

THE RIG VEDA

Mystical Wisdom, Sacred Soma, and the Spiritual Legacy of the Rig Veda

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We drank the soma. We have become immortal. We entered the Light, we found the gods there. What can the envious person do to us now? What can hatred of mortal do to us, O Immortal?

RV 8.48.3

Introduction

Around 4000 BCE¹ and 3000 BCE, in an area including present-day northwest India, Pakistan, Afghanistan, Turkmenistan, and Iran, small civilizations developed. In general, they were the logical continuation of local shamanism.

Their functioning was totally different from the type of society that we know, and that has gradually spread to all regions of the world. Archeology has shown us that they did not have an army, that they were peaceful, and for Turkmenistan and Afghanistan, that they were managed by women².

These civilizations practiced the same spirituality, originating from shamanism, in which participants used a powerful psychotropic plant³ that was called soma in India and haoma in Iran⁴. These two religions worshiped almost the same gods – Indra, Mitra, Varuna etc. – and the same goal: obtaining spiritual enlightenment⁵.

Each had its own sacred text, oral at that time. It was passed down from generation to generation.

The Rig Veda was one of them. That of the Indians in the northwest of India at the time.

When does the Rig Veda date from?

Of course, the Rig Veda does not contain dates. On the other hand, it is full of clues that we could describe as “serious and consistent,” as Justice does, in the absence of material evidence.

To begin, let's look at what the Rig Veda looks like. It is a collection of 1028 hymns – songs of praise – addressed to gods or goddesses, but also to mountains, clouds, illness, soma mortars, etc.

These hymns are classified into ten mandalas, or chapters. The vocabulary tells us that they are not from the same era. The oldest are the hymns called, in India, “the family books⁶”, because the rishis claim to have an ancient author, from different peoples, constituting the Vedic people.

Thanks to the study of the vocabulary and the names of the rishis, we can classify the mandalas, chronologically, in this way:

1 – Mandalas two to seven are the oldest, with this chronology: 6, 3, 7, 4, 2, 5⁷, plus the first part of the first mandala. An eclipse, described in the fifth mandala⁸ and in all the hymns of the theft of the cows by the Panis, allows us to provide a date: 3928 or 3929 BCE⁹. However, the seventh mandala could be a little more recent, but it is only an impression.

2 – Mandalas eight, nine, the second and third part of the first date, probably, between approximately 3500 BCE and 2300 BCE.

3 – The most recent is the tenth. The latter dates, most likely, from around 2200 BCE to 1900 BCE¹⁰.

1 BCE = Before common era. Before our era.

2 Afghanistan: Treasures of anonymous rulers. Moscow, 1983. Viktor Sarianidi

3 A local variety of psilocybe. Wurts, M., M. Semerdzieva & J. Vokoun (1984). Analysis of psychotropic compounds in fungi of the genus Psilocybe by reversed-phase high-performance liquid chromatography. - J. Chromatography 286: 229-235.

4 <https://scfh.ru/en/news/we-drunk-soma-we-became-immortal/>

5 Enlightenment is only about the first experience. The following, no longer being a discovery, makes this word no longer appropriate.

6 To be taken in the broad sense.

7 Shrikant Talageri, The Rig Veda, Historical analysis. Aditya Prakashan, 2000. Talageri.

8 RV 5.40.

9 The difference between the two dates is explained by the Christian calendars used: the Julian or Gregorian calendar.

10 Or even a little later.

The first date : We can therefore think that the first events took place around 4000 BCE.

The second date is based on hydrological analyzes¹ and on the text². These are the Sarasvatî River³, today called Ghaggar, in India, and Hakra, in Pakistan. It dried up in 1900 BCE. Now, in the text, this river flows abundantly. So abundantly, that she became a goddess⁴, symbolizing the “flow”, of speech, of enlightenment .

We can therefore consider that the Rig Veda takes place before it is dried up.

The third date : Indian and Western analysts⁵ tell us that a shortage of soma, which requires a lot of humidity, has struck the Vedic area⁶, and that the priests have replaced it with other plants, including blue lotus and ephedra mixed with cannabis⁷.

These new plants do not have the same effects as soma at all. In the tenth mandala we find hymns that have little in common with those of the other mandalas. Certain hymns make us understand that soma is becoming rarer, and that a part of the population is deprived of it⁸.

This drought lasted about a century and ravaged the entire intertropical zone of the planet. We can therefore estimate that the rarefaction of the soma took place between 2200 and 2100 BCE, before it disappeared. So, in the middle of the mature period of the Indus-Sarasvatî civilization.

Geography:

There, it's much simpler. Just read the hymn to the Indus⁹, 10.75 which gives its position.

5 – *Unite in my praise, O Ganges, O Yamuna, O Sarasvatî¹⁰, O Shutudrî¹¹, O Parushnî¹². With the Asiknî¹³, with the Marudvridha¹⁴, with the Vitastata¹⁵, listen with those who love the Soma in the cup.*

6 – *You are the first who comes at the same time as the Susartu, the Rasâ, the Shvestya¹⁶. You come, O Indus, on the good chariot with those who come: the Kubha¹⁷, the Gomatî¹⁸, the Krumu¹⁹, the Mehatnû²⁰.*

Some names have changed, but not all. We can therefore say that the events, recounted in the hymns took place between the Ganges and the Indus, between 4000²¹ and 1900 BCE.

1 Michel Danino. The Lost River On The Trails of Saraswati. Penguin books limited. 2010.

2 RV 10.75.

3 “like a lake”.

4 The only river that is a goddess.

5 The divine ferment. Dominique Fournier, Salvatore D'Onofrio , Editions de la Maison des sciences de l'homme, Ministry of Culture. 1991

6 L. Giosan, Fluvial landscapes of the Harappan Civilization ", *Proceedings of the National Academy of Sciences* , 109, o 26, ,

7 Traces of this mixture were found in the Karakum civilization.

8 The tenth mandala speaks of drought. VR 10.114.1.

9 Or the Indus. It's the same word for both.

10 Today: the Ghaggar, in India, and the Hakra in Pakistan.

11 Today the Sutlej.

12 Today: Râvî.

13 “the black one”. A river, a tributary of the Indus.

14 “who rejoices in the wind”.

15 Tributary of the Indus, today the Jhelum.

16 Tributary rivers of the Indus.

17 The Kabul River. Tributary of the Indus.

18 “who has Cows”. Tributary of the Indus.

19 Tributary of the Indus.

20 Ibid.

21 at least

Vedic society between 4000 BCE and 1900 BCE.

Vedic society has evolved significantly over these two millennia. For about five centuries, life was not yet urban. Before large modern cities¹ like Harappa or Rakhi-Garhi emerged from the Earth, life took place in villages.

Wars, or at least battles, took place against different peoples². One war is well documented: that of the ten kings, which will see a clash internal to the Purus clan between the Bharatas and five other peoples, members of the Purus federation, allied with five other peoples, non-Aryas. The Bharatas won, and the union took place within the Purus.

Agriculture, livestock breeding and crafts were developing strongly and the need to change lifestyle quickly became significant.

At first glance, archaeologists realized that these cities had been planned, thought out, reflected, in the interest of all. Every house, even those of the poor, had its own bathroom. Many of them had dry toilets, which did not exist elsewhere. Wastewater management was perfect, unlike other civilizations of the time³.

These cities contain no palace, no temple, no prestigious pyramid or ziggurat type construction, no trace of slavery, no trace of an army, no display of wealth, no trace of megalomania. It was not an egalitarian civilization, as has sometimes been said, but the inequalities were not really marked.

The operation was community-based⁴. There is absolutely no trace of centralization, Jacobinism, or verticality in the entire Rig Veda.

A passage from a hymn of the tenth mandala says this, in a hymn to Indra⁵: “*These have chosen him as a people chooses their king*”. Which suggests that a form of democracy could exist.

