

देवी सूक्तम् (ऋ. स. १०-१२५) (वाग्-आम्भृणी सूक्तम्)

Dēvī Sūktam (RVS 10-125)

(Vāg-āmbhṛṇī Sūktam)

Dēvī Sūktam word-by-word meanings

ādyā: The POWER INFINITE (OMNI-POTENCE) of the Omni-scient and Omni-present PARABRAMHAN

This *sūkta* is a powerful hymn where someone or something speaks in the first person singular (*aham*): (I am all this and more...). This someone or something is derived as “*vāk*” who also came to be subsequently known as *ādyā śhakti* or *ādyā*. This represents the “Mother aspect” or “*śhakti*” behind this entire Creation. This *śhakti* or great force preceded *even Creation*. The Bible too states that “In the beginning was the Word”. The word “*vāk*” does not appear anywhere in the *sūkta*. The seer of these mantras is a lady (how appropriate!), the daughter of Ambhṛṇa ṛṣhi, known as “*Vāk-āmbhṛṇī*”; which is where we get the hint of the word “*vāk*”. “*Vāk*” means “word” at the gross level (*bhūhu*); the “impelling force” or “*prāṇa*” at the subtle level (*bhuvaha*); and the ultimate thought-force (divine *saṅkalpa*) behind all that is seen and heard (*suvaḥa*).

The power of the “word” is such that *ṛṣhis* blessed and cursed with “*vāk*”. Ṛṣhi Viśhvāmītra created a duplicate Universe (for some time) with his *tapōbala* (bestowed upon him by *Vāk-śhakti*). We also praise someone and hurl imprecations with “*vāk*”. All communication requires “*vāk*” at the gross or the subtle level. This entire Universe was created with this one word that we now call “OM”.

At our gross level we get totally upset upon merely hearing that so and so spoke such and such things about me (even if it is not true!). What to say of the power of this *vāk*? Best is to use it for everyone’s benefit while uttering the heartfelt prayer of “*samastalōkās-sukhinō bhavantu*”!!!

Comment by Prof Raimon Panikkar (one of the best translators of the R̥gveda)

(see internet link for his entire Book):

http://www.himalayanacademy.com/resources/books/vedic_experience/Part1/VEPartIChB.html

“**10** This hymn, though the name *vāk* does not appear in it, is the most magnificent chant to this feminine principle, the *dēvī* of the supreme power, which later on would be known under the name of *śhakti*.

Vāk was before all creation, preexisting before any being came to be. It was she who initiated the creative process. The first two stanzas require a total immersion into the Vedic world in order for their full meaning to be grasped. With a beauty of their own, they say in solemn cadences that the Word is not only the First of the whole Vedic pantheon, but that she has a unique place, for her nature is not to be compared with that of any other being, whether created or uncreated.

“The Word is not only an integral part of the sacrifice; she is also the Queen who commands homage in every sphere and who, expressing herself under different forms, remains essentially the unique Word that preserves the unity of all worship. *Vāk* is the life-giving principle within all beings, even if they do not recognize this fact; she is the wind, the breath of life. She is the mother, attentive to the needs of both Gods and Men. She bestows her gifts and favors graciously and freely. She, existing from all eternity, reveals the Father and for the sake of creatures ‘begets’ him who otherwise would remain utterly disconnected and nonexistent.”

अहं रुद्रेभिर्वसुभिश्चराम्यहमादित्यैरुत विश्वदेवैः ।

अहं मित्रावरुणोभा बिभर्म्यहमिन्द्राग्नी , अहमश्विनोभा ॥ १ ॥

। अहम् । रुद्रेभिः । वसु-भिः । चरामि । अहम् । आदित्यैः । उत । विश्व-देवैः ॥

। अहम् । मित्रा-वरुणा । उभा । बि-भर्मि । अहम् । इन्द्राग्नी । अहम् । अश्विना । उभा ॥

