Rgveda Samhita
RGVEDA SAMHITĀ
ऋग्वेद संहिता

with
English Translation

by
Svami Satya Prakash Sarasvati
and
Satyakam Vidyalankar

Volume II
[Book I, Hymns 1—121]

हिंदीत्यो भाग:
[प्रथम मण्डलम्, सूक्तानि १—१२१]

Veda Pratishththana
New Delhi
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IN MEMORY OF

VED RATAN MOHAN
Col. Ved Ratan Mohan, M.P. was born at Rawalpindi on July 30, 1920. He graduated from the Punjab University and later took his Master of Commerce Degree from Delhi University.

Shri Ved Ratan Mohan’s father Shri N.N. Mohan was a prominent industrialist and a generous philanthropist. Shri Ved Ratan Mohan made his own memorable contribution to the success of the enterprises in which his family was interested. He also took active interest in public life and supported many worthwhile causes.

In 1961, the honorary rank of Captain was conferred on Shri Ved Ratan Mohan; in 1966, he became a Lieutenant Colonel in the Territorial Army; in 1972, the honorary rank of Colonel in the Territorial Army was conferred on him.

He was elected as Deputy Mayor of the Municipal Corporation, in Lucknow. Later he was elected to the office of the Mayor. In 1964, he was nominated as a Member of the Uttar Pradesh Legislative Council. In 1967, he was awarded Padama Shri. In 1971, he became the recipient of the Padma Bhushan Award. In 1972, he was elected to Rajya Sabha, the Upper House of Indian Parliament, from Uttar Pradesh.

He died on July 28, 1973, deeply mourned and widely lamented.

He had travelled extensively and had a wide range of interests and accomplishments. Photography, painting, music and poetry had a claim on him. Equally, he gave generously of himself to the solution of public problems and to personal hardships of individuals in distress. He was deeply interested in Indian culture and in educational institutions as vehicles of India’s cultural renaissance and socio-economic reconstruction. The Vedas and their message energised his inspiration and impelled him to consecrated action for human welfare.
Ved Ratan Mohan
Preface

The Vedas are the Word of God. At the very beginning of the Creation, man received knowledge of the Vedas. The Rgveda is the most ancient of all the holy scriptures in the world.

Knowledge of the Vedas is not intended for a particular race or country. God revealed this knowledge for the greatest good of mankind. This noble objective is reflected in the following words of the Vedic sages:

May all be happy and rid of diseases,
May all have a happy and harmonious life,
May nobody ever be afflicted with suffering.

The Vedas have been translated into several languages. Scholars like Griffith, Wilson and Max Müller have written commentaries on the Vedas in English. But the need for bringing out an unconventional and standard translation of the Vedas has been felt for quite sometime. The task, however, involved dedication, hard work and considerable financial resources.

Col. Ved Ratna Mohan, ex-M.P., was a promising youngman, the scion of a family which had implicit faith in the Vedas. His brilliant career was cut short by untimely death in 1973. His father, late Shri Narendra Mohan, was a leading industrialist of India. Devoted to social service, he took keen interest in the dissemination and distribution of religious literature. He had unshakable faith in God. Daily he would perform yajna and once in a year he would perform this on a big scale when all the mantras of one of the four Vedas would be recited. He had named his eldest son Ved Ratna (Jewel of the Vedas). He had desired the late Ved Ratna to do some service to
the Vedas. But fate had willed otherwise. Col. Ved Ratna died before he could fulfil his father’s wish.

His younger brother Major Kapil Mohan, who has great reverence for the Vedas like his father, made the noble resolve to get all the four Vedas translated into English and publish them on behalf of the Narendra Mohan Foundation in the sacred memory of his elder brother. This Foundation was endowed by the sons of the late Shri Narendra Mohan, the founder of the Mohan Industries, in accordance with the wishes of their father. A hospital, a college, and several other charitable institutions devoted to public service are being run by the Foundation.

The task of rendering the four Vedas into English was entrusted to the Veda Pratishthana by the Foundation. Dr. Govardhan Lal Dutta, a famous educationist and Head of the Pratishthana, requested the Vedic scholar Svami Satya Prakash Sarasvati to undertake the highly onerous responsibility. Indeed one could think of no other scholar better qualified than Svami Satya Prakashji to accomplish this task. I am happy that Svamiji was kind enough to accede to the request. He is devoting most of his time to the translation work though he is a *parivratak*, a peripatetic monk. In this task, he is collaborating with Pandit Satyakam Vidyalankar.

Thanks are particularly due to Shri Vishwanath for his unstinted cooperation in the excellent printing of this work. No words would be adequate to express my warm appreciation and grateful thanks to Major Kapil Mohan, Svami Satya Prakashji and other colleagues and co-workers of the Veda Pratishthana who have generally helped in the accomplishment of this sacred task.

Our labours would be fully rewarded if through this English translation of the four Vedas, attempted for the first time in India, the divine message enshrined in the Vedas impregnates human consciousness everywhere.

Shravani Poornima,
Vikramiya Samvat 2034,

Prakash Vir Shastri
Secretary, Veda Pratishthana
New Delhi
Rgveda Samhita
Agním iče puρóhitam yajñaśya devám ritvijam | hótāram ratnadḗtamam || 1 || agnīḥ pūrvebhīr rśibhīr īḍyo nūtanaīr uta | sā devāṃ ēhā vakshati || 2 || agnīnā rayim asnavat pōsham evā divē-divē | yāṣāsaṁ virāvattamam || 3 || āgne yām yajñaṁ adhvahām viśvātaḥ paribhūr āsi | sā īḍ devēshu gachati || 4 || agnir hótā kavīkraṭuḥ satyāṣ citraśra-vasṭamaḥ | devō devēbhīr ā gamat || 5 ||
We worship the adorable God, the high priest of cosmic activities, the divine, the one who works through the eternal laws, and who feeds and sustains all that is divine and luminous. 1

May the adorable God, eternally adorned by the seers of times, past and present, be a source of inspiration to wise men of all ages. 2

May the inspiration derived from the adorable God be a source of ever-increasing affluence, vitality and prosperity. 3

O Lord, you are the protector of the unobstructed cosmic sacrifice of creation. May the blessings from all sides assuredly reach the seeker of truth. 4

The adorable God, the source of vitality and knowledge, the giver and acceptor, is truth personified, and divine unparalleled. May He be a source of inspiration to the aspirants. 5
yād aṅgā dāsūske tvām āgne bhadrāṁ karishyāsi |
tāvēt tāt satyāṁ aṅgiraḥ || 6 || úpa tvāgne divē-divē dōshā- |
vantar dhiyā vayām | nāmo bhūranta ēmasi || 7 || rājantam |
adhrvarānām goṇām rītāsya dīdivim | vārdhamānaṁ svē |
dāme || 8 || sā naḥ piteva sūnāvé 'igne sūpāyanā bhava | |
sācasvā naḥ svastāye || 9 ||
O adorable Lord, vital, living and energetic, may you bestow on your devotees all that is good in you. This, verily, in its turn, would be dedicated to your service by them. 6

Day and night, we approach you, Lord, with reverential homage through sublime thoughts and noble deeds. 7

We approach you, Lord, the radiant, the sustainer of the cosmos, the constant illuminator of truth, with humility to appreciate the glory ever-increasingly manifested in your own creation. 8

Lord, be unto us easy of access, as a father is to his son. May you be ever-present with us for our sake. 9

O Lord of the cosmic vitality, may you, loving as you are, come to us. These devotions are all for you. Please accept them, and hear the invocations of minstrels and intellectuals. 1

O Lord of the cosmic vitality, we, your devotees, invoke you with holy praises, pouring forth sweet emotional yearning from our hearts. 2

O Lord of cosmic vitality, your inspiring voice resounds all through the thoughts and feelings of your devotees, the perceptors of your divine wisdom, who have tasted the sweetness of your favours. 3

O Lord, resplendent and the source of cosmic vitality, verily our songs and invocations are for you and your eternal order. May you come to us and nourish us with your blessings. 4
वायविन्द्रश चेतथः । सुनानि वाजिनीवस्य । तवा याताःपुरः द्रवतः ॥५॥
वायविन्द्रश सुन्तव आ यात्युपं निष्कृतम् । मुद्युव्याश्च क्रिया वर्तना ॥६॥
भिष्मः हुवेपुरवदेः करणं च रिष्णादरसम । कचिं पुनः शास्तिरः साध्वितन् ॥७॥
अठेनन मिर्जाेद्रवणा महाप्रार्द्यात्वन्दुपशुश । कत्वै वृहद्वित्मादाध्ये ॥८॥
क्रत्री नेष मिर्जावर्णणा तुविज्ञाता उपस्तयाः । दुस्तै दशते अपरस्म ॥९॥

váyav indraś ca cetathah sutánám vájinívasū | táv á yátam úpa dravát || 5 ||
váyav indraś ca sunvatá á yátam úpa nishkiritam | makshv itthá dhiyá nará || 6 || mitríram huve pútádakshaṁ vá-\nruṇaṁ ca riśádasam | dhiyam ghiritaein sádhantá || 7 || riteṇa \nmitrávarunaṁ ritévridhāv rítaspriṣā | krátam bhirantam āśa-\nthe || 8 || kávi no mitrávárunaṁ tuvijatá uruksháyá | dákshaṁ \ndadhate apásam || 9 ||

(५) कृतीय व्युत्क्रम
(१-२) हार्त्यर्चनाय सुलतान वैढामिलो सुमुद्रचान्ता कपिः । (२-१) भारतवस्त्यविनिः, (६-२) हिंदस्वनमन्त्रः, \n(७-५) कृतीयकृति सिबे प्रेमा, (८-१२) सुद्वाकरस्य ॥ सरस्वती देवता । गायिणी द्वातः ॥

\\nअधिना यज्ञिरिंश्च द्रत्यतापी शुभेस्तपी | पुरुभुजा चन्द्रस्तेतम् ॥१॥

3
Áśviná yájvarir ísho dravatpáñi śúbhas patī | púru-\nbhuñjá canasyátam || 1 ||
O source of cosmic vitality and Lord-resplendent, law and order is abiding in this creation. You are, assuredly, aware of our devotional thoughts and emotions. May we always keep the light of love and dedication burning for you and for your eternal laws.

O source of cosmic vitality and Lord-resplendent, may you bless the devotee for his dedication. Only your blessings will enable him to realize his aspirations.

I invoke the lord the source of light and bliss. He is the dispeller of evil forces. Verily, with His blessings, the worshippers will be bestowed with happiness and wisdom in life.

O the source of light and bliss, you are the augmenter and dispenser of knowledge for every mortal man in this life. May you be pleased to fulfil the truthful aspirations of your devotees. May all their noble endeavours attain success.

O supreme Lord of cosmic enlightenment, may we attain prosperity through our selfless work and may we be strong to accomplish them. O Lord, you exist for the benefit of all of us—so we think. You are the refuge of multitudes.

O the twin faculties—mental and vital, O cherishers of the noble deeds, with which we all benefit, may you derive gains at the sacred cosmic creation with spontaneity and without reservation.
अस्विना पुरुदंससू नरा शर्विया धिया। विद्वद्या वननं गिरे।

dśraṁ yuvākavya: सुता नासत्या व्रजविशिष्ठा। आ यातं रक्तवर्तनी।

इन्द्रायाहिष्ठिने चितरभवो सुता त्यायव:। अन्नभिमिल्लां तुनसः।

इन्द्रायाहिष्ठिने चितरभवो विनास्तृतं तुनवत:। उप अधारिणि वाचत:।

इन्द्रायाहिष्ठिने तूनसानं उप अधारिणि हरिव:। सुते दातिष्ठा नालन:।

āśvinā pūrudaṁsasā nārā śaviraya
dhiyā | dhiṣhnyā vānataṁ girāḥ || 2 || dáṣrā yuvākavaḥ sutaṁ
nāsatyaṁ vriktaṁbarhishaḥ | ā yataṁ rudravartani || 3 || īndrā
yāhi citrabhāno sutaṁ ime tvāyāvaḥ | ānvibl.is tāna pūtāsaḥ || 4 || īndrā yāhi dhiyeshitā vyājātaḥ sutaṁvataḥ | úpa
brāhmaṇi vaghātaḥ || 5 || īndrā yāhi tūnījana úpa brāhmaṇi
harivāḥ | sute dadhishya nasa canaḥ || 6 ||

ॐास्मस्यार्पणो धृष्टेऽद्वास्ते आ गौत || दृश्योंशे राजुष्पः सुतमः ||

धृष्टेऽद्वास्ते अस्ते: सुतमा गौतं तुर्ग्य:। उक्षा इत्य व्यवताणिः ||

धृष्टेऽद्वास्ते अतिव एहिमायासो अद्वै:। भेष्ये जुपन्व श्रवः ||

ॐास्मस् carṣaṇidhrīto viṣye devāsa ā gata | dáṣvānso
dāṣūshaḥ sutām || 7 || viṣye devāso aptūrāḥ sutām ā ganta
tūnāyaḥ | usra iva svāsaraṇi || 8 || viṣye devāso asrīdha
ēhīnāyaṣo adrūhaḥ | médhaṁ jushanta vāhmāyaḥ || 9 ||
These twin faculties, mental and vital, lead to mighty acts, and guide our thoughts, expressions and actions, endowed with fortitude. May these faculties be always of service to us in our intellectual pursuits. 2

O twins, you are dispeller of evils. You are a protection for us from untruth and you are the inspirer of our organs of actions and perceptions, may you come and dwell within for achieving fulfilment of all that is knowable and enjoyable. 3

O soul, the lower self, of wonderful splendour, listen to us. All attainments of the vital and mental complex are meant for your acceptance. 4

O soul, you are apprehended by understanding, admired by the wise, and sought after by the seekers. May you accept and assimilate what comes out as the essence of a toiling and purposeful life. 5

O soul, the self, may you come in company with your faculties full of awareness and quick in acquirements; come, accept and assimilate the knowledge derived by the mind and senses. 6

May our entire group of sense organs, supporter of human life, bestower of rich rewards and giver of confidence, function perfectly in consonance with the inner self, the soul. 7

May our swift-moving senses, givers of happiness, bring functional perfection, as the solar rays diligently bring day-light. 8

May our entire sense-organs be free from decay. May they be full of cognitional activities and devoid of malice. They are capable of receiving and remitting the rays of divine knowledge. May they all be nourished to the full. 9
पायका न: सरस्वती वालेनिंगितिनीति । यहं वेद्य धियायसु: ॥ १० ॥
चौदूष्टी सुरुतानां चतुर्भुजी सुमतिनाम । यहं दण्डः सरस्वती ॥ ११ ॥
महो अर्न: सरस्वती प्र चतुर्भुजं केतुनां । भियो विष्ठ्व विराजित ॥ १२ ॥
pāvakā naḥ sārasvatī vājebhir vājinīvatī | yajñāṇaḥ vasṭu dhī-
yāvasuḥ || 10 || codayitrī sūnṛitanāṁ cētati sumatiṇām | yajñāṇaḥ dadhe sārasvatī || 11 || mahō āruḥ sārasvatī pra
chetayati ketūna | dhīyo viṣva vi rājati || 12 ||

Surūpakritnām utāye sudūghām iva godūhe | juhūmāsi
dyāvi-dyāvi || 1 || úpa naḥ sāvanā gahī somasya somapāḥ
piba | godā īd revāto mādaḥ || 2 || ātha te āntamanāṁ vi-
dyāma sumatiṇām | mā no āti khyā ā gahī || 3 || pārehi
vigram āśtritam āndram pṛchā vipācitam | yās te sākhi-
bhya ā váram || 4 || utā bruvantu no nīdo nīr anyātās eīd
ārata | dādhānā āndra īd dúvah || 5 ||
May the divine speech, the fountain head of all faculties (mental and spiritual), the purifier and bestower of knowledge, the recompenser of worship, be the source of inspiration and accomplishment for all our organised benevolent acts. 10

O divine speech, you inspire those who delight in truth. You instruct them who are diligent. Please assist us in our efforts to perform the organised sacred acts. 11

This speech-divine sets in motion all the energies of the soul and intellect. It enlightens the wisdom of all who are seekers of truth. 12

Day by day we invoke the resplendent God, the inspirer of all beneficial works for our assistance, as a good milch-cow is called (by the milker) for milking. 1

O inherent source of bliss, you are the vital force behind the sense-organs; may you bless us in our daily duties and accept our devotional prayers. 2

You are always present in the thoughts of virtuous and rightminded devotees. May we all deserve your nearness. May we be not left behind while you reveal your glory to others. 3

O seeker of wisdom, go to the wise, and to the pious, free from blemishes. Go to the bestower or gifts. He will be your best friend. Invoke Him for enlightenment. 4

Let our preceptors earnestly direct us to God’s devotion and exclaim: “O evils, depart henceforth from every place”. 5
उत्त ने: सुभागी अरियंचंहुः दुर्गम  कृष्टयः। स्मायदिन्द्रस्य शामीण। ॥७॥
प्रथमत्वं सक्षिप्तं हि। वहासत्वं तम् नृपसनम् ॥ ॥
अस्य तीव्रा शातको धनो वृत्ताणामवज। ॥ ॥
प्रायो वाजेष्वर याजनम् ॥ ॥
ते त्या वाजेष्वर वाजने वाजयम्: शातको। ॥ ॥
धनोनामन्नं सात्त्यं ॥ ॥
यो रायो विन्यायापुराणः: सुन्नतः: सखाः। ॥ ॥
तम्या इन्द्रयं गायत। ॥ ॥

उतानह शुभागानार्थ वोक्युर दस्मास्स्वस्य क्रिष्ण्याय। स्यामेद्र
इंद्रस्य शृंगामः। ॥ ॥
एञ्जनम् हेर वहाः त्वमं नृपसनमः। ॥ ॥
पत्याणं दस्मास्स्य तार्रतस्तक्षमः। ॥ ॥
अस्य तीव्रा शातको धनो वृत्ताणामन्न। ॥ ॥
प्रायो वाजेष्वर याजनम्। ॥ ॥
ते त्या वाजेष्वर वाजने वाजयम्: शातको। ॥ ॥
धनोनामन्नं सात्त्यं। ॥ ॥
यो रायो विन्यायापुराणः: सुन्नतः: सखाः। ॥ ॥
तम्या इन्द्रयं गायत। ॥ ॥

(५) पाब्यम् युक्तम्
(११०) दाशास्त्रवाद्य स्वतराय भवामिभो स्वशतानम् क्राय।। हिन्दो वेदान। गायती छन्द:।

आ त्यास नि पूर्णमित्रामब्रम्भ गायत।। सलाय: स्तोमवास्तस्य।। ॥ ॥
पुरुषस्म पूर्णार्मेशानं वायोगः।। हिन्दु सोभे सचा सुने।। ॥ ॥
स घो नो गो आ तुवाः गो ते पुरुषायः।। समाधेजस्य स न:।। ॥ ॥

5

अ त्यं त्या नि शीतान्त्रम अभिप्रवेद्यास्य कास्माया
स्तोमावाहस्य॥ ॥ परत्यामम पूर्णाम पिशानम वायराणामः
इंद्रां सोम साचा सुन्ते।॥ ॥ सा ग्राह नो योग ा भुवात्
सा राये सा पुराणद्यायम्।। गामाद वाजेब्बिः: सा नाह।। ॥ ॥
O Lord, the destroyer of evils, may even our adversaries say that having been blessed by you, they have become prosperous, and in this may we receive consolation for all. May we ever abide by the felicity of the resplendent Lord. 6

May we dedicate all our actions and essence thereof to our supreme Lord. He alone is the inspirer of all noble deeds. He alone is the giver of joy to mankind, the source of energy for the fulfilment of our aspirations and the bestower of divine bliss. 7

O Lord, the embodiment of total selfless actions, with all your nobility, you have become slayer of evil forces. May you defend all of us in the strifes and struggles of life. 8

O Lord, the embodiment of selfless actions, we invoke you in the grim battle of life to obtain success and true prosperity. 9

We sing the glory of that almighty, who is the soure of wisdom and the accomplisher of good deeds. Let us acclaim Him to be the friend of the dedicated and the best amongst all. 10

Let us all, O friends and devotees, assemble here and offer our congregational prayer to, and repeatedly sing the glory of the resplendent Lord. 1

Let us pour forth our heartfelt prayers in our sacred songs. Only He is the bestower of true happiness. Only He is the destroyer of evil forces. 2

May He be with us in the fulfilment of our noble desires and higher aspirations. May He come to us to give affluence, knowledge and blessings. 3
यस्य संस्ये न वृण्यते हरी समस्या श्रत्वः। तस्य इन्द्रायं गायत॥
सुन्तप्पेऽसुन्त इमे श्रुत्यो यथ्य गत्वे। सोमसेऽद्वायत्सिरः॥

व्यृतः श्रीत्वे पीलये श्रवो बुद्धो अंजायः। इन्द्र ज्ञेयः मुनुः॥
आ श्वो विशालयाग्नि सोमसं इन्द्र गिर्वेण। श्री ते सन्तृ प्रचेन्ते॥
व्लां स्तोमां अवैस्चुल्प्यामुक्त्या इलकतः। व्लां वर्ष्णु नो मिः गिरे॥
अक्षितोऽनि सनेन्द्रि सातमिन्द्रः सहुव्रिणः। वास्मिन्विशालेि वृस्या॥
मा नो मती अभि दृश्नानुनामिन्द्र गिरणः। ईतराने यवया वृथा॥

yāsya saṁsthē nā vṛiṇvāte hārī samātsu ṣātravaḥ | tāsmā
indrāya gāyata || 4 || sutapāvne sutā ime śucayo yanti vi-
tāye | sōmāso dādhyāśirāh || 5 ||

tvām sutāsya pītāye sadyo vṛiddhō ajāyathāḥ | īndra
jyaśśāhīya sukraṇo || 6 || ā tvā viṣantv āśāvaḥ sōmāsa in-
dra girvāṇaḥ | sāṃ te santu prācēsa || 7 || tvām stōmā
āvīṭrīdhīn tvām ukthā śatakrato | tvām vardhantu no gīraḥ
|| 8 || ākṣhitotiḥ sāned imāṃ vājam īndraḥ sahasrīnām |
yāsmin viśvāni paǔṇyā || 9 || mā no mārtī abhī druha
nāmnām īndra girvāṇaḥ | īśāno yavayā vadhāṃ || 10 ||
Let us sing to the glory of that supreme Self with intense devotion, whose adversaries, with all their strength, are unable to face the horses harnessed in His car, (i.e. unable to face the vigour of His opposition).

These heart-throbs, coming as prayers, are sweet expressions of our gratitude and devotion. Assuredly, they will fetch blessings from merciful God for our enlightenment and prosperity.

O resplendent Lord, you are the supreme accomplisher of all that is noble and beneficial. May you be pleased with our heartfelt prayers and extend your blessed hand to enfold us in your embrace.

O Lord of supreme intelligence, we approach you for acquiring a spark of your divine wisdom. May our earnest prayers reach you and bring forth blessings from you.

O supreme Self, these hymns extensively speak of your glory. O Lord of total selfless actions, may these verses magnify you. May our chanting of sacred hymns arouse affection for you.

May the supreme Self, the possessor of enternal knowledge, invincible vigour and strength, envelop us with blessings from all sides.

O supreme Lord, the only object of our devotion, may our fellow-brothers bear no malice towards us. May mortal men never hurt us. Keep us away from all adversaries, O merciful God.

Just as in the cosmos, the circumstationed planetary body derives light from the sun, similarly the mind and speedy vital forces derive light and life from the God-blessed inner soul.
युञ्जंत्यञ्यं काम्या हरि विन्दरसा रथेः । श्रृणं भुम्यं ननाहसा ॥ ॥
केषु कृष्णम्रक्षेत्रे पेशो मयां अपेत्ते । समुपपल्पक्षात्या ॥ ॥
आद्रह स्थायमु पुरुषमििरे । द्वादशा नामं यज्ञियम् ॥ ॥
वीरु चिट्टमहमु सपुष्या चन्द्रिन्सत्व वद्वमिः । अविन्दां उष्मिः अनु ॥ ॥

युञ्जंत्य आस्य काम्या हरि विपक्षसा राठे शोऽसा धिर रिष्णु न्यर्वाहसा ॥ ॥
केषु कृष्णम्रक्षेत्रे पेशो मयां अपेत्ते समुपपल्पक्षात्याः ॥ ॥
आद्रह स्थायमु पुरुषमििरे । द्वादशा नामं यज्ञियम् ॥ ॥
वीरु चिट्टमहमु सपुष्या चन्द्रिन्सत्व वद्वमिः । अविन्दां उष्मिः अनु ॥ ॥

१२॥

12
devayānto yathā matim ācā vidādvasuṃ gīrhaḥ | mahām anuśhata śrutam || 6 || īndrena sām hi drīkshase samājagmanō ābibhyushā | mandū samānāvarcasā || 7 || anavadayaśr abhi-
dyubhir makhāh sāhasvarc adcardi | gnaññār īndrasya kāmyaiḥ || 8 || ātah parijmann ā gahi divō va rocanād ādhi | sām asminn rīñjate gīrhaḥ || 9 || itō vā sātśim ūmahe divō vā pār-
thivād ādhi | īndram mahō vā rājasah || 10 ||
May they harness to the car of their human body of lovely highly-spirited, enduring and speedy compound faculties (mental and vital) to reach their destination. 2

O mortals, you owe your rise to eminence to that resplendent God who with the rays of the dawn awakens life in the lifeless and gives form to the formless. 3

Thereafter the compound faculties, inspired by the inner self for work and worship, resume to conceive their task as the mother conceives life in the embryo. 4

Aided by the speedy vital and mental faculties, may you traverse places difficult of access, and discover divine enlightenment as a cowherd recovers cows hidden in a cave. 5

Illustrious seekers of divine wisdom, conscious of the greatness of supreme Self, glorify the all-wise and self-resplendent God, in the same manner as the reciters of hymns do for enlightenment. 6

The vital powers, strengthened by the mental consciousness of the inner self, rejoice and shine with equal splendour. 7

This sacred rite is performed to adore the invincible power of the soul, along with the blameless, brilliant and amiable hosts of compound faculties (mental and vital). 8

Therefore, O compound faculties, may all of you come here whether from celestial space (knowledge-phase) or from far-off galaxies (bliss-phase); as in this rite we are reciting hymns in your adoration alone. 9

Verily, we seek the gift for light for inner-self; may be it comes from this earthly region (physico-material-phase), or from this celestial space (knowledge-phase) or from the vast firmament (bliss-phase). 10
(५) सनमन सूक्ष्म
(१००) दसपष्टवास्त्व मुक्तय नैसामिलो मुखंकर्त्य क्रिये। इन्द्रो देवता। मायवी इन्द्रः॥

इन्द्रमिद्राधिनो वृहिन्द्रेष्मकिमिद्रकिणे। इन्द्रं पार्थीरुपय: ॥
इन्द्र इन्द्रोऽऽ सचो चामिश्च आ वचोभुजां। इन्द्रोऽऽ वुध्री हिरणययः ॥
इन्द्रोऽऽ चिंचिण्यो चाः सुखं शहरयंद्रवधिव। वि गोमिद्रंदिमेयत। ॥
इन्द्र वाङ्गे नोत्त सहस्रस्नधनेनुष च। उग्रं उत्क्रिम्यलिमितः। ॥
इन्द्रैः सुवं महाभुजः इन्द्रमधे हवामहे। युजः वुज्येनुष वृक्षिण्यां। ॥

7
इंद्रम् इद गाथिन ब्रिहाद इंद्रम् आकेभिर आर्किनः। इंद्रां वाणिर अनुष्ठात || 1|| इंद्रा इद धन्योऽऽ साचास साम्मिश्ला अ वाकोयुजः || 2 || इंद्रो वाज्री हिरणययः दिवः दश्क्षी सुधुयां रोहडविव ||
इंद्र वाज्रे अनु शलं सहस्रस्नधनेनुष च। उग्रं उत्क्रिम्यलिमितः। ॥
इंद्रैः सुवं महाभुजः इन्द्रमधे हवामहे। युजः वुज्येनुष वृक्षिण्यां। ॥

स नें द्रुष्यमधूं चरुं सतारशुर्षमणं बृधि। अस्माम्यमप्रतितप्तः ॥
तुर्जन्तुष्च य उत्तरे स्तोमा इन्द्रस्य बृश्रीमः। न विच्छेद्य अस्मान्यमादित्तमम्। ॥
द्रुष्यमधूं चरुभवसं वर्षमः कृपीर्षयमधेवसम्भवां। इन्द्रोऽऽ अभिज्ञातः। ॥
य एकङ्कर्णिनां वर्षोऽनामिद्रयातः। इन्द्रः पवं क्लीसिनामः। ॥
इन्द्रेः यो विश्वतस्य अविधामेश्च जनेभ्यः। अस्माकंम्यम् केवलः। ॥

सा नो व्रिष्णमुं आमुं चारुम सतारशुर्षमणं आपा व्रीधि।
asमाभ्यम अप्रतिश्कुतः ॥ ६ ॥ तुङ्जे-तुङ्जे य सूर्य इन्द्रस्य बृश्रीमः। न विच्छेद्य अस्मान्यमादित्तमम्। ॥
d्रुष्यमधूं चरुभवसं वर्षमः कृपीर्षयमधेवसम्भवां। इन्द्रोऽऽ अभिज्ञातः। ॥
y एकङ्कर्णिनां वर्षोऽनामिद्रयातः। इन्द्रः पवं क्लीसिनामः। ॥
इन्द्रेः यो विश्वतस्य अविधामेश्च जनेभ्यः। अस्माकंम्यम् केवलः। ॥

asmābhyyam āpratiskhutaḥ || 6 || tuñjē-tuñjē yā úttare stōmā
drasya vajrīnāḥ || nā vindhe asya sushṭutīm || 7 || vrīshā yū-
thevā vāṁsagah kriṣhtīr iyarty ójasa || śāno āpratiskhutaḥ
|| 8 || yā ēkaś carshāṁināṁ vāsūnāṁ irajjāti || indṛaḥ pāṅca
kṣhitināṁ || 9 || índram vo viṣvātas pāri hávāmahe jānebhyaḥ ||
asmākam astu kévalaḥ || 10 ||
The chanters of the Śāman extol the resplendent Lord with songs, the reciters of the Ṟk with prayers, the priests of the Yajuṣ with divine verses.  

The resplendent Lord the wielder of adamantine justice, is the co-ordinator of all elements. At His command all cosmic energies are harnessed to the richly-decorated aura and they come speedily to our help.  

The resplendent Lord elevated the sun in the sky to render all things visible and charged the clouds with abundant waters.  

O invincible resplendent Lord, may you, with insuperable defences, protect us in the struggles of hard life.  

We invoke our ally, the resplendent Lord, for great prosperity and wisdom, and for protection against evil forces.  

Therefore, O Lord, showerer of blessings and granter of all desires, may you break open the dark clouds of evil forces and comply with our requests.  

In every succeeding danger and distress we invoke your help. Whatever our invocations, they are all for you, O resplendent Lord. We cannot find words to pay a befitting homage to you.  

The mighty Lord invests men with His strength and showers His blessings on them and defends, as a bull defending a herd of kine.  

God alone rules over men. The whole universe is His kingdom. He alone controls and directs our five cognizant senses.  

We invoke God from anywhere. May He be exclusively our own.
वर्षस्थतम् उत्ते भर

इन्द्र लोकस्त आ कुंग बांज घना दत्ती महिः

द्विंद्रों द्विएर्दश्विनं द्वार युज्य कुर्मसं

सासुखामें प्रतन्यतः

महां इन्द्रं परशु न महित्यमस्तु व्रत्रे

चिंतं प्रथिना शरवः

8

इंद्र त्रानसिंह रयम् साजःम सदसाहम् | वर्षश्वतम् उत्ये भर || 1 ||

वर्षस्थतम् उत्ते भर || 1111

न्येन्द्र सुधिरस्रया निन कुंग बांज घना दत्ती महिः

चिमोतांतैं न्यवेतः || 1211

इन्द्र लोकसानम आ कुंग बांज घना दत्ती महिः

जाकसं सुधिस्तु धरा || 1311

सासुखामें प्रतन्यतः || 1411

महां इन्द्रं परशु न महित्यमस्तु व्रत्रे

चिंतं प्रथिना शरवः || 1511

8.11 समोहे व य आर्दनं नश्वोकस्य सनितो

विग्रासो व धियायवः

यः कुर्षिः समोलमात्रः समुद्रं ईव पिन्ते

उद्वासिपो न कुकुदेः

पुवा हस्यं सुन्तवो विषयो नौमाती महि

पुका शाल्यं न शुचियेः

पुवा हि ते विभुतं कुन्तवो इन्द्रं मायेत

सुधाकरसर्गस्य शुचियेः

8.12 samohé vā yā áṣata náras tokáṣya sánitau | vípráso vā
dhiyayávaḥ || 6 || yāḥ kukśhīṁ somapátamaḥ samudrā iva

पिन्ते | urvīr āpo nā kākúdah || 7 ||

विभुतिः गोमति महि | pakvá śákha ná dáṣúshe || 8 ||

विभुतया útāya indra mávate | sadyása cit sánti dáṣú-

she || 9 ||
O resplendent Lord, may you bless us with that spiritual wealth which is everlasting and which would lead us to victory and power, and protect us from evil forces.  

Whereby, we, under your auspices, resolve our internal conflicts and become messenger of peace and prosperity in the world.  

O almighty God, may we, armed with your powerful divine force, completely annihilate our inner vices in the struggles of life and be victorious.  

O supreme God, may we with the aid of virtues, vigour, valour and sharp intellect, provided by you, conquer our enemies, however remote and hidden in our subconsciousness.  

Great is our God, greater than the greatest,—beyond our measure. He is boundless, much beyond the celestial space and is the source of all greatness.  

May our wise and pious men attain their wishes in the struggles of their own personal life and secure prosperity for their descendents.  

God has infinite powers and capacity to draw and discharge like oceans, He protects the entire objects of creation by His radiance. Like oceans He collects and like the sun-rays, He disperses.  

So, His bounteous gifts and divine wisdom and wealth are given to His devotees as spontaneously as ripe fruit from a loaded branch.  

So, too, resplendent God, your magnificent gifts are readily bestowed on dedicated persons like me.
एवा हास्य काम्या स्तोमं उक्तं च हास्यं। इन्द्रयुः सोमपितये। ॥ १० ॥

इन्द्रेहि मात्स्य नवत्सो विश्वे:िश्रो: सोमपिविश्रो:। महां अंमित्तिरोज:। ॥ ११॥
एमेन सुजस्त: सुते मन्निमिन्द्रय मन्निन्द्रय। चक्ष विश्वावि चक्षः। ॥ १२॥
भस्तः सुधियाः मन्निन्द्रय: सोमेन्निविश्वचर्य:। सहस: सक्षने:। ॥ १३॥
अस्यार्कमन्न्त ते गिरः प्रति लामुद्हास:। अनुपा गुःपम पातन्म॥ १४॥
सं चौद्य चिन्मुविया: इन्द्र वेश्य:। अस्यदसै: बिनु: प्रमु:॥ १५॥

9

इन्द्रेहि मात्स्य अंधसो विश्वेभीि: सोमार्कवः भीि: मात्स्यां अंधसो।
भस्तः सुजस्तः सुते मन्निमिन्द्रय मन्निन्द्रय।
अस्यार्कमन्न्त ते गिरः प्रति लामुद्हास:।
सं चौद्य चिन्मुविया: इन्द्र वेश्य:।

अस्मान्त्य ततं चौद्येन्द्रे गृहे रभेतु:।
सं गोमन्न्तः वाजवः पुष्प श्रवे वुहत:।

asmān su tātra codayendra rāyē rābhasvataḥ | tūvidyumna yāsasvataḥ || 6 ||

sām gomad indra vājavad asmē pṛthū śrāvo briḥat | visvāyur dhehy ākshitam || 7 ||
Verily the chanted and recited praises of the devotees are to be directed to the resplendent Lord and repeated for the acceptance of our ecstatic devotion. 10

9

Come to us, resplendent God, with all your grandeur and majesty, to guide the sincere seeker of truth in his pursuit and accept his homage with delight. 1

May these ecstatic devotional songs so composed and loving invocations be offered to the rejoicing resplendent God, the accomplisher of all things. 2

O all-knowing, resplendent God, the seer of all, may we feel your grace in all our efforts. May you be pleased to take us in your communion. May you reciprocate our prayers. 3

Resplendent God, showerer of blessings and protector of your worshippers, I have sung to you the divine hymns with the hope that they would reach you. We invoke you for their acceptance. 4

Resplendent God, bestow on us your precious rare benefits, which would be enough and more than enough for us, and are thine and only thine. 5

Inspire us, resplendent God of mighty splendour, for the attainment of spiritual eminence, divinity and highest glory. 6

Resplendent God, the source of all universal life, give us farseeing vision and nourishment—the priceless gifts—which are extensive and inexhaustible. 7
asmē dhehi
śrāvo brahīd dyumnam sahasrasatamam | īndra tā rathinīr īshaḥ || 8 || vāisor īndram vāsupatiṁ girbhīr grīṁanta riṃi-yam | hōma gāntāram ītaye || 9 || sūte-sute nyōkase brahīd brahītā ēd arīh | īndrāya śūśām arcati || 10 ||

( १० ) दशमं सूक्तम

(१-१२) हार्द्धशास्त्रयम् सूक्तं स्वाभाविकस्व महक्कन्दन्त्रक्षकृ मिक्रितुर्: | हन्द्रो देवता। अनुपुर कृष्णः ॥

गायंति ल्वा गायृत्रिन्वः चेचेचेचेच मिक्रितुर्: ।
ब्रह्माणस्वथा शतकान्त उहारशिव मेमिरे ॥ ११ ।
तसानो: सानुमहूर्दुरिपूर्यं कतचि ।
तदीद्वो अर्थं चेतति युष्णेन चफेंगोंजति ॥ २ ।
युष्णाहि के फेंकिता हरी वृष्णां क्रस्यभा ।
अथान न हृद सोमपा गिरासुप्रस्थति चर ॥ ३ ।
पहिण सवप्त्वो अथ्व स्वराभिः ग्रंहीता सेतं ।
ब्रह्मच नो वसो सचेन्द्रेण युष्णेन चेतचेचेचेचेचेचेचेच।

10

Gāyanti tvā gāyatrīnō 'reanty arkām arkānāḥ | brahmaṇas tvā saṭakrata uḍ vaṇsām iva yemire || 1 || yāt satōn śānum āruhad bhūry āspasīta kārtvam | tād āndro ārtham cetati yūthēna vrīṣnīr ejati || 2 || yukṣivā hī keśinā hārī vrīṣanā kakshya-prā | āthā na āndra somapā girām āpaśru-tim āra || 3 || ēhi stōmān abhī svarabhī grīṁihy ā ruva | brāhma ca no vaso sācendra yajñām ca vadhaya || 4 ||
Resplendent God, grant us fame and wealth acquired in a thousand ways with skill and honest labour.

Through our sincere prayers, we invoke resplendent God, the revealer of divine knowledge, and the source of all wealth. The entire universe is embraced in His fold. He sustains and protects it.

Faithful and dedicated devotees sing out the glory of resplendent God, who is boundless, and is a dweller that surpasses all the limits of time and space.

O embodiment of total selfless actions, the chanters of the Sāma extol you with songs, the reciters of the Rk with prayers, the priests of the Yajuh with their prose and thereby elevate the honour of their family and descendants.

When your earnest seeker in his pursuit ascends rung by rung, God, you also assist him in his endeavour, enlighten his path and bless him for success.

O resplendent God and accepter of devotions, come to us and lead us with your splendid inspiring and vigorous revelations and virtues manifested in this wonderful world.

Come, resplendent God, lord of wealth, and attend to our hymns, respond to our prayers, propitious to our sacred performances and bestow upon us abundant food.
उक्तमः इन्द्रया सांस्याम् वार्धनाम पुरुनिश्चिद्धे।
शक्रो यथा सुतेषु यो सुरूपस्तर्कोषी च।।
तमस्तत्क्रिया ईः महें ते सायने ते सुर्वितेः।
स शंकर उत्त नः शक्रिदिविद्रो वसु दय्यमानः।।

uktham śāṅkara sāṁsyaṁ vārdhanam purunishśhidhe | śakrō yathā sutēṣu ṇo rārāṇat sakhyēṣu ca || 5 ||
tam it sakhi- tvā īmahe tām rāyē tām suvīryc | sā śakrā utā naḥ śakad
īndro vāsu díaṃmanāḥ || 6 ||

II. 90

सुविन्त्रति सुनिरज्ञमन्द्रव ल्यावत्तमित्र्योः।
गणार्यं बुद्धु बृजी द्रुषुण्य राखों अद्वितः।।
तुहि ल्या रोद्वसी उदे श्रुक्ष्यायमण्मित्र्योः।
जेयूः संवृक्तीपः सं गा असवधे ध्रूनुहि।।
आश्वत्कर्णु श्रुवी हत्र नू चिँडिंचिं मे निर्गिः।
इत्य स्वाममिमम मरम कुष्या भुज्ञिश्वदन्तरम्।।
विश्रा हि ल्या द्व्यंतम्य वार्तहुः हवनशुन्यम्।
द्व्यंतमयम् हृमह उृत्ति साहसार्यामाम।।

suviṁṛtam sunirajam īndra tvādātam īd yāṣaḥ | gāvām
āpa vrajāṁ vṛidhi kṛiṇushvā rādho adrivaḥ || 7 ||
nahi tvā rōdāsi ubhē rīghayāmaṇam īnvataḥ | jēshāḥ svārvatīr apāḥ
sāṁ gā asmābhyaṁ dhūnūhi || 8 || āśrutkarṇa śrūḍhi hāvam
nū cid dadhisvya mc gīraḥ | īndra stōmam imām māma
kṛiṇavā yujāṣ cid āntaram || 9 ||
vidmā hī tvā vṛiṣhantamāṁ
vājeshu havanasṛutam | vṛiṣhantamasya hūmaha útiṁ sa-
hasrasātaniām || 10 ||
Let us sing such divine hymns as reveal and extol the one and only powerful God who can guide our children and friends and also be the repeller of our foes. 5

To Him alone we pray for friendship, for wealth and for valour; He alone is powerful, and He alone can protect us from injury and confer wealth on us. 6

O bounteous God, throw open the gates of knowledge and wealth, for only you can render them easy attainment and give us in abundance. 7

All the evil forces of the earth and celestial regions are ineffective in your presence. May you give strength to our noble efforts, mental or physical, to the fullest extent. 8

Omniscient God, you hear every word, even every heart-throb, however feebly expressed. Listen quickly to my invocations; accept my loving utterances as if were from a friend. 9

We know you, O generous giver of blessings. You respond to the call of devotees whenever they are in trouble. We invoke you for protection and you shower a thousand-fold bounties on us which protect us like the shield. 10
आ तू ने इन्द्र कौशिक मन्दसानं सूतं पिव।
नवयमायु: प्र सु तिर कृष्ण सहस्रसाशिवम् || 1.11||
परं ला गिर्येणा गिरे हुमा भवनु विश्वरते।
क्रहायुमनु एष्यो जुष्टा भवनु जुष्टय: || 1.12||

अ तू ना इन्द्र कौशिक मन्दसानाः
sutām piba | nāvyam āyuḥ prá sū tira kṛidhi sahasrasām
ṛishim || 11 || pāri tvā girvano gia ima bhavantu visvātah |
vṛiddhāyum ānu vṛiddhayo jūṣṭā bhavantu jūṣṭayah
|| 12 ||

( १ १ ) एकदमसं सूक्तम्
(1-8) अधिस्यायस्य सूक्तयः मानुषयान्द्वरे जेता क्रिकि। हन्त्रो देवता। अनुपुष्प, छन्दः II

इन्द्रे विष्नुः अविभूतंत्ममुद्वर्चांसः गिरे:।
रथीतमं रथीनां वाजनाः सर्वत्वं परिम || 1.11
सुख्ये तेन इन्द्र वाजिनो मा भेभे भवसस्ते।
लामुभः प्रणोत्तमो जेतारत्तिकरितम || 2.11
पुरुसरिन्द्रस्य सत्यो न वि दस्यन्त्ययः।
यन्ना वाजस्य मोन्तः: स्तृतोत्यो महते मुनिम || 3.11
पुरुंशिन्दुष्टाः कविरसिनोऽजायत।
इन्टो विष्ण्य कम्यो धर्ते वृही पुष्ट्युः || 4.11

11

इंद्रां विष्या अविन्द्रिधान यावद्रायचसामं गिराः।
rathítamaṃ rathínaṃ vājanaṃ sātpatim pātim || 1 || sakhye
ta indra vajino má bhema savasas pate | tvām abhi prá
ṇonunmo jētāram āpārajitam || 2 || pūrvīr indrasya rātāyo nā
vī dasyanty utāyah | yādī vājasya gōmata stotābhyo mān-
hate maghām || 3 || purām bhīndur yūvā kavīr āmitaujā aja-
yata | ṭiro viṣvasya kārmano dhartā vajrī puruṣṭtutāḥ || 4 ||
Come quickly, O preceptor, the resplendent Lord, to accept our humble homage. Confer long life that merits commendation; may you give us spiritual vision to discern the deep meanings of the sacred hymns. 11

May our invocations spread far and wide; may they sing out your glory all round and may your blessed devotees dedicate their lives to making the world happy and prosperous. 12

11

All our praises magnify God, who is as vast as the ocean, and the most valiant leader of warriors to conquer evil forces and who is the protector of the virtuous. 1

Supported by your friendship, may we never be afraid of evil forces, O cherisher of strength and conqueror, the unconquered God. 2

The all merciful providence is showering wealth and wisdom from His treasury since eternity. It flows continuously and endlessly. His copious gifts will ever be made available to His faithful devotees. 3

The resplendent God, composer and dispenser of creation, is ever-young, ever-wise, ever-sustainer of all pious acts, and dispeller of evils. May we all obey Him and pay homage to His magnanimity. 4
त्वां वर्षस्य गोमतोपवार्त्तिको विलयम्।
त्वां देवा अविभ्युहस्यमानास आविष्कृ। ॥५॥
तवाहं श्रेर रातिमि अवांघ सिन्धुशानवर्दनः।
उपातिपुष्ट निर्विद्वाहेन विद्रूपे तस्य कारवः। ॥६॥
मायामिनिम् मायिनः तं ज्ञणमवातिरः।
विद्रूपे तस्य भैरवस्थेव अवास्यलितः। ॥७॥
हन्द्रमीहाननमोंगजसामिभ स्तोत्रः अनूपत।
सहस्रं यस्य गतये उत्ते वा सन्ति सूक्ष्माः। ॥८॥

tvāṁ valāsya gomato 'pāvar adrivo hilam | tvāṁ devā
ābhibhuyashas tujyāmānāsa avishuḥ || 5 || tāvāhāṁ śūra rati-
bhiḥ praty āyaṁ sindhum āvādan | upātishṭhanta girvano
viduṣṭe tasya kārāvah || 6 || māyābhīr indra māyānau tvāṁ
śūṣhnam āvātirah | viduṣṭe tasya médhirās teshāṁ srā-
vānysy ut tira || 7 || indrami śānam ājasābhiḥ stōman anishata|
sahasraṁ yāsya rataya uta vā sānti bhūyasīh || 8 ||

[ [चातुर्वंजनास्। || ] ]
( १२ ) हादसन शुक्लम्
(१-१२) हादसचर्यानां सुक्तस्य वाणोऽनुलिपिकृधिकृधि:। अनिन्देक्तता, तवांखि (६) पदया रूष
आद्यपदस्य निर्माणांवस्थापनम् हेपातेः। मायायी क्रमः ||
॥१२॥ अस्मि दुः वर्णाम् होतां विश्वावेदम्।
अस्मि युज्यते सुक्तस्मि || ११॥
अस्मि मिस्मि हर्षमिभिः सदाव हवंत विश्वपितम।
हन्द्रावाहि पुरुप्रयाम। ॥१२॥

12.
Agniṁ dūtam vṛiṇīmahe hōtaṁ avāvedasam | asyā
yajñāsya sukṛātum || 1 || agniṁ-agniṁ hāvimabhīḥ saḍa ha-
vanta viśpātim | havyavāham purupriyām || 2 ||
As the sun breaks open the dense dark clouds which obstruct the rays of the light, (or as concealed cattle is released from a cave by breaking open its doors), so God removes evil forces and brightens the path of virtuous devotees. Wise men can cast out fear when they have found God as their ally.

Attracted by your bounties, I again come, O mighty God, to you, singing your glory in full-throated voice. All right-minded faithful men come to you for your blessings, as they have known your munificence.

Resplendent God, let the deceitful and tyrannous people be defeated by honest people through their clever strategy. May they (the virtuous and honest) be rewarded by you with abundant wealth and food.

Even more, with full faith and enthusiasm than ever, may the reciters of sacred hymns sing the glories of God, the sovereign master of the universe whose bounties are thousands, beyond the counts.

We accept adorable God as the messenger of all virtues, presiding over our sacred performances, and the source of all inspirations. We adore Him as we acclaim Him as the perfecter of benevolent deeds.

With dedicated noble deeds and invocations we offer homage to our lord of men, most enlightened and resplendent Lord, beloved of many. Assuredly, He will respond to our offerings with a generous heart.
agné devāṁ
ihā vaha jayānā vṛiktābarhishe āsi hōtā na ātyah || 3 ||
tāṁ usatō ví bodhaya yād agne yāsi dūtyāṁ devāir ā satsi barhīshi || 4 || ghrātāhavanā didivāḥ prāti shma rishato daha āgne tvāṁ rakshasvīnāḥ || 5 || agnīnāgniḥ sām idhyate kavīr grihāpatir yūvā | havyavād juhvāsyah || 6 ||
Adorable God, may we see you manifested in Nature’s glories, which reveal your presence to us; you alone are to be adored.

O adorable God, you are our messenger of Nature’s divine glories; may we through you be the possessors of Nature’s bounties. May you come to us with Nature’s bounties.

Adorable God, we invoke you with our dedicated noble actions. Dispel our internal evil conflicts arising out of selfishness and ignorance.

Through the adorable God, the terrestrial and cosmic fires are also kindled. May we all sing the glory of God, who is ever-young and all-wise. He is the only guardian of virtuous devotees. He accepts earnest offerings and showers on us His blessings generously.

May we worship, the all-wise, the all-knowing and the supreme sustainer of eternal laws. He is the one who destroys evils, apparent or concealed, through His supreme goodness.

O adorable God, messenger of all virtues, may you be the protector of him, who serves you through his pious actions, and who dedicates his life to the service of mankind.

May you, O purifier, be propitious to him who approaches you through honest devotion and through pious mind dedicated to the well-being of the needy and saintly.

Adorable God, may you inspire enlightened devotees who have assembled for work and worship and impel them to make united efforts for good of mankind.
sā na stāvana ā bhara gāyatrēna
nāvīyasā | rayīṁ virāvatīṁ īśam || 11 || āgne śukreṇa so-
cīḥa viśvābhir devāhūtibhiḥ | imāṁ stōmaṁ jushasva naḥ
|| 12 ||

(12) वपृष्टसं मृतम्
(12-12) दात्रशमण्याय सुकल्वय काण्डो मेवालितश्चैवः। (1) आयाय गुम गम्यः समिद्रो वायुः। (2) हितःपराप्या-
न्युनपालः। (3) तुतियया नामसंस्कारः। (4) बतृष्णया इत्यः। (5) पत्तामय विद्वंडः। (6) चन्द्रया देवीहते। (7) समस्या उप-
सामावः। (8) अद्वितया वैश्वी होतारी विद्वानः। (9) दस्मायात्ववायः। (10) एकाद्वया वन्स्यातः। (11) दात्रशम्याय वातावरणप्रार्थितम्। प्रहततः। गायत्री वन्दनः (एतदाविद्यायम्)।

सुसमिद्धो न आ वेढः द्रूषीय अम्बे ह्रदितमः। होते पावक यशी च। 11||
मधुमनन्त नन्तपायः कृष्ण्यु नः कवे। अया ह्रदण्डी हतीः। 12||
नागःसंस्किर्तेः प्रवस्मितिः उपे हते। मधुजिनहः ह्रदिकृतमः। 13||
अम्वे मुखते रथे द्रूषीय इति कित आ वेढः। अस्मे होते मुनिहितः। 14||
स्त्रुणात् कृष्णनुपत्तुपदः मनोद्रष्ठः। क्रतःस्त्यो चत्वारिः। 15||
वि अत्यन्तागमित्वादः त्रेवः हरे स्वेदस्वरूपः। अया नुमेच च यत्रे। 16||

13

Sūsamiddho na ā vaha devāṁ āgne hāvīśmate | hōtaḥ
pāvaka yākshi ca || 1 || mādhumantam tanūnapad yajñāṁ de-
vēṣu naḥ kave | adya kṛiṇuḥ vitāye || 2 || nāraśaṁs iḥā
priyām asmīn yajñā upa havye | mādhujiṁhvaṁ hāvīśkṛitam
|| 3 || āgne sukhātame rāthe devāṁ ilita ā vaha | āsi hōta mā-
nurhitaḥ || 4 || strīṇitā barhīr anuśhaṅ ghrītyāprīṣthham mani-
shināḥ | yātrāmṛitasya cākṣhaṇāṁ || 5 || vī śrayantāṁ riṣa-
vṛūḍhā dvāro devīr asaścātāḥ | adya nūnāṁ ca yāśītače
|| 6 ||
May we be inspired to sing your glory through our ever-fresh hymns. Bestow upon us ever increasing prosperity, food and progeny. 11

O adorable God, we invoke you at our place of work and worship, and may we feel your radiance of purity and benevolence; may you be pleased by our wide-ranging prayers. 12

18

O all purifying adorable God, thoroughly enlightened, may you bring down to us the bounties of Nature, and may we perform the fire-ceremony to receive these bounties. 1

O wise and adorable, your awareness purifies and protects each and every part of the human body. May our noble deeds bring to us the bounties of Nature, material and spiritual. 2

I invoke the most adorable Lord, the one praised by all people, the sweet-tongued, completely dedicated, and the giver of nature's gifts. 3

O adorable God, enlighten hither the sense-organs; accompanying the wonderfully convenient body-chariot. You are the guardian of the interests of men. 4

O wise devotees, may you offer your tender and affectionate regards to adorable God to attain divine bliss, whilst you pour out the nectar of clarified butter (in the fire-ceremony) and spread the grassy-seats. 5

May the doors of divine knowledge and selfless service be set open this day and this very moment, so that we perform our sacred work unhampered. 6
नक्तोशास नुप्रेषणास्मिसन्युज उपे क्रये। इत्यो नो बहिंगमदेः ॥ ६।। ना शुंकिध्व उपे क्रये हायो प्रेया कृपी। युज्यो नो यथानामिसम् ॥ ८॥

इश्या सरस्वती मृही तिसो द्विमियेयोभुवः। वृहि। संदनद्विसिदः ॥ ९॥।

इह ल्यागममिथ्य विश्वकूमुः क्रये। अस्माकंस्मु केवलः ॥ १०॥।

अवे सुज्य वस्तपि देवे सुधोधो वर्णः। प्र तु तुमुः केवलम् ॥ ११॥

स्वाहाः यहं र्णाननेनद्राय यज्ञो मुहः। तच्छ दुःसु उपे क्रये ॥ १२॥

नाक्तोशासा सुपेससास्मिन् याज्ञाः उपे हवयेः। इदाम् नो बार्हिः असादे ॥ ७॥।

tā sujilva उपा हवये होतारा daivyā kavi।

याज्ञाः no yakṣhatām imām ॥ ८॥।

इह मयोबहुवाह! | बार्हिः सिद्दान्तव | असिर्दाह ॥ ९॥।

इह मयोबहुवाह! | बार्हिः सिद्दान्तव | असिर्दाह ॥ ९॥।

द्विमियो विश्वकूमुः क्रये। अस्माकंस्मु केवलः। प्राचार्य नस्ता सत्यम्। ॥ ११॥।

स्वाहाः यहं र्णाननेनद्राय यज्ञो मुहः। तच्छ दुःसु उपे क्रये ॥ १२॥

Aśbjñjī āgna दुपो gīro viṣvebhiḥ sōmapītaye | devēbhīr

yaḥi yaṅkṣhi ca ॥ १॥। तां। कांवा आहुशाहा ग्रिन्तां विप्रो ते धियाः। द्विियेय।

Aśbjñjī āgna आ गाहि ॥ २॥।
May I admire the beauty of night and dawn, also at the time of this fire-ceremony; Nature has already provided them with a grassy-seat (as if, in the firmament).  

I invoke both the sweet-tongued and eloquent divine poets, in order that they may bless and conduct the work of our fire-ceremony.  

May the ever-glorious blissful virtues—ila, saraswati, mahi wisdom, speech and prosperity—occupy respectable places in our ceremony.  

We invoke the supreme architect of this infinitely vast creation, who reveals His glory through splendid manifold manifestations. May He be solely ours.  

O God, bestower of wealth of herbs and plants, we offer homage to you through our noble deeds and thoughts. May divine knowledge be our reward.  

May we offer auspicious prayers to the resplendent Lord with the exclamation of SVAHA at the residence of the worshipper. We call also upon Nature’s bounties to help us here.  

May you be present with us, O mighty God, with all your Nature’s bounties, whilst we adore you and pray, and may you bless those who pray with sweet emotional expressions and keep us away from selfish activities.  

Adorable Lord, may you be with us for our enlightenment; the intellectuals extol your divine virtues. May you come to us along with Nature’s bounties.
इन्द्रवायुः ब्रह्मपतिः मित्रापतिः पूर्णं भगवः। आदिलिङ्गामस्तेः गुणम्॥३॥
प्र वेँ भ्रम्रवान् इत्येते भस्मः मादिः क्षणविशिष्टः। तुषा मवछायुभूतः॥४॥
ईतः ह्यांवितविक्रमः क्रवीः विक्रविक्रियः। हरिप्रमानस् अर्प्पितः॥५॥
पुनः भविष्यति मनोयुजः ये ला वहनि वहदः। आ बुध्वान्सामर्पाणीते॥६॥

indravāyūḥ bṛhaspa-tim mitrāgniṁ pūśhānam bhāgam | ādityāṁ mārūtaṁ ganaṁ
|| 3 || pra vo bhriyanta indavo matsaraṁ mādayishnāvaḥ |
drapsā mādhvaṁ caṁuśhūdaḥ || 4 || īlate tvām avasyāvaḥ
kāṇvāsa vriktaṁbarhishāḥ | havishmanto aramkṛtaḥ || 5 ||
ghṛtāprishiṣṭha manoyūjo yē tvā vāhanti vāhnayaḥ | ā de-
vān somapitaye || 6 ||

तान्यज्ञाः अनान्याः वर्तनम् कृत्वा। मवत्: सुविशिष्टः पायाः॥७॥
वे वर्तमा य इवभास्ते ने विक्षु जिज्ञयाः। मवत्रस्म: वर्तनस्मय
आत्री सूर्यस्य र्णवयोहितात्रेऽत्तुर्वेऽ उप्पृवेऽ। विवाहो हृदि वैस्तनि।
विन्ध्यि: समयः मववस्य इन्द्रेण सयुनः। पियो भ्रमणस्य अवव्यः।
ते होता मनवनिनांस्य युक्तः सीतसि। सेम से अच्छे येजः॥१॥

tān yājatraṁ ṛtāvṛtāh 'gne pātnīvatas krīḍhi | mā-
dhvaṁ sujhīvaṁ pāyaya || 7 || yē yājatraṁ yā ālyās tē te pibantu
jihvāyā | mādhhor agne vāṣhāṭkṛiti || 8 || ākimś sūryasya ro-
caṇād vīṣvāṃ devāṁ uṣhabūḍhlāḥ | vipro hōṭhā vakshati
|| 9 || vīṣvebhhiḥ sonyām mādhvā āgna īndreṇa vāyūnā | pibā
mitrāsyā dhāmabhīḥ || 10 || tvāṁ hōtā mānurhito 'gne yajñē-
shu sidasi | sēmāṁ no adhvarāṁ yaja ||
We invoke you, the supreme source of intellect, with names such as resplendent, the source of vitality, supreme Lord, surveyor, adorable, nourisher, gracious, and the light and the vital-complex. 3

In respectful regards of all divine virtues are poured forth in the fire-ceremony these devotional offerings in exhilarating and melodious tunes. 4

The wise and pious priests wishing to obtain the protection of God against worldly struggles, seated on well-spread grass cushions, in the fire-ceremony pray to you, O God, for their fulfilment, after having suppressed all selfish aspirations. 5

May the senses, fickle and swift as horses and smooth, commanded by a strong-willed mind, bring loyal devotees to this place of work and worship, so that they enjoy the devotional songs. 6

O God, may the truthful promoters and participants of the sacred duties, together with their wives, assemble here and enjoy the sweet elixir of devotional hymns. 7

Let these pious promoters, who deserve veneration, be blessed by you, O God, to hear sweet melodious devotional songs. 8

May the wise invoker of divine virtues inspire us with the glory of all luminaries that accompany the dawn. 9

May our soul, mind and heart drink this exhilarating spiritual nectar of devotion and be in commune with adorable God. 10

O enlightened priest, you have been assigned to invoke all godly virtues at the place of worship. May you supervise this work with dedication. 11
yukshyā hy ārushi rāthe harito deva rohitāḥ | tābhīr
devān iha vaha || 12 ||

(15) पञ्चदशं सूक्तम्
(1-12) द्वारस्तुपर्यंतं सूक्तम् कपोले मेधाविनंसन्ति। (1) भाग्याय क्रम इत्यः, (2) विनायाय मन्नसं, (3)
कुंिन्यायाय क्रमः, (4) औष्ठत्वे भौगिः, (5) द्वारस्तुपर्यंतं, (6-12) समीते सार्वभूतं इति
योधा भौगिः। (11) एकादशं भौगिः, (12) द्वारस्तुपर्यंतं (क्रमं विद्युतं पतं)। गायत्री श्रद्धा।

हन्दु सोमं निवं अनुनां लो विश्वा: स्वतंत्रः। मत्सुगुस्तस्तन्त्रोऽकः। 11 ||
मरणं: पिवं अनुनां प्राप्त: अपनीन:। युथं हि द्वारस्तुवः। 12 ||
अम्ब युवं गृङ्गणिः हि भाग्येन: पिवं अनुनां। लयं हि रक्षणन असि। 13 ||
अस्मि नेत्राः इत्यं इत्यं सार्वत्त: अनिन्तु हिस्तु। पवेण भुषु पिवं अनुनां । 14 ||
आध्यात्मिनहः राजस्तः। पिवं सोमं भूतानितु। 15 ||
युवें नत्त्रेण धान्तान धिरावरुण दूषणं। अनुनां युष्मशायेः। 16 ||

15

इंद्रसः सोमम पिवं रितुन त्वा विशान्त्वं इंदावाः। मातसारसाशि तादौकाशि। 1 || मारुताः पिवता रितुन त्वराग्नम भूनिता। 2 || युयम हि स्वसा: सुदानावाः। अभि यावंग ग्रीणं हि नो भारसं नेप्त। पिवं अनुनां। 3 ||
अस्मि देवाँ इत्यं इत्यं सार्वत्त: अनिन्तु हिस्तु। 4 || पराहेण भुषु पिवं अनुनां। 5 ||
आध्यात्मिनहः राजस्तः। पिवं सोमं भूतानितु। 6 ||
युवें नत्त्रेण धान्तान धिरावरुण दूषणं। अनुनां युष्मशायेः।
O Lord of universe, please harness your powerful red rays to the chariot of the sun and delegate him and other Nature’s bounties to bring light and life to this earth. 12

15

Resplendent Lord, please accept our invocations and grant our prayers offered to you according to the seasons. May our prayers reach you and be accepted as if they are being welcomed in their own home. 1

Lord of vital orders, please accept our devotion and sacred acts performed according to seasons. May you grace the place of work and worship with your presence; for you are bountiful. 2

O selfless benefactor, the supreme architect, bless our sacred work and worship. Accept our offerings suitable for all occasions and seasons. May they be entirely dedicated to you. May they be possessed by you; as all the treasures of wealth and wisdom belong to you alone. 3

Lord of creation, please direct your Nature’s bounties to assist us through our triad of intellect, heart and mind; please bless it with decorations (of wisdom), and may you lovingly accept our devotional songs. 4

Resplendent Lord, please come and accept these seasonal devotional prayers offered by your truly-dedicated devotees. We solicit your friendship as only your friendship is unbroken and ever-lasting. 5

O God, source of enlightenment and vigour, enforcer of laws of this universe, efficacious and propitious, please come and accept our homage offered to you according to the seasons. 6
drāvinodā drāvinaso grāvahastāso adhvarē | yajñēshu devām ilate || 7 ||
| drāvinodā dadātu no vāsūni yāni śṛiṇvirē |
| devēshu tā vanāmahe || 8 ||
| drāvinodāḥ pipīshati juhōta pra ca tishṭhata | neshtṛad rītubhir ishyata || 9 ||
| yāt tvā turīyam rītubhir drāvinodo yājāmahe | ādha smā no dadir bhava || 10 ||
| āsvinā pībatam mādhu dīdyagnī śucivrata | rītunā yajñavāhasā || 11 ||
| gārhapatyena santya rītunā yajñānir asī | devān devayatē yaja || 12 ||

(१६) पौरीष्य मुनस
(१६-२) नयचन्द्रावस्य मुक्तत्व काणो मेघानाधिक्रेणः | इन्द्रो देवोत | गणां भसः ||

१६

आ त्वा वाहननु हरयो व्रष्पं सांपीतये | इन्द्रे त्या सूर्यक्षमः || 11 ||

Ā tvā vahantu hārayo vrīshanam sómapītaye | índra tvā
sūracakshasah || 1 ||
May our aspirants of wealth and wisdom, equipped with hard labour and learning, entreat the Lord of universe through devotional acts and prayers for getting material and spiritual prosperity. 7

May God, the bestower of all fortunes, grant wealth of every kind, ever-given to any one. May this wealth of ours be utilized for the benefit of the divines (i.e., for the welfare of humanity and not for self-gratification). 8

May those who seek and give true wealth and wisdom be firmly established in the world and command respect in their society. May they dedicate their work to God. 9

May you be generous to us, O benefactor, the prime cause of all the creation. We adore you, and invoke. Be with us and reveal your glory to us through your splendour. 10

The twin faculties—mental and vital—are accompanied and blessed by the brilliant wisdom of God, and they work through eternal laws. May our devotional offerings to God go to enrich these divine faculties. 11

May the supreme benefactor be identified with the household fire and thus partake in the welfare of every being in the family. May He have due regards for those who worship Him with devotion. 12

O resplendent God, accepter of our sweet devotional expressions, let your shining light, swift and radiant as the sun, reveal your glory. O bestower of bliss, please be with us. 1
imā dhānā ghrītasnúvo hāri ihópa vakshataḥ | índram sukhātame rāthe || 2 || índram prātār hāvamaha índram prayaty ādhvarē | índram sōmasya pitāye || 3 || úpa nāh sutām a gahi láribhir indra kesiṁbhiḥ | sutē hi tvā havāmahe || 4 || sēmāṁ na stōmaṁ a gaby úpedāṁ sāvanāṁ sutām | gaurō nā trishitāḥ pība || 5 ||
May His quick and pleasing divine rays manifest His glory everywhere. May the chariot of the resplendent Lord reach the fields of ripe corn and farms of milk and butter. 2

We invoke the resplendent God for cherishing our sweet expressions of devotion in the morning and the commencement of every sacred performance. 3

O merciful resplendent God, please be with us and assist us in our noble deeds with your infinitely swift and all-wise goodness, and accept our offerings. 4

Please accept our devotions and be with us at this place of work and worship. All our deeds are dedicated to you alone. All our devotions flow unto you. May you accept them like a thirsty stag eagerly looking for water. 5

These over-flowing sweet expressions of intense devotions are for you only, O God. Accept them whether they are sprayed above in the sky or sprinkled on lowly grass. May you accept them and be ever-generous to bless us. 6

May these prayers, melodious and touching, stir your heart and be ever acceptable. Accept these prayers poured forth from the inmost of our heart. 7

Almighty God, the dispeller of evil forces, is present at every place of sacred performance, carrying His blessings, and accepts our devotions that gladden His heart. 8

May you, therefore, O God, embodiment of selfless noble actions, fulfil our desire for all wealth and wisdom. We offer our profound meditations and praises to you. 9
17

İndrävārunayor ahām samrājor áva á vriñe | tá no mṛ-
lātā idrīse || 1 || gāntārā hi sthó 'vase hávam víprasya má-
vataḥ | dhartārā carshaninām || 2 || anukāmām tarpayethām
indrāvaruṇa ráyā ā | tá vām nēdishtam īmahe || 3 || yuvāku
hi sācīnām yuvāku sumatinām | bhūyāma vājadāvnām || 4 ||
indrāḥ sahasradāvnām vāruṇaḥ śāṁsyānāṁ | krātur bhavaty
ukthyāḥ || 5 ||

 táyor íd ávasā vayām sanēmā ní ca dhīmahi | syād utá
prarécanam || 6 || índrävaruṇa vām ahām huvé citráya rá-
dhase | asmān sū jigyūshas kritam || 7 || índrävaruna nū
nū vām sīshāsantishv dhīshv ā | asmābhyaṁ sārma yach-
tam || 8 || prá vām āsnotu sushtutīr índrävaruṇa yām huvé |
yām ēidhāthe sadhástutim || 9 ||
I seek the protection of almighty God, the sovereign ruler of the universe, the Lord of vitality and God of peace and prosperity; may He bless us with happiness. 1

For, He is ever the guardian of mankind and grants protection to His loyal devotees, of whom I am one. 2

Pray, grant us wealth, O almighty Lord, the source of all vitality, peace and prosperity; may we be blessed to remain always by your side. 3

May these devotional prayers offered in congregation by persons of pure words and thoughts be acceptable to you and may the persons be rewarded with your choicest blessings. 4

The resplendent God, the source of vitality, is the only giver among the givers of thousands; only He is to be praised for all the blessings that are received from Nature’s forces working at His command. 5

Through His protection we earn, and whilst we earn it, it must be preserved and multiplied. 6

I invoke you God, the almighty, the source of vitality, for manifold wealth, and please let us have victory over the evils that torment us. 7

The mightiest of the mighty, the king of kings, please quickly bestow happiness upon us, for our thoughts go to you and you alone. 8

May the earnest praise, and the congregational praise, which I offer to you, O Lord of vitality, reach you for your acceptance and response. 9
18.

Somānam svāraṇām kriṇuhī brahmānaḥ pate | kakshi-vantaṁ ya auspījāḥ || 1 || yō revān yō amīvahā vasuvīt pu-
shūtvārdhanaḥ | sa naḥ sishhaktu yās turāḥ || 2 || mā nah śānso
āraruṣho dhūrtiḥ prāṇaṁ mārtyasya | rākṣaḥ no brahmanas
pate || 3 || sā ghā virō na rishyati yām īndro brahmanas
pāṭiḥ | sómō hinōti mārtyam || 4 || tvām tāṁ brahmanas pate
sōmā īndras ca mārtyam | dākshīṇā pātv ānashaḥ || 5 ||

sādasas pāṭim ādbhutam priyāṁ īndrasya kāmyam | sa-
nim medhām ayāsisham || 6 || yāsmād rīte nā śidhyati yajñō
vipaścitaḥ canā | sā dhīnāṁ yōgam invati || 7 || ād ōrđhnoti
havishkṛitum prāṇcaṁ kriṇoty adhvarām | hōtrā devēshu
gachati || 8 || nārāṣaṁ śudhrishtamām āpasyoḥ sahraha-
stamam | divō nā sādmamakhasam || 9 ||
18

O Lord, the preceptor, please make the seeker illustrious, who offers devotions to you, and make him talented too, just as those who specialize in creative activity. 1

May He who is opulent, the healer of the weak-minded, the acquirer of riches, augmenter of nourishment, the prompt bestower of rewards, be favourable to us. 2

Protect us, O all-wise God, so that no cruel censure of a malevolent creature may reach us. 3

The mortal brave, whom the almighty, the all-wise and showerer of blessings, protects, never meets destruction. 4

O Lord the preceptor, blissful, may you keep away mortals from committing sins. 5

I solicit understanding from the presiding Lord, the desirable, the bountiful and the wonderful, who befriends souls. 6

Without His assistance, invocations do not reach Him even if offered by intellectuals. He verily would lead us to our objective. 7

Through Him may our invocations become worthy to commune with His divine self. 8

He, the illustrious leader, leads His devotee on the divine path, makes him resolute in mind and assists him to achieve extensive results from his selfless service. 9
19

Prati tyāṁ cārum adhvarāṁ gopīthāya praḥ hūyase |
marūdbhir agna ā gahi || 1 || nahī devō nā mártyo mahās |
tāva krātum parāḥ | ma° || 2 || yē mahō rájaso vidūr víṣye |
devāso adrūhah | ma° || 3 || yā ugrā arkām ānirācūrn ānā-
dhrishtāsa ójasā | ma° || 4 || yē śubhrā ghorāvarpasah suksha-|
trāso riśādasaḥ | ma° || 5 ||

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yē nākasyādhi rocanē divī devāsa āsate | ma° || 6 || yā |
inkhāyanti pārvatān tirāḥ samudrām arṇavām | ma° || 7 ||
ā yē tanvānti rasāmbhis tirāḥ samudrām ójasā | ma° || 8 ||
abhī tvā purvāpiṭeye srijāmi somyām mádhu | ma° || 9 ||
Earnestly we invoke you to dwell in the innermost chambers of our heart, to accept our loving devotions to you. Please come to us, O adorable God, with your vital forces.  

None of the cosmic forces nor any person in particular deserves our dedication. Please come to us, O Lord of spiritual fire, with vital forces to accept our offerings of deep love.  

No one except you is divine and devoid of malignity. No one knows who causes the great waters to come down and who presides over the eternal laws; please come to us, O adorable Lord, with the vital forces.  

No one knows, who is fierce and mighty, who commands the rain to come down and who has unconquerable strength. Please come to us, O adorable God, with vital forces, to embrace us and enlighten.  

O adorable God, may you come to us with vital forces, brilliant, terrific and yet benevolent and protective.  

