



# VEDAS - 101

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# *Introduction*

- The word *Veda* is derived from the root word *Vid (to know)*. Refers a vast body of spiritual knowledge.
- *Anta* means end, *Veda +anta = Vedanta*, the knowledge that is infinite, end of final knowledge or infinite or what is found at the end of the *Vedas* i.e. *Upanishads*
- The first *Veda (Rig)* came about circa 10,000 BCE –a general consensus of Hindus at large
- *Vedas* are revealed knowledge to the seers.

# Preservation

- *Vedas* are handed by *gurus* to their *sishtyas* by oral tradition.
- A strict order of chanting was maintained to preserve the original meanings
- Since *Vedas* were heard by *Rishis* they are termed *srutis*.

## Notes:

*Guru* = *gu* (ignorance) + *ru* (to destroy), one who destroys our ignorance.

*Sishya* = disciple or one who has discipline to learn

# Organization - Vedas

Four Vedas listed in chronological order

1. *Rig Veda*
2. *Yajur Veda*
3. *Sama Veda*
4. *Atharva Veda*

*Vedic Samhitas*

*Samhitas*: a methodically, rule-based combination of text or verses

# *Itihasas (Epics)*

- 1. Ramayana*
- 2. Mahabharata*

*Itihasas narrates a story that happened in the ancient days, and has come down to us by oral tradition. Itihasas must contain four pursharthas: dharma (virtue); artha (wealth); kama (desires of flesh); and moksha (emancipation).*

# *Upavedas*

- The four upavedas are mapped to the four original Vedas:
  1. *Ayurveda* (science of life and health)
  2. *Dhanurveda* (science of war)
  3. *Ghandrava Veda* (science of music)
  4. *Stapathya Veda* (architecture)

# *Puranas*

- Vedas are basic scriptures of Hinduism. *Puranas* accommodate various forms of worship and diverse philosophies within the construct of broad Hinduism, while keeping the core of the religion in tact.
- *Purnas* are hugely responsible for keeping the Hindu religion in tact against the onslaught of barbarian invasions and impact of Semitic religions on Indian society.
- The other reason *Purnas* are saviors of Hinduism is because it has encompassed all aspects of human life.
- At a time the only access to knowledge for masses was listening to *Puranas* to discharge their duties in the society.



# Antiquity of *Puranas*

- The word *Purana* is derived in two ways: *Pura bhavam* (ancient narratives) and *Pura api navam* (that which has new even in the ancient days).
- *Puranas* as old as Vedas. However, 18 *Maha Puranas* extant are dated A.D.
- By the time *Apastamba* (450-350 B. C.) the term *Purana* had become restricted to a particular class of books.
- There are 18 *Upapuranas*

# General Characteristics of the *Puranas*

- *Sarga* (creation)
- *Pratisarga* (intermediate Creation)
- *Vamsa* (dynasties of gods and patriarchs)
- *Manvantaras* (14 *manus* and their periods)
- *Vamsanucharita* (genealogy of the kings of solar and the lunar race)

<i>18 Maha Puranas</i>			
Serial #	Name of <i>Puranas</i>	Number of Slokas	Period of Compoisition
1	<i>Agni</i>	16,000	A.D. 800
2	<i>Bhagavata</i>	18,000	A.D. 600
3	<i>Bhavisya</i>	14,500	A.D. 500-900
4	<i>Brahma</i>	10,000	A.D. 1300
5	<i>Brahmanada</i>	12,000	A.D. 400
6	<i>Brahmavaivarta</i>	18,000	A.D. 1000
7	<i>Garuda</i>	18,000	A.D. 900
8	<i>Kurma</i>	18,000	A.D. 500
9	<i>Linga</i>	11,000	A.D. 600-1000
10	<i>Markandeya</i>	9,000	A.D. 300
11	<i>Matsya</i>	14,000	A.D. 300
12	<i>Naradiya</i>	25,000	A.D. 900-1600
13	<i>Padma</i>	55,000	A.D. 800
14	<i>Skanda</i>	81,000	A.D. 700-900
15	<i>Vamana</i>	10,000	A.D. 900
16	<i>Varaha</i>	24,000	A.D. 800-1100
17	<i>Vayu</i>	24,000	A.D. 200
18	<i>Vishnu</i>	23,000	A.D. 300