ॐ aham' rud'rēbhir'vasu-bhiśh' charām'yahamādit'yairuta viśh'vadēvai-ḥi ।

aham' mit'rāvaru-ṇōbhā bi-bhar'myahamin'n'drāg'nī , ahamāśh'vinōbhā ॥ 1 ॥

। aham । rudrēbhiḥi । vasu-bhiḥi । charāmi । aham । ādityaiḥi । uta । viśhva-dēvaiḥi ॥

। aham । mitrā-varuṇā । ubhā । bi-bharmi । aham । indrāgnī । aham । aśhvinā । ubhā ॥

अहम् aham = I ॥ रुद्रेभिः rudrēbhiḥi = to the rudras (both internal & external) ॥ वसु-भिः vasu-bhiḥi = to the vasus (both internal & external) ॥ चरामि charāmi = (I) make them stir, move (It is I who activates them all) ॥ अहम् aham = I ॥ आदित्यैः ādityaiḥi = to the ādityas (galaxies) ॥ उत uta = also ॥ विश्व-देवैः viśhva-dēvaiḥi = all-present-deities

अहम् aham = I ॥ मित्रा-वरुणा mitrā-varuṇā = to mitra & varuṇa ॥ उभा ubhā = to both ॥ बि-भर्मि bi-bharmi = fill them (with their powers), hence activate them ॥ अहम् aham = I ॥ इन्द्राग्नी indrāgnī = indra & agni (too) ॥ अहम् aham = I ॥ अश्विना aśhvinā = the aśhvins ॥ उभा ubhā = both

1.1 I am the One that powers even the Rudras and the Vasus, I am that power!

(Rudras are the powerful forces of Universe-destruction: internally they are the 5 + 5 indrīyas + manas = 11.)

(Vasus are treasures, both external and internal.)

I am the One who rotates the Galaxies, keeping all in their respective Orbits.

(Swami has explained that the āditya is that around which the entire Solar system revolves, which happens to be the center of our own Milky Way Galaxy.)

I am the light-source of the effulgent & all-seeing viśhvē-dēvāḥa.

(“Light” alone enables all to see, so all self-luminous bodies are the all-seeing viśhvē dēvāḥa.)

1.2 I hold Mitra and Varuṇa, I empower Indra and Agni and the Aśhvina-s too.

(Mitra is the deity ruling over “light” and varuṇa rules over “darkness”; indra as the chief rules over all dēva-s and internally is our own mind-in-full-control of the indrīya-s. The twin aśhvina-s rule over healing properties and are the twin breaths inside us.)

॥ 1 ॥

अहं सोममाहनसं बिभर्म्यहं त्वष्टारमुत पूषणं भगम् ।

अहं दधामि द्रविणं हविष्मते सुप्रअव्ये यजमानाय सुन्वते ॥ २ ॥

। अहम् । सोमम् । आ-हनसम् । बि-भर्मि । अहम् । त्वष्टारम् । उत । पूषणम् । भगम् ॥

। अहम् । दधामि । द्रविणम् । हविष्मते । सु-प्र-अव्ये । यजमानाय । सुन्वते ॥

aham' sōma-māhanasam'm' bibhar'myahan'

tvash'tāramuta pūṣhaṇam' bhagam'm ।

ahan' da-dhāmid' dravi-ṇam' haviṣh'ma-tē

sup'rāv'yēēēē , ē- yaja-mānāya sun'vatē ॥ 2 ॥

। aham । sōmam । ā-hanasam । bi-bharmi । aham । tvashṭāram । uta । pūṣhaṇam । bhagam ॥

। aham । dadhāmi । draviṇam । haviṣmatē । su-pra-avyē । yajamānāya । sunvatē ॥

अहम् **aham** = I ॥ सोमम् **sōmam** = Bliss, both inner & outer ॥ आ-हनसम् **ā-hanasam** = deliberate, intentional killer (of body feeling) ॥ बि-भर्मि **bi-bharmi** = fill them (with their powers), hence activate them ॥ अहम् **aham** = I ॥ त्वष्टारम् **tvashṭāram** = to the Divine Architect *tvashṭā* ॥ उत **uta** = also ॥ पूषणम् **pūṣhaṇam** = *pūṣhā* the nourisher ॥ भगम् **bhagam** = good fortune