O Lord of spiritual fire, may you be with us with vital forces working behind the luminaries in the radiant celestial regions beyond the sun.  

O adorable God, please be with us with vital forces which scatter the clouds, and set in motion the cosmic forces.  

O adorable God, please be with us with vital forces which work through the clouds, through the rays of the sun and with their vigour agitate the ocean.  

O adorable God, may you be with us with your vital forces; I pour out the devotional prayers, sweet like elixir, which may lovingly be accepted by you, and enjoyed.
(20) "विंक ्वर्तमानः
(२०) अभ्यंप्रयास्य मूलकन्याकः काल्यो मभावग्रिवयः। क्रमयो देवता। गायत्री हन्तः।"

अयं कृत्यं ज्ञनमेव स्तम्भो विमेर्यमायम्। अथार्य रन्धानामः। १.११।
य इत्याध्य वच्च्युन्म नन्वर्मनेमहार्म। वाशिर्युज्ञमाहां । २.१२।
ननान्वाचर्यवायन स्थिरां रथम। नतस्येतुं सम्युत्ताराम्। ३.१३।
युज्याना पितांतु पुनः सुन्याण्य ऋजयाव।। क्रामं विवेकनकः। ४.१४।
से की मदमो अमूनेत्रिच च मूलवता। आदिवेबिस्था राजस्म।। ५.१५।

20

Ayāṁ devāya jānmane stōmo víprebhir āsayā | ākāri ratnadhātamaḥ || 1.1। yā ādrāya vacoyūjā tatakshur mánasā hāri | śāmibhir yajñām āṣata || 2 || tākshan nāsatyābhyām pārijmānṃ sukhām rātham | tākshan dhenūṃ sabardūghām || 3 || yūvānā pitārā pūnāḥ satyāmantrā rījūyāvah | rībhāvo vishty ākrata || 4 || sāṃ vo mádāso agmatēndrena ca marūtvatā | ādityēbhiṣ ca rājabhiḥ || 5 ||

उन ट्रूं चेमसं नवं लप्त्तस्य निर्नम | अवर्त चितार | पुत्रः || ६.१।
ते नेत्रो रसाणि घनतु स्रविया सासाणि सुन्तने | एकेकसं सुशासिभि || ७.१।
अर्थवान्त वहुयोभन्तसं सुकृतवा | भागं द्वैरेपु वहिन्याम || ८.१।

utā tyām camasāṁ nāvam tvāṣṭur devāsyā nīshkritam | ākarta catūraḥ pūnāḥ || 6 || té no rātnāṇi dhattana trīr ā sāptāni sunvāte | ēkam-ekeṃ susastibhi || 7 || ādharayanta vāhnayō 'bhaajanta sukṛityāyā | bhāgām devēshu yajñīyām || 8 ||
This hymn, rich in thoughts, has been addressed by the sages with their own mouths to the learned. 1

Efforts of such persons alone will lead to glorious success as they dedicate themselves to God selflessly with their words, thoughts and skill. 2

With the aid of two universally-true-laws (particularized and generalized) these learned and spiritualized sages have carved out the ideal way to a progressive and happy society. Also, they speak such sublime words, as would inspire mankind for ever. 3

These prudent persons, preservers of a sacred heritage, being honest and straight-forward, consistently strive to promote these eternal principles of life. 4

Together they receive and enjoy the blessings of the resplendent, venerable, ever-shining supreme Lord. 5

These enlightened sages first observe and make a deep study of the secrets of God's creation, and of divine knowledge and then repeatedly form their own versions invested with new vigour and suited to the times. 6

Together and individually, through their sevenfold benevolent deeds, they attain threefold glory—(physical, mental, and spiritual). 7

Through their pious acts, these illustrious sages receive their share of the reverential homage, dedicated to the supreme Lord and Nature's bounties. 8
21

Ihêndrägni úpa hvaye táyor Ít stóman usmâsi | tá só-
maṁ somapâtâma || 1 || tá yajñēshu prá saṁsaṅgendrägni sum-
bhata naraḥ | tá gayatrêshu gayata || 2 || tá mitrâsya prá-
ṣastaya indrägni tá ḍavâmahe | somâpa sómapîtaye || 3 ||
ugrâ sântâ ḍavâmahe úpedâm sâvanaṁ sutâm | indrägni
éhâ gachatâm || 4 || tá mahântâ sâdaspâti indrägni râksha
ubjatam | ápraṇâh sanv atrânaḥ || 5 || téna satyêna jâgritam
âdhi pracetûne padê | indrägni sârma yachatam || 6 ||

22

Prâtaryújâ ví bodhayâśvînâv éhâ gachatâm | asyâ só-
masya pîtaye || 1 || yâ surâthâ rathitamobhâ devâ divi-
sprîśâ | asvînā tá ḍavâmahe || 2 ||
21

I invoke hither the resplendent and adorable Lord to whom we offer our devotions; let Him, acceptor of the nectar of bliss, receive our humble offerings.  

O men, praise the resplendent and adorable Lord in your sacred worship, and sing unto Him the hymns in Gayatri verses.  

We invoke the resplendent and adorable Lord, the preserver of the spiritual fire of devotees, offering heartfelt expressions of devotion.  

Strengthened by that faith, we invoke the resplendent adorable Lord. May He be with us hither to awaker divine consciousness and happiness.  

May the mighty resplendent and adorable presiding Lord render the fiends (men dangerous to society) powerless and make sterile the devourers of the virtuous.  

O supreme and glorious God, preserver of the virtuous, may you continue to be the bestower of truth and justice, stationed in a position where you have a full knowledge of the consequences of our actions. May you bestow happiness upon us.  

22

Awaken the pair of mental and vital powers. Yoke them every morning in work and worship. May they experience the joy of spiritual eminence.  

We invoke these divine vital powers animating the chariot of the human body. May they touch the height of spiritual radiance.
या वां कश्च भवुः सत्तात्वतेः । तथा यदृ भिनिंक्षतमः ॥
ना रामसिं सुखे यशा सर्धन गर्भधाः । अथ्वा सष्ट्रिक्षेण गृहस्य ॥
हिंस्यसपिस्मयात् सत्तारपुरे हयते । स च सत्ता दुवतां पुत्रम् ॥

या वाम काशा मधुमतै अश्विनेः सूर्यस्यति । तायाय याज्ञाम मिमक्षतम || 3 ||
नाहि वाम आति दुरके यात्रा राथेन गच्छातह । अश्विनेः सोमिनौ ग्रिहाम || 4 ||
हिंस्यपापात्मिनुं रुताये सवितारामुप्ये । स च चेत्ता देवतां पदाम || 5 ||

अपं नरात्मावसेन सवितारामपुरे सतुहि । तत्यं ब्रजान्यूञ्जमसिः ॥
विभक्तारं हवामहे कोषिकायन्यां सृष्टिः । सवितारां नूषक्तसमाः ॥
सलायं आ न योद्धं सवित्रा सतामये सु न्नेः । दानां रायांति शुभमिनि ॥
अस्मि पर्यायिन्ह वेशं द्रवानासुवन्थिवलयं । लाटारम् समप्रीतये ॥
आ मा अंसि इहवेन्हृतां यविष्टा भारतार्च । वैष्णवं दिष्णां वह् ॥

अपां नापताम अवासे सवितारामुप्ये सतुहि । तायाय व्रजायुष्मसिः ॥
विभक्तारं नवामहे कोषिकायन्यम् राध्याः । सवितारां नूषक्तसमाः ॥
सलायं आ न योद्धं सवित्रा सतामये सु न्नेः । दानां रायांति शुभमिनि ॥
अस्मि पर्यायिन्ह वेशं द्रवानासुवन्थिवलयं । लाटारम् समप्रीतये ॥
आ मा अंसि इहवेन्हृतां यविष्टा भारतार्च । वैष्णवं दिष्णां वह् ॥

विभिनः देवीनवसा भुः शर्माणा नृष्टेः । अन्तार्थस्पतिः सत्तामाः ॥
इहेत्तरसुपुरे हयते वरुणानां स्वस्तेः । अमायी समप्रीतेः ॥

अभि नो देवीवसा महाह शर्मानाः नृष्पातिः । अचिन्नापतरत्नाः सचन्ताम अभि
इहेत्तरसुपुरे हयते वरुणानां स्वस्तेः । अमायी समप्रीतेः ॥

अभि नो देवीवसा महाह शर्मानाः नृष्पातिः । अचिन्नापतरत्नाः सचन्ताम ॥
इहेत्तरसुपुरे हयते वरुणानां स्वस्तेः । अमायी समप्रीतेः ॥

अभि नो देवीवसा महाह शर्मानाः नृष्पातिः । अचिन्नापतरत्नाः सचन्ताम ॥
इहेत्तरसुपुरे हयते वरुणानां स्वस्तेः । अमायी समप्रीतेः ॥

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इहेत्तरसुपुरे हयते वरुणानां स्वस्तेः । अमायी समप्रीतेः ॥
We call you, O vital powers; come with your swift and sweet controlling power, like a wet whip-lash, to lead mankind to its ultimate destination. 3

O vital powers, the innermost chamber of the prayerful devotee, to which you are proceeding in your car, is not far from you. 4

For preservation, I invoke the divine creator, imbued with golden radiance. Only realization of His nature leads one to the final destination. 5

Worship the eternal divine creator alone for protection; with the aid of His imperishable laws we can achieve our noble aspirations. 6

We invoke the source of light, the divine creator, bestower of a wonderful home full of wealth and wisdom. 7

May our friends assemble and sit down to pay homage to the divine creator, for only He can bestow divine wisdom. 8

O adorable God, may you depute all the vital virtues of cosmos and Nature's bounties to embellish our devotional prayers. 9

O adorable God, may all the lovable virtues, generosity, wisdom, knowledge and intellect gather here to promote our well-being and guidance. 10

May these divine virtues, full of infinite vigour and preserving faculties, be with us in all our activities for our protection and happiness. 11

I invoke all virtues, venerability, resplendence and adoration, O glorious God, for spiritual bliss and felicity. 12
mrhī chī: prthivī chī na hams yujhām māmikṣatantarā ||
piphūtaṁ no bhājāṁ || 13.11

aryarājtratvāyoh dvipā rihanti dhītābhīh || 14.11
yogna prthivibhavātśravānī || 15.11

mahī dyauḥ prthivī
cana imam yajñām mimikṣatām | pipṛtāṁ no bhārīmabhī || 13 ||
tayor id gṛhitāvat āpyo vipṛa rihanti dhītābhīh |
gandharvāsya dhrūve padē || 14 || syonā prthivi bhavānri-

kharā nivēṣanī | yāchā naḥ śārma saprāthaḥ || 15 ||

ato devā avantu no yāto vishnu vīcakramē | prthivyāḥ
saptā dhāmabhīh || 16 || idām vishnu vi cakrame tredhā ni
dadhe padēm | sāmūlhama asya pānsurē || 17 ||

trini padā vi cakrame vishnu gope ādābhyah | āto dhārmāṇi dhārāyan

|| 18 || vishnoḥ kārmāṇi pasyatā yāto vratāṇi paspaṣe | in-

drasya yūjyāḥ sakhā || 19 ||
tūd vishnoḥ paramām padām sādā pasyanti sūrayaḥ | divīva cākṣhur ātataṁ || 20 ||
tūd vipṛāso vipanyāvo jaṅgivāṃsah śām indhate | vishnuḥ yāt

paramām padām || 21 ||
May the Lord of the terrestrial and celestial regions bless us and give us strength to achieve our aspirations. 13

The spiritualized sages, through their wisdom and worship, enjoy ever-increasing spiritual bliss which takes them to the highest level of righteousness here and beyond. 14

May our enjoyment on this earth be devoid of painful experiences and may we have a comfortable place to live and may we enjoy the full span of a happy life. 15

May the omnipresent God, along with Nature’s bounties, preserve us on that part of the earth whence the Lord measured the seven regions. (This refers to that part of the earth on which the divine revelation came to men through seven metres of the Vedic verses). 16

The omnipresent and the all-powerful God dominates over all the three regions, earth, mid-region and the celestial. His one step is rooted in the deep dark mystery, beyond the knowledge of mankind. 17

The omnipresent God, the preserver of the indomitable, created three regions, the earth, mid-region and the celestial. He sustains and preserves the sanctity of all vital functions that keep life ticking. 18

Behold the marvellous creations of omnipresent God who fulfills our noble aspirations. He is a true friend of the soul. 19

The wise and true seekers realize God through meditation within their own self; they see Him vividly as the eye ranges over the sky. 20

By transcendental meditation and pious acts the vigilant seeker of truth realizes the all-pervading God within the innermost cavity, the supreme abode of the Lord. 21
(23) तिर्भाः सोमाः आ गायचारिनः सुता हुमे । वायो ताओऽसिनितापिव ॥११॥
उभा कृष्णा दिनस्प्रीसंद्रवायु हवामहे । अस्य सामंस्य पीतनेः ॥१२॥
इन्द्रवायु मनोजुगः विश्रा हवमन ऊलये । सहस्त्राः धिःस्यपती ॥१३॥
सिम्र कुं वायं हवामहे वर्णमा साम्पतीने । ज्ज्ज्ज्ज चुतद्वःसा ॥१४॥
मनन्त यांऽतुत्तायाः सुवनस्य अयोऽपितस्य । ता मित्रावरणः हुये ॥१५॥

Tivrāḥ sōmāsa ā gaby āśīrvantaḥ sutā ime । vāyo tāṁ prāsthitāṁ pība ॥ १ ॥ ubhā devā devī śīśendravāyūḥ havaṁahe । asyā sōmasya pītaye ॥ २ ॥ indravāyūḥ manojūvā vīpṛ havaṁaḥ utāye । sabhasrākṣā dhīyās pātvī ॥ ३ ॥ mitraṁ vayaṁ havaṁaḥ vārunaṁ sōmapītaye । jajñāna pūtādakhasā ॥ ४ ॥

vārunaḥ prāvitā bhuvaḥ mitraḥ vīśvābhir utībhīḥ । kāra-tāṁ naḥ surādhasah ॥ ६ ॥ marūtvantaṁ havaṁahā ānām ā sōmapītaye । sajūr gānena trimpātu ॥ ७ ॥ indrajasētthā mārudgaṇā dēvāsah pūsharatayah । vīśve māma śrutā hāvam ॥ ८ ॥ hātā vītrāṁ sudānavā ānēna sahasā yujā । mā no duḥśaiṣa īṣata ॥ ९ ॥
These melodious and blissful devotional hymns are poured forth from the heart of devotees; may you be with us, O God, the source of vital breath, and accept them. 1

We invoke God, the source of enlightenment and vitality, to accept our devotional offerings. 2

The sages invoke the all-wise, glorious vital God, who is ever present far and near, who has countless eyes to witness all our actions for our preservation. 3

We invoke the most venerable, the most vital, most friendly and sublime God to accept our devotional offerings. 4

We invoke the most venerable and resplendent God, who with eternal truth encourages us to perform noble and pious actions. 5

May the venerable God protect us on all occasions; may the sun provide us with all defences; may both of them make us most opulent. 6

We invoke resplendent God, associated with vital powers in this world, for accepting our devotional prayers. May the resplendent God and vital powers bring us joy from all sides. 7

The divine vital powers, in association with the resplendent God, are benefactors of mankind. May they hear our invocations. 8

O learned persons, may you destroy the darkness of ignorance with the blessings of the resplendent God. Let not evil-minded men ever prevail over us. 9
विश्वान्तरवानह्वामेव मृद्दा सोमपितयें। उष्मा हि प्रश्निमानार्। ॥ १० ॥

विश्वान् देवान्हे हवामहे मरुताह सोमपितयेन। उग्रहि प्रश्निमानार्थाः॥ १० ॥

"१०।" जयेन्तामिव नत्यन्तुरस्वामिति भृणुया। चछुमेन याथानां नरः॥ ११॥
हर्षराहिद्युतस्पर्याः जाता अनवन्तु न। मृद्द्वं भृणानूः न। ॥ १२॥
आ पूवविन्त्रविहिर्यमार्गे धृणं दिवस। आज्ञानूः यथा पुष्पम। ॥ १३॥
पूववा राज्ञामार्गे पुत्रणां गुहा हिन्दस। आविन्त्रविहिर्यम। ॥ १४॥
उतो स मद्धमित्रूमिति। चछुमां अनुसूपित। गोमिष्येषु न चक्षुपत। ॥ १५॥

जयताम इव तन्यतुर्म मरुताम् इति द्विश्नुयाय। यवे
चछुमां यथानां नाराय। ॥ ११॥
हर्षराहिद्युतस्पर्याः जातां अनवन्तु न। मृद्द्वां भृणानूः न। ॥ १२॥
आ पूवविन्त्रविहिर्यमार्गे धृणं दिवस। आज्ञानूः यथा पुष्पम। ॥ १३॥
पूववा राज्ञामार्गे पुत्रणां गुहा हिन्दस। आविन्त्रविहिर्यम। ॥ १४॥
उत्तो स मद्धमित्रूमिति। चछुमां अनुसूपित। गोमिष्येषु न चक्षुपत। ॥ १५॥

अम्मायेय युवाध्विंधविमिंजयेयो अन्तरीततम। पूवविस्तमानं पर्यः॥ १६॥
अम्माय उप सूखेय यामित्रू सूथ। सूह। ता नै हिन्दिस्तमम्॥ १७॥

अम्मायेय यात्यद्वाविष्ठाय कमायो अधवारियताम याश्रुकतः। नाश्रुकतमानूः प्रसादः॥ १६॥
अम्माय उप सूखेय यामित्रू सूथ। सूह। ता नै हिन्दिस्तमम्॥ १७॥

मद्दहु माप्यायं जयायो अधवारियताम। प्रश्रुकताः। माप्यायं अधवारियताम॥ १६॥
अम्माय उप सूखेय यामित्रू सूथ। सूह। ता नै हिन्दिस्तमम्॥ १७॥
We, the seekers of knowledge, invoke Nature’s bounties, powerful vital powers and other wealth born of the mother earth. O Lord of celestial regions, may they come to bless us and accept us and accept our devotional prayers. 10

O men, whenever you march ahead on a noble mission, these vital powers will lead you along with heroic loud exclamations of victory. 11

Born of spiritual radiance, may the vital powers give us protection, happiness and prosperity. 12

As a shepherd brings back, and exhibits before others, the lost lamb, in the same way the bright sun having made the firmament wonderful by its light, brings to the earth the heavenly bliss. 13

The resplendent God, the nourisher of all, knows fully the hidden bliss dwelling like a sovereign in the cave of our heart. 14

As a cultivator who ploughs with bullocks raises barley from the earth, in the same way God successively brings out the six seasons along with the bounties of the lunar months. 15

As mothers always bring happiness to their children, in the same manner, the streams, nourishers of mankind, flow incessantly, adding milk and honey to their waters all the way. 16

May these streams of water which are contiguous to the sun (in the sense that water is carried away by rays) and those waters with which the Sun is associated, be propitious to our sacred work and worship. 17
अपो तृतीयं हृदे यथ गावं पिन्यन्ति न: । सिन्धुभ्य: कस्वं हुवि: ॥ १८॥
अपुः न्तःमण्डलीय मेघुपमानुष पालस्ये । देवा मन्वन् वाजिन: ॥ १९॥
अपि मे सोमो अवरीतार्धाण्ति भेपुजा । असि च विश्वरूपमार्ध विश्वमेषणि: ॥ २०॥

apó devír
úpa āvaye yátra gávah pibanti nah | sinduhyaḥ kár-
tvanāh havih || 18 || apsv āntār anṣ̃čam apśu bhesajam apām
utā prāṣastaye | dévā bhāvata vajīnah || 19 || apśu me sómo
abravid āntār víṣvāni bhesajā | agnīṁ ca víṣvásamblhuvam
āpā ca víṣvābheshajih || 20 ||

आर्य: पुर्णीत मेपुजं वर्त्यं तन्वे तत्र मम ।
्योक्तं सुवर्ण हस्ते ॥ २१॥
इदमन: प्र वेहत यथिं च दुरितं मनि ।
यहांत्यत्सिद्धस्त् यहां श्रेष्ठ उतार्कस्य ॥ २२॥
आर्ये अघस्यचारिप्पि रसेति समग्रस्मिः ।
पर्यास्चान्त्य आं गंगिः तं मा सं छत्र कृष्णाः ॥ २३॥
सं मांग्रे कृष्णां छत्र सं प्रज्ञा समाप्या ।
विश्वे मेष अस्य देवा इन्द्रे विचात्सुह आर्यिः: ॥ २४॥

āpaḥ prīnita bhesajām vārūtham tanve māma | jyōk
cā sārīyaṃ drīṣe || 21 || idām āpaḥ prá vahata yāt kim ca
duritām nāyi | yād vāhām abhidudrōha yād va śepā uta-
ṇāritam || 22 || apō adyān acārīṣham rāṣena sām agasmahi |
pāyasvān agna á gahi tām mā sām śrija vārcasā || 23 || sām
māgne vārcasā śrīja sām prajāya sām āyuṣhā | vidyūr me
asya deva śndro vidyāt saha rāśhibhiḥ || 24 ||
I invoke the Lord for the divine waters which are enjoyed by the rays of the sun. For these flowing streams, we offer our gratitude (to the Lord). 18

O learned persons, may you know that there is ambrosia in the waters, there is healing balm in them, and there are medicinal herbs; know this, and by their proper use become wiser. 19

Wise men have acclaimed that within the waters dwell all balms that heal, the waters contain all healing herbs, and also the fire, the benefactor of the universe. 20

O waters, bring to perfection all disease-dispelling medications for the up-keep of my body, so that I may live long to see the bright sun. 21

O waters, take away whatever is wrong or deficient in me, though I may have knowingly violated or deliberately not followed the exhortations (of the elders in respect of conducts of a healthy life) or taken to untruth. 22

I have just now entered the waters; I have become one with the spirit of this water. May the fire-divine (the divine energy), abiding in the waters, come and infuse divine vigour in me. 23

O fire-divine, infuse divine vigour in me and confer progeny and long life. May I have the blessings of Nature’s bounties from the seers and from the resplendent Lord. 24
Kāsyā nunāṃ katamāsyāṁrītānām mānāmahe cāru devāśya nāma | kō no mahyā āditaye pūnar dāt pitāraṃ ca drīṣeyam mātāraṃ ca || 1 || agnēr vayām prathamāsyāṁrītānām mānāmahe cāru devāśya nāma | sā no mahyā āditaye pūnar dāt pitāraṃ ca drīṣeyam mātāraṃ ca || 2 || abhi tvā deva savitar īśanām vāryānām | sādāvan bhāgām ṭmahe || 3 || yās cid dhī ta itthā bhāgāḥ śaśamānaḥ purā nidāḥ | advesho hāstayor dādhē || 4 || bhāgabhaktasya te vayām úd aśema távāvasā | mūrdhānaṃ rāyā ārabhe || 5 ||
24

Tell me, amongst so many immortal divinities of the universe who is the self-radiant, and whose glory we should meditate on; and after having lived a full life, who will deliver us to the living world so that we may be born again to see a father and a mother. 1

The supreme God, the foremost adorable, whose auspicious name we meditate on, will deliver us back to the world so that we may be born again to see a father and a mother. 2

O divine creator, the ever-protector, you are the Lord of precious things, therefore, we ask earnestly of our share in the enjoyments of the world. 3

We invoke you for that prosperity full of kindness which lies in your hand and is available to them who are free from hatred. 4

O supreme Lord, the possessor of wealth, we shall strive to attain the heights of affluence under your protection for the benefit of all and sundry. 5

Not even those birds, that fly high through the air, attain the height of your summit, nor your strength and vigour; not even these, the waters that flow on for ever, nor hills which abate the wind’s wild fury. 6
अबुधने राजा वरुणे वनस्पतिः स्तूपि ददते पुतंदनसः ।
निचीनां: स्थुरपिरी बुधन परमसेः अन्तमनििताः केशनः । सुः ॥ ॥ 71
उर्म हि राजा वरुणास्वकार सदिष्य फन्यासम्भवतवा ॥
अपेक्षे पादु प्रतिधातवेकलकंपकां ह्युयानिग्रिहः ॥ ॥ 81
श्रुतं ते राजनिषुप्जः सहस्रमुर्वि गंगारा सुमातिदेः अंशु ।
वारकस्व हृदे निरृतिः प्राचे: कृतं चिदेनः: प्र सुरुपह्यात ॥ ॥ 91
अमि य धध निहितास उषा नकन्तं ददशे कुह चिदिवेसः ।
अबुधनानि वरुणस्य बुधनि चिदाक्षतास्त्रमा नकन्तेिि ॥ ॥ 1011

abudhné rájá várūṇo vánas-
syordhvám stúpaṃ dadate pútadakshaḥ | nicinā sthur upári
budhná eshám asmé antár níhitāḥ ketávaḥ syuḥ || 7 || urúṃ
hí rájá várūṇas cakāra súryāya pántham anvetavā u | apáde
pádā prátidbátave 'kar utápavaktá hṛidayāvidhás cit || 8 ||
śatäm te rájan bhishájah sahasram urví gabhírá sumatish
te astu | bádhasva dūre nírítim parácaś kritām cid énāḥ
prá mümugdhya asmát || 9 || amí yā ríkshā níhitāsa uccá
náktāṃ dādriśre kūha cid dúveyuḥ | ádabdhāṇi várūṇasya
vratáni vicákäsac candrámā náktam eti || 10 ||

tattva yámi brahmana vánḍmānás tád á śaṣte yája-
máno havírbhíḥ | áhelamáno varúṇehá bodhy úrusaṁsa má
na áyuḥ prá moshiḥ || 11 ||
The venerable Lord, the sovereign master of the universe, sustains erect the tree’s stem in the baseless region; its branches spreading in the downward direction, whilst its root is high above. May they become concentrated in us as the sources of existence. 7

The venerable king of the universe determines the broad path of the sun by which he travels on his daily course, a path to traverse in pathless space. May He repel every obstructing force that might cause darkness and destroy the living force of life. 8

O venerable king, a hundred balms are yours, a thousand to endure pains and teach us how to heal our wounds. May your blessings be all-pervasive and profound. May you keep us afar from falsehood. Far away, may you drive off destruction, and liberate us from sins that have been committed by us. 9

These constellations are set high in the heaven above us; they are visible in night, and go elsewhere by day. Our venerable Lord’s laws remain always unviolated, and accordingly by night, the moon moves on in its splendour. 10

Praising you with devotional prayers, I implore you to enlighten me with that sacred knowledge which the worshippers seek through offerings and reciting sacred hymns. O venerable Lord, do not look at us with disdain and do not deprive us of our life-span. 11
तद इं नाक्ताम तद दिवा मह्याम।
अहुस तद अयाम केतो ह्रिदा ा वि कश्चे् । सुनाह्शेपो याम अहवद ग्रिब्हिताल्लो आस्मान राजावरुणो ममकतु । शुल्लाशेपो ह्य अहवद ग्रिभितास त्रिथ्व अधियाम द्रुपदेशु बाद्धीि ा वायावादिरा वस्रिप्या वद्वान् अदाब्दो वि ममकतु पासाण । अवाते हेलो वरुण नामोभिर अवाय याज्ञेभिर इमाहे हविर्भिल । क्षभयम आस्माभ्याम अश्रु प्राचेरा राजाम एनाि हिसर्तालि क्रितानि । उद उत्तमान् वरुणां पासां आस्माद अवाद्धामान् वि मद्ध्यामान् श्राधाया । अथा वायाम अदिया व्रतेत तावानागसो अदितत्ये स्याम

( २५ संशीलेण सूतम)
(१-२१ एकविक्षणस्य व्याकरणकारिकानि सुनाशेपः स सूत्वमो वैश्वासिनेऽन्नस्यः क्रियाते। वर्णों देवता। मागमी इति)

"२९" यत्रिति न विशेषं पथं प्र देवं वरुणं स्वरम्। सिद्धिमिति चतुर्वचः। मा नै वधायं हलो जीविताधिस्य कीर्ति। मा ह्रणादस्य मुन्येये।

25

यात् एऽद ध्ये ते विषो यथार्थ प्रा देवा वरुणा व्रताम | मिनिमासी द्वार-द्वारी || १ || मा नो वधाया हत्नावे जीविताधिस्य रीवः। मा ह्रणादस्य मुन्येये || २ ||
That is what the wise men tell us every day, every night, and this is what our heart seeks to know. May the highly intelligent men help us in our liberation from the evil, and may the venerable Lord set us free. 12

Even a highly intelligent man is seized and bound to the three-fold pillars—(birth, life and death). He invokes immortal God. May the all-wise, glorious God liberate him; may He loosen his bonds and make him immortal. 13

Through prostration and devotional prayers and virtuous actions we implore you to loosen the bonds of our sins; O venerable Lord, be with us and save us from the evils we have committed. 14

O venerable Lord, loosen the bonds that hold me, loosen the bonds upper, middle and lower. We shall obey your eternal laws, faithfully follow your command and thereby avoid sin. 15

In as much as all people commit errors, so do we, O merciful God, daily disfigure your worship by defaults. 1

Punish us not by the penalty of death through your indignation, anger and displeasure. 2
वि सृष्टिकार्य ते मनो रथिर आयुः न संति ताम् । गीतिष्ठेऽरुण सीमिः ॥३॥
परा हि मे विधयते पतति वत्सः हयये । वयो न वस्त्री कार्ये ॥४॥
कुदा संग्रहिः नर्मा वहेण करामे । मुख्यीकायोऽचलसम् ॥५॥

vi mṛīhkaśya
tē máno rathīr āśvaṇī nā sāṇḍhītaṁ | gīrhibhīr varṇaṇa simahi
|| 3 || pārā hī me vīmāṇavāḥ pātanta vāṣyaśiśtaye | vāyo
nā vasatīr ūpa || 4 || kadā kṣaṭāraśriyaṇī nāram ā vārūṇam
karamahe | mṛīhkaśyoreucākhasam || 5 ||

tad it samānaṁ aṣāte vēnanta nā prā yuchataḥ | dhrit-
tāvatāya daśūshe || 6 || vēda yō vīnām padām antārikaśeṇa
pātataṁ | vēda navāḥ samudriyaḥ || 7 || vēda māso dhrita-
vrato dvādasa praśatvataḥ | vēda yā upajayaте || 8 || vēda
vātasya vartanīṁ urör ṛishvāsya bhrihatāḥ | vēdā yē adhyā-
sate || 9 || nī shasāda dhritāvrato vārūṇaḥ pastyāsv ā | sām-
rājyaaya sukṛatāḥ || 10 ||

āto viṣvāṃ yādbhuta ciktvāḥ abhī paśyati | kṛtāni yā
ea kārtvā || 11 || sā no viṣvāmā sukṛatūrdvādityāḥ supāthā
karat | prā na āyuṇshī tārishaṇ || 12 ||
O venerable Lord, we please your worthy self by our invocations for our good, in the same way as a charioteer pleases his weary horses. 3

Desire to cling to life interferes with my tranquil meditations, as the birds that return and hover around their nest. 4

When shall we for our own happiness completely surrender to you, O venerable Lord, eminent in strength and guide of all men? 5

May you accept the common invocation (to God and the sun), being kind to the giver and undertaker of this pious pledge. 6

He who knows the path of the birds flying (flight of desires) through the air, He abiding in the ocean knows the course of ships, the destination of life. 7

God, the Lord of the pledges, and acceptor of offerings, alone knows the secrets of the twelve months and divisions arising therefrom. 8

He who knows the course of the powerful cosmic winds, also knows those which lie much above in the celestial regions. 9

Supreme sovereignty is of our venerable Lord, the acceptor of holy rites, guide of all actions, and He becomes one with His children. 10

He alone is capable of seeing through the marvels of the present and future. 11

May that very wise and glorious self guide us through all our days on the right path and prolong our lives. 12
विर्भ्रद धृपुष्यं हिरण्यायं वर्षणं वस्त निर्णयम् । पति स्पष्टं नि पेदिरे ॥ १३॥
न यं दिप्तसंतिः दिप्सवे न ढुङ्छाणो जनानाम । न द्रुवमित्यात्य: ॥ १४॥
उत्त यो मानसेव्या यशस्वेके अस्मयः । अस्माके मुद्रेर्च्याः ॥ १५॥
बिभ्रद धृपुष्यं हिरण्यायं वारुणो वस्त निर्णयम् । पति स्पष्टं नि पेदिरे ॥ १३॥
न यं दिप्तसंतिः दिप्सवे न ढुङ्छाणो जनानाम । न द्रुवमित्यात्यः ॥ १४॥
उत्त यो मानसेव्या यशस्वेके अस्मयः । अस्माके मुद्रेर्च्याः ॥ १५॥

परां में यन्ति भीतोऽहो न गच्छवीरस्तु । इच्छन्तेष्वयत्वमत्सम् ॥ १६॥
सन्य न वैचायस्व पुनर्भं भ सत्वास्यतमस । होतेन्व श्रद्धे स्विमम् ॥ १७॥
दशं न विधयत्वं दशं स्मृतयूप्तेन श्रमित्रः । पुत्रं उपंतमेव गिरी: ॥ १८॥
इमेः में वशं श्रुतीं हर्वेद्या च मृत्र । त्वपरमेवस्युगः चब्बे ॥ १९॥
तद्विध्यं मेघिक दिव्यक्ष शब्दे राजसि । स याम्बुलिन स्वति स्व दधि ॥ २०॥
उद्दैक चुमुखिण मे वि पांद मध्यमं चुन । अवोच्यानि जीवसें ॥ २१॥

परां में यन्ति धित्ययो गावो न गाव्ययुति अनु । इच्छिति उरुबङ्क्षसम् ॥ १६॥
समां न वीतवाहिन रङ्यो मेव माध्य अघ्रतम । होतेन्व श्लोभे स्विमम् ॥ १७॥
दशां न विधयत्वतं दशां स्मृतयूप्तेन श्रमित्रः । पुत्रं उपंतमेव गिरी: ॥ १८॥
इमेः में वशं श्रुतीं हर्वेद्यां च मृत्र । त्वपरमेवस्युगः चब्बे ॥ १९॥
तद्विध्यं मेघिक दिव्यक्ष शब्दे राजसि । स याम्बुलिन स्वति स्व दधि ॥ २०॥
उद्दैक चुमुखिण मे वि पांद मध्यमं चुन । अवोच्यानि जीवसें ॥ २१॥
The venerable Lord enwrapped in His vital glory spreads the golden halo all round. 13

None can displease the Lord; the enemies cannot threaten Him nor they who tyrannize over men, nor they whose minds are bent on wrongs; no one can venture to displease Him. 14

He gives glory to mankind not only outwardly, but He is present in our innermost being. 15

My searching thoughts revert to Him who is omniscient, and who is like kine going back to pasture. 16

Allow us to proclaim, O gracious Lord, that you have accepted our offerings and worship. 17

I have seen Him whom all may see. I am feeling the presence of His divine chariot above the earth—His activity around us—I am sure He has accepted my devotional songs. 18

I invoke you, O venerable Lord, to make this day a happy one. I implore you for your helpful blessings. 19

O omniscient God, your glory enlightens the celestial, terrestrial and all the other regions of the universe. May you listen to my prayers and respond, and bless me with prosperity. 20

May you release us from the upper bond, untie the bond between, and loosen the bonds below, that we may live. 21
(२६) पद्मिनि सुक्लम
(१-२०) दशार्धसम्वन्दन संस्कृत्यायानि सूक्लम्: (वैभवी मेघां कीर्तितितितिवेदारोवानता) कहि: । अभिनेत्रिका । गणर्मि हमां ॥

वासिष्ठाः हि समयं वर्षण्यां पते । सेसं ने अहृतं यजः ॥१॥

नी परो होता सर्वं सदा यविदु मनमथिं । अभि द्रितमयं वचं ॥२॥

आ हि वा मनुं शुभाति पिन्धगर्भां पर्यं । सखा सर्वं सर्वं केशं ॥३॥

आ ने श्रीर स्वालं सुवण्यं मिस्रो अर्थमा । सीदंतु मनुं यथः ॥४॥

पूर्वी होतर्यो ने मनवं सहस्यो च । हुश्च उप पु श्रीति गिरि: ॥५॥

26

Vāsishtvā hī miyedhyā vāstrāṇy ārjamb pate | sēmaṁ no
adhvarām yaja || 1 || nī no hōtā vārenyāḥ sādā yavishitha
mānmabhīḥ | āgne divītamātā vācāḥ || 2 || ā hī šhmā sūṁāve
pitāpīr yājaty āpāye | sākhā sākhye vārenyāḥ || 3 || ā no
barhī riśādāsno vārṇo mitrō aryanā | sādantu mānusho ya-
thā || 4 || pūrāvya hotar asyā no mándasva sakhyāṣya ca |
imā u shū śruḍhi girāḥ || 5 ||

21

yashīndhā śaśṭita tana devedetāh yajabhe । le īṁdūnam āhī: || 6 ||

śrīnāh no āsru viśparamīrhaḥ māndrō kēṛēḥ । śrīnāḥ: śrīṃāḥ dhvam || 7 ||

śrīnāh hī vārē dvēvāsō dūḍhirē bhañ । śrīṃāḥ: mānabhē || 8 ||

ārō n unmānamsūnta māntōnām । śrīt: sāntu prāhōkṣṭyāḥ || 9 ||

vīṃśeṣāṅvām aśānānadhāṃ yuḥādūṃ vach: । chaneō bhā: sāhāsō yahō || 10 ||

yāc cid dhī śaśvātā tānā-devam-devam yājāmahe | tvē
śd dhūyate havīḥ || 6 || priyō no astu vispātir hōtā mandrō
vārenyāḥ | priyāḥ svagnāyo vayām || 7 || svagnāyo hī vāryam
devāso dadhirē ca naḥ | svagnāyo manāmahe || 8 || āthā na
ubhāyēśham āṁrīta mārtyānām | mithāḥ santu prāṣastayaḥ
|| 9 || visvēbhīr āgne agnībhīr imām yajūm idām vācāḥ |
cāno dhāh sahaso yahō || 10 ||
O Lord of cosmic energy, assume your vestments (of light) and assist us in our noble acts. 1

O adorable God, ever-fresh and ever-young, may your radiant being help and guide us in our duties. 2

O adorable one, you are like a father that guides his son, a friend that helps his friend, and a brother that assists his brother. 3

O venerable God, destroyer of evil forces, pleasant law-giver, may you live in our inner-self, even as you grace other external human endeavours. 4

You are generous in your eternal friendship to humanity; listen to our repeated invocations and take delight in our prayers. 5

Whatever we offer in repeated and plentiful oblations in the recognition of Nature’s bounties, is assuredly an offering to you. 6

May the Lord of men, and the performer of dedicated acts, the gracious and the noble, be dear to us, and may we also be dear to our Lord by our spiritual fervour. 7

Blessed by you, men with spiritual fervour imbibe the best of your qualities; may they use them to help mankind. 8

O adorable God, may both of them, those who are blessed with learning and the others who are not, cooperate with each other for the progress of mankind. 9

O kind-hearted venerable God, the source of strength, may you with your life-giving energies help us in the performance of noble deeds, guide us with sacred wisdom, and bless us with plenty of food. 10
(22) अश्वः न त्या वार्तवन्ते वन्दर्थे अति नमोऽभि:। सुन्त्राजेनन्द्यामेवलाम्।।
स चो न: सुनु: श्रव्याम: पूर्वल्पमाम: सुरेवः। मीँडः अस्माकं वस्मियात्।।
स नौ: कृद्वाणासः न नि: मल्याद्यायः। पाहि सतुतिर्थवेषः।।
इत्यम वृ: लल्लुस्माय कृतवि: गायु: न वर्यांसम। अभे ग्रेमु प्रा वेचः।।
आ नौ: भज परमेश्वा वाजेशु मल्लुमेवु। दधिना वस्ये अन्तमस्य।।

27

Āśvaṇaḥ nā tvā vāravantam vandādhyaḥ agnīṁ nāmobhiḥ |
samrajantam adhvārāṇām || 1 ||
sa ghaḥ naḥ sūnūḥ śāvasā |
prithūpragāmā susēvah | mīḷhvaːn asmākam babhūyāt || 2 ||
sa no dūrāc cāsāc ca ni mārtyād aghāyōḥ | pāhī sādam id |
viśvāyūḥ || 3 ||
imām ū shu tvām asmākaṃ samīn gāyatram |
nāvyaṁsan | āgne devēsah prā vocah || 4 ||
ā no bhaja parämēsvā vājeshu madhyameshu |
śikṣēḥ vāsvo āntamasya || 5 ||

विन्क्तासिः वित्रभासैं सिन्धोक्ष्मां उपायः। सूयो तुस्तवे श्रवः।।
सम्भे पृत्तु नर्मियो वाजेषु ये जुनाः। स यत् शार्तान्तिर्षिः।।
नानिर्मप सहसस्य पर्यन्ता क्रवः चित्त। वाजेषु अतिष्ठवः।।

vibhaktāsi citrabhāno śīndhau urmā upākā ā | sadyo dā-
śūshe ksharasi || 6 ||
yām agne prītsu mārtyamāvā vājeshu |
yām janāḥ | sa yantā śāsavatīr śahāḥ || 7 ||
nākir asya sahan-
tya paryetā kāyasya cīt | vājo asti śravāyyāḥ || 8 ||
With deep reverence, we express our obligations to the virtues of the fire-divine, the sovereign Lord of fire-rituals, whose flames resemble the hairy tail of a horse. 1

May He (the fire-divine), the source of our strength, with his fleeting and vigorous energies shower down on us (Nature's gifts). 2

May you, O adorable Lord, who is present everywhere, protect us, whether near or afar, from men seeking to do us injury. 3

O adorable God, may you distribute to Nature's agents the essence of our offerings (in the fire-ceremonies) and awaken in our hearts the wisdom contained in the newest hymns (of the divine texts). 4

May you procure for us the sustenance that comes down to us from the celestial region and the interspace, and grant us the wealth that is on this earth. 5

You are the possessor of wonderful radiance. You are the dispenser of blessings like the waves of a river, parted by interjacent (islets) and you generously shower your blessings on the person who completely surrenders to you. 6

O adorable God, the man whom you protect in internal and external conflicts, becomes free from all vices and he attains eternal wisdom. 7

You are an embodiment of endurance and you never transgress the laws established by yourself. May you bless the person who battles against all vices and never transgresses your regulations and laws. 8
स वाजी विश्वर्घर्षणं चित्रे तत्तता। विश्वमित्रस्तु सनिता॥१९॥
जरांवं तद्विपिनं विशेषे यज्ञियाय। स्तोम् रुद्राय दशिकम्॥१०॥

"स नै महां अनिमानो धृपकेतुः पुरुषस्तुः। धियेव वायम् हिन्नतु॥११॥
स रेवों इव विशयं निदंन्विः। केतुः पृश्नोतु। न। उक्ष्येभिनि ब्रह्मद्रुणः।
नमः महं गः नमः अभिमिष्ये नमः युक्तेऽहः। नमः अधिनेम्यः।
यज्ञसैः देवाया दुःकवायः मा यज्ञसैः दुःक्ष्ये देवा॥१२॥

सा ना महान्य अनिमानो धृपकेतुः पुरुषस्तुः। धियेव
वायाम् हिन्नयो देवाः॥। सा रेर्वा इव विशयं निदंन्विः। केतुः। पृश्नोतु। न।
उक्ष्येभिनि ब्रह्मद्रुणः। नामो महं गः नन्यो अभिमिष्ये नन्यो युक्तेऽहः।
नन्यो अधिनेम्यः। यज्ञसैः देवाया दुःकवायः मा यज्ञसैः दुःक्ष्ये देवा॥१२॥

(२८) अनाविचारसुतम्
(२९) नामाविचारसुतम् अनाविचारसुतम्। शुक्लोः (ष भुजिया शास्त्रियी देशात्ता) कन्या। (२१-६)
प्रथमाचवाचतृष्टियांमामिन्यः। (२२) प्रथमाचवाचतृष्टियांमामिन्यः। (२३)
सत्साक्यिमांपातस्तमुसुलम, (२४) सत्साक्यिमांपातस्तमुसुलम, (२५)
अप्रत्यालम्बम्यांत्रिः अर्थानुशासनम् नीचो देव्यसि। (२६-८)
नामाविचारसुतम् अनाविचारसुतम्। (२७) अनाविचारसुतम् अनाविचारसुतम्।

(२९) यथं ग्रामवां पूजयुक्तं ओष्ठं भवति सात्वसि। उद्यवंस्तुनानामविषंविनः जल्गुतः।
यथं ग्रामवां पूजयुक्तं ओष्ठं भवति सात्वसि। उद्यवंस्तुनानामविषंविनः जल्गुतः।

28

यात्रा ग्रावा प्रिथुबुद्धा उद्ध्वो भावति सोत्वेष् उलुकालसुतानां अवद् व इन्द्रा जल्गुला। ॥ ॥
यात्रा द्रव्य वा जागहानाधिभवन्यां क्रिताः उलुः ॥ ॥
May the person, blessed by the learned, and by whom all people stand protected, lead us across the struggles and make us victorious and bestow on us rich bounties. 9

O cosmic Lord, earnest to prayers, may you enter into the spirit of our songs of praise for the completion of the sacrifice that benefits all mankind. 10

May the vast illimitable, precursor of light, and resplendent adorable Lord inspire us with wisdom and strength. 11

May the Omniscient, adorable and effulgent God listen to our sacred divine prayers and shower blessings on us as a generous master gives to the needy. 12

We offer our reverence to Nature’s great bounties—reverence to those who are old, and reverence to them who are young. May we speak with the force at our command, the glory of all the divine powers. May we not overlook any of them, however big (or small). 13

O resplendent soul, this broad based stone, the root-cause of creation, is placed high for grinding and extracting the essence, which is wisdom and happiness. Please do recognize and partake the effusions of the mortar, coming out with divine rhythm. 1

O resplendent soul, during any noble performance, when there are two platters for containing the juice, broad like the hips, please do recognize and partake the effusions of the mortar, coming out with divine rhythm. 2
yātra nāry apaeyavāṁ
upacayavāṁ ca sīkshate | ulūḥ || 3 || yātra mānthe vibadh-
nāte rasminh yāmitavā iva | ulūḥ || 4 || yāc cid dhī tvām grīhē-
grīha āulukhalaka yunjâyase | ihā dynnāttamaṁ vada jāyatāṁ
iva dundubhiḥ || 5 ||

utra sme tē vanaspatē vāto vī vaty āgram āt | ātho ind-
āhyā pātave sunū somam ulukhalā || 6 || ayajī vajjasātma-
tā hy ūcēa vijahṛitāḥ | hāri ivāndhāsīnī bāpsatā || 7 || tā
no adyā vanaspati vishāv vishvēbhīḥ sotribhiḥ | indrāya
mādhumat sutam || 8 || ūc chishṭāṁ caṃvōr bhara somam
pavītra ā śṛīja | ni dhehi gōr ādhi tvacī || 9 ||
O resplendent soul, as a housewife learns and practises giving and collecting substances ground in the mortar, and teaches others to do so, so please do recognize and partake the effusions of the mortar, coming out with divine rhythm. 3

O resplendent soul, when a cord is used with a churning staff to restrain and guide it, like reins for the horse, please do recognize and partake the effusions of the mortar, coming out with divine rhythm. 4

Indeed, O mortar, you are present in every home giving out rhythmic sounds; may you give forth a lusty sound like the drum of the conquerors. 5

O Lord of the forest, as the wind gently blows before you, so also O mortar, gently prepare the essence of wisdom and happiness to be made acceptable to the inner soul. 6

O sacrificial implements, stretch your wide jaws, like hay-horses champing the grains. 7

May we propose and offer the sweet extracted essence of wisdom and happiness to the resplendent soul (just as a man extracts the essence of herbs by grinding them in a mortar with a pestle). 8

May this spread the remains of the spiritual essence (of wisdom and happiness) upon the platters, sprinkle it upon the blades of grass, the filters, and place the residue upon the cow hide. 9

Note: The platters are the pranamaya and manomaya kosas (the vital and mental sheaths). The essence of knowledge and happiness (which are the contents of the vijnanamaya and anandamaya kosas) passes on to the self, known as Indra.
याचि किलकत गंधर्वान अनाश्चरात मृग तन्मति ।
आ तू संस्कृत्य गोपस्येशु शृष्टि पुरुषेशु सहस्त्रेशु तुष्मिक ॥१॥
श्रीरामोजानां पते श्रावण्यतेश्व दुःखना ।
आ तू संस्कृत्य गोपस्येशु शृष्टि पुरुषेशु सहस्त्रेशु तुष्मिक ॥२॥
नि श्वापया मिथुत्र्यां सुस्तामद्धव्यभोजां ।
आ तू संस्कृत्य गोपस्येशु शृष्टि पुरुषेशु सहस्त्रेशु तुष्मिक ॥३॥

याचि cid dhi satya somapā anāśastā iva smāsi | á tū na
indra saṅsaya gōshv āśveshu subhrīshu sahāśreshu tuvima-
gha || १ || śīrprin vajānām pate śācivas tāva daṁsānā | á —
|| २ || nī shva paya mithudrīśā sastām abdhyamanāc | á — || ३ ||

सुस्त्रु यव अर्द्धव्रोचन्मु युर गानः।
आ तू संस्कृत्य गोपस्येशु शृष्टि पुरुषेशु सहस्त्रेशु तुष्मिक ॥४॥
संस्कृत्य गर्भमेव नुवाने पपफळमय ।
आ तू संस्कृत्य गोपस्येशु शृष्टि पुरुषेशु सहस्त्रेशु तुष्मिक ॥५॥
पत्ताति कुलदुम्पन्कु रसं वाणो वनान्ददिवच।
आ तू संस्कृत्य गोपस्येशु शृष्टि पुरुषेशु सहस्त्रेशु तुष्मिक ॥६॥
सवेद परिक्रोषा जनिह जुभयां कुक्कुराथम।
आ तू संस्कृत्य गोपस्येशु शृष्टि पुरुषेशु सहस्त्रेशु तुष्मिक ॥७॥

sasāntu tyā árātayo bódhantu śūra ratayāḥ | á —
|| ४ || sāṁ indra gardabham mrina nuvāntam papayamayā |
á — || ५ || pātati kundrināyeva dūrāṁ vāto vānād ādhi |
á — || ६ || sārvam parikrosām jahī jambhāyā krikadā-
śvām | á — || ७ ||
O resplendent Lord of boundless wisdom, and ocean of spiritual bliss, even if we be unworthy (according to high standards) may you enrich us with unlimited prosperity, physical, mental and spiritual.  

O handsome and mighty Lord of food, your benevolence endures for ever. O resplendent Lord of boundless wisdom may you enrich us with unlimited prosperity,—physical, mental and spiritual.  

Let the messengers of attachment (sloth and violence) go to sleep; looking at each other, let them sleep, never to wake up. O resplendent God of boundless wisdom, may you enrich us with unlimited prosperity,—physical, mental and spiritual.  

O hero, may those who are our enemies sleep and those who are our friends be awake. O resplendent God of boundless wisdom, may you enrich us with unlimited prosperity,—physical, mental and spiritual.  

O resplendent God, possessor of boundless wisdom, destroy this ass (of our evils), that keeps braying in a discordant tone; O resplendent Lord of boundless wisdom, may you enrich us with unlimited prosperity,—physical, mental and spiritual.  

Let the adverse stormy wind, with its wayward course, alight after—in some barren forest. O resplendent Lord of boundless wisdom, may you enrich us with unlimited prosperity,—physical, mental and spiritual.  

(On the material side, the prosperity consists in having thousands of bright and healthy cows and horses).

Slay all those who revile devotees and commit violence against them. O resplendent Lord of boundless wisdom, may you enrich us with unlimited prosperity,—physical, mental and spiritual.
(२२) विखं महम
(२२-२२) हार्दिकस्य साभ्यता मुहन्त्यासीरीकित्वं गुप्तोपयोगान्तिमेव श्रवनम्। (२२-२२) प्रथमांशः
रोपयास्मात्। (२२-२२) सहस्रोपयास्मात्। (२२-२२) द्वितीयाङ्गाद्वारा द्वितीयांगाद्वारा श्रावत्रास्थापिनी। (२२-२२) प्रथमांशः
रोपयास्मात्। (२२-२२) सहस्रोपयास्मात्। (२२-२२) द्वितीयाङ्गाद्वारा द्वितीयांगाद्वारा श्रावत्रास्थापिनी। (२२-२२) प्रथमांशः
रोपयास्मात्। (२२-२२) सहस्रोपयास्मात्। (२२-२२) द्वितीयाङ्गाद्वारा द्वितीयांगाद्वारा श्रावत्रास्थापिनी।

आ व इन्द्रः किंचि यथा बालृतः श्रापकलुम्। मंहिन्द्रे सिधि इत्यर्धाम्। इत्यर्धाम्।
श्रान्ति वा ये: शुभिवान सहस्रह वा साम्यास्याम्। एतु निःशय न रीत्येऽस्मि।
सं यथोत्तर उद्धिष्ठे पुवा श्रापथोरे। समुद्रो न ध्याये दुःखे।
अर्घां ने सम्यास्यां कपोलेऽव गर्भाश्च॥
वच्चसिद्धां आहसं। स्तोत्रं रथानो पने गिर्यांहि वीर यस्ते नेन।
विभुविवर्ततु मुनिनः॥

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अद्र इद्रानं क्रिविम् यथा वाज्यांताः श्रापकलुम्।
मांहिष्ठमि सिधि इत्यर्धाम्॥

उन्महिष्ठमि। न उन्महिष्ठमि। श्राकलुम्। समुन्योऽपि श्रापायः॥

उद्रह्वास तिष्ठान ना उताये 'स्मि' वाजेशत्रो। साम अन्येशु ह्रजावहाय॥

योगेषु तस्तरं वाज्याय श्राहम्र॥

आ वा गम्यः आच्र्वस्वसिद्धिर्मभन्तिम्॥

अन्तः प्रज्ञांकासा हुवे तु विप्रिधम् नरम्॥

यं ने पूवे पिता हुवे॥

उद्रह्वास तिष्ठान ना उताये 'स्मि' वाजेशत्रो। साम अन्येशु ह्रजावहाय॥

योगेषु तस्तरं वाज्याय श्राहम्र॥

आ वा गम्यः आच्र्वस्वसिद्धिर्मभन्तिम्॥

अन्तः प्रज्ञांकासा हुवे तु विप्रिधम् नरम्॥

यं ने पूवे पिता हुवे॥
May we, desirous of wealth and wisdom, offer homage, and fill with devotions, the heart of the resplendent God, the embodiment of selfless actions just as the farmers dig a well and fill their fields with water. 1

May our sublime and pure devotions flow in hundreds and thousands of streams to the resplendent God like the river rushing down to join the ocean. 2

All the prayers, which are poured forth to please the resplendent God, are treasured in the heart of God like water in the vast ocean. 3

This devotional prayer is offered to you. Please accept it as a pigeon, eagerly awaiting his pregnant mate. 4

O valiant resplendent God, Lord of affluence, acceptor of prayers, may genuine prosperity be the reward of your faithful devotee. 5

Come to us, O embodiment of total selfless actions, for protection from our fears and help us to overpower them. May we establish communion with you for our guidance. 6

On every occasion, in every noble work, we invoke the resplendent God, the best amongst our friends, for our protection and happiness. 7

When He listens to our invocations, He assuredly comes to us with thousands of generous bounties and benedictions. 8

I too invoke you in right earnest, O resplendent God who creates the universe with eternal elements; our preceptors and ancestors have also been invoking the same. 9
तं वा व्रणं विद्वचारः शास्मेण पुरुषं । सबे वसो जरित्रिनामः ॥ १० ॥

tāṃ tvā vayāṃ visvavārā śāsmahe puruḥūta | sākhe vaso jāritṛibhyāḥ ॥ १० ॥

asmākaṃ śīprīṇināṃ somaṇāḥ somaṇāvānāṃ | sākhe vajrīn sākhinām ॥ ११ ॥ tāthā tād astu somaṇāḥ sākhe vajrīn tāthā krīṇaḥ | yāthā ta uṣmāśishtāyaḥ ॥ १२ ॥ revātīr nāḥ sa-dhamāda indre sāntu tuvivājāḥ | kshumānto yābhīr māde ॥ १३ ॥ ā gha tvāvān tmānāpta stotrībhīyo dhṛishnav iyā-nāḥ | ṛṇor ākṣaṁ nā cakryōḥ ॥ १४ ॥ ā yād duvaḥ sata-kratav ā kāmaṁ jāritṛīnām | ṛṇor ākṣaṁ nā śācibhiḥ ॥ १५ ॥

सासवद इंद्राः पोप्रुथदभिर jīgaḥ nānaddabhiḥ sa-svadādabhīr dhānani | sā no hiraṇyarthāṁ dānsānāvān sā nah sanītā sanāye sā no 'dāt ॥ १६ ॥ āśvināv āśvāvatyesāḥ yataṁ śāvīraya gomaddāsra hiraṇyavat ॥ १७ ॥
Desirous of your communion, we invoke you as our bosom friend, as all the devotees in distress take refuge in you. Be gracious to your dedicated and loyal worshippers. 10

O enjoyer of the essence of wisdom and happiness, friend of our lovely featured dame—the intellect, and the friend of others who also enjoy the same essence, may you bestow upon us abundance of cows with firm jaws. 11

O mighty God, acceptor of the divine essence, dispeller of all our miseries, we yearn for your friendship and beseech you to respond to our love. 12

May you share our spiritual joy, O resplendent God. May we have abundant nourishment, and may our intellect be bright and sharp, so that full of devotion and wealth, we may live in perfect bliss in union with you. 13

O Lord, the vanquisher, let your self-radiant divinity bestow promptly, when solicited, bounties upon your devotees, as the spokes of a wheel tend to the axle for speed and unity. 14

O resplendent God, embodiment of hundreds of selfless actions and infinitely wise, may you fulfil the noble aspirations of your dedicated devotees with that constancy with which the movements of the car are related to the axle. 15

Resplendent soul obtains strength through the aid of sense organs, who are like horses champing, neighing and snorting. It has been given a golden chariot of human body as a gift. 16

May the powerful mental and vital forces be with us and provide us plentiful nourishment as if brought on steeds. May these dispellers of poverty speedily come to us with brilliant intellect (gold) and happiness (cattle). 17
समानायोजनो हि वो रथेः द्रष्टामयेः । समुद्रे अधिनेवते || १८ ||
न्यायमये मण्डलिन चूकं सर्थस्ते थेमूः । परिः वासमध्यायते || १९ ||
कसं उपः कर्तिष्ठे मुँझे भनें अमलें । के नकस्मे विभावरि || २० ||
वर्यं हि ने अर्मभद्दानान्ति पञ्चकात् । अश्वे न चिंते अरुषि || २१ ||
लं, लेभिता गंधे वाजनमिडुहितादिवः । अस्मे सुधि नि आत्मः || २२ ||

samānāyojano
hī vāṃ rātho dasrāv āmartyah | samudrē aśvinīyate || 18 ||
ny āgnyāśya mūrdhāṇi ca kāraṃ rāthasya yemathuh | pāri
dyām anyād iyate || 19 || kās ta uṣāḥ kadhapriye bhujē
mārto amartye | kāṃ nakshase vibhāvari || 20 || vayāṃ hī te
āmanmahy āntād ā parākāt | āṣve nā cītre arushī || 21 ||
tvāṃ tyēbhir ā gahi vājebhir duhitar divaḥ | asmē rayīṃ
nī dīhāraya || 22 ||

[ अपर सामोद्राय: ]
(१२१) एकपिष्ठ मूलम
tvāṃ agne prathamō āṅgirā pishhir devō devānām
abhavah śivaḥ sākhā | tāva vratē kavaṃya vidmanāpasō 'ja-
yanta marūto bhrajādriśṭayaḥ || 1 || tvāṃ agne prathamō
āṅgirastamaḥ kavīr devānām pāri bhūshasi vratām | vibhūr
viṣvasmai bhūvanāya médhrio dvimātā śaṣyāḥ katidhā cīd
āyāve || 2 ||
O God, destroyer of the wicked, your gift of body to us, is as if an imperishable chariot, (with the immortal soul residing within a cavity). It aspires to reach beyond this material world across space. 18

O the pair of vital and mental faculties, you have one wheel in the mortal material body, while the other of the spirit soars high in search of the immortal. Only you can take us to the desired destination. 19

O dawn, what mortal does enjoy you? Who is pleased by praise? Whom mighty one, O radiant, do you affect? 20

O dawn, wonderfully brilliant, diffuse and tinted, we do not know (her limits) whether seen from nigh or far. 21

May the dawn (the intellect), who is like the daughter of the celestial region, approach us and give us nourishment and perpetuate our wealth. 22

O adorable God, you are the first and foremost essence of life; you are the revealer of the divine knowledge. You are the giver of bliss to the enlightened persons, and friend to your devotees, whose actions are guided by your eternal laws. In your supervision the righteous persons, activated through wisdom, become seers and virtuous. 1

O adorable God, you are the first and foremost essence of life; you enforce (as a supreme sage) the eternal laws. Under your care, all the vital forces,—sapient, manifold and intelligent,—and as if offspring of two mothers, (i.e. of spiritual and material), commenced their work, as a worship to you for the benefit of mankind. 2
tvām agne prathamā mātarīśvane āvīr bhava sukraṭūyā vivāsvate | ārejetāṃ rōdasi hotṛivūryē 'saghnor bhārāni āyajo mahō vaso || 3 || tvām agne mānave dyām avāsayaḥ purūrāvase sukṛite sukṛīttaraḥ | śvātreṇa yāt pi-
trōr mūcyase pāry ā tvā pārvam anayann āparam pūnaḥ || 4 || tvām agne vṛishabhāḥ pushṭivārdhāna uḍyatasrue bhavasi śravāyyaḥ | yā āhutim pāri vēdā vāshāṭkṛitim ēkā-
yur āgreb vēsā āvīsāsi || 5 ||

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tvām agne vṛijināvartaniṃ nāraṃ sākman piparshi vi-
dāthe vicarshane | yāḥ śūrasātā pāritakmye dhāne dabhṛē-
bhīṣ cit sāṃritā hānsi bhūyasaḥ || 6 || tvām tām agne aṃrī-
tatvā uttamē mārtāṃ dadhāsī śrāvase divē-divē | yās ta-
trishānā uḥbhāyāya jānmane māyāḥ kṛiṇōshi prāya āca sū-
rāyey || 7 || tvāṃ no agne sanāye dhānānāṃ yāsāsāṃ kārūṃ kṛiṇulī stāvānāḥ | rīdhyaṁa kārmāpāsā nāvena devāṁr dyā-
vāpṛithivī pravataṃ naḥ || 8 ||
O adorable Lord, presiding over the vital forces, you become manifested to a worshipper as a result of his devotion. The celestial and terrestrial regions tremble (at your command). O Lord of wealth, you preside over all the ceremonial performances of worship, which wise sages are assigned to perform. O Lord, through you the Nature’s other bounties have attained perfection.

O adorable God, you have made the ethereal space as the sustainer of sound in the interests of mankind. When the sun is set free from the churning of the parents, (the celestial and terrestrial regions), then he is first taken to the east, and thence he moves to the west.

You fulfil all our noble aspirations, O adorable God; you bless your worshipper as he raises the ladle in the fire-ritual. We invoke you for elevating the devotee, who understands the deeper meaning of invocation and oblation. You are the provider of sustenance. You are the first to bestow light and give wisdom and strength to all our folk.

O all-wise and all-seeing God, direct the ignorant worshipper, who follows the wrong paths and help him to revert to the acts which will reclaim him. You always protect in times of conflicts those who are feeble, but on the path of truth, against those who are strong but on the wrong path.

O adorable God, you lift up the mortal man to superb immortality by providing sustenance. On the wise you bestow happiness and sustenance in both lives, the present one and the one to come.

The adorable God who is praised by us, makes our devotee illustrious so that he wins for us stores of riches; may we improve upon the fire-ritual with new innovations; may this earth and heaven, along with Nature’s other bounties, provide us with protection.
इति ।


tvām no agne pitrór upāstha
devó devéshv anavadya jágrivíh | tanúkríd bodhi prámatis
cā kārāve tvāṃ kalyāṇa vāsuvíṣvam ópishe || 9 || tvām agne
prámatis tvāṃ pitási nas tvāṃ vayaskṛt táva jámáyo va-
yām | sāṃ tvā ráyah śatínaḥ sāṃ sahasrínaḥ suvíram yanti
vratapám adābhya || 10 ||


tvām agne prathamáṃ āyúm āyáve devá akṛṇvan ná-
husasya vispátim | īlam akṛṇvan mánushasya sásaníṃ
pitúr yát putró mámakasya jáyate || 11 || tvām no agne táva
deva páyúbhir maghóno raksha tanvás ca vandyá | trátá
tokásyá tánaye gávam asy ánimesham rákshamánas táva
vraté || 12 || tvām agne yájyave páyúr ántaro ’nishaṅgáya
eaturakshá idhyase | yó rátháhavyo ’vrikáya dháyase kírēs
cin mántram mánasá vanóshi tám || 13 || tvām agna urúsá-
saya vágháte spárhám yád rékṇāḥ paramám vanóshi tá́t |
adhrisya cít prámátir ueyase pitá prá pákaṃ sássi prá
díso vidúśhitarah || 14 ||
O adorable God, irreproachable, ever vigilant, illuminator of justice, disseminator of knowledge, may we be illustrious among the enlightened, and devoted to our parents. Please protect us and give us wealth and wisdom and all that is worthy of possession. 9

O inviolable, all knowing adorable God, you are our father. We are your kinsmen. May you grant us new life endowed with knowledge and happiness. Let us also acquire wealth and wisdom in hundreds and thousands. You are the defender of the persons performing noble acts, and you also favour those who are good and virtuous. 10

O adorable God, through the earliest enlightened sages, you revealed the sacred teachings of the Vedas for mortal men; and the divine wisdom became herself the instructress of the son of man, the earliest father of my race. 11

O adorable God, preserve your devotees with your bounties; you are the defender of the cattle for the son of my son, who is ever assiduous in your worship. 12

O adorable God, you are charitable and selfless. You supervise with eyes in all the four directions without attachment and prejudice. You are the benevolent protector of all pious people and embodiment of selfless actions. May you protect all your pious devotees and make them illustrious. 13

O adorable God, may you grant the choicest gifts, spiritual as well as material, to your worshippers. You are called the well-intentioned protector. You protect them as father protects the son. You are all-wise and instruct your disciples about proper conduct. You define for them the points of the horizon (that is, you set the limits of their disciplines). 14
tvām agne prāyatadakshināṁ nāraṁ vārmeva syūtāṁ pāri pāśi visvātāḥ | svādūkāśādāṁ yō va-
satau syonakṛś jīvayajā्तi jájate sōpamā divāḥ || 15 ||

इमाम agne śaraṇīṁ mīmṛsitho na imām ādhvānāṁ yām
āgāma dūrāt | āpiḥ pitā prāmatiḥ somyānāṁ bhrīmir asy
ṛṣhikṛś mártyaṇāṁ || 16 || manushvād agne aṅgirasvād aṅ-
giro yayaṭivāt sādane pūrvavāc chuce | ācha yāḥy ā vahā
daivyāṁ jānam ā sādaya barhīshi yākshi ca priyām || 17||
ceṇāgne brāhmaṇā vāvṛdhasva sākti vā yāt te cakṛmā
vidā va | uta praṇaḥy abhi váṣyo asmán sām naḥ srija
sumatyā vájavyātā || 18 ||

( १२ ) दधिशिा शुक्लम्

(१२-१३) पभरेधप्रमाणाय मुन्नवयाइत्से हिर्मयापुर्णे प्रयमिं | हन्तेऽऽहते । चन्द्रपुर्णे चन्द्रे ।

इद्यस्य नु श्रीवीर्यो प्र वॉंचे चालि चुर्कारि प्रथमानि बुद्धि ।
अहल्लिन्यापसतेृ प्र मुत्यां अभिनवत्तानाम || 111

Índrasya nú viryāṇi prá vocaṁ yāni cakāra prathamāni
vajrī | áhann áhim ánv apās tatārda prá vakshāṇā abhinat
párvatānām || 1 ||
O adorable God, may you defend the man who liberally gives on every side, like a well-stitched armour. The person who keeps the choicest foods in his house, and with them entertains his guests, in fact, performs a sacrifice of life, which has the likeness of heaven. 15

O adorable God, forgive us this our negligence, this path in which we have gone astray. You are a friend and father of persons who are the performers of noble deeds. To such mortals you reveal your nature. 16

O adorable God, you go about helping every one; may you come to help such industrious persons as perform noble actions and inspire others also to do so; elevate them to a high stature, and offer them blessings. 17

O adorable God, we are offering you this prayer according to the best of our ability, according to the best of our knowledge. May you, therefore, lead us to abundance, and endow us with right understanding, and also sustenance. 18

[Vṛtra sometimes also occurs as Ahi. On physical side Vṛtra is nothing more than the accumulation of vapour condensed, shut up or obstructed by a cloud. Indra with his thunderbolt, (or electric discharge) causes condensation, and vent is given to the rain which then descends upon the earth.]

May I acclaim the valorous deeds of the resplendent soul (the lower self), which he has achieved: he has cloven the cloud of blind and dark impulses; and cast out the evil thoughts; he has broken a way for the torrents of wisdom through obstacles. 1
अहानं भवेते द्रिश्यायां त्वांस्मे वञ्च और्थ्यत तत्काः
वास्त्रा इव धनेऽव: स्यांपदातिः अर्जुः सामुद्रमवे नमुनारपूणः \| 12 ||
वृष्ण्यमण्डस्य शोभीत सोऽमे तवं दुःक्षुधेके ज्वितिकसुर्खेऽ| 13 ||
आ शारयं मध्यबािमातु वुद्रमहेिभे न प्रथमुजयानिनाम || 14 ||
यस्तुद्वहऽऽ्रुमामञ्जरानमान्मायात्समीतः ग्रोत मायः || 15 ||
आस्तूपः जनायुन्यमुपुर्णः तालीलेश्वरातु न किन्तु विविले || 16 ||
अहम्नुङ्गेऽ यूनन्त्वे वृष्ण्यमण्डस्य वंचण महता धेयेिने || 17 ||
स्वर्याेवतु कुलिमोही विनिक्षायािः धायत उपपृक्ष्यविविल: || 18 ||

अयोद्धेवे दुम्मेंतु आ हि जुह्वे महाविराम तुविकािेगीयस्म।
नारतीदस्य समुद्रित वुद्रानं सं रुजानो: पिपिशा हत्यान: || 19 ||
अपारात्लो अपुत्नयुद्द्धमस्य कवःमध्यि सारं जचान् ||
वृष्ण्या विचः: प्रस्तुमाने बुद्ध्युन्यक्त्रा वृजो अत्रायव्यस्त: || 20 ||

ayoddhēva dumāda ā hi juhvē mahāvirām tuvibādhām
rijishām | nātārid asya samṛitiṁ vadhanāṁ sāṁ rujānāḥ
pipisha índrastruḥ || 6 || apād abhastō apritanyad ōdram
āsyā vajrām ādhi sānau jaghāna | vṛṣṇīno vādhriḥ prati-
mānam būbhūshan purutrā vṛitrō aśayad vyāstāḥ || 7 ||
He has sent asunder the cloud of blind impulses seeking refuge in the obstacles. The supreme architect has conquered with his all-encompassing bolt of will-power. The clouds of passions have been broken; the water of animated evil thoughts has rapidly rushed to the heart, like cows hastening to the calves. 2

The powerful soul accumulated his strength in three virtuous directions,—physical, mental and spiritual. He sharpened his will-power and struck the first born of the evil impulses, the sexual one. 3

O powerful soul, since you have subdued the foremost impulse, which is the prime cause of delusions, and thereby since you generated the light of wisdom to shine on the horizon of human mind, you have not left a sinful impulse to disturb you. 4

With his great assailing will power the powerful soul again strikes the wounded evil-mind, which still lies there prostrate, like trunks of trees felled by the axe. 5

The wounded, but arrogant sinful mind, again defies the mighty soul, who scatters and weakens the dark and blind impulses; but the animated sinful impulses, again gather and break the barriers set by the soul. 6

Having done this damage, the evil mind, though without hand or foot, again assails the soul, who thereupon strikes the mind with his full force. Thereafter the evil-spirited mind and other mutilated baser instincts are rendered inactive, like one who pretends virility but has none to attack. 7
नदामः न भिन्नन्त्रा शरणां मनो स्हाना आति युत्वायः।
वाष्ट्रेवत्रो महिना पूर्णविनित्तासमस्या: प्रसुत्व-शिवरभुवः।
नीचावियः अभवद्वनुपेत्रस्यः अस्या अन्त वर्धर्मासः।
उत्तरा मुखरः पुत्र अस्यः श्रेय सहस्रस्या न भूत्वः।
अतिष्ठति नामविवेचनानां कार्येऽति निष्ठिन्ति शरीरसः।
वृतुस्य निष्ठे वि चर्वल्यापे दृशे तस्म आशायंद्रिङ्गः।}

दासापत्रिन भिन्नपा आतिस्थितानि निरुद्धा आपः यथा आपः
प्रणिवार यवः।
अपां विदम् भविलते युद्धासीत्व र्यावनां अपः नरमार।
अत्रवो वारो अभवद्वनुपेत्र स्वयः यथा प्रवेदो नवः।
अर्थं गा अर्थं: द्वर सौम्यवाल्यः स्वयः सत सतं निद्रेन।
नानीं विद्युम्न तथै: फियो न यथं मिद्वरविनिर्दत्तुनिः च।
इन्द्रशु कपुःयुथाने अहित्योताप्रीम्यो मुखवा वि जिस्ये।

dāsāpatnir āhigopa atisṭhan nīruddhā āpāḥ paṇīneva
gāvah | apām bīlam āpihitam yād āsid vītrām jaghanvāṁ
āpa tād vavāra | 11 | āsyo vāro abhavas tād indra śrikē
yāt tvā pratyāhan deva ēkaḥ | ājayo gā ājayaḥ śūra sómām
āvāsrijāh sārtave saptā śūndhūn | 12 | nāsmai vidyūn nā
tanyatiḥ sishedha nā yām nīham ākīrad dhrādūnim ca |
indrā sa yād yuyudhāte āhīṣ cotāparībhyo maghāvā v ā
jigye | 13 |
Thoughts that delight the soul, now flow over the mind, the prostrated and wounded, as the waters of a river, with her broken banks, flow over the fields. The mind, however, obstructs this flow.