# *Yoga (Union with God)*

- *Bhakti Yoga*
- *Karma yoga*
- *Gnana Yoga*
- *Raja Yoga*
- *Samanvaya Yoga* (Integral Yoga)

# *Darsanas (seeing) –Six Systems of*

*Hindu Philosophy*

*Darsanas are divided to Astika and Nastika Categories*

## *AStikas*

- *Saddarshanas (sad=six)*
  1. *Nyayadarsana – Gautama*
  2. *Vaisesikadarasna – Kanada*
  3. *Sankhyadarsana – Kapila*
  4. *Yogadarsana – Patanjali*
  5. *Mimasasadarsana – Jaimini*
  6. *Vedantadarsana – Badarayana*

## *Nastikas*

*Carvaka, Loakayatamatam, Jainadarsana, and  
Bauddhadarsana*

# Organization - Vedas

- The *Rig Samhita* = 10,552 verses
- *Yajur Veda* = 1,975 verses
- *Sam Veda* = 1,875 verses
- *Atharva Veda* = 5,977 verses
- Total number of verses in *Vedas* = 20,416
- The language of divine *Rig Veda* has ~ 35,000 words

Notes: To place the number of words in divine language of Rig Veda in proper context one must note that the English language has ~172,000 words

# Organization – Vedas -2

- Every *mantra* in Vedas can be classified into *rik*, *yajus*, *saman*, and *atharvana*.
- A *rik mantra* has a metrical structure determined by the number of syllables in it.
- There are seven well known families of meters: *Gayathri*, *Ushanik*, *Anushtup*, *Brhati*, *Pangti*, *Trishtup*, and *Jagati*.
- *Rik* is the mantra of divine conscientiousness, it brings its light of revelation.
- *Yajus* is the mantra of divine power, it brings its will of effectuation.
- *Saman* is the mantra of divine ananda, it brings its equal fulfilment of the spiritual delight of existence.
- *Atharvana* are incantations and spells for health, healing, and psychic powers.

# *Organization – Vedas* -3

- Each Veda has its own four parts:
  1. *Samhitas*: hymns, the mantras
  2. *Brahmanas* : contains rituals in prose
  3. *Aranyakas*: teach about meditation based on symbolical interpretations of rituals
  4. *Upanishads*: philosophical treatises dealing with ultimate problems of life



# Vedic Deities (devas or gods)

Indra 289; Agni 218; Soma 123; The Asvins 56; Varuna 46 ;  
the Maruts 38; Mitra 28; Ushas 21; Vayu (Wind); 12 Savitr  
11; the Rbhus 11; Pushan 10; the Apris 9; Brhaspati 8; Surya  
(Sun) 8; Dyaus and Prithivi (Heaven and Earth) 6; Apas  
(Waters) 6; Adityas 6; Vishnu 6; Brahmanaspati 6; Rudra  
5;.....

*Note: Rig Vedic deities are listed above, the numbers in red indicate the number of hymns dedicated to that particular deity. There are more deities listed past Rudra...*

# Dating *Rig Veda*

A. C. Das	25,000 BCE
S. Srikanthasastry	10,000 BCE
S. V. Venkatesvara	10,000 BCE
B. G. Tilak	6,000 BCE
Hermann Jacobi	4,500 BCE
Haug, M.	2,400 BCE
Winternitz, Moriz	2,000 BCE
Max Muller	1,000 BCE

# Definitions

- The essential power of *mantra* is to make us see the reality beyond world of senses and thoughts. *Rishi* is a person of wisdom
- *Rishi* is an expert on a field of knowledge , not necessarily a religious figure.
- In a more restricted sense a person of spiritual wisdom who has transcended samsara or trans-migratory existence can be termed as a *Rishi*.

