



Research into  
The Living Rig Vedic Symbolism  
in Himalayan Nepal

A New Research Monograph in Visual Anthropology

# Rig Vedic Himalayan Culture/ Visual Anthropology 1

## Introduction



*"I adore the Flame, the vicar, the divine Ritwik of the Sacrifice, the summoner who most founds the ecstasy."  
(1-1-1)*

This is a photo presentation in Visual Anthropology. All Rig Vedic quotations are from the book entitled Hymns to the Mystic Fire by Sri Aurobindo. In these translations the physical and mystic levels of the multi-dimensional culture of the Rig Vedic age is described. The purpose of this photo presentation is to show we can find Rig Vedic associations through Himalayan nature symbols. Holy nature sites in Himalayan Nepal today are probably of Rig Vedic origin. Rig Vedic hymns use nature as a level in their mystic symbolism. Generally speaking the present Puranic age has placed a layer of spiritual associations on the top of Rig Vedic symbolism. The point of this research presentation is to draw attention to Rig Vedic mystic symbolism that lives today in Himalayan Nepali culture. When fire is used in Nepali tradition it has Rig Vedic yoga practice associations of the Mystic Fire found in Rig Vedic hymns.

# Rig Vedic Research Methodology/ Yoga Practice

2

## Introduction



In the way that the Rig Vedic Mystic Fire symbol is photographed on this page, this research presentation provides photographs of many Rig Vedic nature symbols. In each verse of the Suktas that follow the Rig Vedic association is made to holy Himalayan Rig Vedic sites. Even when a foreigner like the author does Rig Vedic yoga practice as described in Rig Vedic hymns, research information comes. Anyone can do this. This Rig Vedic research methodology requires yoga practice.

# Rig Vedic Research Methodology/ Cultural Synthesis <sup>3</sup>

## Introduction



These are the authors of this study. The combination of Western and Himalayan cultural experience has produced a synthesis for the understanding and presentation of Rig Vedic symbolism.

Rig Vedic research does not require only books. It also requires yoga practice because Rig Vedic hymns were not composed by the mind. They were composed by Mystics whose experience was deeper and larger than the mind.

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# CHAPTER ONE

## Rig Vedic Vajra Yogini

Original Rig Vedic Site	Pharping Vajra Yogini
Rig Vedic Origin	Patan Vajra Yogini
Rig Vedic Fire	Living Son of the Stone
Pen.... herds of the Light	Seekali Shrine
His Flame... Billowing Night	Seekali Shrine/ Shakti Descent
Rig Vedic Aspects	Seekali Water Symbolism
Fire Location	Bishnu Devi Opening
Clan Name	Bishnu Devi.. #3 Symbolism
Clan Name Bird Aspects	Rice Offering for Bishnu Devi
The Revealing Word	Himalayan Holy Stones
Kharga Yogini Temple	

# Rig Vedic Vajra Yogini/ *Original Rig Vedic Site*

6

Mandala 6, Sukta 10, Verse 1



*“When the pilgrim-rite moves on its way, set in your feet the divine ecstatic Fire, place him in front by your words..., he is the Knower of all things born; his light shines wide and he shall make easy for us the progressions of the sacrifice”(6-10-1).*

On Vajra Yogini pilgrimage day *“the pilgrim-rite moves on its way”*. These pilgrimage stone steps are seen beside the fire-rock inside the enclosure. This is where the Rig Vedic Mystic Fire was chanted to in the yoga tradition of that period, named the Age of Mysteries by Sri Aurobindo. The upward pointing stone in the enclosure is the fire symbol of the above quotation. This is where Rig Vedic Mystic Fire yoga practice was done. This is an example of the living Rig Vedic heritage in Himalayan Nepali culture.

# Rig Vedic Vajra Yogini/ Rig Vedic Origin

7

Mandala 6, Sukta 10, Verse 2



*O Fire, kindled by man's fires, Priest of the call who comest with thy light. Priest of the many flame-armies, hearken to the anthem our thoughts strain ... out pure to the godhead like (a) pure light-offering, even as Mamata chanted to him her paeon. (6-10-2)*

The Rig Vedic name of Vajra Yogini is Mamata. This hymn establishes the feminine gender of the hymn's author. She chants to the Mystic Fire as is described in the above quotation. In the photo, the Third Eye of this ancient yoga tradition is still associated to her present Puranic name of Vajra Yogini. The goal of this yoga practice was to call and kindle the Mystic Fire for the descent of Shakti. In her annual mela this Rig Vedic tradition is given to the local people as is the purpose of all Himalayan melas. The yoga practice of the Rig Vedic Mystic Fire is done in public because in Rig Vedic culture the world is divine manifestation and experience.



# Rig Vedic Vajra Yogini/ Rig Vedic Fire

8

Mandala 6, Sukta 10, Verse 3



*"He among mortals is fed on inspiration, the illumined who gives with his word to the Fire, the seer whom (is) the Fire of the brilliant illuminations ...." (6-10-3)*

Rig Vedic symbolism includes nature as the outer or physical aspect to its inner teaching. Fire is one of the major Rig Vedic nature symbols. Centers, wood fires (also local village kitchen fires), upward pointing rocks and peaks are other aspects of this Mystic Fire symbolism described in Rig Vedic hymns. *"He (Mystic Fire) among mortals is fed on inspiration"*: Sri Aurobindo describes this Mystic Fire symbol as a "living intelligence", and while it may take some practice to have this experience, nonetheless when attempted, things are learned and a deeper understanding comes. The way a fire burns is not intellectual, thus to approach Rig Vedic tradition with only the mind and no Rig Vedic yoga practice will hardly succeed. This Rig Vedic fire symbol is living everywhere in Nepali culture today.

# Rig Vedic Vajra Yogini/ *"Pen ... herds of the Light"* 9

Mandala 6, Sukta 10, Verse 3



*"...Fire of the brilliant illuminations settles luminous safeguardings in the conquest of the Pen where are the herds of the light" (6-10-3)*

The photo shows "... the Pens where are the herds of light." in verse three. In Rig Vedic mystic imagery the "herds of light" are the levels of spiritual consciousness that are held in the "Pen" or, held in the physical darkness and inner darkness of ourselves. There are a number of meditation caves around this site that are symbols of this "Pen". As there is an inner and outer element to Rig Vedic nature symbolism, the inner parallel is one of our psychological centers, most likely the heart center of the yoga traditions, that also is a "Pen" that holds the "herds of light". The photo shows the "Pen" that is a meditation cave. Inside this "Pen" incense is lit and flowers offered as if it were a temple. This is an example of how physical nature is seen by Himalayan peoples as a holy aspect of the Rig Vedic divine manifestation.

# Rig Vedic Vajra Yogini/ His Flame... Billowing Night <sup>10</sup>

Mandala 6, Sukta 10, Verse 4



*"Fire of the blackened trail in his very birth has filled wide earth and heaven with his far-seeing light. Now has Fire that makes pure been seen by his bright flame even through much darkness of the billowing Night."  
(6-10-4)*



The moon association with Vajra Yogini is found in the above hymn that this research suggests was composed at the Vajra Yogini site. Mamata kindled the Mystic Fire in her being and symbolised the darkness of night as the resistance in her personality and the world for spiritual experience. In the photo the Mystic Flame (whose symbols is a wood fire) is seen "even through much darkness of the billowing Night". The moon is a symbol of the spritual consciousness that lives in physcological and physical darkness.

# Rig Vedic Vajra Yogini/ Rig Vedic Aspects

11

Mandala 6, Sukta 10, Verse 4



Vajra Yogini is associated to the phase of the moon shown on her door on the top panel. The same moon phase is shown in the sky. In the upper right is a collection of stones that have a holy Sakhu village association below her shrine. The door's "Kalash" pot is a symbol for her spiritual riches and plenitude. The conch held in the hands of her Nagadevi aspect is a yoga association. The psychological yoga association is the Third Eye on the door panel.

# Rig Vedic Vajra Yogini/ Fire Location

12

Mandala 6, Sukta 10, Verse 5



*"Found, O Fire, for us and the masters of plenty by thy safeguardings packed with the plenitudes, a treasure of richly brilliant kinds; for these (treasures) ... surpass all others in their opulence and inspiration and hero-mights." (6-10-5)*

The left photo shows the original place for a fire (havan) where Mamata chanted and probably where she composed the Mandala 6 Sukta 10 Rigvedic hymn. That place is still worshipped, as the photo shows, with insense placed inside the stone square. On mela day in 2023 the above photo was taken. Outside of the stone square a brass plate is left for blessing (tika). This site of yoga practice is probably 3000 or more years old.

# Rig Vedic Vajra Yogini/ Clan Name

13

Mandala 6, Sukta 10, Verse 6



*"...Hold firm in the Bharadwajas the perfect purification; guard them in their seizing of the riches of the quest." (6-10-6)*

The clan name of Vajra Yogini (Mamata) is Bharadwajas. In it's Sanskrit roots is a bird. The statue in the photo is found in Patan in Kathmandu valley. This statue has at it's back the wings of a bird. The earliest divine Mother symbol is a water bird. Originally the Kathmandu valley was mostly a lake, and so water birds would be a local symbol. Because of the multi-dimensions of this statue, (multi-dimensions is a Rig Vedic attribute), the bird association with the Vajra Yogini tradition is made. Also the statue shows the male and female union of Purusha and Prakriti. The snake is a male symbol because it enters the earth. The female gender and symbolism of the snake body is obvious. The five snake heads above her crown is a symbol of auspiciousness and self experience; thinking, feeling and sense are three,

everything above the mind and everything below the feet are the other two. Traditionally this Naga-Devi holds or pours water, a symbol for the Rig Vedic conception of a divine manifestation.