The primary source of evil tendencies—the primary instincts—has been enveloping the mind like a cow covering its calf: the instincts rise above and the mind comes down underneath. The soul again strikes the source of these evil tendencies.

Then thoughts carry off the whirling mind, the body of the nameless, tossed into the midst of the never stopping, never-resting currents, the foe of the soul—the mind imbued with evil instincts, as if slept over for a long dark night.

Good impulses, beloveds of the soul, are obstructed by greed, like cows stolen by wicked people, and kept hidden. But by strangling the strength of the demoniac forces, the soul sets open the cave that had blocked the path of noble impulses to reach the sphere of the soul.

When you, O powerful, soul, unaided by any, return the blow, inflicted by the evil mind, you become furious like a horse’s tail. You rescue good human impulses. O hero, you win our sweet devotion. You cause the spiritual elixir of seven oceans (love, truth, benevolence, austerity, contentment, generosity and knowledge) to flow freely.

Now, no lightning of the evil impulse, the thunder of sensuous thoughts, the rain of passions or any sort of bolt of temptation can harm the victorious soul. The triumph of the soul in the contest has been full and final over the wicked impulses.
अहेऽर्यां रक्षावधि इन्द्र हृदि यते जञयुषों भीरवच्छति।
नवं च यक्षवनिं च स्वर्गति: इवेनों न भीतो अतिरे रजःसिः॥१४॥
इन्द्रों यातोवशिस्तव राजा शमास्य च शृद्धिणो वरतवाहः।
सेदु राजा अयति चर्चिणिनामराजन नेमिः परि ता बब्हू॥१५॥

अहेऽर्यां कम अपशय इद्र हृदि यते जञयुषों भीरवच्छति।
जध्नुशो भीर आगचत || नवं च यन नवतिम च श्रावंतिः
स्वगो न भीतो अतरो रुजःसिः || १४ || इद्रो यतो 'वसितस्या
राजा शमास्य च स्रींगिनो वाज्रबाहुह || सेदु राजा कश्यति
वरसहनुमाम अराज न नेमिः परि ता बब्हू || १५ ||

(१२) शब्दसिद्ध मुनः
(१२००) पार्श्वकात्यायार्य भुवनाभिरपि रिण्यस्य प्रापि:। इन्द्रो देवता:। कुतुष्ठु मनः:।

पतात्यं गुष्ठम इन्द्रजग्न्यां सु प्रभतिः वार्यपाति:।
अन्नमुनि: कुविदातुस्य राज्या गावं केलं पर्मावर्जिते न:॥१४॥
उपेतुह धनंदामङ्गीति जुष्टून न इवेनों बधास्य पंतासिः।
इन्द्र नमस्य्युपेशेण चतुर्वैतिः स्त्रोत्र्द्वेयो हव्यो अस्ति
पर्मेश्वरः || १५ || न सर्वदेशं इन्द्रजग्न्यां सुमध्यां गा अगतिः वस्य वाभिः।
शोभ्यमाण इन्द्र भूरि गाम्मा पुर्णिश्रुषादिव वस्थू || १३॥

३८

ईत्यानीपरा गव्यांत इन्द्रम असाकं सु प्रमातिः वा
प्रिधति:। आनमिना कुवीद अया रायो गावं केलं पारमे
अवर्जिते नः || १ || उपेतुह अहाम धनादाम अप्रतिपमे
जुष्ट्या न इवेनों बधावसिः पंतासिः:। इन्द्र नमस्य्युपेशेण
तस्त्रोत्र्द्वेयो हव्यो अस्ति पर्मेश्वरः || २ || नि
सर्वनेन ईशुद्धिनिः साध्या सत्यो गाजति यस्य वाम्हिः।
कोश्कङ्गमाण इन्द्र भूरि गाम्मा पुर्णिश्रुषादिव वस्थू || ३ ||
O soul, while this internal battle has been in full swing, you have been ready to destroy the evil instincts of conscious and sub-conscious mind. You are hesitant for a moment, but you traverse all the adverse ninety-nine elements like a swift hawk.

Then O soul, the wielder of powerful spiritual power, you become the sovereign of all that is movable and immovable, of impulses and emotions, hornless (peaceful) or horned (aggressive). Now you are the monarch of men. All activities are centred within you as the circumference comprehends the spokes of a wheel.

Let us approach the soul for he can restore to us our lost wisdom, as he is infallible and unconquered. He bestows upon us his ever-increasing wisdom. Blessed by him, we will never fail to achieve prosperity and true knowledge.

We glorify Him with sacred hymns, who is invincible in any struggle. Invoked by selfless devotees, He bestows wealth and wisdom. I fly as a hawk flying to its cherished nest.

O mighty soul, ready to defend your believers, with your quiver bound on your back, bestowing upon us abundant wisdom, providing refuge to your worshippers,—be kind to us; take no advantage of our weakness like a wicked dealer.
रथीहि दस्यूं धुनिने धनेनै एकाधर्ष्ट्युपुष्करकेर्भिनि:।
पञ्चरथिः विरुपाने व्यास्यने यज्ञवल्लभे: सनका:।
प्रहस्तिः पाहुः इत्यदृष्टं इत्यर्गतं यज्ञविनि।
प्र यहिं वर्णेऽहरिः: स्वानुमुः निर्ग्रान्तिः अत्यं कर्त्त्यस्य:।

वाद्हिः तिरिः धस्युः घणिस्य घणिनाः गहाणे एका चारानु उपासकः भिक्षुः।
धनं धनंडि विशुः ते ये भण मेयावनह सनकाः प्रेतस्मुः इत्यह:।
परुः च चिर्स्व वावः च इत्रायवायो यज्ञविनि।
प्र याद चित्तो धर्मः स्वानुमुः निर्ग्रान्तिः अत्यं कर्त्त्यस्य:।

अद्वैता वस्त्युम्बस्त्यु द्वारा चारानु उपासकः।
वर्णेऽवर्णेऽवर्णे न चतुर्वते जिनतः प्रविशिविनि चित्तस्य आयन्॥
लोकाचार्यसानां ज्ञातं च यत्र रजस्वं इत्यह:।
अवादः त्रिव आव द्वयुपाचा तस्माद स्तुवाः।
विनि: शोभाविनि:॥
चक्रवर्त्साः: परिणामं प्रच्छिड्यो विशेषं मणिः श्रमभामाः।
न हिन्दूसांस्तिनितयं इत्यह: परिः स्वयं अद्योऽस्तुः।
परिः यादित्त्र रंगः स्वयं अद्योऽस्तुः।
अमेशा: अभिः भव्योऽश्वात्तं निर्ग्रान्तिः अद्योऽस्तुः।

अयुङ्युस्तहनस्य गहेनाः गहाणः गहाणः।
वर्णेऽवर्णेऽवर्णे न चतुर्वते जिनतः प्रविशिविनि चित्तस्य आयन्॥
लोकाचार्यसानां ज्ञातं च यत्र रजस्वं इत्यह:।
अवादः त्रिव आव द्वयुपाचा तस्माद स्तुवाः।
विनि: शोभाविनि:॥
चक्रवर्त्साः: परिणामं प्रच्छिड्यो विशेषं मणिः श्रमभामाः।
न हिन्दूसांस्तितयं इत्यह: परिः स्वयं अद्योऽस्तुः।
परिः यादित्त्र रंगः स्वयं अद्योऽस्तुः।
अमेशा: अभिः भव्योऽश्वात्तं निर्ग्रान्तिः अद्योऽस्तुः।

हरिः तिरिः धस्युः घणिस्य घणिनाः गहाणे एका चारानु उपासकः।
धनं धनंडि विशुः ते ये भण मेयावनह सनकाः प्रेतस्मुः इत्यह:।
परुः च चिर्स्व वावः च इत्रायवायो यज्ञविनि।
प्र याद चित्तो धर्मः स्वानुमुः निर्ग्रान्तिः अत्यं कर्त्त्यस्य:।

वाद्हिः तिरिः धस्युः घणिस्य घणिनाः गहाणे एका चारानु उपासकः।
धनं धनंडि विशुः ते ये भण मेयावनह सनकाः प्रेतस्मुः इत्यह:।
परुः च चिर्स्व वावः च इत्रायवायो यज्ञविनि।
प्र याद चित्तो धर्मः स्वानुमुः निर्ग्रान्तिः अत्यं कर्त्त्यस्य:।

अद्वैता वस्त्युम्बस्त्यु द्वारा चारानु उपासकः।
वर्णेऽवर्णेऽवर्णे न चतुर्वते जिनतः प्रविशिविनि चित्तस्य आयन्॥
लोकाचार्यसानां ज्ञातं च यत्र रजस्वं इत्यह:।
अवादः त्रिव आव द्वयुपाचा तस्माद स्तुवाः।
विनि: शोभाविनि:॥
चक्रवर्त्साः: परिणामं प्रच्छिड्यो विशेषं मणिः श्रमभामाः।
न हिन्दूसांस्तितयं इत्यह: परिः स्वयं अद्योऽस्तुः।
परिः यादित्त्र रंगः स्वयं अद्योऽस्तुः।
अमेशा: अभिः भव्योऽश्वात्तं निर्ग्रान्तिः अद्योऽस्तुः।
O powerful soul, with your adamantine strength you have destroyed the cruel barbarian impulses. Perceiving the manifold destructiveness of your strength, the unbelievers and infidels have perished. 4

O fierce and unyielding soul, the infidels and those, who are enemies of selfless workers, are completely defeated. They disappear when you deny them the privilege of getting your favours here on earth or any place. 5

The followers of blind impulses encounter the band of devotees of the irreproachable soul, and those of virtuous instincts encourage them. Ultimately, the followers of blind instincts, conscious of their inferiority flee by precipitious paths, like emasculated people contending with brave men. 6

O victorious soul, you have destroyed these dark impulses, at every stage, hiding in the farthest verge of the mind, and sent them far away from the world. You have consumed the vicious instincts of all kinds—greed, anger and envy, and have received homage from virtuous men. 7

Many glamorous evil forces, decorated with gold and jewels, have been spreading over the face of the earth. But, mighty as they are, even then they triumph not over godly men. These dark forces are dispersed by the rising sun of wisdom. 8

O mighty soul, you control both good and bad. You sustain the whole living world with your magnitude. Let the unbelievers and proud usurpers be defeated through the prayers which are repeated on behalf of those who do not comprehend them. 9
न ये द्रवः पृथिव्या अन्तमापुर्ण भायनिध्वनं पुर्वभूतम् ।
गुजु वचन व्रुषभं ध्रुवं निर्मातिवा तमसं गा अंदुस्तत ॥ १० ॥

नाये दिवः प्रिथिव्या अंतम अपूर्नायाभिवर्ण ।
युजय विजयावर्तु व्रुषभाश्च तंत्रो निर्मातिवा तमसिः गा अंदुस्तत ॥ १० ॥

अरु स्थापयोष्ट्रेवः अस्यार्थवर्त मद्य आ नायाभिवर्ण ।
सृवीवर्षी मनसा तत्मिन्द्र अविभिन्न हल्लानाहस्तां हृद्दी ॥ ११ ॥

न्यायप्रांति प्रिथिव्यानिवास द्वित । विश्वपीतङ्गनाहस्तां हृद्दी ॥ १२ ॥

अति सिरो अविभिन्नद्वारा श्रीर्ष्ण तिमिनेन व्रुषभेऽपि पुरोऽपि ।
सं श्रीर्षणाप्रवाख्यात: । प्र स्यां मनस्त्वत्त्वां चार्याय: ॥ १३ ॥

आव: कुतस्मिन्द्र यासिः वाक्यायापि व्रुषभेऽपि द्वित: ।
इत्यूर्वनिर्धार्यावनी अविभिन्नद्वारा नृत्यायाय ततोऽपि ॥ १४ ॥

आव: श्रम व्रुषम तुम्यसु कृत्तिपि अंत्रेऽपि मथवनिध्वन्याय गाम ।
स्योऽपि सिद्ध्वतं तत्निर्मात: अकेस्त्रूपनामार्थं बेदेनाक: ॥ १५ ॥

अरु स्यात्त्वर्ण: अपो अस्यावर्ण: व्रुषभायाम अ नायाभिवर्ण: |
सादारिनेन मानसा तानी इत्र जिस्थित: हप्पीहान्न अभि द्यू: ॥ ११ ॥

न्यायप्रांति: प्रिथिव्यानिवास: द्वित: । विश्वपीतङ्गनाहस्तां हृद्दी ॥ १२ ॥

अति सिरो अविभिन्नद्वारा श्रीर्ष्ण: तिमिनेन व्रुषभेऽपि पुरोऽपि ।
सं श्रीर्षणाप्रवाख्यात: । प्र स्यां मनस्त्वत्त्वां चार्याय: ॥ १३ ॥

आव: कुतस्मिन्द्र यासिः वाक्यायापि व्रुषभेऽपि द्वित: ।
इत्यूर्वनिर्धार्यावनी अविभिन्नद्वारा नृत्यायाय ततोऽपि ॥ १४ ॥

आव: श्रम व्रुषम तुम्यसु कृत्तिपि अंत्रेऽपि मथवनिध्वन्याय गाम ।
स्योऽपि सिद्ध्वतं तत्निर्मात: अकेस्त्रूपनामार्थं बेदेनाक: ॥ १५ ॥

ानु स्यात्त्वर्ण: अपो अस्यावर्ण: व्रुषभायाम अ नायाभिवर्ण: | sādārises te mānasā tānī indra jīṣṭhitā hān-
When the powerful soul, the showerer of blessings, realizes that the waters of his wisdom do not cover fully the intellect of ignorant men, he firmly grasps his bolt of punitive justice and with his strength takes out the evil thoughts hiding under the cover of adverse impulses. 10

Even when virtues gather around and provide strength to the soul, whilst the evil forces raise their heads, then the soul renewed with strength and fatal powers destroys the forces of dark instincts. 11

The powerful soul sets free the flow of wisdom obstructed by the dark clouds of blind instincts, and destroys the malicious forces, who dry up the water of wisdom. He with equal swiftness and strength puts to an end the evils defying his supremacy. 12

The spiritualized soul conquers adversaries with his swift and forceful disintegrating power. He destroys their sources. He then reaches the central living place of these blind instincts, and destroys the resting place of these evil impulses, and thereupon rejoices in his victory. 13

O victorious soul, you have thus protected mankind, spreading your brilliance in all directions, as the sun protects the world by breaking the clouds with its rays. The dust of your swift movements ascends to heaven; through your favour, pure and virtuous tendencies will rise up to inspire men. 14

O powerful soul, you have given protection to excellent, pure and virtuous tendencies and have destroyed evil forces, though disguised as benefactors, for the benefit of faithful devotees. Punish and inflict pains on them who are of hostile minds, and who have long been obstructing our progress. 15
Trīṣa cin no adyā bhavatam navedasā vibhūr vāṁ yāma utā rātīr aśvinā | yuvóṛ hi yantrāṇh himyēva vásaso 'bhya-yāuṣénāḥ bhavatam manishibhiḥ || 1 ||

trāyaḥ pavāyo ma-dhuvāhane rāthe sómasya venām ānu viśva īd viduḥ | trāya skambhāsa skabhitāsa ārābhe trīr nāktaṁ yāthās trīr v aśvinā dīvā || 2 ||

samāne āhan trīr avadyagohana trīr adyā yajñām mādhunā mimikshatam | trīr vājavatīr īsho aśvinā yuvāṇu doshā asmābhyaṁ uṣhāsaṁ ca pinvatām || 3 ||

trīr vartīr yataṁ trīr ānuvrate jāne trīḥ suprāvyē tredhēva sīkṣhatam | trīr nāndyāṁ vahatam aśvinā yuvāṁ trīḥ pṛksho asmē akshāreva pinvatām || 4 ||
[In this set of hymns the words thrice, three-fold, three worlds, three ways, three wheels, etc. are used to connote different meanings in different contexts, denoting: God, soul and cosmos; physical, mental and spiritual; past, present and future; earth, sky and interspace; solid, fluid, and vaporous; knowledge, action and devotion; morning, mid-day and evening; sensory, ultra-sensory, and intuition; tranquillity, activity, and inertia.]

O powerful pair of vital and mental forces, be alert thrice a day (morning, mid-day and evening). Your chariot, the human body, has extensive powers, and is filled with divine gifts. Your union is as harmonious and delightful as that of illustrious day and dewy night. Shall you still suffer yourself to be restrained by divine laws and limitations!

Three are the solid wheels of your splendid divine body. This is known to all spiritually realized. There are three regions above it for support, and in it you journey thrice by night, and thrice by day.

Thrice a day you forgive the faults of your devotees when worshipped. Thrice you shower your blessings. O the twins of mental and vital energies, bestow upon us knowledge and nourishment all the time.

May the supreme Lord of cosmic and individual self grace our sacred performances, and that of the other devotees. May He come to us at all the three levels of life, in three kinds of activity, and guide us and instruct in the three-fold knowledge. May He bestow three-fold blessings upon us, like rains from the sky.
त्रिर no rayīṁ vahatam
aśvinā yuvāṁ trīr devātāta trīr utāvataṁ dhīyaḥ | trīḥ saubhagatvāṁ trīr uta śrāvaṁsi nas trishīṭhām vāṁ sūre duhitā ruhad rātham || 5 || trīr no aśvinā divyāṇi bheshajā trīḥ pārthivāṇi trīr u dattam abhīyaḥ | omānam śaṁyor māmakāya sūnāve tridhātu sārma vahatam śubhas pati || 6 ||

त्रिर no asvinā yajataā dive-dive pāri tridhātu prāthivāṁ
aśayataṁ | tisrō nāsatiyā rathya parāvātā atmeva vātāḥ svāsaraṇī gachhatam || 7 || trīr aśvinā śindhubhiḥ saptāmātrībhis
trāya āhāvās tredhā havish kritām | tisrah prāthivāṁ upāri
pravā divō nākāṁ rakshethe dyūbhīr aktūbhīr hitāṁ || 8 ||
kvā trī cakrā trivṛito rāthasya kvā trāya vandhūro yē sānīlāḥ | kadā yogo vajino rāśabhasya yēna yajñāṁ nāsato-
payathāḥ || 9 || ā nāsatiyā gachhatam hūyate havīr mādhvaḥ
pibatam madhupēbhīr āsabhīḥ | yuvor hī pūrvāṁ savitōshāso
rātham ritāya cītrāṁ ghṛtāvantam ishyati || 10 ||

edio
May God grant us the three riches—physical, mental and spiritual. May He bless us thrice in our ceremonial rites. May He bless us with three-fold wisdom for all occasions. Thrice grant us prosperity, and thrice food. The daughter of the sun has ascended your three-wheeled car. 5

May God bless us thrice with all the cosmic healing powers of all the three regions—earth, sky and space. May He grant prosperity to our children. May the cherisher of herbs preserve our three systems—physical, mental and spiritual. 6

May the twin Lord of cosmic body and mind, being worshipped, thrice every day triply surround the earth. May the reality (non-untruth) seated on the car of time, repair from a distance to the three-fold, like the vital air to the living body. 7

O the twin Lord of cosmic world, thrice bless our seven mother-streams (five senses of cognizance together with mind and vital system); our all the three faculties, physical, mental and spiritual, are ready for triple activities, pervading through all the three centres of body; may you rising above the three worlds, bless the glorious sun of intellect to enlighten the path of life night and day. 8

O God, enlighten us on the location of three wheels—cardinal points, the sources of all our vital and mental energies in this three-fold divine chariot of the human body, and on the centres receiving and reflecting the light of the cosmic world, and when you will be harnessing your vehicle to come and grace the sacrifice. 9

Come to us O God, preserver of imperishable laws, to accept our devotions with love. May you relish it. The divine consciousness inspires us even before the dawn, even before our intellect is ready to grasp your deeper knowledge, and she sends her shining car of affection to bring you here. 10
आ नासया त्रिभुवनातुरूपिणि देवविभागसं मधुपरवस्तिनाः।
प्राक्षङ्गिनिन्नी रघुसिस मृत्य संरक्षन्त सेवंते देवो भवते सचावृणां। ॥ ११॥
आ नौ अध्यनानां तीव्रताः रथेनांगिः रघु संरक्षन्त सूचीरम।
शुष्णवता वास्तवः जोहदिमिग्नुः च्य नासये भवते जातेनाः। ॥ १२॥

अनसत्या
tribhīr ekādaśaśrīr ihā devēbhīr yatam madhupēyaś aśvinā|
prāyus tārishtam ni rápānsi nriksatam sēdhatam dvēsho|
bhavatam sacābhūvā || 11 || ā no aśvina trirūtā rathenār|
vāṁca rayīm vahatam suvīrām || śrīvāntā vām āvase|
jo-havīmi vṛidhē ca no bhavatam vājasātāu || 12 ||

(१२) प्रत्ययः स्वस्तयसि

(१-११) एकालमायसि स्वस्तमायसि सदायसि गृहयसि करः। (१) प्रथमसि (पादकृपेय) अभिनिवार्तनी राजितिर्वता भवताः। (२-१०-११) हिरण्यकिष्ठसि सविद्या करताः। (२-१२) प्रथमसि सविद्या करताः।

ह्वायाम्य अग्निम प्रथमेन स्वस्ताये ह्वायामि मित्रायान्ति स्वस्ताये।
ह्वायामि रात्रिः मर्मभोगो मित्रायामि देव्ये संविद्यायाम्ये। ॥ ११॥
आ कृष्णेन रजसाय कर्तायो निवेदयावाम्ये मृत्य च।
हिरण्यकिष्ठसि सविद्या ररणाये देवीये तयाति सुर्यावते प्रवेष। ॥ १२॥
याति देवसि प्रवेषा यातुर्वदत्ता याति सुर्याम्ये। जयते हरिभामाय।
आ देवीये तयाति सविद्या परस्वतोत्पि विश्वा कृष्णे करिते वायस्मानाः। ॥ १३॥

ह्वायामि अग्निम प्रथम्यामि स्वस्ताये ह्वायामि मित्रायाम्ये ह्वायामि
hvāyāmi prāthaṁ svastāye hvāyāmi mitra-vā-

रूढः इहावसे | hvāyāmi rātrim jāgato nivesaṁabhīvāyāmi
devāṃ savitāram uṭaye || 1 || ā krishṇena rajasā vartamāno
nivesāyaṁ amṛtaṁ mārtayāṁ ca | hiraṁyāyena savitā rathenā
devō yāti bhūvaṁyāṁ pāsyān || 2 || yāti devāḥ pravatā yāty
daṁta yāti udbhūvaṁyāṁ yajatō hārihyāṁ | ā devō yāti

savitā parāvato 'pa vīśvā duritā bādhāmānaḥ || 3 ||
May your three times eleven (33) never-failing divine sources of reality, lead us thrice to the path of consummate bliss. May God bless our offerings, prolong our life, efface our faults, restrain our evils, and be ever with us. 11

O supreme Lord, borne in your triple car (or in the car that traverses the three regions) bring to us affluence, material and spiritual, and award us progeny. I invoke you, O sovereign king of all the vital and mental forces, to protect us, and give us vigour to win over our weaknesses in our conflicts. 12

35

I invoke the foremost adorable God for well-being; I invoke Nature’s other bounties such as the pair of lightning and clouds for protection. I invoke the night which brings rest to the world and I invoke the sun for prosperity. 1

The refulgent sun, springing through the obscure regions, arousing mortal and immortal, beholding the several worlds, comes as if mounted on a golden chariot. 2

The self-effulgent sun travels by an upward and by a downward path, deserving adoration. It journeys on two white horses (northern and southern solstices); it comes hither from a distance removing all darkness. 3
अभिविरतां क्रिसनार्थ विश्वरुपाः लहर्यासामयम् याजतो ब्रह्मान्.
आस्थाद्धर्म संविता चित्रभन् कृष्णा राजसि तन्विते द्वार: ||
वि जनां किरातैः दितिपादो अस्तुर्यांहि रित्रभुदं वहनते।
शर्कर्तिरैः सदितुर्धवृक्षप्रसः विवधां भूवनानित तर्थः ||
तितो यावेः सदितुर्धवृक्षप्रसः एकौ यमस्य भूवने विविशाः।
आणि न रथ्यमुपनांधि तर्थुपिनि ब्रेती उ त तस्तिकेता ||

abhívritaṁ

kṛissanair viṣvārupaṁ lāhanyāsaṁyamaṁ yajato bṛihāntam |
āsthād rátham savitā citrābhānauḥ kṛishṇā rājāṇi távishm |
dādhānaḥ || 4 || ví jānān ehyāvāḥ śitipādo akhyan rátham |
hiranyaprattgam vāhantah śisvad viśah savitār dasyasyo-
pāste viśvā bhūvanāni tathuh || 5 || tisrō dyāvah savitār dvā |
upāsthan ēkā yamāya bhūvane virāśat || ānīṁ na ráthyaam |
amṛīdhi tathur ihā bravyata yā u tuc eiketa ||

vi sūpaṁ aṁ tāraśāpaṁ rājāraśāpaṁ aṣṭi: sūpi: |
kṛṣitaṁ yāv athā bhaktam ēva ranmaraśa tānita ||
āsthād yākṣaṅkṛtakarmāḥ pṛishyasi bhūnte yojana suṣa śitipat
hirāṇyā: sāvitra hāv aṁgaśchātraṁ drauṣṭe vāyīni |
hirāṇyapāṇi: sāvitra vīcharṣeṇāṁ vāyāspriśyānaryānti |
apāmaṁ ēva vētāṁ svāmābhā mūrṇe kṛśṇeṇa rājaṁ vāyāni ||

vi sūparṇo aṁ tāraśāpaṁ akhyad ghaṁbhāvepā aṣṭraḥ sū-
niḥāḥ | kvedānim śūryaḥ kāś ciketa katanāṁ dyāṁ τασ-
mir asya tatāna || 7 || aṣṭaṅu vy akhyat kakūbhah prithivyās |
trī dhānya yojana spaṅtā sūndhūn | hiranyākṣaḥ savitā deva |
āgad dādham rātā dāsūshe vāyāni || 8 || hiranyapāṇiḥ sa-
vitā vīcarṣaṁ uḥbhe dyāvaprithivi antār iyaṭe |
apāmāvāṁ bādhate vēti śūryam abhī kṛishṇaṇa rājasaḥ dyāṁ ṛṇoti || 9 ||
The many-rayed effulgent sun, having power to dispel darkness from the regions, comes mounted on a lofty, high-standing, well-decorated golden chariot, and furnished with golden yokes.

White beams, swift like the white-footed coursers, harnessed to the car with a golden yoke, have brought light to mankind. Men and all regions are ever in the close presence of this effulgent sun.

Three are the luminaries—two (terrestrial and celestial) are in the proximity of the effulgent sun, and the third one somewhere beyond the space for the liberated souls. These first two luminaries depend on the sun as a chariot upon the pin of its axle. Let him who knows (this truth) declare it (to others).

The solar ray illuminates the three regions (celestial, interspace and terrestrial), is deep-quivering, life-bestowing and is well-directed. Where now is the sun, the source of these radiations? Who knows to what sphere his rays have extended?

He (the sun) has lighted up the eight points of the horizon (east, north, west, south, and the four at corners), the three regions of the living beings, the seven galaxies. May the golden-eyed sun come hither. May he bestow worthy riches on the Nature’s lover.

The gold-handed, all-beholding luminary travels between the two regions of heaven and earth, dispels diseases, and this, verily, is known as the sun, and it finally overspreads the sky, extending from the dark interspace to the celestial region.
hiranyahasto ásurah sunitháh sumrîlikáh sváváni yátv ar-ván | apásedhán raksháso yátudhánán ásthád deváh prati-
dosháh gríñánáh || 10 || yé te pántháh savitáh púrvyáso
'renávah súcrtiá antáríkshe | tébbhir no adýá pathébbhih su-
gébbhí rákshá ca no ádhi ca brúhi deva || 11 ||

[ āpáhavioura: || ]

(11) púmervánas suktán

(11-20) viśhajapánáṣvam suktánav āpi: káma kápi: || 11-20 || viṣhajapánasáṃvámaḿga: || 11-1-14 ||

प्र ो यह्व ुरण्ण विराण देव्युत्तिनाम ||
अश्ि सुकेमिर्विद्योर्वीर्महेद ये सिमिरुष्य ईश्वे ||
जनासो आश्ि द्विपपे सहायु तह्यव्यस्नि विधे मे ||
स लं ने अछ सुमाना इहाविषा भवा वाजेनु सन्तव ||
प्र लं दोः ढुः आष्णिन्महेद होतारः विच्छेब्दनम ||
महासं सुता वि चन्द्रयुष्चवो ढिवि स्पुर्ति भान्तव ||

86.

Prá vo yahvám purunánam viṣám devayatīnām | agnim
suktebhir vācobhir inahe yāṁ sim ñd anyá ñlte || 1 || ja-
náso agnim dadhirh sahovrādham havishmanto vidhma te |
sú tvāṁ no adýā sumánā ilávitā bhávā vājeshu santya || 2 ||
prá tvā dūtaṁ vinimāhe hótaṁ viśvavedasam | mahás te |
satō vī caranty arcáyo divi spriṣánti bhānávah || 3 ||
May the golden-handed, life-bestowing, well-guiding, exhilarating, and affluent sun be present with us at the place of worship. The solar radiations drive away worms and germs, particularly in the evening, if duly utilized. 10

O sun, your paths are set from olden days; they are free from dust, and well-determined in space. May you travel along these paths, unobstructed and preserve us day-to-day. O effulgent, may you bless us. 11

We implore with sacred hymns the adorable God, whom the sages who desire to lead divine life, have been worshipping from time immemorial, for the fulfilment of noble desires. 1

Men with dedication have recourse to the adorable God, the augmenter of vigour. We offer homage with reverence to you. O God, the liberal giver of food, be well-disposed to us here this day, and be our protector. 2

We adopt you, O adorable, as the messenger, and as an invoker of Nature’s bounties; you are endowed with knowledge. Your flames, which are eternal and mighty, spread wide around, and your splendour touches the celestial regions. 3
devāsas tvā vāruṇo mitrō aryamā sam dūtām pratnām indhate
visvam so agne jayati tvāyā dhāmanḥ yas te dadāṣa mārtyah
|| 4 || mandrō hōtā grihāpatir āgne dūtō visām asi

le ittmāya samāsanam utaparāṃ yahāṃ dṛṣṭa sāyanaśtriya
|| 16 ||

sā te bhūvacchariṃ maṇḍūṣaṃ samānena dinamaṃṣe uṣṭe

sā achevāya uṣṭe nemiṣena uṣṭe śokaṃpāsaṃtha

bhūvacchariṃ maṇḍūṣaṃ visamaṃṣaṃ kṛṣṇo gāvishṭhitam

vis bhūvacchariṃ uṣṭe nemiṣena uṣṭe śokaṃpraśastadṛṣṭeṣam

|| 19 ||

tvē ēd āgne subhāge yavishthya visvam ā hūyate havīḥ
sā tvāṃ no adya samānā utājarām yākshi devān sāvīryā
|| 6 ||
taṃ ghem itthā namaśvina upa svarājam āsate hōrā

traṅgir agnīn mānushaḥ sam indhate tītirvāṃso ati śrīdhaḥ
|| 7 ||

ghnānte vṛitram ataran rōdasi apā uru kshīyaya ca
cakire bhūvate kāvyaṃ vṛśaḥ dyumny ābhutaḥ krāndad aṣvo
gāvishṭhitam || 8 || samā sūdāṣa mahāḥ asi śocasva devavītamaḥ

vi dhūmām āgne arushām miyedhya srijā praśasta
darṣatām || 9 ||
Nature's bounties as clouds, lightning and the sun kindle thee, O fire-divine, as their ancient messenger. The mortal man, who offers oblations to you, fire-divine, obtains from you universal wealth. 4

You, the fire-divine, are, the giver of delight, the invoker and messenger of Nature's bounties and our guardian in every home. The good and durable activities of Nature's bounties are all aggregated in you. 5

O youthful and auspicious fire (of the altar), whatever oblations are offered to you, may you, now or at any other time, carry them to the Nature's bounties (and disperse them thus on the surroundings far and wide). 6

All the earnest devotees, bright with your radiance, draw near you only, O the fire-divine. They with their devotional hymns enkindle you to win over the evil forces. 7

Under the command of the fire-within, the nature's bounties have destroyed the inner evil and made all regions, physical, mental and spiritual, worthy of stay of sublime ideas. May the fire-within, when invoked, be a benefactor to the intellect as the horse neighing in the midst of conflict for the recovery of cattle. 8

Come, O fire-within, be seated in the innermost chamber of our heart. O fire-within, let the smoke of ill-thoughts be dispersed, to enable us to see your spotless spiritual radiance. 9
yāṁ tvā devaśo mānave dadhūr ihā yājī-
s̤thāṁ havyavāhāna | yāṁ kāṇvo médhyātithidhir dhanaspṛ̥tāṁ
yāṁ vṛ̥ṣāḥ yāṁ upastutāḥ || 10 ||

||

yāṁ agnīṁ médhyātithiḥ kāṇva īdhā ōtād ādhi | तāsya
prēsho didiyus tām inā ṛcās tām agnīṁ vārdhayāmāsi
|| 11 || rāyās pūrdhī svadhāvō 'sti hī tē 'gne devēśhv āpyam |
tvāṁ vājasya śrūtyasya rājasi sā no mrīla mahāh āsī || 12 ||
urdhvāū shū na ūtāye tīshṭāḥ devō nā savītā | ūrdhvō
vājasya sānītā yād aājībhīr vāghārdbhīr vībhāyāmāhe || 13 ||
urdhvō nāḥ pāhy ānhasō nī kētūnā vīśyāṁ śāṁ ātīnāṁ
daha | kṛḍīḥ na ūrdhvāṅ carāthāya jīvāsē vidā devēśhu no
dūvaḥ || 14 || pāhī no agne rakshāsah pāhī dhūrtēr ārāvṇah |
pāhī ṛṭhata utā vā jāghāṁatō bhīḍhadhvāno yāvīśṭhyā
|| 15 ||
O disperser of the essences of oblations, Nature's bounties have accepted your supremacy for the benefit of man. Your supremacy has also been accepted by the performer of ceremony, the intelligent, and wealth-giver, the host of the guests, and your supremacy has also been accepted by other persons, powerful and pious, present in this fire ceremony. 10

The rays of that fire-within, whom mind has kindled having taken it out of truth pre-eminentlly shine. Him do these our hymns extol and him do we extol. 11

Bless us for prosperity and treasures, O fire-within, as the favour of Nature's bounties is acquired only through your devotion. All the sources capable of providing well-known nourishment work under your command. May we obtain happiness, for you are great. 12

Be up to protect us, like the sun capable of healing; please rise: you are the giver of food and we invoke you with devotion and earnestness. 13

Be up and may your knowledge protect us from the wrath of sin; consume every malignant spirit; raise us aloft to spiritual heights, so that we may pass through the world, and that we may live to convey our wealth (of oblations) to Nature's bounties. 14

Youthful and most resplendent fire-within, protect us from evil forces, and from the miserly malevolence within; protect us from ferocious animal instincts and from them who seek to destroy us. 15
ghanēva vishvag vi jahy āravnas tapurjambha yo asmadhrúk | yó mártyah śīśte āty akṭūbhīr má naḥ sā ripūr īsata || 16 || agnīr vavne suvīryam agnīḥ kānvāya saūbhagam | agnīḥ prāvan mitrótā médhyātithim agnīḥ sātā upasutām || 17 || agnīnā turvāṣam yidum parāvāta ugrādevaṃ havāmahe | agnī nayan nāvavāstvam bṛhiḍratham turvītiṃ dāsyave sāhah || 18 || nī tvām agne mānur dadhe jyōtīr jānāya sāsvate | didētha kānvā rītajāta ukṣhitō yāṃ nanamasyānti kriṣṭāyaḥ || 19 || tveshāso agnīr āmavanto arcaīyo bhīmaśo nā prátiḍaye | rakshasvīnāḥ sādam śd yātunāvato vīṣvam śam atrīṇam daha || 20 ||

(37) saptadhīgaḥ suktam

(1-19) pāramāstiṣṭa haṁ saukṛtaṁ bhīte | kṛṣṇa ṛṣyam |  mātō devatāḥ |  gāyatrī hyma  2

37

Kṛīṭam vah śārdho mārutas anarvānām rathesūbhham | kānvā abhī pra gāyata || 1 || yē prśhatibhir īśīśībhīḥ sā- kūṃ vāśibhir aṁjaḥbhīḥ | ájaẏanta svābhānaveḥ || 2 ||
O inner fire, may we, with the aid of your spiritual flame, burn our vices and selfish motives as potters' ware with a hammer; let not a single vice, which is inimical to us, or a man who tries to malign our spiritual eminence with sharp weapons, prevail upon us.  

The fire-within is solicited for conferring prosperity. May this fire enrich our wisdom. It has protected our fellow friends and also the host of the holy, who has recourse to him for riches and wisdom.  

Along with the fire-within, we invoke from afar glory, diligence and fearlessness. Let the fire-within, also carry with it the progressiveness, leadership and vigour, to subdue the foe (the evil desires).  

O fire-within, mind has detained you to give light to the entire sense organs and vital systems. Born out of the eternal law and satiated with the oblations, you have been kindled for the sake of enriching wisdom, revered by our people.  

The flames of the fire-divine are luminous, powerful, and fearful, not to be approached. You ever assuredly and entirely consume the evil spirits and other destructive forces.  

Sing forth, O intellectuals among men, the praises of the vital forces, sportive, separate from the senses, and shining in the chariot of the human body.  

These vital forces, born together are by virtue of their nature self-luminous, and are speedy like spotted deers, and penetrating like spears, destructive like swords, and glittering like ornaments.
ibhāva

śrīṇva ēśāṁ kāśā hāsteshu yād vādān | nī yāmaṁ citrām
riūjate || 3 || prā vaḥ ārdhāya ghrīśhvaye tveshādyumnaṁ
tvāsam̄ | devātām brahma gāyata || 4 || prā saṁśā gōśhv
āghnayām kriḷāṁ yāe ēārdhoh mārūtam | jāmbhe rāśasya
vāvṛidhe || 5 ||

ko vo vārśishṭha ā naro divāṣ ca gmāḥ ca dhūtayaḥ |
yāt sim āntaṁ nā dhūnuthā || 6 || nī vo yāmāya mānusho
dadhra ugrāya manyāve | jīhīta pārvato girīḥ || 7 || yēśām
ājmeshu prīthivī jujurvāṁ iva vispaṁīḥ | bhiyā yāmeshu re-
jate || 8 || sthirāṁ hi jānam ēśāṁ váya mātūr niṃcetave |
yāt sim ānu dvitā śāvah || 9 || ūḍ u tyē sūnāvo gīraḥ kā-
sliṭhā ājmeshv atnata | vāśrá abhijīṇū yātave || 10 ||
We hear the cracking of the whips in the hands of our internal vital forces. They are wonderfully brave and valorous in the fight which goes on in the human body.

Sing forth, O wise men, the sacred hymns in honour of your vital principles who are your strength, the destroyer of evils, the powerful and possessed of brilliant reputation.

Praise the sportive and restless might of the vital forces, who are born in the midst of the sense-organs, and whose strength is nourished by the milk of sentient desires.

Which of you, O brave vital forces, O agitators of the head and heart (heaven and earth), is the mightiest, since you disturb all around like the top of a tree?

O vital forces, at your approach, man bends down to your fierce and effective power and takes shelter against some firm (buttress); even the strong rugged-jointed mountains yield before your might.

At whose forceful attack and persistence, even the earth gets badly shaken as a weak king gets frightened by the fierce attack of an enemy.

Stable is the birth-place of the vital forces. Vigour they get from their mother. Their strength is spread all over between the two regions—physical and mental.

These vital forces are the generators of speech and they spread out the waters of thoughts in their courses, so that the kine, the sense organs, may get into the knee-deep water to drink.
tyāṁ cid gha dirghāṁ prthūṁ mihō nāpātam āmṛidhram | pra eyāvayanti yāmabhīḥ || 11 || máruto yād dha vo bālan jānāṁ acucyavītana | girīṅr acucyavītana || 12 || yād dha yānti marūṭaṁ sāṁ ha bruvatē 'dhvann ā | sriṅōti kāś cid esham || 13 || pra yāta śibham āsūbhīḥ sānti kāṃveshu vo dūyah | tātro shū mādayadhvai || 14 || āsti hī shmā mā- dāya vaḥ smāsī shmā vayām esham | vīśvaṁ cid āyur jī- vāse || 15 ||

38

Kād dha nūnāṁ kadhapriyāḥ pitā putrāṁ nā hāstayōḥ | dadhiḥvē vṛktabarhishāḥ || 1 || kvā nūnāṁ kād vo ārtham gātā divō nā prithivyāḥ | kvā vo gāvo nā ranyanti || 2 || kvā vaḥ suṁma nāvyāṁsi māruteḥ kvā suvītā | kvō vīśvāni saūbhagā || 3 || yād yūyām prisuṁmātaro mārtāsah syātana | stotā vo amūtāḥ syat || 4 || má vo mrigō nā yāvase jarītā bhūd ājoshyaḥ | pathā yamāsya gād úpa || 5 ||
These illustrious vital powers drive before them in their course the long, vast and uninjurable rain-retaining clouds (of paralyzed sensations). 11

O vital powers, assuredly you possess mighty power; you can invigorate men; you can even animate rocks. 12

Wherever the vital powers operate, there is activity and clamour. Does any one hear them, when they speak? 13

Come, O vital powers, with your swift and quick movements; intellectuals are ready to welcome you with their offerings; be pleased with them. 14

These offerings of noble deeds and thoughts are for your gratification. We are yours, that we may live our life in full. 15

O vital powers, fond of praise and always associated with our noble actions, when will you embrace us with both hands as a father his son? 1

Where indeed are you going and with what object? May you go up and high but not away from us. Which is the place where your glory is not sung? 2

O vital powers, may we know where are your newest favours shown? Where does your prosperity exist? Where are all your high felicities? 3

O vital powers, we know you are of divine origin (you are the sons of mother earth), but are now associated with mortals. May your admirers be immortal. 4

May your faithful devotee be never unwelcome to you, as a deer is never unwelcome in pasture, so that your devotee may not have fear of death. 5
मो शु नाह पारा-पारा निर्जित दुर्हाना वधित | पादिश्ता त्रिशनयः सह ||

sixth stanza

सत्यम् त्वेश्य आमवान्तो धान्वान् चिद रुद्रियासा मिहाम क्रियात्वे अवताम चिद वास्रेवा विद्युन निमाति वत्साम नामाती सिशकाति याद एशाम विश्वति अस्य दिवा चित्ताम क्रियात्वे चर्जः प्राप्येनोदाराह्ने यत्र प्रथितवीम्व व्युदांति च एद्हा स्वानम नरमात्वम विस्वाम अस्य ब्रह्मास्त्र अत्यंत ||

seventh stanza

स्वरा वाम सत्यम् रथस्य अवास्य पत्वाम ||

ninth stanza

मरुतो विपुपंश्विषत्र राहस्यस्तीवरु || पुन्तेमविन्द्वयामिभि ||

eleventh stanza

मरुतो विपुपंश्विषत्र राहस्यस्तीवरु || यातेमविन्द्वयामिभि ||

twelfth stanza

या तेमविन्द्वयामिभि : ।

thirteenth stanza

मरुतो विपुपंश्विषत्र राहस्यस्तीवरु || यातेमविन्द्वयामिभि : ।

fourteenth stanza

মাৰ্তো বিপুঃশ্বিষত্র রাহস্যস্তিতটিনে । যাতেমবিন্দুযামিতি ।

fourteenth stanza

মাৰ্তো বিপুঃশ্বিষত্র রাহস্যস্তিতটিনে । যাতেমবিন্দুযামিতি ।

fifteenth stanza

মাৰ্তো বিপুঃশ্বিষত্র রাহস্যস্তিতটিনে । যাতেমবিন্দুযামিতি ।

fifteenth stanza

মাৰ্তো বিপুঃশ্বিষত্র রাহস্যস্তিতটিনে । যাতেমবিন্দুযামিতি ।

fifteenth stanza

মাৰ্তো বিপুঃশ্বিষত্র রাহস্যস্তিতটিনে । যাতেমবিন্দুযামিতি ।

fifteenth stanza

মাৰ্তো বিপুঃশ্বিষত্র রাহস্যস্তিতটিনে । যাতেমবিন্দুযামিতি ।

fifteenth stanza

মাৰ্তো বিপুঃশ্বিষত্র রাহস্যস্তিতটিনে । যাতেমবিন্দুযামিতি ।

fifteenth stanza

মাৰ্তো বিপুঃশ্বিষত্র রাহস্যস্তিতটিনে । যাতেমবিন্দুযামিতি ।

fifteenth stanza

মাৰ্তো বিপুঃশ্বিষত্র রাহস্যস্তিতটিনে । যাতেমবিন্দুযামিতি ।

fifteenth stanza

মাৰ্তো বিপুঃশ্বিষত্র রাহস্যস্তিতটিনে । যাতেমবিন্দুযামিতি ।

fifteenth stanza

মাৰ্তো বিপুঃশ্বিষত্র রাহস্যস্তিতটিনে । যাতেমবিন্দুযামিতি ।

fifteenth stanza

মাৰ্তো বিপুঃশ্বিষত্র রাহস্যস্তিতটিনে । যাতেমবিন্দুযামিতি ।

fifteenth stanza

mārūto viḷupāṁśhiṣ citrā rōḍhāsvarītār ānu | yātēm aukhid-rayāmabhī ||

eleventh stanza
Let not the most powerful and wicked evil impulses destroy us; let these malignant impulses die along with our evil desires.  

Truly the bright, fierce and vigorous vital forces, cherished by the cosmic power, send down the rain on the inner realm like clouds raining without the aid of wind upon the desert.  

The lightning in the inner realm reverbrates like a parent cow with full udder to feed her calf, and the rain of the inner realm is set free by the vital forces.  

When they (vital powers) pour water, and inundate the earth of the inner realm, they spread forth gloom even in the day time, with water-laden clouds.  

At the roar of vital forces, the lower impulses of man are shaken up; even the full set-up of the human complex trembles.  

O vital powers, come with strong force and make the beautifully embanked rivers of life swift and speedy and unhindered.  

May the fellies of your wheels (nerve-centres), may the car (body) and horses (sense-organs), and your fingers (your controls) be steady and disciplined.  

May we glorify the adorable Lord, the supreme head of knowledge and who is affectionate to us like a praiseworthy friend, in complimentary terms, with the eternal, sacred hymns of the Vedas.  

May you sing glory in your own voice, spread it out like a raining cloud; and chant through the sacred hymns of the Vedas.  

Narrate the wonders of the glory of the vital forces that are bright, adorable and reverent. May they be exalted by our praises.
प्रायद इथा परावताह शोचिः नामनम अस्याथा | काश्या क्रत्वा मरुताहं काश्या वारपसाम् कान्तः यथा कान्तः हा धुतयाह्।||

स्थिराः वः सन्तवयुष्यः परावुद्धेः विषद् उन प्रतिकाम:।

युष्माक्षमस्तु तविष्यः पनियसि मा मत्त्येश्व मायिनः।||

परः हि दिशायेः हुः नर: वर्त्येऽथा गुरुः।

वि याथा वृनिनः प्रथिवित्रवाया: पवित्तानाम॥

नाहि हि: शत्रुविबिवेदे अधि वायु न सुम्णी बृहदाहस्।

युष्माक्षमस्तु तविष्यः तन्ना युज्य स्वायोऽनु च वर्त्येऽथ॥

प्रे वेषपतनि पवित्तानिः विविश्विनः वदन्त्त्तिनः।

प्रो आरत महतो दुर्मदाः हव देवासुः सर्ववा विग्या॥

उपो रथेषु पृथिविकृष्णः प्रथिहवति रोहितः।

आ वो यामायेः प्रथित्रवेत्रवेद्विमन्यत मायुः॥

úpo rátheshu príshatír ayungdhvam práśhtír vahati róhitáh | á vo yámáya.-príthivi eíd asrod ábíbhayanta mánu- sháh || 6 ||
The cosmic vital powers come from afar, with the speed of light, awful vigour and shaking up everything. By whose endeavour? With whose blessings? To what place? For which purpose? 1

May your forces be strong and steady and firm for resisting and driving away the evils. May your might be admirable and beneficial and not destructive like that of a wicked one. 2

Powerful cosmic vital forces demolish what is stable, scatter what is ponderous, and make way through forests of earths and through the fissures of mountains. 3

You are the destroyer of foes; no adversary of yours is known either in the highest regions nor any on the earth. May your collected strength be quickly exerted, make your opponents weep and may you overcome your enemies O sons of the supreme Lord of vitality. 4

They make the mountains tremble, and shatter the forest-trees. Onward, O cosmic vital forces, proceed on with all your company, whither you will, and fight with evils as if intoxicated with vigour. 5

In order that your chariots may travel everywhere, you have harnessed in your wheels the fast revolving axle, as if it were a spotted-deer. Its resounding noise is heard on the earth, making every one tremble. 6
आ वो मुख तनाय सं क टा अर्य व्रुणिमहे।
गन्ता नूने नादंवा यथा पुरैथा कपाय विभूषणे॥७॥
युष्मध्यनस मरुनो मस्फलित आ यो मनो अथ्य ईपते।
वि ते धृष्टस्व आस्वय स्व्योजनस वि युष्मध्यनस प्रियम।॥८॥
असामि हि प्रयोणयः। कर्मि दृढः प्रेतसः।
असामविभर्मस्त आ ने उद्दिनिर्गताः िृष्टि न विचयते।॥९॥
असामवे विभया सुदान्योसहि सामि धृतयः: शर्वः।
रूपितिधियं महतः: परिमन्यं हृदं न सृजत: हिप्यत॥१०॥

अ वो मक्ष्य हि तनाय काँकु रुद्राः अवो व्रीणिमहे।
गान्ता नून्रो मो वस यातृ भुत्त्वा धाव्य युथा पुरेथा।
युष्मध्यनस मरुनो मर्ययशिता यो नो ऐह्वा ईशाते।
वि तमु युज्या शास व्य ओजसा: वि युष्ममाक्षे उत्त्त्वह।
सामव,ृिहि महतः: नृतित्रीया निबुष्ट: न सृजत: हिप्यत॥१०॥

(४०) वलवालिनां सुधम्
(४०) वलवालिनां सुधम् गीता। कष्ण व्रीणि। वलवालिनां सुधम्
(विभया बुधनी, समव रत्नहही) इन्द्रः॥

उद्जितः वलवालिनेऽदुव्यथक्तस्वामनः
उप्र यो वनु महतः: सुधानव इव राशुष्क्वा स्वरा॥२॥
स्वामितं संहस्तं मल्लं उत्प्रृतं धमेन हितेः।
सुवीयां महतः आ ख्रस्तवं धारीत यो वे आधके॥२॥

४०

उत्तिष्ठया ज्रह्मनास पाते देवयांतसे तवमः।
उप्र यो यन्तु महतः: सुधानव इव राशुष्क्वा स्वरा॥२॥
त्वामिती संहस्तं मल्लं उप्रृतं धमेन हितेः।
सुवीयां महतः आ ख्रस्तवं धारीत यो वे आधके॥२॥
O cosmic vital powers, we implore you for help and protection for the good of our posterity. Come instantly to protect us and to enlighten our frustrated men of intellect, as you have always been coming and doing. 7

In case a wicked adversary, instigated by any person assails us, withhold, from him nourishment, strength, and your assistance. 8

O most adorable and vigorous vital powers, you are constant supporters of highest wisdom; come to us with your all protective forces as the lightning flashes in the dark raining clouds. 9

O vital forces, commanded by the supreme Lord, you are the bounteous givers; you enjoy unlimited vigour. You possess undiminished strength. May you loose your punishing vigour, like an arrow, upon the furious destructive evils working against the seers and devotees. 10

Rise up, O high preceptor; we, your devotees solicit your nearness to us. May the charitable vital forces come to our help. May our resplendent God be eager to accept our devotional offerings. 1

We mortals invoke you for abundant wealth and wisdom. May the vital powers grant affluence to earnest devotees and give them eminent vigour and valour. 2
prātā bhārāṇaṇaḥ pātīḥ prā devy ētu sūṃśitaḥ | áchā vírām
náryam páñktírádhasaṁ devā yañāná nayantu nah || 3 ||
yó vāgháte dádáti súmáram váśu sá dhatte ákshiti śrávalaḥ |
tásmá ílām suvírām á yajñamahe supratúrtim anchásam || 4 ||
prá náñám bhārāṇaṇaḥ pátir mántraṁ vadaty ukthyaṁ |
yásmína indro váruno mitró aryná devá ókáṇi cakriré
|| 5 ||

|| 31 ||

| támrečisváma viśvetvá śaśúvá maśa déva áneśvaraḥ |
| dráma ca váraḥ pratihártya náro viśheśhama vám áśvatra || 6 ||
| ko détvánvásmaśravañé ko vúkáráhí̄m ||
| prám drúshyamaṇásthakí̄śhitaṁ várvácárya déye || 30 ||
| ur̥j kátri viniścéta śrántí rájāmæśyí víśváśčitta déye |
| náṣyé vúrāna ná tá�á mahañē náṣē ah ů̄ká śī̄váː|| 33 ||

tám íl vocemá vidáthesu śaṁbhúvam mántraṁ devá
anchásam | imáṃ ca vácam pratihártyáhá nára vīśvéd vāmá
vo áṣnavat || 6 || kó devayántam áṣnavaj jána prá vṛktá-
barhiśham | prá-prá dáśyán pastyábhhī ashitántavávavat
kshaṇam dadhe || 7 || upa kshañé mānícita hánti rájabhíḥ
bhaye cít sukshtí̄m dadhe | násya vartá ná tártá mahā-
dhané nár̥bhē asti vajríanāḥ || 8 ||
May the high preceptor come to us. May brilliant divine virtues come to us. May Nature's bounties lead us to glory and drive away every adversary, and help us in the cause, beneficial to man, and measures leading to respectable prosperity. 3

He, who gives nice presents to learned persons, wins undecaying fame. For him we invoke divine wisdom, the embodiment of virtues, to give us unconquerable strength, capable of inflicting injury (to our adversaries), whilst receiving none (from their side). 4

Verily, the high preceptor proclaims the sacred prayer in which the resplendent Lord along with Nature's bounties as clouds, lightning, dawn, and the sun, all of them have a respectable reference. 5

Let us recite the felicitous and faultless prayers at our sacred performances with references to Nature's bounties. Assuredly this prayer spoken with earnest devotions will be accepted by God and will have a generous response. 6

Who (except the high preceptor) could lead the person of devotion on the right path; who, except him, could arrange for the ritualistic details as spreading of the sacred grass? The performer of the sacred acts has proceeded with his assistants to dwellings well stocked with all precious things. 7

May the high preceptor concentrate his strength, shine with his splendour, and with his strength destroy all evils. None can subjugate this person of powerful will. Since he has no encourager, nor a discourager, he firmly holds his principles while surrounded by conflicting struggles of life, big or small. 8
(४२) एकचालिरिः शुक्लम्
(१२२) नवेष्यायां सूक्ष्मम् दीर्घकारः अस्तिः। (१२२, ३०३) प्रामाणिनिनिःपत्येवस्यममनित्यायम्,।
(४२२) वद्विभुजस्य चारित्यादि देवताः। नायके छन्दः॥

॥२१॥ यः रक्षितं प्रवेशतो वर्णो मित्रो अर्यमा । नू चित्ता देयनेते जनं॥१॥
यः बाहुलयं पिन्त्रितं पानि मलं रिषः। अस्तिः सर्वं एते॥२॥
वि लघुं वि हिर्षः पुरूर भ्रान्तिर राजान् एकाः। नयं निर्भर तृप्तितां तिरं श्रुः॥३॥
सुगः फन्यां अनुसृर आदित्याय एकं येन। नायकश्वादी अस्ति व॥४॥
यः युध्यं नरं नारेण आदिलिः अदुप्राण पुथम्। प्रव दः स स्थितं नासत॥५॥

॥४१॥
Yām rākshanti prācetasā vāruṇo mitrō aryamā | nū cit sa dabhyate jānāḥ || 1 || yām bāhūteva pīprati pānti mārtyaṁ rishāḥ | ārīśatiḥ sārva edhate || 2 || ví durgā ví dvिशāḥ purū ghnānti rājaṇa eshām | nāyanti durita tirāḥ || 3 ||
sugāḥ pānthā anrikshara ādityāsa ṛitāṁ yate | nātrāvakāhādō asti vah || 4 || yām yajūṇam nāyathā nara ādityā ṛijūnā pa-thā | prá vaḥ sa dhītāye naṣat || 5 ||

॥२२॥ स रत्नं मत्यं वसु विश्रेष्ठ नौकमुन लमनं। अच्छं गच्छुख्यस्तुनः॥६॥
कथा रागायम सक्षाय: स्तोतम मित्रस्यार्थम्। महि पस्रो वरणस्य॥७॥
मा वे डनये मा शपंतन प्रति वोढे देवयल्लम्। सुभेलिङ्ग आ विवासे॥८॥
वतुरीवुर्दहमाद्रमादिशिषीयादा निर्वतोऽ:। न उत्तकाये सप्रहयेत्॥९॥

sā rātjanam mártyo vāsu viśvaṁ tokāṁ uta tmānaḥ |
āchā gachatya āstrītaḥ || 6 || kathā rādhāma sakhāya stō-
man marisyāryamanāḥ | mahī psāro vāruṇasya || 7 || mā vo
ghnāntam mā sāpantam prāti voce devayāntam | summaṅr
id va á vivāse || 8 || catūras cid dādamānād bibhiyād á ni-
dhaditāḥ | nā duruktāya sprihatē || 9 ||
Never is he suppressed whom the wise heads of the state, surveyor and law-giver offer protection.  

The man gets prosperous whom such persons take in their own arms, and whom they defend from the malignant. He overcomes all obstructions.  

These officials and head of the state destroy strongholds of the enemies, and drive them away, and provide people with shelter against their evils and injuries.  

O learned teachers and seers, now your path becomes easy and thornless for your intellectual pursuits. No pitfalls would now come on your way.  

O learned and seers, any noble action, which you perform in honest and straightforward way, will never meet failure.  

A virtuous man is never vanquished. He easily gains the best treasures of the world. He is also rewarded with an offspring like himself.  

How, my friends, shall we express our gratitude in laudable terms for the assistance we have received from officials, heads of the state and law-givers?  

Never would I retaliate against him who assails or reviles the person devoted to righteousness. I shall rather invoke God to bless him with right understanding, so that he may also prosper.  

May we not speak in abusive language, and may we refrain from the person who opposes the person favoured by the four (wisdom, force, wealth and health).
42

Sám pūshann ādhvanas tira vy ániho vimuco napāt | sákshvā deva prá ṇas purāh || 1 || yó nah pūshann aghó vríko duḥsēva ādīdeṣati | ápa sama tám pathó jahi || 2 || ápa tyám paripanthinam mushīvānam hurascītam | dūrām ádhi srutēr aja || 3 || tvām tāsyā dvayāvīno 'ghāsaṁsasya kāsyā eit | padābhi tishṭha tápushim || 4 || á tát te dasra mantumāḥ pūshann ávo vrīṇinah | yéna pitṛin ácodayaḥ || 5 ||
42

O God, the nourisher, liberate us from our bondage, take us across the troubles and miseries, and be our leader to guide us. 1

O nourisher, drive away from our path the enemies who are sinful, cruel and the deceitful. 2

Keep away from our path the men who are robbers, cheats and exploiters, and punish them. 3

Let the persons of dubious character and pilferers be trampled down and crushed by your punishment. 4

O nourisher, sagacious and wise, we solicit from you that protection which you have been bestowing upon our noble ancestors. 5

O mighty God, bestower of universal prosperity, possessor of all shining riches, bestow upon us riches that may be liberally distributed. 6

Lead us past all obstructions; conduct us by pleasant path easy to tread, and O nourisher, you know best how you would. 7

Lead us where there is abundant nourishment. Let there be no extreme conflicts; O nourisher, you know best how you would. 8

Be gracious to us. Fill us with full; give us, invigorate and feed. O nourisher, you know best how you would. 9

No comments have we against our Lord, the nourisher. We magnify the nourisher with our songs of praises. We solicit the mighty good-looking one for prosperity. 10
43

Kád rudráya prácetase mífhuśhántamáya távyase | vocéma
śántamanḥ hṛidé || 1 || yáthā no áditih kárat páśve nṛ́bhyo
yáthā gáve | yáthā tokáya rudríyam || 2 || yáthā no mitró
váruṇo yáthā rudráś cikcetati | yáthā vísve sajóshasah || 3 ||
gáthápatim medhápatim rudráṃ jálahśabhesahajam | tác
chámyóḥ sumánam īmahe || 4 || yáḥ śukrá iva súryo híranyam
iva rócate | śréshtiḥo devánāṃ vásuḥ || 5 ||

śaṁ naḥ karaty árvate sugám mesháya meshyē | nṛ́bhyo náriblyo gáve || 6 || asmé soma šréyam ádhi ná dhēhi
śatásya nṛ́nám | māhi śrávas tuvinřimnám || 7 || má naḥ
somaparibádhlo mártaṇyo juhuranta | á na indo váje bhaja
|| 8 || yás te prajá amṛ́tasya párasmin dhámann řítasya |
múrdhá nábhā soma vena ábhúshantih soma vedaḥ || 9 ||
When and what hymn shall we sing in devotion to the omniscient, liberal, powerful Lord of terror and destruction, dearest to our hearts? 1

By which earth may be made to grant the gifts of the Lord to our cattle, our people, our cows, and our children. 2

By which lightning and clouds, assisted by the Lord of terror and destruction and the Nature’s other bounties, being gratified, may shower favour. 3

We invoke the Lord of terror, the protector of sacred act, the encourager of hymns, and possessor of medicaments to confer joy of emancipation, and happiness. 4

He is resplendent as the sun, who is bright as gold and who presides over all the Nature’s bounties, providing habitations. 5

He bestows happiness with ease upon our horses, our rams, our ewes, on men and women, and on the cows. 6

O gracious, God, grant us glory of a hundred men, and fame of mighty chiefs. 7

Let not the unbelievers in God, nor those, who are non-generous, harass us. O loving Lord, cherish us with strength. 8

O gracious God, occupying an excellent superb home, may you have kindest regards for your law-abiding immortal children, who hold you in their highest esteem, and may they prosper in their homes. 9
Ágne vívasvad ushásas citraḿ rádho amartya | á dáśúshic jatavedo vahá tvám adyá déváń usharbúdhah || 1 ||

júshto hí dúto ási havyaváhanó 'gne rathír adhvaránám | sajúr asvibhyám ushásá suvíryam asmé dhehi srávo brihát || 2 || adyá dútaḿ vyrímahe yásúm agním purupriyám | dhúmákетum bhárijikam vyúsh'tishu yajñánám adhvarasrí-yam || 3 ||

|sréśthham yávishtham átithin sváhutām jáśtham| jánāya dāsúshc | déváń áchá yátave játávedasam agním ile vyúsh'tishu || 4 ||

stavishyámi tvám aháṁ víśvasýámrta bhojana | ágne trátáram anrítam miyédhya yájish'tham ha-vyaváhana || 5 ||

susáńso bodhi grínaté yavish findBy mádhujihvah sváhutaḥ | práśkanvasya pratíráññ áyur jíváse namsyá dvaívyaḿ jánam || 6 ||
O adorable God, you have perfect knowledge of every thing manifested or obscure; may the intellect of your devotees get new light with the coming of every dawn in the morning; may you also bring to this place all the Nature's bounties, awaking with the morning dawn. 1

You are accepter of offerings and loved messenger of Nature's bounties and inspirer of noble performances. Associated with dawn and the pair of vigour and wisdom, grant us invigorating abundant food. 2

We invoke supreme God, the messenger of Nature's bounties and giver of life comforts. We love you, O Lord, with all our heart. You are the precursor of enlightenment, the light shedding. You preserve the sacred performances of your devotees all the time, be it dawn or dusk. 3

I glorify the all pervading God at every break of day, who is the best and youngest, adorable like a guest, and supreme master of the universe. He is friendly to the men dedicated to his service. Nothing is unknown to Him which happens in the world. I invoke him so that He brings to us Nature's other bounties. 4

O immortal God, adorable, sustainer of the universe, accepter of offerings, all pure, I will glorify you and you only. O immortal God, I worship you only, who is protector and preserver of sacrifice, ever young and beyond death or decay. 5

O most youthful, richly worshipped, honey-tongued God, be gracious to yourprayful devotees. May you grant long life to the enlightened people, and honour to the most celebrated sages. 6
होताराः विष्वावेदसं सं हि ल्या विशा इन्धनं।
स आ वेद पुरुष्ट्र प्रचेतसाम्ये क्रेसां इह इद्वत॥०॥
सतिवारसमुपविश्वास भगवासि स्युष्ट्र इन्धनं।
क्राशास्त्रस्त्रा सुवर्मांसम इन्धनं हठ्यवाहे स्वधर॥१॥
पतिभिच्छाणामें दृश्ये विस्वामिति।
उहुवृः आ वेद सोमपीत्ये क्रेसां अया स्वर्यं।॥९॥
अथे पृथ्वर्ण अनुसंसरे विस्वकसो धीरेष्य विस्वादेशं।
असि मामेवचिन्ति पुरागृहिनोतिसि यहेन मानुष।॥१०॥

होतारम् विष्वावेदसं सः हि त्वा विशा इन्धाते।
सा अ वाहा पुरुषुहा प्राचेतसो 'ग्ने देवान इह द्रावत॥७॥
सवितारम् उश्याम अश्विनि भ्रांगम अग्नि वयुष्टिशु क्षाः।
कण्यासास्त्रास त्वा सुतास्मात्सा इन्धाते हव्यावाहम स्वाद्वर॥८॥
पतिभिच्छाणामें दृश्ये विस्वामिति।
उहुवृः आ वेद सोमपीत्ये क्रेसां अया स्वर्यं।॥९॥
अथे पृथ्वर्ण अनुसंसरे विस्वकसो धीरेष्य विस्वादेशं।
असि मामेवचिन्ति पुरागृहिनोतिसि यहेन मानुष।॥१०॥

नि त्वा यज्ञस्य साधनयमेनो होतारमुविज्ञाम।
मनुष्यहृष्य धीमहि प्रवेतसं जीर्ण हुतमप्रश्यम॥११॥
यहवानिगत्रत्र: पुरागृहिताँन्तरो यस्य दृश्यम।
सिंहसौरित्र प्रत्यस्निन्तास ऊर्मयोज्जेव्रङ्जते अर्चये॥१२॥

नि त्वा यज्ञसया साधनयम अग्ने होतारम् रितविजम्।
मनुष्यवाह स्वार्धी प्रकेतासां जीर्ण दुधामि आमर्त्यम॥११॥
यद देवानां मित्रमाहे पुरोहितोत्तरो यस्य दृश्यम।
सिंहसौरित्र प्रत्यस्निन्तास ऊर्मयोज्जेव्रङ्जते अर्चये॥१२॥
O omniscient God, feeder of the world, with our devotion and noble deeds we, your subjects, invoke you. Worshiped and invoked by many a wise one, may you bring hither all Nature’s bounties with speed. 7

At the end of night, O adorable and ever-eternal Lord, bring to us Nature’s bounties as sun, dawn, pair of heat and light, wealth and fire. Wise men and devotional worshippers kindle your affection and offer oblations. 8

You are the protector of beneficial activities, and are the messenger; bring hither today Nature’s bounties, appearing in the celestial region at dawn, to participate in the divine glory of God. 9

O adorable God, resplendent and all-visible, we see your glory daily after many preceding dawns. You are the protector of the urban life and you are the conductor of all men in their dedicated noble performances. 10

We would, as a rational being, acknowledge you, O adorable, as the supreme in our rituals and noble acts. You are the inspirer in selfless acts; you are the leader, the invoker, the destroyer of obstacles, immortal and messenger of Nature’s bounties. 11

O God, when loving as a friend, you preside over the noble performances and help in accomplishing the fire-ritual, then like the far resounding billows of the surging sea, your flames rise high with splendour. 12
ṣrūḍhi ṣrutkarnaṁ vāhnibhir devaṁ bravaṁ vabhiḥ | ā sīndantu barhīṣhi mithrō aryamā prātārṇyāvāno adhvarām || 13 || ṣrīṇvāntu stōmam marūṭah sudānavo 'gni-jihvā rūtārūdhah | pībatu sōmam vāruṇo dhṝtāvṛato 'ṣvī-bhyāṁ ushāsā sajāḥ || 14 ||

45.
Tvām agne vāsūṁr ihā rudrāṁ ādityāṁ utā | yājā sva-dhvarāṃ jānamānunātām ghirapunāśam || 1 || ṣrusṭīvānohi daśūshe devā agne vīcetaśaḥ | tān rohīdaśva girvaṇas trā-yasstriṇātām ā vaha || 2 || priyamedhavād atrīvā játavedo virūpavāt | ṣaṅgiravān mahivrata prāśkanvasya śrūḍhi há-vam || 3 || māhikerava útāye priyāmedhā ahūshata | rájantam adhvarānām agnīṁ śukreṇa śocīṣhā || 4 ||
O adorable God, may you with your divine ears, please listen to my prayers. Let Nature’s bounties like the sun and the morning breeze, and other morning glories appear and gracefully participate in the sacred performance of worship. 13

Let the bright and vigorous vital powers, who abide by law and give bountifully, hear our devotional prayers. May venerable God, the sustainer of eternal law, accept our devotional praises, and dawn along with the pair of night and day participate in Nature’s sparkling glory. 14

O adorable God, with your blessings may you inspire rich, valorous and learned teachers and other mortal men in the performance of their dedicated noble acts. 1

O adorable God, the learned teachers, full of wisdom, are givers of rewards to the performer of dedicated actions. O Lord of brilliant vigour, may your seekers know the secret knowledge of the thirty-three cosmic powers. 2

O adorable God, all-wise, you have been favouring all such persons as have been wisdom-loving, free from three attachments—(family, wealth and popularity), well-disciplined and men of vigour and vitality. O accomplisher of solemn acts, may you please listen to the invocations of highly enlightened persons. 3

Persons, highly learned and performers of great works, and offerers of dedicated services invoke you, O supreme Lord, shining amidst solemnities with pure resplendence. 4
ग्लिताहवनसंत्येमाुउशुश्रुधीगिराहयाभिःकण्यकसुन्दरोहर्नेउविमलस्त्वाⅡ५॥

त्वाःचित्रश्रवस्तमभर्तेविद्युजन्तवः।
शोचिण्वेंशंपुशिम्यासःहुण्यायोजस्वेयेⅡ५॥
निलाहोतापमृतिजःर्द्धिरंकुषवित्तमम।
श्रुर्कर्णसुप्रयस्तांविन्याःअनेरदिविष्टियु।Ⅱ७॥
आलाविन्याअजुच्युःमुनसीमाअभिःप्रयः।
कृष्णद्रविष्टसरस्मिरत्नायहुछयेⅡ८॥
प्रात्यावर्णःसहस्कृतसोमपेशायस्न्त्य।
इहायदेव्यजनबहिर्सांदया कसोⅡ९॥
अर्वांदेव्यजनमेऽन्यक्तसहृद्वित्तिः।
अर्यंसोमंसुदानवर्तंपांतनिरोहाहम्Ⅱ१०॥

tवान्चित्रश्रवस्तमभर्तेविद्युजन्तवः
श्रुविण्वेंशंपुत्रियासंहुण्यायोजस्वेयेⅡ५॥
निलाहोतापमृतिजसंर्द्धिरंकुषवित्तमम।
श्रुरिकर्णसुप्रयस्तांविन्याःअनेरदिविष्टियु।Ⅱ७॥
आलाविन्याअजुच्युःमुनसीमाअभिःप्रयः।
कृष्णद्रविष्टसरस्मिरत्नायहुछयेⅡ८॥
प्रात्यावर्णःसहस्कृतसोमपेशायस्न्त्य।
इहायदेव्यजनबहिर्सांसंदया कसोⅡ९॥
अर्वांदेव्यजनमेऽन्यक्तसहृद्वित्तिः।
अर्यंसोमंसुदानवर्तंपांतनिरोहाहम्Ⅱ१०॥

t्वान्चित्रश्रवस्तमभर्तेविद्युजन्तवः
श्रुविण्वेंशंपुत्रियासंहुण्यायोजस्वेयेⅡ५॥
निलाहोतापमृतिजसंर्द्धिरंकुषवित्तमम।
श्रुरिकर्णसुप्रयस्तांविन्याः�नेरदिविष्टियु।Ⅱ७॥
आलाविन्याअजुच्युःमुनसीमाअभिःप्रयः।
कृष्णद्रविष्टसरस्मिरत्नायहुछयेⅡ८॥
प्रात्यावर्णःसहस्कृतसोमपेशायस्न्त्य।
इहायदेव्यजनबहिर्सांसंदया कसोⅡ९॥
अर्वांदेव्यजनमेऽन्यक्तसहृद्वित्तिः।
अर्यंसोमंसुदानवर्तंपांतनिरोहाहम्Ⅱ१०॥
Invoked by prayers, giver of rewards, O adorable, may you listen to these praises with which the men of intellect and their children invoke you for protection. Listen to their invocation attentively.  

O adorable God with splendours, loved by all and giver of wonderous wealth and sustenance, everyone in creation invokes you on all sides to obtain your blessings.  

Highest regards during these performances have been shown by highly learned persons to you, O adorable God, the feeder of people, sustainer of eternal laws, and possessor of wealth and riches.  

O adorable God, having extracted the essence of true knowledge, material as well as spiritual, wise men invoke you to communicate that divine knowledge to those seekers who were partakers in this joint truth-seeking endeavour.  

O adorable God, you are the generator of all noble deeds, giver of rewards, provider of dwellings; may you call all Nature’s morning bounties to participate in the sparkling glory of God.  

