obvious being *Agni* (*Pitta*), here relating to his superior status regarding the two *doshas* of *Vata* and *Kapha* which lack the heat of *Agni* or proper metabolism of their digestions and also *dhatus*.

Here, *prithivi* denotes *Kapha* and *dyau* denotes *Vata*. The *threefold Agni Vaishvanara* here is simply the manifestations of the *three doshas*.

The three honies here again as the three *doshas* (*tridhatu*) in another hymn is noted, by the forms of *Mitra* (*Agni*), *Varuna* (*Kapha*) and *Vayu* (*Vata*). The hymn appears to make the body pure (*shuchi*) by hence balancing the *three doshas* here also. *Madhu* here as the honey stands for their state of equilibrium, or in other words, synonymous with *sukham* denoting pleasant, and hence *sweet* or *madhu* - IX.70.8. This is a very clear reference to the *three doshas* in the Vedas also, especially through the *Vedic Gods* of the Sun (*Mitra*, *Tejas*); Waters (*Varuna*, *Ojas*) and Wind (*Vayu*, *Prana*), which is extremely clear here also. It also makes a symbolic

connection to the Vedic Gods and allows us to see, from a Vedic perspective, that *Mitra* and *Varuna* can also denote *Pitta* and *Kapha* respectively in some hymns also. The meanings of the Sanskrit terms do not remain fixed and there are several levels of interpretation.

The *tridhatu* as the three *shariras* is also mentioned in a hymn (IX.108.12), where he dispels *tamas* from his immortal birth and light, and assumes the three forms - meaning goes into the lower worlds of the *Prakriti* and assumes the three bodies of the *karana* and then *sukshma* and finally *karana shariras* of which he creates by his power (or *damsas*). It refers to the descent of the *Jivatman* through *avidya* - or van even refer her to the descent of the *muktajiva* or avatar into the human form through the formation of the three bodies. His power here would refer to the *atmashakti*.

The term *pancha-jata* in the Rig Veda also should refer to that which is born from the *pancha* meaning the *panchamahabhutas*, not to five races alone. It hence refers to all of creation itself or the world (*bhuvast, jagat*) which is composed of the *panchamahabhutas*, which includes the human bodies. The symbolism here hence goes much deeper and reveals that *Samkhya* was always an integral aspect of the Vedic philosophy, as *Yoga* and *Vedanta* are also. I would hence translate *pancha-jata* as "that which is born (*jata*) from the five (*pancha mahabhutas*)" - all of nature or *Prakriti*.

How old are the Six Darshanas of the Vedas?

The *Six Darshanas* of the *Vedas* are *Nyaya* (Logic), *Yoga*, *Vedanta* (Philosophy), *Samkhya* (Cosmology), *Vaisheshika* (Atomism) and *Mimamsa* (Ritualism).

These *Six Darshanas* of Hindu Philosophy are not contradictory, but are complimentary and all have their place with relation to the topics or aspects of creation and philosophy of which they expound.

The earliest symbolic mention of them is in the *Rig Veda* (I.164.6) where the *Rishis* ask what the single *One* was that produced the six regions. VI.47.3 in *Rig Veda* notes of the six regions again, of which no living being is excluded - referring to the topics of the *Six Darshanas* which explain the origin of all elements, and life.

Varuna upholds the three heavens and three earths in sixfold order (*Rig Veda*, VII.87.5), which refer to the three main or higher *Darshanas* - *Samkhya*, *Yoga* and *Vedanta* and to the three lower darshanas of *Nyaya*, *Vaisheshika* and *Mimamsa*.

III.56.2 also notes of the six which the cattle follow to the highest abode. Near it there are three greater ones - namely again, *Samkhya*, *Yoga* and *Vedanta* of which two are hidden (*Samkhya* and *Yoga*) and one is clear (*darsheka*) - the highest *darshana*, or *Vedanta*. *Samkhya* and *Yoga* are often combined together and *Samkhya* is behind most Hindu sciences as *Yoga*, *Jyotisha* and *Ayurveda*.

The *Nasadiya* and *Purusha Suktas* also show that *Samkhya* was already alive and well in the *Rig Veda*, and the *Upanishads* clearly know of it.

X.27.16 mentions *Kapila*⁷ (the founder of the *Samkhya* system) in the *Rig Veda* himself as one of the ten *Viras* or Heros from the previous verse (X.27.16) and is said to be carried in the mother's womb (*garbha*). *Kapila* is mentioned as being common by the term "*samana*" which also denotes his Philosophy of *Samkhya* is a common one among the Ten (*Dasha*) - suggesting there were perhaps one Ten *Darshanas* in the Vedic period. He is sent for a specific reason - here it appears to codify the *Samkhya* Philosophy as we know it today which again suggests it was based on these earlier systems.

Things change and become simplified as humanity declines or yugas descend. For example, in *Charaka Samhita* alone, we read of *Purnavasu Atreya*, the *Paramguru* of *Charaka Rishi* (where his own Guru, *Agnivesha* was present) and contemporaries of his time, for example, with regards to differing views on *Rasas* or Tastes (*Charaka, Sutrasthana, 26.8*), ranging from Four to Eight to innumerable, according to schools of view. There are also differing views at his time on the origin of disease according to various *Ayurvedic* scholars and schools then also (*Charaka Samhita, Sutrasthana, 25.1-25*).

These older schools are perhaps now lost; giving way to the predominating *Charaka* and *Sushruta* schools, but also represent various schools of *Darshanas* or *the Six Philosophical* systems and their own Seers and views. *Hinduism*, unlike *Western* schools, allows for debate and putting forth of various views, and thus new wisdoms, views and insights are always being formed.

