

Excerpts from Maharishi Mahesh Yogi's Victory Day message of October 24, 1993

We have been talking of seven states of consciousness. We have been counting "one, two, three, four, five, six, seven." And what we find today? Not states of consciousness, but one consciousness. ... And so many floating on that level, making the awareness more familiar with its essential nature, making the awareness familiar with its own nature, floating in the sea of consciousness during morning and evening programs, Sidhi programs.

And now, no more seven states of consciousness. For the teaching on the street, yes. But for one's own vision, for one's own status, for one's own breath – it's that softest breath which is no more localized. All the localized values are the Reality of that one Self-referral state of consciousness.

I would emphasize on one thing. It's not the transformation. It's not the transformation but it's in the recognition of this eternal state that has never been transformed. Transformation we have been talking about in order to understand. But now today it's not a matter of transformation. It's not a matter of transformation.

It's a matter of, what we can call this, we want a name for it. We'll call it "stress," the stress, or "layers of maya." What those layers of maya? The expression is "mamaya," "my maya." Purusha's Prakriti, dynamism's Prakriti. Eternal silence eternally one with the dynamism. The two aspects, like this. The three aspects, chhandas, devata, rishi. And unified state, one samhita.

All this rigmarole of the three. One and three, and three into innumerable expanded values of constituting the whole universe. All these values have been just to understand and remind to the intellect again and again that the three are one. It's called unified state, and all those things, all those values are no more valid.

The situation is that every step of the path, reality of the path is not the reality of the goal. You go on the path, and you go on the path, and you have so many things, and you recognize with so many things, and all that, all that.

But when you come home, the path has been transcended, and the Reality of home cannot be talked about in terms of the path. Steps of the path are over, and the goal of the path shines as one Reality.

And remaining at home, you see that all those paths were actually a misnomer. Those are not real. Like that, analyzing all diversity, and getting into the finer and finer layers of unfoldment, and eventually coming on to the Self-referral, and discovering there the unified state of the rishi, devata, and chhandas, and understanding that thing in terms of one's Self. An awakening, and all that I thought was transformation is not real transformation. The fact is that I am all that has been there, and I am all that will always be there, there is no other reality except my Self. And this is victory over all layers of ignorance. ...

What I'm trying to convey is, difference between the two states. One state is, on the path you are traveling. The other is, you are stationed at home. Two realities. A comparison with something that you already know: snake and string. The string appears to be snake. Is that a transformation? No. The string is never the snake. And when the snake disappears only string is seen. Then it's not transformation of snake into string. ... There is something, but it appears to be something else. Something appearing as something else. ...

So all that we have been talking to the people, trying to bring enlightenment to the people by explaining to them and by putting them on the path to develop higher states of consciousness in terms of seven states of consciousness. That was to purify the intellect to ultimately realize that unity is all that there is.

Pure knowledge, Veda, pure awakening, properly structured pure awakening is all that there is. This is ultimate victory over ultimate layer of ignorance. It's huge, it's enormous, pure abstraction. ... That came out to be the eternal Reality, and upon that we have been behaving and doing.

It came out to be nothing. ... There is absolutely nothing and nothing there except my Self. Aham brahmasmi ["I am Brahman"]. More and more we have been talking about "aham brahmasmi." Tat tvam asi ["That thou art"]. Sarvam kalvidam brahma. ["All this assuredly is totality, Brahman"]. You know "I" is never written small. Always big. Except when it is mixed up with others. Then it is always small. But unmixed, always big. This is individual ego and cosmic Ego, like that, like that.

So the unfoldment of the total, infinite, unbounded, unmanifest Reality, we call it "Veda." We call it "Self-referral consciousness," "the unified value of infinite silence and diversity," "field of all possibilities." That is the Victory Day, today, we are celebrating. I can safely say the victory of the ultimate Reality over all the realities. Victory.

I want to hear once again that Vāgāmbhṛṇī sūkta [Devīsūkta] of Rig Veda - "I am this, and I am this . . ." Everyone is familiar with it, but we want to enjoy today in this atmosphere of celebrating the victory of the ultimate knowledge over all the trivialities of the streams of knowledge. Let us hear from pundit [name].

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### **Wikipedia:**

**Devīsūkta** [Vāgāmbhṛṇī is both the rishi and devata of the sūkta, which is why Maharishi calls this the Vāgāmbhṛṇī sūkta]

The **Devīsūktam** is the 125th sūkta (hymn) occurring in the 10th mandala of the *Rgveda*.

