

7

VAK SUKTAM

Dear learner, in this lesson you are going to know about significance of Speech (vak). The speech which we utter is described as a goddess in Rigveda. There its nature and qualities are mentioned. The Devi Suktam or the Vaak Sutam (Vak suktam) occurs in the 10th mandala of Rig Veda Samhita as suktam (सूक्तम) number 125. The seer of the mantra is vak, the daughter of rishi ambhrna (अम्भूणा), resulting in the complete name vagambhrni. The devata is also vagambhrni, meaning that the seer completely identifies with the seen in this suktam. The rishika contemplates on the Self (can also be interpreted as (a) the primordial speech-paravak, per the later philosophies of Kashmir Shaivism or (b) the first letter अ, in the primordial sabda ऊँ) and on its creative powers and joyfully proclaims these verses in praise of the Self (आत्मस्तुत्ति).



WHAT HAVE YOU LEARNT

After readning this lesson, you will be able to:

- recite Devi Suktam, and
- know the meaning this suktam

7.1 VAK SUKTAM

अहं रुद्रेभिर्वसुंभिश्चराम्यहमांदित्यैरुत विश्वदेवैः। अहं मित्रावरुणोभा बिंभर्म्युहमिंन्द्राग्नी अहमुश्विनोभा॥

aham rudrebhir vasubhiś carāmy aham ādityair uta viśvadevaih | aham mitrāvaruņobhā bibharmy aham indrāgnī aham aśvinobhā ||

I move along with Rudras, the Vasus, the Adityas, also with the Vishvadevas. I hold both Mitra and Varuna, both Indra and Agni, and both the Asvin brothers.

अहं सोमंमाहुनसं बिभर्म्यहं त्वष्टांरमुत पूषणुं भर्गम्।

अहं दंधामि द्रविणं हुविष्मंते सुप्राव्येईयर्जमानाय सुन्वते॥

aham somam āhanasam bibharmy aham tvastāram uta pūsanam bhagam | aham dadhāmi dravinam havismate suprāvye yajamānāya sunvate ||

I bear the pressed out Soma, also Tvashtri, Pushan and Bhaga. I grant wealth to the possessor of oblation, to the mindful institutor of sacrifice and to the performer of Soma scacrifice.

अहं राष्ट्रीं संगर्मनी वसूंनां चिकितुषीं प्रथमा यज्ञियांनाम्। तां मां देवा व्यंदधुः पुरुत्रा भूरिंस्थात्रां भूर्यावेशयंन्तीम्॥

aham rāṣṭrī saṃgamanī vasūnāṃ cikituṣī prathamā yajñiyānām | tām mā devā vy adadhuḥ purutrā bhūristhātrām bhūry āveśayantīm ||

I am the Queen, the gatherer of vasus (treasures), knower of Brahman, the first (chief) of the object of yagna (worship). The gods have dispersed me in many places, having many abodes, causing me to pervade (or overpower) many.

मया सो अन्नंमत्ति यो विपश्यंति यः प्राणिंति य ईं शृणोत्युक्तम्। अमन्तवो मां त उपं क्षियन्ति श्रुधि श्रुंत श्रद्धिवं तें वदामि॥

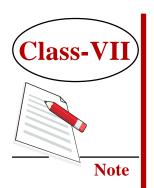
mayā so annam atti yo vipašyati yaḥ prāņiti ya īm śrnoty uktam | amantavo mām ta upa kṣiyanti śrudhi śruta śraddhivam te vadāmi ||

He who eats food, he who sees, who breathes, who hears the spoken word does so through me alone. Even the non-perceivers of you dwell near me. Hear me! he who is capable of hearing me! I speak to you the credible.

अहमेव स्वयमिदं वंदामि जुष्टं देवेभिंरुत मानुंषेभिः। यं का॒मये॒ तंत॑मु॒ग्रं कृ॑णोमि॒ तं ब्रह्माण॒ं तमृषि॒ं तं सु॑मे॒धाम्॥

aham eva svayam idam vadāmi justam devebhir uta mānusebhih | yam kāmaye tam-tam ugram krņomi tam brahmānam tam rsim tam sumedhām ||





I speak this myself, which is liked by boths gods and men alike, whomever I wish, I make him powerful, well versed in knowledge, a sage and a wise one.

अहं रुद्राय धनुरा तंनोमि ब्रह्मद्विषे शरंवे हन्तवा उं। अहं जनांय समदं कृणोम्यहं द्यावांपृथिवी आ विंवेश॥

aham rudrāya dhanur ā tanomi brahmadvise sarave hantavā u | aham janāya samadam krņomy aham dyāvāprthivī ā vivesa ||

The bow I stretch for the arrow for Rudra is for the purpose of killing the hater of Brahman. I do battle for people. I have pervaded heaven and earth.

अहं सुंवे पितरंमस्य मूर्धन्मम् योनिंरप्स्वर्श्वन्तः संमुद्रे। ततो वि तिष्ठे भुवनानु विश्वोतामूं द्यां वर्ष्मणोपं स्पृशामि॥

aham suve pitaram asya mūrdhan mama yonir apsv antah samudre | tato vi tisthe bhuvanānu viśvotāmūm dyām varsmanopa sprstāmi ||

I generate the father on the summit of this (sky). My source is in the waters, in the inner ocean. Thence, I spead among all living creatures, alongside the all-pervading, and with the vertex I touch that sky.

अहमेव वातं इव प्र वांम्यारभंमाणा भुवंनानि विश्वां। परो दिवा पर एना पृंथिव्यैतावंती महिना सं बंभूव॥

aham eva vāta iva pra vāmy ārabhamāņā bhuvanāni viśvā | paro divā para enā pṛthivyaitāvatī mahinā sam babhūva ||

I I only breathe forth, like the wind, while holding together all living creatures. So great (vast) I have become possessing greatness that I am beyond heaven and this earth.

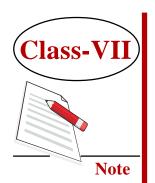
INTEXT QUESTIONS 7.1

- 1. नीचे दिये गये प्रश्नों का उत्तर लिखिए–
 - (i) देवाः क अजनयन्त?
 - (ii) पश्वः कि वदन्ति?
 - (iii) वाक् कति पदानि परिमिता?
 - (iv) तुरीयं वाचः के वदन्ति?

OBJECTIVES

- Significance of Vaak.
- Recitation of vak sukta
- Meaning of vak&sukta





TERMINAL QUESTIONS

1. Describe the importance of Vaksukta in your own words.

Vak Suktam

Reference:

- 1. Rig Veda
- 2. www.ecs.umass.edu

ANSWERS TO INTEXT QUESTIONS

- 7.1
- 1. वाचम्
- 2. तां वाचम्
- 3. चत्वारि
- 4. मनुष्याः