O bounteous God, protect that man, who is possessed of divine virtues, and has just joined us. May you, Nature’s bounties, participate in the sparkling glory of God, fresh as if born yesterday.
Eshó uṣhá āpūrvyā vyūchātī priyā divāḥ | stushé vam 
asvinā brihát || 1 || yá dasrá sīndhumātāra manotāra rayi
nám | dhiyā devā vasuvīdā || 2 || vaeyánte vāṁ kakuḥāso 
 jūrnāyām ādhi vishtāpi | yād vāṁ rātho viblishh pātāt || 3 || 
havishā jārō apám píparti pāpurir naī | pítā kūṭasya car
shanīfh || 4 || ādārō vāṁ matināṁ nāsatyā matavacasā | pā
tāṁ sómasya dhṛishnuyā || 5 ||

yā naḥ píparad aśvinā jyótishmati tāmas tirāḥ | tām 
asmé rāṣāthām īsham || 6 || ā no navā matināṁ yātām pā
ráya gāntave | yuṇāāyām aśvinā rátham || 7 || arítrāṁ vāṁ 
divās prithú tirthē sīndhūnāṁ ráthaḥ | dhiyā yuyujra ūn
davaḥ || 8 || divās kanvāsā índavo vāsu sīndhūnāṁ padē | 
svāṁ vavrīṁ kūha dhītsathah || 9 ||
So, the unparalleled beloved dawn is here; likewise may you also O twins (a pair of cosmic vitality and cosmic consciousness), shine through us.

You (O twins), are the destroyer of miseries, born of the cosmic ocean; you are the willing distributor of wealth and prosperity and giver of dwellings to the performer of noble acts.

Since your cosmic chariot, like the swift birds, flying in the glorious heavens, reaches the ancient tops of spiritual peak, we proclaim your praises.

O twins, O guides! the sun, the evaporator of waters, the nourisher, the protector, also distributes to the Nature’s bounties the essential constituents of fire-oblations.

May the imperishable divine powers, animators of mental faculties, destroyers of all evil, inspire us and participate with us in the sparkling glory of God.

May the twins dispel the darkness of our desires with their grant of invigorating nourishments.

O twins, take us across the turbulent ocean of life, and for this purpose harness your chariot.

The oars of your cosmic ship are as extensive as the sky and it stops on the cosmic seashore, and there awaits your cosmic chariot. The cosmic sparkling glory of God is also available here for your participation.

Enlightened men inquire (from twins) how the rays of divine light come from the source of all luminous regions; how does the dawn rise in the region of waters; where do you intend to reveal the secret of your own form and power?
अमुळ भा उ अङ्गेये हिरेिण्य प्राति सुर्यः | भेिङ्गयजिन्यासितः || 1011

अभुद्र u bhā u aṁśāve
hiranyam prāti sūryaḥ | vy ākhyaj jihvāyūśitaḥ || 10 || 34 ||

अमुळ पारमेते भन्यं तत्स्य सादुया | अर्दैः वि स्ववितिजितः || 1111
tattavādīna जरिता प्राति शुभित | मदु सोमस्य पिद्रतो || 1121
वास्ता विवस्तित सोमस्य पीया गिरा | मनुष्यस्य जागः गतम || 1131
guṇāvṛtavā अनु श्रीयं परिमोहयाचेतः | काता विन्यथा अकुलवः || 1141
उभा पितास्तिनः न श्रमे यचन्द्रः | अविधियाशिर्तिम || 1151

अभुद्र u pārām ētave pāṁthā रितस्या सादुहया | ādaṛṣi
vi srutir divāḥ || 11 || tāt-tad īd āsvinor āvo jāritā prāti
bhūshati | māde sōmasya pīpratoḥ || 12 || vāvasānā vivāsvati
sōmasya pītyā girā | manuṣṭivāc chambhū ā gatam || 13 ||
yuvōr uṣhā ānu śrīyam pārijmano upācarat | rītā vanatho
aktūbhiḥ || 14 || ubhā pibatam āsvinobhā nāḥ śārma yacha-
tam | avidriyābhīr uṭībhīḥ || 15 ||
There is light to irradiate dawn; the sun rises like gold.
The amber-coloured fire is kindled into flames. 10

The light divine surpasses even all boundaries of ignorance. With that divine knowledge the seer can see the radiance of spiritual heights. 11

The spiritualized devotee glorifies the boon he receives from the cosmic twins. Therefore he shares his spiritual joy with them. 12

O twins, givers of happiness, abiding close to the devotees, from the time the first man was born, come hither to participate in the spiritual joy and accept our praises. 13

May the dawn follow the lusture of your approach, O circumambient twins, and may you feel happy at the acceptance of the spiritual joy during this night. 14

O twins, may you both participate in the spiritual joy and may you both bestow everlasting peace upon us through your irreproachable protection. 15

Here are sweet devotional songs for you, O twins (pair of cosmic vitality and consciousness); may you enjoy the sparkling glory of God, fresh as if born yesterday. Accept the devotions and confer blessings upon the dedicated devotees. 1

Be with us O twins, in your triangular splendid chariot of the three-fold pole (moving in three dimensions and possessing three gyrations). The men of intellect are referring to your attributes; may you respond to them. 2
अधिना मधुमतमं पातं सोमसंगतात्रथा ।
अधिय दशा कसु विद्वाना रथेत् दुधाससुगुरे गच्चनम् ॥३॥
विरुध्यस्ते ब्रह्मवर्गविश्ववेदसा मध्या यसं मिमिस्ततम्।
कण्याभो वा सुसेनोमा अविनये युवां हंसने अधिना ॥४॥
याभि: कण्यामिनि: प्रावेत् युवःसंगता।
ताभि: वधुभो अवतं ज्ञानस्थली पातं सोमसंगतात्रथा ॥५॥

आस्विना मधुमतस्मां पातां सोमं रिताव्रिद्धा। आथाया दस्रा वासु बिभ्रतार राथे दास्यासि शुपा
गच्छतम् ॥ ३ ॥ त्रिशदाहस्त्वे बर्हिष्टी विश्वाचसः मध्वी
यज्ञार्मू मिमिस्ततम कान्यासो वाम सुतासनः अभिधायो
युवां हावंते आस्विना ॥ ४ ॥ याभी अक्याम अभिष्ट्यतिबिभी
प्रावतां युवां आस्विना । ताभी श्र्य अस्मां अवतां शुभस
पति पातां सोमं रिताव्रिद्धा ॥ ५ ॥

सुदासे दशा कसु विभ्रतार राधे प्रोको वहतसंगति।
राभि सुमुद्रयुंत वा दिवसपरं बच्चे पुरुस्पृहम् ॥६॥
स्त्रियायं परावतं यो मेघ अधि तुर्वः ।
अनो रथते सुमुद्रत । न । आ गतं ता सर्चिया रत्तिमभि: ॥७॥
अर्यायो वा रसमुक्षकर्तियो वहेनु । स्वनेवः ।
इष्ठे पुष्करं सुधुते सुदास आ ब्रह्मेः सीदंते नरा ॥८॥

सुदासे दशा कसु बिभ्रता राथे प्रोको वहतसंगति।
राभि समुद्रयुंत वा दिवसपरं बच्चे पुरुस्पृहम् ॥६॥
यानो नास्त्याय परावती । याद । स्थो ऐधि तुर्वः ।
अनो रथते सुमुद्रत । न । आ गतं ता सर्चिया रत्तिमभि: ॥७॥
अर्यायो वा रसमुक्षकर्तियो वहेनु । स्वनेवः ।
इष्ठे पुष्करं सुधुते सुदास आ ब्रह्मेः सीदंते नरा ॥८॥
O twins, encouragers of cosmic activity, may you participate in the enjoyment of the sweet sparkling glory of God; may you speedily come to the dedicated devotee with wealth in your chariot. 3

May you sprinkle the sweet spiritual elixir, O omniscient twins, on the cosmic sacrificial altar, spread along the three regions. The intelligent devotees have invoked you with their selfless dedicated worship. 4

With such generous aids with which you protect the highly intellectual devotees, O twins, protect and preserve us also. O encouragers of sacred acts, may you enjoy the sparkling glory of God. 5

O twins, destroyers of evils, carrying wealth of wisdom in your splendid chariot, you brought virtues from cosmic space and beyond. May you grant this wealth to us and affluence to those who are seated in your chariot. 6

Whether you are, O germ of life, far off at a distance or close at hand, come to us in your well-constructed, easy-rolling micro-vehicle along with the rays of the sun. 7

May the speedy solar radiations, (O germ of life), carry you with speed to the sacred place of rites. O twins, the guides of men, may you bestow food upon the pious and liberal donor, and bless us the creatures. 8
तेनं नासया गांतं रथेनं सुधीरवतः । 

48

Sahá vāmēna na uśho vy uchā duhitar divāh | sahā
dyumnēna brīhatā vibhāvari rāyā devi dāsvati || 1 || uśvā-
vatir gómātir visvavānāh bhu ērya cyavanta vástave | úd ērya
prāti mā sūrītā uśhas códa rádho maghōnām || 2 || uvasośah
uchāc ca nū devī jirā ráthānām | yē asyā ācāraṇaḥ da-
dhīrīc samudrē nā śrāvasyaūvah || 3 || uśho yē te prā yāme-
shu yunājate māno dānāya sūrīyāh | ātrāha tāt kānya eshām
kānyatamo nāma grīnati nṛṇām || 4 ||
May you, O germ of life, come with your microchariot, clad with solar radiations, with which you have been enjoying wealth of nourishment, and may you enjoy the sweet sustenance of life.  

With hymn and devotional songs we beseech the twins for our protection. Have you not ever participated in the enjoyment of the sparkling glory of God in the company of intellectuals?  

48  

O dawn (the dawn in the physical sense, as well as the first glow of spiritual consciousness), divine offspring of cosmos, bounteous and messenger of light, come to us with great glory, with plenteous affluence and with prosperity.  

Other dawns, rich in vigour, rich in wisdom, boon givers of all wealth have often sped forth to enlighten us. O dawn, inspire me with words of joy and send wealth to the dedicated devotees.  

Dawns have shone before; may she shine also now. The propellers of her vehicle—the rays of her aura of glory, which lie in her regions, vie with each other as ships on the sea.  

O dawn, the learned and brave poets sing when at your approach they make up their mind to offer an oblation to you with their praise. They are the best of poets singing now at the same hour.
आ या योकेव सुन्दर्शा वैति प्रसुज्जली।
जरयनी उजेन पुजदेष्टति उत्तानि त्ति पक्ष्य: || 15 ||

अघा योशवा सूनार्वी
उष्णा यति प्रभुन्तजयि | जरायनी व्रैणानि पदवार्ल्या यात्र उत
पतायति पक्ष्यानि || 5 ||

वि या सुजाति सर्वं व्यर्थिनि: पुरू न वेल्योदति।
वृक्षे नाक्रिष्टे पस्यतासि आते व्युक्ति वाजनीवति || 16 ||
प्रवर्तक परागत: सुर्योदयनादधि।
शतं रथेमि: सुमक्षोऽहुः वि योल्लमि मारुस्वान || 17 ||
विर्षमस्या नामाम चक्षसि जसाः कृपालिक्योति सुमति।
अप्पेन महोत्सवी दुहिता दिव उपा उच्छवध्य सिञ्च। || 18 ||
उपा आ भाहि भानुना चन्द्रेण दुहितदिव।
आवहनी सुर्यस्यम्य सोभमेऽवुक्षणी दिजविधिनु। || 19 ||
विशेषू हि प्राणेन जीवनं लेव वि युःच्छरि सुनारि।
सा नेष्यौ योहता विभावमि श्रुक्षि वित्रामणे हर्वम्। || 20 ||

वि या स्रिजाति सामान्य व्य अर्थिनः पदाणि नावेत
वटो नाकिष्टे ते पापिवाँसा आसते व्युप्ति वृजनिवति || 6 ||
ेश्युक्ता परावाति सुर्ययोदयानं एद्धि | शतानि
राष्टेभिष शुभागोशाय इयाम वि यति अभि मानवशां || 7 ||
विश्वास अस्यं नानामा वाक्ष्य जागरोति क्रीङ्गोति सुनारि।
अपं द्वेशो महगोऽहिता दिव्या उष्णा उच्छवध्य पिर्य। || 8 ||
उष्णा अं हहि भानुमा चवरेण दुहितार दिवः | अवानं
हुंये अस्मिन्या सावहयम् वुजळार्नि वुजुतां दिविश्चिदस् || 9 ||
विशवस्या हि प्राणणे जिवनम् त्वे वि याद उजासि सुनारि।
सा नो राष्टे प्रयता विभावरि श्रुक्षि वित्रामणे हर्वम्। || 10 ||
Here comes dawn like a good matron who is full of bliss rousing all life; she stirs all creatures that have feet and wakes up the birds to fly, that have wings. 5

The refreshing dawn sends forth each busy man to his pursuit; she knows no delay. O dawn, rich in opulence, when you come, birds that have flown forth, rest no longer. 6

The dawn receives her beams from beyond the rising place of the sun. Borne on a hundred aura of glory the auspicious dawn (physical and spiritual) advances on her way to men in different directions. 7

All living creatures bend to meet her glance, as this glorious dawn (particularly the glow of inner consciousness) manifests her light. This rich offspring of heaven shines and keeps foes and enemies away. 8

Come here dawn, daughter of heaven, and shine on us with delightful radiance bringing to us great store of high felicity, and beaming on our solemn ceremonies. 9

For in you lies each living creature's breath and life. Borne on your lofty aura of glory, O messenger of light (particularly spiritual), possessor of wondrous wealth, may you come at our invocation. 10
उषो वाजे हि वंचते यश्नेत्रो मानुषि जनेः।
तेना वह सुग्रहो अध्वरूरुपु ये तव गुणवति क्रिये:॥ ११॥
विचारान्वेषा आ वंघ सोमपीत्यश्यंति धुस्कर्ष्म।
साकसालु धा गोमुदार्धावदूरुस्यु मुखे वाजे सुवर्येयम्॥ १२॥
कर्मा स्वर्णीतो अर्थां: प्रति भुतर अर्थकात।
सा नै गुरुवि विभधारिः सुरोजसमुषा देवादुरु सुमय्यम्॥ १३॥

úsho vājāṁ hi váñsva yāṣ citró mānushe jānc | tēnā
vaha sukṛito adhvaruṇā upa yē tvā griṇānti vālmayah || ११ ||
vīṣvān devāṇā vahā sōmapitaye 'ntārikshād ushas tvām |
sāsmāsu dhā gomād āsvāvad ukthyām úsho vājāṁ suvī-
ryam || १२ || yāsyā rūṣānto arcāyaḥ prāti bhadrā ādriksghata |
sā no rayiṁ viśvāvārṇam supēśasam ushā daddatu sūgmyam
|| १३ ||

yē cīndī lāmākṣayuḥ: purve kutaṁ jhūreśvare vahī |
sa nā: stōmāṁ abhi sūṁshtīrāşāvān: suśrūgāṁ sūdāśīṇo.॥ १४॥
ūpāḥ yadṛgh bāraṇa vī śrīśrīvadānāḥ dvāvaś: ;
pr nāṁ yavṛṭtādārūkāpūṛṇa chāṛdīḥ: pr dēvī gomāntīrṣṣaṁ:॥ १५॥
saṁ nāṁ gāna śṛiṇcchāva vishēyāśīṣa vāmēśaṇa sāmāyamārā |
saṁ śrūṣkēṁ vishētāravō मादि से वाजवीजीनविति.॥ १६॥

yē cīd dhī tvām rīshayāḥ pūrva útāye jhūre 'vāsc
mahi | sā na stōmāṁ abhi griṇihī rádhasōshaḥ śukrēṇa
sōcīṣṭā || १४ || úsho yād adya bhānūnā vī dvārāv riṁāvo di-
vāḥ | prá no yachatād avṛikām prīthū charḍīḥ prá devi
gōmaṭīr ishaḥ || १५ || sāṁ no rāyā brijhata viśvāpēṣasā mi-
mikṣhvā sāṁ śāḥbhir ā | sāṁ dyumēṇa viśvatūrosho mahī
sāṁ vājair vājinīvatī || १६ ||
Give strength to those devotees who glorify you. O dawn, may you bring the bounteous forces of Nature to partake in our dedicated works and to the priests who sing your glory. 11

Bring from the celestial region all the forces of Nature to partake the sparkling glory of God; and then, O dawn, (physical and more so the spiritual) confer upon us wealth, full of cows and horses and excellent food and brave progeny. 12

This dawn whose transcendent and refreshing rays are seen all around us, grant us great riches, fair in form, and blissful wealth that is attained without much struggle. 13

O mighty dawn (particularly the first glow of inner consciousness), whom all ancient sages have been invoking for their protection and health, may you graciously respond to our songs of praise with bounty and with brilliant light. 14

O dawn, as you have this day opened the twin gates of happiness through your light, grant us a thornless and wide shelter free from foes. Grant us, O divine dawn, food accompanied by cows. 15

Confer upon us abundant wealth liberally of every form and plentiful refreshing nourishment. O mighty dawn, grant us such splendour (physical and spiritual) which may conquer all. May you, O possessor of enormous strength, confer strength upon us. 16
49.

Úsho bhadrébhir á gahi divás cid rocanád ádhi | váhantv arunápsava úpa tvá somíno gērihám || 1 || supēśasam sukhám rátham yám adhyásthā ushas tvám | ténā suśrávasan jánam právádyá duhitar divah || 2 || váyaś eit te pata-tríno dvipác cátushpad arjuni | úshaḥ prárahnn ritauḥ ánu divó ántebhyas pári || 3 || vyuchánti hi raśmībhīr víśvam abháśi rocanám | tám tvám ushar vasúyávo gīrbiḥ kāṇvā ahúshata || 4 ||

50.

Úd u tyáṃ jātāvedasaṃ devaṃ vahanti ketávaḥ | drisē víśvāya súryam || 1 || ápa tyé táyávo yathā nákshatrā yanty akitúbhiḥ | súrāya víśvācakshase || 2 ||
49
O charming dawn, come hither as if mounted on speedy red horses from the bright realm of the celestial world. Let these golden rays bear you to the house of him who sings devotional songs in your praise.  

The golden chariot which you mount, O beautiful dawn, O daughter of the celestial realm, inspire the devotees who are noble and pious.  

O bright dawn, on your coming all quadrupeds and bipeds are awakened, and winged birds flock around from all the boundaries of space to greet you.  

Dawning with the beams of light, you illumine all the radiant horizons. The spiritually inspired devotees sing your glory with sacred songs for wealth and wisdom.  

50
The banners of glory speak high of God, who knows all that lives, that all may look on Him.  

In His supreme transcendental glow, all other transient lights fade away, like thieves.
ाद्रिस्राम अस्या केत्वो
वि रास्मयो जनाँ अनु | भ्राजण्टो अमरां यथा ||

तरणिनिधिर्वद्दशों ज्योतिषक्रिदि सूर्य | विश्रुतमा भासि रोचनम ||

प्रत्यान देवानां विश्र: प्रत्यज्ज्वलि मानुषान | प्रत्यहिनियं श्रेणिः ||

येनां पावक चक्षसा सुरण्ण्यो जनां अतुं | तव बृक्ष धर्मिः ||

वि धामेंि प्रज्ज्वलिणा सूर्यमीना अकुभि: | प्रश्नन्माणि सूर्य ||

सुस लां हरितो रथे वहनि देव सूर्य | स्थापितकेन्द्रियं विश्रां ||

अरुक सुस शून्याप: सुरो रथस्य नप्यथे: | तार्कियति स्वरुपिनि: ||

येनां पावकां काल्पना भुरण्यांताम जनां अनु | तवां वरुणा पायासी ||

वि दयां अशि राजस्यपथ आहाम्नो अकुलिः | पायां जान्मानि सूर्या ||

सप्तास्ता हरितो रथे भहनि देव सूर्य | सोदिश्चिमानि विश्रां ||

अयुक्ता सप्त शुद्ध्युवा: सुरो रथस्य सप्ताम | ताभिर यति स्वायुक्तिब्धि ||

उद्वयं नरसर्वपि ज्योतिष्प्रण उत्तमम्।
देवेः देवत्रा सूर्यकन्म: ज्योतिष्कन्मम् ||

उद वयाम तामसाः पार्जि ज्योतिष पां
स्यांता उत्तरम | देवान्त्देवत्रां सूर्यमां अग्नम्ज्योतिर उत
tतामाम || 10 ||
His illuminating rays, shining like blazing fires, are seen afar, refulgent over the world of men. 3

O self-radiant God, you are the supreme light that outstrips all in speed, and it is your spiritual radiance that awakens each one of us, and shines through the entire firmament. 4

O God, you rise above to vitalize the physical forces, and you go deep into the inner realm to shine through the hearts of mankind. You command all the regions of the celestial and spiritual world. 5

It is your divine light that purifies our soul, and keeps us away from evil thoughts and actions. 6

It is your divine light that discriminates between light and darkness for the benefit of all creatures that have birth. 7

O self-radiant, through your divine spectrum of seven harnessed to your chariot, you guide all men. 8

The self-radiant one operates through these harnessed sevens (five organs of senses and mind and intellect on the spiritual plane),—never failing and ever purifying, and thus safely draws the chariot of inner cosmos. 9

Beholding the uprising divine light beyond the mundane darkness, we by and by approach the spiritual one, the divine of divines. 10
udyāṇn adyā mitramaha ārōhann uttarāṁm dīvam | hṛidrogām māma sūrya harimāṇan ca nāṣaya || 11 ||
śūkeshu me harimāṇanṛ ropaṇākāsau dadhmasi | ṛtho hārirādvēshu me harimāṇam ni dadhmasi || 12 || úd agād ayām
ādityo vīṣyena sāhasā sahā | dvishāntam máhyaṇ randhāyan mó ahāṁ dvishatē radham || 13 ||
Radiant with benevolent virtues, rising and mounting into the highest moral values, O self-radiant God, remove the sickness of my heart and paleness of my body.  

May the pale-green hue, the sign of weakness of my body, be transferred to enrich the beauty of parrots and the freshness of herbs.  

The indestructible radiant had risen with all His resplendence, dispelling the darkness of my mind; now, may I never be swayed by my weak impulses.  

Glorify that mighty, adorable, resplendent God, who is an ocean of wisdom and is adored by all, whose virtuous and benevolent deeds spread like the rays of the sun for the benefit of mankind. May we invoke Him to attain priceless treasures of true wisdom.  

The protecting and fostering wise men have worshipped the resplendent God, the vigorous, the all-pervading, the dispeller of evil, and the performer to the fullest extent of selfless deeds.
tvāṁ gotrāṁ āṅgirobhyo 'vṛṇor
āpotātraye satādureshu gātuvit | sasēna cid vinadāyāvaho
vāsv ājāv ādriṃ vāvasānasya nartāyan || 3 || tvām apām api-
dhānāvṛṇor āpādhārayah pārvate dānumad vāsu | vṛitrāṁ
yād indra sāvasāvadhir āhim ād īt sūryaṁ dīvy ārohayo
drisē || 4 || tvām māyābhīr āpa māyino 'dhamaṁ svadhābhīr
yē ādhi śūptāv ājuhvata | tvām pīpror nṛimanah pṛārjah
pūrah prā rījīśvānam dasyuhātyeshv āvitha || 5 ||

tvāṁ kūtsaṁ śuṣṇāḥtyaśvāhīvairāṃśvōtīdhīvāya śāṃbaram |
mahāntaṁ cid arbudāṁ nī kramiḥ padā saunād
evā dasyuhātyaḥ jajñishe || 6 || tvē visvā távishī sadhryāg
ghitā távā rádhāḥ somapithāya harshate | távā vajrāḥ cikite
bāhvor hito vrīṣeśa sātṛor āva visvāni vrīshnyā || 7 || vi ja-
nīhy āryān yē ca dasyavo barhīshmate randhaya śasad
avratān | śāki bhava yājanānasya coditā visvēt tá te sa-
dhamādeshu cākana || 8 ||
O resplendent God, you have removed the hurdles placed before the vital breaths and have shown the way of freedom from the three (types of pains). You have granted wisdom and nourishment for happy living. To sages, enwrapped in a hundred of dark doubts, you wield your weapons of punitive justice for the benefit of those struggling to gain wisdom.

O resplendent God, you have dispersed the clouds of all evil that was obstructing the path of light rays. You arrested the progress of the malignant by taking possession of this treasure. Your radiant light, the source of all lights, then grows brighter and clearer in the absence of all dark forces.

At first by your supreme plans, you have been crushing all the fraudulent, hypocritical and selfish. By annihilating egos, you defend the straightforward and righteous people.

You have been always defending generosity in man against all his pettiness; you have been always protecting tendencies of worship against those of disrespect; you crush the sinful who do harm to others; from the hoary past, you have existed to destroy all human tendencies of oppression.

In you, O resplendent God, is enshrined the supreme power; you always cherish beauty and piety. It lies in your hands to destroy all evils. May you, with your inexhaustible strength, wipe off all evil forces.

O God, you know very well what is good and what is evil; you alone know what is virtue and what is sin. O God, you always discriminate between the God-loving and the infidels. May you inspire the evil-minded men to perform useful and noble deeds. You, verily, encourage people in the performance of their selfless act. May your glory be proclaimed in all ceremonial celebrations.
अनुवृतताय रष्ट्यापरंतानांभूमिरिन्दः श्रययमनासुवः।
बुद्धस्य चिद्वर्धने तामिनक्षतः स्तवानो वृश्रो वि जनानमं संदिहः॥१९॥
नक्षयते उदाना सहस्रा हस्ते वि रोदसी मृत्युना बाधे तरवः।
आ ल्या वारस्य नृमणो चनो जुजू आ पूर्वमाणमवहस्सुभि श्रवः॥१०॥

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मन्नित्तु युद्धने काये सचं इत्ठों वृक्षं वृक्षतार्थिने तित्तिति।
उपो विय निरुपः स्नंताःकीमुखः कृणरस्य रौढ़िता वैश्यालुपः॥१३॥
आ स्मा रथ्य दुर्गापशु तित्तिति शार्यत्तस्य प्रत्या चेषु मन्ना।
इत्त्य यथा सुसोमेशु हि कनकोदनवायुः कृषिकाः रोहसं दुवच्॥१२॥
अन्तः अभी महते वृक्षयें कृषक्षे तित्तिते दुर्गापुर्वमिन्त्र सुनंते।
मेनोभो दुर्गापशु यथा चक्कोदनवायुः बिषेत्ता तेन सावनेशु प्रवाच्यो॥१३॥
इत्ठो अभायिष्टो सुव्रो निर्मके प्रेणु तोऽपि सुव्रो न यूपः।
अश्वयुगःशु रयाये सुवृत्तिरिन्दः इत्त्याच्यो स्वयति प्रयुष्टा॥१४॥

मान्दिष्ठा याद उशाने काये साचाँ इत्ठो वान्धि वान्कुतार्द्धी तिष्ठति।
उग्रो यायिन न्य अपाण श्रोतसा श्रियांद्र ब्रह्मां वृक्षायं तित्तिति।
श्रीशान्तेशु तिष्ठति शार्यात्मया प्राहिरता येसु मान्दे॥ ॥ ॥
इत्ठो याठाव सुधामेशु हि ककाशो 'नर्वानम' श्लोकम अ रोहसं दुवच्॥ ॥ ॥
अन्तः अभी महते वृक्षयें कृषक्षे तित्तिते दुर्गापुर्वमिन्त्र सुनंते।
मेनोभो दुर्गापशु यथा चक्कोदनवायुः बिषेत्ता तेन सावनेशु प्रवाच्यो॥१३॥
इत्ठो अभायिष्टो सुव्रो निर्मके प्रेणु तोऽपि सुव्रो न यूपः।
अश्वयुगःशु रयाये सुवृत्तिरिन्दः इत्त्याच्यो स्वयति प्रयुष्टा॥१४॥
The resplendent God humbles the non-believers and punishes those who turn away from noble deeds, whilst He encourages the virtuous. He makes the sinful weak whilst he rewards the righteous. The petty and evil desires of a man, even though engaged in a noble act, take away from him his accumulated fruits of good deeds. 9

May our sincere efforts go to strengthen the blessings from our resplendent Lord and lead us to the prosperity in this and the next world. O Lord, the friend of devotees, may you come fast as the wind and answer the prayer of your devotees and accept their offerings made with determination. 10

When God is delighted with hymns, surcharged with devotional spirit, He hastens to come to His devotee and rescue him from wicked and crooked enemies. He cleaves asunder the dark clouds of ignorance and causes the thoughts to flow in torrents and overwhelms the citadels of petty-mindedness. 11

Whilst an adept devotee sits silently on his intent prayers, you, O resplendent Lord, mounted as if on a divine chariot, appear in his vision to accept his devotion, and are gratified by his feelings, lovingly pouring out of his heart, and this kindness of yours speaks of your imperishable glory in the divine world. 12

You, O resplendent Lord, have given fresh melody to the talented singer who is eager to express himself. May you give his speech, the daughter of his thoughts, strength enough to express herself fully. 13

The resplendent God comes to rescue the pious when in distress. His shelter is as stable and strong as the pillar of a doorway. He is the sovereign Lord of wealth, wisdom, vigour and all the treasures that He showers on His devotees, 14
Idām námo vrishabháyá svárajé satyaśushmáyá taváse 'váci | asmínn indra vrijañé sárvavíraḥ smát súribhis táva sárman syáma || 15 ||

52.
Tyám sú meshám mahaya śvavídaṁ satáṁ yásya su-bhaváḥ sákám írate | átyaṁ ná vájañá havanasyádañ rátham ëndram vavrityáṁ ávase suvriktíbhiḥ || 1 || sá párvato ná dharañeshv ácyutah sahásramútis távishíshu vavridhe | índro yád vritrám ávadhiñ nadvírtam ubhájan áñrání jáhrísháno ándhásá || 2 || sá hi dvaró dvaríshu vavrá údhani candrábuddho mádavírddho maníshíbhiḥ | índram tám alve svapasyáyá dhiyá maníshítharahátiñ sa hi páprir ándhasá || 3 || á yám príñánti diví sádmíabarhíshaḥ samudrám tá subhavá svá abhishtayaḥ | tám vritrahátye ánú tásthur út-yaḥ súshma índram avátá áhrutápsavaḥ || 4 ||
This adoration is offered to the showerer of blessings, the one who is self-effulgent and truly strong and who is the mighty possessor of true vigour. May we, with our children, be brave and surrender ourselves to His care in this life full of struggles. 15

52

Glorify the divine soul, the bestower of heavenly bliss, whom hundreds of devotees invoke all at once with the singing of sacred hymns. I implore Him with excellent hymns to rush to me and grace the shrine of my sacred worship with His presence and protect me. 1

When the supreme soul is delighted to accept the devotional prayers and destroys the evil forces obstructing the stream of blessings, He is firm like a mountain in supporting His devotees. Endowed with a thousand means of protecting His worshippers, He increases in vigour. 2

He does not love the faithless. He pervades the vast expanse of the human form. He is the source of bliss. He cherishes our devotion. I invoke Him, with my deep reverence and sublime thoughts, for only He can fulfil my aspirations. 3

Seated on the sacred place of worship, the worshippers glorify Him with devotional prayers. The flow of the devotional elixir goes to Him as the rivers hasten to a vast ocean. Through such unobstructed vital powers as are the bestowers of happiness, the supreme God helps us in dispelling darkness from the minds of His earnest devotees. 4
अभि स्वव्रीशितम् मद्ये अस्य युध्यतो रथस्थिनः स्थवरेण संस्चयत्वम्।
हन्नो यद्यसः धृष्टमाणो अन्वेषसा भिन्दस्तर्य परिशीरिते नित्तम्॥५॥

abhī svavṛśi—

तिं मादे यस्य युध्यतो राघ्विर इवा प्रवा्ने दस्रुर उताय
| इंद्रो याद दृष्टि हरिशामाणो अंदहसा भिन्द वलस्या
| paridhiir eva trītāh || 5 ||

पारिः ghrīnā carati titvishē śāvo 'pō vṛtvī rājaso budh

नाम ासयत् vṛtrásya yāt pranaṇe durgṛśibhiṣvano nija—
| ghāṇtha hānvor indra tanyatām || 6 || hradāṁ na āh tvā ny—
| rishānty ārṇayō brāhmaṇindra táva yāni vārdhanā | tvāśtha
| eit te yūjyaṃ vāvṛdhe śāvas tatāksha vājram abhībhuby—
| jasam || 7 || jaghanvān u hāribhiḥ samblāritakratvā indra vṛt—
| trām mānushe gātuyān apah | āyaḥathā bāhvōr vājram
| āyasām ādharayo divy ā sūryam drīśe || 8 || bhihāt svāścandra—
| tram ámavad yād ukthyaṃ ākṛṇyata bhiyāṣā rōhanam di—
| vāh | yan mānushapradhanā īndram utāyaḥ svār nṛshāco
| marūta 'madann anu || 9 || dyaus cid asyāmavaḥ āheḥ sva—
| nād āyoyavid bhīyāṣa vājra īndra tec | vṛtrásya yād bha—
| badbhānāysa rodasi māde sutasya śāvasābhinae chīraḥ || 10 ||
The disciplined sense organs, exhilarated by experience, precede the self, warring against the withholder of the happiness, as rivers rush down the declivities (of a mountain). The self (the soul), animated by the dedicated actions, breaks through the defences of passions and emerges out pure and resplendent through the threefold bondages. 5

O soul, by your powerful force you have smitten the formidable evils hidden deep in the human mind. Your glorious fame spread afar, and the strength of your divine power was acclaimed by all. 6

The sacred hymns that glorify you, reach you as rivulets flowing into a lake. The supreme architect has increased your vigour, enhanced your strength and made your power to destroy evil more effective. 7

O inner self, the performer of noble acts, when devotees, determined to help the senses, animate the vital organs to destroy the evil forces, you yourself wield the adamantine weapon of punitive justice, so that one may perceive the divine light in the innermost region. 8

Through fear of the evil forces, the devotees recite suitable magnanimous hymns which are self-illuminating, strength-bestowing and capable of taking the reciters to spiritual heights. In the state of ecstasy, the soul of the devotee, having subdued the passions with the help of the disciplined vital organs, assumes its purest form, and ascends to the final state. 9

When O inner self, exhilarated by spiritual joy, you remove off the dark shrouds and destroy the evil forces that torment the sublime emotions of pious man and obstruct the inner realms. 10
yād in nv Indra prithivi dāsabhujir āhāni vīśvā tatānanta kriṣṭāyaḥ | átraha te maghavan vīśrutam sāho dyām ānu śāvasā barhāṇa bhuvat || 11 || tvām asyā pārē rájaso vyōmanāḥ śvābhūtyojā āvasc dhṛishanmanāḥ | cakrīshē bhūmim pratimānam ōjaso 'pāḥ śvāḥ paribhūr eshy ā dīvam. || 12 || tvām bhuvah pratimānam prithivyā rishvāvīrasya brahitāḥ pātir bhūḥ | vīśvam āprā antāriksham mahītvā satyām addhā nākir anyās tvāvān || 13 ||

न यस्य दार्वादुष्टिवी अनु व्यथो न सिन्ध्वो रजसो अन्तर्मान्त्रः।
नोत स्वारिष्टिः मद्ये अस्य दुष्पतेन एको अन्यायको विष्ठमान्तः। 114||
आचरयते जस्तः सयस्य विष्ठे द्रेवासो अमुक्रतः त्या।
वृत्त्व यदृश्यमतः वेधेन न लयितः प्रत्यं ज्ञातः । 115||

nā yāsyā dyāvā- prithivī ānu vyāco nā sindhavo rájaso ántam ānāśūḥ | nósťā svāvritishtim máde asya yūdhyata éko anyāc cakrishe vīś- vam ānushāk || 14 || árcann átra marūtaḥ sāsiminn ājaū vīśe devāso amadann ānu tvā | vṛitrāsya yād bhṛishṭimātā va- dhēna nī tvām indra práty ānāṇi jaghāntha || 15 ||
O inner self, your mighty majestic power is ten times more extensive than the earth and it multiplies day by day. May your glory be renowned here and may it increase in majesty and power in the celestial regions. 11

O resplendent God, you have framed the earth for our preservation; you are the personification of vigour; you have encompassed the firmament and the sky even beyond the universe known to us. 12

You are infinitely bigger than the vast expanse of earth; you are the Sovereign—the Lord of heaven—verily. With your renown and vigour, you fill every atom of the vast universe. There is none other as great as you. 13

You are of such magnitude that you are beyond the reach of all the forces of the ethereal regions. No one can conceive the limits of your virtuous deeds and your capacity to annihilate evil. You alone compose the universe according to the eternal laws, and keep it in order. 14

O mighty God, when you with your forces that are as sharp and angular as the thunderbolt, the weapon of your punitive justice, strike down the evil forces obstructing the path of virtues, the vital forces offer homage to you and obey your orders. 15
Nyū shū vācma prá mahē bharāmahe gīra īndrāya sādane vivāsvataḥ | nú cid dhī rātnam sasatām ivāvidan nā dushtutīr draviṇodēshu śasyate || 1 || durō āṣvasya durā īndra gōr asi durō yāvasya vāsuna inās pāṭih | śikṣhānarāḥ pradīvo ākāmakaṛṣanāḥ sākhā sākhībhīyas tāṁ idāṁ grīṇimasi || 2 ||

śācīva indra puruṣkṛṣid dyumattama távēd idāṁ abhitās cekite vāsu | átaḥ saṃgrībhīyābhībhūta ā bhara mā tvāyatō jariṭāḥ kāmaṃ ūnāyīḥ || 3 || ebhīr dyūbhīḥ sumānā ebhīr īndubhir nirundhānō āmatīm gōbhir āṣvyā | īndrena dāsyuṃ darāyanta īndubhir yutādveshasaḥ sāṁ ishā rabhemahi || 4 || sām indra rāyā sām ishā rabhemahi sām vāje-bhīḥ puruṣcandraīr abhūdyubhīḥ | sām devyā prāmatyā vi-rāṣusmaya ē goāgrayaśvāvatya rabhemahi || 5 ||
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We, the devotees assembled in congregation, worship the mighty resplendent God with sacred hymns so that He may readily bestow wealth and wisdom on us—and may we receive it as easily as in a dream. May our praises be pious and sincere, for ill-expressed praise is not rewarded by the munificent God. 1

We offer our prayers to you, O resplendent God; you are the nourisher, the bestower of a vigorous body consisting of the sharp senses and a speedy mind; you are the Lord of the treasures, the preceptor of mankind, most generous, and you never disappoint your worshippers. You are a true friend to our friends and to those who approach you as a friend. 2

O the all-wise, all-powerful, most resplendent God, we know that all these shining treasures of wealth and wisdom belong to you. Come, O victor, with all your wisdom and power, and may you not disappoint the worshipper who hopefully reposes his trust in you. 3

Exalted by our earnest devotions and propitiated by our offerings, O resplendent Self, may you be with us to replace poverty with prosperity and darkness with divine wisdom. May all of us with your aid attain the strength to conquer our adversaries and enjoy abundance in life. 4

May we obtain wisdom and nourishment and be gifted with vigour that is bright and most pleasing. May we all be blessed with sharp intellects, brilliant vigour and spiritual strength. 5
ते त्वा मादा अमदन्तात्म सूप्ते ते सोमालो द्राङ्गेषु सतपते।
यत्कार्ये द्रा वृद्धार्थश्रुतिः बहिर्माते नि सहारणिः बहि: ॥६॥
गुर्गा गुर्गुषु गेदिचि गुर्गुषु गुर्गुषु गुर्गुषु समिदं द्रुपयोजेवा ॥
नम्मा विदिशु सर्वं परतः निविशेषं नयुषि न नर्म मार्यिनेम ॥७॥
लं कर्क्षुमुत पुर्णेषु विशेषविपयातिक्षुमस्य वर्तनी।
लं शूका बहुदस्याभिनुसरुः पाणानुद: परिशूलयो खोजितना ॥८॥

té tvā mádā amadan táni vṛṣiṁnyā té sómāso vṛitrāha-
tyceshu satpate | yát kārāve dáśa vṛitrāṇy apratī barhīshmate
nī sahásrāṇi barhāyāḥ || ६ || yudhā yūdham úpa ghēd eshi
dhriṣṭumāñyā purā pūraṁ sām idāṁ haṁsy ojasā | nāmyā yād
indra sākhyā parāvāti nibharāyō nāmuñci nāma māyānam
|| ७ || tvāṁ kārājam utā pārnāyāṁ vadhis tējīṣṭhaya-tithi
-gvāśya vartani | tvāṁ satā vāṅgrīdayābhinaḥ pūro 'nānu-
dāḥ pārīṣhūtā riśīvanā || ८ ||

त्वेयां जनार्ज्जो द्रव्यशक्त्यादिक्षुद्रेषु सुध्व्रवसंपज्ञमुर्धः । ॥९॥
पृष्टि सहस्रं तथते नवे शुणो नपुषके रथयो द्रुपदाध्रुवक ॥१०॥
त्त्वमेव सर्वेष सा त्वस्वतिश्च श्रावतिश्च नामग्रीतिस्तु नृविष्णुम ॥
त्त्वमेव कुलसिद्धनविलयम् मो गाजी यूनो अर्नवनायः ॥११॥
य उदत्रीलिः द्रव्येक्षः समस्वेष दिव्यतमा असामः ॥
त्त्वतोष्पाः त्त्वतो त्त्वप्रेष द्रव्यतः प्रतयं द्वायनः ॥१२॥

tvām etāṁ janarājño dvīr dá-
sābandhūnā suṣrāvasopajagmūṣah | shaśṭhitam sahasrā na-
va-tīṃ nāva śrutō nī cakreṇa ráthhyā dushpādārvinåk || ९ ||
tvām avithā suṣrāvasam tāyotfhiṣ tāva trāmabhī indra
tūrvayanām | tvām asmai kūtsam atithigvām āyūm mahē
rājne yūne arandhanāyāḥ || १० || yā udṛcēndra devāgopāḥ
sākhāyas te śivātama āśāma | tvāṁ stoshāma tvāyā suvīrā
drāghīya āyuḥ pratarāṁ dádhānāḥ || ११ ||
When, O protector of the benign, you are pleased with our actions, libations and devotional prayers, you shower on us your blessings and help us in subduing ten thousand (i.e. innumerable) persistent obstacles, whilst we fight against evils. 6

O inner Self, destroyer of evils, you proceed from battle to battle to fight the vices. You vanquish cities after cities of demonic forces with your powerful determination, and defeat such ever-clinging vices as distract men from truth. 7

O divinely blessed soul, unaided and alone you overpower the wicked and perverted thoughts with your sharp intellect and make way for reverential ones. You, by your subtle strength, discipline the hundreds of strongholds of the capricious instincts while surrounded by earnest and simple thoughts. 8

O resplendent Lord, you with the help of the not-to-be-overtaken chariot wheel overthrow the twenty \((10 \times 2)\) kings assisted with sixty thousand and ninety-nine \((60,000 + 9 + 90)\) followers, and thus save the widely reputed sages from their disorders. 9

O immortal soul dwelling in the unconquerable divine chariot of the human body, you save the widely reputed leaders, and with your assistance, the valorous. You have made the generous, reverential and elders in age subject to the mighty youthful leaders of repute. 10

O supreme God, may we, protected by your divine powers, continue to be your most fortunate friends, and by your grace attain good children and a long and prosperous life. 11
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Mā no asmīn maghavan prītsv āńhasi nahī te āntaḥ sāvasaḥ parīnāse | ákrandayo nadyō rōrvad vānā kathā na kshońīr bhiyāsā sām ārata || 1 || árcā śakrāya sākīne śaće vāndanta āndraṃ mahāyam abhi śhūthi | yō dhriśhnānā sāvasā rōdaśi ubhē vṛīśā vṛīśhatī vṛīśhahō nṛ-īṅjāte || 2 || árcā divē bṛihate śūhyāṃ vācaḥ svākṣhatram yāsya dhriśhatō dhriśhan mānah | bṛihācchhavaś āsuro barhānā kriṭāḥ purō hāribhyāṃ vṛīśhahō rātho hi shāḥ || 3 ||

tvām divō bṛihatāḥ sānu kopayō ’va tmānā dhriśhatā sām- baram bhīnāt | yān māyīno vṛandīno mandīnā dhriśhāc chit- tām gābhastim āsānim prītanyāsi || 4 || nī yād vṛīṇākshi syasanāsya mūrdhāṇi śūṃhāsa cid vṛandīno rōrvad vānā | prācīnena mānasā barhānāvataḥ yād adyā cit kṛīṇāvah kās tvā pāri || 5 ||
Urge us not, O resplendent God, to painful conflicts. Unsurpassable is your strength. You have made the oceans and rivers roar. How is it possible that all the regions of universe should not tremble in terror of yours?

Offer homage to the most mighty Lord who purifies both the mind and body. Sing His glory for He cherishes listening to sacred hymns. With His irresistible might, He creates the universe. It is He who by His bounty gratifies our aspirations.

Offer praises to the great and illustrious Lord, of whom, undaunted, the divine will is concentrated in its own firmness. His fame is universal. He grants life. With His assistance, we are enabled to repel the vices of our senses; He is obeyed by the vital forces, and He is the showerer of bounties. Such a Lord is hastening hither.

O blessed soul, you reign supreme over the deluding senses and subdue their irreverence by your resolute strength. With adamant determination and the weapon of punitive justice, you overcome all assembled, deluding the devilish tendencies and destroying them by your inherent power.

Since you have calmed down and brought under control the conflicting forces of the mind, intellect and body with your unassailing strength, who can deter you from your firm and resolute determination, for you are eternally endowed with a resolute mind?
tvām āvitha nāryaṁ turvāsaṁ yāduṁ tvāṁ turvītīṁ vayyāṁ śatakrate | tvāṁ rātham ētaśaṁ kṛtvye dhāne tvāṁ pūro navatīṁ dambhayo nāva || 6 || sā ghā rājā sātpatiḥ sūṣuvaj jāno rātāhavyaḥ práti yāḥ sāsam ṯivati | ukthā vā yō abhi-grinātī rádhasā dánum āspar āparā pīnovate divāḥ || 7 || āsanaṁ kshatrāṁ ásamaḥ manisḥaḥ prá somapā āpasā santu nēme | yē ta indra dadūsho vardhāyanti māhi kshatrāṁ sthāviraṁ vrīṣṇyāṁ ca || 8 ||

tubhyēd ete bahulā adṛduḍgdhaś camū

shādaś camasaḥ indrapānah | vy āṣnuhi tarpāyah kāmam eshām áṭhā máno vasudēyayā kṛishva || 9 || apāṁ atishthadh dha-

ruṇahvaram tāmo 'ntar vṛitrāsyā jathāreshu pārvataḥ | abhim īndro nadyo vavrīnā hita vīśvā anushṭḥāḥ pravaṇēshu jighnate || 10 || sā śevridham āḍhī dha dyumnām asme māhi

kshatrām janāśhāl indra távyam | rákṣā ca no maghōnah pāhi sūrīn rāye ca naḥ svapatyā ishe dhaḥ || 11 ||
You have protected the genius amongst men, the glorious, the assiduous and the perservering ones, and the destroyers of evils, all belonging to one fellowship. You have protected their vehicles in all unavoidable operations and encounters; you have further demolished the ninety-nine (i.e. all) strongholds of the disrespectful. 6

That eminent person, the cherisher of the pious, promotes his own prosperity, who, whilst offering worship to the resplendent Lord, pronounces His praise and recites hymns of prayer with fervour. On him the bounteous resplendent Lord showers His blessings like rains from clouds. 7

O resplendent God, you are unequalled in might and unequalled in wisdom. May those who have tasted the essence of the spiritual bliss glorify your virtues and supremacy further and thereupon, by performing pious acts, become worthy of your company. 8

These copious essences of the spiritual bliss, extracted with the help of the stones of penance and dedication, are offered to you through the ladies of our heart. These essences are meant for the self (the soul), which should satiate its spiritual appetite with them. Thus then may you fix your mind upon the bestowed wealth. 9

The darkness of ignorance obstructs the water current of knowledge. Within the belly of clouds was submerged the darkness of doubts; the darkness was subdued, and the waters were precipitated out by the self. The knowledge thus condensed out, passed into the hollows of the cave of conscience, and the flow of wise thoughts then continued. 10

May your spiritual strength, O blessed soul, subdue all foes; and may we with your aid attain fame and vigour. May the wise be cherished and become affluent. May you bless us with wealth, excellent progress and abundant food. 11
Divās cid asya varimā vṛi papratha īndram nā mahāna prithivī canā práti | bhīmaś tūvishmaṃ carshanābhyā atapāh | śīṣte vājraṃ téjas nā vánsagāh || 1 || só arnavo nā nadyāḥ samudriyāḥ práti gribhnāti visritā várimabhiḥ | īndraḥ sómasya pītāye vṛishāyate sanāt sā yudhmā ójasā panasyate || 2 || tvām tām īndra pārvatam nā bhōjase mahō nīrmānyā dhārmaṇām irajyasi | īrā vīryēṇa devatāti cekite vīśvasmā ugrāḥ kārmane purōhitaḥ || 3 || sā ād vāne namasyūbhīr vacasaye cará jāneslu prabhrvāṇā īndriyām | vṛishā chāndur bhavati haryatō vṛishā kṣhēmaṇa dhēnām maghāvā yād īnvati || 4 || sā in mahāni samithāni majmānā kriṇōti yudhmā ójasā jānebhyaḥ | ādhā canā śrād dadhati tvishīmata īndraya vājraṃ niḥgānighnate vadhām || 5 ||

sā lhī sravasyūḥ sādānāni kṛitrīmaṃ kṣhmayā vṛidhānā ójasā vināśāyan | jyōtiniśhi kṛinvānn avṛikānī yājyavē 'va sukṛātuh sārtavā apāḥ srijat || 6 ||
Within our own body exists the interspace (the region of the vital breath and mind) and also the earth (the exposed physical body). The extent of the soul is vaster than the interspace, and this earth is insignificant in dimension when compared with that of the range of influence of the soul. The soul is formidable and most mighty, and thus it has been the afflicter of the enemies of those who adore it. This self destroys evils with its sharpness and penetrates into the depths of the vitals.

The soul, with its comprehensive faculties, rescues thoughts just as ocean receives the rivers. It eagerly hastens to taste the essence of the spiritual bliss. It is a warrior and is to be praised for its prowess.

O soul, you strike the powers of darkness not for your own enjoyment; you dominate even those who are superior to you in possessions. Your divinity surpasses all others in strength. The soul with its well-deserved pride is superior to the sense-organs on account of its inherent strength and accomplishments.

The splendid inner self is, verily, glorified by virtuous and spiritual sages living in the forests. When it cherishes in listening to its glorious deeds, it encourages those who desire to adore it, and grants protection to them who recite its praise.

The soul, the warrior, engages itself in many conflicts for the good of mankind, with overwhelming prowess; men have firm faith in the soul’s splendid strength.

He is ambitious to attain fame, therefore, he wipes off the evil forces that obstruct his self-expression. He resides in those luminous regions which are above physical reach. He can demolish the walls which obstruct spiritual flows.
dānāya mānah somapāvann astu te 'rvāṃcā hārī vandanaśrūd ā kṛḍhī | yāmishthā-saḥ sārathayo yā indra te nā tvā kétā ā dabhunuvantī bhūr-ṇayaḥ || 7 || āprakshitam vāsu bibhareṣti hāṣṭayor āśhālhaṃ sāhas tanvi śrutō dadhe | āvṛtīśo 'vatāso nā kartṛśibhis tanūṣhu te kṛtāva indra bhūrayaḥ || 8 ||

Eshā prá pūrvir āva tāsyā camrīshō 'tyo nā yōṣām ūd ayaṃsta bhūrvānīḥ | dākṣham mahē pāyayate hiranyāyaṇaḥ rātham āvṛtyā hāryogam rśbhvasam || 1 || tāṃ gūrtāyo nemanīṣhaḥ pāriṇasaḥ samudrāṃ nā samcāraṇe sanishyāvah | pātim dākṣhaṣya vidāthasya nū sāho girīṃ nā venā ādhi roha. téjasā || 2 || sā turvāṇir mahān anṛṇu paūṃsye girēr bhrīṃśhiṅ nā bhrājate tujā sāvaḥ | yēna śūṣnam māyāṃ nāyāsō māde dudhrā ābhūṣhu rāmāyan ni dāmanī || 3 ||
May you O soul, drinker of the essence of spiritual joy, fulfil our pious aspirations. May you speedily be with us in our noble performances; under your blessings may the charioteer, the mind, be able to control the horses, our senses, so that the demoniac powers of darkness may not prevail upon our virtues.

You bear irresistible strength in your body and have an inexhaustible treasure of wisdom. O illustrious soul, your treasures are always vested in you, as wells are surrounded by those who come to seek water.

When the sense organs, as performers of the sacrifice, hold the oblations of sense enjoyments with them, as if in the ladles, the self (or the soul) rushes eagerly towards them as a horse towards a mare. Thereupon, the self stays in the golden chariot of his body, yoked with the horses, the organs, and shares with them in the enjoyment.

His (i.e. of the lower self) admirers, the sense-organs, bearing the sense-enjoyments, are thronging round him like rivers round the ocean. (O sense-organs), rise up at once with a hymn of praise to the self, the protector of the solemn sacrifice, just as women climb a mountain (for picking up flowers)

He, the self, is mighty and quick in action; he is protected by the resolute will. His glory shines in conflict like the peak of a mountain with invincible power. He, exhilarated by spiritual joy, arrests and imprisons, and has wily petty-mindedness bound in ropes.
yádi távishí tvávridhotáya índraḿ sishakty ushásaná ná súryáḥ | yó dhrishnúná śavasá bádhate táma iyarti reñúm brihád arharishvániḥ || 4 || ví yát tiró dharúnam ácyațaṁ rájó 'tishṭhípo divá átásu bhráhánaḥ | svármíle yán máda indra hárshyáhan vîtrâm nír apám aubjo arnâvánam || 5 || tváṁ divó dharúnam dhisha újasá prithivyá indra sádaneshu náhinaḥ | tváṁ sútásya máde arîṇá apó vi vîtrâsya samáyā pâshyârujah || 6 ||
When the power of the soul (the lower self) is augmented by the noble work and the discipline of the sense-organs, he, with his divine light and resolute vigour, inflicts a severe blow on the evil forces as the sun on the dawn, causing much excitement and emotional disturbance in the human mind. 4

When, O soul, the destroyer of evil forces, you set open the gate of divine thoughts and distribute life-sustaining radiance to the different faculties of the mind and the body, then, exalted by assimilating spiritual exhilaration, you completely destroy the evils and make way for the endless divine thoughts to flow. 5

O mighty soul, you spread spiritual radiance on all the vital centres of the human system. Exhilarated by the spiritual joy, with your invincible strength you set open the dark powers of ignorance and, with solid determination, destroy evils once for all. 6

I glorify the most generous, the truly powerful and excellent self, whose irresistible impetuosity is like the rush of water down a precipice, and by whom widely diffused spiritual wealth is laid open to sustain our great deeds. 1

O soul, as if resting on a hill, you destroy the evil forces with your knowledge that shines sharp and is penetrating; all acclaim you as a protector and rush to offer homage to you and sing forth (to you) the devotional prayers. The flow of spiritual joy is as spontaneous as of water into a depth. 2
asmaś bhūmāyā nāmasā sām adhvarā úsho nā su-
bhra á bhara pāṇyase | yásya dháma śrávase námen-driyaṁ
jyótit ākári harito náyase || 3 || iné ta indra té vayám pu-
rushtata yé tváraḥbhya cáramasi prabhuvaso | nahí tvád
anyó girvāṇo giráḥ súghat kshoñír iva práti no harya tád
vácaḥ || 4 || bhúri ta indra viryám táva smasy asyá stótúr
maghavan káman á priṅa | ánu te dyaúr bhrāhatí viryám
mama iyáṁ ca te prithví nema ójáse || 5 || tvám tám indra
párvatam maháum urúm vájreṇa vajrín parvasás ca-ka-ruṭha |
ávásiṣṭho nivritáḥ sártává apáḥ sátra vísvaṁ dadhishe ká-
valām sáhaḥ || 6 ||

[ Abhíkālādikāsanukāla: ||
( 58 ) Abhápyáśaḥ srútaṁ
(1-9) saṁyakṣagyāta śukrasyá Garoṇam námya áśeṣ: || abhirávaña ||
( 5-6 ) prabhāvyāśaḥ prabhāvyāśa ṣánásí, ||
( 5-6 ) pabhāvyāśaḥ śukrasyá Garoṇam námya śuṣkam

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Nú cit sahojá amrítō ní tundate hótā yád dútó ábha-
vad vivásvatañ | vásádhishthebhhiṣ pathábhá rañá mama á
devátatá havíṣha vivásati || 1 ||
The dawn, the embodiment of divine light, offers homage to the formidable and victorious self whose life-sustaining, celebrated and characteristic radiance has impelled him on all sides to seek wisdom, as the speedy rays spread in all directions.  

Much praised and most opulent soul, we, the sense-organs belong to you; we glorify you alone. Accept our offerings. None other than you is entitled to receive our devotion. May you love and cherish our prayers as the mother-earth cherishes its creatures.  

Great is your strength, O soul; we are yours, and as such may you fulfil the aspirations of your worshippers. The vast heaven bows to your mighty vigour. This earth bows down to your magnanimity.  

O soul, with your adamant determination, you have shattered the cloud of ignorance into fragments and have sent down the waters that were confined in it to flow. Verily, you alone possess all powers.  

The inner-spiritual fire is verily the strength generated; it is also immortal, and it issues forth quickly; it is the messenger of the self-effulgent Lord. By suitable paths, it proceeds and illuminates our interior, and thus it participates in the spiritual sacrifice with oblations.
आ स्वमब्रे कुञ्चमानी अजरस्तुवङ्गिण्यः कतस्तपणुः तिष्ठति ।
अल्पे न ्पूणं प्रपिनिस्य रोचते विरोधे न संतु रसनय्यकितकुम ॥२॥
कुण्य श्रेयेस्तुर्मुः पुरोहितं होना निर्विताक रघुस्त्रियं ।
श्रमे न विश्वकुरसान आयुषु व्यानुपवाधीं तुवृहं त्रिन्धिता ॥३॥
वि वात्तिज्ञो अतस्तपणुः तिष्ठते क्रमं जुटिाः।
तुवृहं वद्यो वनने व्रताये क्रमं न एस रक्षणं अजर ॥४॥
तपुर्विन् बन्धु आ वात्तिज्ञो यथे न साध्वा अन्व वाति वंसंग ।
अभिज्ञानिते पाठमा जनः रश्यास्थर्यं भये पत्रिष्ण ॥५॥

अ स्वमः ऋश्यमः अजारस
tṛishvāvishyām atasēṣhu tishthāti | atyo nā pṛishthām prushi-
tāsya rocate divō nā sānu stanāyau acikradat || 2 ||
karaṇā rudrēbhīṛ vāsūbhīḥ puruḥīto hōta nīshatto rayishāḥ āma-
ṛtṛyāḥ | rātho nā vikshvāriūjasāmānāyāsu vy ānushāg vāryā
devā riṃvati || 3 || vī vātajuto atasēṣhu tishthate vṛīthā ju-
hūbhīḥ śṛṇīya tuvishvāṇiḥ | tṛishvā yād agne vanīno vṛīshā-
yāsa krishṇāṁ ta āma rūṣadūrne ajara || 4 ||
tāpurjambho
vāna ā vātacodito yuthē nā sahitā āva vai vai vāṇsagāḥ |
abhivrājann ākṣhitam pājasā rāja sthātus carātham bhā-
yate patétrīṇaḥ || 5 ||

[Verse 1.25]

[Dharmasūtra sarvasaṅga verse 1.25]

dadhūṣh tvā bhrīgavavo mānusheshv ā rayīṁ nā cārum
subāvām jānebhyaḥ | hōtāraṃ agne ātithim vārenyam mi-
tram nā śevām divyāya jāṃmane || 6 ||
hōtāraṃ saptā juluḥ
yājishṭhom yāṃ vāglāto vṛināte adhvarēṣu | agnuṁ vīva-
shāṃ aratīṁ vāsūṇāṃ saparyāmi prāyasā yāmi rātūm || 7 ||
(Like the inner fire) is the undecaying physical fire, which combines its food with its flames, and quickly devours the wood, and ascends upon with a blazing flame; it spreads out like a steed all round and rises to the upper region with a noise, similar to the noise of clouds at great heights. 2

The immortal and resplendent God, the bearer of oblations is honoured by cosmic vital and wealthgiving forces, and presides over all sacred work and distribution of riches. Praised by His worshippers and admired among mankind, He accepts devotions which are successively offered. 3

He is like a blazing fire which, excited by the wind, roaring loudly penetrates easily with His flames among the wood. When this fiercely blazing fire rushes in the forest, His path is blackened by smoke. 4

He is like a forest fire, flame-weaponed and breeze-excited, destroying all the moisture (of the trees) with its heat. With voluminous flames, He rushes triumphant in full vigour against all undesirable elements, whether movable or stationary, and all are afraid of Him when He flies along. 5

O adorable God, it is for you that men perform sacrifices; you are the invoker (of Nature's forces); you alone are the supreme guest at sacrifices; and you are valued as an affectionate friend. The inspired men of wisdom have always cherished you as a precious treasure for the sake of divine birth. 6

I worship with oblations that adorable Lord whom the seven invoking priests (five sense-organs, mind and intellect) invite as the invoker at the sacrifice. The adorable God is most worthy of worship and He is the donor of all riches; I solicit His wealth. 7.
अच्छिद्रा सुनो सहसो नो अध स्तोत्रयो मित्रमहूः शर्में यथा।
अर्णु गुणन्तमहस उल्लुपयोजिः नापात्पुरिधरायसीभिः।८॥
भवा वर्ह्यं गुणं विभानों भवा मदवन्मधवस्यः शर्मेः।
उल्लुपयानेः अंहसो गुणन्त प्रातमभूत् धिशत्वंतुजगमयत।९॥

अच्छिद्रा सुनो सहसो नो अध स्तोत्रयो मित्रमहूः शर्में यथा।
अर्णु गुणन्तमहस उल्लुपयोजिः नापात्पुरिधरायसीभिः।८॥
भवा वर्ह्यं गुणं विभानों भवा मदवन्मधवस्यः शर्मेः।
उल्लुपयानेः अंहसो गुणन्त प्रातमभूत् धिशत्वंतुजगमयत।९॥

(९०) एकोनपाल्लम शुक्रम्
(२५३) सत्यप्रथम शुक्रत्व मीत्रोऽगो ततो आविदि। अर्निधराय केतशत। किदुः करं।

वया इद्दे अम्मः सते अन्ये ले विशेषे अम्मः मातृयाणे।
वेश्चानर नामिते विनिमों स्मृता जनी उपाधिधरावत्।
१२॥
वृण्विङ्ग मित्रीयः विनिमोः प्रथित्वा अकालमवत्रती रोदोः।
वेश्चानर व्योरितिदायियो।

आ वृण्विन् न रुम्यों ध्वसों वेश्चानरे विधिरेस्मा वर्धिन्।
वा भवेष्वोपरिधा य वा मानुष्यस्वासं तसा राजा।

५९

Vayā āt agne agnāyas te anyé tvē visve amṛtā mā-
dayante | vaisvānara nabhīr asī kshititām sthūneva jānān
upamīd yayantha || १ || mūrdhā divo nabhśi agnīḥ prithivyā
āthābhavad arati rōdasyoh | tām tvā devāso 'janayanta
devam vaisvānara jyotir āt d绒yā || २ || ā sūrye na ṛasmāyō
dhruvāso vaisvānare dadhīre 'gnā vāsūni | ā párvatēsva
ōshadhishv apsū yā mānusheshv āśi tāsya rājā || ३ ||
O source of all vitality, ever adorable God, may you grant flawless happiness to your devotees worshiping you uninterruptedly. May you accept their prayers and preserve them from sin and evil deeds with your mighty iron strength. 8

O resplendent God, may you protect and preserve your devotees from misfortunes. O source of all wisdom, may you grant unhampered bliss to your wise devotees. Please come to their rescue at the rise and shower your blessings on them. 9

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O adorable God, all other luminous divine powers derive light from you. O leader of universe, all others derive bliss from you alone. You, the ordainer of all, are the navel of living creatures, holding everyone like deep-rooted stem. 1

The supreme God is the head of heaven and the navel of the earth and thus the master of earth and heaven both. All cosmic forces manifest His power. O the ordainer of all, you inspire divine light in the heart of God-loving persons. 2

Like the rays permanently deposited in the sun, O Lord of universe, all the treasures are centered in you. You are the sovereign of the treasures present in the region of the hills, in herbs, in the waters or amongst men. 3
brihati
iva sūnāve rōdasī gīro hōtā manushyō nā dákṣaḥ | svārvate
satyaśūshmāya pūr्वir vaiśvānarāya nṛtāmāya yahviḥ || 4 ||
divās cit te bṛihatō jātavedo vaiśvāna praś ririce mahi-
tvām | rājā krishṭinām asi mānushiniṁ yudhā devēbhya
vārivas cakartha || 5 || pra nū mahitvān vṛishabhāyā vo-
cam yām pūravō vṛitrahānaṁ sācante | vaiśvānarō dásyum
agnir jaghanvānī ādhūnot kāshṭhā āva sāmbaram bhet || 6 ||
vaiśvānarō mahimā vīśvākriṣṭīr bharadvājeshu yajato
vibhāvā | sātavaneyē śatānibhir agnih purunūthē jarate sū-
nṛtāvān || 7 ||

( १० ) प्रहितं मुद्येन
(२०४) पञ्चक्रम्यस्य मुक्तर्य गीतमो नोरा चक्षं | भ्रमिस्वेताः। किं दुः \n
"२६०" विशिष्टां विद्यथथस्य केलं सुप्रच्छवं दुर्ज्ञोविधम्।
हिन्यन्मोने न्यिष्यथव प्रस्तं गतिः भवद्ववेव मातीर्ष्टो || १० ||

Vāhnīṃ yaśasāṃ vidāthasya ketum suprayam dūtam
sadyōartham | dvijāmnānam rayīm iva prāṣastāṃ rātīṃ
bharad bhṛigave mātāśvā || 1 ||
Heaven and earth have expanded as if for their son. The earnest devotee sings the varied sacred hymns repeatedly to you, our Lord of universe, all-blissful, eternally strong, ever-true, and the best guide. 4

O universal benevolent God, you exceed the vast universe in dimension; you are the sovereign master of all the cultured. You protect your pious, devotees during encounters, and shower blessings on enlightened worshippers and make them recover their lost riches. 5

I extol the greatness of that powerful God whom all worship for the showering of rains and for breaking the clouds. The adorable Lord, the ordainer, releases water from the clouds and sends it down. 6

By his magnanimity, the universally benevolent God, is all-embracing and thus an integrated whole; He is to be worshipped as the diffuser of manifold light in offerings of nutritious viands. The adorable God speaks high of the offerer of a hundred sacrifices and the performer of selfless noble acts. 7

May the adorable God, the illuminator of sacred performances, the embodiment of knowledge, the swiftmoving messenger of the divine forces, carrying the radiance of the two regions and associated with cosmic vital breath, be friendly to the wise men. 1
asyā sāsur ubhāyāsah sacante havishmanta usījo ye ca mártāh | divas cit pūrvo ny āsādi hōtāprīchyo vispātīr vikshū vedhāh || 2 || tām nāvyasi hṛdā ā jáyamānam asmāt sukīrtīr mādhujihvam asyāh | yām rītvīr vṛijāne mānushāsah prāyasvanta ayāvo jījananta || 3 || uṣik pāvakō vāsur mānusheshu vārenyo hō-
tādhāyi vikshū | dāmūnā gṛihāpatīr dáma ān agnir bhuvad rayipāti rayinām || 4 || tām tvā vayām pātim agne rayinām prā śaṁśāno matībhīr gōtamāsah | āśūm nā vājambharām marjāyantah prātār makshū dhiyāvasur jagamyāt || 5 ||

( ६२ ) पक्षविलम् सूक्तम
(४-११) निःश्चायासाय सूक्तम् गैलमो नीया काशि | हन्तो देवता | किरुद्धं कन्दि ||

६२ ॐ अम्म इति प्रात्तव्य प्रक्षेपेऽ न हैरिम स्तोतम मानिनाय ।
ऋषिकम्यायाधिगाव ओषधिमिद्रूय ब्रह्मणि सुतंतरमा || 91 ||

Asmā īd u prá tavāse turāya práyo nā harmi stōmām māhināya | rīcīshamāyādhrigava óham īndrāya brāhmāṇi rātātāmā || 1 ||

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Men, who are dedicated and love progress, both live under the guidance of God. The venerable, the distributor of desired benefits, and crowned king of creation, is always present in the hearts of devotees before the coming of dawn. 2

May our ever-fresh, reverential homage, offered with sincere love and respect, reach the adorable God, who is sweet-tongued and seated as a torch in our hearts. At the time of distress, the all-wise, experienced, wealthy and enlightened men invoke Him only. 3

He, the lovable, purifying Lord of wealth and wisdom, the giver of divine light, is enshrined in the innermost recess of man’s heart. May He, the invincible, the protector, enrich the hearts of all men with His divine wealth. 4

We, the most intellectual, glorify you with excellent hymns, O adorable God, the lord of wisdom and wealth. May you grant us strength and bless our noble deeds and sublime thoughts. May you hasten to be with us every morning. 5

To the resplendent God alone I offer my homage with reverence to him who is the mightiest of the mighty, swift, praise-meriting, invincible, virtuous and inspiring. May our devotional songs, praising His bounties, be cherished with the eagerness as that for food. 1
asmá íd u práya īva prá yaúsi bhárámy ángú-
shám bádhhe suvrikti | índráya hridá mánasá mañishá pratnáya
pátye dhíyo marjayanta || 2 || asmá íd u tyám upámáñ
svarsháh bhárámy ángúshám ásyéna | máñhisítham ácho-
ktibhir matiúá | suvriktibhih súríñ váyvidhádhyaí || 3 || asmá
íd u stómáí sáñ hinomi ráthañ ná táshíve tátsináya |
gíráça cá gírvahase. suvriktíndráya visyamínvám médhiráya
|| 4 || asmá íd u sáptim īva śravasyéndráyáíkám juháá sáñ
aúje | vírám dásaukasam vandádhyaí puráñ gürtásravasaṃ
dármánam || 5 ||

asmá íd u tváshtá takshad vágryásvápastamaṃ sváryáṃ
ránáya | viritrásyá cid vidád yéna márma tujáññ ñáñsan
tujátá kiyedháñ || 6 || asyéd u mátúñ sávaneshu sadýo ma-
háñ pitúm papiváñ cárv ánná | musháyád víshúñ pacatáñ
sáhiyán vídhyaí varahárñ tiró ádram ásta || 7 ||
To Him alone I offer homage, acceptable as food, and I sing His glory in proper words for the sake of success in discomfiting (my adversaries). The singers chant hymns to the glory of the resplendent God, the eternal Lord, with their heart, mind and spirit. 2

I myself with my own loud tune, and with pure and forceful words, offer homage to exalt Him who is unique in His magnitude and unparralleled in His greatness and wisdom. 3

To obtain wealth and wisdom, I compose prayerful verses, as a carpenter constructs a car. May we offer praises to Him who gladly listens to them, and my emotional songs to the wise resplendent God. 4

I combine melody with my words of praise as a man yokes horse to a vehicle, in order to celebrate valour, munificence, and food-giving generosity of the resplendent God, who easily destroys the strongholds of the unfaithful. 5

For Him verily, Nature's architects sharpen their sure-aimed, effective, well-trained weapons of thunder, with which the mighty victor finally strikes the clouds of all evils and destroys them. 6

The resplendent Lord rapidly consumes all the oblations offered to him three times daily at the sacred worship. He pervades the entire universe and is the vanquisher of foes, and inflicts on them His punitive justice. He further restores wealth from the infidels and pierces the clouds of evils in His encounters. 7
asmā īd u gnāṣ cid devāpatnir īndrāyārkām ahihātya ūvuh | pāri dyāvāprithivī jabhra urvī nāsyā te mahimānam pāri shtah || 8 || asyēd eva pra ririce mahitvāṃ divās prithivyāḥ pāry antārikshāt | svarāḥ īndro dāma ā visvāgirtah svarī āma-tro vavakshe rānāya || 9 || asyēd eva śāvasā śushāntaṃ vī vṛiscad vājreṇa vṛitrām īndraḥ | gā ná vrāṇā avānir amuṇ-cad abhī śrāvo dāvāne sācetaḥ || 10 ||

asyēd u tvēshāsā ranta śīndhavaḥ pāri yād vājreṇa sīm āyachat | isānakṛid dāsūshe dāsasyān turvītaye gādhām turvāṇiḥ kah || 11 || asmā īd u pra bharā tātujiṇo vṛitrāya vājram isānāḥ kiyedhāḥ | gōr nā pārva vi radā tīrascē-shyann ārṇāṇsy apanāh cārādhyai || 12 || asyēd u pra brūhi pūrvyāṇi turāya kārmāṇi nāvyā ukthaḥ | yudhē yād ishṇānā āyudhāny righāyamāno nirināti śatrūn || 13 ||
To the resplendent Lord, all the delicate motherly natural powers offer their reverential homage on the destruction of the serpentine darkness. He encompasses the extensive heaven and earth. They two (heaven and earth) do not surpass the resplendent God in vastness. 8

His magnitude verily surpasses that of heaven, earth and space. The resplendent God, manifesting His strength in all regions, is equal to every exploit. He engages Himself in fighting against all formidable foes and calls them to battle with skill. 9

The resplendent God, through His own strength, shatters the forces of evil and releases the stream of wisdom blocked by demoniac forces, like imprisoned cows, and recovers from thieves and cosistent with the wishes of the giver of the oblation grants his food. 10

Through His powers, only sublime thoughts flow in their destined courses, since He sets open the paths by His might, establishing His supremacy and granting recompense to the giver of oblations. He, the swift-moving, provides a safe abode for vigorous sages. 11

The resplendent God, who is ever-vigilant and has unlimited strength, inflicts punitive justice on dark evils and severs their joints, so that energy and thoughts may issue from Him and flow freely in the world. 12

Sing new hymns praising the blessings and achievements of that swift-moving resplendent Lord who inflicts His punitive justice in conflicts and destroys evil forces. 13
asyēd u bhiyā
girāyas ca drilhā dyāvā ca bhūmā januśhas tujete | úpo venāsya jóguvāna oniṃ sadyō bhuvad viryāya nodhlāḥ || 14 ||
asmā id u tyād ānu dāyy ēko yād vavne bhūrer īśānāḥ | prātasaṃ sūrye pasprīdhānāṃ sauvaśvye sūshvīm āvad āndraḥ || 15 ||
evā te hāriyojanā suvṛiktindra brāhmaṇī
gotamāso akraṇ | aishu visvāpeśasāṃ dhīyaṃ dhāh prātār m. dh. j. || 16 ||

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Prā manmahe śavasānāya śūshām āṅgūshām girvānase āṅgirasvāt | suvṛiktībhi stuvalā rīgmiyāyārcāmārkāṃ nāre viśrutāya || 1 ||
prā vo mahē māhi nāmo bharaṭdhvam āṅgūshyāṃ śavasānāya sāma | yēnā nah pūrve pitāraḥ pa-
dajñā ārcanto āṅgiraso gā ávindan || 2 ||
Through fear of Him, the firmly-set mountains and the whole heaven and earth tremble. May the dedicated worshippers, praising repeatedly the preserving power of that beloved Lord, be speedly blessed with vigour. 14

To Him, who rules alone over the vast universe, this praise has been offered. The resplendent Lord prefers to receive it from His sincere and true devotees. The Lord comes faster than the sun (light) to defend His worshipper. 15

The descendants of intellectual devotees offer their prayers to please you, O resplendent Lord, the inspirer of spiritual radiance; may you bestow upon them every sort of affluence. May he who has acquired prosperity by pious acts come here quickly at the rising of sun. 16

Just as our vital elements are devoted to us, so may we meditate on the all-powerful attributes of the resplendent Lord, with our noble actions free from evil and with loving words. May we repeat our prayers to the celebrated leader of all, adored by His worshippers. 1

May you offer adorations to that resplendent God and chant praises to Him who is exceedingly mighty. Through him our forefathers, adept in the science of vital elements and conscious of their high positions, could recover the deluded intellects, whilst worshipping Him. 2
इन्द्रस्याङ्गिरसां चेष्टां विद्विस्मा नन्ययाय यासिनः।
ब्रह्मस्पतिभिन्दर्तिं विद्वता: समुक्ष्ये भिन्नवाक्षानत नरः।।
स सुवद्यम् स सुनुमा ससि विचः: खरेराणाः खयोऽनवंशे।।
गुणाः: दहिरीभिन्दोऽसि विवर्तस्या सूर्येऽगोमिनयः।।
वि सुस्या अप्रथम इन्द्र सानुं विवो रजं उपरस्मस्त्यालः।।

िन्द्रस्याङ्गिरसां

ceshtau vidat saramā tūnayāya dhāsīm | bṛhaspatiḥ bhīnād  
ādriṃ vidād gāh sām usriyābhir vāvasanta nāraḥ || 3 || sā  
sushtūbhā sā stubhā saptā vipraiḥ svareṇādriṃ svaryō nā  
vāgaiḥ | saranyūbhiḥ phaligām indra šakra valām rāvena  
darayo dāṣaṇgaiḥ || 4 || grīṇāno álligrodbhir dasma vi  
var ushāsā sūryena gōbhir āudhaḥ | vi bhūmyā aprathaya indra  
sānu divā rája úpam param astabhāyaḥ || 5 ||

तदृ प्रयक्षतममस्य कर्मि दुस्म्स्य चारुतममस्य दूर्दि:।
उपभोरे यथपरा अपिनन्मचर्चः नयं आत्रेशः।।
हर्ता वि देवेण सहदा सर्विः अयास्य: स्त्रवमानेमिश्रेणः।।
भगो न में परमे व्योस्माचर्येददेशी सुदर्शोः।।
सममिहिं पैरि भूमि किर्षेपे पुरुषवः युवती समिहिंः।।
कृणेमिद्दुषं नृद्रिंदुरपितंगा चर्तो अन्यायः।।

tād u práyakṣhatamām asya kārma dasmāya cārutamaṃ  
avi té garībāḥ | upahvarē yād úpārā āpinvan mādhvar-  
naso nadyās cātasraḥ || 6 || dvitā vi vavre sanājā sănile  
ayāsya stāvamānebhir arkaĩḥ | bhāgo nā méne paramé  
vyoṁmā ádhārayad rōdasī sudānsāḥ || 7 || sanād dīvam pāri  
bhūmā vīrūpe punarbhūvā yuvatī svēbhir ēvaiḥ | krishṇē-  
bhir aktōshā rūṣadbhir vápurbhir ā carato anyāyā || 8 ||
When the soul proceeds on its search, with the vital elements, the internal organ secures nourishment for its children, the external senses; then the soul slays the evil desires, which were the devourers of the intellects, and rescues them. And, thereon, the sense-organs and the intellect, proclaim their joy aloud.