# Organization -*Rig Veda*

- In the beginning *Rig Veda* consisted a single collection of mantras with a non-linear structure with every mantra connected to many others.
- Ancient Hindus divided *Rig Veda* two different ways:
  1. The *Ashtaka* Method
  2. The *Mandala* Method

Notes: The word Hindu is neither coined by practioners of *Vedanta* nor can be found in sacred texts of followers of *Vedanta*. Either ancient Greeks or Persians termed people living on the other side (east of) of the river Sindhu as Indus and over time Indus became Hindus.

# Organization – Rig Veda -2

- The *Ashtaka* method was designed to facilitate easy memorization by apportioning more less equal number mantras to each section.
- The *Mandala* method was designed group mantras based on the subject matter.

# Organization – Rig Veda - 3

- The *Ashtaka* Method: The Rig Veda is divided into 8 *Ashtakas*; each *Ashtaka* is divided into 8 *Adhyayas*; each *Adhyaya* has a varied number of *Vargas* (varying from 221 to 331); and each *Varga* has a varied number of mantras (varying from 1,147 to 1,730).

Notes: *Ashtaka* means eight; *Adhyaya* could mean chapter, lesson, or lecture; and *Varga* means group or class or division

# Organization – Rig Veda -4

Organization of Rig Veda			
The Astaka Method			
Astakas	No. Adhyayas	No. Vargas	Mantras
1	8	265	1,370
2	8	221	1,147
3	8	225	1,209
4	8	250	1,289
5	8	238	1,263
6	8	331	1,730
7	8	248	1,263
8	8	246	1,281
Totals	64	2,024	10,552

# Organization – Rig Veda - 5

- The *Mandala* Method: The Rig Veda is divided into 10 Mandalas; each Mandala contains 4 to 24 *Anuvakas*; each *Anuvaka* contains 43 to 191 *Suktas*; in all 1,028 *Suktas* contain 10,552 mantras.
- Notes: In Rig Veda the word *Mandala* refers to the name of 10 books or sections into which it is divided based on the subject content; *Anuvaka* literally means reciting Vedas after teacher or following the teacher, in the *Rig Vedic* organizational context it means a subdivision of a *Mandala*; and *Varga* means group or class division.



# Organization – Rig Veda -6

Orghанизation of Rig Veda			
The Mandala Method			
Mandala	No. Anuvakas	No. Suktas	Mantras
1	24	191	2,006
2	4	43	429
3	5	62	617
4	5	58	589
5	6	87	727
6	6	75	765
7	6	104	841
8	10	103	1,716
9	7	114	1,108
10	12	191	1,754
Totals	85	1,028	10,552

# *Yajur Veda*

- Second of the four *Vedas* that emerged out of the southern face of *Brahma*
- Available in two main streams: *Krsna Yajur Veda* and *Sukla Yajur Veda*

# *Yajur Veda -2*

- Only 5 *Yajur Veda Samhitas* are available:
  1. *Taittiriya Samhita*
  2. *Maitrayaniya Samhita*
  3. *Kathaka Samhita*
  4. *Kapisthala-Kathaka Samhita*
  5. *Vajasaneyi Samhita*
- The first four belongs to *Krsna Yajur Veda*. *Vajasaneyi Samhita* is the only belonging to *Sukla Yajur Veda*.
- *The fourth Samhita is not fully recovered.*

# *Sama Veda*

- *Sama Veda* or *Sama Veda Samhita* is the third of the four Vedas.
- *Sama Veda* comprises mostly of Rig Vedic mantras (Riks) set to the *saptasvara* system of Indian music to be sung at appropriate places in a sacrifice.
- It is the *Udgatr* (third of the four priests) along with his three assistants who conducts this sacrificial ceremony.