### **Text and meaning**

The sūkta, in its apparent, general sense, is the proclamation by the *Devī* of her own power, glory, pervasiveness, and actions.

*Sāyaṇācārya*, in his commentary, states that Vāgāmbhṛṇī, (*Vāk*, the daughter of *Ṛṣi Ambhr̥ṇa*) – a *brahmaviduṣi* (one who has realized *Brahman*) – has eulogized herself in this sūkta. *Vāk*, having identified herself with the *Paramātmān* (*Brahman* who is none other than the *Devī*), the all pervasive *saccidānanda* (the indivisible Existence-Knowledge-Bliss-Absolute), and thus with all the forms in the universe and the functionaries thereof, has praised herself.

Hence, she is the *ṛṣikā* of this sūkta and also the *devatā*.

The 'I' Vāgāmbhṛṇī refers to, in the sūkta, is no more the narrow, limited ego which identifies itself with the microcosmic body-mind complex. It is the illimitable, eternal, residual Pure Consciousness – the Substratum of both the ego (subject) and the universe (object).

Her words, perhaps, remain the boldest, uncompromising proclamations of the realisation of *Advaitic* (non-dualistic) Truth by any seer in the entire realm of the *Vedas*.

### **The Devīsūkta:**

ॐ अ॒हं रु॒द्रेभि॒र्वसु॑भि॒श्चराम्य॒हमा॑दि॒त्यैरु॒त वि॒श्वदे॑वैः ।

अ॒हं मि॒त्रावरु॑णो॒भा बि॑भर्म्य॒हमिन्द्रा॑ग्नी अ॒हम॒श्विनो॒भा ॥ १॥

Om̐ ahaṁ ruḍrebhīrvasubhiṣcarāmyahamādityairuta viśvadēvaiḥ ।

ahaṁ mītrāvaruṇobhā bibharmyahamīndrāgnī ahamaśvinobhā ॥ 1 ॥

**1. I proceed with the Rudras, with the Vasus, with the Ādityas and the Viśhvadevas; I support both Mitra and Varuṇa, Agni and Iṇdra, and the two Aśvins.**

अ॒हं सोम॑मा॒ह॒नसं॑ बिभ॒र्म्य॒हं त्वष्टा॑रमु॒त पू॒षणं॑ भ॒गम् ।

अ॒हं द॑धामि॒ द्रवि॑णं ह॒विष्म॑ते सु॒प्रा॒व्ये ए॒ ३ यज॑मानाय सु॒न्व॒ते ॥ २ ॥

aham somāmahanasam bibharmyāham tvaṣṭāramuta pūṣaṇam bhagam  
aham dadhāmi draviṇam haviṣmate supravye 3 yajamānāya sunvate ॥ 2 ॥

**2. I support the foe-destroying Tvaṣṭr, Pūṣan and Bhaga; I bestow wealth upon the institutor of the rite offering the oblation (havis) - (who is) pouring forth the libation and deserving of careful protection.**

अ॒हं रा॒ष्ट्री॑ सं॒गम॑नी॒ वसू॑नां चि॒कि॒तुषी॑ प्रथ॒मा य॒ज्ञिया॑नाम् ।

तां मा॑ दे॒वा व्य॑दधुः पुरु॒त्रा भू॒रि॒स्थात्रा॑ भू॒र्या वेश॑यन्तीम् ॥ ३ ॥

aham rāṣṭrī saṁgamānī vasūnām cikituṣī prathamā yajñiyānām ।  
tām mā devā vyadadhuḥ purutrā bhūrīsthātrām bhūryāveśayāntīm ॥ 3 ॥

**3. I am the sovereign queen (of all Existence), the collectress of treasures, cognizant of (the Supreme Being), the chief object of worship; as such, the gods have put me in many places, abiding in manifold conditions, entering into numerous (forms).**

मया॒ सोऽअन्न॑म॒त्ति यो वि॒पश्य॑ति॒ यः प्रा॑णि॒ति य ई॑ शृ॒णोत्यु॑क्तम्

अ॒म॒न्तवो॒मान्त॑ उप॒क्षि॑यन्ति॒ श्रु॒धि॒श्रु॒त श्र॑द्धि॒वं ते॑ व॒दामि॑ ॥ ४ ॥

mayā so annamatti yo vipaśyati yaḥ prāṇīti ya īm śṛṇotyuktam ।  
amantavo mān ta upakṣiyanti śrudhi śrūta śraddhivaṁ te vadāmi ॥ 4 ॥