After the shortage of soma, around 2100 BCE, the castes, the Varnas, appeared. In the first nine mandalas, they do not exist. At most, we can find the word Brahman, declined in Brahmanah, designating the priests, but never Vaishas, Shudra, or Rājanya⁶.

Absolutely nothing says that these castes⁷ were closed, like the Jâtis⁸ of today. On the contrary, the text gives off an impression of liberality, relaxation and individual freedom. The only rule in the first nine mandalas is: make sacrifices and, therefore, drink the soma.

Of course, other rules surely existed, but the RV doesn't mention them. At most, we find, in the tenth mandala, a few hymns speaking of incest⁹ and gambling addiction¹⁰, but without doing so brutally. These are not prohibitions, but rather recommendations.

Archeology has shown that morals were rather relaxed. Men, like women, went bare-chested. The text of the RV is even, at times, very crude¹¹. Sexuality was not a taboo.

The rāja had several wives¹², probably for reasons of politics or diplomacy, but it seems, even if in the tenth there is a nuance¹³, that he was the only one, because all the leaders of the society, who all participated in the sacrifice, were present, each with his wife. Not with their wives, or any of their wives.

1 For the time, cities were the ultimate cities on the entire planet.

2 Dasyus, Dâsas, Panis, etc.

3 In Egypt and Mesopotamia, people drank beer to avoid getting sick.

4 Jonathan Mark Kenoyer: Ancient Cities of the Indus Valley Civilization. OUP Pakistan, 1998.

5 RV. 10.124.8.

6 The leadership caste. It would later change its name to the kshatriyas, from the root kshatra = domination, supremacy.

7 Portuguese word which mixes varnas and jatos (today's castes)

8 Today's castes, which delight Bollywood and Western journalists.

9 RV. 10.10.

10 RV. 10.34.

11 Rv. 10.86.6. RV 8.1.34, among others.

12 RV. 7.18.2.

13 RV. 10.101.11.

On the other hand, absolutely nothing in the text says that the woman was stigmatized in one way or another¹. On the contrary², she drank soma³. And, also, there were several female rishis⁴.

Spirituality

The book of the Vedic people, which was oral at the time, was therefore the Rig Veda. More precisely, different compilations of the Rig Veda. The first must have been made after the victory of Sudâsa over the other Purus, during the war of the ten kings, between 4000 and 3500 BCE. This compilation included mandalas 2,3,4,5,6,7.

Then mandalas 1, 8 and 9 were added. The tenth will only be added after the soma shortage, after 2100 BCE.

The last mandala of the second compilation was therefore the ninth, which is entirely addressed to the deified soma. It's also the longest, apart from the first and last, which both have, exactly, the same number of hymns. This therefore tells us that the soma, deified, had considerable importance in the functioning of society.

The entire life of this civilization revolved around sacrifices. The standard sacrifice⁵, the Agnistoma, – the praise of fire, Light, enlightenment – took place every year in spring, at least. All the leaders of the society participated and drank the soma.

The sacrifice :

In Vedism, it is not a question of having faith, of believing in one or more gods. This notion does not exist.

Sacrifice is the mass of Vedic times. At the time, yoga already existed (see the seals, found in Mohenjo-Daro and elsewhere), even if this word does not exist to designate a specific discipline in the Rig Veda⁶, renouncing ascetics too⁷. The sacrifice, as one can imagine, was therefore the “official” ceremony. It was an opportunity to ask the gods for material goods or fusion with Brahman. The whole life of civilization revolved around sacrifice. It had considerable importance.

In fact, there were two types of ceremonies, public and private sacrifices.

Private sacrifice:

it is a family ritual that people did at home, as Indians continue to do today. These were mantras with a ritual in which a little clarified butter was given to the gods by pouring a spoonful into the fire. This rite still exists, it is now called a puja. The head of the family did it alone or hired one or more priests. There could be consumption of soma.

Public sacrifices:

1 – The sacrifice organized by the “masters of the house” to obtain something: children, property... These sacrifices could last from one day to a year. They devoured up to an entire year of the sacrificer's income⁸. A sheep, a goat, a bull and even, on special occasions, a Horse were strangled there. The sacrifices were the occasion for great festivals full of color, music and great rejoicing with snake charmers, musicians, dancers, etc. When we know the Khumba-Melâ where 35 million pilgrims, or even many more⁹, gather in Allahabad every twelve years, we can easily imagine what it might have been like 4,000 years ago. Indian spirituality is neither austere nor sinister.

2 – Sacrifice for Brahman. It is the more sacred of the two, and it is the one which is in the second reading of the hymns. It is in this sacrifice that they drink the soma.

The gods are internal. When they call upon a god to ask for spiritual riches or immortality, they were appealing to their own

1 RV. 10.18.7.

2 RV. 9.112.10.

3 RV. 9.38.4.

4 Romasâ, Lopamudrâ, Apala, Kadrû, Visvavarâ, Ghoshâ, Juhû, Vagambhrinî, Paulomî, Yamî, Indranî, Savitrî, and Devajî.

5 Available in different ways.

6 Hymns are full of terms like union, yoking, etc.

7 RV X.136

8 The person offering the sacrifice.

9 In 2019, there were around 150 million pilgrims.

inner strengths. The gods are symbols. Man and nature are not separate. The forces that govern the Universe are the same as those that govern humans.

Enlightenment:

The basis of Indian spirituality, whatever the religion, is "enlightenment,"¹ which Hindus today call Moksha², which could be translated as: Nirvana, Non-duality, Immortality, Ultimate Reality, Truth, Deliverance, Sacred Graal, Revelation, Mystical Ecstasy, Seeing God³, etc. It is the awareness of Brahman⁴, of the Absolute.

In Indian tradition, even today⁵, beyond daily problems, that's all that matters. All ways to get there are good. No judgment is made on those who are chosen.

In the Rig Veda, they use the soma. The mysterious plant, which is an entheogenic plant⁶. The ninth mandala is entirely dedicated to him. It is the only mandala that is solely dedicated to a single god. In all its descriptions, we never speak of leaves, seeds, fruits or flowers, but of fibers⁷. And then, in 2009, Russian archaeologists found a tapestry in Mongolia in a tomb dating from the first century AD, woven in Palestine or Syria and embroidered in the cities of the Indus. The design depicts priests of Zoroastrianism, a daughter of Vedism, the Iranian religion, venerating a mushroom that they identified as an Indian variety of psilocybes⁸, that is, a mushroom that contains psilocybin.

However, Zoroastrianism used the same drink (haoma) as Vedism⁹. Therefore, they deduced that the soma also contained it. Which fully corresponds to the descriptions of the hymns of the Rig Veda and the description of the ninth mandala.

The effects of soma

The soma plants therefore contained a tryptamine, from the same family as that which we naturally generate in our brain¹⁰: dimethyltryptamine. It is "triggered", among other things, by yoga : asanas, meditation and especially by pranayama¹¹. Stanislav Grof¹² demonstrated this by practicing both techniques: first, for more than ten years, he treated schizophrenics with LSD. Following the press campaigns, orchestrated by several American fundamentalist sects, and the administrative harassment that followed, he developed, with the help of yogis, holotropic breathing¹³. He obtained the same results as with LSD¹⁴. He developed this technique for over 20 years.

Here are the main effects reported by the researchers, with their references.