## *Sama Veda -2*

- *Sama*: that which destroys sorrow by its sweetness; a song.
- *Samas* are those mantras of *Rig Veda* which had been set to the tunes as prescribed by special treatises.
- The same *Rik* can be sung in different tunes thus producing different *samas*, and the number can vary from 1 to 18.
- According to one calculation there are 1,875 *Riks* and 2,639 *samas*.

# *Sama Veda -3*

- *Sama Veda* has around thousand *shakas* (branches) of which only 13 are discovered so far. These 13 are the names of the teachers who are responsible for their recension.
- Three of those *shakas* are extant now. They are *Jaiminyasakha*, *Kauthumasakha*, and *Ranayaniyasakha*.

# *Sama Veda -4*

- *Sama Veda* has two internal divisions. *Purvarcika* and *Uttrarcika*.
- *Purvarcika* has several *prapathakas* (chapters) containing several *dasatis* (decads), and *dastis* are divided into *Kandas* (chapters). Each *Kanda* contains several *Riks*.
- *Uttararcika* has nine *prapathakas* and are divided into *Kandas* (Chapters). Each *Kanda* contains several *Riks*.

Note: *Arcika* means group of *Riks*.

# *Sama Veda - Purvarcika*

<i>Sama Veda - Purvarcika</i>			
<i>Prapathaka</i>	<i>Kanda</i>	<i>Dasti</i>	<i>Riks.</i>
1	<i>Agneyakanda</i>	10	96
2	<i>Aindrakanda</i>	10	97
3	<i>Aindrakanda</i>	10	99
4	<i>Aindrakanda</i>	10	98
5	<i>Pavamana Parva</i>	10	96
6	<i>Aranyaka Parva</i>	9	99
	<i>Aranyakanda</i>	5	55
	<i>Mahanamni</i>		10
	Totals	64	650



# *Sama Veda - Uttararcika*

<i>Sama Veda- Uttaracika</i>		
<i>Prapathaka</i>	<i>Kanda</i>	<i>Riks.</i>
1	12	124
2	12	111
3	14	145
4	13	144
5	21	172
6	15	182
7	12	128
8	13	144
9	8	111
Totals	120	1,261

# *Sama Veda -5*

- All four Vedas have three groups : *Brahmanas, Aranyakas, and Upanishads*
- *Brahmanas (nine of them):*
  1. *Arsya Brahmana*
  2. *Devatadhyaya Brahmana*
  3. *Prudha Brahmana*
  4. *Sadvimsa Brahmana*
  5. *Samavidhna Brahmana*
  6. *Samhitoponishad Brahmana*
  7. *Talvakara Brahmana*
  8. *Upanishad Brahmana*
  9. *Vamsa Brahmana*

# *Sama Veda -6*

- *Aranyakas:*

1. There is only one *Aranyaka* available called *Talvakara Aranyaka*, it is part of *Talvakara Brahmana*.

- *Upanishads*

1. *Chandogya* and *Kena* (or *Talvakara*) *Upanishads* are the major *Upanishads* of *Sama Veda*
2. Other minor *Upanishads* of *Sama Veda* include *Arunopanishad*; *Jabaladarsanopanishad*; *Jabalyupanishad*; *Mahopanishad*; and *Vasudevaopanishad*.

# *Sama Veda -7*

- Any mantra of *Rig Veda* ( *a Rik*) set to music as per the system of *svaras* or notes of *Sama Veda* becomes a *Sama*. This is explained in *Naradiyasiksa*.
- According to *Naradiyasiks*: there are 7 *svaras* (musical notes), 3 *gramas* (scales of music, lower range, middle range, and top range); 21 *murchanas* (variation of notes in orderly manner); and 49 *tanans* (protracted notes).
- *Samaveda* is the origin of Indian classical music.