# Rig Vedic Vajra Yogini/ Clan Name Bird Aspects

14

Mandala 10, Sukta 11, Verse 4



*"Now the Bird, the missioned Hawk (photo of eagle), has brought the draught of the great and seeing wine to the pilgrim-sacrifice. When the ... doer of works (was chosen), Fire, the Priest of the call, then the thought was born." (10-11-04)*

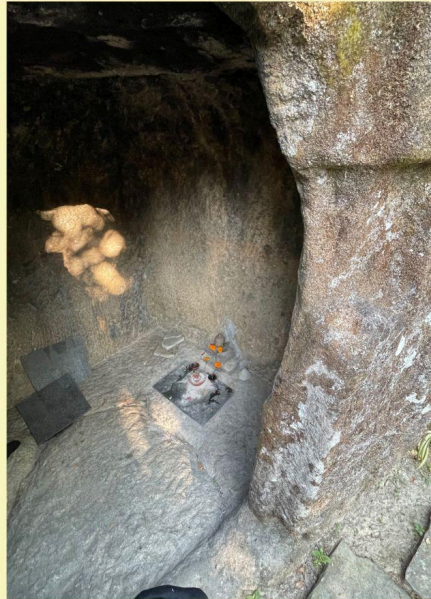


It is the vast and high view of a bird that is the Rig Vedic symbol for spiritual seeing. In the clan name of Mamata, Bharadwajas, this association with spiritual seeing is present. The wings on the Nagadevi and Saraswati statues bring this spiritual Rig Vedic association to the clan name and to Vajra Yogini.

# Rig Vedic Vajra Yogini/ The Revealing Word

15

Mandala 6, Sukta 10, Verse 7



*"Scatter all hostile things,  
increase the revealing  
Word. May we revel in the  
rapture, strong with (the)  
strength of the Heroes,  
living a hundred winters."  
(6-10-7)*

This photo shows that the Cave-Pen itself is holy. The cave's fire-hearth is originally Rig Vedic whose age is long before Buddhism and other modern religions, present now.

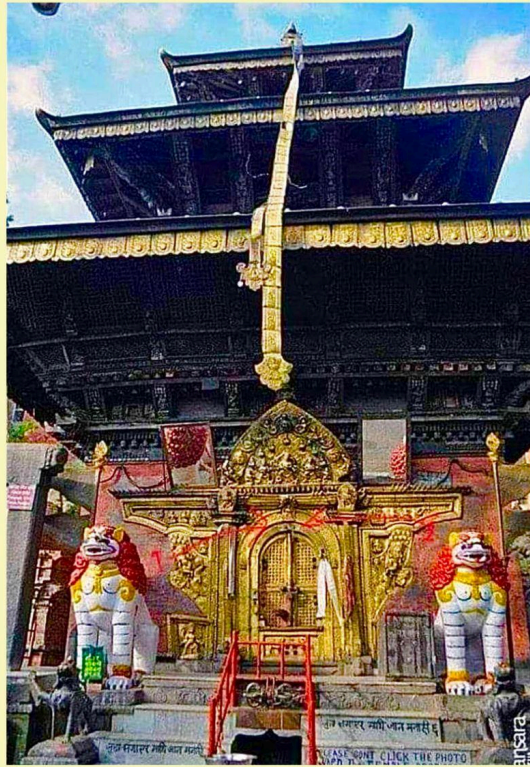
Thousands of years have passed since the Rig Vedic age in the Himalayas. But the Holy places established in the Rig Vedic age still live under new and different names. Perhaps Mamata also did her yoga practice in this cave.



# Rig Vedic Vajra Yogini/ Kharga Yogini Temple

16

Mandala 5, Sukta 25, Verse 8



*"Luminous are thy flaming radiances; there rises from thee a vast utterance like the voice of the pressing-stone of delight; yea, thy cry of itself rises up like a thunder-chant from the heavens." (5-25-8)*

This Kharga Yogini temple is just beneath the Bhajra Yogini shrine. In the Kharga Yogini temple is a Rig Vedic "pressing-stone of delight", a physical stone. This stone is still living like a "thunder-chant from the heavens". There are four Vajra Yogini shrines but only three have stones that are worshipped, this being one of them originally. This is probably the original Vajra Yogini shrine.



"Kharga" means a sword or weapon. This is a symbol of power that modern Shakti-women still use in ritual as in the photo. This has an association to the Rig Vedic Mystic Fire attribute of force.

# Rig Vedic Vajra Yogini/ Pharping Vajra Yogini

17

Mandala 7, Sukta 2, Verse 9



*"O divine maker of forms who hast the utter rapture, cast upon us that supreme transcendence, cause of our growth, from which is born in us the hero ever active with wise discernment, the seeker of the gods who sets to work the stone of the wine-pressing". (7-2-9)*

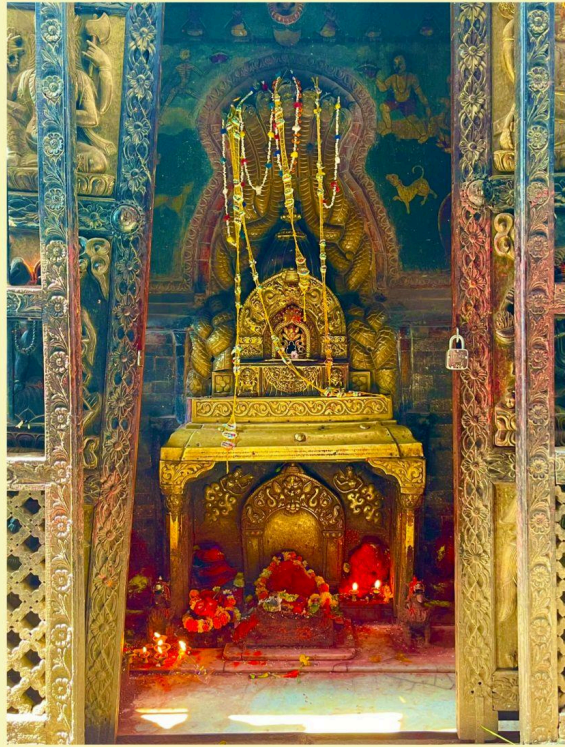
This is one of four Vajra Yogini shrines. In all shrines a stone is the divinity worshipped. In the Rig Vedic age the same stone was probably also worshipped and so Mamata



came here to do her yoga practice. The stone of the "wine-pressing" brings the mystic experience of Rig Vedic soma-wine which is an experience in the spiritual consciousness.

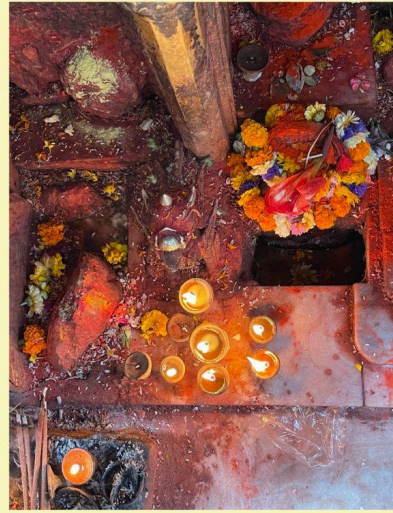
# Rig Vedic Vajra Yogini/ Rig Vedic Stone Symbolism 18

Mandala 8, Sukta 38, Verse 3



*"Men have pressed out for you by the stones this rapturous honey-wine – to this awake ... O Fire" (8-38-3)*

Near Patan Durbar Square, shown in the left photo, are holy stones in the Vajra Yogini tradition of Rig Vedic



nature symbols, The right photo shows a holy female stone garlanded with flowers. The container below the flowers in for floor contains the liquid symbol of the "rapturous honey-wine". Devotees dip their fingers into this liquid for her blessings. This stone is an occult symbol of her power.

# Rig Vedic Vajra Yogini/ Living Son of the Stone

19

Mandala 10, Sukta 20, Verse 7

*"I desire from the Fire, powerful for the sacrifice the work of the supreme bliss; they speak of him as the living son of the stone." (10-20-7)*

In the above Rig Vedic quotation the Mystic Fire is in the holy tradition of Vajra Yogini stones. The Vajra Yogini stones are probably worshipped since the Vedic age. When we sit in front of them we can have an experience of her power as peace or calm even when the Patan Durbar Square is filled with people and noise. This stone is named locally Cheena Musta, meaning a calm.



# Rig Vedic Vajra Yogini/ Seekali Shrine

20

Mandala 2, Sukta 1, Verse 1



*"O Fire, thou art born with thy lights, flaming out on us in thy effulgence; thou art born from the waters and around the stone, thou art born from the forests and born from the plants of the earth. Pure art thou in thy birth, O Master of man and his race." (2-1-1)*



This shrine is in the same Rig Vedic divine nature tradition as the Vajra Yogini shrines because a stone is the holy symbol. On the wall, in the right photo, this shrine's broom is a mystic and occult blessing tool. This broom touches the devotee to pass the power from the stone to the individual worshipper seeking her blessings and power.

# Rig Vedic Vajra Yogini/ Seekali Shrine/ Shakti Descent <sup>21</sup>

Mandala 1, Sukta 70, Verse 2



*"He is the child of the waters, the child of the forests, the child of things stable and the child of things that move. Even in the stone he is there..., he is there in the middle of his house, — he is as one universal in creatures; he is the Immortal, the perfect thinker." (1-70-2)*

A stone is a perfect symbol for the divine consciousness because it's material is immortal compared to everything

else. This Shakti stone has downward arrow markings on it to show the descent of Shakti that occurs. Her liquid stone container is below the markings.



# Rig Vedic Vajra Yogini/ Seekali Water Symbolism

22

Mandala 3, Sukta 1, Verse 1



*"Bear me that I may be strong to hold the wine, O Fire, for thou hast made me a carrier flame of sacrifice in the getting of knowledge: I shine towards the gods, I put the stone to its work, I accomplish the labour (I attain the peace); O Fire, take delight in my body."  
(3-1-1)*



These stones are also in the Seekali shrine. In front of the holy stones in this tradition is holy liquid or water or "honey-wine". Her stone "presses" it out in Descent. This liquid is a symbol for the female gender because, simply speaking, womenhood is wet and malehood is dry. A drop of this water is placed on the head as a blessing.

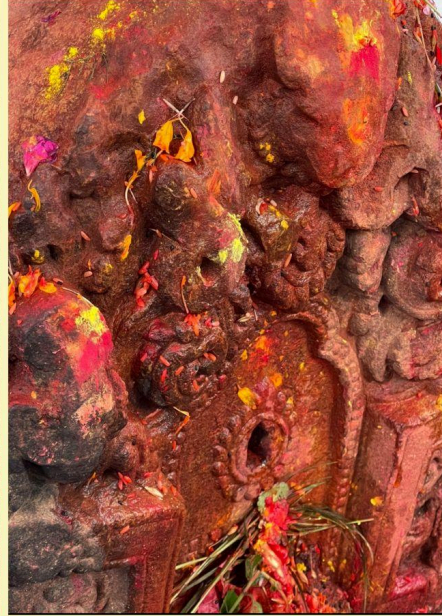
# Rig Vedic Vajra Yogini/ Bishnu Devi Opening

23

Mandala 2, Sukta 3, Verse 5

*"May the divine Doors swing open, wide to our call, easy of approach with our prostrations of surrender; may they stretch wide opening into vastnesses, the imperishable Doors purifying the glorious and heroic kind." (2-3-5)*

In this Bishnu Devi Shrine whose stones are associated to the Vajra Yogini tradition, some of the holy stones have openings. When we are in front of these openings we are opened. This is also an association to caves and other nature openings that open us to inner experience.