Expansion of Consciousness: Psychedelics can cause an expansion of consciousness, allowing individuals to feel a deeper connection with the universe or nature. This experience is described as a mystical unity. (Reference: Griffiths et al. 2006)

Ego Reduction: Psychedelics may temporarily diminish the sense of self and ego, allowing individuals to feel more at one with others and the environment. (Reference: Carhart-Harris et al. 2016)

Exploration of spirituality: Psychedelics may encourage individuals to explore their personal spirituality, question their beliefs, and seek deeper meaning in life. (Reference: MacLean et al. 2011)

1 This term is used in the West, but is very restrictive, but for lack of anything better, it is the one I will use.

2 Literally: "liberation, deliverance".

3 Although this expression induces a duality.

4 The Concept of the Absolute in the Upanishads". Surendranath Dasgupta

5 Especially since the reincarnation system is based on it.

6 <https://fr.wikipedia.org/wiki/Entheogen>

7 Amshu.

8 <https://fr.wikipedia.org/wiki/Psilocybe>

9 <https://scfh.ru/en/news/we-drank-soma-we-became-immortal-/>

10 Rick Strassman: DMT: The Spirit Molecule. Park Street Press. 2001.

11 Breath control.

12 Transpersonal psychology. I read.2009.

13 Banned in France.

14 The new dimensions of consciousness. Stanislav Grof. Éditions du Rocher. 1999.

Transcendence Experience: Psychedelic users may describe experiences of transcendence, where they feel like they are going beyond the limits of ordinary reality and entering a higher state of consciousness. (Reference: Pahnke, 1963)

Of course, these are not trivial effects. For everything to go well, it is essential that this experience be ritualized.

Spirituality will largely disappear with tryptamines to make way for religion. Egos, violence and greed will gradually return to the majority of the population¹. Some priests will make sacrifice the very goal of their religion and will seek to establish their power and enrich themselves. Another part will take the path of the Upanishads, which will give rise to modern Hinduism. The castes, which only appear in the tenth volume of the Rig Veda, will freeze and religion will replace spirituality for the overwhelming majority of the population.

Some more basics

The three worlds:

For the Vedic people there are three worlds: Heaven, Earth, and the Middle World.

Heaven is Brahman, ecstasy, the absolute.

The Earth is our world as we perceive it in a normal state of consciousness.

The Intermediate World is where the gods, demons, spirits and humans are on their way to mystical ecstasy. This is where all the paranormal events happen.

This principle of division into three is found everywhere:

The three gunas² (set of qualities) which create the world: sattva (all that is pure and luminous) rajas (energy, action) tamas (inertia, degradation). These gunas combine to create matter and spirit. The Indians say that matter is solidified spirit.

The trimurti who will be born a few centuries later (Brahma³ the creator, Vishnu who maintains and operates, Shiva who destroys).

The three conditions for succeeding in knowing Brahman: pure dispositions of mind; an adequate environment; and a means used that is effective.

The definition of Brahman itself, sat-cit-ananda.

The three doshas in Ayurvedic medicine, and almost in everything if you look carefully⁴, etc.

Mâyâ:

Mâyâ, which is generally translated as illusion, is the perception that our senses give us of the world around us. Reality is Brahman, everything else is Mâyâ. Our eyes cannot see everything (infrared, ultraviolet, atoms, protons, neutrons, etc.) Our ears cannot hear everything (infrasound, ultrasound, etc.) The same goes for our understanding. We can only understand Reality (Brahman) if our intellect is silent⁵. Mâyâ is therefore a vision of the world at a certain level, but absolutely not reality.

Rishi :

Rishi is translated as seer, wise men or poets. They are the authors of the hymns. Some of them were the Purohitas⁶ of kings⁷.

1 A part of the Brahmins, the ascetics and the yogis will develop the Upanishads.

2 <https://fr.wikipedia.org/wiki/puja>

3 The deified Brahman.

4 We find these three doshas in the composition of the atom: electrons, protons, neutrons.

5 Which is almost impossible for a Western intellectual to understand.

6 The equivalent of noble chaplains in the West.

7 This word comes from a root meaning to govern, represent, manage, administer.

Reincarnation:

This notion only exists in the Rig Veda in the tenth mandala at a time when the soma had probably disappeared. But, on the other hand, there is a lot of talk about immortality.

Morality :

The Rig Veda gives practically no moral lessons, and only in the tenth mandala.

Lineage, descendants:

A sacrificer can ask to have numerous descendants, but this is not the case for ascetics, yogis, sadhus and other renunciates who are chaste. Even today, certain brotherhoods of sadhus, as well as tantric teachings, are carried out through the lineages of a former rishi¹. From master to student, not from father to son. From female teacher to student, in the case of Tantrism².

Vedic society of that time.

A civilization in which all leaders regularly drink soma cannot be a society like the ones we know. Above, we saw the effects that soma has from a modern Western perspective.

The text gives us beautiful indications. Here are a few :

RV 2.41

4 – Mitra and Varuna, this soma juice allows you to reach the Truth. Listen here to my invocation.

RV 8.48.3.1

3 – We drank the soma. We have become immortal. We entered the Light, we found the gods there.

RV 10.9

1 – For your Waters give pleasure, place them in us for power, for great luminous happiness.

9 – O Waters, today I have come to unite with you through the juice. O Agni, come here, full of juice, and flow to unite us with the Light.

So, all the leaders of this society, whoever they were³, knew what was described a little above: A dissolution of the ego, a mystical experience, a disappearance of aggressiveness, a feeling of brotherhood and love towards others, etc.

Obviously, they could not, and above all, they did not want, to wage wars, conquer other countries, take slaves and, also, have a society with unnecessary and harmful problems.

Archeology amply demonstrates this. There is no trace of violence, ego glorification and excessive inequality⁴.

The leaders, râjas, were concerned with their spirituality and not with satisfying their egos.

The main gods:

Unlike Westerners, Indians are not convinced that there is man and nature, but that man is part of nature⁵, and that he is therefore subject to the same laws as the rest of nature.

1 The disciples all bear the master's name.

2 Theoretically.

3 The entire caste of Râjanyas. If they refused, they had to change caste and could no longer lead society.

4 In fact, it is the opposite of our Western societies.

5 In the broad sense of the term.

The gods are the deified forces of nature, fire, thunder, wind. But also friendship, energy, rivers, trees, etc. There are at least two readings of the hymns¹: one for people inclined towards spirituality and one for those who are satisfied with a religion with gods and therefore with duality.

There are the main gods and the others, not to mention the almost gods, the spirits and many other entities of the same kind. The gods are the forces or energies that govern the Universe, just like the human being, who is part of nature and is therefore governed by them. The hymns are intended to accompany the opening of the mind to Brahman.

Each god is an aspect of Brahman, so whether a hymn is addressed to one god or another is of little importance. However, here are the main ones²:

- Aditi: “Unbound.” It is infinity, it is also the Mother of all things³. This is the Mother Goddess⁴.
- Agni: It is the sacred fire. He is also the messenger, because by pouring an offering into the sacred fire, it is sent directly to the other gods. But it is also the Light that comes to chase away the darkness. This is enlightenment.
- The Angiras: Angiras is the name of one of the first Rishis. The Angiras are not necessarily gods, but they are children of the gods, and some gods are Angiras. They are found in the middle world, like the gods. These are the forces of Light.
- The Ashvins: “like a Horse” They are twin gods, also called Angiras. They are the brothers of Dawn. They are the Sunrise, including within ourselves. Enlightenment.
- The chariot⁵: The hymns very often speak of a chariot. It's a symbol. It can be compared in French to train: train de vie, mener grand train (lead in a big way). etc. In the case of Indra, it's quite simple: it is a two-wheeled war chariot, fast and maneuverable. It symbolizes the spirit and its liveliness. It is pulled by two bay Horses, symbolizing strength and energy. In other cases, it is more of a ceremonial chariot than a war chariot⁶. It is also pulled by deer, antelopes, birds, goats or oxen. The Sanskrit word, like all the others, means several things, there, it is both chariot, trolley or cart.
- Indra: “who is powerful,” is the warrior god. It is also linked to the senses, and in particular to the intellect, which is a sense in India. It is the storm, its weapon is lightning. His power is revealed through soma, which he loves. He conquers for man wealth (Brahman), Light (Cow) and strength (Horse).
- The Maruts: “who cause death”. The winds. They are the sons of Rudra, the companions of Indra. They are the gods of energy, power of will and life force.
- Mitra: “friend”. Inseparable and complementary to Varuna, he is the lord of love and friendship.
- Rudra: “the one who makes you cry”. This is the first name of Shiva. It symbolizes destruction. He is violent and terrible while being compassionate to all who suffer. He destroys darkness to make way for Light.
- Sarasvatī⁷: “like a lake”. It is the famous river, deified, where the first cities were located. It illuminates all meditations, it is the flow of the divine word which illuminates all thoughts.

