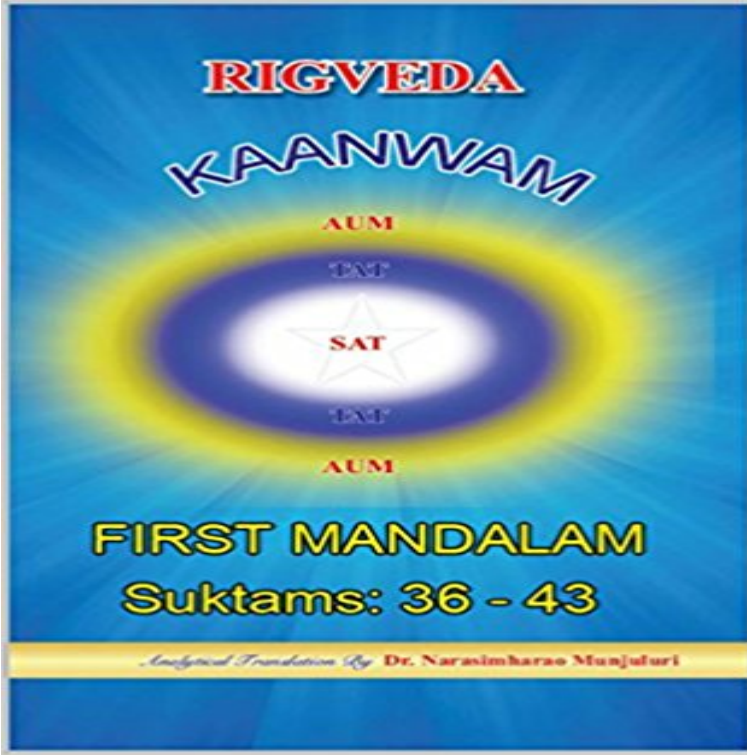


Rigveda - Kaanwam: First Mandalam - Suktams: 36-43



Rigveda is a long series of gospels, metrical revelations spelt through divine intuitive understanding by a long line of Inspired Seers, to make the seekers of knowledge and wisdom burgeon, bud and blossom into flowering trees wafting their sweet scent inviting all the passers-by to come to them for refuge in divine peace. As they are all divinely inspired hymns, one requires divine inspiration and intuition to understand and pass that understanding on to others. Whenever a treasure is there in one language, not easily accessible to all, a translation into a common language becomes essential for the treasure to be partaken and shared by all eligible and eager readers. Such translations have to be comprehensive and analytical, not simplistic and perfunctory, if the subject matter involved is abstruse. Veda is such a cache of wisdom and hence to be distributed amongst all people, irrespective of gender, caste, creed and religion. It should reach all and none should be beguiled of its share. This translation is reaching out to fill that gap. These metrical gospels are addressed to various divine forces in the guise of some names such as Agni, Mitra, Varuna, Maruts, Rudra, Indra etc., which are readily translatable through proper etymologies into Leading Light (Agni), Life Force (Mitra), Cleansing Force (Varuna), Luminous Channels carrying the life force currents (Maruts), Unstruck Sound heard inside (Rudra), Kutastha Consciousness (Indra) etc. It is the One God who acts through all these forms of divine forces, just as a principal acts through his teaching staff to instruct his wards in the institution. The eight suktas included in this booklet, captioned as Kaanwam, are of Sage Kanwa. Kanwa means medhaavi, a sage equipped with tremendous retentive faculty, ever conscious of his true form. The true form of every one of us is that of the All-pervading Ever-Existent,

Ever-Conscious, Ever-Joyous Self. Kanwam means sin and who knows the ins and outs of sinning is a kanwa, a wise one, who keeps himself always at a large distance from the possibility of sinning. Sages are also men of like passions with us, and preach unto us so that we, by ourselves, turn away from the vanities of the world unto the living God, who is the author of heaven and earth, sea and land and all things that are therein. We must show gratitude to God who has made us meet to be partakers of the inheritance of those saints in light. These Rishis remind us time and again that we are all the children of light and the children of the day, not of the night nor of darkness. They exhort us not to slumber but watch the ways of the world and be sober, composed, steady, level-headed and self-controlled. Every Sage invariably delineates the path of Yoga with God, because God is the Supreme Yogi resting in all of us and stimulating us directly and indirectly also to meet Him along one of the seemingly unlike but same-aimed paths laid by His devotees for the benefit of His striving children. The Sage Kanwa initiates his investigations, as most of the Rishis do, with Agni, the Leader of Creation, the Guru of all. To follow the Gurus instructions, one has to keep his nerves relaxed and maintain himself away from all excitations. Therefore Kanwas yogic path leads us through the extensive discipline of nerves. He devoted three suktams to Maruts, the luminous channels which convey the involuntary electricities in us and thus indirectly stressed the paramount importance of this nerve-discipline. We have then to decapitate the ego as far as possible and turn the Pranagni away from the sense-outlets and lead it toward the point of confluence of the three nadis, luminous channels, namely, Ida, Pingala And Sushumna, at the midpoint between the eye-brows. After making the Pranagni concentrate into the single Pusha-eye, it is the bounden duty of all sadhakas to approach the Greatest Comforter, Rudra-Omkara vibration, because that is the mother and father of that lig

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Nasadiya Sukta - Wikipedia Who really knows? Who will here proclaim it? Whence was it produced? Whence is this non-existent), also known as the Hymn of Creation, is the 129th hymn of the 10th Mandala of the Rigveda (10:129). . Verse 4 mentions desire (kama) as the primal seed, and the first poet-seers (kavayas) who found the bond of **The Hymns of the Rigveda - Sanskrit Web** Rigveda--First Mandalam: Sounassepam--Suktams 24-30. Friday, 21-04-2017 . Rigveda - Kaanwam: First Mandalam - Suktams: 36-43. Friday, 21-04-2017. **The Rig Veda - Wikisource, the free online library** Rigveda--First Mandalam: Sounassepam--Suktams 24-30. Saturday, 22-04-2017 . Rigveda - Kaanwam: First Mandalam - Suktams: 36-43. Saturday, 22-04- **Mandalam - Download MP3** From the Preface to the first edition, May 25th, 1889. This work is an attempt to translated the Rigveda and many other Vedic and Sanskrit texts into English. **Suktams - Download MP3** Mar 29, 2017 The Rig Veda (1896) , translated by Ralph T. H. Griffith The Rig Veda is a collection of Vedic Sanskrit hymns counted among the four Hindu religious texts known as the Vedas. The Rig Veda was The first of The Vedas. **gveda (Rigveda) - Ma??ala 1 First A??aka Hymns 1-6 - Sanskrit** gveda (Rigveda): Ma??ala 1 - First A??aka (Hymns 1-6) The first six hymns Atha prathama? ma??alam Suktam 1 -Ma??alam 1 Anukrama?i 1- **Rigveda - Wikipedia** The Rigveda is an ancient Indian collection of Vedic Sanskrit hymns. It is one of . E.g., the first pada is. 1.1.1a agnim i?e purohita? Agni I

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