# Rig Vedic Vajra Yogini/ Bishnu Devi.. #3 Symbolism <sup>24</sup>

Mandala 2, Sukta 3, Verse 8

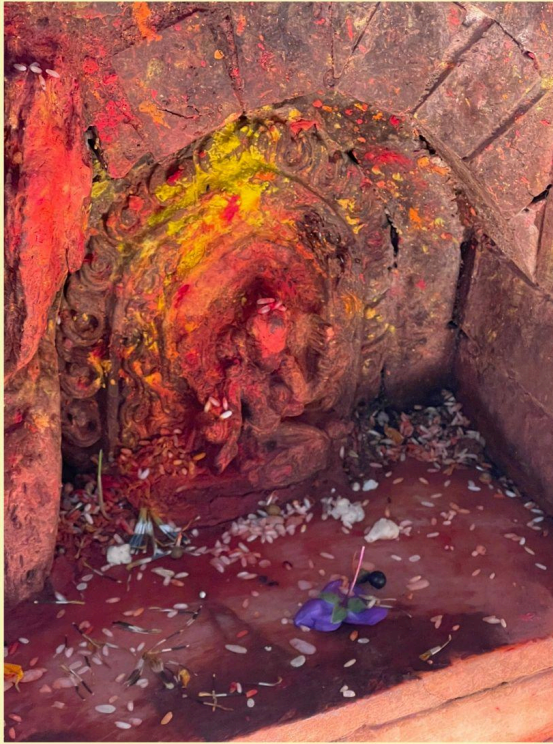
*"May ... the three goddesses, sit on our altar-seat and guard by the self-law of things our gapless house of refuge." (2-3-8)*



In the left photo this Bishnu Devi Shakti symbolism of three is shown. In a Rig Vedic interpretation, the number three symbolizes our self experience of thinking feeling and sense. These three form the outer basis of our life in the world and we ask these Stone-Mothers for help to balance their individual demands.

# Rig Vedic Vajra Yogini/ Rice Offering for Bishnu Devi <sup>25</sup>

Mandala 10, Sukta 70, Verse 7



*"High stands up the stone of the pressing, high the Fire is kindled, may it touch the vast and the seats dear to us in the lap of the infinite mother; O you who are vicars and ordinants of the rite in this sacrifice, you twain who have*



*greater knowledge, may you win for us by sacrifice the Treasure." (10-70-7)*

The rice offering is a symbol of the Annapurna association to this holy stone tradition. Annapurna peaks and rocks are in the same Rig Vedic nature symbol that "press" out the "honey-wine".

# Rig Vedic Vajra Yogini/ Himalayan Holy Stones

26

Mandala 3, Sukta 4, Verse 9



*"O divine maker of forms who hast the utter rapture, cast upon us that s u p r e m e transcendence cause of our growth, from which is born in us the hero ever active with wise discernment, the seeker of the gods*

*who sets to work the stone of the wine-pressing."*  
(3-4-9)



The worship of holy stones is found throughtout Himalayan culture. They can all be placed in the Vajra Yogini tradition becasue they are all sacred stones. The Vajra Yogini tradition will be associated to all Himalayan sacred stones.

# CHAPTER TWO

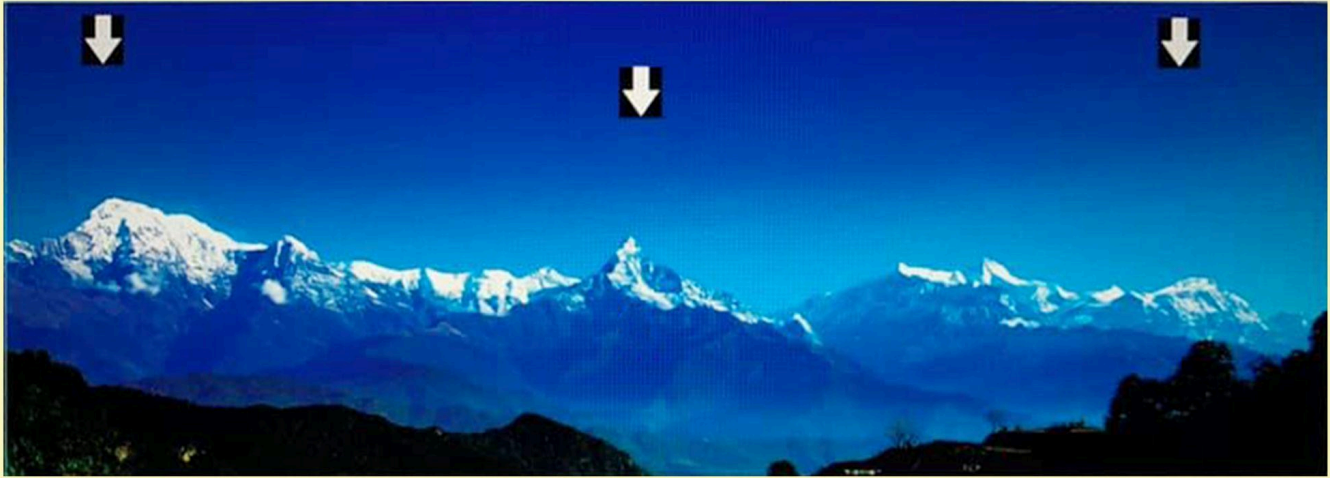
## Rig Vedic Annapurna

Massif-Mother  
Annapurna's Lap  
Rig Vedic Kathmandu Lap  
Awaking Knowledge  
Son of the White Mother  
Milk of the Mother  
Two Companions  
Blaze of the Light  
O Ray

# Rig Vedic Annapurna/ Massif-Mother

28

Mandala 5, Sukta 19 Verse 1



*"State upon state is born covering upon covering has become conscious and aware, in the lap of the mother he sees." (5-19-1)*

Annapurna is a volcanic plateau named a mountain massif. This view of Annapurna is described in Mandala 5 Sukta 19 of the Rig Veda, in verse one. Her "lap" holds Machhaputtre in the center. Things in the center are a symbol for the Mystic Fire in Rig Vedic symbolism, thus Machhaputtre is a Rig Vedic symbol for the Mystic Fire. She is also a 65 kilometer wide Rig Vedic yantra because of this Mystic Fire symbol sitting in the center of her "lap".

# Rig Vedic Annapurna/ Annapurna's Lap

29

Mandala 5, Sukta 19, Verse 1



*"State upon state is born, covering upon covering has become conscious and aware, in the lap of the mother he sees." (5-19-1)*

The spiritual seeing described in verse one is the result of sitting in the center of Annapurna's "lap", outlined in yellow. This "lap" encircles the center in the way a child is encircled when sitting in the "lap" of a human mother. There are other Rig Vedic laps, for example a lap of the waters, lap of the dawns and lap of the immortals. Annapurna is a Puranic name, in the Rig Veda she is described as the "white-shining mother", which is just the way she looks. Annapurna is a living tradition described in the Rig Veda with yoga associations.

# Rig Vedic Annapurna/ Rig Vedic Kathmandu Lap

30

Mandala 5, Sukta 19, Verse 1

*"State upon state is born, covering upon covering has become conscious and aware, in the lap of the mother he sees." (5-19-1)*

The Rig Vedic symbol of "lap" is found the world over. Places in nature that encircle are Rig Vedic laps. In Rig Vedic yoga practice the "lap" encircles the mind and holds it quiet to make room for a descent of Shakti. In Rig



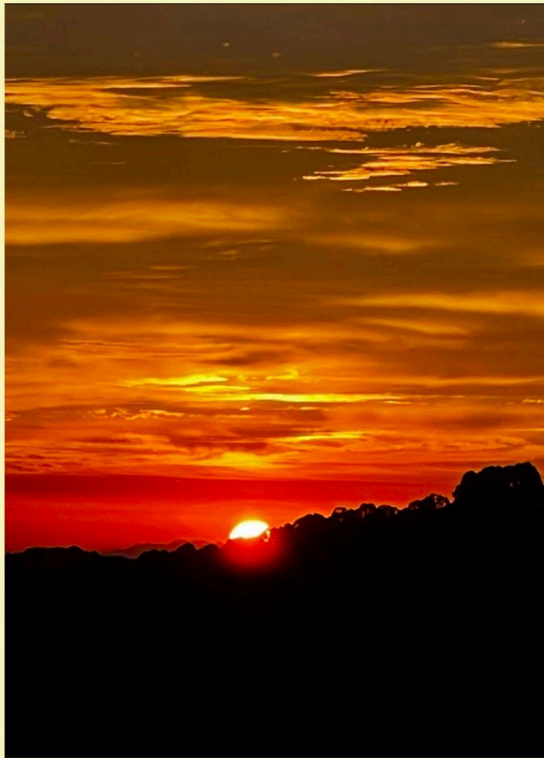
Vedic symbols physical and psychological parallels are present. In Makanpur village west of Pokhara Lakeside is where the Rig Vedic "lap" shown in the right photo was taken. The center is a stone and it is encircled by a Rig Vedic "lap". The left photo shows a Rig Vedic "lap" in Kathmandu valley, viewed from Lalitpur.



# Rig Vedic Annapurna/ "Awaking Knowledge"

31

Mandala 5, Sukta 19, Verse 2



*"Awaking to an entire knowledge they have called and guard a sleepless strength, they have entered the strong fortified city." (5-19-2)*

The left photo shows the Dawn that has called the sun, ("*a sleepless strength*"). In Rig Vedic symbolism the sun and Mystic Fire are in the same nature symbol. The sun brings physical light and the Mystic Fire brings spiritual light.