1 Plus reading at first level, which obviously we will not address here.

2 As defined by Sri Aurobindo and Jean Hébert. Sri Aurobindo was an Indian wise who studied in London and who knew how to explain his understanding of the Veda, in the Western way.

3 A vision of Brahman, simpler to understand.

4 A feminized version of Brahman, popularized by Sri Aurobindo.

5 The chariot is not a god. The rāja had several wives¹, probably for reasons of politics or diplomacy, but it seems, even if in the tenth there is a nuance², that he wasthōd, but one of their attributes.

6 The chariot of the Ashvins has three wheels.

7 Today, it is called Ghaggar in India and Hakra in Pakistan. The Indo-Pakistani border cuts it in two. It is dry today. Michel Danino: The lost river, on the trail of the Sarasvatī. Penguin books, India. 2010.

- Soma: “who is pressed”. It is the deified plant and its juice. This is the way to achieve enlightenment. The plant is squeezed, and the juice is mixed with water and milk. It was exchanged for a Cow, and in the middle of the classical Vedic period,² it cost the price of gold³.
- Sûrya: “which shines”. It's the Sun. He is the Light and the truth. Its functions are Light creation and Light vision. This is enlightenment.
- Ushas: “who illuminates”. It's dawn. It is also the Light of knowledge, it is enlightenment, the truth...
- Varuna: “that which surrounds”. It is the ocean, the Sky. Friend of Mitra, he destroys all enemies. It is the conscious force of truth.
- Vâyû: “which blows”. It is the deified wind, the breath. He is the master of the intermediate world. He is the master of life.
- Vishnu: “who is active”. Guarantor of the functioning of the world, lord of activity, he helps man in his spiritual ascension.
- Visvedevas: These are all the gods.
- Vritra: “which covers, which obstructs”. It's darkness, obscurity. He is the enemy, the one who prevents man from achieving enlightenment. He must die, thanks to Indra.

There are many others, you will find the meaning at the bottom of the page, where possible.

The Âryas and the Dasyus (or Dâsa):

Ârya originally means, from its Indo-European root, “the one who advances, gets up, who sets out,” and then this term became generalized to mean noble, virtuous, honorable. It is the word that defines someone who is on a spiritual journey, who makes sacrifices, interior or not, and who drinks soma. By extension, it designates all these people.

Dasyu (or Dâsa), “he who is lacking, who exhausts, who limits, who prevents”, means impious, brigand, bandit, barbarian, enemy of the gods. He has no spiritual approach and, on the contrary, seeks to pull the Ârya downward by dragging it down with thoughts or actions contrary to the path towards Brahman.

The opposition between Dasyu and Ârya is a war metaphor between the forces of Light against those of darkness. It is most likely based on a very ancient conflict between two or more clans.

How to read the Rig Veda?

Especially not with a cartesian and rational mind. You have to let yourself be carried away by the text and imagine a ceremony with haired and bearded priests, or with shaved heads, reciting hymns in front of three or more fires. Each verse is a mantra that was recited or chanted during the first days of the sacrifice and during the last while the tryptamine “rose” in the case of sacrifices to the soma. It takes about half an hour⁴ to an hour before the effect is maximum. The sacrificer focused on the sound, rhythm and meaning of the mantra.

Each stanza is a meditation support. So, there is no point in “devouring” the Rig Veda.

The Rig Veda is read at three levels, corresponding to the three worlds:

- The Earth: this is reading at first level.
- The Intermediate World: there is always duality, but we know that the goal is fusion with Brahman.
- Heaven: It is non-duality. Everything is clear to the knower of Brahman.

² Which begins after the evacuation of the cities, after 1900 BCE.

³ For all the details of the soma ceremony, read: https://www.forgottenbooks.com/fr/books/LAgnistoma_10471205

⁴ Or even less, since they only ate yogurt for the entire duration of the sacrifice and did not sleep the last night before the consumption of the soma.

Mini-glossary.

Ambassador:	another name for Agni. Agni transmits the offering made to him to the other god.
Aryaman:	another name for Agni.
Assembly:	the various people attending the sacrifice.
Asura:	spiritual being, in rivalry with the gods.
Increase, grow:	progress to Brahman.
Dawn :	Enlightenment.
Beauty:	Brahman.
Clarified butter:	offering, symbol of Light.
Happiness:	Brahman.
Loot:	spiritual riches
Cave:	where the Light is locked away. Mental blocks.
Chariot:	alertness of mind
Horse:	strength, energy
Combat, battles:	inner struggles
Knowledge:	when one has had the experience of Brahman
Demons:	that which prevents enlightenment.
Snake:	Vritra, darkness, darkness.
Waters:	symbol of purification.
Enemies:	ignorance, thoughts, actions that prevent enlightenment.
Son, child:	the positive results of the spiritual quest.
Flows:	flows of Light, enlightenment
Lightning:	Indra's weapon which kills ignorance to make way for Light.
Heroes:	in general, those who have experienced enlightenment, but also the gods.
Men:	human beings in general
Indu:	drops of soma. Another name for soma.
Intoxication:	the intoxication caused by tryptamine. Nothing to do with alcoholic intoxication
Maghavan:	another name for Indra "the generous".
Manu:	the father of humanity, humanity.
Honey:	soma. We also say the sweet.

Worlds:	the three worlds: Heaven, the intermediate world, Earth.
Food:	spiritual foods, soma.
Night:	ignorance.
Darkness:	ignorance, which prevents enlightenment.
Ocean:	vastness of the mind
Word:	the mantra that brings enlightenment.
Strongholds:	everything that is contrary to enlightenment.
Abundance:	spiritual riches.
Portion, part:	the dose of soma poured into the cup. Share of spiritual wealth.
Rule:	the order of things. Cosmic order. Dharma.
Rich:	who is spiritually rich.
Wealth:	spiritual wealth, enlightenment
River:	floods of speech, enlightenment.
Savitri	the instigator. The sun
Treasure:	Brahman.
Union, unite:	union with Brahman
Cow:	Light
Truth:	Brahman.
Victory	for enlightenment.

Diving into the Rig Veda is an inner adventure.
Have a happy reading and a good trip.

Mandala 1

Mandala 1; Hymn 1

To Agni¹

Rishi: madhucchandas Vaishvamitra

Meter: Gâyatrî.