# *Atharva Veda*

- This is the fourth *Veda*.
- *Circa 3,000-2,500 BCE*
- *The word Atharva comes from Athar, an obsolete word for fire or priest of fire. Atharvan may be a name of the ancient sage who brought down fire from heavens to start sacrificial rites on earth.*
- *Atharvan is also regraded as the son of Brahma.*

# *Atharava Veda -2*

- *Atharva Veda* is also called by other names:

1. *Atharvana Veda*
2. *Atharvangirasa*
3. *Angirasa*
4. *Bhruguangirasa*
5. *Bhruguvistara*
6. *Brahma Veda* — *Atharva* son of *Brahma*
7. *Bhaisajyaveda* — *bhaisajya* (medicine and treatment)
8. *Ksattraveda* — warrior class , *Ksatriya*

# *Atharva Veda -3*

- *Atharva Veda* differs from the other three in the sense that it deals with issues of life as opposed to issues of hereafter. It deals with things of here and now. Major portion of Vedas is concerned with diseases and their cure, rites for prolonging life, rites for fulfilling one's desire, building construction, trade and commerce, statecraft, and Propitiatory rites.
- Also, referred to as the scripture of masses.
- From ancient times 9 *sakhas* (branches) of *Atharava Veda* are known to have existed. However two of them are extant: *Pippalada* and *Saunaka*.

# *Atharva Veda - 4*

<i>Atharava Veda Samhita</i>			
<i>Prapathakas</i>	<i>Kandas</i>	<i>Suktas</i>	<i>Mantras</i>
1	1-7	433	2,030
2	8-12	45	1,573
3	13-18	43	1,063
4	19-20	215	1,411
<b>Totals</b>		<b>736</b>	<b>6,077</b>



## *Atharva Veda -5*

- In all 6,077 *mantras* are distributed over 20 *kandas* and 736 *suktas*, and 4 *prapathikas*.
- The number of *suktas* may vary depending the method of classification but the number *mantras* remains 6,077.
- The 20<sup>th</sup> *kanda* is heavily borrowed from the *Rig Veda*.

# *Atharva Veda* -6

- *Bhaisajya Suktas*: deals with diseases, their causes, and cures. Hence, *Atharva Veda* is considered to be precursor to *Ayurveda*. Sometimes *Ayurveda* is listed as the *upaveda* of *Atharva Veda*.
- *Paustika Suktas*: prayers for worldly progress and welfare (good rains, growth of crops, and building construction).
- *Abhicaraika Suktas*: aimed at harming or destroying our enemies who obstruct our progress.
- *Prayascitta Sukta*: concerned with expiatory rites to offset either wrong performance or non-performance of religious rites.

# *Atharva Veda - 7*

- *Strikarma Sukta*: deals with love and marriage.
- *Rajakarma Sukta*: gives an account of political system that existed those days. The king used to be elected by the people . National and social problems were solved by *samiti*, a parliament of people.
- *Brahmanya Sukta*: nature of *Brahmana* and the absolute.
- *Ayusya Sukta*: contains supplications for longevity.

## *Atharva Veda - 8*

- Only one *Brahmana* of *Atharva Veda* has been discovered : *Gopatha Brahmana*.
- No *Aranyaka* of *Atharva Veda* has come to light to date.
- Three well known *Upanishads* of *Atharva Veda* are: *Prasna*, *Mundaka*, and *Mandukya*.

# *Rig Veda 1.1.1*

## *The Very First Mantra of Rig Veda*

*Om̐ agnimīle purohitam̐ yajñasya' devamṛtvijam̐ |  
Hotāram̐ ratnadhātāmam*

*(Rig 1.1.1)*

*Om̐ (om̐) - I praise (īle) Agni, the god of fire (agnim), (who is) the family priest (purohitam), the divine (devam) priest (ṛtvijam) of the yajña or ritual of worship (yajñasya)<sup>4</sup>, (as well as the priest known as) Hotā (hotārām)<sup>5</sup>, (and who) distributes great riches (ratna-dhātāmam)*

*(Rig 1.1.1)*

# *The Beginnings* *(Nasadiya Sukta)*

*The non-existent was not then, Nor was the existent, The Earth was not, nor the firmament, Nor that is beyond. (When there was nothing then), what could cover what, And where and in his whose care did the waters and the bottom less deep exist?*