अहम् **aham** = I ॥ दधामि **dadhāmi** = give AND retain ॥ द्रविणम् **draviṇam** = treasure ॥ हविष्मते **haviṣmatē** = to those giving *havis* in the *yajña* = to those performing any kind sacrifices in their lives ॥ सु-प्र-अव्ये **su-pra-avyē** = *sushṭhu rītyā prāpti* = excellently begotten ॥ यजमानाय **yajamānāya** = to those performing *yajñas* or sacrifices of any kind ॥ सुन्वते **sunvatē** = squeezed out (the *sōma* juice for *sōma-yajña*)

2.1 I release the *sōma*-bliss, the Bliss that kills the “body-feeling”.

(Everyone has this “body-feeling” thought which makes everyone feel that “I am this particular body”).

I motivate tvashṭā, the Universe-Architect (as he designs the structure of the Universe);

and pūshan – the nourisher, and, Bhagam, the dispenser of “bhāgyam”.

(*Bhagam* can dispense “*bhāgyam*” only after receiving it from this source-of-all-sources.)

2.2 I gather, give & maintain wealth for those who sacrifice;

more so for those who use it for noble causes.

॥ 2 ॥

अहं राष्ट्रीं संगमनीं वसूनां चिकितुषीं प्रथमा यज्ञियानाम् ।

तां मा देवा व्यदधुः पुरुत्रा भूरिस्थात्रां भूर्यां वेशयन्तीम् ॥ ३ ॥

। अहम् । राष्ट्री । सम्-गमनी । वसूनाम् । चिकितुषी । प्रथमा । यज्ञियानाम् ॥

। ताम् । मा । देवाः । वि-अदधुः । पुरु-त्रा । भूरि-स्था-त्राम् । भूरि । आ-वेशयन्तीम् ॥

aham' rāṣh'trī saṅ'gama-nī vasūnāñ'

chikituṣhīp' prathamā yaj'ñiyānām ।

tām' mā devāv' vya-dadhu[fp]' purut'rā

bhūris'thāt'rām' bhūr'yāvēshayan'n'tīm ॥ 3 ॥

। aham । rāṣhṭrī । sam-gamanī । vasūnām । chikituṣhī । prathamā । yajñiyānām ॥

। tām । mā । devāḥa । vi-adadhuḥu । puru-trā । bhūri-sthā-trām । bhūri । ā-vēshayantīm ॥

अहम् **aham** = I ॥ राष्ट्री **rāṣhṭrī** = Queen, Female Ruler ॥ सम्-गमनी **sam-gamanī** = equally going (with all of you)

॥ वसूनाम् **vasūnām** = the treasures ॥ चिकितुषी **chikituṣhī** = collector ॥ प्रथमा **prathamā** = the first (among)

॥ यज्ञियानाम् **yajñiyānām** = those worthy to be worshipped by *yajña*

ताम् **tām** = to those (mentioned above) ॥ मा **mā** = *mām* = myself ॥ देवाः **devāḥa** = to the *dēvas*-deities

॥ वि-अदधुः **vi-adadhuḥu** = *viśhēsha rītyā adadhuḥu* = specially give and retain ॥ पुरु-त्रा **puru-trā** = *puruṣhām*

trāyatē iti purutrā = rescuer-saver of men ॥ भूरि-स्था-त्राम् **bhūri-sthā-trām** = many many places saver

॥ भूरि **bhūri** = many many, lots ॥ आ-वेशयन्तीम् **ā-vēshayantīm** = intentionally entered

3.1 I am the Queen, whose powers are always within you.

I am the very first among those that are worshipped and the gatherer of treasures.

3.2 Thus am I spread and my powers given out; in places very many.

I am present in Beings many many, for I interpenetrate everything.

