



## 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 (सूक्तम्) 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 (आत्मस्तुति).



Note



## WHAT HAVE YOU LEARNT

After reading this lesson, you will be able to:

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

### 7.1 VAK SUKTAM

अहं रुद्रेभिर्वसुभिश्चराम्यहमादित्यैरुत विश्वदैवैः।

अहं मित्रावरुणोभा बिभर्म्यहमिन्द्राग्नी अहमश्विनोभा॥

ahaṃ rudrebhir vasubhiś carāmy aham ādityair uta viśvadevaiḥ |  
aham mitrāvaruṇobhā 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 सोममाहनसं बिभर्म्यहं त्वष्टारमुत पूषणं भगम्।

अहं दधामि द्रविणं हविष्मते सुप्राव्येयजमानाय सुन्वते॥

ahaṃ somam āhanasam bibharmy ahaṃ tvaṣṭāram uta pūṣaṇam bhagam |  
ahaṃ dadhāmi draviṇaṃ haviṣmate supravye yajamānāya sunvate ||

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

**Note**

अहं राष्ट्रीं संगमनीं वसूनां चिकितुषीं प्रथमा यज्ञियानाम्।

तां मां देवा व्यदधुः पुरुत्रा भूरिस्थात्रां भूर्यावेशयन्तीम्॥

ahaṃ rāṣṭrī saṅgamanī vasūnāṃ cikituṣī prathamā yajñiyānām |  
tām mā devā vy adadhuḥ purutrā bhūristhātrām bhūryāveśayantīm ||

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 अन्नमत्ति यो विपश्यति यः प्राणिति य ईं शृणोत्युक्तम्।

अमन्तवो मां त उप क्षियन्ति श्रुधि श्रुत श्रद्धिवं तै वदामि॥

mayā so annam atti yo vipaśyati yaḥ prāṇiti ya īṃ śṛṇoty uktam |  
amantavo mām ta upa kṣiyanti śrudhi śruta śraddhivaṃ 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 वदामि जुष्टं देवेभिरुत मानुषेभिः।

यं कामये तंतमुग्रं कृणोमि तं ब्रह्माणं तमृषिं तं सुमेधाम्॥

aham eva svayam idaṃ vadāmi juṣṭaṃ devebhir uta mānuṣebhiḥ |  
yaṃ kāmaye taṃ-tam ugraṃ kṛṇomi taṃ brahmāṇaṃ taṃ ṛṣiṃ taṃ 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 तनोमि ब्रह्मद्विषे शरवे हन्तवा उ॥

अहं जनाय समदं कृणोम्यहं द्यावापृथिवी आ विवेश॥

ahaṃ rudrāya dhanur ā tanomi brahmadviṣe śarave hantavā u |  
ahaṃ janāya samadaṃ kṛṇomy ahaṃ dyāvāpṛthivī ā viveśa ||

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 सुवे पितरमस्य मूर्धन्मम् योनिरप्स्वः संमुद्रे।

ततो वि तिष्ठे भुवनानु विश्वोतामूं द्यां वर्ष्मणोपं स्पृशामि॥

ahaṃ suve pitaram asya mūrdhan mama yonir apsv antaḥ samudre |  
tato vi tiṣṭhe bhuvanānu viśvotāmūṃ dyāṃ varṣmaṇopa sprśāmi ||

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 वाम्यारभमाणा भुवनानि विश्वा।  
परो दिवा पर एना पृथिव्यैतावती महिना सं बभूव॥

aham eva vāta iva pra vāmy ārabhamāṇā 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 कं अजनयन्त?
  - (ii) पशवः किं वदन्ति?
  - (iii) वाक् कति पदानि परिमिता?
  - (iv) तुरीयं वाचः के वदन्ति?

**OBJECTIVES**

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

**Note**



**Note**



## **TERMINAL QUESTIONS**

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

Reference:

1. Rig Veda
2. [www.ecs.umass.edu](http://www.ecs.umass.edu)



## **ANSWERS TO INTEXT QUESTIONS**

7.1

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