*(Rig. 10.129.1)*

*There was no death nor immortality; There was no sign of night, nor of day. That one breathed without extraneous breath with His own nature. Other than Him there nothing beyond.*

*(Rig. 10.129.2)*

# *The Beginnings -2*

## *(Nasadiya Sukta)*

*In the beginning there was darkness, Intensified darkness, indistinguishable darkness, All this visible world was reduced to its primordial nature. This primordial world which was enveloped by the All-pervading Power of one Before whom the world of matter is trifle became one (that is, came into existence) Through the force of His intense activity and spiritual fervor.*

*(Rig. 10.129.3)*

# *The Beginnings -3*

## *(Nasadiya Sukta)*

*As the existence of Earth was dependent on the Divine Will of the creator. The position of matter was lower than the spirit which acted with the Divine will.*

*(Rig. 10.129.5)*

*From what source this creation (or discharge) came into being or whether one appointed it or not. He who is over-eye there of in Supreme Ether He knows indeed or knows not (may not reveal in advance).*

*(Rig. 10.129.5)*



# *Divine Assurance*

*The one who has faith and trust in the Lord invariably conquers adverse circumstances and emerges the winner, rich with bounty in the struggle of life.*

*(Rig 4.23.4)*

*A firm faith in God is the ray of hope that penetrates this gloom of fear and ignorance.*

*(Rig 2.27.11)*

*The pious soul who is ever awake in God is loved by divine hymns, The sacred songs seek him; Addressing him the Blissful Lord assures, " I shall ever be your friend, fast, and true".*

*(Rig 5.44.14)*

# *Divine Assurance -2*

*The mind that is in the state of perpetual worship is never overshadowed by the dark clouds of sorrow.*

*(Rig. 10.43.6)*

*God is all in all, but only those devotees who completely and in full faith surrender to Him find his helping Hand every ready to guide and protect them.*

*(Rig 1.95.6)*

*The wise innocent man, engrossed in selfless service to mankind, is ever dear to God. He attains oneness with God.*

*(Rig. 6.2.2)*

# *Divine Assurance -3*

*The one who dedicates his life to the service of the Lord, whom the Lord takes in His loving fold, finds himself twice blessed by the celestial powers and basks happily in the sunshine of God's love.*

*(Rig 5.3.7)*

*Relinquishing all ideas of righteousness, surrender unto Me exclusively; I will deliver you from all sinful reactions, do not despair.*

*(Bhagvad Gita 18:66)*

## *Purusha Sukta* (Rig. 10.90.1 - 10.90.16)

- *Purusha Sukta* the sacred of sacred mantras that is recited by practicing Hindus on all occasions. It describes the greatness *Purusha* (God or Brahman) and the sacrifice made by the God to create this universe.

# *Marriage and Family Life*

*May we always look at each other with Love and affection. May Our Lives be happy without Malice. May one spirit dwell in both of us!*

*(Atharava 7.36.1)*

*O husband and wife , may you both live the full span of your life in wedded bliss. Never be separated from each other. May you always live joyously in your home with children and grandchildren.*

*(Atharva 14.2.22)*

*O wedded couple, may you in this life be wise, benevolent and live to inspire all to follow the Vedic way of blissful life.*

*(Yajur 2.19)*

# *Marriage and Family Life -2*

*Accept my gifts just as I accept yours, for the world maintains its balance, on this perennial give-and –take, which makes life joyous living.*

*(Yajur 3.50)*

*The supreme Lord, with his mystical powers, fills the hearts of wedded couples with sublime love.*

*(Rig. 5.3.2)*

Note: These Vedic verses establishes that the sanctity of marriage and was codified when *Vedas* were revealed.