॥ 3 ॥

मया सो , अन्नमत्ति यो विपश्यति यः प्राणिति य , ईं शृणोत्युक्तम् ।

अमन्तवो मां त , उप क्षियन्ति श्रुधि श्रुत श्रद्धिवं ते वदामि ॥४॥

। मया । सः । अन्नम् । अत्ति । यः । वि-पश्यति । यः । प्राणिति । यः । ईम् । शृणोति । उक्तम् ॥

। अ-मन्तवः । माम् । ते । उप-क्षियन्ति । श्रुधि । श्रुत । श्रद्धि-वम् । ते । वदामि ॥

mayā sō , an'na-mat'ti yō vipaśh'ya-ti ya[fp]' prāṇi-ti ya , īm' śhrṇōt'yuk'tam ।

aman'tavō mān' ta , upak' kṣhiyan'tiśh' śhrudhiśh'

śhru-taśh' śhrad'dhivan' tē vadāmi ॥ 4 ॥

। mayā । saḥa । annam । atti । yaḥa । vi-paśhyati । yaḥa । prāṇiti । yaḥa । īm । śhrṇōti । uktam ॥

। a-mantavaḥa । mām । tē । upa-kṣhiyanti । śhrudhi । śhruta । śhraddhi-vam । tē । vadāmi ॥

मया mayā = by my (power) ॥ सः saḥa = he who (ever) ॥ अन्नम् annam = food ॥ अत्ति atti = eats

॥ यः yaḥa = whosoever ॥ वि-पश्यति vi-paśhyati = viśhēṣha rītyā paśhyati = specially sees ॥ यः yaḥa = whosoever

॥ प्राणिति prāṇiti = breathes ॥ यः yaḥa = whosoever ॥ ईम् īm = the śhakti-bijākṣhara-sound 'īm'

॥ शृणोति śhrṇōti = hears ॥ उक्तम् uktam = uttered

अ-मन्तवः a-mantavaḥa = un-mindful ॥ माम् mām = of me ॥ ते tē = you ॥ उप-क्षियन्ति upa-kṣhiyanti = shows

indifference, ignores ॥ श्रुधि śhrudhi = hear ॥ श्रुत śhruta = heard = vēda-mantras

॥ श्रद्धि-वम् śhraddhi-vam = with faith ॥ ते tē = for you ॥ वदामि vadāmi = (I) speak

4.1 By my power alone: those who eat, may eat. Those who see, may see. Those who breathe, may breathe. Those who hear, may hear.

4.2 Unmindful of my presence, e'en so – they ALL abide in ME.

Hear ye! O Wise ones! The truth indeed I speak!

॥ 4 ॥

अहमेव स्वयमिदं वदामि जुष्टं देवेभिरुत मानुषेभिः ।

यं कामये तन्तमुग्रं कृणोमि तं ब्रह्माणं तमृषिं तं सुमेधाम् ॥५॥

। अहम् । एव । स्वयम् । इदम् । वदामि । जुष्टम् । देवेभिः । उत । मानुषेभिः ॥

। यम् । कामये । तम्-तम् । उग्रम् । कृणोमि । तम् । ब्रह्माणम् । तम् । ऋषिम् । तम् । सु-मेधाम् ॥

ahamēvas' svayamidam' va-dāmi juṣṭan'n' dēvēbhi-ruṭa mānu-ṣhēbhiḥ ।

yañ' kāmayē tan'ta-mug'rañ' kṛ-ṇōmi tam'

bram'hāṇan' tamṛṣhin' tam' su-mēdhām ॥ 5 ॥

। aham । ēva । svayam । idam । vadāmi । juṣṭam । dēvēbhiḥ । uta । mānuṣhēbhiḥ ॥

। yam । kāmayē । tam-tam । ugram । kṛṇōmi । tam । bramhāṇam । tam । ṛṣhim । tam । su-mēdhām ॥

अहम् aham = I ॥ एव ēva = only ॥ स्वयम् svayam = myself ॥ इदम् idam = this all (the Words)