- 1 – I sing Agni, the one who goes before, god and priest of sacrifice, the sacrificer who gives the most wealth².
 - 2 – Agni, glorified by ancient or recent rishis, makes the gods grow here.
 - 3 – Through Agni, may he³ obtain wealth, and thus prosperity every day, glorious, abundant in the most heroic men.
 - 4 – O Agni, the perfect sacrifice that you guide arises on all sides. It certainly goes to the gods.
 - 5 – Agni, the sacrificer, who has wise intentions, truthful, whose glory is very dazzling, may this god come with the gods.
 - 6 – You, O Agni, regardless of the part⁴, you will make the pious happy. O Angiras⁵, you are the truth.
 - 7 – Every day, in darkness and Light, we come near you in thought. We approach, bringing our homage.
 - 8 – You, the king of sacrifice, the enlightening guardian of the rising Truth, grow in your own home.
 - 9 – O Agni, be easily accessible to us, like a father to his son. Unite us to success⁶.
-

Mandala 1; Hymn 2

To: Vâyû⁷; Indra⁸; Mitra⁹ and Varuna¹⁰

Rishi madhucchandas Vaishvamitra

Meters Gâyatrî; pipîlikāmadhyānicṛdgâyatrî

- 1 – Vâyû, worthy to be seen, come. Soma juices¹¹ are thoroughly prepared. Drink them, listen to our call.
- 2 – Vâyû, the invocators call you through recitations¹², those who have pressed the soma are the knowers of the Day¹³.
- 3 – Vâyû, your abundant speech¹⁴ goes towards the donor¹⁵. It extends to soma drinkers.
- 4 – Indra, Vâyû, come near this soma juice with joy, yes, the drops of soma desire you.
- 5 – Vâyû and Indra, excellent heroes, connoisseurs of soma juice, both come here quickly.
- 6 – Vâyû and Indra, come, to the pressers who have prepared the soma, thus quickly, O Hero, by thought.
- 7 – I call Mitra, with purified intelligence, and Varuna, destroyers of enemies¹⁶, leading to an enlightening meditation.

1 Agni means Fire. It is the deification of fire, and it is also the interior fire, the mystical ardor.

2 Spiritual, of course.

3 The Man or the sacrificer.

4 Of the offering.

5 One of the first rishis.

6 To the Enlightenment.

7 Vâyû means wind and it is also the Vital Breath.

8 Indra is the deified storm and it is also the mental power.

9 Mitra means Friend. It is therefore also Love (in the noble sense of the term)

10 Varuna is the master of the oceans, he is the conscious force of Truth.

11 Drink containing milk and psilocybes.

12 Of mantras.

13 Light, Enlightenment.

14 The speech.

15 The sacrificer.

16 Enemies of enlightenment, negative actions and thoughts.

8 – By Truth, Mitra and Varuna growing in Truth, touching Truth, you attain vast enlightenment.

9 – Our poets, Mitra and Varuna, of many births, living in a large house¹. You skillfully support sacrifice.

Mandala 1; Hymn 3

To the Ashvins²; Indra; Viśvedevās³; Sarasvatī⁴

Rishi: madhucchandas vaiśvāmītra

Meter: gāyatrī; pipīlikāmadhyānicṛdgāyatrī; nicṛdgāyatrī

1 – Ashvins with many arms, lords of Strength⁵, with quick feet⁶, masters of Splendor, take Happiness.

2 – Ashvins with many marvelous powers, Heroes united with the Force of thought, receive this benevolent hymn.

3 – Dasrā⁷ and Nāsatyā⁸, come by the path of Rudra⁹ to the grass seat of Kusha¹⁰, drink the purified soma juice consecrated to you.

4 – Indra, come O Luminous One, this soma juice desires you, prepared by continually purified fingers.

5 – Come Indra, led by thought, invoked by the enlightened sacrificers, to drink the juice of soma, which is the Word¹¹ of the sacrificer.

6 – Come quickly Indra, near the Energy, with your bay Horses. Accept our soma juice with joy.

7 – O protective Visvedevas, actively supporting men, come and drink this soma juice of the pious sacrificer.

8 – O Visvedevas¹², Mighty Waters, come quickly and drink this soma juice, like the Cows¹³ go to the stable.

9 – O Visvedevas, tireless, of unique intelligence, you who do not betray, accept this sacred juice.

10 – Sarasvatī, which purifies us, which sings the Force with Energy, promotes rich meditation during the sacrifice.

11 – She brings the Luminous Truth and stimulates the thoughts of the wise, Sarasvatī accepts the sacrifice.

12 – Sarasvatī awakens the great Flow¹⁴ with Light. It enlightens all thoughts.

Mandala 1; Hymn 4

To Indra

Rishi: madhucchandas vaiśvāmītra

Meter: virāḍgāyatrī; nicṛdgāyatrī; gāyatrī

1 – Like the one who milks the beautiful and good Cow, we call for help every day from the one who does it.

2 – Come to our soma pressing, you soma drinker, drink! Rich intoxication truly gives Light.

3 – So we can know you, among the relatives of the wise, come, do not depart from us.

4 – Go, ask the vigorous and invincible Indra, the old wise, he who is the best of your friends.

1 The Brahman or the sacrifice itself.

2 The Ashvins are the twins who bring the Dawn. These are the sunrise, therefore also the Enlightenment.

3 All the gods.

4 The Sarasvatī is the river, on the banks of which the Vedic civilization was born. Dried up for almost 4000 years, it is today called Ghaggar. It is the flow of Enlightenment.

5 Spiritual.

6 The Ashvins move here in a chariot pulled by two Horses, symbolizing divine Energy.

7 Name of one of the twins, which means: who performs marvelous acts.

8 Other twin's name meaning: kind.

9 First name of Shiva (the benevolent) which means the one who makes people cry.

10 The lawn on which the sacrificers and priests sit.

11 The mantra.

12 Symbol of purification.

13 Lights.

14 Of consciousness.

5 – Yes, let them speak, those who mock, let them go elsewhere, far from our mind appeased by carrying the offering to Indra alone.

6 – Yes, let the people say that we are pious and happy, you who work wonders. May we dwell in the house of Indra!

7 – To the rapid which carries this rapid¹, the intoxicated man, the magnificence of the sacrifice, gives Happiness to the friend.

8 – Oh, you who make a hundred sacrifices, having drunk of this soma, you are the destroyer of darkness, the hero who dwells in the Forces².

9 – We praise you, you the hero in battle³, you who made a hundred sacrifices, Indra, to obtain riches.

10 – To this river of Riches⁴, this powerful one, the one that is easily crossed, the friend who presses the soma, to Indra, address your songs!

Mandala 1; Hymn 5

To Indra.

Rishi: madhucchandas vaiśvāmītra

Meter: nicṛdgāyatrī; gāyatrī; virāḍgāyatrī; ārcyuṣṇik; pipīlikāmadhyānicṛdgāyatrī

1 – Come, quickly here, sit down, sing Indra, friends, bearers of the hymn.

2 – Indra, the richest of the rich, the great lord of Wealth,⁵ we are united with him thanks to the pressed soma juice.

3 – May he be present to us in union,⁶ bring us Wealth in abundance, may he come to us with his power.

4 – When he remains in battles, the enemies do not stop the Horses,⁷ sing this hymn to Indra!

5 – These purified soma drops go to the soma drinker's feast, the soma juices are mixed with the curd.

6 – You, who grew instantly for the soma drinker, were born adult, O Indra of higher consciousness.

7 – May the drops of soma enter you quickly, O Indra, you who love invocations, may they make you happy.

8 – Hymns and recitations have made you grow, you who make a hundred sacrifices. May they strengthen our song.

9 – Indra, whose help triumphs, in whom all virile energies reside, appreciates these thousand energies.

10 – O Indra, you who love our invocations, do not let mortals hurt our bodies, Lord, keep away what kills.

Mandala 1; Hymn 6

To Indra, to the Maruts

Rishi: madhucchandas vaiśvāmītra

Meter: gāyatrī; nicṛdgāyatrī; virāḍgāyatrī

1 – Those who stand around the moving fire, reddish in color, are united. They make the brilliant Heaven shine.

2 – They concentrate their minds on the magnificent bay Horses of Indra, attached to both sides of the chariot, of the valiant hero who leads them.

3 – Mortals, they make the monstrous a splendor, the formless a decoration. You were born fully with the Lights of Dawn⁸.

4 – Then, after the day of the offering, those who bear this sacred name⁹, again, advance towards you, Indra.