O powerful soul, desirous of protection, you, who are to be gratified with a laudatory and well-accented hymn by the seven vital elements of the two orders—one whose course lies in nine, and the other whose course lies in ten directions—have terrified by your efforts the divisible fructifying clouds of evil desires.

Destroyer of evils, praised by vital elements, you have scattered the darkness with the dawn and with the rays of the sun. You have smoothened the unevenness of the earth and have strengthened the foundations of the uppermost celestial region.

The deeds of that gracious soul are most admirable; its achievements are most glorious, in that it has replenished the four streams of sweet thoughts which flow full with waves over the surface of the earth.

He, the Self, is easily propitiated, not by violence, but by those who praise Him with sacred hymns. He parted the twofold, the eternal, and united (the celestial and terrestrial); and the Self cherishes both of them like the sun in August and the most excellent sky.

This pair of damsels, night and dawn, freshly born and ever-youthful, have traversed in their revolutions alternately from very ancient time, round heaven and earth, night with her dark limbs and dawn with limbs of splendour.
सानेमि सक्ष्याम् स्वपसयामनाः सुनृदीयाः शाब्धसा सुदूः।
आमाः चिह्विथ्ये प्रकम्भतः पर्यः कुणासु वसुद्रोहिणीः।
सनातसनीषा अवन्तिरवतः ब्रता रक्ष्णेत् अरुताः सहॊः।
पुरु सहस्रा जन्येन्द्र न पत्तिद्वृवस्यन्ति स्वसासे अहियाणम्।

सनायुवो नामसा नये अवेससुये मत्ये दस ददुः।
पिति न पत्तीसवाजन भुवसति त्वा शाब्धसाभनापि।
सनानवेव तव गायो गर्भवति न शीर्यनं नोपं दर्स्यनं दस।
चुरोत्स जम्मो कन्तुमिं इस्ट घरे: जिल्धो शरीवसवटे न: शरीवमि।
सनायुते गोतम इस्ट नाम्तांशद्वृवहरिणेजनाय।
सुनिथायाः न: शाब्धसान नोपः: श्रामसू चियावसुखमग्याय।

सनायुवो नामसान्य नव्यो आरकार्याभो मत्यो दस्य ददुः।
pिति न पत्तीसवाजन भुवसति त्वा शाब्धसाभनापि।
सनानवेव तव गायो गर्भवति न शीर्यनं नोपं दर्स्यनं दस।
चुरोत्स जम्मो कन्तुमिं इस्ट घरे: जिल्धो शरीवसवटे न: शरीवमि।
सनायुते गोतम इस्ट नाम्तांशद्वृवहरिणेजनाय।
सुनिथायाः न: शाब्धसान नोपः: श्रामसू चियावसुखमग्याय।
This source of strength, skilled in operation, diligent in pious acts, retains His eternal friendship; you, the Self, provide to the raw intellects, black or red, the mature and glossy milk or the essence. 9

From remote times, the contiguous, unshifting and unwearied fingers have been displaying their devotions in thousands of ways of their movements of ecstasy, and the protecting sisters, like the wives, worship Him without hesitation and reservation. 10

O charming Self, who is to be adored with sacred hymns, all pious persons, desirous of holy rites and anxious for riches, and those who are wise, repair to you with veneration. O powerful Self, their minds adhere to you, as affectionate wives to their husbands. 11

O splendid Lord, the spiritual riches which you have long possessed have neither diminished nor been wasted; you, O Self, are illustrious, resolute and full of wisdom. Strengthen us with might, O supreme Lord of strength. 12

The resplendent Lord, the sustainer of ever-new (creature), and the possessor of excellent wisdom, has revealed to us this hymn. He has harnessed this sun (as if to a car), and is a sure guide to us all. May we pray this morning to our Lord, as to be present with us to inspire us for material and spiritual wealth. 13
Tvām mahān indra yohā sūṣhmār dvāja ājñānāḥ prithvī āme dhāḥ | yād dha te vīśvā girāyāṣ cid ābhvā bhiyā đrīlhāsaḥ kirānā nañjan || 1 || ā yād dhārī indra vívrata vēr ā te vājrāṁ jartā bāhvōr dhāt | yēnāviharyatakrato amitrān pūra iśhāsi puruhūta pūrvīḥ || 2 || tvāṁ satyā indra dhrīshnūr etān tvām ribhukshā nāryas tvām sāḥ | tvāṁ sūṣhamā vriyāne prikksha ānāv yūne kūtsāya dyumāte sācāhan || 3 ||

Tvām ha tyād indra codīh sākḥā vṛitrāṁ yād vajrīn vṛishakarmann ubhnāḥ | yād dha śūra vṛishamanāṁ parācār vī dáṣyūṁr yōnāv ākṛito vṛithāshāḥ || 4 || tvām ha tyād indrārishanyan đrīlhāsa caṁ mártānāṁ ájusṭau | vy āsmād ā kāṣṭhā árvate var ghanēva vajrīn chnathihy amitrān || 5 ||
O resplendent God, you are great; with your well-known powers, you sustain heaven and earth at the time of distress; and then on your account, all firmly set mountains, and all their vast and solid things, no longer tremble like the (tremulous) rays of the sun.

O resplendent God, when you have harnessed your variously equipped horses (to the chariot of the sun), the one who praises you, places the thunderbolt of devotion in your hands, wherewith, O accomplisher of the desired acts, you assail the clouds of ignorance, the enemies, and, glorified by all, you destroy their numerous centres, the cities.

O resplendent God, you are the best of all; you are bold and strong, you are the lord of devotees, the friend of men, and the subduer of enemies; you always provide assistance to the illustrious person of discretion, and you destroy his doubts and misgivings in their deadly and close-fought attacks.

As a friend, you support the pious. O munificent hero, you crush evil forces and destroy their wickedness, and having conquered them, you drive them to remote places, and thence, bring happiness to mankind.

O you, resplendent God, who is unwilling to harm any resolute person, set open all the quarters to the horses of us who praise you, when (we are exposed) to the aversion of our enemies. Just as the sun destroys the clouds, so you demolish the enemies on all sides with all your determined weapons.
tvāṁ ha tyād indrāṇāsātau svārmiśe na rā ājā havante |
táva svadhāva iyām ā samaryā uttir vājeshv atasaśyuḥ bhūt || 6 ||
tvāṁ ha tyād indra saptā yūdhyan pūro vajrin puru-
kūtsāya dardah | barhīr nā yāt sudāse vṛīthā vārg aṁhō |
rajan vārivah pūrāve kaḥ || 7 ||
tvāṁ tyāṁ na indra deva |
 citrām īśham āpo nā pīpayāḥ pārijman | yāyā śūra práty |
asmābhyam yānśi tmānam ērjam nā viśvāda kshāradhyai |
|| 8 ||
ākāri ta indra gótamebhīr brāhmaṇy oṁkā hāṁsa hāṁhiyam |
supēśasam vājam ā bharā naḥ prātār m. dh. j. || 9 ||
Men invoke you in the tumult of life and solicit your help in the wealth-bestowing conflicts. O mighty God, we always implore you to assist us in combating the struggle of life with success. 6

O resplendent God, the wielder of punitive actions, you have always assisted men of discretion, in the overturn of the seven cities; you take away wealth from the wicked and provide it to the generous. 7

O resplendent God, provide for us food in abundance—plentiful as water; O hero Lord, may we have it in plenty, like water flowing on every side. 8

Praises have been offered to you, O resplendent God, by the most enlightened men; they have been addressed to you with reverence. May you grant us abundant riches procured through your earnest deliberations. May He who has acquired wealth and wisdom come hither again and again in the mornings. 9

O sustainer of devotion, bring gifts to offer to the majestic vital principles, so that we may attain wisdom and strength. I compose my very well-thought-of songs, and with folded hands and firm faith sing them to you as fluently as the flowing stream of water, and thereby make my sacred performances effective. 1
ते जानिहे दिव श्रवणस सूर्यो स्मरण अतुरा आरेरसः ।
पवाकसः शुचिः सूर्ये स्वरः सल्वनाशने न दृष्टिने चोरावर्षसः ॥ २॥
युवानो स्त्रा अजरा अभोगानो भद्रुपणिनागः पर्वता त्रव ।
श्रवणसा चित्रिष्टा शुक्ल्या परिवर्षा प्र च्यावणिनि प्रिन्यानि मुनमानः ॥ ३॥
चिन्हेन्द्रियिन्यं यज्ञे वर्षे वर्षे सुरु तुनां अस्थि चेति श्रुषे ।
अस्तवेणां नि मिस्त्रुद्दार्थः साक्षे जानिहे श्रवणा नियो नरः ॥ ४॥
इश्वरान्तः धृतयाः रिविद्यादशो वाततिश्वस्तत्विशिष्यिनिनक ।
दुहान्युविधिनानि थुतायं भूमि पिन्वानि परित्रयाः ॥ ५॥

té jajniire divá
rishvása uksháno rudrásya máryá ásura arepásah | pávakaśaḥ súcayaḥ súryá iva sátváno ná drapsíno ghorávarpasaḥ || 2 || yuváno rudrá ajárá abhoggáno vavakshhúr ádhri-gávah párvatá iva | dhrilhá cíd visvá bhúvanáni pártivá prá cyávayanti divyáni majmána || 3 || cítair ánjíbhír vápu-she vy ánjate vákshhássu rukmañ ádhi yetire śubhé | ánise-shv eshám ní mimríkshuhr rishtáyáh sákám jajníre śvadháyá
dívó naráh || 4 || iśánakrítoto dhúnayo risádaso vátán vidyútas tāvishibhir akrata | duhánty ádhar divyáni dhútayo bhú-mim pínvanti páyasá părjrayáh || 5 ||

पिन्वान्त्यो मुर्तं: सुदानवः यथे चूतवर्षिदत्रेष्वव्युवः ।
अत्यम् न सिमेव वि नयान्ति वाजिनसुतस uइहि स्तनमोक्षतिम । ६॥
महिषासो महिषीब्राह्मणो गिरियो न स्तृतसो रघुयादः ।
मुग्ना इव हिस्तानि: वादशा बना यदाह्वीछु नामीवयुग्मः ॥ ७॥

pínvanty apó marútaḥ sudánavah páyo ghritávad vidá-theshv abhúvaḥ | átyam ná mihe vī nayanti vājīnam útsam duhanti stánayantam ákshitam || 6 || mahisháso máyínaś citrábhánavo giráyo ná svátváso raghushyádaḥ | mrigá iva hastínaḥ khádathá vānā yád áruṇíshu távishir áyugdhvam

|| 7 ||
These (vital principles) lofty and strong, life-giving, free from spot and stain and radiant as the sun’s rays are the off-springs of the vital cosmic elements; awful in form like giants, they cherish the spiritual elixir and, for the good of humanity, send down rains to this earth. 2

These vital principles are young and are slayers and subduers of evil forces and are also very progressive. And being irresistible they make all beings tremble with their mighty strength. Even the very strong men, of both earth and heaven, feel shaky before them. 3

With various glittering clouds they adorn and exhibit their splendour; for glamour they bind golden chains on their breast. They wear lances on their shoulders. To punish the wicked, they reveal themselves in the celestial region with their inborn strength. 4

They are loud-roarers, bestowers of strength, devourers of adversaries. They cause the winds to flow, they cause the lightnings to flash with their powers. These restless shakers drain the udders of the heavenly cow; and ever-wandering round, fill the earth with milk. 5

These very effective bounteous powers come to shower blessings as plentiful as the sacred ones available in solemn rites. They guide the clouds as if they were the horses to be trained, and milk the thundering cloud so that it may ever rain without stopping. 6

Mighty, with wondrous power and marvellously bright, strong like mountains, you guide swiftly on your way. O mighty powers, like wild elephants you consume the forests when you assume your strength among the bright red flames. 7
siṁhā īva nānadayati prācetasah piśā īva supiṣo visvāvedasah | kshāpo jīnvantah prīshatībhīr rīṣhtībhīh sām īt sabādhaḥ sāvasāhimanyavah || 8 || rōdasi ā vadata ganaśriyo nrīṣhācaḥ sūraḥ sāvasāhimanyavah | ā vaudhūreshv amātir nā darṣatā vidyūn nā tathau maruto rātheshu vah || 9 || visvāvedaso rayībhīh sāmokasah sāmmiśāsas tāvishībhīh viraspānah | ástāra śhun dadhīre gābhastyor anantāṇumā nrīṣhakhādayo nāraḥ || 10 ||

hiranyāyebhih pavībhīh payovrīdha új jighnanta āpathyō nā pārvatān | makhā ayāsah svasṛto dhruvacyūto dudhrakrīto marūto bhrājadrīshtayaḥ || 11 || gṛīshum pāvakāṁ vanīnāṃ vicarṣhānīm rudrāṣya sūnum havāsa āryūmāsi || rajastārāṃ tavāsanā mārūtam ganaṁ rījīshīnām vrīṣhanām sāceta śrīyē || 12 || prā nū śa mārtāḥ sāvasa jānaī Śa tathaūn āyam bhṛthe vā jām bharate dhānā nrībhīr āpṛchhyāṃ krātum ā ksheti pūṣhyati || 13 ||
Exceedingly vigilant, these vital principles roar like a lion, glamorous with glittering ornaments; and these all-knowing, valorous and glorious ones may combine amongst themselves like the spotted deer and attack evils with the fury of a serpent.

These vital principles march in a group, befriending and protecting men through strength and attacking with the fury of a serpent, bless the earth and heaven. The lightning appears to be seated on the aura of vitality consisting of these vital principles, with its glory seen from every side.

These vital principles, endowed with mighty vigour, dwelling in the prime source of wealth and wisdom, possess the treasure of all precious virtues. They are brave masters of infinite powers and promoters of all sweet melodies. Like archers, they have laid their arrows on their arms.

These divine vital principles with golden fellies augment the rain and drive the big clouds asunder as elephants. These are self-moving, brisk and unweared and they overthrow even the firm hills; and they with bright lances make all things reel.

With prayers we invoke the group of cosmic vital principles, the brisk, the bright, the worshipful and always active. May we cleave to the strong band of vital principles for happiness, as these principles are vigorous, impetuous and offer exhilarating boons.

O vital principles, verily, the man whom you guard with your help surpasses all mankind in strength. Then he performs beneficial and glorious acts, and blessed with your power he thus attains wealth, renown and prosperity.
carkṛtyam marutaḥ pritsū dushtāraṁ dyumāntaṁ sūshman maghāvatsu dhattana | dhanasprītam ukthyaṁ visvācarsha-ṇīṁ tokām pushyema tānayaṁ satāṁ hūmaḥ || 14 || nú sīthirāṁ maruto viravantam ritishaḥan rayim asmāsu dhatta | sahasriniṁ satinam sūsuvāṁsam prātār -- || 15 ||

Paśvā nā tāyūṁ gūhā cātantaṁ nāmo yujānāṁ nāmo vāhantam | sajōshā dhūraḥ padair ānu gmann āpa tvā sūḍaṁ visve yājatrāḥ || 2 || ritāsya devā ānu vratā gur bhūvat pariṣhtir dyauṁ nā bhūna | vārdhantim āpauṁ pāvva sūśvyam ritāsya yonā gārbhe sūjatam || 4 || pushṭir nā raṇvā kṣhitir nā prithvī girīr nā bhūjma kshōdo nā sambhā | ātyo nājan man sārgaprataktaṁ sīndhur nā kshōdaḥ kā iṁ varāte || 6 || jāmiṁ sīndhūnāṁ bhṛateva svāsrāṁ śbhyan nā rājā vānany atti | yād vātajuto vānā vy āsthād agnir ha dāti rōma prithivyaḥ || 8 ||
O vital principles, may our familiarity with your mysteries make our children and grandchildren to be praiseworthy, glorious, invincible, brilliant, rich and strong. May we, thereupon, live a hundred winters, with our prosperous family. 14

O vital principles, may we be able to harness your powers for being durable and formidable, and also ever-increasing in hundred and thousand ways. Enriched with prayers, may this knowledge come to us soon. 15

All wise holy worshippers together, with reverence, track you (fire-divine) like a thief lurking in a dark cave with a stolen cow. They establish communion with you and keep your company. 1

Submitting to the ways of holy law, the enlightened seekers try hard to find the true path. The earth became as blissful as heaven. The sacred acts enfold and feed that babe (fire-divine) born (discovered) nobly in the womb of the holy laws. 2

This newly-born babe (fire-divine) is attractive like food, vast as the earth, benevolent like the fruit-bearing hill and delightful as water; it is further swift like a galloping horse. It rushes like a fast-flowing stream or river. Who can check its course? 3

It (the fire-divine) is like a kind kinsman of the waters and like a brother to his sisters. It consumes wood as a king of the state consumes the enemy. Urged by the wind, it spreads in the forest and shears the hair (i.e. the trees) of the earth. 4
स्वासित्यसुहु इंसो न सुरुक्तकाला चेतिसी सिवासुपूर्वत। ९
सोमो न एवा श्रुताज्ञातः पुष्चु शिष्याणि शिष्युदार्षीमि॥५॥ १०

cétishtho visám usharbhút | sómo ná vedhá ritáprajatah
pasúr ná sásvā vibhúr dúrebháh || 10 ||

1. सुप्रिणन्यान्यान् सुप्रिणन्यान् सुप्रिणन्यान्यान् सुप्रिणन्यान्यान् सुप्रिणन्यान्यान् सुप्रिणन्यान्यान्
2. तक्षान्तः क्षुद्रिणान्यान् क्षुद्रिणान्यान् क्षुद्रिणान्यान्यान् क्षुद्रिणान्यान्यान् क्षुद्रिणान्यान्यान्
3. तेष्वलोकानां तेष्वलोकानां तेष्वलोकानां तेष्वलोकानां तेष्वलोकानां
4. चेतिसी सुप्रिणन्या सुप्रिणन्यान्यान् सुप्रिणन्यान्यान् सुप्रिणन्यान्यान् सुप्रिणन्यान्यान्
5. चेतिसी सुप्रिणन्यान्यान् सुप्रिणन्यान्यान् सुप्रिणन्यान्यान् सुप्रिणन्यान्यान् सुप्रिणन्यान्यान्
6. चेतिसी सुप्रिणन्यान्यान् सुप्रिणन्यान्यान् सुप्रिणन्यान्यान् सुप्रिणन्यान्यान्
7. चेतिसी सुप्रिणन्यान्यान् सुप्रिणन्यान्यान् सुप्रिणन्यान्यान् सुप्रिणन्यान्यान्
8. चेतिसी सुप्रिणन्यान्यान् सुप्रिणन्यान्यान् सुप्रिणन्यान्यान्

Rayír ná citrá súro ná samdrig áyur ná prānó nityo
ná sánúh | tákvā ná bhúhnir vánā sishhakti pá yo ná dhenúh
sucir vibhávā || 2 || dādhára kshémaṁ óko ná rañvó yávo
ná pakvó jétā jánánāṁ | rishir ná stúbhvā vikshú prásastó
vájí ná prító váyo dadháti || 4 || durókaśocih krátur ná
nityo jayéva yónav árām vásaśmaī | citró yád ábhraṭ
eveto ná vikshú rátho ná rukni tvashháh samátsu || 6 ||
séneva srishtánám dādháty ástur ná didyútv tveshhápratiṅká
yamo ha jató yamo jānitvam jārāh kanínám pátiś jánínám
|| 8 || táṃ vās carátha vayām vasatyástam ná gávo ná
kshanta iddhám | sindhur ná kshódháh prá níeṛ ainon ná-
vanta gávah śvár dríṣike || 10 ||
This fire-divine born of ever true laws, mighty and shining far and near, refresher like a spiritual elixir and awakener of all the people in the morning by its attributes, grows like young creatures and swims in the stormy floods of the world like a swan.

66

This fire-divine is splendid like varied wealth; it is again like a seer amongst the learned men; it is vigorous like the life-breath; it is again always dear like one's own son; it is like a cow who yields milk. It is pure and refulgent when it spreads in the forest.

It offers safety, bestows joy like one's own mansion. It is like ripened corn and the conqueror of men. Like a seer it inspires devotion. It has universal fame among all men. Like a steed it is friendly and bestows life and prosperity on all.

This fire-divine has flames unbearable to behold. It is active and like eternal might, comforting like a wife at home; when it shines it becomes brilliant like the sun. It roars like a gold-decked vehicle and helps to win the battle of life.

This fire-divine strikes like a dart shot forth and like an archer's arrow tipped with flame. It is master of all that are born, and those to be born. It is the lover of maidens and the Lord of mothers.

To this fire-divine, lead all our ways; moving or stationary, may we attain this kindled fire-divine as cows their home at eve. This fire drives flames, as floods their swell; the rays rise up to commingle with the radiance visible in the sky.
Vâneshu jayûr márteshu mitró vriñîtê srushtîm rájevâ-juryân | kshêmo nà sâdhuû krâtur ná bhadró bhûvat svâ-
dhîr hótâ havyavâ | 2 || hûste dâdhâno nîrimma vaisvâny
âme devân dhûd gûhà nishûdan | vidûntim átra náro dhî-
yandhâ hridá yát tashtân mântraû ñasaûsan | 4 || ajó ná
ksháû dâdhâra prithivîm tastábha dyám mántrebhîh sat-
tyañâ | priyá padáni pasvó nî pâhi visvâyur agne gûhà
gûhûm gâh || 6 ||

y ëì cikêta gûhà bhâvantam ã yâh sa-
sáda dhûrâm ðitásyà | ví yé ciritânty ðitá sàpanta âd íd
vâsûni pri vávâcásmai | 8 || ví yó virûtsu ródhan mahu-
tvôtâ prajá uta prasûshy antâh | cûtir apám dáme visvâ-
yuû sâdmeva dhûrâh sàmmáya cakruh || 10 ||
Victorious in the wood, friend among men, benign like a saint, benefactor like a pious deed, he (the inner fire-divine) claims obedience as a King. He himself is invoker and honours those who invoke. May this bearer of offerings be considerate to us.

He bearing in his hand all manly might, shuts himself up in deep hollows (of inner cavity of heart). But he delegates his strength to the true seekers. When these sage's pray with heartfelt devotion, they realize this divine-fire through deep meditation.

He himself, eternal and unborn, holds the broad earth up; and with his divine will sustains the sky. O fire-divine, may you preserve these spots, loved by all creatures. Verily, you are the life force of even the remotest corners hidden in deep caves.

Whosoever know him (the inner fire), hidden in far off places, who constantly submit to the holy law and who adore him, with sacred hymns, truly God blesses them with true guidance to attain wealth.

This fire-divine lives within herbs, and within each fruitful mother and each babe she bears. Wise sages worship this inner fire-divine, universally present in all actions and thoughts, as it were their own self.
Śrīnāmūn āpa sthād dīvam bhuranyū sthātiś carātham
aktān vy ūrnot | pāri yād eshām ēko visvēshām bhūvad
devō devānām māhitvā || 2 || ād īt te visve krātum jushanta
śūshkād yād deva jīvō jūnīshṭhāh | bhājanta visve deva-
tvāṁ nāma rītām sāpanto amṛtām ēvaiḥ || 4 ||

śrutasya prē-
shā rītasya dhītur visvāyur visve āpāṇi cakruḥ | yās tū-
bhyam dāsād yō va te śikṣhat tāsmai ciktvān rayūṁ da-
yasva || 6 || hōtā nīshatto mānora āpate sa cin nv āsām pāti
rayīnām | icheanta retō mithās tanushu sām jānata svaīr
dākshair āmūrāh || 8 || pitūr nā putrāḥ krātum jushanta
srōshan ye asya sāsama turāsah | vi rāya aurṇod dúraḥ
purukshūḥ pipēṣa nākaṁ strībhīr dāmūnāh || 10 ||
The fire-divine, bearer of offerings, ascends to heaven and covers all that stands or moves on earth and unveils nights with his lustre. And thus he attains eminence and greatness among all other divinities.  

The divine consciousness of God reveals itself as the divine-fire and is further manifested as the terrestrial fire, produced by the attrition of dried substances, and all men greet the fire as it comes out; O fire-divine, may we attain fame, truth and divinity by praising you and by singing hymns that reach you.  

This fire is the inspirer and preserver of the eternal law. It imparts life to all and helps to perform sacred works. May you vouchsafe his wealth, whosoever brings oblation and gifts to you, and knows the proper use.  

You have, O divine fire, abided with the first man and his later descendants as the invoker; you alone are the lord of all treasures. Men yearning for children to prolong their line look for their vigour in you, and they are not disappointed in their expectations.  

Those who obey the command of this fire-divine attain their objective like those sons who obey their father. For them, who acted on his command, he being himself rich, opened the doors of his treasure. Also, he, the source of light, decked heaven’s vault with stars.
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Śukraḥ śusukvāṅ ushō nā jāraḥ paprā samīcī divō nā jyōtiḥ | pári prājātaḥ krātvā babhūtha bhūvo devānāṁ pitā putraḥ sān || 2 || vedhā ādṛipto agnīr vijānān ādhar nā gónāṁ svādāmā pitūnāṁ | jāne nā séva āhūryaḥ sān mādhye nīshatto raṇvō dūroṇē || 4 ||

Putrō nā jātō raṇvō dūroṇē vājī nā prītō vīśo vī tārīt | vīśo yād āhve nrībhīḥ śāṅlā agnīr devatvā vīśvāṇy āśyaḥ || 6 || nākisḥ ṯa etā vratā nīnanti nrībhīyo yād ebhyāḥ śṛuṣṭīm cakārtha | tāt tū te dānso yād āhan samānāiś nrībhīr yād yuktō vivē rāpāṇi || 8 || ushō nā jāro vībhāvosrāḥ sāṃjñātarūpaḥ cīketad āsmaī | tmanā vāhanto dūro vy rīṇvan nāvantā vīśve svār drīṣiće || 10 ||
He, the supreme fire, is bright and splendid like the sun, the lover of dawn. He has filled the two united worlds (earth and interspace) with His light. Soon after your discovery, O terrestrial fire, through your ability and strength and merits, you encompassed all the universe. You are the father of the enlightened ones and yet you are a son since you were discovered by them (fire on the earth is the earliest discovery of man). 1

You, the supreme fire, are the sage, the humble, and the one who discerns; and like the cow’s udder, you are the giver of sweetness to food. When invoked, you grace the place of worship by your presence and diffuse happiness amongst people like a benevolent man. 2

You are dear in the home like a lovely son, first-born and like a strong beam, you take people across their miseries. Whenever men invoke it or him, may this fire gain all celestial powers. 3

Since you have been granting help to law-abiding people, no evil can break your holy laws. This is a matter of pride for you that, assisted by your followers, you always drive off and demolish the intruders. 4

O fire, you are radiant like the dawn’s lover, the sun, spreading light, and you are well-known as being hued like the morn. May your flames, themselves bearing oblations, open the doors of sacred performances and ascend to the blissful heaven. 5
Vanéma púrvír aryó maníśhá agníh susóko viśvány aśyáḥ | á dafvyáni vratá cikitván á mánuṣhayá jánasya jánma || 2 || gárbho yó apáṁ gárbho vánánāṁ gárbhas ca sthátám gárbhas caráthám | ádrau cid ásmā antár duróṇe viśáṁ ná viśvo amrítah svádhíḥ || 4 || sá hi kṣhapáváñ agní rayínám dáṣad yó ásmá áraṁ súktah | etá cikitvo bhúma ni páhi devánám jánma mártáṁ ca vidván || 6 |

várdhán
yám púrvíh kshapó vírúpá sthátus ca rátham riṭapra-vitam | árádhhi hótá svár níshattaḥ kriṇván viśvány ápáñisi satyá || 8 || góṣhu práśastim váneshu dhishe bháraná viśve balíṁ svár naḥ | ví tvá náraḥ purutrá saparyan pitúr ná jívrer ví védó bháranta || 10 || sádhúr ná grídhnúr ásteva śúro yáteva bhímaś tvésháḥ samátsu || 11 ||
We invoke abundance of all sorts from the fire-divine, approachable by meditation, radiant, useful and lustrous. He regulates all our sacred acts. He is the observer of the cosmic laws and knows the secrets of the birth of mortal men.

He is the life-force of the waters, of the woods, of all things that move not and that move. He is present on the rocks and equally in the mansions. May this immortal fire be benevolent to mankind, like a king to his subjects.

Shining even in the nights, the fire-divine grants prosperity to the man who serves him readily with sacred songs. May this fire-divine, who is all-knowing, and who determines the secrets of birth of both men and gods, protect these beings on this earth with tender care.

Whom many dawns and nights of different hues give strength, and whom, invested with eternal law, all things movable and otherwise, augment, may this fire-divine be worshipped so that our sacred efforts become fruitful.

May the fire-divine confer excellence upon our valued cows. May all men bring us acceptable tribute; they have been serving you in many ways and have also been receiving from you the riches as if from their own father's wealth.

He is honoured like a perfect gentleman; He is brave like a skilled and bold soldier; He is fierce like an avenger. Therefore, He shines among all adversaries.
Upa prā jinvann uṣātir uṣāntam pātim nā nityaṁ já-nayah sānilah | svāsāraḥ syāvīṁ árushim ajushraṁ citrām uchāntim ushāsāṁ nā gāvah || 1 || viñā cid drilhā pitāro na ukthaṁ ádriṁ ṛujann áṅgiraso ráveṇa | cakrur divó bhihatō gātum asme āhaḥ svār vividuḥ ketum usrāḥ || 2 || dādhann ritāṁ dhanayann asya dhītim ād ēd aryō didhishvō vibhṛi-trāḥ | átrishyantīr apāso yanty áchā devāṅ jānma práyasā vardhāyantiḥ || 3 ||

mahīḍhīṁ viśrūte mātarīśva gūhēṛēḥ śṛṇye ḍeṇyeṁ śutu.  
ārdhiṁ ṛakoṁ na sadhīyone sattā sattā dṛurēḥ śūrgavāno viśayva || 4 || mahē yāt pitṛā īṁ ráṣaṁ divē kār āva ṭsarat pṛśanyāś cikivāṁ | srijād āstā dhṛishata diḍyūṁ asmai svāyāṁ devo duhitāri tvishim dhāt || 5 ||
As wives love their husbands, just as the cows love to
behold the dark and bright coloured dawn breaking forth,
so may our contiguous fingers, like sisters living in one
home, adore the bright-coloured reverential fire-divine. 1

When our sires, the fire-priests, burst open the firmly set
mountain-like fortress of ignorance with the resounding
voice of hymns, they make for us a way to reach heavenly
bliss and obtain the divine in the form of the beams of the
morning to restore the lost wisdom. 2

The sages, abiding in truth, secure the fire-divine and make
its worship the source of wealth; and thence the opulent
votaries preserve the fire and share it with them who are
free from all desires and are assiduous in their worship.
Such dedicated persons, sustaining people, learned and
others, directly come into the contact of this fire-divine by
their offerings. 3

When the far-diffused atmospheric air excites the fire, it
grows brighter and manifests in every house. Then the
illustrious sages prevail upon it to function as a messenger,
just as an ambassador is commissioned by a friendly prince
to his more powerful (conqueror). 4

When the worshipper offers the oblations of elixir to his
mighty illustrious protector (that is the fire), none else
could dare steal the offerings, since the fire, the archer,
sends its blazing arrow from its dreadful bow. Having risen
thus to the sun, they come back to us as the splendour of
its own daughter (the morning dawn). 5
svá á yás túbhyam dáma á vibháti námo vá dásád uṣató ánu dyú̄n | várdho agne váyo asya dvibárhá yásad rāyá sarátham yām junási || 6 || agním vīśvā abhi pṛkshah sacante samudrám ná sravátaḥ saptá yahvīḥ | ná jāṃśbir vi cikite váyo no vidá devéshu prámatiḥ cikitván || 7 || á yād ishé nripátiṁ téja ánáṭ chúci réto níshiktaṁ dyaur abhíke | agníḥ sárdham anavadyāṁ yūvānam svādhyāṁ janayat sūdáyac ca || 8 ||

मनो न योध्वन: सुध पतेयकः सत्रा सूरो वस्ते इसे ।
राज्ञा शितवर्णा गुण्णी गोपृधि पियस्यते रक्षामाणा || 9.11
मा नो असे सुध्या पित्याणिणि प्र मयिष्ठा अभिव विदुपक्विव: सत्र।
नमो न रुपे जेरिमा विनातितु पुरा तस्या अभिस्नेतर्गीशि || 10.11

máno ná yó 'dhvanaḥ sadya étty ékah satrá súro vásva iṣe ! rájānā mitrávárūṇā supāṇí gó-
šhu priyám amṛtām rákṣhamāṇa || 9 || má no agne sakhyá
pítryāṇi prá marshishthaḥ abhí vidúsh kaviḥ sán | nábho
ná rūpāṁ jarimá mināti purá táṣyā abhísaster ádihi
|| 10 ||
Whosoever kindles the fire at his own residence and daily offers the oblations with intense regards, may you, O fire, augmented in two ways (the middle and the peak points), increase his means of sustenance. May he, whom you send with his aura of glory to the battle, always return with wealth.  

All sacred viands wait on this fire-divine as the seven mighty rivers seek the ocean. Our people are not getting sufficient food. May you guide them properly through their experts to explore the means of procuring nourishment for them. 

When pure, radiant light emerges out of the supreme fire, then from the heaven descends the limpid moisture. The fire-divine urges strong, blameless and ever-young clouds to assist in the production of food.

The radiant sun traverses alone swiftly on his journey to heaven with the speed of thoughts and becomes Lord of all riches. May the radiant sun and the ocean with bounteous hands become guardian of the precious nectar of our cattle.

O fire-divine, sage as you are, endowed with deepest knowledge, may our ancestral friendship never break. Old age is like a gathering cloud; it impairs the body. May you come to destroy it before it destroys me.
नि काव्या वेदार्थः: शर्वथंस्कर्तः द्वारायः नयं पुरुषः ।
अश्रुश्रेवद्यपरीं रशिणाः सुत्रा बंधकाणो अरूपानि विश्वा ॥ ११॥
अरे वत्ते परितः न विन्दित्रचण्नो विषेषं अग्निः अमृतः ।
श्रमयुवः पुत्रायो वययास्वस्तः पदे पूर्वे चार्मितः: ॥ १२॥
तिसो यद्येश्वरस्वार्यमिच्छिन्च वृतेन अश्रयः सुपयोऽः ।
नामानि विहिरीं यज्ञायनयुपद्वस्तः तन्वः । सुजाता: ॥ १३॥
आ रोदसी बुद्धनी चेवदना: प्र कृदयाः जाभे यज्ञायः ।
विदन्मती नेमविरा चिकित्सानुसिसं पदे पूर्वे तस्यवर्तमाः ॥ १४॥
सुजातानाः उप सीद्रक्रिष्टः पत्रिवन्तो नमस्ते नमस्यन ।
रित्रेकासस्तरः: क्रुद्धम यथा सत्यं सर्व्यिनिमित्वं रक्षमाणा: ॥ १५॥

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नित्काव्या वेदहः सास्यताः कर हास्यतद्धानो नाययो पुरूणि | अग्निर भुवाद रायपति वय्याम न्यराय सत्राक्रानो अम्रितानि विद्वासः || १ ||
असो वत्ते परि शान्ति न विन्दित्रचण्नो विषेषं अग्निः अमृतः ।
श्रमयुवः पुत्रायो वययास्वस्तः पदे पूर्वे चार्मितः: ॥ १२॥
तिसो यद्येश्वरस्वार्यमिच्छिन्च वृतेन अश्रयः सुपयोऽः ।
नामानि विहिरीं यज्ञायनयुपद्वस्तः तन्वः । सुजाता: ॥ १३॥
आ रोदसी बुद्धनी चेवदना: प्र कृदयाः जाभे यज्ञायः ।
विदन्मती नेमविरा चिकित्सानुसिसं पदे पूर्वे तस्यवर्तमाः ॥ १४॥
सुजातानाः उप सीद्रक्रिष्टः पत्रिवन्तो नमस्ते नमस्यन ।
रित्रेकासस्तरः: क्रुद्धम यथा सत्यं सर्व्यिनिमित्वं रक्षमाणा: ॥ १५॥

॥ १२॥

tṛḥ छप्ताय गुह्यायं त्वये ईत्य्युदयात्तिताय महायो: ।
तेस्मि रक्षने अस्त्रितः सुनोषोऽ: पुराः सत्यार्थः च पाहि ॥ १६॥

trīḥ sapta yād gūhyaṃ tvē tāt padāvidan niḥita yajñī-yaśaḥ | tēbhī rakṣhaṅte amṛtaṁ sājōṣhaḥ paśuṇ ca sthātrīṇ ca earāthaṁ ca páhi || 6 ||
Holding many gifts in His hands for devotees, He (fire-divine) accepts the immortal prayer of the sacred hymns. And even granting countless bounties, He is still the Lord of the treasures. ¹

The infallible wise men went in search but could not find the dear babe (the fire-divine) who is still around us. Worn and weary, following its track, the devoted men reached the lovely highest home of the supreme fire. ²

O fire, the embodiment of purity, enlightened devotees served you with clarified butter for three autumns. Therefore, they earned remarkable fame for noble work, and thus having become newly-born, they purified their body and soul. ³

These holy ones, having known the secret of the spacious earth and heaven, reveal the powers of cosmic energy, then these mortal seers, discerning at a distance, find the fire-divine standing in the loftiest station. ⁴

They approach Him, single-minded, with their families kneeling before Him, and thus they reverentially adore Him. Then finding friendly and protective assurance in the twinkle of the eye of this divine, they sanctify their own body. ⁵

As soon as the pious and holy devotees discover the three-seven mystic things and still unrevealed within you, they with deep meditation preserve immortality. May you be pleased with them and protect the life of all their plants and cattle. ⁶
विहृतो अभि व्रुत्सागि कितीनां भ्रमृगकुलो जीवसे तथा।।
अन्तिविविच्छ अपि वे यस्य युयानानि दूरसा अभ्राणो हविवर्त।।
स्मृतो द्रव्य आ सताभिष गयो दुरा व्रत्सक अजानन।।
विद्वद्वन्द्वों द्रव्यां हृद्धरूपेयं न तु को भानुभी भोजये विदर।।
आ ये विशेष स्मृतयथां तस्मां पृथ्वे भविष्यति च चाणक्य।।
महां महंद्र: पृथ्वीं यिं तस्ये माता पुरुषरिणिपर्यं च चाणक्य।।
अध्य श्रिय: नि दप्त्युःहरे भविष्यति प्रभणेऽवस्थे मा।।
अध्य श्रिय: नि दप्त्युःहरे भविष्यति प्रभणेऽवस्थे मा।।

vidvāhi agne vayūnaṁ kṣhitināṁ vy ānushāk churūdhoh jīvāse dhāḥ | antarvidvāhi ādhvanō devayānān ātandro dūtō abhavoh havirvāḥ || 7 || svādhyō divā ā saptā yahvī rayō duro vy ṛṭajñā ajānan | vidād gāvyāṁ sarāmā dṛiḥāṁ urvāṁ yēnā nū kam mānushi bhōjate viṁ || 8 || ā yē visvā svapatyāni tasthūḥ kṛiṇvānāso amṛtatvāya gātūṁ | mahnā mahādbhiḥ prīthivī viṁ tasthe mātā putraṁ āditīr dhāyase vēḥ || 9 || ādhi śrīyaṁ nī dadhūṣ carum asmin divō yād akshī amṛtā kṛiṇyānaḥ | ādha kṣharanti sīndhavo nā śrisṭāḥ prá nīcīr agne ārūṣīr ajānan || 10 ||

(73) विष्णुविनिताय सुकृतम्
(१२-१५) दशरथप्रसाद सुकृतम् शास्त्रम् पराशार अण्डिनः।। अप्रितेवताः।। विनितः छन्दः।।

"२९॥

रघुन य: पितृविनितो वैयोधा: सुप्रभणिनितिकृतयो न शास्त्रुः।।
स्योदिवस्तिनितिनिन्द्र: प्राणानो होतेवस सब्रो वि: तारित ||२९॥

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Rayir nā yāḥ pitṛivittō vayodhāḥ suprāṇītiś cikitūsho
nā gāsūḥ | syonāśir ātithir nā prīnānō hōteva sādma vi-
dhatō vi tārīt || 1 ||
O fire-divine, aware of all things (or all actions) to be known, may you provide nourishment to every one for his life's subsistence. With all your knowledge of the intermediate path that leads to righteousness, may you become the diligent bearer of oblations.

The seven channels (two of eyes, two of ears, two of nose, and one of speech) full of wisdom, flow from the innermost illuminated region. The wise persons have known the door of the inner cavity where the treasure of the divine knowledge is concealed. For you, the divine consciousness has discovered the milk of knowledge, furnished by the sense-organs (the kine) with which the mankind is ever nourished.

It is imperative on them, who aspire to traverse on the path of immortality, to perform noble deeds. The unfragmentable mother earth strove with her magnitude to uphold (the world) along with her great sons for our sustenance.

When immortal powers of lustrous heaven made the two bright eyes (the sun and moon), they gave to it (the divine fire) the gift of beauteous sparkling glory, which flowed forth in all directions like rushing rivers,—O fire-divine, thus to reveal you.

The fire-divine is the giver of food like patrimonial riches, and further, it is our guide like instructions coming forth from a man of wisdom to lead us through; it is also loved like a guest who is received well in the house with respect. May it as a priest, bring prosperity to the house of the worshippers.
devó ná yāḥ savitā satyāmanma krātvānipāti vṛijānāni vīśvā | purupraṣastó amātir ná satyā atmēvaśevo didhishāyyo bhūt || 2 || devó ná yāḥ prthivīṁ visvā- dhāyā upaksheti hitāmitro ná rājā | purahsādah śarmasādopā纳税ā anavadyā pātijūṣṭeṇa nārī || 3 || tāṁ tvā nāro dáma ā nityam iddhām āgne sācanta kṣhitishu dhruvāsu | ādhi dyumnām ní dadhur bhūry asmin bhāvā visvāyur dharuṇo rayinām || 4 || ví prīksho agne maghāvāno asyur ví sūrāyo dādavo vīśvam āyuḥ | sanēma vājaṁ samithēshv aryō bhāgām devēshu śrāvase dādhanah || 5 ||

ritāṣya hī dhenāvo vāvasānāḥ smādūdhniḥ pipāyanta
dyūbhaktāḥ | parāvātāḥ sumatīṁ bhīkshamāṇā vī sīndhavāḥ
samāyā sasruṣr ádrim || 6 || tvē agne sumatīṁ bhīkshamāṇā
divī śrāvo dadhreṇa yajñīyāṣaḥ | naktā ca cakrūr ushāsā
vīrūpe krishṇam ca vārṇam arunām ca sāṁ duḥḥ || 7 ||
Like the sun, it (the fire-divine) is radiant, truth-incarnate and protector; with its powerful acts, it preserves its votaries in all encounters; like nature it is unchangeable; and like the self, it is the source of happiness; it is ever to be cherished. 2

It (the fire-divine) is radiant like the sun and dwells on this earth like a king surrounded by faithful friends. In its presence, men sit down as if they are the sons in their parent's. It is, again, like an irreproachable and loving wife. 3

O fire-divine, devotees always kindle you in secure permanent places in their homes. On you they lay abundant food. You are the source of life to all men, the bearer of abundant riches. 4

O fire-divine, may your rich worshippers win food, and may the learned persons, bringing oblations, gain a long life. May we acquire food from the wicked in battles, and distribute it to the virtuous. 5

The cows with full udders have brought us healthy and bright milk for drinking purposes. Loudly lowing, they have come to the sacred place of worship. Soliciting the favour of this divine fire, the rivers, have come from a great distance flowing under the rocks. 6

O fire divine, soliciting your favour (i.e. of Nature's forces), the cosmic sacrifices have gained glory in heaven. They have made night and dawn of different colours, and set the black and purple hues together. 7
यानाये मन्तन्सु पूर्ते असे ते स्याम सुधानो व्रते च ।
छावेन विद्वे चुङ्गै सिसक्याप्तिवानोदती अन्तरिक्षम् ॥८॥
अवैधिरं से अग्ने ग्रुम्वेणी रैवातन्तुयामां त्योलैः ।
ईशानांसः पितृविवर्त्ये रायो वि तृप्ते श्रद्धासी सो असुः ॥९॥
प्रता ते असु उच्चारणि वेधो जुग्याणि नानु मनोरु हुदे च ।
श्रेष्ठम् रायं सुधुरो यमे तेउि अभो वृष्णमेवः दधानाः ॥१०॥

याने महान सुधुदो अग्ने ते स्याम माग्नावऽ वयामि
cā | cāḥyeva vīśvam bhūvanam sīsakṣhy āpaprīvān rōdasi
antārikṣham || 8 || ārvadbhir āgne ārvato nrībhīr nrīn vīraīr
vīrān vanuyāmā tvōtāḥ | iśānāsāḥ pitārvītvāsya rāyō vi sū-
rāyaḥ satāḥimā no asyuḥ || 9 || ctā te agna ucāthāṇi vedho
jūṣṭāṇi santu mānase hride ca | śakēma rāyāḥ sudhūro
yāmaṁ te 'dhi śrāvo devābhaktam dādhanāḥ || 10 ||

उपप्रयान्तो अचूरः मन्त्रे बोचेमाध्ये । आरे अर्ने चे श्रुत्तेः ॥११॥
यः स्निहितीतु पूर्वः स्निहितीतु पूर्वः । अर्वाचारश्चैव गर्भस्नः ॥१२॥
उत्त हुवात्त जन्तवः हुवात्त जन्तवः । धन्तजीव। रोहणेः ॥१३॥
वस्य हुलो अति श्रेरे वेशे हुवायानि वीरेः । तुस्कृणोपथ्यचम ॥१४॥
तपस्युहमेवः हुदे संहसो यहो । जनाः आहुः सुवहिंचयः ॥१५॥

Upaprayánto adhvarāṁ māntram vocemāgniye | ārē
asmé ca srinvate || 1 || yāḥ snihitishu pūravyāḥ samjagmā-
nāsau krishtishu | ārakshad dāśushe gāyam || 2 || utā bru-
vantu jantāva ād agnīr vṛitraḥājani | dhanajayō raṃc-raṃc
|| 3 || yāṣya dūtō āsi kshāye vēshi havyāni vītaye | dasmāt
krinōshy adhvarām || 4 || tām īt suhavyāṁ aṅgiraḥ sudevāṁ
sahaso yaho | jānā āhuḥ subarhīśham || 5 ||
May we, the mortals, who worship you, O fire-divine, become opulent. You have conjoined earth and heaven and the mid-region and you provide shelter to the whole world like a shade.

Aided by you, O fire-divine, may we conquer rays with rays, men with men, and heroes with heroes. Becoming lords of the wealth, bequeathed by our fathers, may our learned men live a hundred winters.

May these, our hymns of praise, O sapient fire-divine, be pleasant to you in your heart and spirit. May we be competent to hold control on your riches, to be shared with the learned, duly distributed and regulated.

While proceeding to the place of sacred worship let us sing hymns to the fire divine, who hears us even from afar;

Who, from time immemorial, has been preserving wealth for the worshipper, when malevolent men are assembled together to do harm.

Let men praise the fire-divine, as soon as generated,—the dispeller of ignorance and winner of wealth in every struggle of life.

You render his sacred worship acceptable in the house of the one where you love to be the messenger and whose offered gifts you convey for nourishment.

O fire-divine, the source of vitality, all men proclaim Him (fire of sacrifice) alone as fortunate, as the giver of offerings, the possessor of divine qualities and as the performer of sacred rites.
अ च वहासि तां इह देवां उप प्रासस्तये । हन्या सुरभन्द्री वीरये ॥ ६॥
न योगस्बिन्दःन्न्ये: श्रुतेऽर्ष्यस्य कच्चन । यदेऽेः यासि दुम्धम ॥ ७॥
ततो वर्ण्यश्चोदिय भूर्वास्मादपरकः । प्र व्रताः अभि अस्तः ॥ ८॥
उत्त द्रोमत्स्वर्तीयेः वृहत्तत्वे विवाससि । वेदवाये देव दुष्कुपे ॥ ९॥

ाचा वाहासि तां हि देवां उप प्रासस्तये | हव्या सु-शंकत्रा विन्य ष्ये ॥ ६॥
नास यौर उपांतं अश्वयाः श्रीन्ये राधस्या
केंद सन्येः | याद अग्नि यासी दूत्याः ॥ ७॥
त्वोतो वाज्या अहरयो
'भी पुर्वस्माद अपराः | प्रादस्यां अग्नि अस्तधे ॥ ८॥
उत्त द्रोमत्र विन्यम स्निः संधान्यां ब्रह्माद्वेद स्तिक्षासि | देववह्ये देव दाशस्ये ॥ ९॥

(७४) पञ्चभास्तितं सूक्षम
(७५) पञ्चभास्तितं सूक्षम रामणो गोतम अश्विनः | अक्षिपेता नामः ॥

(५३) सुपर्ष्यस्तम् वचो वेदंस्तरस्तम् । हन्या जुवान आस्ये ॥ १॥
अथो ते: अक्षिपेतास्तम वेदंस्तरस्तम् । वैवेशम नर्म मानुरिः ॥ २॥
कहे: जामण्णानस्तम्ये को दुस्चर: । को हु कार्त्थासिः श्रित: ॥ ३॥
ले जामण्णानस्तम्ये मित्रो अस्सि श्रिम्यः । सर्क्या सर्विभु एकः ॥ ४॥
वर्ती नो मित्रावर्थनं याः क्षेत्रो मुनि वृहत् । अज्ञे यक्षी सं दुमशे ॥ ५॥

Jushēśva saprāthastamāṃ vāce devāpsarastamāṃ | āvya jūhāvānā āsāni || १ || āthā te aṅgirastamāgne vedhastama
priyām | vocēma brāhma sānasā || २ || kās te jāmīr jānānām āgne kō dāyāvdhaṃrəhāḥ | kō ha kāsmīn asī śṛtāh || ३ || tvām
jakmēr jānānām āgne mitrō asī priyāḥ | sākhē sākhiberhyā
īdkhaḥ || ४ || yājā no mitrāvārunā yājā devān rītam bṛihāt | āgne yaktshī svāma dāmām || ५ ||
May you bring here, O radiant fire-divine, the enlightened devotees to receive and accept our oblations for their food. 6

Whenever you go on a mission of virtuous sages on a chariot (aura of glory) yoked with horses (beams), not a sound of movement is heard. 7

O fire-divine, the offerer protected by you becomes strong, and possessor of food, and shakes off the former feeling of inferiority, and is raised to a superior status. 8

Verily, O divine fire, you grant brilliance, vigour and abundance to those who give offerings to the divines (Nature’s forces). 9

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O foremost fire-divine, attend to our most favourable and delightful hymn and accept the offerings with grace. 1

O dearest amongst the fire-priests, foremost fire-divine, now may we recite our gratifying and most agreeable prayers to you. 2

O foremost fire-divine, who is your kin amongst men? Who is your worthy worshipper? Who indeed are you? And on whom do you depend? 3

O foremost fire-divine, indeed you are alone your kin amongst men, you are their beloved friend, a friend whom friends may supplicate. 4

O foremost fire-divine, may we worship you as the source of light and source of bliss and other divine virtues and perform the sacred rites in your own house. 5
Kā ta úpetir mánasā vārāya bhūvad agne śāntamā kā manishāḥ | kō vā yajñaḥ pári dākṣham ta āpa kēna vā te mánasā dāṣema || 1 || ēly agna ihā hōtā nī śhīdādabhāḥ sū purācētal bhavā naḥ | ávatāṃ tvā rōdāśi viśvanive yājā mahē saumanasāya devān || 2 || pra sū viśvān rakshāso dhāksy ah grāhā vajñānām abhiṣastipāvā | āthā vaha so- māmapatiṁ hāribhyām áñ̄īthyaṁ asmai cakrīmā sudāvne || 3 ||

prajāvatā vácasā válnir āsā ca huvē nī ca satsihá devaḥ | vēshi-hotrām utā potrāṃ yajatra bodhi prayar tār janitār
vāśūnām || 4 || yāthā víprasya mánuṣho havírbhir devāṇaḥ ayajāḥ kavibhiḥ kaviḥ sān | eva hōtaḥ satyatāra tvām adyā-gne manḍrāyā juhvā yajasva || 5 ||
How may the mind draw near you to please you, O foremost divine? What hymn of praise shall bring us greater blessings? Who were the illustrious ones who gained your favour through worship? How shall we pay you our reverent homage?

Come hither, fire-divine; be with us as our guide and our ever-vigilant leader. May the all-pervading heaven and earth, love you. May you win favour for us from Nature’s divines.

May you burn up all the obstructive forces, O fire-divine, and ward off evil powers from our sacred works. May you bring hither the Lord of divine bliss with his aura of glory. Let us welcome Him, the bounteous giver as our guest.

I invoke you, O consumer of sacred offerings for gaining progeny; stay among us along with other divinities. Yours is the task of a cleanser and a presenter. May you awaken us, O depository and generator of wealth.

O fire-divine, at the sacrifice performed by the ancients, you, as if a sage amongst sages, carried over the essence of ablutions to all Nature’s divines. So again, may you today, O invoker of Nature’s forces, disperse these oblations poured with an exhilarating ladle.
Kathā dasemagnaye kāsmai devājushtoeyate bhāmīne gīh | yō mártyeshv anṛita ritāva hōta yājishtha it kriṇōti devān || 1 || yō adhvarēshu sūntama ritāva hōta tām u nāmobhir ā kriṇdhvam | agnir yād vēr mārtaya devān sā cā bōdhāti mānasā yajati || 2 || sā hī krātah sā māryah sā sādhūr mitrō nā bhūd ādbhutasya rathih | tām médheshu prathamām devayāntir viṣa ūpa bruvate dasmām ārih || 3 ||

s no nṛṇaḥ chetme riṣādāṁ āḥśīrīgṛdeṣevasa petu dhītīpaḥ

स नो नृणां चेतसो रिग्रातो अध्यगिरीग्रेवसा वेतु धीतिः।

तनं च ये मधवानं श्रविष्ठं वाजरसुता इवयन्त मन्म || 1411

प्रवाजिर्मिभृंधताः विश्रिर्जस्तो जातेवेदः।

स एतृ गुरुः पीप्युलस वाजस पुष्टि योति जोष्मा चिन्नित्वान || 5 ||

sā no urīnāṁ urītamo risāda aṅgur girō 'vasa vetu dhītīm|
tāna ca ye mahāvanaḥ sāvishṭha vājaprasūtā ishyāyaṁ

सानो उरिनां उरितानो रिसादा अगुर गिरो 'वसा वेतु धीतिम्|

tāna ca ye maghāvanaḥ sāvishṭha vājaprasūṭā ishyāyanta

ताना ca ye maghāvanaḥ sāvishṭha vājaprasūṭa ishyāyanta
mānna || 4 || evāgnir gōtamebhir ritāvā víprebhīr astoshtā
dātvedah | sā eshu dyummām pīpayat sā vājam sā pushṭfīn

dātvedah | sā eshu dyummām pīpayat sā vājam sā pushṭfīn

yāti jōsham ā cikitvān || 5 ||

yāti jōsham ā cikitvān || 5 ||
How shall we pay homage to the foremost divine? What hymn, should we recite to Him, who is, God-loved, refulgent, deathless and true to law? He, being the guide and performer of sacred rites, whilst present among men, conveys oblations to the cosmic powers.  

Bring Him with reverence here. He is most propitious in sacred performances, true to law, and eager in convening worshippers. For the foremost divine, when He seeks other cosmic powers for mortals, knows them fully well and honours them with reverence.

He is an embodiment of action, and He is destroyer and reviver, and, like a friend, He is a true guide who carries with Him wondrous benefits. The reverential devotees, aspiring to attain divinity, address Him first in holy fire rituals.

May this fire-divine, foremost leader amongst men and the destroyer of adversaries, accept with love our hymns and our devotion. And may those who are affluent and whose strength is strongest, and by whom the food has been produced, also participate in this devotional service.

Thus, the fire-divine, true to order, and, by whom all mysteries become known, has been praised by the possessors of excellent wisdom. May He augment in them splendour and vigour. Observant as He lists, He gathers more nutritional strength.
Abhī tvā gótama ācarā jātavedo vīcarshane | dyumnaīr
abhī prā ṇonumah || 1 || tām u tvā gótamo gīrā rāyāskāmo
duvasyati | dyumnaīr -- || 2 || tām u tvā vājasātamaṁ aṅgir
dhavāmahe | dyumnaīr -- || 3 || tām u tvā vṛitrabhantamaṁ yō
dāsyūrīr avadhīnushē | dyumnaīr -- || 4 || avoccāma rāhūganā agnaye mādhumad vācaḥ | dyumnaīr --
|| 5 ||

Hṛṣṇyakeṣo rājaso visarē 'hir dhūnir vāta iva dhrājīnān | śucibhrāja uṣhāso nāveda yāsasvatīr apasyūvo nā sā-
tyāḥ || 1 || ā te suparna aminantaṁ evaiḥ krishṇāḥ nonava
vrishabhāḥ yādīmām | śivābhīr nā smāyaṁmanabhir āgat pā-
tānti mīha stānāyanty abhrā || 2 ||
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O all-knowing, all-seeing, we intellectuals through speech exalt you over and over again with glorious hymns. 1

Desiring wealth and riches, we intellectuals through speech exalt you over and over again with glorious hymns. 2

O vigorous as vital breath, giver of abundant food, we invoke and exalt you over and over again with glorious hymns. 3

O destroyer of evils and banisher of disrespectful tendencies, we exalt you over and over again with glorious hymns. 4

We, sons of dedicated men, offer you, as ever, our sweet songs and now also, we exalt you over and over again with glorious hymns. 5

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The fire-divine in mid-air’s expanse is the agitator of the clouds. It has golden tresses: it is like a raging serpent, and the rushing tempest. It shines with a bright radiance. The dawns are not aware of this, like the honest dames, ever busy with their own affairs. 1

O fire-divine, your falling rays strike against the moving clouds. Thereon the black shedders of rain roar; after this the shower comes with delightful and smiling flashes of lightning; the rains then descend and finally the clouds thunder. 2
यद्यमृत्त्व पर्यस्त पियानो नर्यजूतस्य प्रथियां रजिष्येत्।
अर्थमा मित्रो वर्णाः परिःमा तवच खुश्नुपरस्यां योऽनि।
अः वाङ्कस्त्वो गमाद्व ईवामो सहसो यहो। अस्ये चेतिः जातस्त्रो मध्यं अवर्त:।
स ईयानो व्रुत्तकिरिकोत्तो गिरो। रेवासस्त्र्यं पुर्वेणिको दीदिदिः।
श्रेष्ठो राजस्तित्त लमान्सः वस्तेस्तस्यांस्। स सिम्मज्जम्व रक्षसोऽद् प्रति।

याद इम रितास्य चायसा
पियानो नायानम रितास्य पाथ्वैहि राजिश्वताः।
अर्यामा मित्रो वारुणाः पारिमा त्वाचाम प्रियांती उपारस्या योऽनाः।
अगु वाया गोमताः इसानाः साहसो याहो।
अस्ये द्वेषो जातावेदो माह्य अवर्तः।
स ईयानो व्रुत्किरिको गिराः।
रेवासस्त्र्यं पुर्वेणिको दीदिदिः।
श्रेष्ठो राजस्तित्त लमान्सः वस्तेस्तस्यांसः। स सिम्मज्जम्व रक्षसोऽद् प्रति।

अत्थानो अत्त मूलं व्याख्यायः प्रार्थमें।
विश्वार्थु भीषु वन्यः।
आ ने अत्र रथिः भर सत्रासाणि वेवः।
विश्वार्थु पुरस्तु दुर्बमः।
आ ने अत्र चुष्टेन्तर रथिः विश्वार्थुथयभसमः।
मादिकं चेतिः जीवसः।
प्र पुत्रस्तुस्त्र्यसमिश्रिते वाचो गोतान्यः।
भरसः सुनायणिः।
यो ने अमेत्तित्यम्यत्वति दूरे परंतु सः।
अस्यामिद्वः भवः।

आवानो अगु उत्स्बहिर् गौत्रस्या प्राभरमणी।
विष्वासु
धीश्व वंद्या।
आ ने अगु यायम् भरा सत्रासाहां वारेण्यम्।
विष्वासु प्रितसू दुष्टाराः।
आ ने अगु स्वेतूर्यानि रथिः विश्वार्थुथयभसमः।
मादिकं चेति जीवसः।
प्र पुत्रस्तुस्त्र्यसमिश्रितेऽवाचो गोतान्यः।
भरसः सुनायणिः।
यो ने अमेत्तित्यम्यत्वति दूरे परंतु सः।
अस्यामिद्वः भवः।
When this lightning-thunder comes down with the world-sustaining milk of rain, and carries it by the most direct ways to the channels of water, then the wind, the sun, the ocean, and all encompassing space contribute to refilling the womb of clouds with water. 3

O fire-divine, lord of food and cattle, source of strength, cognizant of all that exists, give us abundant sustenance. 4

He, the fire-divine, who is wise and who grants dwellings, must be exalted by our hymns. O fire, glowing with many flames, shine radiantly on us for providing food and wealth. 5

O shining fire-divine, may you drive off at night and at dawn the pollutants with your sharp flames. 6

Adorable in all our rites, favour us, O fire-divine, with your aid, when the great hymn gayatri is chanted forth. (One of the popular metres, with syllables 8+8+8; the word literally means “the one who protects the chanter”). 7

O fire-divine, grant us the choicest riches that dispel poverty and cannot be taken away from us in any of our adverse circumstances. 8

O fire-divine, give us through your grace wealth that supports and gives happiness all through our life. 9

O most enlightened seekers of wealth, offer your sincere prayers and praises to the sharp flaming fire-divine (the cosmic and the inner fire). 10

O divine-fire, may the person who annoys us,—be he nigh or afar—be won over. May you be with us for our advancement and prosperity. 11
Itthā hi soma in māde brahmā cakāra vārdhanam | sāvisthā vajrinā ójasā prithivyā nī ṣaṣā āhīṁ ārcann ānūn
svārājyam || 1 || sā tvāmaḍad vṛṣbā mádaḥ sōmaḥ śyenā-bhritāḥ sutaḥ | yēnā vṛitram nir abhyo jaghānta vajrinā
ójasārcann — || 2 || prēhy abhīhi dhrishtuhi nā te vājro uṭ
yaṁsatē | īndra nirmāṇam hi te śāvo hāno vṛitram jāyā apō
'ṛcann — || 3 || nir īndra bhūmyā ādhi vṛitram jaghānta
nīr divāḥ | srijā marutvātir āva jivāḍhanyā imā apō
'ṛcann — || 4 || īndro vṛitrāsya dōḍhathāḥ sānuṁ vājrena bhi-
litāḥ | abhikrāmyāva jīghnate pāḥ sārmāya codāyaun ār-
cann — || 5 ||
May the fire-divine, keen and swift, and thousand-eyed, drive away the pollutants. Praised by us, may the holy priest sing the sacred lore. 12

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O lower self, great in strength and adamant in determination, when the learned preceptor, with his sweet exhilarating expressions encourages you, you would succeed in expelling darkness from your inner region, manifesting your own sovereignty. 1

O one with adamant determination, the well-expressed sweetness brought by vital breath has exhilarated you, and in your vigour you have struck against the innermost ignorance, manifesting your own sovereignty. 2

May you, O lower self, hasten, assail and subdue. Your adamant determination cannot fail. O resplendent self, your manliness is your strength; may you destroy the evil ignorance with a control over your actions, manifesting your own sovereignty. 3

You have struck the devil of ignorance from off the earth (the exterior) and the heaven (the interior). May you release the vital elements, the sustainers of life and promoters of virtuous actions, manifesting your own sovereignty. 4

The resplendent lower self, aroused with indignation and aspiring for victory, has struck the bolt of determination against the jaw of the trembling devil of ignorance, stimulating the current of virtuous actions (to flow), manifesting his own sovereignty. 5
अधि सानौ नि जित्वते वज्रेण शत्यर्वेणा।
मुन्नञु इन्द्री अन्यत्र: संहिल्यो गातुनिम्न्यर्बक्षनुपु स्थार्यंम् ॥६॥
इन्द्र तुम्मिमिस्विवोजनुष्ठो विज्ञे।
यदु र्यं मायिनं मुगं तसु लं मायायवर्धर्मनु स्वरार्यंम् ॥७॥
चि ते वर्णासा अस्मिरस्वर्ति नायां गान्तु मानु।
महात इन्द्र श्रीयं शारसास्ते श्वर्तपर्वमच्छनु स्वरार्यंम् ॥८॥
सहस्सा साकाम्भष्टि पैसे श्रोभात विश्विति।
श्रीनेन्द्रनानवन्वुमर्यं श्रीरच्चतंमच्छनु स्वरार्यंम् ॥९॥
इन्द्री कुश्रुतः तवस्व निरहुन्तपहला सह।
महातद्वं वाणं वृङ्गं जाणकां अनुज्ञदर्पणु स्वरार्यंम् ॥१०॥

ādhi sānau nī jighnate vājrenā satāparvanā | manḍānā
indro āndhasāh sākhībhīyo gatōm ichaty āreṣum — || 6 ||
indra tūbhyaṁ uḍ advivo 'nntaṁ vajrīn viryām | yād dha
tyām mayīnam uṛgām tām u tvām mayāyavadhī āreṣum — || 7 ||
vi te vājraso asthiran navatūṁ navyiā ānun | mahāt
ta indra viryām bahvōs te bālam hitām āreṣum — || 8 ||
sahāsraṁ sākām arcata pāri shtobhata viṁśatīḥ | saṭānaṁ
āuṇ anōnavūr indrāya brāhmōdyatam āreṣum — || 9 ||
indro vṛitrāya távishūṁ nīr ahaṁ sāhasa sāhah | mahāt tād asya
paśuṣyām vṛitrāṁ jaghauvāṁ āśrijad āreṣum — || 10 ||
May the resplendent lower self strike the devil of ignorance on the temple with his hundred edged-bolt of determination, and, exalting with devotion, may he provide means of sustenance for his sense-organs, manifesting his own sovereignty. 6

O resplendent self, seated on the lofty hill, possessor of firm determination, verily, your prowess is undisputed since you, with your skill, have slain that deceptive beast of ignorance, manifesting your own sovereignty. 7

The bolts of determination are scattered over the ninety nine (i.e. numberless) channels. Great, indeed, is your prowess, O self, your strength is deposited in your arms, manifesting your own sovereignty. 8

May the thousand mortal elements of our body-complex worship together the glory of the resplendent self. The twenty (10 organs of cognition and work and 10 vital elements) have honoured (his praise); a hundred (numerous) threads of the spinal cord repeatedly glorify him. These laudatory expressions are for you, O resplendent self, manifesting your own sovereignty. 9

The lower self, the resplendent, has smitten down the power of the devil of ignorance,—might with stronger might; great is his manhood, wherewith having destroyed the ignorance, he released the channels of wisdom, manifesting his own sovereignty. 10

Yea, even this great pair of worlds—the exterior and inner realm—tremble in terror at your wrath. When assisted by the vital principles, you are able to slay the devil of ignorance with your prowess, manifesting your own sovereignty. 11
न वेपसा न तंत्रेतेन्द्रै वृषो वि बीभयत।
अपेनेन वर्गे आयूः सहस्रभृष्टिरायुतार्फः संराज्ये ॥ १२॥
यद्रृशः तत्र चाशनिः वर्जेण समस्याध्यः।
आहिमनं जिन्दिःसतो त्रिवि ते बाह्येषे शतोपर्चणः संराज्ये ॥ १३॥
अभिन्नेन तेन अद्विते यस्था जगच्छ रेजते।
लश्यं विलंबे मन्यत हर्षे वेदविभेषे मियार्चणः संराज्ये ॥ १४॥
नहि नु यात्तिथिमसिनः को श्रीस्य पूः।
तरस्मर्गूणमुन कर्तृ देवं ओर्जसीम सं दापर्चणः संराज्ये ॥ १५॥
यामसि वा मनु पिता व्रह्मेऽपियम्यमवत।
तत्सम्भवापि पुरुषेन्द्रै उक्तः समस्मार्चणः संराज्ये ॥ १६॥

पावेपसा न पावेपसा वृद्रोऽपि बुभयत | अभ्यैंवासम्
वाज्रायसिः सहास्रभ्रष्टिः ार्यतार्कम् — || १२ ||
यद्यवृत्रम् साह जागुः साधृः समायोधयतः | अह्म इन्द्र जी-
गःसतः द्विव त वेदधाल्ये सायोऽर्चम् — || १३ ||
अभिसुतनः ते द्रविदाय सृख्य रेजजे।
तस्मिनि तावा सृख्य रेजजे तस्मिनि तावा सृख्य रेजजे।

(८) एकाधीतिलः शस्त्रम्
(१२-१३) मनस्यवाच्य सुधाया राहुशो गोतम काधि || इदहो देवता || पञ्चप्रकरणः ||

"हर्षे महाबले वाल्शे शालसे भुज्रहा अर्थः।
तरस्मर्गूणमुन कर्तृ देवं ओर्जसीम सं दापर्चणः संराज्ये ॥ १६॥

सै

इंद्रो मादया वायरिद्वहै सावसे ज्रित्रन्न निर्भिहः | तम इन महाभस्य अजिश्वितेम श्वलव हावामहे सा वाजेशु प्रान्तो रावनविवर्षत || १ ||
But the demon of ignorance and darkness did not scare the resplendent self with his quaking and clamour, for the self was firm in determination, as if furnished with iron bolts to strike against ignorance, manifesting his own sovereignty. 12

When you, O resplendent self, encounter with the devil of ignorance, the bolt of determination falls upon him, manifesting your own sovereignty. 13

At your shout, O wielder of bolt of determination, all things, moveable and immoveable, start trembling; even mind, the architect, of evil designs, trembles at your wrath, and quakes with fear because of you, manifesting, O self, your own sovereignty. 14

There is not one, to our knowledge, who surpasses the self in his strength. In him alone all sense-organs repose their manliness, insight, power, and might, manifesting his own sovereignty. 15

In like manner, as of old, in whatever act of worship, the steadfast persons, the wise elders, and the persons of austerity are engaged—they become one in accepting the virtues of the resplendent self, manifesting his own sovereignty. 16

For bliss and strength, men glorify the resplendent self, destroyer of evil and ignorance. Verily, we invoke Him in conflicts, whether great or small, so that He may come to our aid and defence in noble deeds. 1
आसि हि वैर सेन्योदसि मूरि परावदिः।
आसि वुस्रस्ये चिच्छोऽय जयमनाय शिष्यसि सुन्यते मूरि ते वस्यं ॥२॥
षुदोविछित्त आजयो घृणि ये गीत्यते चन्द्।
शुक्लि मदुसुधाल हरि के हनः के वसी द्वय्योस्मिः हन्न हसीं। द्वचः ॥३॥
कल्यामुहृं अनुस्वर्ये भीम आ वाचते श्रवः।
श्रीय रूपयें उपस्याययी शिष्मी हरिवन्द्ये हस्तामयेक्रमायुसिः ॥४॥
आ चन्द् पारिका रजों वशवे रेचिना द्विवः।
न लयावि हन्न काश्म न जातो न जनिन्य करवत्ति विचि कवक्षिर ॥५॥

असि हि विरा सेन्यो 'सि हृदि पराददिः | असि दाबहृष्या सिद्विर्पो याजमानाया शिक्षासि सुन्यते हृदि ते वसु || २ || याद उदिरता ज्ञयते द्विधन्यावे द्वियते धहनञ्च |
युक्ष्वितावा मदार्थाल हरि कृम हान्ह कृम वसाव दादो 'सिन इंद्र वसाव दादह || ३ || क्रात्वा महानु अनुस्वर्ये भीम आ वाचते श्रवः।
श्रीव रूपयें उपस्याययी शिष्मी हरिवन्द्ये हस्तामयेक्रमायुसिः ॥४॥
आ पारिकार रजों देवते रेचिना द्विवः।
न लयावि हन्न काश्म न जातो न जनिन्य करवत्ति विचि कवक्षिर ॥५॥

यो अणों मन्त्रनेतनं पराददति द्रुचुष्।
इन्द्रो अस्तम्भय शिक्षुतु वि भंजा मूरि ते वसुं मथीय तव राजसः ॥६॥
मयेदेह वि नो वुदिर्युष्या गवायशुक्तुः।
सं गुर्भाव पुरुष श्वात्मेश्वरायत्वा कसु श्रीमहिः राय आ भरं ॥७॥

यो अय्यों मर्तभोजनम पराददाति दासुशे।
इन्द्राक अस्तम्भय शिक्षुतु वि भंजा मूरि ते वसुं मथीय तव राजसः ॥६॥
मयेदेह वि नो वुदिर्युष्या गवायशुक्तुः।
सं गुर्भाव पुरुष श्वात्मेश्वरायत्वा कसु श्रीमहिः राय आ भरं ॥७॥
O brave resplendent self, you are warrior and giver of abundant benefits. You are the exalter of even the humble. You help the devotee, and are the supplier of ample wealth. 2

When struggles are on foot, benefits from you accrue to those alone who are bold. May you yoke in the sun your wildly-galloping horses. Some you would subdue, and others you would enrich. May you, resplendent self, make us rich. 3

Mighty in brave actions, and terrible in discipline, He, the resplendent self, has raised His strength through nourishments. He is the lord of strong vital powers. Yoked with bright horses to the chariot of the inner realm, He has a firm grasp in both of His hands over the bolt of determination whilst He works for prosperity. 4

He fills the earthly atmosphere (the exterior of the body) and places lights in heaven (the inner realm). There is none like you; none like you has ever been born, O resplendent self, none will be born like you. You have sustained the entire universe. 5

The resplendent Lord gives to us proper food fit to be consumed by human beings, and distributes abundant wealth so that we may also obtain our due share. 6

He, the upright performer, gives us prosperity and wisdom at each time of rapture. May you gather for us in both your hands treasures of many hundred sorts. May you make us alert and bring us wealth. 7
मादयास्वा सुते साचाशस्वि शूर रावेसे।
विश्व हि त्वो पुष्यसुपुष्यं कामान्त्मसुपुष्यसहं नोदविता भव॥८॥
पुष्ये तें इन्द्र ज्ञते सुधे पुष्यसुपुष्यं वार्षिकम्।
अन्ति रुष्यं जन्तानामुष्यं वेढे अद्व्युष्यं तेषा ने वेढु आ भर॥९॥

मादयास्वा सुते साचा शस्वि शुरा राज्यास् | विद्वा हि त्वो पुष्यसुपुष्यं कामान्त्मसुपुष्यसहं नोदविता भव॥८॥
पुष्ये तें इन्द्र ज्ञते सुधे पुष्यसुपुष्यं वार्षिकम्।
अन्ति रुष्यं जन्तानामुष्यं वेढे अद्व्युष्यं तेषा ने वेढु आ भर॥९॥

उपो शु सर्गृहिणी गिरो मर्यादामात्यत्वा इव।
युद्धा नें सुनुत्तरतः कन आन्तर्यायस्म होजो ज्यं विष्णु तें हरि॥१॥
अध्यान्तिमदन्तं भवं प्रियं अवूर्तं।
अन्तोप्तं स्वाभो विश्वं भविष्यं मति योजा ज्यं विष्णु तें हरि॥२॥
सुसंदर्शिः लवे भवे मर्यादामिषिमहि।
प्र नूं नूर्णयं विष्णुकृ पश्वं अनु योजा ज्यं विष्णु तें हरि॥३॥

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Úpo shū śrīnuhī gīro mághavan mātathā iva | yadā naḥ
sūṛtāyataḥ kāra ād arthāyasa ād yójā ny indra te hári || 1 || áksham anāmadanta hy āva priyá adhūshata | ásto-
shata svābhāvanāvō vīpura nāvishṭhāyā mati yójā — || 2 || su-
saṃdrīṣaṃ tva vayām mághavan vandishmāḥi | prá nīnām
purāvandhēra stutō yahi vāsaā ānu yójā — || 3 ||
Refresh you, O brave, with our blissful devotional prayers outpoured from our hearts for bounty and for strength. We know you, O Lord of ample stores. To you we direct our hearts’ desires; may you be, therefore, our protector.