॥ वदामि vadāmi = (I) speak ॥ जुष्टम् juṣṭam = pleasing ॥ देवेभिः dēvēbhiḥ = the deities ॥ उत uta = and also

॥ मानुषेभिः mānuṣhēbhiḥ = the men

यम् yam = whatever ॥ कामये kāmayē = desired ॥ तम्-तम् tam-tam = whatever-whatever ॥ उग्रम् ugram = fierce

॥ कृणोमि kṛṇōmi = (I) do ॥ तम् tam = whatever ॥ ब्रह्माणम् bramhāṇam = brāhmaṇa ॥ तम् tam = whatever

॥ ऋषिम् ṛṣhim = ṛṣhiḥ ॥ तम् tam = whatever ॥ सु-मेधाम् su-mēdhām = suṣṭhu mēdhām = excellent

memory+intellect

5.1 That which delights both dēva-s and men; I only myself utter.

5.2 Those who desire, accordingly do I make them fierce: (as per their desire);

(or; as they desire) brāhmaṇa, ṛṣhi or of refined intellect.

॥ 5 ॥

अहं रुद्राय धनुरा तनोमि ब्रह्मद्विषे शरं वे हन्त्वा , उ ।

अहं जनाय समदं कृणोम्यहं द्यावापृथिवी , आ विवेश ॥ ६ ॥

। अहम् । रुद्राय । धनुः । आ-तनोमि । ब्रह्म-द्विषे । शरवे । हन्त्वै । उ ॥

। अहम् । जनाय । समदम् । कृणोमि । अहम् । द्यावापृथिवी । आ-विवेश ॥

aham' rud'rāya dhanurā ta-nōmib' bram'had'viṣhē śharavē han'tavā , u- ।

ahañ' janāya samadañ'n' kṛṇōm'ya han' dyāvāpṛthivī , ā vi-vēsha ॥ 6 ॥

। aham । rudrāya । dhanuḥ । ā-tanōmi । bramha-dviṣhē । śharavē । hantavai । u ॥

। aham । janāya । samadam । kṛṇōmi । aham । dyāvāpṛthivī । ā-vivēsha ॥

अहम् aham = I ॥ रुद्राय rudrāya = of rudra ॥ धनुः dhanuḥ = bow ॥ आ-तनोमि ā-tanōmi = intentionally extend = pull taut by stretching the bow-string tight ॥ ब्रह्म-द्विषे bramha-dviṣhē = to the haters of the Divine Bramhan ॥ शरवे śharavē = with the arrow ॥ हन्त्वै hantavai = to kill ॥ उ u = too

अहम् aham = I ॥ जनाय janāya = (amongst the) janatā (people) ॥ समदम् samadam = sa-madam = with arrogance AND / OR sam-adam = equally feasting ॥ कृणोमि kṛṇōmi = (I) do ॥ अहम् aham = I

॥ द्यावापृथिवी dyāvāpṛthivī = (in the) heaven & Earth ॥ आ-विवेश ā-vivēsha = intentionally enter / penetrate

6.1 I alone tauten Rudra's Bow Almighty and smite His arrow upon haters of the Divine Revelations.

6.2 I create among peoples, discord & concord. I inter-penetrate Heaven & Earth.

॥ 6 ॥

अहं सुवे पितरमस्य मूर्धन्मम योनिरप्स्वः अन्तः समुद्रे ।

ततो वि तिष्ठे भुवनानु विश्वोतामूं द्यां वर्ष्मणोप स्पृशामि ॥ ७ ॥

। अहम् । सुवे । पितरम् । अस्य । मूर्धन् । मम । योनिः । अप-सु । अन्तः । समुद्रे ॥

। ततः । वि-तिष्ठे । भुवना । अनु-विश्वा । उत । अमूम् । द्याम् । वर्ष्मणा । उप-स्पृशामि ॥

aham' su-vē pitara-mas'ya mūr'dhan'mama yōni-rap'svā- , an'tas' sa-mud'rē ।

tato vi tiṣṭh'ṭhē bhuvanānu viśh'vōtāmūn' dyām' var'ṣhmaṇōpas' sprśhāmi ॥ 7 ॥

। aham । suvē । pitaram । asya । mūr'dhan । mama । yōniḥ । ap-su । antaḥa । samudrē ॥