1 The soma.

2 Spiritual.

3 Interiors.

4 Spirituals.

5 Spiritual.

6 With Brahman

7 Spiritual energies.

8 Enlightenment.

9 The Maruts.

- 5 – The destroyers of strongholds¹ who hide the consciousness of the mystical fire, O Indra, cause the Light of Knowledge to be obtained.
- 6 – Those who seek the gods obtain, through songs, pure intelligence and the treasure of Knowledge. They acclaim the great song of Knowledge .
- 7 – Coming with the fearless Indra, you are fully seen as the joyful life force.
- 8 – By the blameless², going towards Heaven, the Sacrifice³, powerfully honor the multitude through the admirable Indra.
- 9 – O Omnipresent⁴, come from Heaven or the luminous upper world, where the hymn extends.
- 10 – We ask for Happiness in Heaven or here in the earthly world or in the great Intermediate World⁵, O Indra.
-

Mandala 1; Hymn 7

To Indra

Rishi: madhucchandas vaiśvāmitra

Meters: gāyatrī; nicṛdgāyatrī; pipīlikāmadhyānicṛdgāyatrī; gāyatrī

- 1 – Indra, the cantors recited the hymns of praise. Indra, the singers sang. Indra, the musicians played.
- 2 – Indra you come with your two Horses⁶ harnessed by the Word⁷, Indra, Wealth⁸ incarnate, armed with his lightning.
- 3 – Indra you see the sun⁹ rising far in the sky, by its rays, it made the mountain rise.
- 4 – Indra, in battle¹⁰, favor us with a thousand spoils,¹¹ and protect us from the violent,¹² you the formidable.
- 5 – We invoke Indra in the great Wealth, Indra in the insignificant, unite with us and destroy the darkness with your lightning.
- 6 – You who are prolific with us, always giving Abundance¹³, make each of us incoercible.
- 7 – In the shock of the hymns, the lightning of Indra rises. Flattery does not pierce him.
- 8 – Prolific like a bull who moves the herd forward with his Energy, the Lord is irresistible.
- 9 – He who is efficient prepares treasures. Indra leads the five classes of men¹⁴.
- 10 – We invoke Indra who is everywhere around men. May it be entirely ours!
-

Mandala 1; Hymn 8

To Indra.

Rishi madhucchandas vaiśvāmitra.

Meters: nicṛdgāyatrī; virāḍgāyatrī; gāyatrī vardhamānā gāyatrī

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- 1 Ibid.
- 2 Ibid.
- 3 Deified.
- 4 Indra.
- 5 There are three worlds: Earth, Heaven and the Middle World. This corresponds to the three main states of consciousness: Earth, the ordinary state of consciousness, Heaven, mystical ecstasy and the Intermediate world where we find the gods, celestial musicians, nymphs...
- 6 Symbols of strength and Energy.
- 7 The mantras.
- 8 Spiritual.
- 9 Symbol of Light, Enlightenment.
- 10 Against ourselves.
- 11 Spiritual.
- 12 Our inner demons.
- 13 Spiritual.
- 14 The first five Vedic peoples.

- 1 – Indra, bring us the Wealth¹ which is each time more powerful, the one which brings the most resplendent comfort.
 - 2 – So that we protect ourselves from our enemies² with our fists, we are protected by you and your lightning.
 - 3 – O Indra, we are protected by you, we can obtain your destructive lightning, we can completely defeat the enemies in battle.
 - 4 – With you, O Indra, with all these heroes who throw lightning, we are united with you, make us triumph over the attackers.
 - 5 – Indra is great and supreme, we invoke his power, he is the one who possesses lightning. May his power be as extensive as Heaven!
 - 6 – In the battle, the heroes obtained victory and man obtains a child, as the wise obtain enlightenment.
 - 7 – The drinker of soma, whose belly swells like an ocean, becomes pure like the Waters of the mountain top.
 - 8 – The spirit exalted by the rays of Light receives the luminous truth, through the giver³, like a branch laden with ripe fruit.
 - 9 – O Indra, your power immediately increases the consciousness of the one who resembles me, the giver.
 - 10 – May the enunciation and recitation of this masterful hymn allow Indra to drink the soma.
-

Mandala 1; Hymn 9

To Indra

Rishi madhucchandas vaiśvāmītra

Meters: nicṛdgāyatrī; gāyatrī; pipīlikāmadhyānicṛdgāyatrī; anuṣṭubh

- 1 – Come Indra, with those whose bodies are full of soma, to taste our dishes and our universal soma juice. Gain great power!
 - 2 – Give Indra this exquisite soma juice which provides Happiness, which achieves everything that can be achieved.
 - 3 – O God of the beautiful face, celebrate those who fully blossom in the singing of hymns, unite with them with the pressing.
 - 4 – I have created for you, O Indra, these songs which rise towards you, insatiable and vigorous Lord.
 - 5 – Bring the remarkable Riches completely here⁴, O excellent Indra, They are found in you who are powerful and omnipresent.
 - 6 – O Indra, direct us towards the powerful Wealth, that which is powerful and glorious.
 - 7 – O luminous Indra, give us ample strength and great fame, make us possess immense vital Force.
 - 8 – Manifest in us this majestic sound⁵ as well as its thousand delights, O Indra, make us this chariot with rapid movements⁶.
 - 9 – Excellent Indra, master of Wealth, the cantors recite what must be celebrated, you bring your help by the offering of fire.
 - 10 – In every drop of soma, the pious man, in his house, worships the vast power of the great Indra.
-

Mandala 1; Hymn 10

To Indra

Rishi: madhucchandas vaiśvāmītra

Meters: anuṣṭup; virāḍanuṣṭup; nicṛdanuṣṭup; bhuriguṣṇik: virāḍanuṣṭup

-
- 1 Spiritual.
 - 2 Metaphor to designate that which prevents enlightenment.
 - 3 The priest-sacrifice.
 - 4 Spiritual.
 - 5 Probably the sound of singing .
 - 6 This fast-moving mind.

- 1 – The singers sing the hymns to you, they revere and sing the Light, you who are the Word¹, you who have made a hundred sacrifices, that is to say a hundred intelligences, make our family flourish.
- 2 – Going from one peak to another peak, he has risen and looks at all that still needs to be done, Indra perceives the goal and sets out powerfully with the multitude.
- 3 – After the two bay Horses² have been harnessed by the hairy male³ with a full belly⁴, then, Indra, drinker of soma, approaches us and listens to our song.
- 4 – Come to the hymns, to the sound, sing loudly, unite us with Brahman and increase our wealth through sacrifice.
- 5 – The recitation of the growing invocation of Indra, the one who destroys many⁵, gives us a powerful ecstasy through the juice of soma and through friendship.
- 6 – We ask him for Friendship, Wealth, Energy, it is in truth Indra, the powerful, the quick, compassionate and beneficial.
- 7 – O Indra, pleasant trainer, you manifest yourself publicly in your glory, you increase, by making it shine, the prosperity of the herd of Cows⁶.
- 8 – Heaven and Earth cannot contain you, you who are impressive, shake the Waters of Heaven for us. May we obtain the Light.
- 9 – You who have a listening ear, listen to the offering that my spirit gives you through my voice. Indra, this hymn, unites my consciousness within me.
- 10 – Certainly, we know you, you the giver of Energy who heard our sacrifice, we invoke you, conqueror of darkness, to obtain comfort and a thousand delights.
- 11 – O Indra, son of Kushika⁷, come and get intoxicated, come and drink the soma that enchants, grant us a long life and grant the rishi a thousand appeasements.
- 12 – Around you, may these delicious hymns be universal. May they increase life and also our Happiness and bring satisfaction.
-

Mandala 1; Hymn 11

To Indra

Rishi: jetṛ mādhuçchandaśa

Meters: niçṛdanuṣṭup; angṣṭ; bhuriçuṣṇik; virāḍanuṣṭup; anuṣṭubh

- 1 – Indra, our universal songs have increased the extent of the Ocean⁸: you who fight with the warriors⁹ on a fast chariot¹⁰, with Energy, lord, you are the true master.
- 2 – O Indra, prolific in friendship, we have no fear, O winner, to the unconquered vital Energy.
- 3 – The generous comforts of Indra are abundant and are not exhausted, they give as a gift the vigor of thought to those who sing it.
- 4 – The destroyer of strongholds¹¹ is born, a young poet with immense Energy, Indra supports all actions in the Whole, the hymn abundantly glorifies his Lightning.
- 5 – You whose luminous thoughts bring out of the cave¹², destroyer of the mountain cave. The fearless gods enter you quickly.