These living beings enhance the choicest treasure. May you take over, O Lord, the wealth from undeserving hoarders and distribute it amongst the honest workers.

Listen to our praises, O bounteous self. Treat us as your own. Since you have inspired us with true speech, you are addressed with the same. So quickly yoke your horses (restrain sense-organs).

The sense-organs had their sufficient enjoyment through the pleasure you have given to them. And under the thrill of joy, they have glorified you with commendatory thoughts. So, now, O resplendent self (the lower self), it is high time that you put restraint on them.

O bountiful self, we praise you, since you look benignly on all. Thus praised by us, and fully equipped, may you ride on your chariot (human body). May you proceed on righteous path, and put your senses in control.
स घा ते वर्ष्णे रथमध्ये निधाति गोविंदम्।
य: पार्श्व हारियोजनं पूर्णमिन्द्र चिकृतस्य योजा सिन्धु ते हरिः॥४॥
युक्तसे अस्तु दस्तिणा उत सुन्द्रः शान्तक्रोऽ।
तेने जायसुप्यं श्रियं मन्तुयु यायनकोशों योजा सिन्धु ते हरिः॥५॥
युनामे ते वर्ष्णा केतिना हरिः उपः प्र वायु हति दशिणे गर्भस्योऽ।
उत्तां सुतसं हरि सुमसा अमन्दिरः पूप्पण्वान्वविन्त्स्यु पत्यौमदः॥६॥

तां व्रीष्णानं रथां आदिती तिष्ठतार गोविंदम्। युह पात्रां वाहियोजानं पूर्णं इंद्रा चिकृतस्य योजस् योज्या — ॥ ४॥ युक्तां ते आदिता तं सवयं शस्त्रकर्तसी तेन जयां ज्ञानो प्रयं मन्तानो याय आनस्य योजस् योज्या — ॥ ५॥ युनामि ते गृहस्थाए श्रुतेन अर्थात सूर्योदयें गधाश्चित्रोऽ, उत्ता सुतां भ्रमसा अमन्दिरः पूप्पण्वान्वविन्त्स्यु पत्यौमदः॥ ६॥

(२१) विवर्णः तिलम्
(१-६) पूप्पण्वान्वविन्त्स्यु सत्यायु राजायो गोविंदम्। ॥ ॥

अश्रुवक्ति प्रहमो गोहुं गच्छिति मुनाविन्द्रस्य मर्याद्यस्यविन्यि:।
तमाल्पादित सुसुंगं मर्यादा किघुद्धमोहु सिन्धुमारणो धर्माधिको विषेकं:।॥ ७॥
आपो न केवले यथित दशिणेऽविन्त्स: पदस्तिः चिंतत प्राय: च चरः।।
प्रायेत्रविन्त्स: प्र पञ्चान्ति देवुहुं सङ्करस्य जोपानले वरा इत ॥ ८॥

अस्वावति प्रत्यां गोशु गच्छति विन्द्रविन्द्र indra मंत्रयां तावतीक्षि ॥ तां it प्रिनक्षी सामशाम bhāvyasā सिंहमे एपो याहाभिवो वितैतसाः ॥ १॥ एपो ना देव्यु आच्छ वर्तियम अवा पायंति हितिव यथाय राजः।।
प्रत्यां विन्द्रविन्द्र सङ्करस्य जोपानले वरा इत ॥ २॥

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O resplendent self, in the chariot of the body, you have been fully provided with both nourishment and enjoyment through the sense-organs. May the mind ascend that chariot which has a container full of enjoyment and proper nourishment for the yoked horses. Therefore, now, O resplendent self, may you put your horses under control. 4

O performer of totally selfless acts, let your horses be harnessed on the right and on the left, and therewith in rapture of the spiritual elixir, drive your chariot to your beloved (the supreme Self); now put the reins of your senses under control. 5

O wielder of intellect gifted with holy prayers, I yoke your long-maned horses. Now may you depart and take the reins in your hands. The stirring draughts of spiritual juice have been poured out to gladden you. May you rejoice with your beloved in complete union. (supreme Self, the spouse of the lower self). 6

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O resplendent Self, the mortal mind, which is well-guarded by your effort and which dwells in the mansion where there are horses (sense-organs), is the first to go to enjoyments (cows). May you grant this mind ample prosperity, and enrich it with abundant riches as the rivers unawares flow in all directions and fill the ocean. 1

As the waters flow to the priestly bowl, as the diffusive rays descend from mid-air, in the same manner the divines conduct the pious man to the sacred performance and are impatient to enjoy it, as the bridegrooms long for their brides. 2
अधि द्वयाद्वयां उक्त्याः वचों यस्तस्या मिथुना या संस्पर्शं ।
असंतपो वनस्ते ते श्रेष्ठिन्तं श्रुत्यं युक्तिकालमनाय दुःस्तुन्ते ॥ ३॥
आदिहिरः प्रथमं दर्शिरे वर्ग इदांस्यं श्रम्या ये श्रुत्ययाः ।
सवः पुनः समविन्दस्य भोजनमनांश्वं गोमन्तुभा पुरुष नरः ॥ ४॥
युक्तिकाले प्रथमं पठस्ते ततः सर्वेऽमश्कप्रेये ऑजर्जि ।
आ गाः ऑजुर्जनां काव्यः सचो यम्येऽजातमस्तैं यजामहे ॥ ५॥
बहिर्वाः यस्तस्याय्याः कृष्णसेवि का श्रोकामायैवः दुःधि ।
आवा यह वर्तित कर्त्तर्क्तयाः सत्यिन्द्रो अभिप्रवेष्टु रण्यति ॥ ६॥

अद्धि द्वायो अदाधिभुक्त्यां पाठो यतासुर्या मिथुनाय यस्तवं भाष्यते यस्तवं सर्वस्यात| असमयत्वो वर्तते या केशमण्डीतु सर्वस्यात| अङ्गिरस्या प्रथमस्य अदाधिभुक्त्यां भाषणम् अस्वाभावं गोमन्तुभा पुरुषार्या| सवः पुनः समविन्दते| भोजनमनां अस्वाभावं गोमन्तुभा पुरुषेऽन्तरेः| सर्वस्य ततः सर्वैः सधवेऽन्तरेः ऑजर्जि| आ गाः ऑजुर्जनां काव्यः सचो यम्येऽजातमस्तैं यजामहे| बहिर्वाः यस्तस्याय्याः कृष्णसेवि का श्रोकामायैवः दुःधि| आवा यह वर्तित कर्त्तर्क्तयाः सत्यिन्द्रो अभिप्रवेष्टु रण्यति ॥ ६॥

(८४) चतुर्दशीति सत्यिन्द्र शुक्लम्
(१२-२०) विशाखूपचाय सुतस्य राजस्यायो गोमन्त्र गणितः। हन्तो देवता। (१२-२१) प्रथमब्रह्मद्वियोपरिच्छंदः।
(३३) सूतनिधियोणिह || (१०-१२) चतुर्दशीति। (१२-१३) प्रथमब्रह्मद्वियोपरिच्छंदः। (१२-१४) पक्षस्य निधियोनिह || (विनयाश्र्वयैः समायः सत्यिन्द्रीस्ते) दसभिं

असांसि सामम इत्यदृश्येऽद्विद्धु दुःध्यणां गांधि।
आ लोको षुचिकित्तिय्यं रजः: सुमियो न रगिनिभि: ॥ ६॥

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असावि सोमं इत्र ते सविश्वत्तीह द्वरिष्णव गाः। अ त्वा प्रियंक्त्वं इत्रियां राजः सुर्यो ना रस्मिभि: ॥ १॥
You have laid praiseworthy blessings upon the couple (man and woman) like a pair of uplifted ladles in the sacred ritual; you have accepted both of them with the devotional chants. They safely live and prosper under your law. You grant strength to the benevolent worshippers. 3

The persons, with vitality and vigour acquired during the first stage of life, procure the fires and kindle them through good deeds and sacrifice; they regain the smuggled wealth consisting of food, cows, horses, and cattle from the greedy and unlawful hoarders. 4

The steady-minded person first laid down the paths of virtue through the sacred rituals, and thereafter the bright sun, the cherisher of noble acts, was born. Thereupon, the steady-minded person reclaims the lost cattle of wisdom and wealth. In this restoration, the young brilliant youths are also associated. Let us with offerings honour the immortal (resplendent Self) who was born to restrain disorder. 5

Resplendent God is delighted to accept offerings from the homes in which the grass is cut for the sacred rituals, and where the sacred hymns are recited at sunrise, and the voice of prayerful hymns resounds in the sky, and where the pressing stone at sacred rituals rings as it were a singer skilled in song. 6

Come, O strong and courageous resplendent Self, spiritual elixir has been pressed out for you. May you be filled with spiritual vigour as the sun fills the sky with its rays. 1
इंद्रिमिद्री वदनोपरितिघुटस्वसम ।
ऋषिः च स्तुतीर्थं युक्तं च मानुषणाम || ॥
आ तिष्ठ व्रतहरं युक्तं ते अह्वश हरि ।
अवर्षिन्द्र सुं ते मनो धारम् कृकेतु कुमुदा || ॥
प्रभते सुतं पिनि वेदसंगमं मदेस ।
शुद्धस्य लाभेलसन्धारानु कृत्य सार्द्वे इति ॥ ॥
हस्तायू नृत्तबंधेनोपनिधानं च वर्तीता ।
सुतां अमत्सुरिन्द्रो वेदेः नमस्यताः सह: || ॥

इंद्रम
id dhāri vahatō 'pratidhriṣṭośasvasam | rishīnāṁ ca sutīr
upa yajñāṁ ca mānushānām || ॥ ॥ ā tisṭha vritisraha rā
tham yuktā te brāhmaṇā hāri | arvācinaṁ sū te māno
grāva kriṇotu vagunā || ॥ ॥ imām indra sutām pība jye
shtām āmartyam mādam | śukrāsya tvābhya āksharaṇ dhārā
ritāya sādane || ॥ ॥ indrāya nūnāṁ arcatokthāni ca bravi
tana | sutā amatsur īndavo jyeśthām namasyatā sāhah || ॥

नक्सिश्च्याते हरि यदिन्द्र यत्र । नक्सिद्वानु मुज्ञना नक्षः स्वर्ण आनारो || ॥
य एक इड़िद्रेति वसु मातीय तुल्याः । इशान्यो अर्तिकृत इन्द्रेः आङ्ग || ॥
क्रुद्ध मत्समार्थस्य पदा श्रुतिमिश्र सुचत । कुता ने: शुक्रविद्र हस्ते अक्ष || ॥
यशशिच हौ बुधन् अ सुतावर्षी आविवसिति ।
उभं तत्स्यते श्रव हस्ते अक्ष || ॥

nākīṣh tvām rathita hāri yād īndra yāchase | nākīṣh
tvānu majmāna nākīṣ svāṣva ānāse || ॥ ॥ yā ēka īd vidā
yate vāsu mārtāya dāṣūshe | īśāno āpratishkuta īndro āṅgā
tvā || ॥ kadā mārtam arādhāsām padā kshūpam iva sphyu
rat | kadā nāḥ śuṣravad gīra īndro āṅgā || ॥ yāṣ cid dhī
tvā bahūbhya ā sūtāvaṁ āvivāsatī | ugrām tāt patyate śāva
īndro āṅgā || ॥

\textbf{Prajapati}
May speedy coursers (mind and sense-organs) bring resplendent Self of unresisted might here to the place of praises and worship conducted by seers and common folk. 2

O destroyer of the devil of ignorance, ascend your chariot, for your horses have been yoked to it by prayer. May the sound of pressing stone (of mind and vital elements) draw your attention towards us. 3

O resplendent Self, accept these immortal, exhilarating sweet devotional expressions. The streams of this stimulating elixir have been flowing for you here at the sacred place of holy worship. 4

May we sing glory without delay to the resplendent Self, and recite hymns in His praise. Let the bubbling drops of spiritual elixir exhilarate Him; may you pay reverence to His supreme strength. 5

O resplendent Self, may you yoke your steeds (sense-organs). There is no better charioteer (a guide) than you. None surpasses you in your strength, none with horses howsoever good and trained. 6

Assuredly you alone, O resplendent Self, are the undisputed sovereign and bestower of the wealth of activity to those who offer you oblations. O Love! 7

Like a weed trampled by foot, when would He crush the greedy and miser who does not offer oblations to the loving resplendent Self. O Love! 8

He, who with sweet devotional melodies, honours the resplendent Self, verily he gains tremendous strength. O Love! 9
svādor itthā vishūvāto mādhvāḥ pibanti gauryāḥ | yā īndreṇa sayāvarir vṛisnṇā mādanti śobhāse vāsvīr ānu svarāyjam || 10 ||

tā asya prīsanāyuvāḥ sōmanī śrīnanti prīsnayah | priyā ēndrasya dhenāvo vājṛam hinvanti sāyakām vāsvīr — || 11 ||
tā asya nāmasā sālah suparyānti prācetasah | vratāny asya saṣcire purūṇi pūrvācittaye vāsvir — || 12 || ēndro dadhīcō asthābhīr vritrāṇy āpratishkutah | jaghāna navatir nāva || 13 || iehān āśvasya yāc chīrah pārvateshv āpaśritam |
tād vidac charyaṇāvati || 14 || ātrāha gōr amanvata nāma tvāśhtur apīcyām | itthā candrāmaso gṛihē || 15 ||

kō ādu yūṅke ṛhūr gā śrūtyā śīmarīvato bhāminēnō ṅūṛṣṇyō |
āsamsīkṣhūṭvastō manomāntō ēṃśa mūyāmūṇyaḥ saṃjñāvat || 16 ||
kō ēṅkate tuṣṭaye kō bhūhā kō māṃsate sāntam ēndram kō ānti |
kṛtsthakāyō kō ēṃsyōnti gṛiṣṭhādhi abhāntē | kō jānayā || 17 ||

kō adyā yuṅkte dhurī gā ṛtāsyā śīmīvato bhāmīno durhṛṇayūn | āsṁimśhun bhṛṣvāso mayobhūn yā esham bhṛityām riṇādhat sā jivat || 16 || kā nhate tuṣṭaye kō bhāhaya kō māṁsate sāntam ēndram kō ānti |
kā tokāyā kā ibhāyotā rayē ’dhī bravat tanvē kō jānayā || 17 ||
The pure intellects, associated with mighty resplendent Self for the sake of splendour, taste the sweet diffused spiritual elixir and rejoice in their own sovereignty. 10

Craving for his nearness, various intellectuals mingle the spiritual elixir with their own knowledge. May the milch-kine, dear to the resplendent Self, direct his firm, overpowering determination against the adversaries and rejoice in his sovereignty. 11

These knowledge-giving intellects, at the very outset, honour His victorious might with veneration, and closely follow His laws to win their due pre-eminence, and rejoice in His own sovereignty. 12

The resplendent Self destroys ninety times nine (innumerable) evils with the help of the rock-like firmness of devotees. 13

Searching for the source of vigour hidden among the mountains, He finds it among true seekers. 14

Then, verily, he recognizes the essential form of the Creators's radiance in the mansion of the mind (moving moon). 15

Who yokes today unto the pole of eternal law the vigorous and radiant horses (sense-organs), whose fury is unbearable and in whose mouths are heart-piercing and bliss-bestowing arrows? Long shall he live who honours their services, and feeds them well. 16

When one feels that the lower resplendent self is near the Supreme one, then who flees forth? Who suffers? Who is afraid? Who is aware that the resplendent Self is near? Who is that one, so close and near? Who would importune the supreme Self for securing progeny, elephants, property, physical health and a large family? 17
को अमी०<sub>ि</sub> हरिष्ण घृतिे खुचा यज्ञात 'क्रतंगिण्विदिमः।
कस्मै द्रेवा आ वहानाभ्य होम को मस्ते श्रीति०यैः दूरेवः।।
ल्य० <sub>ि</sub> श्रीसिष्यो दूरेः श्रविष्नु मन्येः ।
न लक्षणों मांसबल्लि महात्मेण्ण बहुविं मते वचः।।
मा ते नीरीष्टि मा ते उत्त्मों वसोपसानको चन्दा देनन।
विषय च न उपरमी० मातुः वर्धीनि चर्पिण्याः आ।।

को अग्निम्

ि०से हविशा ग्रहितेणा श्रुचाय यतुविनि द्रुवेब्हिः। कास्मै देवाः आ वाहान अस्न होमा को मास्ते विशिष्टो वहितथाः सुदेवाः।।

| 18 || त्वम अन्गा प्राव शासिष्थो देवाः श्वारीष्ठा मार्त्याः। नां त्वाद अन्यो माग्वाः अस्ति मार्त्येण्ण द्रविण्ण मे वाचाः।।
| 19 || मा ते रुढ़िण्ण मा ते उत्त्मों वसोपसानको चन्दा देनन।
| 20 ||

[अभ खरदिँपुरसाच; \|]  
(८१) प्रभासिद्ध शिव गूणमान्।
(७२२) त्वदार्थ्यायाय सुदेश्याय गोभिरो गोतम कक्ष। महत्तो देवता। (२०२, ६११२) प्रभासिद्ध खरदिँपुरसाच; शिव प्रभासिद्ध गूणमान्य अङ्गारी, (७२२) प्रभासिद्ध पण्डितो गूणमान्य धर्मारी।

(३२९) प्रार्थनाय सन्तो न सरसो याम्रुतस्य सुनवे: सुदर्षेण:।

रोहस्सी हि महत्त्वके वृहे मर्दिन वीरा विदात्स्य श्रविष्नुः।।

त उत्त्मों महिमान्यामात दीवि श्रदासो अर्थे चक्रिके सर्व:।

अर्थ० अर्थ० जन्याल इद्यमयष्ठमार्थ श्रीविष्नु दुधिगे पृथिमातादा।।

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प्राये सुम्बहान्त: जनायो ना सप्तयो यामन मुदास्या
सुनावह सुदाः ससानो रोदस: हि मुरुतास काकिरे व्रीधे मां
दानि विरा विदात्स्य ग्रहिष्वयः।।

ता उक्षिताय स्वहि महिमान असता दिवि रुद्रासो काकिरे सादा:। आर्यास्का अर्धां सन्यायं इदियामः आभो दाधिर्या प्रिस्मिनाताः।।
To the one, who has well known the resplendent supreme Self, of what further use would be to offer to the fire the oblations of butter with spoons and ladles, from season to season? To whom do the divine forces quickly bring the blessings that have been called for? 18

O my Love, O mighty resplendent Self, may you be with us and be favourable to the mortals. There is none else to give us felicity. For you alone I recite my praises. 19

Let not your bounteous gifts, and let not your protective powers fail us, O supreme Self, any time. O lover of mankind, please bring to us all sorts of riches. 20

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The vital principles, offsprings of cosmic vital powers, are performers of mighty deeds and swift in movements. When they go forth they decorate themselves like females. They are gliders through the space within body. They are brave and promote the welfare of heaven and earth and take delight in accomplishing noble deeds. 1

The cosmic vital principles have attained majesty in the upper part of body. Through dedication these vital elements in the body have generated consciousness in the sense-organs. These offsprings of the firmament have put on glory, and having functioned specifically in their respective regions have attained their exalted importance. 2
गोमातरो यक्तुमयन्ते अभिमिल्लयुधू शुचा दंधिरे विन्मतं।
बाधते विधायमभूमििनमपुर्णमयिष्ठतमुः रिज्जिे धुतम्।३॥
वि ये अर्जपते समुखात शृिविमिि प्रच्छवयन्ते अच्छूयता चिदोजसा।
मरोजुलो यन्त्रसत्ते शृेष्ठा दुःिामातात्ते पृयविरूप्यम्।४॥
प्र यद्रेषु पृयविरूप्यश् बाधे अद्रि मलो रश्कतं।
उतालक्ष्यु वि व्यन्ति धार्यकमोखद्विनिदन शृूम्स।५॥
आ वो वहनु समयो श्रिण्यदेः श्रुपायानः प्र जिगात बाधिसि।
सीता बहिन्ह वसं सरस्कृतो मादयिये मरुलो मणो अभ्यसि।६॥

gōmātaro yāc chubhāyante anjābhis taniṣu subhra
dadhire virūkmatāh | bādhante viṣyam abhimātān unā
vārtmany esham ānu riyate ghṛitām || 3 || ví yē bhrajante
sūmakāsas riṣṭībhīḥ praçuavāyanto ācyutācīd ājasā | ma-
nojūvo yān maruto ráthṣasyā vṛishhavātāsah prīṣhatir
āyuḍhyam || 4 || prā yād rāthṣhun prīṣhatir āyuḍhyam
vāje ádrium maruto raṅbhāyantah | utārushedya ví shyantī
dhāras cārmevodābhīr vy ūndantī bhūma || 5 || á vo va-
hantu sāptayo rāghushyādo rāghupātvānaḥ prā jigaṭa ba-
hūbhiḥ | sīdatā bāhir uru vaiḥ sādās kṛitam madāyadhvam
maruto mādhvō ándhasaḥ || 6 ||

॥४॥

"॥४॥

तेष्वर्त्त प्रेक्षसो महिलणा नाक वस्त्र्युक्ते चाकिवे तर्त्।
विश्वयाश्रद्युर्धिच मद्यूद्यते क्षणो न सैष्टृशिणि वहिन्हि भ्रमिे।॥४॥

tē 'vardhanta svātavaso mahitvanā nākaṃ tasthūr uru
cakrire sādāḥ | viṣṭhār yād dhūvad viśhayaṃ madacyūtaṃ
vāyo nā sudam ādhi bārhishī priyē || 7 ||
When they, the children of the sky, shine in bright attire, and on their fair limbs lie their golden ornaments, they are saved from every adversary. All the prosperity flows down to them like waters following their traces.

The vital principles, the participators in the sacrifice within the body, glitter with their firm determination and overthrow with their strength even that which is never overthrown. Their colourful desires are very much like the spotted deer yoked to a chariot. They are swift as mind; their object is the showering of blessings.

When the vital principles harness their body chariots with the deer-like spotted desires, the torrents of rain from the dark-red clouds rush forth and drench the earth like a hide with water.

May your swift-gilding waves bear you here towards the place of sacred performance, and may you come here swiftly with your arms. May you sit on the lawn where a wide seat is made for you. May you delight yourselves with the delicious offerings.

Strong in their inherent strength to greatness have these vital principles grown, and having stepped to the firmament have made it their dwelling. The all-pervading God has provided protection to this sacred ritual which is the bestower of all desires and which confers delight. May you, the vital principles, come, quickly as birds, and sit down upon the pleasant lawn.
षुरं इवेचुरुच्यो न जनमेयः श्रवस्यो न पृतनामातु वेदिते ।
भर्त्येने विश्वा सुरवना मुखयो राजान इव लेपैस्याद्वो नरः ॥८॥
वर्षा वहां सुखं ते तिरियथं सहस्रश्चितो खण्ड अर्तस्य तयां ।
धर्मं इवो नयस्यस्य कामवहुं चूष्णं निरपामेनाद्वण्वम् ॥९॥
रुचि समुद्रेष्ठयु तत् अरवेतो द्वुद्धारं चित्रिमिन्दुति पवेतां ।
धर्मन्ति वाण मृतं सुदानवी मद्वे सोममा रणयुनि चकिते ॥१०॥
जिसपि सुमुद्रेष्ठयु ततः दिशासिंहनकुं देवताय तृषणं जेत ।
आ गच्छतीमवस्सा चित्रमायतः कामं विक्रयं तर्कितं धार्मिकम् ॥११॥
या वः शम्भ शादामानाय सानित चित्रितुनि गृहक्षे चच्चतादिधिः ।
अस्मिन्ति तातित मरुनो वि कबन्तु गुष्यति नेव धर्म दुर्यणः सुवीरसः ॥१२॥

सूरा इवेद युयुन्दहयो ना जाग्मयाह श्रवस्यावा नाप्रितास्य येतिरेः भायान्तेविस्या भुवाना मारुद्भयो राज्यना यव तवशास्यायमार्थि नाराय || ८ || त्यास्त्ता यव दिप्राय सुक्ष्रीताम हिरंयायम सहस्त्रस्त्रिश्चित्स्यवा अवार्ततयरेः धहतायुंद्र मन्त्र जिंद्र इव गोवेश्चित्स्य देवताय तृषणेः ।

वर्काद इव ।

(१६१२) प्रवस्तितिन्य सूक्षमः

(१६११०) द्वार्त्तकाययु स्वताय राजायं गोवेश्चित्स्य मन्त्र ।

मरुनो यस्य हि क्षेषे भाथा दिवऽ विभवमसः । स सुगोपायां जनः ॥१२॥

Máruto yásya hi kṣáhye pathá divó vimahasah | sa su-gopātamo jánah || १ ||
Like brave heroes, desirous of fight, vital principles rush about, and like fame-seeking combatants, they strive in war. Although every creature is afraid of them, they are fearless and terrible to behold. 8

The supreme architect, deft of hand, devises the golden, thousand-edged, and skilfully fashioned weapon of resolute determination. The resplendent Self receives it to perform heroic deeds. He by this destroys the devil of ignorance and forces out of the weapon the stream of virtuous actions. 9

They with their vigorous strength pursue dark deep forces upon high, and, cleave asunder the mountain of ignorance that obstructs the path; the munificent architects, the vital principles, blow upon their pipes in the wild joy of victory of their glorious deeds. 10

Just as the expert engineer constructs canals of water through the winding channels to the place where water is scarce, similarly, the vital principles bring rejuvenation to the thirsty sense-organs. The variously radiant vital principles thus gratify the desires of the sense-organs with life-sustaining waters. 11

Whatever three-fold blessings there are, O vital principles, provide them all to the person who offers homage to you and who is the donor of oblations. Extend the same boons unto us, O vital principles, bestowers of all good, and give us wealth with noble offspring. 12

The person in whose abode the vital elements, descending from the inner resplendent region, have been well-received, is entitled to have graces from the best protector. 1
yajñair vṛt u yajñavahaso vīprasya va maññām | mārtaḥ śrīnata hávam  || 2 || uta va yasya vajīno
'nu vīpram átakshata | sā gūntā gūmati vrajé  || 3 || asyā virāsyā bharhīshi sutāḥ sōmo dīvīṣṭihṣu | ukthām mádaś ca
śasyate  || 4 || asyā śroṣhantv a bhúvo viṣya yāś carṣaṇhit
abhi | sūraṁ cīt sasṛūśhur śhah  || 5 ||  

purvibhir hi dadasimā śarudbhir mārtaḥ vayām | ávobhiṣ ca rshaṇinām  || 6 || subhāgah śa prayajyavo mārtaḥ
astu mártasyāḥ | yāsyā práyiṣi pārshatha  || 7 || śaśamānāsya
vā naraḥ svēdasya satyaśavasaḥ | vidā kāmasya vēnataḥ
|| 8 || yūyāṁ tāt satyaśavasa āvīśh kartā mahitvanā | vídhyātā vidyūtā rákshah  || 9 || gūhata gūhyām tāmo vī yāta
viṣyam atrīnām | jyōtish kartā yād uṣmāsi  || 10 ||
Honoured with worship, O vital breaths, the bearers of sacrificial performances, listen to the invocations of the sage and the wise, even without offerings. 2

The devotee, whom you vouchsafe to be a noble sage, is assuredly blessed with sense organs rich in wisdom, as a pasture rich in kine. 3

During the sacred performances of this pious devotee, sweet devotional blessings through hymns are showered in the daily rites—to add to his joy. 4

May strong vital breaths, victorious over all persons, listen and may this worshipper obtain food. 5

For, O vital breaths, through your loving and swift help, we have been offering oblations in many an autumn. 6

Fortunate is that mortal, O most adorable vital breaths, whose offerings you receive. 7

O truly strong brave vital breaths, you know the toil of him who sings your praise, and the hearty desire of him who loves you. 8

O source of true strength, may you manifest your greatness and with your lustre strike the wicked. 9

Dispel horrid darkness, drive off exploiters from us, and enkindle the light we long for. 10
Prátyakshasaḥ prátyašasa virapśino 'nānata āvithurā ri-jishīnāḥ | jūshṭatamāśo nṛtamaśo anjībhīr vy ṣānjēre kē cid
usrā iva strībhīḥ || 1 || upahvareṇu ṣād ṣidhvam yayīm
vāya iva marutāḥ kēna cit pathā | šcōtanti kōṣā úpa vo
ráthesizev ś āghritām ukshaṭā mahāhvarṇam ārcaṭe || 2 || praī-
shmām ājmeshu vithureṇa rejate bhūmint yāmehu yād dha
yuṇjāte śubhē | té kriśyāv dhūnayo bh zdjęćīśśtayā vha-
yām mahītvām panaṇya đaḥtayāḥ || 3 || sā hi svasṛt pri-
shadaśvo yuvā gannō 'yā īśānās trīvishhīr āvṛṣtāḥ | āsi sa-
tyā riṇayaśvaṃḍyō 'ṣyā dhīyāḥ praśvītāthā vrīṣha gannāḥ
|| 4 || pitūḥ pratnāṣya jānumaṇa vadaṃsaṃ sōmasya jihvā prā-
jigāti cākṣhasa | yād im īndraṃ śaṃy riṃvaṇa āṣatād ān
nāmaṇi yajñyāni dadhire || 5 || Šrīyāśe kāni bhānūbhīḥ sām
mimikshīre té rāṃśibhiś tā riṃvabhīḥ suḥkādāyāḥ | té vā-
simanta ishmīno abhīravo vidre priyāsa mārutasya dhā-
mahā || 6 ||
O annihilators of enemies, strong-limbed, loud singing, never yielding, never trembling, receivers of elixir, the best-loved, the foremost leaders, may you display yourselves with glittering ornaments, conspicuous like stars in heaven.  

When, O vital principles, you pile the moving clouds on and close to the hilly slopes; you are like birds flying in several directions. Everywhere clouds shed forth the rain, stored in your cars. May you drop sweetness, honey-hued, around you, for him who sings your praise.  

When on their way vital principles yoke their aura of waves for victory, earth trembles as a weakling, and works like a deserted wife. They are sportive, progressive, armed with glittering spears, and pounce on all. They themselves announce their own mightiness.  

The troops of vital principles are wave-borne, ever young, with vigour and are the Lord of this earth. They are truthful liberators from debt, blameless shedders of rain, and are protectors of our sacred rites.  

We the devotees have learnt from the ancestral traditions that the vital principles are very much associated with the procurement of the elixir of life. These vital principles also help the resplendent Self in the conflict against evils. And, therefore, we sing the attributes of these vital principles with so many glorious names during these sacred performances.  

These vital principles, having gained splendour through the rays of the sun, join to shed rain and make all happy. They, armed with their spears, decorated as if with bright rings, are fearless and swift-moving. Thus they obtain their highest glory among divine powers.
(88) आ वियुमन्निर्मिते: स्वच्छर्थं रयर्विवाहं रागजापो मोनस भ्रष्ट। वर्षाय न दुःस्वयं कवो य पत्तव सनन्या॥

(89) तेषुनामित्येव पिलंहि: श्रुते के योनि स्यवतिसि। रत्नमोन्निर्मिते: स्वर्यतीवायुपत्याः स्वर्यस्य जम्बात भूते न ॥

(90) त्रिये के जो अपि नन्दु वार्षिकोद्वया वना न कृपन्वत ऊँचे ।

(91) अहं रुपाः पर्याविष्णु रघुराम चिंते वार्षिको वे नाशीम ।

(92) वहाँ कृपन्तो गोरमालो अर्केरुः नलुक उत्सर्प विवेच्ये ॥

(93) दुर्योगम होराजीति सस्त्रिं द्विवर्त्तो गोरमालो वे ।

(94) पण्यिनिर्देशकानवेंद्रधानुष्ठावते वरहुः

(95) पुष्य स्या वें मलोशनुभवी प्रति दृष्टित वापथो न वार्षिक ।

अस्तोमधुधारसामुन् स्थानं गर्भस्योः ॥

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अ विद्युनम्मद्भिर्न मरुताः स्वर्काई राधेहिर यता रिस्तिमाद्भिर्न आस्वपर्नांः | आ वर्षिश्यथयाः न आहिर यम्यो न ववहता सुम्भाया ॥ १ ॥

तेषुनामित्येव पिलंहि: श्रुते के योनि स्यवतिसि। रत्नमोन्निर्मिते: स्वर्यतीवायुपत्याः स्वर्यस्य जम्बात भूते न ॥

त्रिये के जो अपि नन्दु वार्षिकोद्वया वना न कृपन्वत ऊँचे ।

अहं रुपाः पर्याविष्णु रघुराम चिंते वार्षिको वे नाशीम ।

वहाँ कृपन्तो गोरमालो अर्केरुः नलुक उत्सर्प विवेच्ये ॥

दुर्योगम होराजीति सस्त्रिं द्विवर्त्तो गोरमालो वे ।

पण्यिनिर्देशकानवेंद्रधानुष्ठावते वरहुः

पुष्य स्या वें मलोशनुभवी प्रति दृष्टित वापथो न वार्षिक ।

अस्तोमधुधारसामुन् स्थानं गर्भस्योः ॥

6 ||
Come hither, O vital principles, on your lightning-laden aura of vitality vibrant with sweet songs, armed with sharp weapons and winged with divine waves. Fly to us with noblest riches like birds, O mighty powers.

With their red-hued divine waves and aura of vitality they come for the benediction of their devotees. They are brilliant like gold, destroyers of foes, inflictors of punitive justice and they with their terrific brilliance of vitality and speed frighten all the inhabitants of earth.

For the subjugation of desires, you decorate your persons with effective weapons. You inspire intellect to heights like tall trees. O well-born vital breaths, for you the extremely enlightened worshippers procure offerings from even inaccessible quarters.

O men of intellect, desirous of water, the days of fortune have come to you. For those who are thirsty, the means of procuring water have been invoked. The very wise men with their invocations have constructed the reservoir to supply spiritual water.

When the gifted poet sees the clouds, he feels as if there has appeared before him a brave youth carrying weapons of golden wheels and iron tusks. Thus inspired the poet sings a song the like of which is never sung before.

To every one of you, O vital principles, this freshening draught of spiritual elixir rushes like the voice of one who prays. It rushes freely forth from our hearts as these devotions flow towards you.
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Ā no bhadrāh krātavo yantu visvātō 'dabdhāso āparītāsa udbhūdah | devā no yathā sādam ēd vṛidhē āsann ēprāyyuvo rakshitāro dīvē-đive || 1 || devānām bhadrā sumatīr ri-jūyatām devānām rātīr abhī no nī vartatām | devānām sa-khyām ūpa sedimā vayām devā na āyuḥ prá tirantu jivāse || 2 || tān pūrvayā nividā hūmahe vayām bhāgam mitrām āditīm dāksham asrīdham | aryamānām vārunām sōmām aśvīnā sārasvati naḥ subhāga máyas karat || 3 ||

tān no vātō māyobhē vātu bheṣhajām tān mātā prīthivī tāt pītā dyaūḥ | tād grāvānah somasūto mayobhūvas tād aśvīnā śrīnutaṃ dhishnyā yuvām || 4 || tām īśānām jāgataś tasthūshas pātim dhiyamjinvām ávase hūmahe vayām | pūṣhā no yathā vēdasām āsad vṛidhē rakshitā payūr ādabdhah sva-stāye || 5 ||
May such auspicious, never-failing, and, elevating works, as are done without any compulsion, be achieved by us in all directions of activity. May the divines grant us protection day after day without any obstruction in our progress. 1

May the benevolent wisdom of the straightforward sages be ours. May the generosity of godly men and their friendship descend on us. May they grant long life that we may enjoy fully. 2

Then we invoke with traditional compliments prosperous men, well-wishers, preceptors, custodians, judges, aesthetes, physicians, surgeons, and educationists. May they be auspicious and givers of happiness to us. 3

May the air be the healing cure for us, and so be the mother earth, and the father sun. May the medicinal juices extracted with the pressing stones be conducive to health. May you the expert physicians and surgeons listen to our prayers. 4

We invoke that sovereign Lord of all that stands or moves, and the inspirer of wisdom for our protection. As a nourisher, He has ever been the defender and promoter of our prosperity. May He continue to be an abiding guardian for our well-being. 5
सस्ति न इत्यें, वुढळवा: सस्ति न: पुणा विश्वदेवः।
सस्ति नस्ताच्या अर्षिनेकमः सस्ति नो बुढळपतिर्दंद्वातः।
पूर्णिमा महत: पृष्ठिमात: शुण्यावावनो विश्वेशु जगमयः।
अधिजाला मनवं। सूर्यचको विशेषे नो धुवा अच्छा गंगमहः।
भद्रं कण्मभ्या: शुण्यास्मकै देवा महं पश्चस्मापगवम्योः।
स्थिरेन्द्रस्यस्तुक्तमास्तुमिन्योऽव्रेवसहिते॥ ४३॥
शुरुतिमिदु शुरुती अन्तिम देवा यशो नामस्कृत जस्सं तनूलौ।
पुरावः यथे पितरो भविति भा नूर मध्ये रिरिश्ताफुत्तथि:॥ ४६॥
अधिरिरसर्वरिदित्ररिश्चामिदित्रमा स पिता स पुत्रः।
विशेषे देवा अविद्वः पर्व जना अविद्वजीतम्मोऽविद्वन्त्यम्॥ ४६॥

svastī na indro vṛiddhāśravāḥ svastī naḥ pushā viṣvāvedāḥ | svastī nas tārkshyom ārishti mānī niḥ svastī no bṛhaspātir dadhātu || ६ ||
prishadaśva marutah prishnataraḥ sūrbaṃyāvāno vidātheśu jāgnayāḥ | agnījīhvā mānavaḥ sūrcaṃ khaśas no viṣve no devā āvasā gamam iha || ७ ||
bhadram kārṇebhiḥ śriṃyuṃmā deva bhadrāṃ pasyemākshāḥ bhir ya-jatraḥ | sthirair āṅgais tushṭavāṁsas tanūbhir vy āṣema deva-vāhitam yād ayuḥ || ८ ||
śatām in nū sarādo anti deva yatra naṣ cakrā jārasanān tanūnām | putrāso yātra pitaḥ bhavanti mā no madhyā rīrīshatāyur gāntoḥ || ९ ||
ādītir dyaur ādītir antāriksham ādītir mātā saḥ pitaḥ saḥ putraḥ | viṣve deva ādītih pāṇca jāna ādītir jatām ādītir jānītvam || १० ||

(१००) नवतिसम सुखम्
(१०१) नववैश्याय नूतनत्य शारणाय गोभम कृष्णः
(१०२) प्रवाहाश्चायी गायत्री, (१०३) नववैश्यायलुहरू, कहरसी

(१०४३) क्रुत्तुनीती नो व्रहणो मित्रो नयनु तिथिः || अर्घ्यम् देवाः: सुधार्याः: || ४६ ||

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Rijunti no vāruṇo mitrō nayatuvidvān | aryamā devavāḥ sajōshāḥ || १ ||
May the widely respected, the resplendent God, guard our welfare. May the all-knowing nourisher guard our welfare. May the creator of the cyclic universe ceaselessly guard our welfare. May the sovereign protector, with unblemished weapons, guard us for our prosperity.

May the vital principles, resembling soldiers riding spotted horses, offsprings of the variegated mother, resplendent, frequenters of the place of sacred worship, fire-tongued and radiant as the sun, come hither for our protection.

O learned people, may we with our ears listen to what is beneficial. O persons, worthy of sacred deeds, may we see with our eyes that is beneficial. May we, engaged in your praises, enjoy with firm limbs and sound bodies, a full term of life dedicated to God.

Hundred autumns are assigned to us by God in the midst of our passing existence subject to old age and decay. Those who are sons today shall be fathers tomorrow, and therefore, may we have no afflictions or infirmities in the midst of our life-span.

Eternity is sky, eternity is mid-air, eternity is mother and father, and son. Eternity is all the gods, eternity is the penta-classified men, eternity is all that hath been born and shall be born.

May the persons, most virtuous and most dedicated, guide and lead us along straight paths. May the law-givers lead us to peace and harmony.
ते हि क्रस्ते वसवानासैं अप्रणुर महैभि:। ब्रजते रक्षान्ते विश्वाहा।
ते अभ्यं शम्य यवत्सुवा मल्लम्यः। वार्षिका अपृ हिष्यः।
चि ने: पुष्यं हूँवितावेचियत्विन्द्रां सूर्यं:। पूर्णा भनों कन्यासं।
उत्ते नो विष्णु गोज्यंग:। पूर्णिन्येवेवेवाव:। कर्ति न:ः सख्स्त्वमतः।

tे हि वास्य वासवानास तेप्राप्रमुः माहोभि। व्रताः रक्षान्ते विश्वाहा।
तेः अभ्यं शम्य यवत्सुवा मल्लम्यः। वार्षिका अपृ हिष्यः।
चि ने: पुष्यं हूँवितावेचियत्विन्द्रां सूर्यं:। पूर्णा भनों कन्यासं।
उत्ते नो विष्णु गोज्यंग:। पूर्णिन्येवेवेवाव:। कर्ति न:ः सख्स्त्वमतः।

मधु वाताः क्रतापुरे मधु शरष्ट्रु सिन्धेस:। मार्शिन: सुम्प्तोऽपरी:।
मधु नक्कुमोपसो मधु मुत्यापिन्यं रजे:। मधु वीरस्तु न: पिता।
मधुमासो वनस्पतिमर्द्धां अस्तृ सुर्य:। मार्शिंगासो भन्तु न:।
श्री नेह विश्वेश: श्री वहेश: श्री नेह भवल्युष्म:।
श्री नु तिन्त्रो हृद्रस्तिः श्री नेह विष्णुत्रिकः।

माधु वाताः रितायते माधु द्वारस्विन्नी सिद्धावाह:। माधुविर नाहः संत्वो ओशाद्विन:। माधु नाक्रतं उतोश्वास:।
माधुमासो पार्थिवम राजाः। माधु द्वारस्विन्नी सिद्धावाह:।
माधुविर गावो भावान्तू नाह:। शिमो नो मित्रोह शिम वार्युष:।
शिमो नो भावतो सिद्धावाह:। शिम नो भारो:।
They are distributors of prosperity. They constantly preserve their laws by their own supremacy. 2

May they, who are immortals, give happiness to us, the mortals, and drive away our sufferings. 3

May the adorable head of the state, the guards and soldiers, the food-providers and the bestowers of wealth direct our paths, and may they lead us to prosperity. 4

The farmers, the protectors and the soldiers in our society make our functions accumulative of land and cattle and lead us to prosperity. 5

The wind blows sweetly on its own, the rivers glide on sweetly. May the herbs yield sweetness to us. 6

May the night be sweet, so also the dawn. May the dust of the earth be full of sweetness. May the celestial region be sweet to us. 7

May trees be sweet; may the sun be imbued with sweetness; may our milch-kine be sweet to us. 8

May the one, dedicated to the society, be gracious to us. May the one, most virtuous, be gracious to us. May the law-giver be gracious to us. May the supreme head be gracious to us. May the high priest be gracious to us. May the preserver of great courage be gracious to us. 9
Tvām soma prá cikito maṃshā tvām rājīṣṭham ānu neshi pāṇthām | tava prāṇīti pitāro na indo devēśu rāt-nam abhajanta dhīrāh || 1 || tvām soma krāṭubhiḥ sukṛātur bhūs tvām dākshaiḥ sudāksho viṣvāvedāḥ | tvām viṃśaḥ viṣ-chatvēbhīr mahitvā dyumnēbhīr dyumny ābhavo nṛcākshāh || 2 || rājño nū te vāraṇasya vratāni bhrīhād gabhīrām tāv soma dhāma | śucish tvām aṣi priyō nā mitro dākṣhayyo aryamēvai soma || 3 || yā te dhāmāni divī yā prīthivyāṁ yā pārvateshv ośadhiśhv apsū | tēbhir no viṣvaiḥ sumānā āhelan rājan soma prāṭi havyā gṛībhāya || 4 || tvām soma-sātpātis tvām rājotā vṛtrahā | tvām bhadrō asi krātuḥ || 5 ||
You, blissful Lord, are known pre-eminently for wisdom. You lead us on the straight path under your guidance. O giver of happiness, our forefathers attained wisdom from the enlightened ones. 1

You, blissful Lord, are the achiever of merit through righteous acts. By your insight you are most wise and all-knowing. You are mighty by your power and greatness. You are glorious by your glories and guide all mortals. 2

In your acts you are royally virtuous, O blissful Lord. Your glory is great and profound. You are the purifier of all and you are the beloved benefactor. You are the cherisher of all and the law-giver. 3

Endowed with all your glories on heaven and earth, on mountains, in plants and in waters, O illustrious blissful Lord, may you be considerate, benign, and may you accept our homage. 4

O blissful Lord, you are an embodiment of protection and sovereignty. The destroyer of evil thoughts, you are also the well-wisher; you are sanctity personified. 5

O gracious and praise-loving Lord, you are the lord of medicinal plants; you are our life-cure. May you so bless us that we live without fearing death. 6
tvāṁ soma mahē bhāgaṁ tvāṁ yūna ṛitayatē | dākṣaṁ dadhlasi jivāse || 7 || tvāṁ nah soma viś-vāto rākṣaṇa aghāyataḥ | nā rashyet tvāvataḥ sākhā || 8 || soma yās te mayobhūva utāyaḥ sānti dāsūshe | tābhīr no ’vitā bhava || 9 || imāṁ yajñām idāṁ vaco jujushnā upā-gahi | soma tvāṁ no vṛidhē bhava || 10 ||

soma girbhish tvā vayāṁ vardhāyāmo vacovidāḥ | su-mūrīkō na ā viṣa || 11 || gayasphāṇo amivahā vasuvit pu-shṭṭivārdhanah | sunitrāḥ soma no bhava || 12 || soma rāran-dhi no hridī gāvo nā yāvaseshv ā | mārya iva svā okyē || 13 || yāḥ soma sakhyē tāva rārāṇad deva māryaḥ | tām dākṣaḥ sacate kaviḥ || 14 || urushyā no abhīṣastēḥ soma ni pāhy ānhaṣaḥ | sākhā susēva edhi nah || 15 ||

ā pyāyasva sām etu te viśvātaḥ soma vṛishṇyam | bhāvā vājasya saṃgathē || 16 ||
O blissful Lord, you give prosperity to those who live by your laws, whether old or young, and give them strength that they may live. 7

O blissful Lord, guard us from all sides from those who threaten us. Never let your friend, a devotee like me, be harmed. 8

O blissful Lord, give such eternal bliss to your worshipper that he for ever feels protected, and happy in your divine shelter. 9

O blissful Lord, cherish our noble sacrificial acts, accept our devotions and be nigh to make us prosperous. 10

We praise your glory in well-versed hymns and sing in divine melody. O blissful Lord, come and abide with us. 11

O blissful Lord, the enricher, the eradicator of disease, the possessor of all wealth, and the augmenter of nutriment, may you be a good friend to us. 12

O blissful Lord, may you rejoice, abiding in our hearts as milch kine in the grassy meeds, like a young man in his own house. 13

O blissful Lord, may the sage embrace in his fold that mortal man who delights in your friendship. 14

O blissful Lord, save us from slander, protect us from distress, and be unto us a gracious friend. 15

O blissful Lord, may you be approachable from all sides. May our vigour be directed towards you. May our knowledge, also be, concentrated in you. 16
आ प्यायस्व मदिन्ताम सोम विशेषमिनुक्षेमः ।
भवो नः सुश्रवस्तमः सक्तो वृहः ॥ १७॥
से ते पारिः सतु वन्तु वातः से सुन्यपायनमिमातिपाः ।
अप्ययायमात्रो असुताय सोम द्रिवृ श्रविन्यस्तुस्माति विषय ॥ १८॥
या ते धारानि सुविष्णु धर्मनि ता ते विश्रो परिभूष्टु युहः ।
गुयास्तनः अन्तरः सुवर्दरोजीरश्च च चरा सोम दुर्धिनः ॥ १९॥
सोमेऽरेण सोमो अवैतनमायुं सोमेऽवीं क्षणेऽ ददाति ।
सादृश्ये विश्रूपे सुभेषे पितृश्रवणे यो ददातादस्मे ॥ २०॥

अपायेः युष्टु पुरतनस्य परिः सुवर्षीयसां बुजनस्य गोपाम।
सक्तु जयन्तु सुसुर्वसां जयन्तते व्यामः तदष्टदो सोम ॥ २१॥
लक्ष्मी अधिष्ठीः सोम विशेषस्तुमयो अहंसायत्वं गा।
लम्ब मतंत्रोप्येऽन्तरिष्ठो लं स्वातिक्ष च तमेऽवर्धम ॥ २२॥

ाश्वलिह सुत्सु प्रितानसु पाप्रिः सवर्षां सप्तम व्रिजानस्या गोपाम ।
भारेश्वुम सुक्षितसु सुसुर्वसाम स्वरावसाम जयन्तम त्वाम अनु मादमा सोम ॥ २१॥
त्वाम इमादो दशदह तस्मा सप्तम व्रिजानयस्य त्वाम आपो जयनयस्य त्वाम गाः।
त्वाम आदत्तथोय अतारिक्षाम त्वां ज्योतिषः वि तास्मव ववार्थ ॥ २२॥
O most gladdening, blissful Lord, may you be approachable from all sides with all your radiations. May you be our friend for prosperity. 17

O blissful Lord, may all sweet waters be treasured with you, and may powers, energies, and vanquishing vigour be united in you. For our immortality, may you provide us with heavenly spiritual nourishment. 18

O blissful Lord, may all the centres from which food offerings are made, be distributed around the sacrificial place. O giver of wealth and wisdom, and saviour of the brave, O Lord of valour, may you be with us in our noble deeds. 19

To him who worships you, O blissful Lord, you give a milch-cow, a swift horse, and a son who is worthy of noble deeds—eminent in society and an honour to his father. He is assiduous in worship and valorous in action. 20

We extol, O blissful Lord, the invincible, triumphant, granter of bliss, Lord of rain and sunshine, preserver through luminous regions. 21

O blissful Lord, you have generated herbs, waters, and milch-kine; you dispelled darkness with light; you have sustained and expanded the mid-regions. 22
devēna no mānasā deva soma rāyō bhāgāṃ sahasāvann abhī yudhya / mā tvā tanad īsishe vīryāyobhāyebhyaḥ pra cikitsā gāvishṭau || 23 ||

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Etā u tyā uśhāsah ketūm akrata pūrve ārdhe rājaso bhānūṃ aṇjate | nishkrīnyānā āyudhānīva dhrīshāvah praṭi gāvō 'rusher yanti mātaraḥ || 1 || ud apaptam arunā bhaṅṅavo vṛtha śvayūjo ārusher gā ayukshata | ākrann uśhāso vayūnāṃi pūrvātha rūṣamtam bhāṇūm ārusher aṣisrayuḥ || 2 || āranti nāriṇ āpāśo nā vishtibhiḥ samānena yojanaḥ paravataḥ | isspace vāhantih sukṛte sudānave vīśvēd āha yājamānaya sunvate || 3 || ādhi pēśāṃi vapat eṇūre śrīṣṭi vāṣatvā yamānaya krīṇvatī gāvo nā vrajaṃ vy uśhā āvar tāmaḥ || 4 ||
O blissful Lord, divine and illustrious, bestow upon us a fraction of your wisdom. May you be favourable to us in any duel or conflict, for your judgement is the guide in our life.

These radiant mother dawns have raised their banners. They have spread their light in the eastern part of the firmament and have brightened all things. Like warriors flashing their weapons, they regularly come and go.

Readily have the purple beams of light shot up. They have harnessed red-rays, easy to be yoked. Dawns have been inspiring for work as before and red-hued, they have attained their effulgent brilliance.

They sing their songs like women busy in their work. With a common approach and common objective, they illumine with their inherent radiance the remotest parts of space, bringing nourishment to the liberal devotee, the bountiful worshipper, who presents to them songs of homage.

She, like a dancer, puts her broidered garments on. Like a cow yielding her udder, she bares her bosom. Shedding light upon all the world, she dissipates the darkness as cattle hasten to the pastures.
práty aréé rúsad asyá adarśi ví tishthate bádhate krišnáṁ ábhvam | svárum ná péso vidátheshv añján citráṁ
dívó duhlítá bhnáum ásret || 5 ||

atárisma támasas páram asyóshá uchánti vayúná kriñóti | sriyé chándo ná smayate vibháti suprátiká saumanásayájigaḥ || 6 || bhásvati netrí súrítánám divá stave duhlítá
gótamebhíḥ | prajávato nriátá áśvabudhyáṁ usho góaagráu
úpa mási váján || 7 || úshas táṁ asyám yaśásam suvíram
dásápavargam rayím áśvabudhyam | sudánsásá śrávasá yá
vibháśi vájaśprasūtā subhage brijhántam || 8 || víśváni deví
bhúvanãbhicákṣhyá pratícá cákshur urviyá ví bháti | víś-
vam jívám caráse bodháyanti víśvasya vácam avidan má-
ñáyóḥ || 9 || púnah-punar jáyamáná purúñi samánam várnam
abhí śumbhamáñá | syaghníva kriñúr víja ámináñá már-
tasya deví jaráyanty áyuḥ || 10 ||
We have beheld the brilliant light first seen in the east; it spreads itself and disperses thick darkness. She, the heaven’s offspring, anoints her wonderous splendour, as the priest anoints the sacrificial offering. 5

We have crossed the limits of darkness, and the dawn breaking forth has awakened the consciousness of living beings, and has given clear perception. She smiles in the light of glory and has swallowed darkness for our joy. 6

The wise men have praised the radiant daughter of the skies, the inspirer of pleasant melodies. Grant us and our dependents nourishment, horses and cattle. 7

O auspicious divine light, shining in full glory, confer upon us, fame, prosperity, attendants, and craftsmen. 8

The dawn looks on the world with bright eyes, spreading light westward, awakening every living creature. She understands the plea of each and every one. 10

The ancient dawn, born again and again, diminishes the days of mortal life, one by one, like a wolf cutting the birds in pieces.
व्युर्यवति दिवो अन्ताँ अबोध्य अपा स्वसारः सनुतुष्योति।
प्रमिनति यज्ञश्य युगानि योपस जारस्य चक्ससा वि भावति।
पुष्कर विद्वा सुभागा प्रथाना सिन्धुरै शोदे उद्विया व्यक्षेत्।
अमिनति देववतिन शतांति सुरीय शेति राजिस्तियायाः।
उप्रतिक्रिया भरुमस्य वाजिनवाति। केवल तोक्ष चु तनेन चु धामेन।
उपे अधी गोमक्षाश्चाति विनायक। रेवुडे स्वेयुस्य स्वरतावाति।
युज्ञा हि वाजिनीविद्वन्धी अवस्थूणां उपः। अथाने नो विस्था सौभाग्या वंह। 15।

व्युर्यवति दिवो अन्तां अबोध्य अपा स्वसारः सनुतुष्योति।
प्रमिनति यज्ञश्य युगानि योपस जारस्य चक्ससा वि भावति।
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युज्ञा हि वाजिनीविद्वन्धी अवस्थूणां उपः। अथाने नो विस्था सौभाग्या वंह। 15।

अधिना वृत्तिर्मदात्रत्व गोवंदस्या हिरंयायकृ। अर्वायग्रस्त समनस्या नि वन्न्मितमु। 16।
व्यविन्द्रत्व छोट्कर्मा द्रिवो व्योजित्तर्नाय चुकुः। आ न उज्ज पद्माङ्गनाय गुरुमु। 17।
पदे देवो मंगोभुवः कुस्म हिरंयवतनी। उपवुडे वहनो सोम पुनिये। 18।

अस्विनी वार्तीर अस्माद ा गोमद दस्रा हिरंयायवत। अर्वाय
राथमु समानसामु नि याचतामु। 16। याव इथत ह्लोकमु ा
दिवो ज्योति जानया एक्राठुः। ा उर्जामु वहतामु अस्विनी
युवामु। 17। इथा देवा मयोभुवः दस्रा हिरंयायवताय।
उशरबुधो वहत्तु सोम पियये। 18।
She has been seen illuminating the horizons at far distances, and she diminishes the days of man’s life-span. She continues to shine in all her splendour. She shines with light, like the bride of the sun. 11

The dawn shines forth extending her rays, like a cow-herd driving cattle to pasture, or like the waters rolling their waves, never transgressing the divine commandments. She is beheld visible with the sun-beams. 12

O glamorous dawn, enriched with ample wealth, may you bestow upon us such gifts as may sustain our sons and their sons. 13

O dawn, an embodiment of sweet speech, vigour, and wisdom, may your beauty inspire us this day in such noble performances as may lead us to wealth. 14

O luminous dawn, may you appear in horizon today, verily, as having yoked your purple steeds, and bring unto us all felicity. 15

O twin-divines, destroyers of evils, direct your aura of vitality towards our abode which contains gold and cattle. 16

O twin-divines, creators of day and night, who have brought dawn from heaven to man, glittering with divine light, may you endow us with spiritual energy. 17

In order to cherish our emotional prayers, may Nature’s sparkling beauties, awakened at dawn, bring hither the twin-divines, the creators of day and night, the givers of happiness, the destroyers of adversaries, seated in a chariot of the splendour of glory. 18
अग्निशोमाय इनाः सु ने श्रीनुताः व्रिष्णुः हवाम्।
प्रतिसुक्लानि हर्यने भवने दुःख्ये भयं।
अग्निशोमा यो अया वामिने वचः सुप्रभाते।
तस्मि वसं सूर्यीयं गवः पश्चायप्यम्।
अग्निशोमा य आहृतिः यो यो दुश्चरविव्यक्तिम।
स प्रज्ञं सूर्यीं विष्णुगुर्जर्यक्षत।
अग्निशोमा चेति नौकरे वो यथासंगीतस्वसं प्रणी गा।
अविवेनः द्रुसंस्थे शेषोजविनिद्व।
अग्निशोमा चेति नौकरे वो यथासंगीतस्वसं प्रणी गा।
अविवेनः द्रुसंस्थे शेषोजविनिद्व।
अग्निशोमा इनाः सुमेतानि दिवि रोचनानयित्रिः सोम सरकतू अयुतमः।
इनाः सिन्धुमिष्कर्षवात्संगीतिश्रवतृं ग्रहीतान।
अनवं दिवोऽभूतिभारी ज्योतिष्टतं परिः सृष्टोऽधेः।
अग्निशोमा ब्रह्माः वादुच्योतरोऽधुर्यय चक्रयं चक्रयं लोकम।

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अग्निशोमाय इनाः सु ने श्रीनुताः व्रिष्णुः हवाम्।
प्रतिसुक्लानि हर्यने भवने दुःख्ये भयं।
अग्निशोमाय यो अया वामिने वचः सुप्रभाते।
तस्मि वसं सूर्यीयं गवः पश्चायप्यम्।
अग्निशोमा य आहृतिः यो यो दुश्चरविव्यक्तिम।
स प्रज्ञं सूर्यीं विष्णुगुर्जर्यक्षत।
अग्निशोमा चेति नौकरे वो यथासंगीतस्वसं प्रणी गा।
अविवेनः द्रुसंस्थे शेषोजविनिद्व।
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अग्निशोमा ब्रह्माः वादुच्योतरोऽधुर्यय चक्रयं चक्रयं लोकम।
O preceptors and peace-lovers, showerers of blessings, may you harken to my call, graciously accept my requests, and bestow prosperity on him who is dedicated to you.  

O preceptors and peace-lovers, may you both bestow vigour, cows, nutrition, and good horses on the one who addresses this day his prayers to you.  

O preceptors and peace-lovers, may you both bless the man who offers homage, and dedicates himself to you. May he with his children enjoy vigour throughout his long life.  

O preceptors and peace-lovers, your prowess, wherewith you rescue the senses from the temptations of evils, is manifested when you obtain divine light for all of them.  

O you both, preceptors and peace-lovers, acting graciously have set up the light of true knowledge in the universe; you both have liberated the flow of virtues and pure thoughts, that were bound in fetters of ignorance.  

O knowledge and peace, the former one of you has been brought by intellect from an enlightened region, and the latter by an eagle from the hills. Seated on the innermost summit, glorified by prayers, you enhance the scope of sacred acts.
अग्निषोमाहिवशाह प्रासितस्य वीतं हर्यंते व्रुषणा जुष्पयम्। नुद्धार्मणो स्वस्कम् हि भूतमस्य धतं वर्जनानाय श्रे योः॥१७॥ 
यो अग्निषोमणो हरिश्यं सपूर्यः हरिहरीचा मनेर्ससा यो चूतेन। 
तत्थि बलं रसेनं पानमेहसा विघीरे जननाय महिः शर्मेः कथनम्॥१८॥ 
अग्निषोमा सरववसा सहुती बलते गिरि:। सं तंत्रेण वनमश्चुः॥१९॥

अग्निषोमाहि हविशाह प्रासितस्य वीतं हर्यंते व्रुषणा जुष्पयम्। 
सुदर्शनान्नहि स्वस्कम् हि भूतमस्य धतं वर्जनानाय श्रे योः॥१७॥ 
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अग्निषोमाहिवशाह प्रासितस्य वीतं हर्यंते व्रुषणा जुष्पयम्। 
सुदर्शनान्नहि स्वस्कम् हि भूतमस्य धतं वर्जनानाय श्रे योः॥१७॥ 
यो अग्निषोमणो हरिश्यं सपूर्यः हरिहरीचा मनेर्ससा यो चूतेन। 
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अग्निषोमा सरववसा सहुती बलते गिरि:। सं तंत्रेण वनमश्चुः॥१९॥

अग्निषोमाव अनेाना वान यो वान ग्रीत्तेन दारकन। 
तभूं दीदम्यं व्रुहत्॥१०॥ 
अग्निषोमाहिमातिनने नी धुष्टा हव्या जुष्पयम्। 
आ धुष्टाधुष्टानो सचाणः॥११॥ 
अग्निषोमाहिनरमेननो न आ पर्यावतामुखम धुष्टाधुष्टानोः। 
अस्वे कपीन मधवश्च धतं कृष्णं नै अधुरे श्रुत्विनतम्॥१२॥

अग्निषोमाव अनेाना वान यो वान ग्रीत्तेन दारकन। 
तभूं दीदम्यं व्रुहत्॥१०॥ 
अग्निषोमाहिमातिनने नी धुष्टा हव्या जुष्पयम्। 
आ धुष्टाधुष्टानो सचाणः॥११॥ 
अग्निषोमाहिनरमेननो न आ पर्यावतामुखम धुष्टाधुष्टानोः। 
अस्वे कपीन मधवश्च धतं कृष्णं नै अधुरे श्रुत्विनतम्॥१२॥
O adorable and gracious God, may you accept this offered homage pleasingly. May you shower on us your blessings, and kind protection. May you be propitious and provide relief from disease, and freedom from fear. 7

O preceptors and peace-lovers, whosoever dedicates his deeds and services to you, may you bless him with firm determination, keep him free from distress, and grant him true happiness. 8

Invoked together, O preceptors and peace-lovers, accept our hymns; you are already aware of our cherished wishes and desires, and you occupy a unique position amongst the learned. 9

O preceptors and peace-lovers, may you give generous response to him who offers his intense regard and affection to you. 10

O preceptors and peace-lovers, may you be pleased with our oblations and may you stay with us. 11

O preceptors and peace-lovers, may our horses be strong and may our cows yield more milk. May our pious devotees be affluent and prosperous. May you make our sacrifices glorious and fruitful. 12
bhāra-
medhām kriñāvāmā havānīhi te citāyantah pārvaṇā-pavaṇā vayām | jivātave pratarām sādhyā dhīyō 'gne — 11
visūṃ gopā asya caraṇi jantāvo dvipāca ca yād utā cā
tushpad aṅkūbhīh | citrāḥ praketā uṣhāso mahāṇi asy āgne
— 11
To Him who is reverent and all knowing, we offer our devotional prayers; we thoughtfully construct our hymns as an artisan does his chariot. In his association, may our intellect become noble. In your friendship, O adorable Lord, let us never suffer injury. 1

The one whom you bless, succeeds, lives without enmity, and gains heroic strength. He is strong, and never in distress. In your friendship, O adorable Lord, let us never suffer injury. 2

May we have the ability to arouse your love and kindness, for it is through you that the cosmic power partakes of our offerings. May the enlightened one bless us and be with us. In your friendship, O adorable Lord, let us never suffer injury. 3

We channelize our intellectual energies; we offer seasonal oblations in accordance with circumstances. Give us wisdom that prolongs our lives. In your friendship, O adorable Lord, let us never suffer injury. 4

His genial flames preserve mankind and enliven quadrupeds and bipeds with their rays. Shining with various lustre, and illuminating the world, you are superior to the dawn. In your friendship, O adorable Lord, let us never suffer injury. 5
tvām adhvaryūr utā hótasi purvyāḥ prasāstā póta ja-
nūsha purōhitah | víśva vidvān ārtvijyā dhīra pushyasy
āgne — || 6 || yó víśvātaḥ suprātikāḥ sadṛśān ási dūrē cīt
sān taḍid ivāti rocase | rātryāś cid ándho áti deva pāsyasy
āgne — || 7 || pūrvo deva bhavatu sunvató rātho 'smākaṃ
śānso abhy āstu dūḍhyāḥ | tād á jānítotā pushyatā vācō
'gne — || 8 || vadhair duḥśānsān ápa dūḍhyo jahi dūrē vā
yé ánti vā ké cid atrīṇāḥ | átha yajñāya grīñatē sugāṃ
kridhy ágne — || 9 || yād áyukhā arushā róhitā rāthe vā-
tajūtā vrishabhāsyeva te rāvah | ád invasi vanīno dhūma-
ketunāgne — || 10 ||

ádha svanād utā bibhyuh patatrito drapsā yāt te ya-
vāsādo vy ásthiran | sugām tāt te tavakebhīyo rāthebhīyó
'gne — || 11 ||
Of this celestial universe, you are the supreme presenter, the invoker, the chief director, purifier and the perfect sage. Conversant with the priestly functions, You perform the rites perfectly. In your friendship, O adorable Lord, let us never suffer injury.  

You are of graceful form, looking alike from all sides. Though remote, you shine brightly as if close at hand; you penetrate the darkness of night and perceive all. In your friendship, O adorable Lord, let us never suffer injury.  

May the enlightened sages, who spread spiritual joy, be in the forefront to lead and guide us. Let our denunciation overwhelm the wicked. May you add strength to our eloquence. In your friendship, O adorable Lord, let us never suffer injury.  

With your punitive powers, may you vanquish those of evil speech and thought, the wicked and the satanic forces whether distant or near. Thus make easy the path for the righteous devotees. In your friendship, O adorable God let us never suffer injury.  

The bright red rays, as if yoked to your aura of glory, spread through the universe like swift winds, and enwrap the forest trees, as if with smoke-banners. In your friendship, O adorable Lord, let us never suffer injury.  