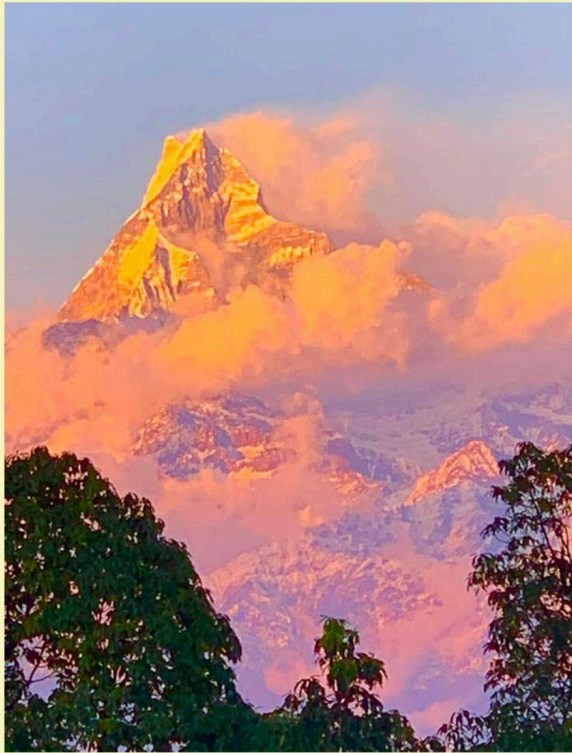
"... strong fortified city" is a Rig Vedic symbol for mind. In the right photo city lights are symbols of thought. The "sleepless strength" of the sun (Mystic Fire) enters into the "city" and brings physical and spiritual light.



# Rig Vedic Annapurna/ "Son of the White Mother"

32

Mandala 5, Sukta 19, Verse 3



*"... Men who people the earth have increased the luminosity of the son of the white mother..." (5-19-3)*

In the Rig Veda things in the center are symbols for a "son" and the Mystic Fire. This photo shows that Machhaputtre who sits in the center of Anapurna's "lap", sometimes looks burning like a fire when viewed from Panchase mountain. In the above quotation "the white mother" is Annapurna and Machhaputtre is her "son". Mataputra is his mystic name: Mata = mother and putra = son. This Rig Vedic nature symbol of a "son" includes anything in the center, upward pointing rocks and peaks, woodfires as well as the Mystic Fire. This is an example of the multi-deminsional Rig Vedic nature symbolism.



# Rig Vedic Annapurna/ "Milk of the Mother"

33

Mandala 5, Sukta 19, Verse 4



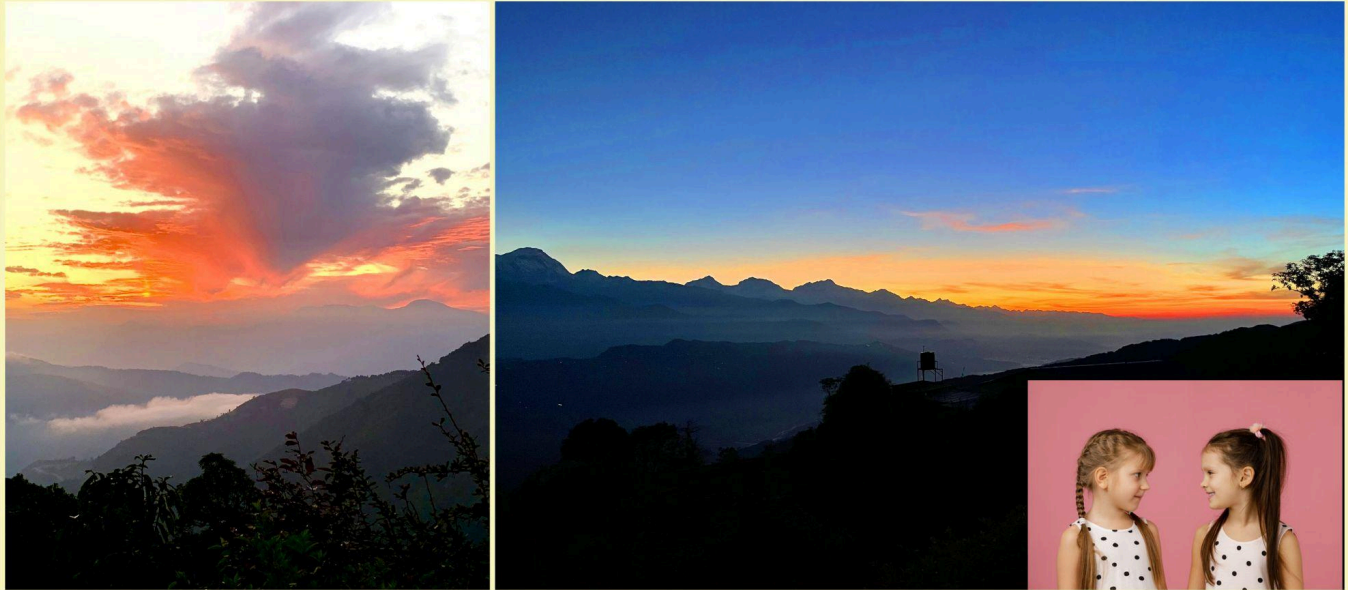
*"He (Machhaputrrre or the Mystic Fire) is as if the desirable milk of the mother...." (5-19-4)*

This photo is taken from Damauli where Annapurna's rivers now named Seti (that flows through Pokhara) and Madi (that flows from Manang Valley) meet. In this Rig Vedic verse they are described as "milk" of Anapurna. Vyasa's cave is just below where these rivers meet. These descending river waters have a whitish tint and bring the spiritual "milk" in the above quotation. The Mahabharata epic was composed here by Vyasha a great yogi. This "milk" is perhaps the greatest divine mother association of Rig Vedic Himalayan Annapurna. The Rig Vedic Annapurna tradition continues living today in various modern pilgrimages. In Nepali tourism this pilgrimage is called the Annapurna circuit.

# Rig Vedic Annapurna/ Two Companions

34

Mandala 5, Sukta 19, Verse 4



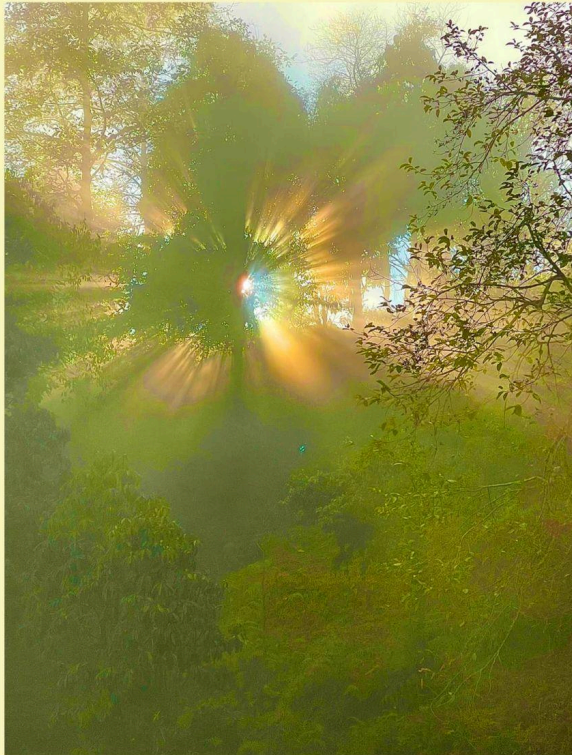
*"... he (Mystic Fire) is that which is uncompanied abiding with the two companions...." (5-19-4)*

The photos show Dawn and Dusk, who are the two companions in this Rig Vedic nature symbolism. The association of Dawn and Dusk with the Mystic Fire is because of the fire tones in their colors.

# Rig Vedic Annapurna/ Blaze of the Light

35

Mandala 5, Sukta 19, Verse 4



*"... he (Mystic Fire) is the blaze of the light..."*  
(5-19-4)

Rig Vedic hymns have nature associations that can be photographed. However it is necessary to visit nature and look for them. In the left photo the rays are "the

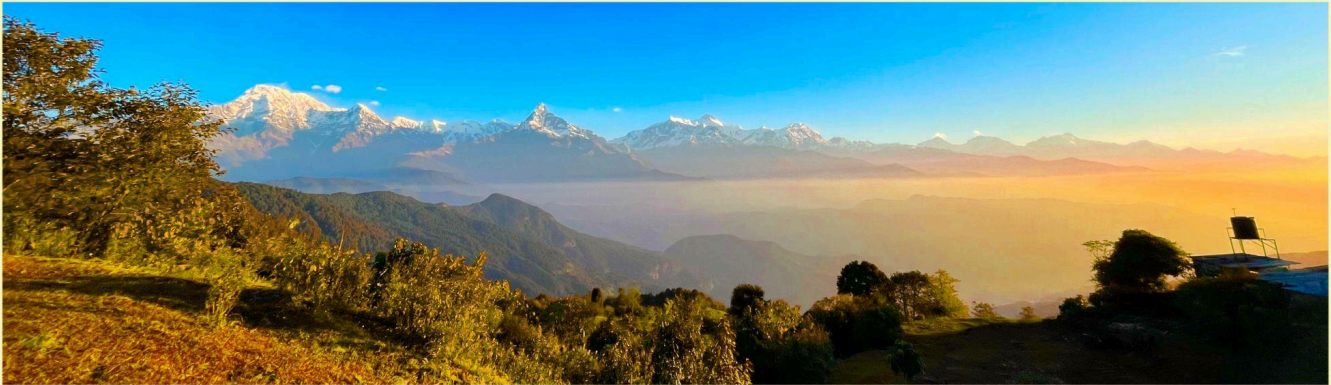


blaze of the light". This hymn states the Mystic Fire will do the same, (blaze) by kindling the Mystic Fire psychologically in the mind. The mind is then used to express the divine consciousness in Rig Vedic yoga tradition. Without the Mystic Fire's presence the mind is a hindrance to spiritual evolution.

# Rig Vedic Annapurna/ O Ray

36

Mandala 5, Sukta 19, Verse 5



*"O Ray, mayst thou be with us and play with us, unifying thy knowledge with the shining breath of life; may those flames of him (Machhaputrrre) be for us violent and intense and keenly whetted, strong to carry and settled in the breast." (5-19-5)*

In this photo Annapurna receives the blessings from the morning sun's golden rays. The physical and spiritual consciousness parallel is obvious in this Rig Vedic "Ray" symbolism. With these Rays Annapurna gives a divine consciousness to our physical world as a mother would. The yoga symbolism is about the Mystic Fire's (sun's) "Ray" entering us and being "settled in the breast". This inner and outer mystic Rig Vedic symbolism is experienced with yoga practice. In this view from Panchaasee mountain, the "Rays" are seen from meditation huts for yoga practice.