**4. He who eats food (eats) through me; he who sees, who breathes, who hears what is spoken, does so through me; those who are ignorant of me, perish; hearken who is capable of hearing, I tell you that which is deserving of belief.**

अ॒हमे॒व स्व॒यमि॑दं व॒दामि॑ जुष्टं॑ दे॒वेभि॑रु॒त मा॒नु॒षेभिः॑ ।

यं का॒मये॒ तं तमु॑ग्रं कृ॒णोमि॑ तं ब्र॒ह्माणं॑ तमृ॒षि तं सु॑मे॒धाम् ॥ ५ ॥

ahameva svayamidaṁ vadāmi juṣṭam devebhiruta mānuṣebhiḥ ।  
yaṁ kāmaye taṁ tamuḥgram kṛṇomi taṁ brahmāṇaṁ tamṛṣiṁ taṁ suṁmedhām ॥ 5 ॥

**5. I verily myself declare this which is approved of by both gods and men; whomsoever I choose, I render him an exalted one, make him a ṛṣi, make him Brahman or make him highly intelligent.**

अ॒हं रु॒द्राय॑ ध॒नुरा॑त॒नोमि॑ ब्र॒ह्मद्वि॑षे शर॑वे॒हन्त॑ वा उ॑ ।

अ॒हं ज॒नाय॑ स॒मदं॑ कृ॒णोम्य॑हं द्यावा॑पृथि॒वी आ॑वि॒वेश ॥ ६॥

a॒haṃ ru॒drāya॑ dha॒nuṛā॑ta॒nōmi॑ bra॒hma॒dvi॑ṣe śa॒ra॒ve ha॑nta॒vā u॑ ।

a॒haṃ ja॒nāya॑ sa॒madaṃ॑ kṛ॒ṇōmya॑haṃ dya॒vāpṛ॑thi॒vī ā॑vi॒veśa ॥ 6 ॥

**6. I bend the bow (to fasten the bow string at its ends) for Rudra, to slay the tormenting, Brahman-hating enemy. I wage war against (hostile) men (to protect the praying ones); I have pervaded the Heaven and earth.**

अ॒हं सु॒वे पि॒तर॑मस्य मूर्ध॑न् म॒म यो॒निर्ऋ॒प्स्व (अ॒) ई॒न्तः स॑मु॒द्रे ।

ततो॑ वि॒तिष्ठे॑ भुव॒नानु॑ वि॒श्वो ता॑मूं द्यां व॒र्ष्मणो॑प॒स्पृशामि॑ ॥ ७॥

a॒haṃ su॒ve pi॒ta॒ra॑ma॒sya mū॑r̥dha॒nmama॑ yo॒niṛa॒psva॑ntaḥ sa॒mu॒dre ।

ta॒to vi॒tiṣṭhe॑ bhu॒va॒nānu॑ vi॒śvo॒tāmū̃ṃ dya॑m̐ va॒r̥ṣma॑ṇo॒pa॒spṛśā॑mi ॥ 7 ॥

**7. I bring forth the paternal (heaven - abode of the manes) upon the crown (brows) of (this Supreme Being); my genesis is from the waters (cosmic - the all pervading Entity); from thence, I pervade through all beings and reach this heaven with my body.**

अ॒हमे॒व वा॒तऽइ॒व प्र॒वा॑म्या॒रभ॑माणा॒ भुव॑नानि॒ विश्वा॑ ।

प॒रो दि॒वा प॒र॒पु॒ना पृ॑थि॒व्यै ता॑व॒ती म॒हि॒ना स॑म्ब॒भूव ॥ ८॥

a॒ha॒me॒va vā॒ta॒ i॒va pra॒va॑m̐ya॒ra॒bha॑māṇā॒ bhu॒va॒nāni॑ vi॒śvā॑ ।

pa॒ro di॒vā pa॒ra॒ e॒nā pṛ॑thi॒vyaitā॑vā॒tī ma॒hi॒nā sa॑m̐ba॒bhū॒va ॥ 8 ॥

**8. I verily myself breathe forth like the wind, issuing out form to all the created worlds; beyond the heaven, beyond the world (I Exist eternally - beyond space & time) - so vast am I in my greatness.**