-
- 1 The mantra.
2 Symbol of strength and Energy .
3 Indra.
4 From soma.
5 The Darkness.
6 Lights.
7 Name of a cross-eyed king.
8 Spirit symbol.
9 The ardor.
10 Live spirit.
11 What prevents Enlightenment.
12 Mental.

- 6 – O favorable Hero, I come to you, like the flowing river. The invocations make the wise poet stay close to you.
7 – You have triumphed, with your supernatural powers, over the evil Shushna¹, the deceiver. Let the wise know you, increase their fame!
8 – O lord of Energy, the hymns and praises are for you, Indra. These thousand gifts are more abundant in truth.
-

Mandala 1; Hymn 12

To Agni

Rishi: medhātithi kāmva

Meters: gāyatrī; nicṛdgāyatrī; pipīlikāmadhyānicṛdgāyatrī; virāḍgāyatrī

- 1 – We choose Agni, the Ambassador,² the sacrificer to universal knowledge, the accomplishment of this sacrifice.
2 – Agni, Agni, they continually invoke and call upon the leader of the people, the one who is much loved, the one who leads the offering.
3 – O Agni, the one who leads the gods, born for those who in this world have gathered the herb Kusha³; you are worthy to be honored, our priest.
4 – O Agni, let those who wish to connect with the Ambassador awaken! You will, with the gods, sit on the grass of Kusha.
5 – O luminous Agni, with the offering of clarified butter, you burn the enemies, the demons.
6 – Agni is ignited by Agni, young poet, master of the house, he carries the offering with the spoon of soma to the mouth.
7 – Agni, the poet, celebrates the pillar of truth in the sacrifice of soma, the god who removes sorrow.
8 – O Agni, God ambassador, master of the offering of fire that you kindly accept, satisfy our existence!
9 – Agni, you participate in the feast of the gods with offerings, be favorable, O Purifier.
10 – O Agni, O Luminous purifier, lead the gods here, to our sacrifice and our offering.
11 – Celebrated by our new Hymn, bring us Wealth with vigorous heroic force.
12 – O Agni, by the resplendent Light, by the invocation of all the gods, appreciate our hymn.
-

Mandala 1; Hymn 13

To: Agni; Tanūnapat; Narāśaṃsa; Hehas; Barhis;

Devîr; dvāraḥ; Uṣāsānaktā; Hotṛ; Sarasvatī; Bhārati; Vasts; Vanaspati; svāhākṛtis

Rishi: medhātithi kāmva

Meters: gāyatrī; pipīlikāmadhyānicṛdgāyatrī; nicṛdgāyatrī

- 1 – O Agni, lead the gods to our blazing offering, O Priest, O Purifier of sacrifice!
2 – O son of yourself, O Poet, let our savory sacrifice be among the gods; today, make it a feast!
3 – I invoke here, in this sacrifice, the one, beloved, receives the praise of men. His speech is sweet when he creates offerings.
4 – O Agni, revered, lead the gods in your enchanted chariot. You are the messenger of Manu⁴ who makes the sacrifice.
5 – Sages, continually spread the sacred herb on the shining platform, because there we discover immortality.
6 – May the goddesses open, without limit, the door which increases the Truth, and for today's sacrifice, certainly.
7 – I invoke the Night and the Dawn⁵ of beautiful color to approach this sacrifice on this seat strewn with grass of Kusha.
8 – I invoke the couple of divine, wise and eloquent invokers; let them lead our sacrifice.

1 The name of an Asura (demon) which means torrid, drying.
2 Agni serves as an intermediary to send offerings to the other gods.
3 Sacred grass on which the gods are invited to sit.
4 Father of humanity.
5 Light follows Darkness

- 9 – May the three goddesses, Ilâ¹, Sarasvatî²and Mahî³, delights of the Intermediate World, sit in safety on the sacred grass.
10 – I invoke here Tvashtri⁴, the Supreme, creator of all forms, may he be entirely ours.
11 – O God Vanaspati⁵, spread the offering of fire to the gods. May the officiant be enlightened.
12 – With Svâhâ⁶, make this sacrifice to Indra in the house of the sacrificer. This is where I call on the gods.
-

Mandala 1; Hymn 14

To the Viśvedevās⁷

Rishi: medhātithi kâṇva

Meters: gāyatrī; pipīlikāmadhyānicṛdgāyatrī; virāḍgāyatrī; nicṛdgāyatrī

- 1 – O Agni, with these exalting songs of all those who drink soma, come and make sacrifice with the gods.
2 – The Kanvas⁸ have called you, the wise, the enlightened, O Agni, come with the gods.
3 – Indra, Vāyu, Brihaspati⁹, Mitra, Agni, Pūshan¹⁰, Bhaga, the Âdityas¹¹, the troop of Maruts¹².
4 – For you, they bring these intoxicating and intoxicating drops of soma, these delicious drops resting in the container.
5 – The Kanvas, seekers of help, celebrate you, seated on the sacred turf. They prepare and give you an offering.
6 – The draft animals with luminous bodies, united by the spirit, bring you, as do the soma-drinking gods.
7 – O Agni, these gods, united with their wives, who deserve to be venerated, bring forth the Truth, make them drink the juice of soma, and have a pleasant Word.
8 – Let these Venerables, worthy of being honored, drink the soma with the tongue. O Agni, let the delicious effect come.
9 – In the luminous kingdom of Sûrya¹³, all the gods wake up at Dawn, the summoner makes the priest who has drunk the soma rise here.
10 – With all those who are inspired by the sweet soma, O Agni, with Indra, with Vāyu; wood with the splendor of Mitra.
11 – You, O Agni, priest, sent by Manu¹⁴, sit in the sacrifices. Sacrifice in this sacrifice.
12 – O God, unite the reddish Horses, the brown ones, with the red chariot, lead them here with the gods.
-

Mandala 1; Hymn 15

To Indra; To the Maruts; to Tvaṣṭṛ; to Agni; to Mitra; to Varuṇa;

to Draviṇodā; to the Ashwin

Rishi: medhātithi kâṇva

Meters: gāyatrī. nicṛdgāyatrī. bhuriggāyatrī. pipīlikāmadhyānicṛdgāyatrī

- 1 – Indra, drink soma at the right time, so that the drops of soma penetrate you. May they intoxicate you and live in you.
2 – Drink, Maruts, at the favorable time, from the cup of the purifier, purify the sacrifice, You who are generous.

-
- 1 Sister of Manu, deified libation.
2 The river where Indian civilization was born.
3 Earth.
4 Literally, the “creator of life”.
5 Lit: “master of the forest” = Agni.
6 Exclamation made by the officiant during the offering.
7 To all the gods.
8 Descendants of the rishi Kanva, symbol of wisdom;
9 “Master of the vastness”.
10 “The nurturer”.
11 Aditi's children.
12 A simple mantra composed of the names of gods. Formula still used today.
13 The Sun, symbol of Enlightenment.
14 Father of Humanity.