# CHAPTER THREE

## Rig Vedic Daharay Laik

Stone Pillar

Universal Fire

Hidden Seat of the Cow

Fire Sharp-Tusked

Profound Plane

Dappled Mother

Great Ones, The Secrecy

The Cow of Light

Supreme Plane of the Mother

The Treasure in Heaven and Earth

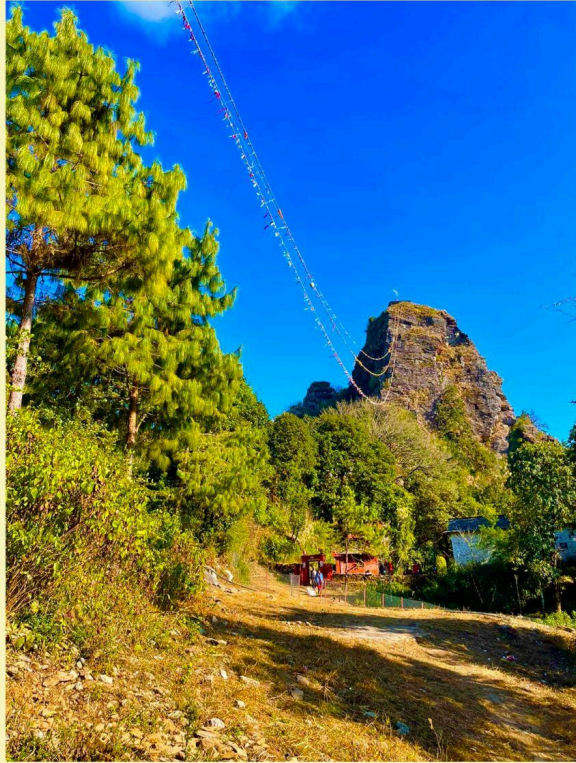
The Hue of the Light of the Sun

High Burning Flame-Force

# Rig Vedic Daharay Laik/ Stone Pillar

38

## Mandala 4, Sukta 5, Verse 1



*“How should we give ... to the bounteous Universal Fire; with his vast and ample upbearing he props up the firmament like a pillar”. (4-005-01).*

This Rig Vedic site is above Karki Neta in Syangja District. In the background of this site is the incredible rock nature symbol that is described in the above Rig Vedic hymn. This is how a new approach to the study of Rig Vedic hymns begins: by identifying the main nature symbol.

It is not difficult to see the "pillar" rock as if it is propping up the sky ("firmament"). In the Rig Vedic age nature was a basis for symbolism, and that nature basis for symbolism has not gone away. The stone "pillar" of this Rig Vedic hymn is visible today as it was 3000 years ago in the Vedic age. Atop this rock "pillar" we can see Annapurna and so Rig Vedic yoga associations are also present here. The mystic element in Himalayan culture also lives in Rig Vedic nature symbols.

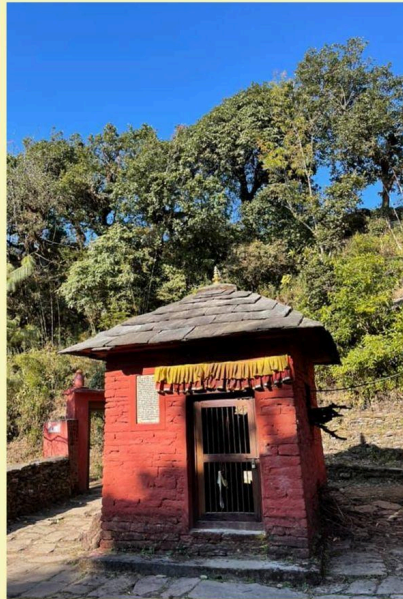
# Rig Vedic Daharay Laik/ Universal Fire

39

Mandala 4, Sukta 5, Verse 2



*"Blame not him (Mystic Fire) ... in his self-law has given this gift, divine to me the mortal, the wise to the ignorant, the wide in consciousness, the most strong and mighty Universal Fire." (4-5-2)*



What is unique about the Dharay Laik site is that the fire has its own house. This is certainly Rig Vedic. The fire here is not associated with Gods and Goddess as we find elsewhere today in Nepal. Every morning at dawn the Gayatri Mantra is chanted to a wood fire in this fire house, of the photo. The sadhu that lives nearby has done this for 25 years.



# Rig Vedic Daharay Laik/ Hidden Seat of the Cow

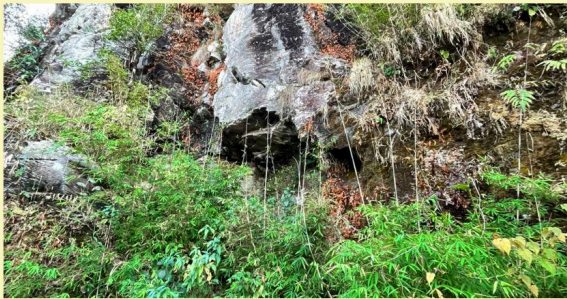
40

Mandala 4, Sukta 5, Verse 3, 8



*"In his twofold force, ... with his keen blaze discovering the great Possession, the deeply hidden seat of the Cow, declare to me that Mind of wisdom." (4-5-3)*

The cow is a Rig Vedic symbol for divine consciousness. However this divine light is held in our personal and physical darkness. In the upper left photo we see an entrance to a Daharay Laik cave ("seat"). This cave is a Rig Vedic symbol of the cow's "Pen" that we need to enter to free the divine consciousness trapped in the cave's darkness. Rig Vedic Yoga practice is required to do this.



*"What of this word do they say to me, what that has to be declared and is mysterious and hidden in the cave..." (4-5-8)*

On the bottom left photo is an another entrance to a Daharay Laik cave. The yoga practice is done by repeating ("to be declared") this Rig Vedic mantra. Then the divine light is freed from the darknes of this cave and our personal darkness, in this symbolism.

# Rig Vedic Daharay Laik/ Fire Sharp-Tusked

41

Mandala 4, Sukta 5, Verse 4 and 6



*"May the Fire sharp-tusked with his most burning flame of light, he who is ever happy in achievement... the conscious knower." (4-5-4)*

*"For me... impair not the heavy burden of this thought, O purifying Fire." (4-5-6)*

We can develop a personal relationship with the Mystic Fire, and see a wood fire's physical characteristics as it's body. In the photo we can see the sharp point of a flame as if it is a "tusk" (like a wild boar) of the Mystic Fire. That "tusk" is part of the symbolism of the Mystic Fire's "force" that dispells darkness. In this way of creating a personality for fire our personal relationship with fire becomes the same experience that we use to relate to our human friends. When we sit by a wood fire it talks to us and we can listen and have a Rig Vedic coversation with it. This is one way of how we receive knowledge from the Rig Vedic Mystic Fire.

# Rig Vedic Daharay Laik/ Profound Plane

42

Mandala 4, Sukta 5, Verse 6



*"... O purifying Fire, uphold with the violence of thy delight this vast and profound and mighty plane with its seven layers." (4-5-6)*

Rishi Vamadeva Gautama, the author of the above hymn, saw the world as a divine manifestation with



seven levels of consciousness. We can see in nature different levels in physical outlines. The photographs show symbols for these levels of consciousness. Rig Vedic culture uses nature symbols mystically to suggest spiritual experience.

# Rig Vedic Daharay Laik/ Dappled Mother

43

Mandala 4, Sukta 5, Verse 7



*"Him, (Mystic Fire) now may the purifying Thought reach and possess by the will, like attaining to its like, in the action of the peace over the form of the dappled Mother figured out on the summit in its might and its beauty." (4-5-7)*

This photo was taken from the top of the Daharay Laik "pillar". The gender of the pointed peaks is obvious and described as a Mother. She becomes "dappled" when both sun and shade are on her. The Mystic Fire in the Rishi calls to the Earth Mother and the inner divine Mother with the "purifying Thought" for the peace to descend.

The association of Daharay Laik is to the Sanskrit term Dhara which has one aspect of being continuous, as we find in village water sites that flow all year around, named Dharas. The Rishi did his yoga practice here continually. The rishi composed this hymn by kindling the Mystic Fire from a "Thought". That "Thought" came because of the sound of his chant (not its meaning) and so the consciousness of the divine Mother descended.

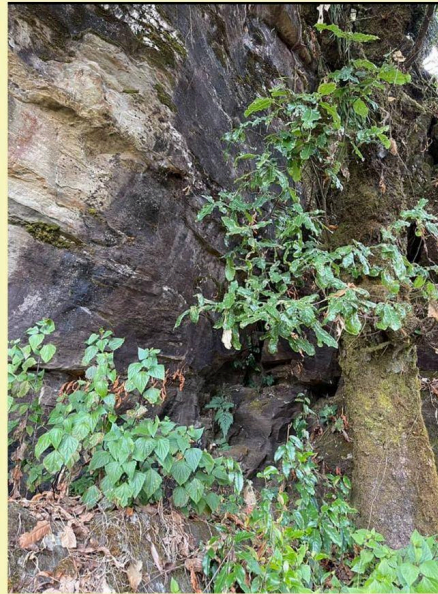
# Rig Vedic Daharay Laik/ Great Ones, The Secrecy

44

Mandala 4, Sukta 5, Verse 9



*"This which is the great front of the Great Ones to which as its supreme plane... he (Mystic Fire) came to know flaming in the plane of truth, hastening in its speed in the secrecy."  
(4-5-9)*



"The secrecy" also means a secluded place without disturbance where yoga practice can be done. The photo on the right has a secluded place behind the green leaves, where yoga practice can be done secretly. The far left photo shows fire burning in front of Annapurna (one of the "Great Ones") whose associations are to a "supreme plane".

# Rig Vedic Daharay Laik/ The Cow of Light

45

Mandala 4, Sukta 5, Verse 10



*"... there was the tongue... of flame intent on its action, it was near the Cow of Light..."*  
(4-5-10)

This holy rock is below Dahara peak with a cow footprint in it. Local people say the footprint is from a volcanic period when the rock was soft, perhaps before the Vedic age.