# *Sharanagati (Surrender)*

*Free us from bonds, inherited from our forefathers And  
from those for which we are ourselves responsible. O  
sovereign Lord, liberate us From our animal passions,  
like a calf set free from its tether.*

*(Rig. 7.86.5)*

*Subject us not, O adorable bounties, to evil creatures  
Which are like wolves or robbers, or the ones who harm  
us. Verily, you alone can guide and rule Our vigor and  
speech aright.*

*(Rig. 6.51.6)*

## *Sharanagati (Surrender) -2*

*God the rescuer, God the savior, Mighty God; Happily invoked at each invocation; God powerful, invoked by all; May God the Bounteous confer on us blessings.*

*(Sama. 333)*

*Guard us from malignant and preserve us from the wicked, O Victorious one. May our offerings reach Thee free from dishonor.*

*(Rig 6.15.12)*



# *Forgiveness*

*To err is human. May we be forgiven our blunders, men are full of all desires.*

*(Rig. 1.179.5)*

*Forgive us O Lord, if immersed in our affairs, We have committed sin against divine powers. Forgive us for our sin against men, sin against elders. And sin against our conscience. And all sins that we committed knowingly, And those which might have committed unawares.*

*(Yajur. 8.13)*

# *Forgiveness-2*

*O God, the Sovereign Lord of the Universe, Help us to eradicate all our defects and deficiencies. Of eyes, of the heart and of the mind. Be merciful and compassionate to us.*

*(Yajur. 36.2)*

*O Lord, help us in overcoming sin, carry us across the turbulent river of adversities, as if on a boat.*

*(Atharva 1.33.7)*

# *Divine Guidance*

*O Lord, grant us and our men of faith, That they be inspired to devote their life to the service of humanity and work for the welfare of the mankind.*

*(Rig. 1.61.16)*

*O God Almighty, Lead our mind towards virtuous path.*

*(Rig. 10.20.1)*

*Bless us, that liberated from sin, We perform diligent service ;like a dedicated servant to Thee. O Divine Dispenser of Blessings, O Sagacious Lord, give wisdom to the unwise Guide thine worshipper on the path of prosperity.*

*(Rig. 7.86.7)*

# Social Consciousness

May our Prayer be one and the same;  
May we belong to one fraternity;  
May our minds move in accord;  
May our hearts work in unison;  
For one supreme goal;  
Let us be inspired by a common ideal;  
Let us sing Thy praises in congregation.

*(Rig Veda 10.191.3)*

# Social Consciousness -2

*The rich man who does not utilizes his wealth for noble deeds or does not offer it for the use of fellow-beings, but looks after his own needs, is selfish and has earned the wages of sin. It is undeniably true that the wealth of a person becomes meaningless, if it is not distributed and utilized. That hoarded wealth proves to be the cause of his ruin.*

(Rig Veda 10.117.6)

# Social Consciousness -3

The farmer with his plough makes it possible to grow food for the people. Only he who treads each measured step covers the distance reaches his destination. A teacher who imparts his knowledge is more highly esteemed than a silent sage. A generous individual is far superior to a miserly wealthy person.

*(Rig Veda 10.117.7)*

# Social Consciousness -4

The Almighty Lord is pleased  
And showerth his blessings and benefits  
On the people of that community Where all people  
are integrated,  
United and offer worship with one faith.

*(Rig Veda 10.191.1)*

# Soul, Rebirth, and Cremation

The Lord's joy manifests through the splendorous Beauty and serenity of His creations. The supreme bliss of this divine love is felt within the Soul that is pure and receptive to the sanctity of God's boundless love. It kindles innermost of self devotees.

*(Sama Veda 547)*



# Soul, Rebirth, and Cremation -2

Elevate the soul, that may be prey to five passions, equipped with five organs of actions and surrounded by five elements.

After death place on the funeral pyre the head of the body of the emancipated soul to the east, and its right side to the south.

*(Atharava Veda 4.14.7)*

# Soul, Rebirth, and Cremation -3

The charitable deeds of this birth will bless the soul to attain greater wisdom and perfect physical body in the next life.

*(Atharava Veda 5.1.2)*

O Soul, blazing like the sun after cremation, having reached the fire and the earth for the rebirth, and residing in the belly of the mother, though art born again.

*(Yajur Veda 12.38)*

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