। tataḥa । vi-tiṣṭhṭhē । bhuvanā । anu-viśhvā । uta । amūm । dyām । varṣhmaṇā । upa-sprśhāmi ॥

अहम् aham = I ॥ सुवे suvē = gave birth to, delivered ॥ पितरम् pitaram = father ॥ अस्य asya = his

॥ मूर्धन् mūr'dhan = chief ॥ मम mama = mine ॥ योनिः yōniḥ = garbha = womb

॥ अप-सु ap-su = from the infinite waters (of the Universe) ॥ अन्तः antaḥa = (at the very) end

॥ समुद्रे samudrē = in the samudra (ocean) (the vast samsāra-sāgar)

ततः tataḥa = from there, thence ॥ वि-तिष्ठे vi-tiṣṭhṭhē = viśhēṣha tiṣṭhṭhē = specially located

॥ भुवना bhuvanā = planets ॥ अनु-विश्वा anu-viśhvā = subsequently all places ॥ उत uta = also

॥ अमूम् amūm = whichever ॥ द्याम् dyām = (in the) heavens ॥ वर्ष्मणा varṣhmaṇā = the clouds = the Cosmic clouds = star-dust clouds ॥ उप-स्पृशामि upa-sprśhāmi = gently touch

7.1 From my womb (latent) in the ocean's waters deep & dark;

I bring forth the Father-Creator-in-Chief.

(The endless and dark expanses of outer space are termed the "deep dark ocean waters".)

7.2 From thence, I exist in all the planes of the Universe; so much so,

I brush with the highest "water-bearing clouds" of the Highest Plane.

(The outermost fringes of the Universe Time-Space are termed the "water-clouds".)

॥ 7 ॥

अहमेव वात-इव प्र वाम्यारभमाणा भुवनानि विश्वा ।

परो दिवा पर , एना पृथिव्यैतावती महिना सं बभूव ॥ ८ ॥

। अहम् । एव । वात-इव । प्र-वामि । आ-रभमाणा । भुवनानि । विश्वा ॥

। परः । दिवा । परः । एना । पृथिव्या । एतावती । महिना । सम् । बभूव ।

ahamēva vāta- , ivap' pra vām'yārabha-māṇā bhuvanāni viśhvā ।

parō divā para , ēnā pṛthiv'yaitāva-tī mahinā sam' ba-bhūva ॥ 8 ॥

। aham । ēva । vāta-iva । pra-vāmi । ā-rabhamāṇā । bhuvanāni । viśhvā ॥

। paraḥa । divā । paraḥa । ēnā । pṛthivyā । ētāvati । mahinā । sam । babhūva ॥

अहम् aham = I ॥ एव ēva = only ॥ वात-इव vāta-iva = wind-like ॥ प्र-वामि pra-vāmi = manifestly blow

॥ आ-रभमाणा ā-rabhamāṇā = do manthana, stir up, shake up ॥ भुवनानि bhuvanāni = planets, galaxies

॥ विश्वा viśhvā = all

परः paraḥa = beyond ॥ दिवा divā = heavens ॥ परः paraḥa = beyond ॥ एना ēnā = of these all

॥ पृथिव्या pṛthivyā = planets ॥ एतावती ētāvati = so much more ॥ महिना mahinā = mahimā = greatness, glory

॥ सम् sam = equally ॥ बभूव babhūva = become

8.1 Like the wind, I myself only blow; the very life-giving prāṇa into all Planes.

8.2 Beyond the highest Heaven , 'neath the deepest Earth –
such becomes my magnitude infinite.

॥ 8 ॥

(We are proactively concerned with the correctness and accuracy of all our presentations.

Any suggestions, corrections, remarks will be treated with gratitude, promptness and respect.

Please email them to Maunish Vyas: maunish dot vyas at gmail dot com)