# Rig Vedic Daharay Laik/ Supreme Plane of the Mother <sup>46</sup>

Mandala 4, Sukta 5, Verse 10 and 12



*"Now shining in union with the two parents (Mother Earth and Father Sky), close to him, he (Mystic Fire) perceived the beautiful and secret abode... in the supreme plane of the Mother." (4-5-10)*

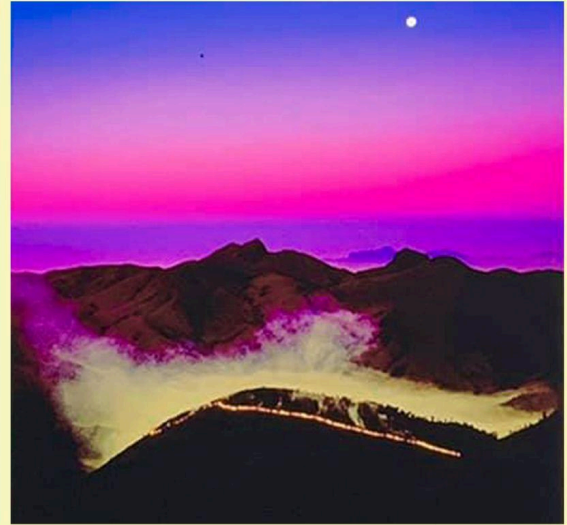
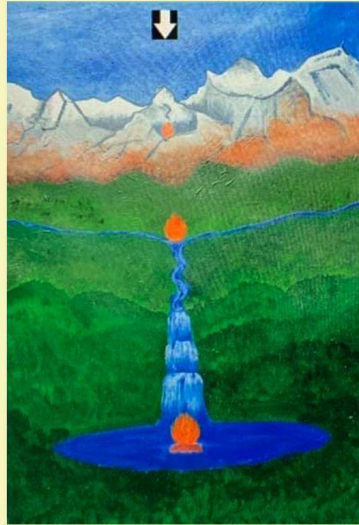
*"... that supreme plane in the secrecy which is the highest goal of our path, which is over and above all, that we have reached, free from bondage" (4-5-12)*



These photos are Rig Vedic nature symbols for "the supreme plane of the Mother".

# Rig Vedic Daharay Laik/ The Treasure in Heaven and Earth<sup>47</sup>

Mandala 4, Sukta 5, Verse 11 and 12



*"Asked with obeisance I voice the truth, this which I have won by thy declaring of it,... Thou (Mystic Fire) possesseth all this that is, the treasure which is in heaven and that which is on the earth." (4-5-11). "What is the treasure of this truth, what the delight of it wholly declare to us, O knower (Mystic Fire) of the births..." (4-5-12)*

These photos show the Mystic Fire symbol and its treasures of heaven and earth as a view of the vastness above a mountain and the vastness above a mountain forest fire.



# Rig Vedic Daharay Laik/ The Hue of the Light of the Sun <sup>48</sup>

Mandala 4, Sukta 5, Verse 13 and 14



*"What is its boundary, its manifestation of knowledge, what the joy of it towards which we must move... towards the plenitude? When have the divine Dawns, wives of the immortal, woven it into shape by the hue of light of the sun? (4-5-13)*

*"Those who live undelighted with the word... dependent on their belief... O Fire... Uninstrumented let them remain with the unreal" (4-5-14)*



These photos shows a "Divine Dawn" and the "hue of the light of the sun" in the above verses.

# Rig Vedic Daharay Laik/ High Burning Flame-Force <sup>49</sup>

Mandala 4, Sukta 5, Verse 15



*"For the glory and beauty... in his high burning the flame-force of the master of riches glowed in its splendour, clothing himself with brilliance in his form of perfect vision, he has shone out full of many boons like a dwelling with its treasure" (4-5-15)*

The left photo shows the inside of the fire-building for yoga practice at Daharay Laik; "a dwelling with its treasure". The bottom photo shows the colours of fire as the "high burning flame-force" in its glory and beauty.



# CHAPTER FOUR

## Rig Vedic Galeshwor

Shattered Rock  
Dawn Shining in Rich Hues  
The Intuitive Ray  
Making the Birth to Grow  
He (Mystic Fire) Becomes White  
Sap of Essence  
Sap of Essence Slipping Downward  
Mighty Rivers Join The Ocean  
A Flame of Energy  
Paths, Sun Rays, Delight  
As Mist Dims a Form

# Rig Vedic Galeshwor/ Shattered Rock

51

Mandala 1, Sukta 71, Verse 2

*"Our fathers by their words broke the strong and stubborn places, the Angiras seers shattered the mountain rock with their cry; they made in us a path to the Great Heaven...." (1-71-2)*

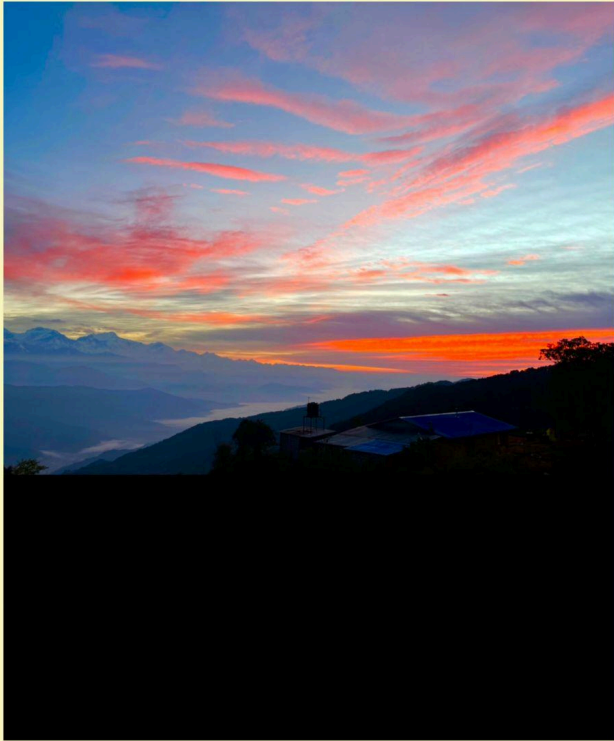


The rock upon which the Galeshwor temple sits looks shattered, as described in the above hymn. Using Rig Vedic nature symbols the sites of Rig Vedic hymns can be suggested because Mother nature of the Rig Vedic age until today has not changed much. 3000 years is a very short time in nature evolution. The green sprouting between the shattered rock is grain seeds, cast in the annual Bala Chaturdashi pilgrimage and ritual.

# Rig Vedic Galeshwor/ Dawn Shining in Rich Hues

52

Mandala 1, Sukta 71, Verse 1



*"... the sisters took joy in him... in the Dawn when she comes dusky, flushing red, then shining out in rich hues." (1-71-1)*

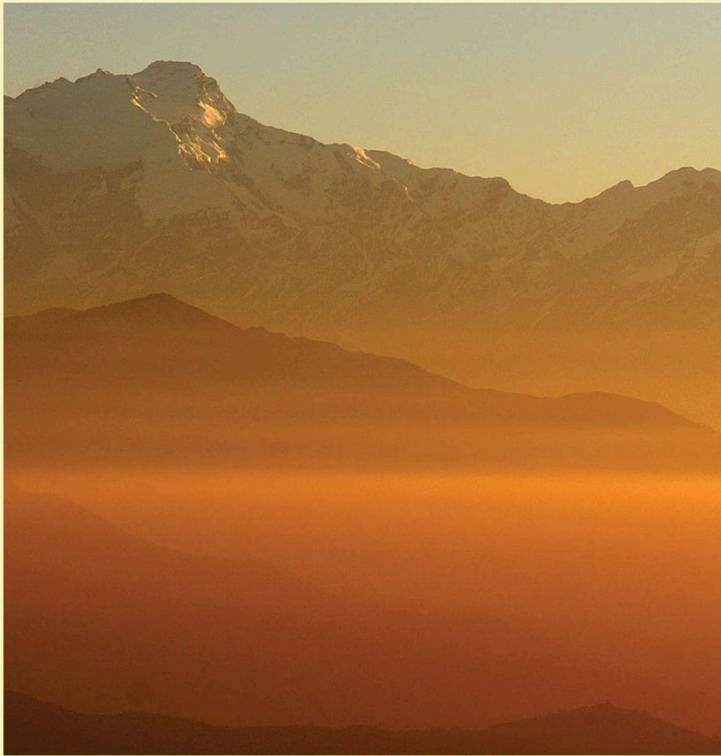
The left photo shows how Rig Vedic nature symbols accurately describe a "Dawn... flushing red... in rich hues". The right photo shows girls with a parallel feeling.



# Rig Vedic Galeshwor/ The Intuitive Ray

53

Mandala 1, Sukta 71, Verse 2



*"... they made in us a path to the Great Heaven, they discovered the Day and the sun-world and the intuitive ray..." (1-71-2)*

"The sun-world and the intuitive ray" are symbolized in the photographs.

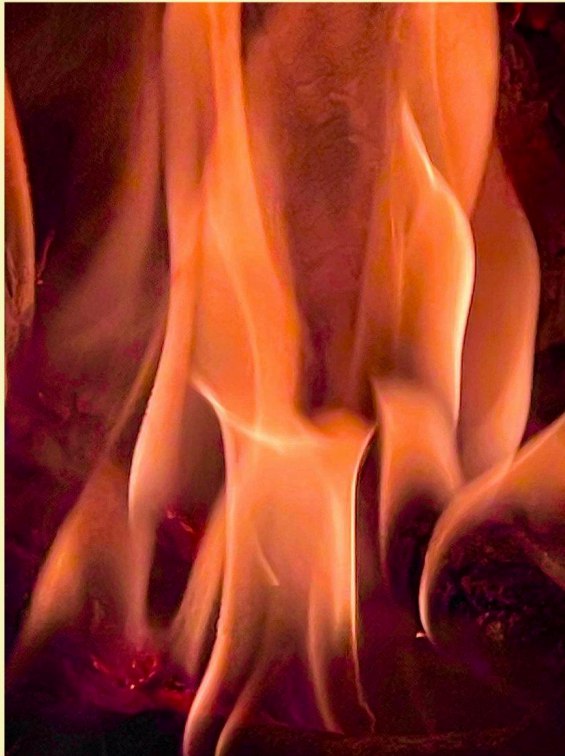


The sun world is a symbol for the divine consciousness that the sun ray brings down to the earth. This ray is also a Rig Vedic nature symbol for intuition.