- 3 – O Neshta¹, come with the wife to our sacrifice, drink the soma at the favorable time. You really provide wealth².
4 – O Agni, lead the gods here, welcome them in the three springs³, beautify yourself by drinking soma at the favorable time.
5 – Indra, drink the soma at the favorable time to reach Brahman⁴. Yes, your friendship is invincible.
6 – O Mitra and Varuna, supported by the multitude, you are effective against that which is negative and which disappoints. At the right time, you benefit from this sacrifice.
7 – The seekers of Wealth, with mortars in hand⁵, sacrifice to the soma for the giver of Wealth.⁶ In the sacrifices, they praise the god.
8 – May the giver of Wealth give us the treasure and let it be known. We ask the gods.
9 – The giver of Wealth desires to drink and gives offerings that last. Advance those of the Neshta at the right time.
10 – We offer the sacrifice, for the fourth time, to you, giver of Wealth, at the right time. So, be a benefactor to us.
11 – Drink the sweet soma shining with the fire of sacrifice, O Ashvins, you whose deeds are pure, carrying this sacrifice at the right time.
12 – With the keeper of the domestic fire, at the favorable moment, giver of wealth, you lead the sacrifice. Honor the gods like a pious ascetic.
-

Mandala 1; Hymn 16

To Indra

Rishi: medhātithi kāmva

Meters: gāyatrī; pipīlikāmadhyānicṛdgāyatrī; nicṛdgāyatrī; virāḍgāyatrī

- 1 – May the bay Horses bring you, the Fertilizer, to drink the soma, Indra, you are radiant like the sun.
2 – Here the grains of wheat are prepared, here the Horses grow. They bring Happiness in Indra's chariot.
3 – We invoke Indra in the morning, we invoke him for the success of the soma sacrifice, we invoke him to drink the soma.
4 – Come near our soma, Indra, with your Horses with their big manes. We invoke you through the juice of soma.
5 – Come to our hymn, come to the pressing of the soma juice. Drink like a thirsty deer.
6 – These drops of purified soma are on the litter of Kusha grass. Drink for power.
7 – May this excellent hymn, which touches the heart, bring you peace. Then drink the soma juice.
8 – Indra goes into the pressing, of the entire soma, for Intoxication. You who killed the Darkness, drink the soma.
9 – Give us Cows and Horses, at will, you who have made a hundred sacrifices. In deep meditation, we glorify you.
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Mandala 1; Hymn 17

To Indra and Varuna

Rishi: medhātithi kāmva

Meters: gāyatrī; yavamadhyāvīrāḍgāyatrī; bhurīgārcīgāyatrī; nicṛdgāyatrī; pipīlikāmadhyānicṛdgāyatrī

- 1 – Indra and Varuna, I choose you as sovereigns. You make us happy with this existence.
2 – You will come and grant your favor to the sacrifice of the wise who is like me, you who actively help.
3 – Satisfy yourself⁷ as much as you like, princes Indra and Varuna, we wish to be as close to you as possible.
4 – May we obtain from you the help, the clairvoyance and the strength of Energy that suit us.

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- 1 The priest who takes care of the sacrificer's wife.
2 Spiritual.
3 The three gunas (set of qualities) constituting the material world.
4 Sat-Cit-Ananda.
5 Stones used to press the soma.
6 Indra.

5 – Of those who have a thousand gifts, it is Indra, of those who are worthy of praise, it is Varuna, whose works deserve praise.

6 – By their protection, we can obtain that we meditate, and, and truth, that abundance be given to us¹

7 – O Indra and Varuna, I call on you to achieve remarkable success²: make us winners.

8 – O Indra and Varuna, we desire participation now in our thoughts. Keep us in your refuge.

9 – May my happy praise, with which I call you, reach you, O Indra and Varuna. Intensify this praise.

Mandala 1; Hymn 18

To Brahmaṇaspati; Indra, Soma; Dakṣiṇā, Sadasaspati;

Rishi: medhātithi kāṇva

Meters: gāyatrī; pipīlikāmadhyānicṛdgāyatrī; virāḍgāyatrī; nicṛdgāyatrī

1 – May he who pours the soma, with its clear sound, become the lord of the Word. You know the secret, son of the Sacred Fire.

2 – It is opulent, drives away sorrow, and develops knowledge. Let us unite with it³ quickly.

3 – Let the curse of him who does not give⁴, the insult of a mortal, touch us not. Protect us, O Lord of the Mantra.

4 – The hero who strikes⁵ does not suffer, supported by Indra the Master of the Word, the soma sets⁶ the mortal in motion.

5 – May you, Lord of the Word, Soma⁷ and Indra protect the mortal, may Dakshina⁸ protect us from anguish.

6 – The wonderful Master of the Assembly, the desirable one, friend of Indra, is rich in gifts, I have arrived at Enlightenment.

7 – Without being in the Truth, sacrifice does not achieve its goal, which is wisdom itself. Meditation leads to Union.

8 – Then, facing the East while preparing the offering, he makes the sacrifice successful. The invocation rises towards the gods.

9 – I saw him who receives the praise of men, the most daring, the most famous, joyful as Heaven.

Mandala 1; Hymn 19

To Agni, to the Maruts⁹

Rishi: medhātithi kāṇva

Meters: Gāyatrī; Nicṛdgāyatrī; Pipīlikāmadhyānicṛdgāyatrī

1 – You are called to this serene sacrifice of soma which gives Light. O Agni, come with the Maruts.

2 – No god, no mortal has your great intelligence. O Agni, come with the Maruts.

3 – All the gods who know the great Intermediate World¹⁰ do not deceive. O Agni, come with the Maruts.

4 – They worship the Light with strength and are not beaten by the violent. O Agni, come with the Maruts.

7 From soma.

1 Spiritual.

2 In my quest.

3 With Brahman.

4 Who does not give sacrifice

5 Evil, ignorance.

6 Spiritual.

7 The deified soma.

8 The personal gift.

9 Symbols of the power of will and vital force.

10 State of consciousness between the waking state and mystical ecstasy.

- 5 – Brilliant and terrible in appearance, they are powerful and destroy enemies.¹¹ O Agni, come with the Maruts.
6 – The gods sit in the luminous firmament above Heaven. O Agni, come with the Maruts.
7 – They move the mountains and contain the stormy ocean. O Agni, come with the Maruts.
8 – The rays of Light extend with force to contain the ocean. O Agni, come with the Maruts.
9 – It is for you this first drink, I pour the soma sweet as honey. O Agni, come with the Maruts.
-

Mandala 1; Hymn 20

To the Ribhus

Rishi: medhātithi kāṇva

Meters: gāyatrī; pipīlikāmadhyānicṛdgāyatrī; virāḍgāyatrī; nicṛdgāyatrī

- 1 – For these gods, this hymn is born through the mouths of the wise. He achieves Enlightenment.
2 – To unite with his word, they harnessed the bay Horses of Indra⁴ to their spirit. Through the exercises, they flourish in sacrifice.
3 – They built for the Nāsatyas⁵ a quiet chariot⁶ which penetrates everywhere. They created the Cow⁷ which produces milk.
4 – You have restored youth to parents⁸, through honest mantras of truth. O Ribhus your work has done it.
5 – The intoxications of soma come to you all together with Indra and the Maruts, with the sons of Aditi⁹ and the kings.
6 – This new soma cup of the god Tvashtri¹⁰ has been removed, you have made four new ones.
7 – Thus installed in us, the three times seven juices of soma give to each one a perfect expression.
8 – They support the leaders of the sacrifice, and they appreciate what must be done well: sharing the sacrifice with the gods.

11 Which harms the knowledge of Brahman.

4 Strength and Energy of the mind.

5 Nāsatyas means: helpful, friendly. It may be the Ashvins

6 A peaceful mind.

7 This is about the animal.

8 Reference to a legend or a myth, which will be developed later in the Brahmanas.

9 The deified Earth. This word also means: radiant

10 Tvashtri means the Architect of forms.