The view here is that what we have today is a simplified version of *the Dasha Darshanas* that represented the Ten *Rudras* etc.

Maharishi Dayanand and the Panis:

In his deeper commentaries on the *Rig Vedic Suktas* themselves - not just in his *Rig Veda Bhashya*, which doesn't contain much, there are many interesting correlations *Dayanand* makes:

He equates *Mitra* and *Varuna* with *Udana* and *Apana* and *Tridhatu* as the *Ayurvedic Tridoshas* and also at other times as *Trigunas*, depending on the context of the *Sukta*.

Pani he sometimes translates as one who is "adored by all" (*pana-vyavahare*) and elsewhere as merely "trader" in the casual sense as one would state a "*yuddhi*" is a warrior. I don't think there is any claim to the *Panis* as *Phoenicians*, but perhaps the

⁷ That *Kapila* is mentioned here is important. In my *Ayurvedic* works, I have noted that *Sushruta* is noted in the *Rig Veda* in a hymn to the *Ashwins* and associated with ENT disorders, just as he is with later *rhinoplasty* in these areas.

people of Gujarat (Lothal, Dholavira and earlier) as also the West-Coast of Kerala who were always involved in textile and spice trade to Egypt, Greece etc. and became some of the most *asuric* and materialistic peoples of India, as through *Mahabali*, the *Yadavas* etc. and their *Bhargava* Gurus!

We have to be careful with identifying the Vedas in an historical context especially outside of India, for the Veda is clearly along various lines. Stating Pani as merely Phoenicians is like stating that Yavanas are simply the Greeks who came from them (older peoples of Gandhara and also Southern India associated with Jyotish and also Takshashila).

Yavanas were also *mlechas*⁸ as they were Vedic gypsy-people of India that earned their living by *Jyotisha*, singing, dancing and such as entertainers and hence were referred to as "fast-movers" (*yavana*). These people later left India and established themselves in Europe, just as the later gypsies did likewise and brought such teachings West into Europe and culture with them. Also why Greeks and Romans were more materialistic than the Hindus.

Jyotisha and India:

What I cannot get my head around is that if *Jyotisha* in India was influenced by either Mesopotamia or Greece, then why the existence of mathematics to a higher degree than those in Greece and Mesopotamia existed and of which is required for both Astrology and Astronomy!

For example, the first use of such higher numbers such as Trillion comes from the Vedic period in India. The *Sulba Sutras* themselves are dated at around 800BCE, yet their application is found clearly in the Indus cities of around 3000BCE, which predates any supposedly Mesopotamian influence some 2000 years later, of which time is about the end of the Vedic period and cities (1900BCE).

Secondly, in the *Surya-Siddhanta*, itself claimed as one of the main texts which has "Babylonian and Greek influence", we curiously find for the first time in the world, the Trigonometrical functions! Now, how could the Hindus have such an advanced texts, which also describes other things such as the circumference of the Earth quite accurately. What a paradox that the Hindus were more advanced in the applications required for the science of Astrology, Astronomy and Architecture in their text that was influenced by the Babylonians and the Greeks, who themselves were less advanced in these areas than the Hindus! Such arguments fall.

The strong mathematical culture of the Indus with the rulers, measuring cubes etc. also shows an earlier stage of advancement. Other sciences such as *Shilpa Shastra* are clearly implied by *Ushanas Kavya* who is later *Asuramaya* (*Shukracharya*) and is associated with *Tvashtar* for having created *Indra's vajra*. *Tvashtar*, *Dhata* etc. themselves imply architects, just as terms such as *Vishwarupa* signify knowledge of the *Samkhya* system and Vedanta system (Prakriti or Maya). *Vaishwanara* is

⁸ Or *ashuddhi* – impure people. Meaning they fell from the *Sattvic dharma* of the Vedas.

Purusha, as is Vishnu. Savitar isn't simply the Sun, but the *Mahat-tattva* and at times also the *Atman*. *Ila* and *Ushas* represent the awakening of the *Mahat*, *Buddhi* and also *Atman* or their *shaktis*.

Some have stated I.105.17 in connection with the value of PI and the Rig Veda. Zero comes from the *Asat* concept of the *Nasadiya Sukta* and elsewhere. Some have referenced *Atharva Veda*. The concept of the *pluti* (3), *virama* (zero) etc. in the Vedic chanting and Sanskrit also shows that as long as writing has been around, the necessity of the numerals for writing the Vedic Sanskrit pronunciation has also been in vogue. *Aryabhata* supposedly creating the numeral system notes of the ten places. *Purusha Sukta* (X.90.1) notes the ten fingers and hence ten numerals that *Purusha* pervades. There are also other references (I.144.5, III.23.3, IX.38.3I, X.46.6 etc.). The Ten can hence also refer to the numerals used in mathematical equations relating to the deities in the hymns as planets etc. This needs to be looked into more. Some as SR Rao have claimed the numerals in the Indus signs from Sanskrit, which I would agree with.

Yet, for the complicated mathematics of the Vedas and also later India, numerals are a necessity and are difficult with the Roman system! IV.58.3 also clearly mentions the use of separate numbers with the seven zeros as has been noted by others also. This shows that numbers were clearly known by the Rig Veda.

Note that *Indu* as *chandra* also signifies Zero and also the symbol "th.a" (ठ) that resembles a zero in *Devanagari*, meaning the Moon. *Surya* or *Aditya* as a *chakra* is also *shunya*.

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