# Rig Vedic Galeshwor/ Making the Birth to Grow

54

Mandala 1, Sukta 71, Verse 3 and 6



*"They held the Truth, they enriched the thought of this human being; then indeed, had they mastery and understanding bearing wide the Flame, the powers at work go towards... making the Birth to grow by delight. (1-71-3)*

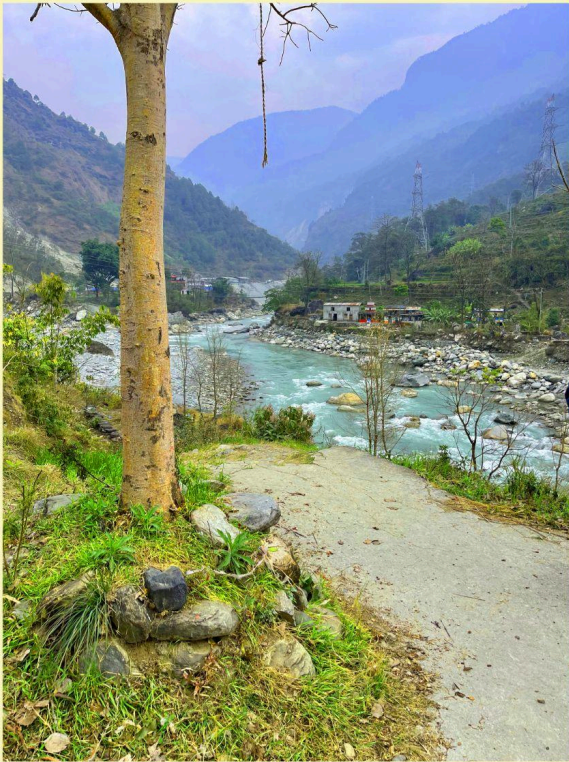
*"He (Mystic Fire) who kindles the light for thee in thy own home and offers... surrender day by day... mayst thou in thy twofold mass, increase his growth...may he travel with the riches." (1-71-6)*



The "Birth" is when the Mystic Fire is born in us. "In thy own home" means in our own body. In Rig Vedic symbolism the house symbol includes our physical body. The experience of the Rig Vedic Mystic fire is also in the physical consciousness.

# Rig Vedic Galeshwor/ He (Mystic Fire) Becomes White <sup>55</sup>

Mandala 1, Sukta 71, Verse 4



*"When the Life-Breath borne pervadingly within has churned him out... he (Mystic Fire) becomes white and a conqueror...." (1-71-4)*



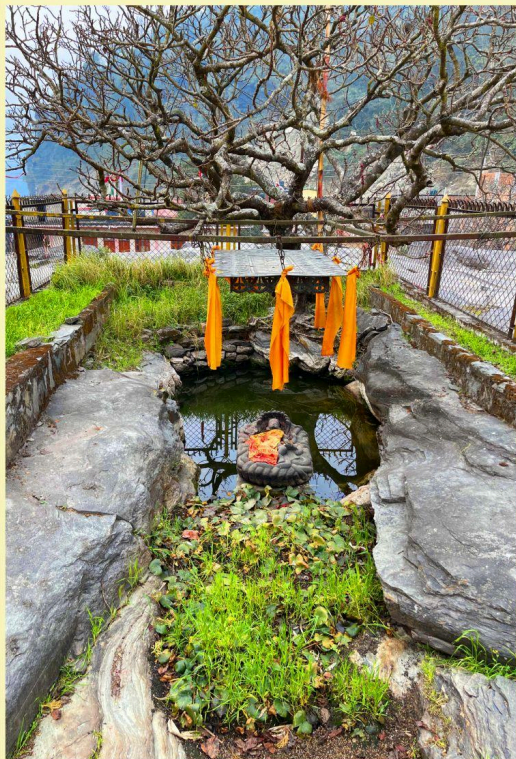
The left photo is the Galeshwor pilgrimage route to the Kali Gandaki river. In Rig Vedic breath "churning" the in and out breath is made equal as happens naturally in a pilgrimage. The breaths rub at the heart center naturally when the breathing is very deep ("borne pervadingly within") and the Mystic Fire is lit there. When the fire colours become white: in Rig Vedic symbolism, the divine consciousness is present. This is Rig Vedic pranayama yoga practice that is experienced naturally in the Himalayan pilgrimage traditions.



# Rig Vedic Galeshwor/ Sap of Essence

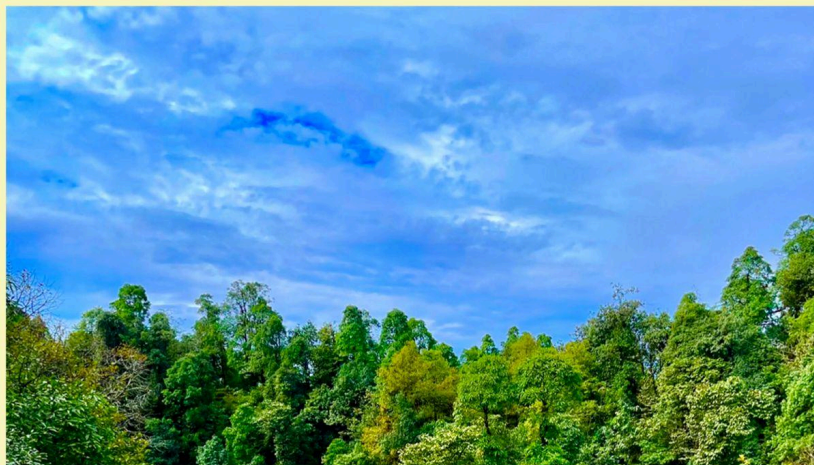
56

Mandala 1, Sukta 71, Verse 5



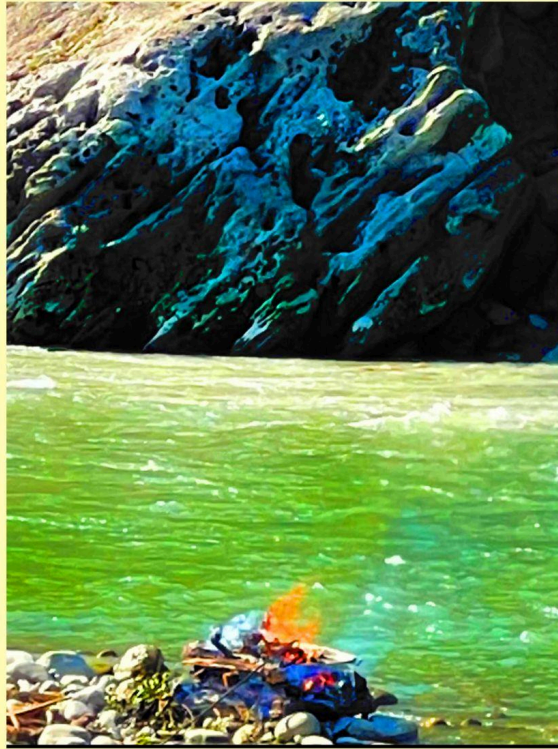
*"When he (Mystic Fire) had made this sap of essence for the great Father Heaven, he came slipping downward, one close in having knowledge...." (1-71-5)*

The left photo is the spring water that comes through the rock at Galeshwor ("sap of assence...") and the bottom photograph is a Rig Vedic nature symbol for "Father Heaven", or the sky.

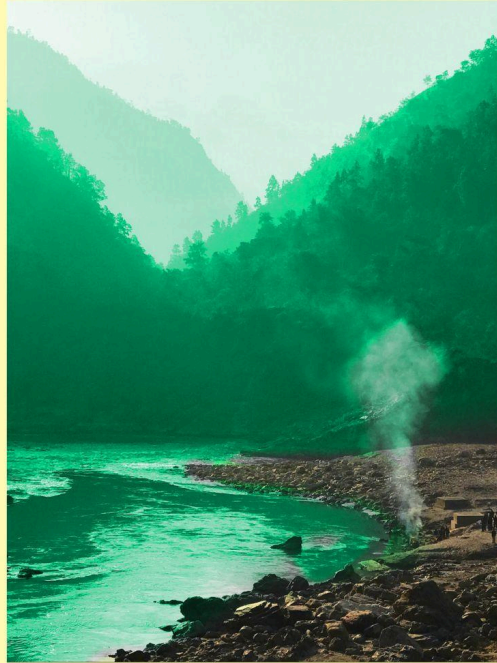


# Rig Vedic Galeshwor/ Sap of Essence Slipping Downward <sup>57</sup>

Mandala 1, Sukta 71 Verse 5



*"...He came slipping downward, one close in having knowledge...." (1-71-5)*



The Kali Gandaki river, flowing by Galeshwor, brings sanctity to it. Cremation fires are lit all along it's shores. Just as the consciousness slips from a body at death so this holy river flows downwards. "Slipping downwards" is associated to the descent of Shakti at Galeshwor.

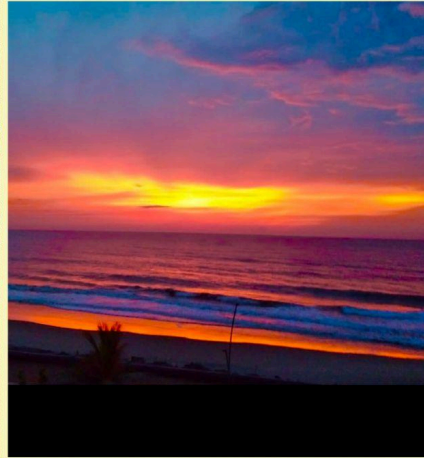
# Rig Vedic Galeshwor/ Mighty Rivers Join the Ocean <sup>58</sup>

Mandala 1, Sukta 71, Verse 7

*"All satisfactions cleave to the Fire as the seven mighty rivers join the ocean ...gain for us knowledge..." (1-71-7)*

The Kali Gandaki river (left photo) flows alongside the Galeshwor rock. The water from this river eventually enters the ocean, or infinite consciousness.

The Mystic Fire brings knowledge in the way that the Kali Gandaki river flows to the ocean.