At your roaring, even the birds are terrified, as your flames, consuming grass, spread in all directions. Then the path is clear of all obstacles. In your friendship, O adorable Lord, let us never suffer injury.
ayám mitrásya várūṇasya dhāyase 'vayātām marútām hēlo ádbhutah | mṛilā sū no bhūty eshām mānaḥ pūnar āgne — || 12 || devō devānaṁ asi mitrō ádbhuto vāsūr vāsūnāṁ asi cārur adhvare śūrmāṇ svāma tāva sā-prāthastamē 'gne — || 13 || tāt te bhadraṁ yāt sāmīddhaḥ svē dāme sōnahuto járase mṛilayāttamah | dādhiśi rātnaṁ drāvinām ca dāsūshē 'gne — || 14 || yāsmai tvāṁ sudraviṇo dādaśo 'nāgāsvām adite sarvātātā | yām bhadrēṇa sāvasā codayāsi prajāvatā rádhasā tē syāma || 15 || sā tvāṁ agne saubhagatvāsyā vidvān asmākām āyuh prá tirchā deva | tān no mitrō vārūṇaṁ mānahantām āditiḥ śūrdhūḥ prīthivī utā dyaūḥ || 16 ||

(95) प्रकाशिनिर्मितम् सुःहः

(1-11) एकारण्यायास्य सुकस्यांविषः: कुस्त अभिः। अविर्भवमोऽतिरितयो देवता। विभुः करः।

|| हेव विरुपं चतः: स्वरुपं अन्यायं वृत्तसम्पुर्ण धापेते।

|| हरिरप्रस्थयां भवति स्वाभाविक्रृतो अन्यायं दुप्ते। सुक्रची। ||95

Dvē vīrūpe carataḥ svārthe anyānyā vatsām āpa dhāpayete | हारिर anyāsyām bhāvat' svadhāvān chukro anyāsyām dadriṣe suvārcāh || 1 ||
You are known, by your friendly support to the most virtuous and dedicated. Strange is the wrath that guards. May it be gracious to us. In your friendship, O Lord-adorable, let us never suffer injury. 12

O illustrious adorable God, you are a friend of virtuous men. You are graceful sacrificer, and are the bestower of all riches. May we find shelter in your vast, benign, and loving kindness. In your friendship, O adorable Lord, let us never suffer injury. 13

Kindled in your heavenly abode, invoked by devotion, you gracefully, are the most benign; propitiated by praises, you rejoice us. You shower wisdom and prosperity upon your earnest devotees. In your friendship, O adorable Lord, let us never suffer injury. 14

Fortunate are the devotees, to whom you, the possessor of riches, give freedom from every sin with utter completeness, and on whom you shower vigour, prosperity, and children. May we become rich in your riches, O eternal being. 15

O divine adorable God, the showerer of good fortune, lengthen the days of existence of those engrossed in selflessly dedicated deeds. May the pleasing, venerable, almighty God, and the natural forces of oceans, earth and celestial regions preserve and protect us. 16

Two, opposed in their nature, are seen here—working towards their respective goals. Both of them have one child each. One has golden sun, the self-sustained. The other has the brilliant and shining. (Day is the child of the sun, and night the child of the moon). 1
dāsemāṇi tvāśṭur janayanta
gārbham ātandrāso yuvatāyo víbhritram | tigmánikaṇḍ svá-
yāṣasam jāneshu virócamānam pārī shīṃ nayanti || 2 || trīṇi
jāna pārī bhūshanty asya samudrā ēkaṇ divy ēkam apsū |
pūrvaṃ ānu pra diṣam pārthivānāṃ rītūn prasaśad ví da-
dhāv anushthū | 3 || kā imāṃ vo niṇyām ā ciketa vatsó
māṭrīr janayata svadhābhiḥ | bahvinām gārbho apāsām upā-
sthana mahān kavīr niś carati svadhāvān || 4 || āvīśṣtyo var-
dhate càrur āsu jilmānām urdhvāḥ svāyasā upāsthe | ubhē
tvāśṭur bibhyatār jāyamanāt pratīcī siūhām prāti joshayete
|| 5 ||

ubhē bhadrē joshayete nā mēne gāvo nā vāṣrā āpa ta-
sthur ēvaiḥ | sā dákshanāṃ dákshapārīr bhūvānāṃ Śrī |
dakshinātā havīrbhiḥ || 6 || ūd yamyamāti savītēva bāhū ubhē
sīcau yatate bhīmā rīṇāṃ | ūc chukrām ātkam ajate simā-
śmaś nāva māṭībhṛyo vāsanā jahāti || 7 ||
These ten, ever-youthful and vigilant, produce fire, the embryo of architect. They bear around him, long flames which are sharp-pointed, universally renowned, and effulgent amongst mankind. 2

They honour three places of his birth, the mid-air, the heaven, and the waters. Dividing the seasons of the year for the benefit of the earthly creatures, he formed in succession the eastern and western quarters. 3

Which of you know this secret fire? The infant by his own nature begets his mothers. The source of many waters, he issues from the ocean, mighty and wise, the receiver of oblations. 4

Visible and fair, he grows in brightness, uplifted in the lap of waving waters, spreading his own renown. When he was born, both worlds were alarmed, and taking him for a lion, they pay homage to him. 5

Both the auspicious ones—day and night—wait upon him like two women or like lowing cows (following their calves). They seek him by the paths he has gone. He is the Lord of might amongst the mightiest, whom the priests propitiate with their oblations. 6

Like the sun, he stretches forth his arms with might. Awe-inspiring, he strives to clasp the two borders of the world with his brightness. He forces out from all a brilliant vesture, and clothes the earth with new garments from his mother’s realms. 7
तवेश्यां रूपां
क्रिणुता उत्तराम् यात् सम्प्रौँचानां सादने गोभिर अध्भिः
कविर्बुद्धम् पारि मर्मण्ये थिः सा देवताम् सामीतिःभूतम्
उरु ते जयः पर्यं तु बुधे बिरोचङ्गमानं महिष्यथ धार्मि
विखंभिरस्य स्वरोधया दुःश्चरंभिः पायूमिः पाह्यस्मान ॥ ६ ॥
धनुर्लक्ष्मीतः क्रुः गात्रवूमिः शुष्केसुरभिमिः शंकं त्रायो
विशिष्या सत्तानि जुडेनुषु घनेतृतन्तवायु चरित्र प्रवृत्तू ॥ ७ ॥
पुष्या नात्र अष्टे सुमित् युध्यानो रेवेश्वरक्ष महसि वि भोहि
तत्राय गत्रो वर्णो मामहम्नामधिदिः सिन्तुः शृङ्खली उत्त थृः ॥ ८ ॥

(२६) वर्णवचित्रान्युपमम्
(२६) सार्वभव्यं स्नायुपायोऽरुपम् कुक्ष अक्रिष्। अविविरितोऽविविष कण्ठस्। विकुञ्जकर्मेऽपि।
हस्ति तांत्या साधास्य जायमानां सुचः काव्ययिनि बलभूत विष्टिः।
आपि भ्रमोऽस्त्री मिष्टिः विश्वास्य च साधनसुवा अभिः धार्यन्यरिवेण्योद्वामपि।
हस्ति पूव्यः निविद्या कृत्यन्योतिनिः प्रजा अज्ञानयम्नुन्नाम।
विखलं च चक्षसाय प्रमपर्ये वेदा अभिः धार्यन्यरिवेण्योद्वाम।

96.

Sā pratnātha sāhasā jāyamāṇāh sadyāḥ kāvyani bāl adhattacha visya | āpaś ca mitraṁ dhīshāma ca sadhan deva
agnim dhārānan dravinoddam || 1 || sā pūrvaya nivida kavyatāyōr imāḥ prajā ajanayan mānunām | vivāsvatā cākshasā
dyām apāś ca devā a. dh. d. || 2 ||
He makes for himself a most noble form of splendour, decking himself in his home with milk and waters. The sage adorns the depths of air possessed of great wisdom. This is the meeting place where divine learned are honoured. 8

The vast and victorious radiance of yours, O mighty one, pervades the firmament. O fire-divine, kindled by us, may you preserve us with all your self-bright, undiminished glories. 9

In dry spots, he causes the waters to flow in torrent and enundates the earth with floods that glisten. He gathers all articles within his maw, and moves among the new fresh sprouting grasses. 10

Fed with our fuel-purifying fire, may you blaze for the sake of securing food for us. May the pleasing, venerable, indivisible almighty God, and the natural forces of oceans, earth, and celestial regions, preserve and protect us. 11

Revealed, as ever, by rigorous penances, the spiritual fire straight way appropriates all the offerings through their action, dedication and wisdom. The enlightened devotees retain the company of God, the giver of wealth. 1

Propitiated with ancient devotional hymns, He creates progeny for mankind and provides with His refulgent light the celestial regions and ethereal vapours. The enlightened devotees retain the company of God, the giver of wealth. 2
तम इलता प्रथमाम् याज्ञासाधबं विषा ारि ाहुताम रिन्जसानाम् | उर्जाः पुत्रं भरतं सृप्रादनुः क्षेत्रा अथिः वर्यन्नविणोदामः || 3 || स मातेर्श्वा पुरुषारुपंत्रिप्रविन्दराः तन्तयाय सविन्त।
विवां गोपा जनिता रोद्वयाणाय अथिः वर्यन्नविणोदामः || 4 || नक्तोषामा वर्णमामयम् धुपये शिष्येम्येक समीची।
वामशामां क्षेत्रो अन्तःरथ भानि देवा अथिः वर्यन्नविणोदामः || 5 ||

रामो बुधः सूर्यमयो वर्षुनां युहर्यस्तु केतुमन्मसारानोऽसे: ।
अथूलवं रस्तामाणास एतं क्षेत्रा अथिः वर्यन्नविणोदामः || 6 ||
नू च पुरा च सदनं रीणां जाततयं च जायुमाणस्य च क्षामः।
सतवथे गोपां भवत्थस्य संयुक्तवा अथिः वर्यन्नविणोदामः || 7 ||
इविणोदा इविणसतुस्तः इविणोदाः सतस्यृः य च येत्सः।
इविणोदा वैतवानमिष्टः नू इविणोदा राजेन इविणोदाः || 8 ||
पुवा नूः अघे समितां ब्रह्मानो रेवत्यांकेः असे से वि भामि।
तत्से मनोवरः माम्महन्त्यमादिः: सिन्धुः प्राथिली ऊत चोः: || 9 ||

रायो बुध्नां सांगानान्तो वसुनम् याज्ञायश्या केतुर मान- 

gसाधवनो वेह | अम्रितत्वभो रक्षणानसा एनाम् देवा — 

|| 6 || नू च पुरा च सदनं रीणां जातस्य च जायमाणस्य च क्षामः।

सतवथे गोपां भवत्थस्य संयुक्तवा अथिः वर्यन्नविणोदामः || 7 ||

इविणोदा इविणसतुस्तः इविणोदाः सतस्यृः य च येत्सः।

इविणोदा वैतवानमिष्टः नू इविणोदा राजेन इविणोदाः || 8 ||

पुवा नूः अघे समितां ब्रह्मानो रेवत्यांकेः असे से वि भामि।

तत्से मनोवरः माम्महन्त्यमादिः: सिन्धुः प्राथिली ऊत चोः: || 9 ||
Praise Him, O enlightened devotees, as chief accomplisher of noble deeds, acceptor of devotional prayers, and ever-exerting lord. He is the sustainer of all men, source of all strength and giver of continual gifts. The enlightened devotees cherish the company of God, the giver of wealth. 3

May the adorable God, the dweller of the celestial region, the nourisher, the supreme sage, the bestower of heavenly bliss, the guard of mankind, the progenitor of heaven and earth, find a pathway for His off-springs. The enlightened devotees cherish the company of God, the giver of wealth. 4

Night and dawn, influencing each other's radiance, both together, nourish a child—a special fire—who is bright and radiant, and shines between heaven and earth. The enlightened devotees cherish the company of God, the giver of wealth. 5

The adorable God is the source of all wealth, and riches, and is the bestower of property. He is the banner of all noble selfless acts, and accomplishes all benevolent desires. Preserving their immortality, the enlightened devotees cherish the company of God, the giver of wealth. 6

Now and previously too, He has been the abode of riches. He provides habitation for all that exists and all that will come into existence. The enlightened devotees cherish the company of God, the giver of wealth. 7

May the supreme wealth-giver grant us the prosperity of moveables and may the same wealth-giver grant us immovable objects, too. May He grant us vigour-providing food and may the bestower of wealth give us long life. 8

Fed with our fuel, O purifying fire, blaze for the sake of food. May the loving, venerable, indivisible, almighty God and natural forces of oceans, earth and heaven grant us our prayers. 9
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Apa nah sósucad aghám ágne śuṣugdhy á rayím | ápa nah sósucad aghám || 1 || suksheṭriyā sugatuyā vásuyā ca yajamahe | ápa -- || 2 || prá yád bhândishtha esham prá-smákāsaḥ ca súráyah | ápa -- || 3 || prá yát te agne súráyo jyeyamahi prá te vayám | ápa -- || 4 || prá yád agnēḥ sáhas-vato vīśvāto yánti bhanavah | ápa -- || 5 || tváṃ hí vīśvatomukha vīśvātaḥ paribhūr āsi | ápa -- || 6 || dvīsho no vīśvatomukhāti navéva paraya | ápa -- || 7 || sá nah súndhum iva naváyāti parsha svastāye | ápa -- || 8 ||

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Vaisvānarásya sumatau syāma rājā hi kam bhúvana-
nām abhisrīh | itó jåto vīṣvam idāṃ vi caṣṭe vaisvānarō yatate súryeṇa || 1 ||
May your light, O fire-divine dispel our sins; may your wealth shine on us. May your light dispel our sins.  

We worship you for good fields, for secure paths, and for riches. May your light dispel our sins.  

Among our people, here is the most devoted worshipper who speaks highly of you, and similarly, all our learneds pay you alone their homage. May your light dispel our sins.  

O adorable Lord, the fire-divine, we all the learneds, are your devotees and in fact, we have become yours. May your light dispel our sins.  

The ever-conquering beams of splendour of this fire-divine, are spreading in all directions. May your light dispel our sins.  

You, with your face turned in all directions, are circumambient from all sides. May your light dispel our sins.  

O with your face turned in all directions, may you take us across, as on a boat, beyond the reach of our adversaries. May your light dispel our sins.  

May we continue to be in the grace of the leader of all; He is the august sovereign of all beings. Since the very inception, He is taking excellent care of the entire universe. This Leader of all accompanies the rising sun.  

पूष्ठो द्रिचि पूष्ठो अभिः प्रृथ्वियः पूष्ठो विश्चा अवध्रीया विवेश ।
वेदवानः सहसा पूष्ठो अभिः स नो दिवा स रिषः पातु नरकम् || २० ||
वेदवानः तत् तत्त्वत्मस्वभावायो मुंहवानः सचन्ताम् ।
तत्रो मित्रो वरेणो मामहन्नामविद्यि: सिन्धुः प्रृथ्विवः उन थोः: || ३३ ||

prishtō divi prishtō agniḥ prithivyām
prishtō visvā ōshadhir ā viveṣa | vaisvānaraḥ sāhasā prishtō agniḥ sā no divā sā rishāḥ pātu nāktam || २ || vaisvānara tāva tāt satyām astv asmān rāyo maghāvānāh sacantām | tán no — || ३ ||

(२०) नरम्बुवतिततम् सुरकम्

(१०) एकण्ठाभाय सुकतय भारिष्ट कसुतय काविः । अभिन्नातवेदं अभिसं देवता । विन्धुः नमः ॥

"अतेवदसे सुनवाम सोमसंगतियातो नि ढहलति वेदः।
स ने: पर्वदति दुर्गणि विश्चात नावेव सिन्धूः दुर्वितात्यात्यमः।" || ३३ ||

99
Jātāvedasc sunavāma sōnam aratiyatō nī dahāti vēdaḥ |
sā nah parshad aṭi, durgāṇi visvā nāveva sindhun duriṭāty agniḥ || १ ||

(३०) सतस्यम् सुकम्

(१२-२०) एकवर्णविश्ववस्त्रयाय सुकतय वाणिज्या क्रान्ताभाबायीय-सहदेव-भवमन- पुरातित कसुतः । हस्तो देवता । विन्धुः नमः ॥

"स यो चृष्ण चृष्णयेषि: समेाक्त महो दिव: प्रृथ्वियाः सम्रात्।
सतीनसत्या हस्तोऽभरेपु मूर्वाभो भवलिन्द्र उल्लोः।" || ३३ ||

100.
Sā yō vṛṣāḥ vṛṣīṣhyebhiḥ sāmokā mahō divaḥ prithivyaś ca samrāṭ | satiṇāsatavā hávyo bhāreshu marūtvān no bhavatv āndra úṭī || १ ||
The fire-divine is present in heaven, and present on this earth; He pervades all plants and vegetation. May the fire-divine, the leader of all, who is present with vigour, guard us night and day against our enemies. 2

May that truth of yours descend on us. Let wealth, in rich abundance, gather around us. May the loving, venerable, indivisible almighty God and the natural forces of ocean, earth and heaven preserve and protect us. 3

May we dedicate our entire devotion to the all knowing God. May He deprive them of wealth who are hostile towards us. May the Lord carry us through all troubles as a boat carries men across the river against hurdles. 1

He is the great showerer of prosperity side by side functioning with other petty showers of wealth, the sovereign Lord of earth and heaven, the sender of water and helper in all conflicts. May this resplendent Lord, associated with vital principles, be our protection. 1
yāsyānāptaḥ sūryasyeva yāmo bhāre
-bhare vṛitrabā śūslmo āsti | vṛishantamah sākhhibhiḥ svē-
bhir ēvair ma⁰ | 2 || divó nā yāsya rētasas dūghanāḥ pān-
thasas yānti sāvasāpārītaḥ | tarāddveshāḥ sāsahīḥ pauṁsyec-
bhir ma⁰ | 3 || sō āngirobhūr āngirastamo bhūd vṛišā vṛi-
shabhiḥ sākhhibhiḥ sākha sān | ĭgīmibhir ĭgīmī gātūbhir jyē-
sh̄tho ma⁰ | 4 || sā sūmūbhīr nā rudrēbhīr ĭrīhva upabhāye
sasahvāṁ anītrān | sāmācābhīḥ īṣravasāyānī tūrvan ma⁰ | 5 ||

sā manyunīḥ samādanasaya kartāsmākebhir uñībhīḥ sūr-
yāṁ sanat | asmīnā āhan sātpatiḥ puruhūtō ma⁰ | 6 ||
tām ētāyo rāṇayāṁ chūrasātāu tāṇī kṣēmasya kṣhitāyāh
kṛīṇvata trām | sā vīśvasya karūṇasyesa ēko ma⁰ | 7 ||
His unparalleled speed is like the rays of the sun. He is destroyer of the devil of ignorance in every conflict. With his swift-moving friends, He is the most bounteous. May this resplendent Lord, associated with vital principles, be our protection. 2

He emits radiance as sunshine, showers blessings, the heaven’s moisture. With His vital strength He is always victorious over adversaries, and triumphs by His manly vigour. May the resplendent God, associated with vital principles, be our protection. 3

He is the fastest among all the fast runners, most bountiful among the bountiful, the mightiest among the mighty, a friend among friends, venerable among those who claim veneration, pre-eminent amongst the eminent. May this resplendent God, associated with vital principles, be our protection. 4

He, associated with vital principles—offsprings of the cosmic vital powers—is furious and has been able to conquer his foes and adversaries. Prompted by cosmic forces He releases waters from clouds and produces food. May this resplendent God, associated with vital principles, be our protection. 5

He is the subduer of sinners, the director of operations. He is the protector of the good. He alone has been invoked by all of us. His glory in the sun has been a blessing to our people up to this day. May this resplendent God, associated with vital principles, be our protection. 6

His protections bring about success in conflicts, and He is pleased by the success. He along with His vital principles presides over every act of worship. May this resplendent God, associated with vital principles, be our protection. 7
apsanta sāvasa utsavēshu nāro nāram āvase tām dhānāya
sā andhē cit tāmasi jyōtir vidan ma⁰ || 8 || sā savyēna yamatī vrādhataś cit sā dakshīṇe sāṃgribhitā kriṭāni | sā kīrṇa cit sānita dhānāni ma⁰ || 9 || sā grāmebhīḥ sānita śārthebhīr vide viśvabhīḥ kṛishṭibhir uv ādyā | sā paṁsyebhīḥ abhibhūr āṣastir ma⁰ || 10 ||

sā jāmiṁbhir yāt samājati mihē 'jāmiṁbhir vā puruhūtā
evaiḥ | apāṃ tokāsyā tānayasya jeshē ma⁰ || 11 || sā vajra-
bhrīd dasyuhō bhimā ugrāḥ sahāsracetaḥ satānītha ribhva |
carmīshō nā śāvasā pāṇcajanyo ma⁰ || 12 || tāsya vājraḥ
krandati smāt svarshā divō nā tvēsho ravāthah śūnīvān |
tāṃ sacante sanayasya tāṃ dhānāni ma⁰ || 13 ||
In the hours of distress mighty brave men depend on His leadership for protection and wealth. In the midst of dim darkness of frustration, He is the source of light and encouragement. May this resplendent God, associated with vital principles, be our protection.

With His left hand He subdues the malignant and with His right hand He accepts the proffered selfless deeds. Pleased with invocations, He becomes the giver of riches to His worshippers. May this resplendent God, associated with vital principles, be our protection.

He alone with His accompaniments is the benefactor. He is immediately recognized by all enlightened persons through the movements of His aura of glory. By His enduring energy He is victor over the unruly elements. May this resplendent Lord, associated with vital principles be our protection.

Invoked by His own kinsmen, He proceeds quickly to fight for those who trust Him and those devoted friends who are engaged in conflicts. He helps brave soldiers and their families. May this resplendent Lord, associated with vital principles, be our protection.

He is the inflictor of punitive justice on robbers. For them He is fearful and fierce. He is cognizant of all things. He is mighty and praised by all. He is like spiritual elixir, exhilarates all the five classes of beings with his concentrated vigour. May this resplendent God, associated with vital principles, be our protection.

His punitive justice is very effective. He is as brilliant as the luminary of heaven, and is the source of all benefits. He is the promoter of beneficent acts. He is the Lord of all treasures. May He, associated with vital principles, be our protection.
यस्याज्ञवं शर्वसा मानसमुक्षं परिभुजरतोंदस्य विधातः सीम।
स परिप्रेक्ष्टुनिमित्तमन्त्रस्य मृत्युवाचः भवन्तिन्द्रे उत्ती || 1411
न यथे देवः देवता न मानि आपराधकः शर्वसा अस्तमापु।
स प्रशिक्षा त्वक्षणं कसो निवर्गे मृत्युवाचः भवन्तिन्द्रे उत्ती || 1511

यास्यास्राम

सावसां मानम उक्तः अर्थात् विष्या धिः | सवारिष्टयो मेधासनो मा 1411 | नायस्यां देवां देवता नां मार्तां अपास नामो तवां आपास | सवारिष्टयो मेधासनो मा 1511 |

रोहिच्छायाया सुमद्रुप्त्यायीर्षक्ता रूप ृक्षााराशस्य ।

ब्रह्मायं विचरती वृक्षं रथ मन्द्र चिकेत नाहुर्पीपु विषु 1611

पुत्रम्बनः इद्दृश्ये वृक्षां उक्तं वार्षिकाः जन्यां च यान्ति रथः ।

कुटुम्बं: प्रसिद्धिमयूर्यः समहत्यो भवेन्द्रा: सुरायनोऽ: 1711

दस्युविच्छेच्छायां पुहुः याज्ञवाल्यां प्रविष्ट्यां शर्वां न वहित ।

समस्ते सखात्मिनि: पिकायेनि: समस्त्युं समस्त्रां: सुस्वर्णः 1811

निधातावं अवशेषका नै अस्वपरिर्हणता: समस्तः वाज्ञम।

तलो मित्रं वरणयो मामहन्नामपरिर्हति: सन्नुः प्राधिक्य उत्त थी। 1911

रोहिच्छायाया गुणादानूर्यात्मायां रूप ृक्षारस्य ।

विश्वान्तं विचरती वृक्षं रथ मन्द्र चिकेत नाहुर्पीपु विषु ।

पुत्रम्बनः इद्दृश्ये वृक्षां उक्तं वार्षिकाः जन्यां च यान्ति रथः।

कुटुम्बं: प्रसिद्धिमयूर्यः समहत्यो भवेन्द्रा: सुरायनोऽ: ।

दस्युविच्छेच्छायां पुहुः याज्ञवाल्यां प्रविष्ट्यां शर्वां न वहित ।

समस्ते सखात्मिनि: पिकायेनि: समस्त्युं समस्त्रां: सुस्वर्णः।

निधातावं अवशेषका नै अस्वपरिर्हणता: समस्तः वाज्ञम।

तलो मित्रं वरणयो मामहन्नामपरिर्हति: सन्नुः प्राधिक्य उत्त थी। ।

रोहिच्छायाया गुणादानूर्यात्मायां रूप ृक्षारस्य ।

विश्वान्तं विचरती वृक्षं रथ मन्द्र चिकेत नाहुर्पीपु विषु ।

पुत्रम्बनः इद्दृश्ये वृक्षां उक्तं वार्षिकाः जन्यां च यान्ति रथः।

कुटुम्बं: प्रसिद्धिमयूर्यः समहत्यो भवेन्द्रा: सुरायनोऽ:।

दस्युविच्छेच्छायां पुहुः याज्ञवाल्यां प्रविष्ट्यां शर्वां न वहित ।

समस्ते सखात्मिनि: पिकायेनि: समस्त्युं समस्त्रां: सुस्वर्णः।

निधातावं अवशेषका नै अस्वपरिर्हणता: समस्तः वाज्ञम।

तलो मित्रं वरणयो मामहन्नामपरिर्हति: सन्नुः प्राधिक्य उत्त थी। । 

रोहिच्छायाया गुणादानूर्यात्मायां रूप ृक्षारस्य ।

विश्वान्तं विचरती वृक्षं रथ मन्द्र चिकेत नाहुर्पीपु विषु ।

पुत्रम्बनः इद्दृश्ये वृक्षां उक्तं वार्षिकाः जन्यां च यान्ति रथः।

कुटुम्बं: प्रसिद्धिमयूर्यः समहत्यो भवेन्द्रा: सुरायनोऽ:।

दस्युविच्छेच्छायां पुहुः याज्ञवाल्यां प्रविष्ट्यां शर्वां न वहित ।

समस्ते सखात्मिनि: पिकायेनि: समस्त्युं समस्त्रां: सुस्वर्णः।

निधातावं अवशेषका नै अस्वपरिर्हणता: समस्तः वाज्ञम।

तलो मित्रं वरणयो मामहन्नामपरिर्हति: सन्नुः प्राधिक्य उत्त थी। ।
He, with His excellent strength, cherishes earth and heaven eternally and absolutely. May He, delighted by our acts, convey us beyond misery. May the resplendent Lord, associated with vital principles, be our protection.  

Neither the knowledge of divine and learned persons, nor their endeavours reach the limit of strength of that beneficent divinity. He surpasses earth and heaven by His subtle skill and strength. May the resplendent Lord associated with vital principles, be our protection.

The black and red beams, yoked to the cosmic chariot of the sun are self-radiant, full of the spectrum of colours, and celestial in appearance. This is fixed on a mighty axle for the attainment of bliss, as if these well-directed beams move on season-forming paths. They move with a speed for the benefit of mankind.

O resplendent sun, when you move on with the aura of glory directed with season-forming beams along with the constellations, you give rise to the five seasons: rain, summer, autumn, winter and spring. For this you are complimented with appropriate praises.

The much-invoked resplendent sun, along with vital principles, uprooted the mischief caused by parasites and aggressive infections after encounter and laid them low with his enduring action. He, then, with his white brilliant rays acted on the fields and, thereon the solar energy operated in conjunction with water.

May the resplendent Lord be our guide day by day and may we surrender totally to Him, and enjoy food. May the loving, venerable, indivisible, mighty God and the natural bounties of ocean, earth and heaven grant us favours.
101

Pra'mandine pitumad arcata vaco yah krishnagarbha
 nirahanm rijsvanam avasyavo vrishnaam vairadakshinam
 marutvantam sakhyaya havamahce \| 1 \| yo vyamsam jaḥri-
 shāne yanyūna yah sambaram yah ahan pipram avratam\| 
 índro yah sūshaṃ asūshaṃ ny āvraññam \| 2 \| yasya 
 dyāvaprithivi paṇyasam mahād yasya vrate vāruno yasya 
 śuryaḥ \| yasyeṇdrasya sindhavah sācaci vratam \| 3 \| 
 yo āsvanam yoh gavami gopatir vasī yah āritaḥ kārmanī-kar-
 manī sthirāḥ \| viloś cidd índro yoh āsunvato vadho \| 4 \| 
 yoh visasya jāgataḥ prānataḥ pātir yoh brahmaṁc prathamō 
 gā āvindat \| índro yoh dasyūnār ādharānu avātīron \| 5 \| yah 
 śūrebhir hāvyo yah ca bhirūbhīr yoh dhāvadbhīr hūyate 
 yah ca jigyūbhīh \| índraṃ yam visvā bhūvanabhi samdadhūr 
 ma\| 6 \|
Adore Him with offerings, and devotional songs,—Him, who is blissful, who straightaway destroys the strongholds of evil hidden in dark caves of ignorance. Desirous of protection, we invoke Him to become our friend,—Him, who is showerer of benefits, and who, associated with vital principles, holds punitive justice in his right hand. 1

We invoke for friendship, the resplendent God, who aided by cosmic, vital principles, and with triumphant wrath, subjugates the irresponsible, disrespectful, and the unrighteous ego and also destroys ignoble men. 2

We invoke for friendship, the resplendent God, who aided by cosmic, vital principles, manifests His great creative power in heaven and earth. The sun and oceans obey His eternal laws and the rivers follow His direction, flowing along their assigned courses. 3

We invoke for friendship, the resplendent God, who aided by cosmic, vital principles, is lord and master of wisdom and strength; who controls everyone, who is constantly present in every sacred act, who is widely cherished, and who is destroyer of obstinate abstainers from worshipful acts and those who do not offer oblations. 4

We invoke for friendship, the resplendent God, who aided by cosmic, vital principles is remebered by the timid as well as the brave, by the vanquished as well as the victorious, and to whom in times of distress all men turn for support. 6
रुद्राणं ते प्रदिष्टा विकाशणो श्रद्धियोऽथत् तनुते पृथु जये।
इन्द्रे मनीषा अभ्यर्पितं श्रुण्त् मुख्यं मुख्यायं हवामहे॥५॥
यद् मर्याद। परमें सूरसेष्य यदानम् वृजेन मादयसि।
अत् आ योंहर्षे नो अच्छा ल्यायं हृतिष्क्रमणम् सत्यराय।॥७॥
व्याहेन्द्र सौमेय सुपुष्म सुदर्श ल्यायं हृतिष्क्रमम् ब्रह्मवाह।
अर्थं निधुर्णः संगमो मुख्यासिन्यं वृहिष्यं मादयस।॥६॥

रुद्राणं ते प्रदिष्टा विकाशणो रुद्रेभी योशा तनुते पृथु जर्या क्ष।
इंद्रम मनिषा अभ्यर्पितं श्रुण्त् मुख्यं मुख्यायं हवामहे।
यद् वायु मर्यादां ब्रह्मवाहं सत्यराय।
अत् योंहर्षे नो अच्छा ल्यायं हृतिष्क्रमणम् सत्यराय।
तवां निधुर्त: संगवे मुख्यासिन्यं वृहिष्यं मादयस।

मादयसं हरिभिः ते इन्द्र स्वपुष्म हिमेश्वर संजुस्त: घने।
आ त्यो मुख्यं हरियं वहानुसारह्यानि श्रद्धाः नो जऱ्ये॥१०॥
मुख्याः हरिभिः वृजांश्य भोगा वृहि श्रमणं सत्यायं वार्तम।
श्रद्धे मिन्नो श्रद्धां माहनंमविद्यति: निधुर्णः सुपृञ्चे उत्तो।

मादयसं हरिभिः यें ता इंद्रा विश्यस्वा श्यस्या श्यस्या द्वेन।
ात्त्वाः सुसिप्रा हरायो वहानुसारह्यानि श्रद्धाः नो जऱ्ये।
मरुस्तोत्रमेस्य वृजाः भोगा वृहि मिन्नो श्रमणं सत्यायं वार्तम।
श्रद्धे मिन्नो श्रद्धां माहनंमविद्यति: निधुर्णः सुपृञ्चे उत्तो।

मादयस्या हरिभिः यें ता इंद्रा विश्यस्या श्यस्या श्यस्या द्वेन।
ात्त्वाः सुसिप्रा हरायो वहानुसारह्यानि श्रद्धाः नो जऱ्ये॥१०॥
मरुस्तोत्रमेस्य वृजाः भोगा वृहि मिन्नो श्रमणं सत्यायं वार्तम।
श्रद्धे मिन्नो श्रद्धां माहनंमविद्यति: निधुर्णः सुपृञ्चे उत्तो॥

मादयस्या हरिभिः यें ता इंद्रा विश्यस्या श्यस्या श्यस्या द्वेन।
ात्त्वाः सुसिप्रा हरायो वहानुसारह्यानि श्रद्धाः नो जऱ्ये॥१०॥
मरुस्तोत्रमेस्य वृजाः भोगा वृहि मिन्नो श्रमणं सत्यायं वार्तम।
श्रद्धे मिन्नो श्रद्धां माहनंमविद्यति: निधुर्णः सुपृञ्चे उत्तो॥
We invoke for friendship, the resplendent God, who aided by cosmic vital principles, proceeds to the abodes of vital cosmic forces, and there with the aid of the dawn illuminates the horizon. He the far-renowned God is extolled with thoughtful hymns by all devotees.

O resplendent God, associated with vital cosmic principles, whether you are pleased to reside in the loftiest mansion or lowly dwellings, come to the place of our work and worship. O Lord, of imperishable wealth, we dedicate our love and devotion to you. 8

O mighty resplendent God, for you we sing our devotional prayers. Desiring communion with you, we chant devotional hymns and offer reverential homage. May you, associated with vital principles, come to our sacred place of worship and rejoice. 9

O resplendent God, may you be delighted with the effects of your vigorous accomplishments and speak to us. Let your jaws of justice be effective; may your words of blessings be conveyed to us. O God, with splendid crown, may your speedy benevolence bring you to us. O gracious God, accept our loving devotion. 10

May we, while being protected by you, O destroyer of evil, make a common objective with vital principles and sing your glory. May we receive sustenance from the resplendent Lord and may this loving, venerable, indivisible, mighty God and natural bounties of ocean, earth, heaven grant our prayers. 11
Imāṃ te dhīyam prā bhare mahó mahīm asyā stotrē dhishānā yāt ta aśajā | tām utsāvē ca prasavē ca sāsahim īndraṃ devāsāḥ śāvasamadann ānu || 1 || asyā śrāvo nadyāḥ saptā bibhrati dyāvakshāmā prīthivī darṣatām vāpuḥ | asmē sūryācandramasabhiśakshe śraddhē kām īndra carato vitarturām || 2 || tām smā rātham maghavan prāva sātāye jaṭrām yāṃ te anumādāma sangamē | ājā na īndra mānasā purushtuta tvayādbhyo maghavaṇā chārma yachā nah || 3 ||

vayām jayema tvayā yujā vṛttam asmākam āṃsaṃ ud āva bhāre-bhare | asmābhyaṃ īndra vārivaḥ sugāṃ kriḍhi prā śātṛṇaṃ maghavan vṛishṇya ruja || 4 || nāna hī tvā háva-mana jāna īmē dhānānaṃ dhartar āvasa vipanyāvah | asmākam smā rātham a tiṣṭhā satāye jaṭrām hindra nibhṛitam mānas táva || 5 ||
For you, O mighty resplendent Lord, I compose and offer my excellent hymns; may I become worthy of your compassion through my sincere devotion to you. The enlightened devotess exhilarate the victorious Lord through the strength of their prayers to obtain riches and prosperity. 1

The seven oceans bear His glory far and wide. The heaven, sky and earth display His charming form. The sun and moon alternatingly revolve along in their assigned courses so that we may behold the supreme Lord and have faith in Him. 2

O bounteous resplendent Lord, we praise you heartily. May you grant us that same aura of glory, the victory chariot for our victory as the one in which you move, fighting against the evil forces. O bounteous Lord, grant us shelter as we love you intensely. 3

O resplendent Lord, may we, with your aid win all our adversaries. Encourage us in every fight and protect us. Make us worthy of obtaining riches in an easy way and grant us strength so that we may weaken the vigour of our enemy. 4

Possessor of large treasures, O resplendent Lord, those who invoke you for their protection are of diverse groups. Come with your aura of glory to bring us all the benefits. You have intensely resolute mind for victory. 5
gojitā bāhu āmitakratuḥ simāḥ kārman-karmaṇaḥ chatām-unīthi khajaṁkarāḥ | akalpā indraḥ pratimānam ōjasāthā jānā viḥ hayante sishāsāvah || 6 || ūt te satān maghavanu uc ca bhūyasa ūt sahāsrād ririce kriṣṭiṣhū srivah | amātrāṁ tva dhishāna titvishe mahy ādhā vriitrāni jighnase puraṇḍara || 7 || trivishṭidhātu pratimānām ōjasas tisrō bhūṁir uṇipate triṇi rocanā | ātīdāṁ viṣyam bhūvanam vavakṣṭhāsaṭatrūr indra janūṣhā sanād asi || 8 ||

tvāṁ devēshu prathamāṁ ha-vāmahi tvāṁ babhūtha pritanāsu sāsahih | sēmāṁ naḥ kār-mum upamanyūm udbhīdam indraḥ kriṇotu prasavē rātham purāḥ || 9 || tvāṁ jigetha nā dhānā rurodhithārḥhesv ajā maghavan mahātsu ca | tvāṁ ugrāṁ āvase sāṁ śiśīmasy āthā na indra hávaneshu codaya || 10 || viṣvāhēndro — ||

11 ||
His arms may win treasures. His power is boundless. He is best in every action. His protective powers are endless. He inspires us to struggle against evils. None may rival the resplendent Lord in mighty strength. Therefore, the devotees desiring prosperity call on Him on all occasions.

O bounteous Lord, your glory exceeds a hundred, more than a hundred, more than a thousand, amid all divinities. You are boundless. Our praises reveal your endless glory. May you destroy the evil forces, O the destroyer of strongholds of evils.

O resplendent Lord, the protector of men, with your threefold elements you are governing the three earths and three realms of light. From eternity you are without a rival. [Three elements—tranquility, activity and inertia; three earths—bhuh, bhuvah, and svah; three lights—tapas, rta and satya.

We invoke you first among all other divine powers; assuredly you can subdue all evil forces. May you, O resplendent Lord, infuse your divine spirit in the hearts of your devotees and may you come with your invincible and formidable aura of glory to establish supremacy over evils.

You always conquer and do not keep the benefits with you. O bounteous mighty Lord, we invoke you to help and protect us in all our conflicts, be they small or big. May you inspire us to continue fighting evil forces.

May resplendent Lord be always on our side to protect us, and may we unimperilled obtain riches in all contests. May loving, venerable, indivisible, and sustainer of earth, heaven and ocean grant our prayers.
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Tāt ta indriyām paramām paramām ādhārayanta karma-yāḥ purēdām | kshamēdām anyād divid anyād asya sāṁ ṭāḥ | pricyate samanēva ketuḥ || 1 || sa dhārayat prithivīm papratthac ca vajrēṣa hatvā nir apāḥ sasarjā | āhan āhim abhinad rauhinām vya āhan vyānsam maghāvā śacibhiḥ || 2 || sa jatubharmā śraddādhaṇā ōjāḥ pūro vibhindān acarad vi dāṣiḥ | vidvān vajrāṁ dāṣyave hetūm asāryām saḥo vardhayā dyumnām indra || 3 ||

tād ūcūshe mānuṣhēma yugāni kiṃtṛayāḥ mūdyāḥ nāma viśrētāḥ | 
upāraṃdūṣaḥ vākāyām kṛiti vṛddi muṇuḥ | abhise nāma dahe || 12 ||

aṅgāṇām aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāṁ aṅgāṇāmó vajrāṁ dīla sūnāḥ śṛṛvase nāma daḍhē || 4 || tād aswedām paśyataḥ bhūri pushtāṁ śṛād śindrasya dhattana vīryāya | 
sā ga avindat sō avindad āsvān sā ōshadhih sō apāḥ sā vānānī || 5 ||
Prudent sages have formerly been possessed of your supreme light, which they still continue to possess. One light of this shines upon the earth, the other in heaven, and both are in combination with each other like a flag in battle. 1

He upholds the earth and spreads it widely. He having struck the devil of ignorance with His adamantine determination, invigorates the spirit of enlightenment. He destroys the serpentine darkness, puts an end to the fierce demon and through his prowess, annihilates the vices, as they appear in repulsive forms. 2

Armed with adamant determination and confidence in His prowess, He, the all-wise, resplendent Lord moves on—shattering the strongholds of law-breakers. May He, accepting our praises, impose His punitive justice against undisciplined law-breakers and increase the strength and glory of virtuous men. 3

He, the bounteous God, possessing glorious fame, instructs those human races which deserve it. He, the thunderer goes close to the law-breakers to destroy them, and thus obtains the title, “renowned for victorious prowess”. 4

Behold the abundant wealth of the resplendent Lord and have confidence in His prowess. He recovers the lost cattle of wisdom, the horses of vigour and the plants, forests, and waters. 5
bhūrikarmāṇe vrīshabhāya vrīshōc satyāsushmāya su-
navāma sōmam | ya ādirtyā paripanāthHAVā sūrō 'yajvano vi-
bhājann ēti vēdāḥ || 6 || tād indra prēva viryām cakartha 
yat sasāntam vājreṇābodhayō 'him | ānu tvā pātnir hṛishi-
tām vāyaś ca vīṣve devāsō amadann ānu tvā || 7 || sūṣhṇam 
pīrum kūyavām vṛitram indra yadāvadhīr vī pūraḥ sām-
barasya | tān no — || 8 || 17 ||
To Him, who is the performer of all deeds, the possessor and giver of strength, the truly powerful Lord, we offer devotional prayers. He a highwayman, snatches wealth from the godless exploiters and gives it to honest devotees. 6

O resplendent Lord, performer of glorious deeds, when you unsheathe dark shrouds to destroy them with your adamantine determination, the vital divine powers greet you, and all other virtues extol you. 7

O resplendent Lord, as you destroy low-mindedness, ego, devilish ignorance, and demolish the strongholds of disrespectful tendencies, so may you, associated with vital principles, be our protection. 8

O resplendent Lord, the altar of the innermost core of our heart has been made for you, as if, to sit upon it. May you hasten to appear during our morning and evening worship. May you be as eager as a horse, slackening his reins as he returns to his stable. 1

These persons have come to the resplendent Lord, to solicit His protection. May the Lord guide them along the right path. May the divines repress the fury of demons, and may they bring the venerable Lord to us for the success of sacred deeds. 2

Knowing the secret of possessing wealth, the demon of vagrancy earns riches and carries it off to himself. Let both his wives—greed and lethargy—bathe in the deep sea. O resplendent Lord, may he with his wives—greed and lethargy—be drowned in the depth of that river of luxury. 3
युयोप नाममुख्यायेः प्र पूर्वाः भिष्मस्य गांवः दशः।
अजानी कृपायाः श्रीपति परी हिन्दुपाना उदिर्महर्षने।
प्राणे यस्या नीरार्थः द्वीपाने नाच्या सर्वने जानति गातः।
अर्थे स्मा नो मथवर्कुन्तानिमा नो मथेष्व निश्चिते गर्याणे तः। ॥५॥

युयोप नाभिर उपरस्ययोहः प्रा पुर्वाभिः तिराते रिष्टिः सूरः।
आंजसि कुलिः विरापति पयो हिन्दुपाना उदिर्महर्षने।
प्राणे यस्या नीरार्थः द्वीपाने नाच्या सर्वने जानति गातः।
अर्थे स्मा नो मथवर्कुन्तानिमा नो मथेष्व निश्चिते गर्याणे तः। ॥५॥

स लोके नेह तस्मी तसो अप्स्तनागास्थ्य आ प्रेण जीवाः।
मान्यां भुजपा गीत्यो नः अदृशु ते महते ईष्टायाः।
अर्थे मन्ये चलेत अस्मा अन्यायो वृष्णो चौदस्म हतहे घनां।
मा नो अर्थे पुक्तः योगानुस्रत् अख्या तेष्व आसुर्याः तः। ॥७॥
मा नो वर्धिनस्य मा परः तह मा नै। प्रिया भोजनान्ति त्रिज्ञातः।
आस्था मा नो मथव्यक्तः निस्सेनाः मा नै। पारसी महेन्द्रास्वास्याः। ॥८॥
अवशिष्ठिः सोमानाय व्याहर्यो सुनस्तस्ये पिता मन्दिः।
उदय्यानाः उठिः आ वृष्णसे तिर्येष्व नै। श्रुणुहि हृदयाःः ॥९॥

सा त्वमा ना इन्द्रा सुर्ये सो अप्स्तनागास्थ्य आ प्रेण जीवाः।
मान्यां भुजपा गीत्यो नः अदृशु ते महते ईष्टायाः।
अर्थे मन्ये चलेत अस्मा अन्यायो वृष्णो चौदस्म हतहे घनां।
मा नो अर्थे पुक्तः योगानुस्रत् अख्यातः तेष्व आसुर्याः तः। ॥७॥
मा नो वर्धिनस्य मा परः तह मा नै। प्रिया भोजनान्ति त्रिज्ञातः।
आस्था मा नो मथव्यक्तः निस्सेनाः मा नै। पारसी महेन्द्रास्वास्याः। ॥८॥
अवशिष्ठिः सोमानाय व्याहर्यो सुनस्तस्ये पिता मन्दिः।
उदय्यानाः उठिः आ वृष्णसे तिर्येष्व नै। श्रुणुहि हृदयाःः ॥९॥
The abiding-place of the vagrant remains hidden in the midst of waters of luxury. The vagrancy of the person is further enhanced by channel-waters of attachment, malice and passion which please and sustain him in the first instance.

As the track that leads to the dwelling place of law-breakers is discovered by us, and also, in the same way as a cow knows the way to her stall, O bounteous Lord, may you defend us from repeated violence of unruly persons. Do not cast us away, like a libertine casting away treasure.

O resplendent God, may you excite in us reverence for the sun, for the waters and for those living beings which are exempt from sin and as such are worthy of praise. May you not injure our offspring, while yet in the womb, for our trust is in your mighty power.

O resplendent Lord, may I have complete trust in you, for you are adored by all. I meditate on you with reverence. May you lead us on to great riches, and consign us not to the house of the destitutes. You grant us food and drink, when hungry.

Harm us not, O resplendent God. Abandon us not. Deprive us not of the enjoyments that delight us. O bounteous and supreme Lord, may our unborn offsprings meet with no injury, and may our kids also be spared who are just crawling along.

O resplendent Lord, favour us with your presence, as you are famous for loving acceptance of devotional offerings. They are here for us. May you accept them liberally, just as a person, with distending stomach, when offered a favourite drink, enjoys it to the full and consumes in plenty. May you, when invoked, hear us as a father listening to the words of his son.
Chandraṁ āapsy āntār ā suparnō bhavate divī | nā vo hiranyanemayāḥ padām vindanti vidyunto vittām me asyā
radasi || 1 || ārtham īd vā u arthīna ā jayā yuvate pātim || tuñ-
jiye vṛīshnymay pāyah paridāya rāsam duhe vittām° || 2 || mó
śū deva adāḥ svār āva padi divās pāri || má somyāsya
śambhūvah śūne bhuma kāda canā vittām° || 3 ||

Yahāṁ pucchātayāmm ā vahīna ā vi vinnāt ||
Kā kūtē pūrvī gāte kṣattās-thaṁ nūteṁ viṁte ā śyā
Gāte rāsṛte || 4 || Amī te āvāya śyānē vṛīṣyā rohaṇe viṁte ||
Kā kūtē krodhēn ā rohaṇē ā yāhāṁmaṁ tiśāni niṁte ā śyā
Gāte kāmē pucchās-thaṁ krodhēnath vittām° || 5 ||
Kā pucchās-thaṁ krodhanath vittām° || 6 ||
yajnām pri-
chamī avamāṃ sā tād dūto vi vocati || kvā ritāṁ pūrvyāṁ
lagām kās tād bibhārti nūtano vi° || 4 || amī yē devā sthāna
trishvā rocanē divāḥ || kād va ritāṁ kād ānūtāṁ kvā pra-
tā na āhārāṁ vi° || 5 ||
Kād va rītāṣya dharmśā kād vāraṇāṣya cākṣaṇaṁ || kād
aryaśno mahās pathāti kramēma dūḥhyō vi° || 6 ||
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The graceful moon moves with speed in the interspace, while the sun with beauteous wings rides above in the celestial region. The lightning with its golden flash is not aware of your extensive realm. Why this, may I know, O earth and heaven?  

Those who are worthy of wealth do obtain it. A wife clings to her husband, and the two intertwine in embrace give and receive the bliss of love. And from their union progeny is born, Why this, may I know, O earth and heaven? 

Never may that light, O cosmic powers, fall from its station in the sky. May we never live in a place, which is without spiritual joy. Why this, may I know, O earth and heaven? 

I am enquiring from the cosmic prowess around me. As envoy, may it tell me, where the ancient benevolent law-giver is and who the new dispenser is. Why this, may I know, O earth and heaven? 

O divine powers, you are present in the three-dimensional space of universe, glowing with splendour. Where is your eternal law and where does it fall? Where is my ancient devotional offering to you? May I know, O earth and heaven? 

Where is your adherence to eternal truth? Where is the attentive eye of the Lord of justice? Which is the path of the glorious law-maker, by following which we overcome the malevolent? May I know why this, O earth and heaven?
aham so
asmis yah pura sutte vadam kani cit | tam ma vyanti adhyo
vriko na trishnajam mrigam vi7 | saml ma tapanty abhitah
sapatnir iva parsaVAh | mushi no signa vy adanti madhyah
stotaram te satakram vi8 | amiy ye saptar rasmatyas
tatra me nabhira atata | tritast tad vedaptyaah sa jamitvaya
rebbati vi9 | amiy ye paeokeksanah madhye tasthur
mah divah | devatra nu pravacyam sadhriinah ni vavritur
vi10 |

suparnah tact asate madhya aruldhane divaah | te sedhant
patho vrikaam tarantam yahvatir apo vi11 | nivyam tad
ukthyam hitam devasaahi pravacanam | ritam arshanty sindhuvaah satyam tataha surya vi12 | aigne tava tyad
ukthyam devashire asty apyam | sna nah satto manushvayd a
devan yakshi vidushtaro vi13 |
I am the same person who in olden days recited many sacred hymns, and yet worries and sorrows consume me as a wolf devours the thirsty deer. May I know why this, O earth and heaven?  

O embodiment of total selfless actions, my ribs are paining me like the rival co-wives from all sides, or like the rats gnawing at the weaver's thread. May I know why this, O earth and heaven?  

My centre of gravity is there, where those seven rays are emerging from. This is known to the sun, the creator of the triple concept of time,—of past, present and future, and the offspring of waters. Is that why they pray to the divine sun with affectionate feeling? May I know why this, O earth and heaven?  

May the five givers of benefits who abide in the centre of the vast heavens, having heard my sacred prayers return to me simultaneously—fire on earth, wind in interspace, sun in heaven, moon among constellations and lightning in clouds. May I know why this, O earth and heaven?  

High in the mid-ascent of heaven, those birds of beauteous pinions sit—the rays of sun. They drive the wolf of darkness from the path as the sun crosses the restless floods. May I know why this, O earth and heaven?  

O divine powers, this new hymn is worth chanting, and is for you. "The waters would flow, is the divine law. The light of the sun would extend, is the divine truth." May I know why this, O earth and heaven?  

O cosmic fire, your commendable relationship is with the divine powers. May you, O all-knowing Lord, bring those powers to benevolent deeds of men. May I know why this, O earth and heaven?
सतो होता मनुष्यताक दृष्टो अच्छो विदुम्भः।
आर्धादया सुगृहैति दृष्टो दृष्टेण मंधिरो विच्छे मेस्य रोद्धसी ॥ १५॥
वह्मल कुठोति वर्णो गातुवदु तमास्मः ।
व्यूर्णाति हृदा मृति नव्यो जायतमु विच्छे मेस्य अस्य रोद्धसी ॥ १६॥

sattō hōtā manushvād ā
devān áchā vidūṣṭārāh | agnīr havyā sushūḍāti devō de-
vēṣhu médhiro vio ॥ १५॥
brāhmā kṛṇoṭi vāruṇo gātuvido
tām īmahe | vy ūṛnoti hridā matām nāvyo jāyatām rītām
vio ॥ १५॥

अस्यो थै: पन्यो आविन्यो दिवव प्रवाच्चे कुरु।
न पूः दृष्टथ अन्त्रको में मर्त्यो में पानथ विच्छे मेस्य अस्य रोद्धसी ॥ १६॥

tritāḥ: क्रृप्शवहिततो दृष्टान्तव ऊन्ते ।

सत्‌त्राय व्ह्रस्पतिः: क्रृप्शवहीराणादु विच्छे मेस्य अस्य रोद्धसी ॥ १६॥
अस्यो मां सक्षण्डः पुष्या यत्तु कुद्वस्त्र हि ।

उत्तिस्विते निशाच्च्या तत्‌दिव प्रायामयी विच्छे मेस्य अस्य रोद्धसी ॥ १६॥

एनाष्पण व्यमिन्न्तेतान्तोम्बिप्प्याम वृजते सर्पीरा:।

तत्रौ मिन्तो वर्णो मामहमन्मादिति: सिम्बुध पृथिवी उत्थी:॥ १६॥

ASAÚ YĀH PĀNTHĀ ĀDITYÖ DIVI PRAVĀCAEYAM KRITĀH | NĀ SÀ
DEVĀ ATIKRĀME TAM MARTASO NĀ PASVATHA VIO ॥ १६॥
TRITĀH
kūpē 'vahito devān havata ūtāye | tāśe chusraśa bṝhashpā-
tīḥ kṛinvaṁ anhūraṇāḍ urū vio ॥ १७॥

ARUNO MĀ SAKRĪD VRI-

kaḥ pathā yāntaṁ dadāraṁ hī | āj jihīte nicaayā tāśteva
prishtyāmayī vio ॥ १८॥

ENĀNGUSHENA VAYĀM INDRAVANTO 'BHI

SHYĀMA VRĪJĀNE SĀRVAVIRĀH| TĀN NO — ॥ १९॥
O fire-divine, most active among all divine powers, come, like an honoured guest participating in the fire ritual; may you carry these oblations to the surroundings in air, water and land. May I know why this, O earth and heaven? 14

The cosmic ocean becomes our preserver. We depend on him for our welfare. He fills our heart with joy. New life is born out of it. Let my sacred worship generate new virtues in my heart. May I know why this, O earth and heaven? 15

The divine sun assuredly charts out that path in celestial regions which is not to be transgressed even by cosmic powers, not to speak of you, O mortals, who cannot even see it. May I know why this, O earth and heaven? 16

Bound at three places—knowledge, action, faith—and entrapped in dark ignorance, the helpless man has been praying to the divine powers for protection. Ultimately the great Lord would hear his voice and indicate to him the path of liberation. May I know why this, O earth and heaven? 17

So often, while I am on my way, the wolf of temptations happens to see me. He tries to lift me up as a carpenter does with an aching backbone. May you know why this, O earth and heaven? 18

Through this hymn, may we aided by the resplendent Lord, and all our brave brethren, conquer in our struggles. May the venerable, friendly, and sustainer God and the Lord of eternal earth, heaven, and ocean grant our prayers. 19
इन्द्रुः सिरुः वर्षण्यमित्रमुद्धारे मान्ते श्रीयो अदिति हयामहे।
रथ्य न दुग्गाष्ट्यः सुदान्ये विष्नुभाष्यो अहंसो निनिपपन्ति ॥

त आदित्या आ गंगा सर्वविद्यायी भुत देवा बुधं तृतीयैः श्रम्यः।
रथ्य न दुग्गाष्ट्यः सुदान्ये विष्नुभाष्यो अहंसो निनिपपन्ति ॥

अवेनुः ने: पिनरे: सुन्दराचारः उत्त देवी देवपुष्पे कुत्तापरे।
रथ्य न दुग्गाष्ट्यः सुदान्ये विष्नुभाष्यो अहंसो निनिपपन्ति ॥

नागः याज्ञवल्क्षणे वाज्ञवल्क्षणे पुष्पं सुन्दरीविशेषः।
रथ्य न दुग्गाष्ट्यः सुदान्ये विष्नुभाष्यो अहंसो निनिपपन्ति ॥

हस्तस्य सुन्दरीविशेषः सुगं कृत्य शायस्ये मनुष्यहिं नरहिं तद्यथा।
रथ्य न दुग्गाष्ट्यः सुदान्ये विष्नुभाष्यो अहंसो निनिपपन्ति ॥

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इष्ट्रम् मित्रम् वारुणम् अग्निः उत्याये मरुताम् शारद्धो 
अदिति हवामहे। रथम् ना दुर्गाद वसावाह शुद्धानवो वि-
स्वामनः ना शिषो निश पिपात्ताः। ताः अदितिः गताः 
सर्वविद्यायी भुताः। देवाः बुधाः तृतीयखान श्रम्यः। 
रथम् ना दुग्गाष्ट्यः सुदान्ये विष्नुभाष्यो अहंसो निनिपपन्ति ॥

आवेनुः पिनरे शुन्दराचारः उत्त देवी देवपुष्पे कुत्तापरे।
रथम् ना दुग्गाष्ट्यः सुदान्ये विष्नुभाष्यो अहंसो निनिपपन्ति ॥

नागः याज्ञवल्क्षणे वाज्ञवल्क्षणे पुष्पं सुन्दरिविशेषः।
रथम् ना दुग्गाष्ट्यः सुदान्ये विष्नुभाष्यो अहंसो निनिपपन्ति ॥

हस्तस्य सुन्दरिविशेषः सुगं कृत्य शायस्ये मनुष्यहिं नरहिं तद्यथा।
रथम् ना दुग्गाष्ट्यः सुदान्ये विष्नुभाष्यो अहंसो निनिपपन्ति ॥
We invoke for our preservation the head of state, the people in charge of social welfare, justice, militia and the preceptors. May these bountiful people save us from all distress just a chariot is rescued from a difficult ravine.

O preceptors, come to our sacred works and help us to remove poverty and provide us peace and happiness, and save us from distress just as a chariot is rescued from a difficult ravine.

May our praiseworthy elders and also the daughters of the learned men and ladies, the preservers of old traditional virtues, protect us just as a chariot is rescued from a difficult ravine.

At this sacred rite we solicit Him who is the purifier and preserver of brave men. We praise them who give us nourishment. May the brave leaders, with a reputation, save us from distress just as a chariot is rescued from a difficult ravine.

O head of the state, make our paths easy. We solicit you for the gift of the twin faculties (one of providing comforts and the other of obviating perils) which are fully beneficial to men. May you protect us from distress just as a chariot is rescued from a difficult ravine.

The poor individual is sunk in the well of ignorance. He has been repeatedly praying for deliverance. May the supreme God save him from distress just a chariot is rescued from a difficult ravine.

May the goddess of knowledge, along with other teachers and the learned, be vigilant for our protection. May the gracious, venerable, and eternal sustainer of all grant our prayers.
Yajña devānām praṇyati sumnam ādityaśa bhāvata mṛlayāntah | ā vo 'rvācu sumatīr vavṛityād añhoṣ cid ya varivovitārāsat || 1 || ṛṣpa no devā āvasā gamantvāṅgirasām sāmabhī stūyāmānāḥ | īndra indriyaśair marūttad marūdbhir ādityaśair no ādityāḥ sārma yaṁsat || 2 || tán na īndras tād vārūṇas tād agnis tād aryamā tāt savāt cānā dhat | tán no — || 3 ||

Yā indragñi eitrātamo rātho vām abhi viśvāni bhūvanāni cāṣṭhe | tēna yātaṁ sarāthaṁ tasthivāṁśāthā sōmasya pibatam sutāsyā || 1 || yāvad idām bhūvanāṁ viśvam āṣty uruvyāca varimātā gabhīrām | tāvāu ayām pātave sōmo astv āram indragñi mānase yuvābhīyām || 2 ||
May our selfless actions furnish our learned leaders with the spirit of benevolence. O preceptors, may you be gracious to us. And may your good intentions be directed towards us so as to be an abundant source of help in removing afflictions of the poor.  

May the learned persons, who have been declared meritorioust in their training in science, come to us with their help. May the head of the state with his resplendence and authority, and the soldiers, armed with their weapons, and the preceptors, with their super-knowledge, give us felicity.  

May the giver of the high code of conduct bestow upon us full satisfaction and delight. May the gracious, venerable, eternal God and the Lord of ocean, earth and heaven grant us our prayers.  

O resplendent self and supreme mind, sitting in the chariot of your body, you perceive all the worlds. May both of you come seated in this chariot and enjoy the essence extracted from the environments.  

The entire environmental world is vast and profound in depth. O resplendent self and mind-supreme, for your enjoyment the elixir of pleasures is extracted to your liking. May it be sufficient to quench your desires.
cakraśthe hi sadhryāṇ
nāma bhadrām sadhriçinā vṛitrahaṇā utā sthāh | tāv indrāgni sadhryāṇeça nishādyā vṛiśnaḥ sōmasya vṛiśhaṇaḥ vṛiśhethāṁ || 3 || sāmmiddheshy āgniṣhy ānajāna yatasrīcē barhīr uti-stirāṇā | tivraiḥ sōmaiḥ páriśhiktebhīr arvāg ēndrāgni sau-manasaṁyā yātaṁ || 4 || yāniindrāgni cakraṭhur vṛiṣṭiṇi yāni rūpāṇy utā vṛiśhiṇyāni | yā vam prathāni sakhyā śīvāni tē-bhīḥ sōmasya pibataṁ sutāśya || 5 ||

yād ābravam prathamām vām vṛiṇāṇō 'yām sōmo āsu-rair no vihāvyah | tām satyām sraddhām abhy āhi yātām āthā sōmasya pibataṁ sutāśya || 6 || yād inṛāgni mádathāh svē durócē yād brahmāni rájāni vā yajatrā | ātah pári vṛi-

shāṇāv āhi yātām āthā sōmasya pibataṁ sutāśya || 7 || yād inṛāgni yādushtu tūvāśeṣu yād druhyūṣhy ānushtu pūrū-
shu sthāh | ātah — || 8 || yād inṛāgni avamāsyām pṛīthivyām madhyamāsyām paramāsyārūta sthāh | ātah — || 9 ||
O resplendent self and mind, both of you have made your names blessed in having slain the demon of ignorance. Both of you continue to be allies. May both of you sit together and enjoy the elixir of worldly pleasures and make yourself strong. 3

O resplendent self and mind, the fires are kindled for the sacred rituals; the clarified butter is being poured with the raised ladle. The grassmats have been spread for you. May you come now for more enjoyment having accepted further stimulated elixir of pleasures. 4

O resplendent self and the mind-supreme, whatever heroic exploits you have achieved, whatever forms you have adopted, whatever benefits you have provided and whatever friendship you have contacted, come with them all for the sake of enjoying the elixir of worldly pleasures. 5

Both of you come and witness the truthful sincerity and enjoy the elixir of worldly pleasures. I affirm that this elixir of pleasure is extracted by the sense-organs solely to be dedicated to you. 6

O resplendent self and mind, if you have ever been delighted with the offerings in your own dwelling or in that of a learned devotee, or in that of a king, come here from wherever you may be and cherish the elixir in your own true form and nowhere else. 7

O resplendent self and mind, whether you are among the non-violent or the violent, aliens or allies, and also fully-contented, O showerers of blessings, come here from wherever you may be and cherish the elixir in your true form and nowhere else. 8

O resplendent self and mind, whether you are in the lower or middle or upper regions of the inner world, O showerers of blessings, come here from wherever you may be and cherish the elixir in your own true form and nowhere else. 9
याद इन्द्राग्नि परमास्य यथित्वायं मध्यमस्यांमवमस्य स्वुत्स्यं।
अतः परिणामाया हि यातमया सोर्स्य सिवं सुन्तस्यं ॥ १२॥
यात्रामः निधि सुयस्य मधेष्य स्वहः स्वयं मादश्येष्ये।
अतः परिणामाया हि यातमया सोर्स्य सिवं सुन्तस्यं ॥ १२॥
पाणेन्द्रायण सुरस्य विद्यास्यं सं जयंतं धनांतिः।
नमो नित्यो वरेणो मामहन्तान्मदिनिः। सिन्धुः। प्रविधिवे उत योः। ॥ १३॥

yād indrāgni paramāsya yathitvāyaṃ madhyamāsyaṃ avamāsyaṃ
utā sthāḥ | ātāḥ — || १० || yād indrāgni divi ssthō yāt prithivyām yat pārvatasyāvā oṣhadhīshv apsū | ātāḥ — || ११ || yād indrāgni udita sūryasyā madhye divā svadāhāya madaye
the | ātāḥ — || १२ || evendrāgni papivānsā suktasya viśvāsmābhyaṃ sām jayatām dhānāni | tān no — || १३ ||
O resplendent self and mind, whether you are in the upper, middle, or lower regions of the inner world, O showerers of benefits, come here from wherever you may be and cherish the elixir in your own true form and nowhere else. 10

O resplendent self and mind, whether you are in heaven or upon earth, in the mountains, in the herbs, or in the waters, you, showerers of benefits, come here from wherever you may be and cherish the elixir in your true form and nowhere else. 11

O resplendent self and mind, on the rising of the sun and also in the midst of the sky, you may be exhilarated by your own splendour, yet may you come here from wherever you may be, and cherish the elixir in your own true form and nowhere else. 12

Thus, O resplendent self and mind, having cherished the spiritual joy, may you now be the possessor of all kinds of wealth and wisdom. May the friendly, venerable and indivisible Lord and His bounteous creation, including the ocean, the earth and the celestial regions, grant us our wishes. 13

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O resplendent self and mind, for wealth and wisdom, I look upon you as my own kinsmen and relations. No other providence but you alone are with me. So I am glorifying you through these devotional verses. 1

O resplendent self and mind, I have heard that you are much more affectionate and loving than a son-in-law or a brother-in-law. I offer to both of you the spiritual elixir of my devotion and address you with a newly composed tune. 2
मा चेद्वा रस्मिन्ति नार्धमाना: पित्रुणां शक्तीरुपच्छिमाना:।
इन्द्रास्मिष्यं केस्वर्णो मद्दनि ता हारी दिपुरा युपस्यं। ॥3॥
युवार्णं देवी दिपुरा मद्देत्रात्री सोमसुब्धाती सुनोति।
तावेदिनां बधरसा सुपणी आ धावं मचुना पुष्करस्व। ॥4॥
युवार्णद्रात्री करुनो विभगे नास्त्तेमा श्रुन्ध्र वृत्तवेण।
तावास्वव वहिष्ठि युहे असिन्य पर्च्छि माद्येत्य कुस्त्य। ॥5॥

माचेद्वा रस्मिन्ति ति नादहमानान पित्रिनां सातिर आनु-याचमानान। इन्द्राष्टिभयों काम व्रिष्ठं चमानि ता हारी दिपुन्याय उपास्ते । ॥3॥
युवार्णं देवी दिपुरा मद्देत्रात्री सोमसुब्धाती सुनोति।
तावेदिनां बधरसा सुपणी आ धावं मचुना पुष्करस्व। ॥4॥
�ुवार्णद्रात्री करुनो विभगे नास्त्तेमा श्रुन्ध्र वृत्तवेण।
तावास्वव वहिष्ठि युहे असिन्य पर्च्छि माद्येत्य कुस्त्य। ॥5॥

प्र चर्चण्य: प्रतनाहवेशु प्र पृथिविया लिनिकाये दिव्वसं ।
प्र सिन्येपदु: प्र गिरिभयो महित्वा अभेत्राय विख्य भुवनात्मुः। ॥6॥
आ भेंतैं हिरतें वत्रवाहु अस्मीं इन्द्राश्च अवें शर्वान:।
इसे तु ते रास्य: सुरस्य चेतिं: सपिलं पितां तु आसंवन। ॥7॥
पुरुवर्ग दिश्रतें वात्रस्वामें इन्द्राश्च अवें वरेपु।
तलों मित्रों वर्णवो मामहन्याधित्यं: सिन्यु: पृथिवी उत यी। ॥8॥

प्राचर्शानिभ्यान्त प्रतिनाहेवेशु प्राप्रिथ्यन्या रिति-
रीतीवे दिव्वसं। प्रासिन्येन प्रागिरिभयो महित्वा
प्रेढ्राणि विस्वाभुवनात्म्या अर्याः । ॥6॥ अ बहरातम शिक्षा-
तम वाजकाताहु अस्मान्त इन्द्राणि अवामान साचिभी:।
मेनु तेन सिन्येपदु: प्राप्रिथ्यन्या आसंवन। ॥7॥
पुरुवर्ग दिश्रतें वात्रस्वामें इन्द्राश्च अवें वरेपु।
तलों मित्रों वर्णवो मामहन्याधित्यं: सिन्यु: पृथिवी उत यी। ॥8॥

प्राचर्शानिभ्यान्त प्रतिनाहेवेशु प्राप्रिथ्यन्या रिति-
रीतीवे दिव्वसं। प्रासिन्येन प्रागिरिभयो महित्वा
प्रेढ्राणि विस्वाभुवनात्म्या अर्याः । ॥6॥ अ बहरातम शिक्षा-
तम वाजकाताहु अस्मान्त इन्द्राणि अवामान साचिभी:।
मेनु तेन सिन्येपदु: प्राप्रिथ्यन्या आसंवन। ॥7॥
पुरुवर्ग दिश्रतें वात्रस्वामें इन्द्राश्च अवें वरेपु।
तलों मित्रों वर्णवो मामहन्याधित्यं: सिन्यु: पृथिवी उत यी। ॥8॥

प्राचर्शानिभ्यान्त प्रतिनाहेवेशु प्राप्रिथ्यन्या रिति-
रीतीवे दिव्वसं। प्रासिन्येन प्रागिरिभयो महित्वा
प्रेढ्राणि विस्वाभुवनात्म्या अर्याः । ॥6॥ अ बहरातम शिक्षा-
तम वाजकाताहु अस्मान्त इन्द्राणि अवामान साचिभी:।
मेनु तेन सिन्येपदु: प्राप्रिथ्यन्या आसंवन। ॥7॥
पुरुवर्ग दिश्रतें वात्रस्वामें इन्द्राश्च अवें वरेपु।
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प्रेढ्राणि विस्वाभुवनात्म्या अर्याः । ॥6॥ अ बहरातम शिक्षा-
तम वाजकाताहु अस्मान्त इन्द्राणि अवामान साचिभी:।
मेनु तेन सिन्येपदु: प्राप्रिथ्यन्या आसंवन। ॥7॥
पुरुवर्ग दिश्रतें वात्रस्वामें इन्द्राश्च अवें वरेपु।
तलों मित्रों वर्णवो मामहन्याधित्यं: सिन्यु: पृथिवी उत यी। ॥8॥
Those who pray—"Never may we break the link of posterity", and who wish—"May the descendants be endowed with the vigour of their forefathers" attain happiness by the grace of the resplendent self and mind and may these two, destroyers of evil, be nearby to hear this adoration.

For the delight of both of you, O resplendent self and mind, the spiritual elixir has been preserved. O vital twins (the in-breath and out-breath), you have handsome arms to give and graceful hands to receive; may both of you come speedily and mix the sweetness of the elixir with our noble actions.

O resplendent self and mind, we have heard at the merit allotments that both of you are most vigorous in the destruction of the demon of ignorance; come therefore, and be seated in our hearts and enjoy the exciting spiritual experiences.

O resplendent self and mind, when the call for the battle against evil is given, both of you surpass all men. And you are vaster than the earth, the sky, the rivers, and the mountains; and you exceed all other existing regions.

O resplendent self and mind, with adamant arms, may both of you grant us wealth, instruct us and protect us with your wisdom. May those rays of wisdom, by which, our ancestors attained together heavenly bliss, shine upon us.