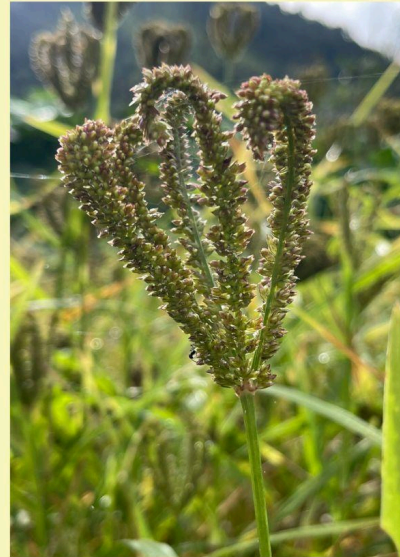
# Rig Vedic Galeshwor/ A Flame of Energy

59

Mandala 1, Sukta 71, Verse 8



*"When a flame of energy came to this King of men for impelling force, when in their meeting Heaven was cast in him like pure seed, the Fire gave birth to a might, young and faultless and perfect in thought and sped it on its way." (1-71-8)*



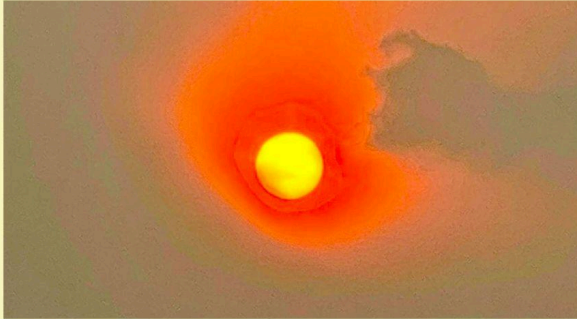
In Himalayan Rig Vedic symbolism the most fundamental physical gift of Mother Earth is seed. With seed is our sustenance guaranteed. Machhaputtre mountain is a symbol of the Mystic Fire's "might" in the photo on the right.



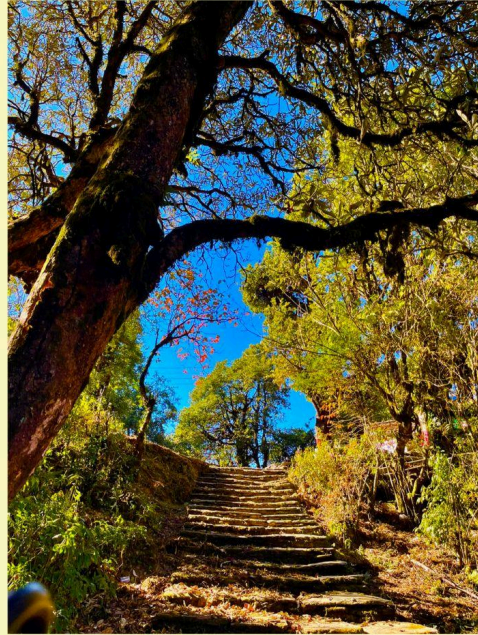
# Rig Vedic Galeshwor/ Paths, Sun Rays, Delight

60

Mandala 1, Sukta 71, Verse 9



*"He who travels the path suddenly like the mind, the Sun ever sole is the master of the treasure... guarding in the rays delight and immortality." (1-71-9)*



In Rig Vedic nature symbols we find many examples of paths, the sun, and rays that symbolize inner yoga associations. Galeshwor today is perhaps the most famous living Rig Veda yoga site in western Nepal.

# Rig Vedic Galeshwor/ As Mist Dims a Form

61

Mandala 1, Sukta 71, Verse 10



*"O Fire, mayst thou not forget ancient friendships, thou who art turned towards us as the knower and seer. As a mist dims a form, age diminishes us; before that assault comes upon us (death), arrive." (1-71-10)*

Mountain mists often cloud the surrounding nature. In this Rig Vedic hymn the mist is a symbol for the covering of consciousness, or death. The Mystic Fire is requested to come before death.

# CHAPTER FIVE

## Rig Vedic Kumari

Daughter-Dawn  
Daughter of Heaven  
Night and Dawn  
Kumari Devotion  
Kumari Chariot  
Fire Eyes  
Goddess of Many Thoughts

# Rig Vedic Kumari/ Daughter-Dawn

63

Mandala 3, Sukta 27, Verse 9



*"...The daughter of the Understanding set him (Mystic Fire) in us (as a child)...." (3-27-9)*

This is a photo of a picture bought outside the Kumari residence in Durbar Square, Kathmandu. She wears a Third Eye symbol, which can be associated to Vajra Yogini and so is has Rigvedic symbolism. Her eyes are decorated to show how the first light of dawn appears. In the Rig Veda she is the "daughter of Heaven" and the "daughter of Understanding" who brings the light. In the experience of this Rigvedic Kumari symbol we need to combine nature experience and yoga practice. Her psychology includes the experience of both as an outer and inner dawning. Kumari is a symbol of Shakti who lights the Mystic Fire in us as stated symbolically in the above quotation. Her look expresses a vastness and beauty to be repossessed by her modern educated sisters. This is a living symbolism and experience in Himalayan Nepal from the Rigveda.



# Rig Vedic Kumari/ Daughter of Heaven

64

Mandala 5, Sukta 79+80, Verse 5



*“Lo, how brilliant is her body when she is found and known! how she stands on high as if bathing in light that we may have vision! Driving away all enemies and darknesses, Dawn, the daughter of heaven, has come with the Light.” (5-79+80-5... Secret of the Veda)*

The nature symbol and psychological experience of Himalayan daughters is the Dawn. The experience of a daughter has a parallel to the experience of dawn and vice versa in Rig Vedic symbology. All daughters have the Himalayan Kumari “living goddess” aspect in them. They bring the light! The two photos are of the same gender.

# Rig Vedic Kumari/ Night and Dawn

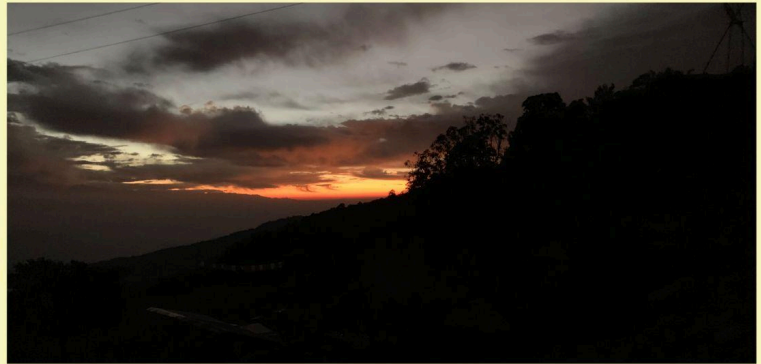
65

## Mandala 7, Sukta 2, Verse 6



*“May too dawn and night, matrons great and divine  
... queens of plenty called by many seekers, sit on the  
sacred grass and lodge with us for our happiness”.*  
(7-2-6)

Young Himalayan women are the Rig Vedic nature symbols for night and dawn. Kumari as well as night and dawn are "matrons" in the Rig Veda. Daughter-Dawn and Sister-Night are two of her nature personalities.



# Rig Vedic Kumari/ Kumari Devotion

66

## Mandala 1, Sukta 65, Verse 4

This is the Kumari goddess in her chariot, and a photo of the womanhood that has come to see her being taken outside in Kathmandu. Here the basis of a cultural self conception not found in the social framework of modern societies. But in Kathmandu this womanhood sees themselves in terms of something spiritual that Kumari is a symbol of. Their self conception is in a different category than that of the modern feminine self conceptions. And it is not related to the male symbol but to a divine feminine nature.



*"He (Mystic Fire) is the close comrade... as is a brother of his sisters." (1-65-4)*

These women have come to see Kumari because they identify with her symbolism. In this way they are also identified with the Rig Vedic Mystic Fire. These Himalayan women live a Rig Vedic tradition.

# Rig Vedic Kumari/ Kumari Chariot

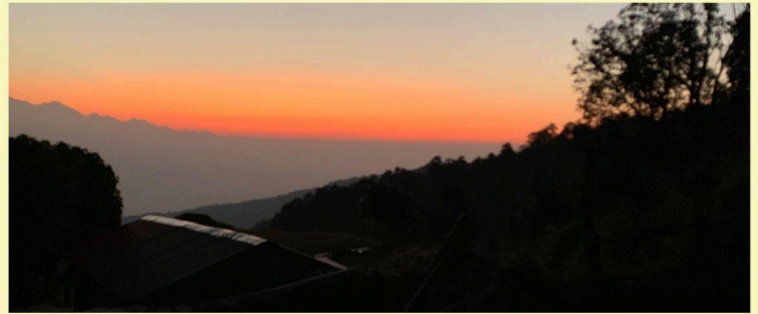
67

Mandala 4, Sukta 9, Verse 4



*"The Fire is the Goddess-powers in the pilgrim-rite and he is the master of the house in his home, he sits too as the Priest of the word." (4-9-4)*

The photo is of the Kathmandu Kumari in her "pilgrim-rite" with the fire visible on her chariot. In this photo her chariot is leaving Durbar Square to begin a short pilgrimage in the area. She is also the "Goddess-powers" (with the Mystic Fire) which means she is a symbol of the Rig Vedic divine manifestation. Her association with the Mystic Fire can be seen in the fire colours of dawn that her face is coloured with.



# Rig Vedic Kumari/ Fire Eyes

68

Mandala 6, Sukta 10, Verse 1



*"When the pilgrim-rite moves on its way, set in your front the divine ecstatic Fire, place him in front by your words, the Flame of the clearance of all perilous and impure stuff from the consciousness. It is Agni Pavaka, the purifying Fire who brings to us this purification." (6-10-1)*



This photo is of Kumari's chariot with three eyes on each wheel. Above each eye is the Rig Vedic Mystic Fire symbol. The three eyes are symbols of our thinking, feeling and sense experience purified by the Mystic Fire as in the above quotation.

# Rig Vedic Kumari/ Goddess of many Thoughts

69

Mandala 2, Sukta 1, Verse 3



*"O Fire, thou art... of all that are and thou art... Master of the Word... finder of the Riches: O Fire, who sustainest each and all, closely thou companionest the Goddess of the many thoughts." (2-1-3)*



"The goddess of many thoughts" refers to her Shakti aspect that brings inspiration or "many thoughts". The purified mind is used to help the evolution of consciousness in us. Her many thoughts descend into the mind and provide guidance.

Research Into the Living Rig Vedic Symbolism in Himalayan Nepal

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