O resplendent self and mind, destroyers of the strongholds of evil, instruct us and protect us in our struggles with adamant hands. May the friendly, venerable and indivisible Lord and His bounteous creation, including the ocean, the earth and the celestial regions grant us our wishes.
Tatám me ápas tád u táyate púnaḥ svádishthá dhitír ucátháya sasyate | ayáṃ samudrá iha visvádevyaḥ sváhākriticasya sám u tripnuta ribhavaḥ || 1 || ábhogáyaṃ prá yád ichánta aítanápákāḥ práñco mátá ke cid ápáyaḥ| saúdhana-vanásas carítasya bhúmánagachata savitur dásúsho grihám|| 2 || tát savitá vé 'mritatvám ásuvaḍ ágho'yaṃ yáce chra-váyanta aítana | tyáṃ cie eamasám ásurasya bhákshanam ēkam sántam akriñutá cáturvayah || 3 ||

vishvī śámi tara-nítvána vágháto mártasaḥ sánto amritatváṃ ánasaḥ | saúdhana-vá ribhávah súracakshasaḥ samvatsaré sám aprí-cyanta dhitíbhih || 4 || kshéram iva vé mamus téjanenaḥ ēkam pátram ribhávo jéhamánam | úpastútá upamáṃ ná-dhamánā ámartyeshu śráva ichámanáḥ || 5 ||

vishvī śámi tara-nítvána vágháto mártasaḥ sánto amritatváṃ ánasaḥ | saúdhana-vá ribhávah súracakshasaḥ samvatsaré sám aprí-cyanta dhitíbhih || 4 || kshéram iva vé mamus téjanenaḥ ēkam pátram ribhávo jéhamánam | úpastútá upamáṃ ná-dhamánā ámartyeshu śráva ichámanáḥ || 5 ||
O wise men, the selfless deeds I have performed; I shall perform again and again. The melodious hymns are chanted to celebrate the divine powers. The ocean of the spiritual joy of our devotion is ready for all divines. May they cherish this to their entire satisfaction when offered with the syllables "svaha" (a conventional exclamation uttered at the time of offering an oblation). 1

O wise men, you have been worthy of reverence amongst my ancestors, but you are still immature; you are desirous of enjoying the fruits of actions and, therefore, you have come out (for austerity). O the sons of spiritual archers, please follow the high code of conduct and move to the abode of the bounteous creator. 2

When you, with firm faith which could not be concealed, proclaim your devotion, the divine creator bestows immortality upon you. The ladle for the food of the vital breaths (the revealed knowledge) is one, yet the creator has filled it with the fourfold (has divided in the four sections). — Rk (poems), Yajuh (prose), Saman songs) and Atharva (codes). 3

They, though mortals, by constantly performing sacred work and worship, acquired immortality. The wise men, sons of spiritual archers, bright as the sun, acquired in a year’s time all types of devotional melodies. 4

The wise men, applauded by the associates, anxious for renown amongst the immortals and desirous of acquiring exemplary glory, started with self-evaluations, as a surveyor measures a field with a rod, or the contents are measured with the help of a vessel repeatedly filled up. 5
आ मनिशामन्तिनिध्यस्य नर्थः: स्रुपेत्र पूर्णं जुत्थवाम विज्ञानः।
नातिरिा ये पित्तुरो सशिष्ठर अभयो वाजसिन्धुयो रजः।\nअयुर्वः इतदः: शरऽसार नवीयनुसायं जीतदिसंस्फऽसंस्फऽसंस्फऽसंस्फऽ।\nगुप्तार्के देवा अवसाधिन स्रियं अभिन्न किर्मरखण्डुसायं कमलम्।\nनिःशिन्दण्यं अभयो गामविनंतं सु वुस्तेरासुजना मातं पुनः।\nसोदेण्यनास: स्वरुपस्यं नरो जशी युवाना पिनराण्योतन।\nवाजेन्द्रो वाजसाताविच्छयुमायं इतद: चित्रामा तैरिं गर्वे।\nतिलो भिन्नो वर्णो मामहत्त्वामहिः: सिन्दुः: प्रवधिः उन थोः।।९॥

ामनिशां अतारिक्षशस्या उर्भिः प्रुषु सुर्न्ध्वा ग्हिरत्यम जु-
हवां नमां भिः:। तरानित्य ये पित्तुर यस्य सशिष्ठर उर्भिः प्रुषु सु-
र्न्ध्वा ग्हिरत्यम जुहवां नमां भिः:।।६॥
र्युस्त्र इतदः: शरऽसार नवीयनुसायं जीतदिसंस्फऽसंस्फऽसंस्फऽ।\nगुप्तार्के देवा अवसाधिन स्रियं अभिन्न किर्मरखण्डुसायं कमलम्।\nनिःशिन्दण्यं अभयो गामविनंतं सु वुस्तेरासुजना मातं पुनः।\nसोदेण्यनास: स्वरुपस्यं नरो जशी युवाना पिनराण्योतन।\nवाजेन्द्रो वाजसाताविच्छयुमायं इतद: चित्रामा तैरिं गर्वे।\nतिलो भिन्नो वर्णो मामहत्त्वामहिः: सिन्दुः: प्रवधिः उन थोः।।९॥

( १११ ) एकार्शोराजस्तंभम् सुमां
(१-३) पार्श्वमायम् सुकस्या त्रिप्रसेः: कुम छः पन्यिः। कस्यो देयता। (१-४) प्रयासवेशस्त्रयम्।
श्रान्ती, (५) पार्श्वमायम् ब्विदा दशायी।

रात्रिक्षशस्यं सर्वध्वं विद्यानुपस्तान्तःश्रांहं इत्यतः स्वरुपम्।\nरात्रिक्षशस्यं सर्वध्वं विद्यानुपस्तान्तःश्रांहं इत्यतः स्वरुपम्।।१॥

ताक्षश रात्राः सुविर्फ्ताः विद्यानापासान्तःहर्षिः इत्यतः स्वरुपम्।\nताक्षश रात्राः सुविर्फ्ताः विद्यानापासान्तःहर्षिः इत्यतः स्वरुपम्।।१॥

ताक्षश रात्राः सुविर्फ्ताः विद्यानापासान्तःहर्षिः इत्यतः स्वरुपम्। नाट्याः विद्यानापासान्तःहर्षिः इत्यतः स्वरुपम्।।१॥

Tākshan rāthaṁ suvṛftaṁ vidmanāpadas tākshan hāri
indravāha vyāśaṁ vyāvaśaṁ | tākshan pitṛśbhyyāṁ ribbhāvo yūvad
vāyas tākshan vatsāya mātāraṁ saćabhuvam || १ ||
As clarified butter in ladles, we through our knowledge would dedicate our hymns to the spiritual architects of the inner realm. These wise men, due to their promptness, have, as it were, come nearer to the sun, the sustainer of the universe, and have ascended to great heights. 6

The most excellent realized seer, rejuvenated with strength, is our protection like our resplendent head. May he, possessed of vigour and wealth, bestow prosperity on us. O God, may we, the one under your care, on a happy day, overcome the hosts of the faithless ones. 7

O realized seers, you provide an attractive skin (i.e. poetry) to the cow of knowledge, and you bring back the son (i.e. virtue) to the mother (i.e. knowledge) and O spiritual archers, you give fresh youth to the old and traditional. 8

O the realized resplendent self, provide us with food and nourishment in our struggles, and bestow upon us wonderful riches. May the friendly, venerable and indivisible Lord and His bounteous creation, including the ocean, the earth and the celestial regions, grant us our wishes. 9

The realized architects of the inner realm, possessed of skill, construct a well-designed chariot, and also build the horse-engines, worthy to be attached to the spiritual chariot of the resplendent self, and they provide the elders with youthful age and also give to the calf its attachment to its mother. 1
आ नेन यज्ञाय तन्त्र क्रमुमयः कष्टे दक्षाय सुमुखावतीषिमः।
यथा क्रमसा सत्वीवरि विषा ततः शारीर आशसा चिन्द्रमः।
आ तेन्न नातिभास्मयांभवः सातिः सत्याय सातित्वे नरः।
सातिः नो ज्ञेयसं मेनेन विनहाय जानमागाय सत्तानालु सातित्वे।
क्रमुक्षणान्तमा हुव उत्तर क्रमुक्षणालुसः सोभितायेः।
उभा मित्रालावहः नन्यसत्तिं ते नो हिन्नतु सातिये त्येये जिये।
क्रमुक्षणाय सं विनहाय सातिः साम्यसज्जायो अस्म महिः।
तत्तौ मित्रो दक्षाय मातनामदिति: सिन्नु: प्रचूरी उन दोः।

अनो यज्ञाय तक्षाता रिभुमाद वयाया क्रत्वे दक्षाया सुप्रजातिः तिष्मः।
यथा क्षायान्ति सार्वविराय विशा तृण महा।
सातिः सत्याय सातिः नरः।
सातिः नो ज्ञेयसं मेनेन विनहाय जानमागाय सत्तानालु सातित्वे।
क्रमुक्षणान्तमा हुव उत्तर क्रमुक्षणालुसः सोभितायेः।
उभा मित्रालावहः नन्यसत्तिं ते नो हिन्नतु सातिये त्येये जिये।
क्रमुक्षणाय सं विनहाय सातिः साम्यसज्जायो अस्मां महिः।
तत्तौ मित्रो दक्षाय मातनामदिति: सिन्नुः प्रचूरी उन दोः।

(१२२) इत्योऽविश्वासलं रुतमः।
(२१९) यज्ञामहसुम्याय तुस्मादमल्लर्म्स: कुस्त्र प्रयोः।
(२१९) प्रयासाणीत्य वास्तवचिवये।
विद्याद्वाचिरादिनावशिश्वासस्ततिं रक्षति।
(२१९) प्रयावर्णम् सव कष्टैपर्वहवर्णी।
विनांविद्यात्वा प्राप्ति विवेशितेऽविनां विवेशिते।
(२१२) इत्यान्यावहर्मित impair तपायं यामित्रे।
कार्यािस्तायं जिन्वेश्वरांत्वषिस्तु पु उड़तिमिर्शकन्नां मधुमः।

112.
ि द्यावाप्रिथिवि पुर्वाचित्तये ग्निम्ग हर्मिम शुरुच्चाया यामलां इष्टायेः।
याभिः कार्यान्त्या जिन्वेश्वरांत्वषिस्तु पु उड़तिमिर्शकन्नां मधुमः।

112.
Bestow on us for our selfless noble actions the life of the realized resplendent self, and for the performance of noble actions and for our strength such food and nourishment as may provide us with good progeny. May we live long along with our vigorous descendants. May we have all strength in our sense-organs for our prosperity.  

O realized architects of the inner realm, bestow sustenance upon us, upon our body chariot, upon our horse-like senses. Let everyone daily acknowledge our victorious wealth and may we triumph in our battle of life, over our foes, whether strangers or kinsmen.  

I invoke for protection the inner self, with its perpetual companion, the architect of the inner realm, the mighty realized soul. I invite wisdom, vigour, vitality, cosmic light, cosmic plasma and the twin faculties to share my spiritual joy. May they direct us to wealth, wisdom and victory.  

May the realized seer furnish us with ample wisdom to conquer all evils. May the enlightened and victorious self bring us victory in our struggle. May the friendly, the venerable and indivisible Lord, along with His bounties including the oceans, the earth and the celestial regions, grant us our wishes.  

During the early hours, for preliminary meditation, I adore heaven and earth, fire and pleasant sunshine. O twin divines, may you come willingly with those aids which inspire men to conquer in the battle of life.
युवोर्दूनायेशु वर्गसु असुभोतो भूष्मा तत्स्मृत्वचेसं न मन्नवे।
याभिद्धियावः कुमिन्त्रायेशु नाभिद्धु उ उत्तिमिर्धिनाय गंतम॥२॥
युवे तासाय विद्यमाल व्रजानी विनांि ऊषायो अस्त्येव मुद्मनो।
याभिमन्त्रायेशु नििश्वते नग नाभिद्धु उ उत्तिमिर्धिनाय गंतम॥३॥
याभिम परिमा तनेवस्य मुद्मनो हिमाला तुषुि तराश्विष्मूलपति।
याभिमन्त्रायेशु विद्यमाल व्रजानी नाभिद्धु उ उत्तिमिर्धिनाय गंतम॥४॥
याभिम रेभे निर्ष्रूि निनामुि उदन्तमेर्ययते स्वहंि।
याभिम कण्या प्र सिंहासनायेशु नाभिद्धु उ उत्तिमिर्धिनाय गंतम॥५॥

युवोर dānāya su
bhārā asaścāto rātham ā tasthum vacasaṁ nā mántave | yābhir dhīyō 'vathah kārman ashtāye tābhир — || 2 || yuvāṁ
tāsāṁ divyāsya praśasane visāṁ kshayatho anrītasya maj-
mānā | yābhir dhenūm asvāṁ pīnmatho nara tābhир — || 3 ||
yābhīḥ pārīmā tánayasya majmānā dvimātā tūrshū taraṇir
vibhūshati | yābhīḥ trimāntur ābhavat vicakṣaṇas tābhır
— || 4 || yābhī rebbhāṁ nīrītam sitāṁ adbhīya ūd vāndā-
nam aśrayaṁ svār drīṣe | yābhīḥ kāṇvam praś sīhāsan-
tam āvataṁ tābhır — || 5 ||

याभिमन्त्रायेशु जसस्मानायेशु भुष्मू याभिमन्त्रायेशु बिनायेशु।
याभिम: कृष्णायु व्रजायु जिन्यात्वस्ताभिद्धु उ उत्तिमिर्धिनाय गंतम॥६॥
याभिम: श्रुण्ति चनसायु सुपसुदे नास्य हर्मन्त्रास्यावत्तमत्री।
याभिम: नृद्रिश्रूषु पुष्कलस्मावते नाभिद्धु उ उत्तिमिर्धिनाय गंतम॥७॥

yābhir āntakam jāsamānan āraṇe bhujyūṁ yābhir avya-
thībhir jījinvāthuḥ | yābhīḥ karkāndhūṁ vavyāṁ ca jīnva-
thas tābhır — || 6 || yābhīḥ śucantīṁ dhanaśaṁ sushamsa-
dam τaptam gharmām omyāvantam ātraye | yābhīḥ pṛṣni-
gum purukūtsam āvataṁ tābhır — || 7 ||
Wherewith you defend the noble thoughts and help in efforts for attaining our objectives, with those aids, O twin divines, may you come willingly here. 2

By the vigour infused out of the celestial nectar, you have been able to rule over all men. Wherewith the poor milch-cows are made to furnish plentiful milk—with those aids O twin divines, may you come willingly here. 3

The circumambient swift-moving wind is the father and the two upper and lower pieces of attrition of wood are the mother, and the child produced is the fire, which in its turn further is strengthened by the wind. Wherewith the priest performing the three kinds of the fire-ritual (with oblations of food materials, butter or medicinal herbs), or the three-functional devotee, through knowledge, actions and worship attained his objectives—with those aids, O twin divines, may you come willingly here. 4

Wherewith you have been lifting up the submerged priests who are cast (in the well of ignorance), and also worshippers to behold the divine light, and by which you protect an academic intellectual, longing to see the light—with those aids, O twin-divines, may you come willingly here. 5

By which you rescue a servant of mankind, about to be destroyed, from the traps of the wicked, by which you preserve a rescuer on a mission, suddenly caught into difficulties and by which you relieve craftsmen and men belonging to a common fellowship—with those aids, O twin-divines, may you come willingly here. 6

By which you provide habitation to rich, liberal and holy, and you render the scorching heat pleasurable to a sage, who is free from three kinds of miseries, and by which you preserve a space-pilot and arsenal-master—with those aids, O twin-divines, may you come willingly here. 7
yábbhíḥ śácibhir

vrishanā parāvṛfjam prándhām śroṇām cákhasa étave krī-
tháḥ | yábbhir vártikāṃ grasitām ámuñcatāṃ tábhir — || 8 ||
yábbhīḥ sínḍhum mádhumantam ásaścataṃ vásishthām yá-
bhir ajarāv ájinvatam | yábbhīḥ kutsam śrutaryam náryam
ávataṃ tábhir — || 9 || yábbhir vispálam dhanasám athar-
vyaṃ sahasramilīa ájáv ájinvatam | yábbhir váśam āsvyām
preṇīm ávataṃ tábhir — || 10 ||

yábbhīḥ sudānū ausijāya vanīje dirghāśravase mádhu
dosó áksharat | kakshívantam stotáram yábbhir ávataṃ tā-
bhir — || 11 || yábbhi rasām kshódasodnāḥ pipinvāthuḥ ana-
svām yábbhi rátham ávataṃ jishé | yábbhis trisóka usriyā
udájata tábhir — || 12 || yábbhīḥ súryam paśiyathāḥ paśiyathā
mandhātāram kshaítrapatyeshv ávataṃ | yábbhir vípram prá
bharádvajam ávataṃ tábhir — || 13 ||
By which bounteous and virtuous actions, O showerers of blessings, you provide shelter to a banished and eyes to a blind, ears to a deaf and limbs to a lame, and by which you set free a quail bird seized by a wolf — with those aids, O twin-divines, may you come willingly here. 8

By which you cause sweet rivers to flow; by which you, who are exempt from decay, and gratify the most celebrated, by which you protect a generous, well-versed in the Vedic lore, and best amongst leaders — with those aids, O twin-divines, may you come willingly here. 9

By which you enable an opulent stationary army,—even when it is unable,—to march in battles where thousands of benefits are to be gained and by which you protect vigorous, inspiring and charming youths — with those aids, O twin-divines, may you come willingly here. 10

O bounteous donors, by which clouds shed sweet rain water for the sake of a rich merchant, and by which you protect an industrious devotee—with those aids, O twin-divines, may you come willingly here. 11

By which, you fill a dry river-bed with forcefully flowing water, by which you drive a chariot to victory without exertion to horses and by which persons involved in all the three types of anxiety are recovered—with those aids, O twin-divines, may you come hither. 12

By which you encompass the sun, when far off (to extricate him from total eclipse); by which you defend an aeronautical architect in the discharge of his essential duties, and by which you protect a farsighted who is in charge of food stores—with those aids, O twin-divines, may you come willingly here. 13
yābhir mahām atithi-gvām kaśojūvanām divodāsaṃ śāmanbhātya āvatam|yābhiḥ pūrthidye trasādasyaṃ āvatam tābhir — || 14 || yābhir vam-rām vipipānām upastutāṃ kalim.yābhir vittājānim duvas-yāthāḥ | yābhir vyāśvam utā prāthim āvatam tābhir — || 15 ||

yābhir nāra saṃyāve yābhir ātraye yābhiḥ purā mānave gātum ishāthuḥ | yābhiḥ sārīr ājataṃ syūmaraśmaye tābhir — || 16 || yābhiḥ pāṭharvā jāṭharaṃya majmānāgnaṃ nādidec citā iddhō ajmanāḥ | yābhiḥ śāryatam āvatho mahādhanā tābhir — || 17 || yābhir aṇgiro mānasā niranyāthā igran gā- chatho vivarē gōarṇasaḥ | yābhir mānumā śūram ishā sam-āvatam tābhir — || 18 || yābhiḥ pātnir vimadāya nyūhā-thur āgha va yābhir arunīr āsikshatam | yābhiḥ sudāsa ūhāthuḥ sudevyāṃ tābhir — || 19 ||
By which you defend mighty and hospitable persons, and water-impellers and also the devotees of the learned in a battle, having destroyed the devil, and by which you protect them from the horrors of the aliens—with those aids, O twin-divines, may you come here. 14

By which you preserve such persons as are not of much significance, and yet very popular in social amusements, and by which you help married astronomers, and also such persons of extensive knowledge, yet deprived of vigour—with those aids, O twin-divines, may you come willingly here. 15

By which, you bless persons, who are exempt from three types of miseries, and show them a way for their liberation; by which you urge cavaliers to attack with arrows upon the foes of justice—with those aids, O twin-divines, may you come willingly here. 16

By which cadets shine with strength of form in battles, like a blazing fire piled up with fuel; by which you defend the adepts in war—with those aids, O twin-divines, may you come willingly here. 17

By which, with contended mind, you delight in praise and thence proceed to vital stages to restore shrouded wisdom; and further, wherewith you sustain brave seekers with sustenance—with those aids, O twin-divines, may you come willingly here. 18

Wherewith you help men addicted to drinks and men with forsaken wives, and wherewith for their delight, you help celebrate maidens, and thereby confer excellent wealth to deserving and learned persons—with those aids, O twin-divines, may you come willingly here. 19
yaśbhīḥ śaṁtāti bhāvatho
dadāsūshe bhujyūm yaśbhir āvatho yaśbhir ādhrigum | omyāvatīṃ subhārām rītastūbhaṃ tābhir — || 20 ||

yābhīḥ kṛśānum āsane duvasyātho javē yaśbhir yūno ārvantam āvatam | mādhu priyām bharathō yāt sarāḍḥyās tābhir — || 21 || yaśbhir nārāṃ goshuyūḍhaṃ uṛiśhāhye kṣhētrasya sātā tānaṇyaṣya jṅvathalḥ | yaśbhir ērathai āvatho yaśbhir ārvatas tābhir — || 22 ||

yaśbhir: kutasmauṣṭiṃ putēlātāḥ prā ṛvaḥśīlīṃ vr̥ṣiḥ sāntāṃ prā ca yaśbhir dhvamsāntaṃ purushaṃ āvatam tābhir — || 23 || āpnaśvatīṃ aśvinā vācām asmē kṛṭitāṃ no daśra vr̥ṣiḥāṇa maniśhām | adyūtyē 'vase ni ṣvaye vām vridhē ca no bhavatam vājaśātan || 24 || dyābhir aktūbhīḥ pāri pātaṃ asmān ārisṛṣṭebhir aśvinā saūbhāgebhīḥ | tān no — || 25 ||
Wherewith you bring bliss to him who offers homage, wherewith you protect a rescuers on a noble mission, and mobile men and wherewith you provide nourishing food to upholders of truth—with those aids, O twin-divines, may you willingly come here. 20

Wherewith you defend weak men in battle, and help the speedy young horses, and wherewith you deliver delicious honey to bees—with those aids, O twin-divines, may you willingly come here. 21

Wherewith you protect leaders contending for wealth and wisdom; wherewith you assist them in the acquisition of their share of produce from fields and preserve their chariot and their energy—with those aids, O twin-divines, may you willingly come here. 22

Wherewith you protect all intelligent and dynamic devotees and protect them from a suppresser, a murderer, and one who creates differences among men—with those aids O twin-divines, may you willingly come here. 23

O twin-divines, showerers of benefits, subduers of our evil desires and invigators of our understanding, may you sanctify our words with works. We invoke you both for our protection in the last watch of our life’s night. May you be with us for increase in the provision of food. 24

O twin-divines, may you cherish us both by day and by night with undiminished blessings; may friend, venerable and indivisible Lord with His bounties including the oceans, the earth and the celestial regions, grant us our wishes. 25
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Idānā śrōshthām jyōtishām jyōtir āgac citrāh praketō ajanīṣthaḥ vibhyha | yāthā prāsūtā savitūḥ savāyaḥ eva rátry uṣhāse yónim arik || 1 || riṣadvatsa riṣatś śvetāgād āraig u krishnā sādānāy asyāḥ | sāmanābandhū anirte anucī dyāvā vāraṃ carata āmināie || 2 || sāmāno ādhva svāsror anantās tāṃ anyāyā carato devāśishte | nā methe te nā tathathāḥ sumēke nāktoshaśa sāmanasa vīrūpe || 3 || bhāsvatī netri sūṅrītānam aceti citrā vī dúro na avah | prārupya ja-gad vy ū no rāyō akhyad uṣhā ajuja bhūvanāni vīṣva || 4 || jihmasyē caśitave maghōny ābhogāya ishtāye rāya u tvam | dabhrām pāsyadvhya urvīya vicāksha uṣhā || 5 ||

kṣhattrāya tvam śrāvasce tvam mahīya ishtāye tvam ār-tham iva tvam ityai | visadṛśa jivitābhīpracāksha uṣhā —
|| 6 ||
This most excellent light amid all lights has arrived; the wonderful, the far-extending, the manifest has been born. As the night is born for the sun’s uprising, so she has yielded a birthplace for the dawn.  

The white shining dawn, the parent of the bright sun, has arrived; to her the dark one (night) has resigned her dwelling. Both of them, the night and dawn, friendly to each other, immortal, following each other, and mutually effacing each other’s complexion, traverse the heaven.  

The path of these sisters is common and unending. Guided by the radiant sun, they travel alternately,—though different in hues, yet one-minded. Night and dawn, giving birth to all things, clash not, neither do they stand still.  

Bright guide of benevolent actions, she is seen by us. This tinted dawn, having illuminated the world, has unfolded the portals of our door and makes our riches manifest. She swallows as it were all the regions to be given back again.  

The magnificent dawn awakens persons who have been sleeping—some to enjoyment, others devotion, and some others to wealth. She enables those who are almost lightless to see distinctly. The dawn has swallowed as it were all the regions to be given back again.  

She awakens some to acquire wealth, others to earn food, and a few to achieve greatness; she prompts some to sacrifices; some to pursue their own professions, and others to activities—and thus inspires all men to their various means of maintaining life. The dawn swallows as it were all regions to be given back again.
एषा दिवो दुहिता प्रत्येकर्षि व्युष्चंती पुष्पिति: शुक्रवासाः।
विश्वेश्वराः पारिधिवसे क्षत उष्णं अयेह समगे व्युष्च।
प्रएकस्तीति परे आप्तीनां यशमाः श्राप्तीनामः।
व्युष्चंती जीवनद्रिस्तुरमुनि भूत कं च चन वेत्यपर्यंती।
उष्णं वरुषिं सर्पविच चुक्ष्यं वि यद्वमुखरासणं सूययं।
यम्नानुपायनामस्तिः अर्जीपत्ते मुज्यं चहरमः।
क्रिययाय यतृस्मयं भवति ता ब्रह्मव्युष्चं नुनं व्युष्चान।
अनु पूर्वं: क्रृपये वायुसना प्रदीप्योणा जोपमयाभिषेति।

ceshā divó duhitá práty adarsi vyuchánti yuvatiḥ su-
krávasāḥ | viśvasyēśanā pārthivasya vásva úsco adyēhá su-
bhage vy úchā || 7 || parāyatinám ánv eti pátha áyatinám
prathamá śáyatinám | vyuchánti jívám udiyāyandy ushá
mrītām kāṁ cáná bodháyanti || 8 || úsco yád agním sam-
dhe cakártha ví yád ávas cákhasā súryasya | yán mánu-
shān yakshyāmānān ájīgas tád devēshu cakrishe bhadrám
ápnāḥ || 9 || kíyāty á yát samáyā bhávati tá vyūshúr yás
ea núnam vyuchān | ánu púrvāḥ kripate vàvāsanā pradí-
dhyānā jósham anyābhir eti || 10 ||

""

iyaśh tē yē púrvatarām apāṣyan vyuchántim ushásam
mártyasaḥ | asmābhir ú nú praticákshyābhūd ó tē yanti yē
aparíshu pāsyān || 11 || yāvayāddveshā rítapā rítajāh suma-
vāri sūrīta irāyanti | sumaṅgalir bhībhratī devāvityim ihá-
dyóshāḥ srēṣṭhatamā vy úchā || 12 ||
The young maid, white-robed, the daughter of the celestial regions, the maiden with all earthly treasures, is beheld coming forward, dissipating the darkness. May you, auspicious dawn, shine upon us here and now.

Following the path of the mornings that have departed, she is the first of endless mornings to come hereafter. At her rising, she urges forth the living beings and awakens them from slumber, even them who lay like dead.

O divine light, inasmuch as you have caused the sacred fire to be kindled, inasmuch as you have awakened men to perform selfless deeds, you have performed the benevolent acts and have done good service to the enlightened ones.

For how long a period is it that they should be together—dawns that have shone in the past, and dawns to shine hereafter? For how long a period would dawns continue to stay? And for how long a period would they rise, still desirous to bring us light? The dawns pursue the functions of their predecessors and go forth shining gloriously with the other dawns.

Gone are the men, who in the days before us have been looking on the rising of earlier dawns. We, the living, now behold her brightness, and they are coming who shall see her hereafter.

May the beings, hostile to acts of devotion, withdraw: for the dawn is the protectress of sacred rites, the guardian of law, the giver of bliss, the awakener of pleasant voices, auspicious, inspiring, the bearer of homage for the divines. May the bright dawn shine on us here and now.
 syllat purósha vy ávasa devy átho adyédám vy ávo maghóni | átho vy úchád úttaraí ánú dyún ajáraḿrítá carati svadhábhíh || 13 || vy ánjíbhír divá átásy adyand ápa krishnám nírñíjam devy ávah | prabodhánty arunébhír ásvair óshá yáti súyújá ráthena || 14 || aváhanti póshya váráyani citrám ketúm kriñute cékítáná | iyúshiná umaná syllatínám vibhátinám prathamóshá vy ásvait || 15 ||

úd írdhvaḿ jívó ásur na ágád ápa prágát táma á jyótir eti | áraik pánthám yátae súryáyáganna yátra pratiránta áyuh || 16 || syúmaná váca úd iyarti váhni stáváno rebhá usháso vibháti | adyá tád ucha grínaḿ maghóny asmě áyur nf didihi pra jávat || 17 || yá gómátm usháshá sárva-víra vyuchánti daśúshe mártýya | váyór iva súnáitánám udárke tá ásvadá ásvanat somasútvá || 18 ||
The divine dawn, the source of aesthetic wealth has been shining from days eternal. She still shows her light today. So will the immortal dawn shine and move on and on. Exempt from decay or death she goes on as ever in her splendour. 13

The divine dawn on the horizon shines in splendour: She throws off her veil of darkness and, awakening the world, comes at it were, on her well-harnessed chariot with purple horses. 14

Bringing with her life-sustaining blessings, and giving life to the lifeless, she imparts her brilliant lustre to the world. The dawn of today has appeared as the last one of the countless mornings that have gone by, but she is the first among the brilliant dawns that are to come. 15

Arise; inspiring life is revived again; darkness has passed away; the brilliant light is approaching. Dawn has opened a path for the sun to travel; we arrive at a stage where we start a fresh life. 16

The divine poet, singing the praises of the resplendent mornings, repeats the well-knit words of the sacred lore. So shine today, O dawn, the possessor of affluence, on him who adores; confer on us the gift of life and offspring. 17

May not only the mortal men, but also horses, cattle and progeny prosper in the light shed by dawns. May those persons who offer libations of herbal extracts and recite hymns of praises become like the wind, worthy of favour of dawns. 18
माता देवानामदक्तेन सुवर्णे केतुहृदति वि भोहि।।
प्रसादसिन्धुर्योगः नो व्युत्पत्ति नो जने जनय विन्यस्वारोऽपि।।
यविन्नयम उपसो वहानीजुनार्य शाशुमानार्य भद्रस।।
ततो निद्रो वहङ्गो मामहत्तान्तदिनि सिन्युः प्रवीपु द्वितीय धौ।।

tā devānām

āditer ānīkaṁ yajñāsya ketūr brahmatī vī bhāhi | praśastikṛd
brāhmaṇe no vyūchā no jāne janaya vīṣvavāre || 19 || yāc
citrām āpna ushāso vāhantijānāya sāsamānāya bhadrām |
tān no — || 20 ||

(114) क्षयाद्वितीय श्रवणेऽधिपतिः
(1-11) एकादशप्रथमाष्ट्रं सुतान्तराङ्कितसं बिस्त्र ब्रह्मक।। भ्रमो देवता। (1-8) प्रसादाधिकारिः
नववेण जगती, (1-8-1) द्वारायोक्तेऽधिपतिः पिन्युः हन्मक।।

111 इत्या कुदाय तत्त्वेन कुर्मिन्द्रं कर्मवीर्यं प्र मंगात्मेह महति:।।
यथा शामसंकीपः चतुर्थिपः विषपुर्यं ग्रामं असिशर्ननातर्थग।।
मृत्यं नो रुक्तत्न तो मग्याकुक्षिधिः कर्मवीर्यं नमसा विषेषमः।।
वच्छ च चर्याः मंडुरायेथे पिता तद्विग्नम तत् रुट प्रणितितं च।।
अयामम् ते सुमरी देवायुक्तवाः कर्मवीरस्य तत् रुट महोः।।

dन्धुपर्णित्विद्वेदः योगायुक्तम् चर्यारितकूरी जुहवाम ते हृविः।।

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Imā rudrāya tavāśe kapardine kshayādvīrāya prá bhārāmahe matīḥ | yāthā śām āsād dvipād e cātushpād vīś-
vam pūṣṭṭam grāme asṇīm anāturām || 1 || mṛīlā no ru-
drotā no māyas kridhi kshayādvīrāya nāmasā vidhema te |
yāc chām ca yōs ca mānur āyejē pitā tād aṣyāma tāva
rudra prāṇītishu || 2 || aṣyāma te sumatiṁ devayajjāya ksha-
yādvīrasya tāva rudra mīdhvāḥ | summayāṁ tīd vīśo aṣmā-
kaṁ ā carārīṣṭavārā juhavāma te havīḥ || 3 ||
O mother of divine powers, the life-force of the earth, and the ensign of sacrificial works, may you shine forth exalted. May you rise up, bestowing reward on our devotion. O, the universally respected maid, make us eminent among the people. 19

Whatever splendid wealth the dawns bring with them, may it be a blessing to the man who offers praise and worship. May friend, venerable and indivisible Lord with His bounties, including oceans, the earth, and celestial regions, grant us our wishes. 20

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We offer these praises to the divine healer, with braided splendidours and protector of brave heroes, in order that health and strength may be enjoyed and the bipeds and quadrupeds and all beings around us are nourished and become exempt from disease. 1

O divine healer, may you be gracious to us. Grant us happiness and freedom from disease; we offer our salutations to you, O ruler of valiant men. Come to our families, bringing them bliss, and may we obtain that sound health and peace which our ancestors bestow upon us, having obtained them from you. 2

O bounteous divine healer, bestower of happiness and protector of heroes, may we, through your worship, obtain your splendid wisdom. May you favour us with your kindness by making our posterity happy. May our invincible brave men be always safe. May we perform selfless deeds to gratify you. 3
व्याम्य रुद्राम् यज्ञसाद्धम् वान्कुम्य काव्यम् ावसे नि हवयामः।
अरे असंहितः हेजोऽस्मात् सुभविमिद्धमथम् तिरिमः।
त्वो वशराहमनुः कपूरदिनः लेपं रूपं नर्मः से नि हवयामः।
हसे विश्रेण्ड्रृप्ता वायलिणि शार्म वर्मि चत्तरिस्मण् यंसत॥५॥
tveshām va-

इदं पितं महत्तासुयते वर्चः स्वादि: स्वार्थं रङ्गमः।
राशिं च नो अष्टां मातमोजं लम् नोकारय तन्याय मङ्ग ॥६॥
मा नै महात्मभुतः मा नो अवबृक्षः मा न उत्तमानुवु मा ने उत्तमः।
मा नो वरी दितरे मीत मात्र ना विरतखदोः रद्ध रीरिषः।
भृगुना मा नो रद्ध भामितो वर्षीवर्ष्मिन्य सत्तमित्रोऽवषमिह्।
उर्फं ने स्तोतायशुप्या उवाकः राशि पितर्ध तस्मान्युगः।
भृत्र हि ने समुतिन्द्रव्यतत्मणं वयवङ्क इत्से विमिह॥८॥

idām pitre marutām ucyate vácaḥ svādōḥ svādiyo ru-
dráya vārthahanām | rāsvā ca no amṛita martabhōjanām
tmāne tokāya tánayāya mṛila || ६ || mā no mahāntam utā
mā no arbhakām mā na úkshantam utā mā no ukshtām |
mā no vadhīḥ pitāram móta mātāram mā naḥ priyās tanvā
rudra ririshaḥ || ७ || mā nas tokē tánaye mā na āyaū mā
no gōshu mā no āśveshuv ririshaḥ | vīrān mā no rudra bhā-
mítō vadhīr havishmantaḥ sādam Ī tvā havāmahe || ८ || úpa
te stōman paśupā ivākaraṁ rāsvā pitar marutāṁ sumnām
asme | bhadrā hī te sumatīr mṛilayāttamāthā vayām āva Ī
te vriṇīmahe || ९ ||
We invoke for our preservation the inspirer, the wise and impetuous divine healer; may he remove far from us, the antipathies of natural powers; verily, we aspire for His favours. 4

We invoke Him (the divine healer) from heaven with reverence; Him who is stout as a cloud, as if with braided purple splendours. He is radiant and dazzling. May He be possessed of disease-preventing medicaments, and may He grant us health, protection and a secure home. 5

Thus praise, sweeter than the sweets and congratulatory, is addressed to the divine healer, the father of healing elements. May you grant us; O divine healer, the nourishment sufficient for mortals. May you be gracious to me and my children. 6

O divine healer, may you not injure those amongst us who are old or young; harm not the one who is growing or who is fully-grown. Kill not father or mother, not afflict our personal bodies to which we are so dearly attached. 7

O divine healer, may you not inflict injury on our offspring, or other males, nor on our cows, nor on our horses. Inflamed with anger, may you not kill our valiant men. We invoke you and pay you our homage of oblations for granting these favours. 8

O the father of the healing elements, like a herdsman we offer you praises. May you bestow happiness upon us; we adore you. Your auspicious benevolence is the source of successive delights to us, so verily do we solicit your saving help. 9
अरे तेन गोपाल्यं पूर्णस्ते कल्याणं सुभवमेव तेन अस्तु।
मूर्ति च ने अघि च बृहि देवाथच^
च न: शम्य यथा दिव्यीः। ॥ १०॥
अरोहस्य नमो अमस्य अवस्यं: भृणौन्तो नो हरसंतो मुहवीन।
ततो विनो वर्णो मामहनामविनितः: सिन्धुः प्रथिध्विं उत्त यथोः। ॥ ११॥

अरे तेन गोपाल्यं पूर्णस्ते अभ्‌याद्वीरा नमो अस्तु।
मूर्ति च ने अघि च बृहि देवाथच^
च न: शम्य यथा दिव्यीः। ॥ १०॥
अरोहस्य नमो अमस्य अवस्यं: भृणौन्तो नो हरसंतो मुहवीन।
ततो विनो वर्णो मामहनामविनितः: सिन्धुः प्रथिध्विं उत्त यथोः। ॥ ११॥

(११४) पञ्चदसोऽवस्तम् सुभवम्
(११५) पारुसास्तम् सुभवस्तपिकरसः कुल प्रकी। सूर्यो देवता। विनुषु, कुलः।

चित्रे देवानामुद्रावदानकः कश्चिद्वितस्य वरङ्गावरा:।
आस्य धावाप्रथिवी अन्तर्भः सूर्यो आलमा जगस्तस्तस्यथः। ॥ ११॥
सूर्यो देवीपुरसे रोचमानो मयो: न योष्यैवेतेच्छति प्रभुत।
श्राव नरो देवान्तो युगाणि विनक्तैं विगते: मद्याय: मद्यम। ॥ १२॥
भद्र अन्धं हुरितं: सूर्यीयः चित्रा प्रत्येकं अनुमायास:।
नमस्तन्त्रो द्वृत्त आ पूर्णमं:। परि धावाप्रथिवी यत्पि सूर्य:। ॥ १३॥
नमस्तन्त्रो देवान्तं तम्माहतें सं जंवार।
प्रेतेदुङ्क हुरितं: सुस्त्रादास्त्री वास्तुनः सिन्धूः। ॥ १४॥

Citrām devānām ād agād ānikām cākshur mitrasya vārunasyāgnerōḥ | āprrā dyāvāprithivī antāriksham sūrya ātmā jāgatas tathūshas ca || 1 || sūryo devim ushāsam rōcamānāṃ māryo nā yōśāṃ abhy ēti pāscat | yātrā nāro devayānto yugāni vitanvatē práti bhadrāyā bhadrām || 2 || bhadraā āsvā haritāh sūryasya citrā ātadvā anumādyāsah | namasyānto divā prieṣṭhām asthūḥ pāri dyāvāprithivī yanti sadyāḥ || 3 || tāt sūryasya devattvam tān mahitvam madhyā kārtor vītataṃ sām jabhāra | yadēd āyukta haritāh sadhāsthād ād rátri vāsas tanute simāsmai || 4 ||
O Lord of heroes, may the cow-killing or man-slaying divine weapons of destruction be kept far away from us. May the felicity granted by you be ours; may you, the owner of mighty two realms (mundane and spiritual), be gracious to us in granting prosperity. 10

Desirous of protection, we say, reverence be to Him; may the mighty divine healer and the healing elements accept our invocations; may friendly, venerable, and indivisible Lord, with His bounties including oceans, the earth and celestial regions, grant us our wishes. 11

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Yonder has arisen with wonderful divine effulgence the eye of our light, life and energy. He has filled the celestial regions, the earth and the interspace with his glory. This sun is the soul of all that moves or is immovable. 1

The sun follows the divine and brilliant dawns, in the same way, as a young man follows a maiden. For the sake of good rewards, pious persons, aspiring to be divine, perform ceremonies according to seasonal times. 2

The sun ascends the summit of the sky, as if driven by the well-limbed swift horses yoked to it, traversing along a road in the interspace, and circumambulates earth and heaven. Our reverence to the blissful glory of the rays. 3

Such is the divinity, such is the majesty of the radiant sun that, when he sets, he withdraws into himself the diffused light (which has been shed upon the unfinished task). When he withdraws the beams from his aura of glory, as if unyoking the coursers from the chariot, the night extends the veiling darkness over all. 4
तन्मित्रस्य वर्णान्याभिचर्चे सूर्यो रुपं क्रुणते वोऽद्धरसे।
अनुनत्मव्यध्वाद्य स्त्रां: कृष्णान्याभिति: स, मंगलं।
अया तेषा उदिता सूर्यस्य निरंहस: पिपुला निरंभवात्।
तसो नित्यो वर्णो मामहन्तामादिति: सिन्धुः प्राणिवी उत थे:।

तन्मित्रस्या
वारुणायाभिकास्क्षे सूर्यो रुपां क्रुणते द्यॊर उपास्ते।
anantām anyād rūsad asya pājāh kṛishṇām anyād dharītāh
sām bharanti || 5 || adyā devā úditā sūryasya nīr ānihasaḥ
pipītā nīr avadyāt | tān no — || 6 ||

[अथ सहस्रेष्ठवाकः ||]
(११६) पोदवोपावलोमं सुकम्
(११६) प्रथमविषया प्रवर्तनां सुप्रवर्तिकां देशनमं कर्षणां अति। अभिन्ना देवते: सिन्धुः चक्ष: ||

नासत्यां वृहित्रिव प्र चुंके स्तोमी इत्यमित्रीपेतव वातः।
यवर्मिगाय बिमदार्य जायं चैनाजुवो न्यूहतु रथेन || 711
वीचुपात्मिराशुरेमिन्याव देवानी वा जृतिभि: आर्द्रादाना।
तदार्सेभो नासत्या सहहस्माजा युमय चुंवेन जिगाय || 1211
तुषों ह मृयमित्रिकोदेशे वर्ण न क्रिक्रिममुल्लो अवाह्य:।
तमूहुमुन्निर्भरकोमालि निरिन्दित्योऽपेक्षकामि: || 1311

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Nāsatyābhīyām barhīr iva pra vṛśṇe stōmāu iyarmy
abhrīyeva vātah|yāv arbhagayā vimadāya jayaṃ senājūvā
nyūhātū ráthena || 1 || vilupātmasbar āshuḥmabhivra devā-
naṃ vā jūtibhiḥ sāsadānā | tād rāsabhō nāsatyā sahāsraṃ
ājā yamāsya pradhāne jīgaya || 2 || tūgro ha bhujyām asvi-
nodameghé rayīṃ nā kāṣ cin mamrīvān āvāhāḥ | tām uha-
thur naubhīr atmanvātibhir antarikshapurūdbhir āpodaka-
bbhiḥ || 3 ||
In the middle of the heavens, the radiant sun displays his form to enable us to see properly the light and life. His rays extend brilliant power on the one hand and, on the other, bring on the darkness of the night. 5

This day, O divine forces, with the rising of the sun, deliver us from heinous crimes and dishonour. May friendly, venerable and indivisible Lord with His bounties, including oceans, the earth and calestial regions, grant us our wishes. 6

Just as the wind drives on the clouds, so do I recite these sacred hymns of praises, addressed to the determined fighters against lawlessness. We welcome them to our sacrificial rituals by trimming the sacred grass in their honour. They have been able to provide the ever-cheerful young person with a bride, having freed her from the clutches of molesting rivals. 1

These determined fighters against lawlessness, moving on rapid vehicles and encouraged by the wise men of society, have overcome thousands of miscreants of society in the maintenance of law and order introduced by the state. 2

O twin-divines, save us from the wicked and send the benevolent helping band of people forming a corps to the sea as a dying man parts with his riches. Whereas this helping corps is involved in difficulties, while fighting against pirates, you help us in rescuing them in your floating boats over the ocean and thus you help them in keeping out of waters. 3
tisrāḥ kshāpas trīr āhātivrājadbhīr nāsatiyā bhujyūṁ uḥathuḥ patamgaḥ | samudrāsya dhānvan ardrāsya pārē tribhī ráthhaiḥ śatāpadbhīh shālasyaiḥ || 4 || anārambhānē tād avirayethām anāsthānē agrabhānē samudrē|yād aśvinā uḥāthuḥ bhujyūṁ āstam śatārirāṁ nāvam āstabhi-vāṁsam || 5 ||

yām aśvinā dadāthuḥ śvetāṁ āśyam aghāśvayā śaśvad īt svastī | tād vām dātrām māhi kirtēnayām bhūt paidvō vājī sādam īd dhāvyo aryāḥ || 6 || yuvāṁ narā stuvaṭe pa-jriyāya kakshivate aradatam pūramdhim | kārotarac chaphād āśvasya vṛiṣṇāḥ śatāṁ kumbhāṁ asiṅeataṁ sūrāyāḥ || 7 || himēnāgniṁ ghraṅsām avārayethām pitumātīṁ ūrjām asmā adhattam | ribise ātrism aśvināvanitam īn ninyathuḥ sārvagaṇāṁ svastī || 8 ||
These fighters against lawlessness may take three nights and three days to reclaim the rescuing corps. In this reconnoitre, revolving cars having hundreds of wheels, drawn by three (i.e. several) pairs of motors, and the big boats may be involved. This triple operation involves the efforts made in the ocean and in sailing across waters and in driving on to the dry land. Finally they succeed in bringing back the corps out of water. 4

O twin-divines, thus by your valour you achieve success where apparently there is nothing to support, nothing to rest upon and nothing to cling to. And here, with the help of a hundred old ships, you are able to help the rescuing corps, and deliver it back to its own headquarters (as if brought back to the father's house). 5

O twin-divines, the armoured car, as if drawn by a motor resembling a white horse, which you have given to the infantry, whose armed vehicles (horses) are indestructible, may ever lead him to success. This precious gift of yours is always to be celebrated. This automobile of the infantry, the scatterer of the enemy, is always to be invoked. 6

O leaders, twin-divines, you gave to the field marshal, belonging to the stout and strong race, the skill of protection. You filled from the casks, designed after the hoofs of horse, hundreds of the containers of a nourishing drink. 7

O twin-divines, may you apply the fire-quenching cold devices to the blazing flames that encompass the civil population. May you supply to the civil area the food-supported strength. May you extricate the area, O twin-divines, from the darkness into which it has been thrown headlong and restore it to every kind of welfare. 8
परंवतं नासत्यानुदेशामुचार्थं चक्रवृत्तिभवार्म।
क्षराभ्यो न पायनां सुग्रीवं सहस्रां तपस्ते गोतमस्य॥९॥
जुजुज्ञे नासत्येऽर्थं वर्षर्थं प्राप्त्विनं द्रापिमिनं व्यवावनात।
प्रातिलोकं जन्त्रित्स्पाटुर्मातित्विनं वननां।॥१०॥

परावतां नासत्यानुदेशां उच्चाश्रुद्धम।
क्षराभ्यो न पायनां तपस्ते गोतमस्य॥९॥
जुजुज्ञे नासत्येऽर्थं वर्षर्थं प्राप्त्विनं द्रापिमिनं व्यवावनात।
प्रातिलोकं जन्त्रित्स्पाटुर्मातित्विनं वननां।॥१०॥

तदौ नरा शंयं राज्यम् चंभित्रमात्रास्त्यं कर्त्तरम्।
विद्वद्वा सन्नाते उद्यमाभिकृिणों तन्मुर्व वृः।
वीज्हें य वाचार्थ्याणों बवमाभ्यं श्रीक्षणं दविवमवर्च।॥१२॥
अज्ञांकोपः सत्यं क्रुः न धेयं पारम्पुरुषु ज्ञात्।
शुरुं तथाप्राथ्रर्विव वस्त्रिमयः हिरण्यहस्तपेतिनावदत्तम्।॥१३॥

tad vam nara saNsyaM rAdhyam cAbhishAImMan naSaTyA
vArotham | yAd vidvAIsa niDhIm ivApaGuIham ud dArsaTaAd
upAths vAndAnAya ||11|| tad vam nara sanAyA daAIsa ugraM
Avish krAInomi thanYAtur na vrIshTIm | dAdhyAIni ha yan mAhdv
AtArvaNo vam AsvAsya sirshNA pra yAd im uvAca ||12||
AjoHAvin naSaTyA karA vAM mahE yAman puruBhuJa puRam-
dhiH | shrutAm tAe chAsur iva vaDhrImatyA hIraNyahAciM
A SMPinAAdA tam ||13||
O fighters, against lawlessness, may you raise up wells and other water sources and may you make the base which has been turned upward as to give an appearance of a curved mouth, and thus revive the entire water system which has suffered a lot during war operations; may water be made available as a fine drink for the thirsty innocent civilians. 9

O twin-divines, destroyers of enemies, you have provided new youth and prosperity to the old famished nation, and thereby you have given longevity to the down-trodden country; and thereafter you have made the country lord of several bounteous prosperities. 10

O leaders of the virtuous, and fighters against lawlessness, glorious is that celebrated group of yours, worthy of adoration and to be invoked by us, through the help of which you always rescue the dedicated worshipper from difficulties like a concealed treasure from a place, visible from outside. 11

O leaders, twin-divines, I proclaim with a vehemence that an inflictor of punitive justice and the spiritual leader devoted to non-violence, becomes a preceptor of the mysteries of military science (figuratively meaning ‘assuming the head of horse’) to meet the emergency for the sake of happiness. 12

O twin-divines, fighters against lawlessness, accomplishers of desires and protectors of men, whenever an intelligent lady invokes you with a deep-felt request, her prayer is granted like a request made by a student to the teacher; you two divines, give to the lady the golden hand of assistance. 13
साहो बुक्तस्य वर्तिकायमणिकेन युथे नरा नासत्यामुख्यं।
उतो किंव पुरुस्त्रायुथे हृ क्रेपमाणमुक्तस्य विचर्ते।।
चरित्रे हि केरिवाचार्यिनी परुषार्धा खेलस्य परितक्ष्यायम्।
सुधा जहामायसि विस्पलिति घने हिन्ते सत्येव प्रत्यक्षस्य।।

अस्नो व्रिक्षया वार्तिकाम अभिष्के युवाम नारा नासत्यामुनुन्तम | उतो काविम पुरुभुजायुवाम हृ क्रिपामाणमक्रियं विचर्ते।।
चरित्रे हि केरिवाचार्यिनी परुषार्धा खेलस्य परितक्ष्यायम्।
सुधा जहामायसि विस्पलिति घने हिन्ते सत्येव प्रत्यक्षस्य।।

शतां नमुनकेश्चतरुगमुश्वरेण ते पिनांत्यं चक्कर।
तस्यां अदी नासत्या विचर्य आर्यं दशा मिशजायवेन।।
आ वां रथे दुषित्तासुर्यम्य कामेकाळित्यदुर्लक्षन।
विचरे काव्या अन्वेषमनक हुँद्रि: सस्तु श्रीया नासत्या सचिष्ये।।
यद्यानं देवेदासाय वृत्तिश्वादभायभिन्न।
केवलुम नासत्यार्थे ब्रह्मार्थ्य युक्ता।।
श्चिं ब्रह्मम स्पृहमायुर्यूमैं श्रीविषाणेन नासत्या होन्ता।
आ जाहाण्यं समनुसौन्तो वाजिकराष्ट्रेण भागे द्रूपेतिमयायम्।।

शतां नमुनकेश्चतरुगमुश्वरेण ते पिनांत्यं चक्कर।
तस्यां अदी नासत्या विचर्य आर्यं दशा मिशजायवेन।।
आ वां रथे दुषित्तासुर्यम्य कामेकाळित्यदुर्लक्षन।
विचरे काव्या अन्वेषमनक हुँद्रि: सस्तु श्रीया नासत्या सचिष्ये।।
यद्यानं देवेदासाय वृत्तिश्वादभायभिन्न।
केवलुम नासत्यार्थे ब्रह्मार्थ्य युक्ता।।
श्चिं ब्रह्मम स्पृहमायुर्यूमैं श्रीविषाणेन नासत्या होन्ता।
आ जाहाण्यं समनुसौन्तो वाजिकराष्ट्रेण भागे द्रूपेतिमयायम्।।
O the leaders, fighters against lawlessness, you liberate the helpless girl from the clutches of the kidnapper, as if the quail from the mouth of a dog that has seized her. You, who are the benefactors of all, have given protection to the intellectuals and those who are engaged in the pursuit of knowledge. 14

The foot of an army commander is likely to be cut off like a wing of the bird in an encounter during the night. In such a case, may you provide an iron leg to the commander, so that his army may march under his command to attack the guarded treasure. 15

The innocent straightforward state employee gives hundreds of undue privileges to a party of the vested interests (as if giving a hundred sheep to the butcher to be cut to pieces); the protector of the state passes an order for rendering him blind. The state physicians and surgeons are called to give him back the eyes that were rendered sightless so that he might see again. 16

The daughter of the sun (dawn) ascends your car like a runner to a goal when you win the race with your swift horse. All the divine powers, supported you with eager eyes. This was victory for the truth. 17

O twin-divines, when, on invitation, you go to the dwellings of the devotees, dedicated to learning, and give them ample valuable presents, then your helping chariot contains food and treasure in abundance. Yoked to your chariot are valour and discretion. 18

O defenders of the truth, bearing strength and wealth with posterity, go to the loyal people to give them vigour-sustaining food and other three types of sustenance—clothes, medicines and equipment useful for domestic work. 19
परिविष्टं जाहुतं विच्छलं तस्मां स्मुन्मतिमविद्यथ रजेढिभिः।
विभिन्नं नासत्यं रघुणं विनं परवता अपोभयं अवातम्। || २० ||

एकत्वं बलोपशवतं रणयं वगमथनं सुनवं सहसं।
निर्देहं दुःखण्डं इत्रवनं पृथुक्रमसं परवण्यार्तिः। || २१ ||

शुष्कं विदारुक्षयंवतं नीचतुष्कं चक्रवं पाते वै।
शुष्कं विचासत्यं श्राविज्ञंसुरं स्तुतं पिप्पुर्गोम्। || २२ ||

पारिविष्टं जाहुष्कंवि
वस्वतं सिं सुगच्छिर नकतं उहतं राजोभिः।
विभिन्नं नासत्यं रघुणं विच्छलं तस्मां राजस्त्वं विच्छलं तस्मां राजस्त्वं विच्छलं तस्मां राजस्त्वं विच्छलं

acakrathuh pātave vāḥ| sayāve cin nāsatiyā sācibhir jāsuraye staryām pipyathur gām|| २२ ||

अस्त्रप्रेमं स्तुते सुण्यं ऋणायम् ऋणातो नासत्या श्राविज्ञं।
पुष्णु न नृष्ट्वति दृशिस्तियं विस्वाम् वास्क्तियं श्राविज्ञं। || २३ ||

दशं राविकिंविनं नवं वूतंवनं श्राविज्ञं।
विच्छलं रेस्विनं प्रान्तंविनं रेस्विनं। सोमकिंविनं सुविनं। || २४ ||

प्र वौ दस्तारमधनंविन्दविनं पति: स्यानं सुगानं: सुविनं:।
उत परशुपूर्णं परिंतंपरिंतंपरिंतंपरिंतं जगम्याम्। || २५ ||

avasyaté stuvaté kri

śniśaya riśuyaté nāsatiyā sācibhiḥ| pasūṃ nā nashtām iva
dārṣanāya viṣmāpyaṃ dadathur viṣvakaṇa || २३ || dāṣa rá

trir āṣivenā nāva dyūn āvanaddham śnathitām apsv āntah| vīprutaṃ rebhām udāni prāvṛktam ún nīnathuh sómam
iva sruveṇa || २४ || prá vāṃ dāṁśānsy āsviṇāv avocam asyā
pātiḥ syāṃ sugāvah suvīraḥ| utā pāṣyann āṣnūvaṇ dir
ghām āyur āstam ivēj jarimānaṃ jagamyām || २५ ||
Irresistible fighters against lawlessness, you march by night in your foe-overwhelming car, and march to the unfortified cities, surrounded by enemies through approachable roads, and at times you also march to inaccessible fortresses for victory. 20

O fighters, you preserve, brilliant leader so that he may obtain in a single day thousands of acceptable gifts. You are the showerer of the benefits and associated with the head of the state. You destroy the malignant and protect the granaries from the attack of enemies. 21

O fighters against lawlessness, you have been able to raise water from the lower level of the valley to the top for the thirsty sons of the loyal citizen, and by your powers you also give protection to the barren cows and enable them to yield plentiful milk for the exhausted and famished people. 22

O twin-divines, fighters against lawlessness, by your acts to the public you restore such children of the charming parents as are soliciting your protection, and as have been adoring you and are lovers of rectitude; you also give true guidance to the unruly younger elements of society. 23

Just as the extract of medicinal herbs is raised in the ladle for the fire oblation, similarly you raise a realized sage in distress from the deep well of ignorance, where he has been lying, bound with the strings of bondage for numberless nights and days, quite unattended and suffering in agony as if wounded and injured. 24

O twin-divines, I have very well described your achievements. May I become the master of my house, having abundant cattle and numerous progeny; may I retain my physical and intellectual vision and with that may I be enjoying a long life. And may I enter into an old age, as if, one entering into his own house. 25
Madhvaḥ sōmasyāśvinā mādāya pratnō hōtā vivāsate vām | barhishmāti rātīr vīṣritā gir ishā yātam nāsatyōpa vājaiḥ || 1 || yō vām āsvinā mānasā jávīyān rāthāh śvāsyo visā ājīgāti | yēna gāchathāh sukṛto duṇām tēna narā vartīr asmābhyām yātam || 2 || rīśiṁ narāv ānīhasah pāncajanyam riśāsad ātrīmu nucanatho gāṇēna | mināntā dāsyor āśivasya māyā anupūrvām vrīshaṇā codāyanta || 3 || āśvaṁ nā gūlham āsvinā durēvair rīśiṁ narā vrīshaṇā rebhām apsū | sām tām rīnitho viśrutāṁ dāṁsobhir nā vāṁ jyrįanti pūrvyā kritāni || 4 || sushupvāṁsaṁ nā nīryiter upāsthe sūryam nā dasrā tāmāsi kshiyāntaṁ | śubhe rukmāṁ nā dariśatāṁ nīkhatām ūd ūpathur āsvinā vāndanāya || 5 ||
tād vām narā sāṁsyam pājriyēna kakshivatā nāsatyā pārijman | śaphād āsvasya vājīno jānāya satāṁ kumbhāṁ asiṅcatam mádhnām || 6 ||
O twin-divines, may you be entertained by sweet drinks. We the loyal subjects adore you. And in that honour the former ritual of pouring the offering on the sacred grass is accomplished, and the hymn is ready for your laudation. Come, O fighters of truth, for the maintenance of law and order.  

With that vehicle, O twin-divines, which moves with the speed of the mind, and which is drawn by good horses, and with which you proceed to the house of the virtuous, may you come to our house also.  

O twin-divines, the leaders and showerers of benefits, you are able to rescue the eminent citizens consisting of seers, virtuous people and those very well respected by the five classes, and the foreigners, from the prison of the wicked with other co-prisoners. You destroy the enemies and baffle the devices of the malignant.  

O leaders, showerers of benefits, you restore the realized sages, tortured by unassailable enemies, as if thrown into the water and wounded. You arrange for the healing of their wounds like curing a horse. One can never forget your previous achievements which never become old.  

O twin-divines, the destroyer of enemies, you extricate a worshipper cast into the well of ignorance in the same manner as one extricates from the depth of the earth a handsome and splendid ornament designed for embellishment, or like the sun who disappears in darkness but reappears again from there.  

O leaders, fighters against lawlessness, your accomplishments are to be celebrated by the field marshal belonging to the race of the stout and the strong with the drinks filled in containers designed after the hoofs of the horses. 
युवाम नराः स्तुवते कृष्णियाया विष्णुवाय ददयुविश्वकायः।

युवार्थे चिरितमुपे दुर्गोपान तति कृत्वा आन्ध्यावदतमः।

युवाम श्यावुस्त्रे राजातिमदते महः कृष्णियाय सद्वेषः।

प्रवाष्य त्यावं कुते वो यज्ञविश्व श्रवो अयत्तात्मः।

पुरु श्याविणिका दयाले नि पुरुष उदयप्रसार्यः।

सहस्राणां वाजनमर्ग्योत्तमसहः श्रवोऽध्यात्मः।

पुलिनि वो अवस्ये सुदुस्त्र ब्रह्मा जते सर्दने रोदस्योऽ।

यदाह पुरास्यें अधिनाम हवने यज्ञिभा च विदुः च वाजमः।

युवाम नराः स्तुवते कृष्णियाया vishṇāywām dadathur viṣyakāya | ghōshāyai cit pitṛishāde
duronē pāṭiṃ jūryantyā aśvināv adattam || 7 || yuvaṃ śyā-
vāya rūsatim adattam mahāḥ kshoṇāsyāśvinā kāṇvāya | pra-
vācyam tād vrishanā kriyam vāṃ yān nārshādāya śrāvo
adhyādhattam || 8 || purū vārpānṣy asvinā dādhnā nī pe-
dāva uḥathur āṣum āṣyam | sahasrasām vājīnam āpratītām
ahinām śrvasyām tārutram || 9 || etāni vāṃ śrvasyāṃ su-
dānū brahmāṅgūṣhāṃ sādananā rōdasyoḥ | yād vāṃ pajarāso
aśvinā hávante yātām ishā ca vidūshe ca vājam || 10 ||

sūnuṣātmāndhānā gṛṇāna vātē vīravāy uṣṇa rā(jantā
garjeyā brahmaṇa vājūyāna sē vīptaśā nāsatiyārṇītam. || 11 ||
kuḥ yāntā suṣṭruitā kāyasya nīyēṃ nāpāṇa uṣṇa rājyā ||
hīrṇāṃvēy kṛtvēśā nīvāntumūtyuḍgūraṃ ādhiṇāmāḥ. || 12 ||
yuvaṃ vṛtvāṃ vṛtvāṃ jəṃ jṛntēṃ pūrurūvaṃṃ cakrabhū: shāntīmb: ||
yuṇo rṣya uṛhiṇa suṣṭriṃ saḥ dhiya nāsatiyārṇi. || 13 ||

sūnu mānenāśvinā gṛiṇānā vājam vīprāya bhurana rā-
dantā | agāstye brahmaṇā vāvrīdhānā sāṃ vipālām nāsa-
tyārṇītam || 11 || kūha yāntā sushtutim kavyāsyā divo nā-
pāṭe vrishanā sayutrā | hīrṇasyeṣa kālāṃ nīkhatam úd
ūpathur āṣamā asvināhan || 12 || yuvaṃ cyāvānām asvinā
jārantam pūnar yūvānām cakrathuh śaśibhī | yuvō rātham
duhita śūryasya saha śriyā nāsatiyārṇītā || 13 ||
O you leaders, twin divines, you restore true guides and representatives of the public and charming youths. You bestow husbands to such talented unmarried maids with sweet voices as grow old and tarry in their father’s dwelling. 7

O twin-divines, you give lovely brides to learned young men; you also give sight to an intellectual who is unable to see his way through darkness. O showerers of benefits, this graceful action of yours is also to be glorified by which you give hearing to the young group of leaders. 8

O twin-divines, assuming many forms, you give swift horses to the infantry, through which it could win thousands of treasures; the infantry which is powerful, irresistible, the destroyer of foes, an object of praise and one who carries across the dangers. 9

O twin-divines, the liberal givers, these achievements of yours are to be celebrated, and the resounding prayer propitiates you, while abiding in heaven and earth. When the learned friends invite you, may you come with food and grant strength to us. 10

O twin-divines, fighters for truth, glorified by the young and steady-minded persons, and the givers of food to the sages, you restore the town administration. 11

O twin-divines, the blessed sons of the heaven, showerers of benefits, is it not that, whenever you go to the residence of a poet to listen to the composition, you raise up on your way the needy sages from the poverty as if a buried vessel full of gold has been unearthed? 12

O twin-divines, physicians, you render the old composer of songs young by your knowledge of medicine. The daughter of the sun, the dawn, O fighters for truth, invests your chariot with beauty. 13
युवान तु-ग्रायया पुर्वयेभिः एवायी पुनर्मन्ययांवभवत् युवान |
युवान भुज्युमणीयो न। संस्मुखधिमिन्हुष्टेअभिः फळके ॥ १२॥
अजोहादिधिना नोयो बृहस्पतिः समुङ्गत्रयिन्हनाम ॥
निध्रुवधुः सुरुङ्ग रथेन मनोजससा व्रृण भस्मु ॥ १८॥

युवान तु-ग्रायया पुर्वयेभिः एवायी पुनर्मन्ययांवभवत् युवान।
युवान भुज्युमणीयो न। संस्मुखधिमिन्हुष्टेअभिः फळके ॥ १२॥
अजोहादिधिना नोयो बृहस्पतिः समुङ्गत्रयिन्हनाम।
निध्रुवधुः सुरुङ्ग रथेन मनोजससा व्रृण भस्मु ॥ १८॥

अजोहादिधिना बत्तिका वामामो वल्लमधुपं तुर्केय ।
वि ज्युणः यथः सान्त्रेज्ञते विग्राह्यो अहते दिशये।
शुते मेघायूर्वः नामहान्ते तमुः प्रणीतमहिन्निः पितुः।
आती क्रषायेः अधिनावचते ज्योतिर्नियाः चक्षुःविच्छेदे।

अहयास्तव भर्मन्धुस्तव वृक्तिरिदिना व्रृणण नेति।
जनः क्रषायेः तव चक्षुःविच्छेदे।

स्मी वामुतिरिदिना महोमुक्त श्राम्य विद्या से रिषियाः।
अथ युवमिन्द्रहुष्टेयपरिपङ्चत सृष्टं व्रृणावदेभिः।

अजोहादिधिना वांतिका वामामो वल्लमधुपं तुर्केय ।
वि ज्युणः यथः सान्त्रेज्ञते विग्राह्यो अहते दिशये।
शुते मेघायूर्वः नामहान्ते तमुः प्रणीतमहिन्निः पितुः।
आती क्रषायेः अधिनावचते ज्योतिर्नियाः चक्षुःविच्छेदे।

अहयास्तव भर्मन्धुस्तव वृक्तिरिदिना व्रृणण नेति।
जनः क्रषायेः तव चक्षुःविच्छेदे।

स्मी वामुतिरिदिना महोमुक्त श्राम्य विद्या से रिषियाः।
अथ युवमिन्द्रहुष्टेयपरिपङ्चत सृष्टं व्रृणावदेभिः।
O redeemers (the twin-divines), the saviours from the wicked speak highly of you, always as ever. You again earn laurels, whenever you bring the benevolent helping corps from the tossing ocean—ships, equipped with rapid-driving propellers. 14

O twin-divines, showerers of benefits, a helping corps belonging to saviours glorifies you, when after rescue, it could cross the ocean and reach the place of safety, and when you provide a swift car, well-harnessed, to bring it to a safe place. 15

A helpless girl glorifies you when saved from the clutches of kidnappers, as if a quail is rescued from wolf. You carry the devotional prayer to the top of mountain in your triumphant chariot and slay crooked mischief-mongers with deadly poisonous weapons. 16

You restore eyes of a straightforward employee who gives hundreds of privileges to a party of vested interests (as if presenting sheep to a butcher to be cut to pieces). The indignant father of a state passes an order for rendering him blind. You give light to the blind so that he might see all things clearly again. 17

The vested interests appeal that the sense of blinds be restored, so that they may enjoy themselves and say: O twin-divines, showerers of benefits, leaders of the sacrifice, this straightforward employee, as a youthful gallant, has given me a hundred and one privileges for personal use. 18

O twin-divines, worthy of laudation and showerers of blessings, your powerful guidance is a source of happiness. You cure maimed and invalids. For this reason songstress calls upon you. May you come here for help. 19
अर्थेनु दस्ता स्तुः विष्कामितं श्यं वे अधिना गाम।
युवे शारीरिकमितम् जाय न्यूहुः पुरुषवस्य चायम।

हं ब्रेक्षेणाधिना वपन्ने दुहन्न मनुष्यव दस्ता।
अभि दस्तु ब्रुक्षेण धर्मन्तोह योतिष्कक्षुषुवार्थः।
आयुर्वेदाधिना दृश्चिन्दश्यम् दिः प्रक्षेपयतम्।
स वृं मधु प्र वेंचस्तापप्पल्लं यहेलापिक्ष्या वाम।

अध्येनुम दस्रा
स्तर्यम् विशाख्तम् आपिन्ताम् शावे अश्वी गामः
युवम् शाचिभिर विमदाया जयाम् न्यु हाथूढः परुमिर्तस्या योशम।

यावम् व्रिक्षेणाधिना वापतेश्म दुहान्ता मनुष्याया
दस्रा अभि दस्यम् ब्रुक्षेण धामांतरूः ज्योतिष एक्राथर आर्याया।
अथवाशाय अश्वीनां दधितः स्वयं शिराः प्रत्य आर्यातम।
सा वाम मधू प्र वोकादस्तापप्पल्लं यहेन लापिक्ष्या वाम।

सदा कवि समुतिमा बोकर वा विश्वाव दियों अधिना प्राचे में।
अमे देवि नाती वृहतमप्पद्मार्वे श्रुतेः सर्वायाम।
हं तिर्यापतिकिनाना राराणा पुनः नं विहतमला अद्वतम।
विशो ह द्विवानिन्दा विविम्यावसुदेश अवयातः सुदाि।
पुतानिन वामधिना सीरिणि स्नु मुखिष्याध्वेणौ वनवर।

बहान् कृपणो वृष्णा युर्व्रया मुरुस्वरसो विद्यमाने वेंद्रम।

सदां कवि समुतिमा अचके वा विश्वाव दियों अधिना प्राचे में।
अमे देवि नाती वृहतमप्पद्मार्वे श्रुतेः सर्वायाम।
हं तिर्यापतिकिनाना राराणा पुनः नं विहतमला अद्वतम।
विशो ह द्विवानिन्दा विविम्यावसुदेश अवयातः सुदाि।
पुतानिन वामधिना सीरिणि स्नु मुखिष्याध्वेणौ वनवर।
O destroyer of enemies, you fill the milkless, barren and emaciated cows, and exhausted people with milk. By your powers you bring the daughter of a friend of people to become the wife of a cheerful young man. 20

O twin-divines, after the ploughing, you cause barley to be sown (in fields) for the welfare of mankind. You milk the cows, having destroyed the aliens with a thunder bolt. You bestow great satisfaction upon cultivators. 21

O twin-divines, you inspire a leader dedicated to the principle of non-violence to become a teacher of the mysteries of military science. True to his promise (figuratively meaning putting the head of a horse on a man's body) he also reveals the science (of surgery), learned from his preceptor, and this knowledge becomes supplementary to you, as if a girdle of your waist. 22

O sapient twin-divines, and fighters for truth, I invoke you for the attainment of benevolent wisdom. May you protect all our mental faculties and grant abundant and excellent wealth along with offspring. 23

O liberal, bounteous twin-divines, you give the golden hand of assistance to an intelligent lady. You restore to life a virtuous person, seriously wounded at several places (physically in head, body and legs or spiritually in the mental complex). 24

O twin-divines, showerers of blessings, your accomplishments have been celebrated by our forefathers and we also offer you our adoration. May we always repeat your glory along with other associates in this synod. 25
एः वां रथं अधिनं योनपमं सुमुखीकं: स्तवं यात्वां ।
योऽ मलयम् मन्तमे ज्ञायनिदेहं रे ज्ञानं यात्रंहा: ॥१॥
त्रिकुलेण विवर्ता रथं विजेते । भृगुना यात्मवां ॥२॥
पिन्नेनं गा जिन्तमवर्ते नो वर्धंशवार्थं वीरसमे ॥३॥
प्रवर्माना सुतुता रथं दस्युविं चरणं चोकम्पे: ॥४॥
किमेण वो प्रवर्तने गामिश्वविष्णुसे अधिन युराजः ॥५॥
आ वो योनानां अधिन वहनु रथं युक्तसे आदरः ।
ये अनुरोऽ ह्यासे न गृहं अभ क्रमं नासत्यं वहनति ॥६॥
आ वो रथं अवर्तिस्वित्तवत्र जुजनि नरा दुहिता सुरेशं ।
परं नामस्य वर्षणे: पतद्वं वचो वहनस्वा अभं किं ॥७॥

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अ vām rātho aśvina śyenāpatvā suṃśiliṅkāḥ svāvān yātv
arvāṁ | yō maṁtyasya mānasō jāviyān trivandhurō vṛishanā
vātaraṇāhāḥ || 1 || trivandhureṇa trivṛtā rāthena tricakṛṇa
suṣṛtā yātam arvāk | pīnvaṭam gā jinvaṭam ārvato no
vardhāyatam aśvinā virām asmē || 2 || pravādyāmanā su-
ṣṛtā rāthena dāsrāv imāṁ šrinutam ślokam ādṝḥ | kīm
aṅgā vām práty ávartim gāmishthāhūr vīpṛsā aśvinā pu-
rājah || 3 || á vām śyenāso aśvinā vahantu rāthe yuktāsa
āsāvah patamgāh | yē aptūro divyāso nā grīthra abhī prāyo
nāsatya vahanti || 4 || á vām rātham yuvarīs tishṭhad ātra
jushtvī narā duhitā suṣīyasā | pārī vām āṣvā vāpūshah pa-
tamgā váyo vahantv arushā abhīke || 5 ||

उहन्देनमेवतं इन्द्रनामित्तेम देशा वृषणा श्रविभं: ।
निर्णयों यापरथ: सुभुधापुत्रमणां बचकावर्ज्जनम ॥६॥

ud vāndenaṁ airatam daṁśānābhir ud rebhām dasrā
vṛišanā śaśībhiḥ | nīśa taugṛyām pārayathāḥ samudrāṅ
pīnaṣ cyāvānaṁ cakrathur yūvānam || 6 ||
O twin-divines, showerers of benefits, may your automatic, elegant and triply-chained rich chariot, swift as a hawk, quick as the mind of a man, rapid as the wind, come hither towards us.  

O twin-divines, come to us with your triply chained, triply covered chariot, with triple wheels and well-constructed. Replenish our cows with milk, give spirit to our horses and augment our young posterity.  

O twin-divines, destroyers of our foes, may you be here with your quick and well-designed movement. May you hear this praise from one who reveres you. Is it not so, that the ancient sages have been saying that you come to avert poverty with swiftness?  

O twin-divines, and the fighters of truth, may your quick-moving prancing steeds, rapid as falcon, yoked to your chariot bear you hither. These horses are shining like the sun and like eagles move swiftly through space to convey you to the place of operation.  

O leaders of the battle, youthful victory is seated along with both of you in your car as if the youthful daughter of the sun between you two. May your strong-bodied prancing fleet and shining horses bring you to the battlefield.  

May you, the destroyer of foes and showerer of benefits, elevate the devotee by your skill and endeavour and raise the realized sage with your strength. You save the benevolent and rescue the intelligent across the sea and you also give new youth to an exhausted seer.
yuvām átraye
'vanītāya taptām úrmām omānam aśvināv adhattam | yuvām kāṇvāyāpirīptāya cākshuḥ práty adhattam sushtūtīm juju-
śhānā || 7 || yuvām dhenūm śayāve nádhitāyāpīrvatam aśvinā
pūrvyāya | ámuñcataṁ vártikām áhāso niḥ práti jáṅghān
vispālayā adhattam || 8 || yuvām śvetām pedāva índrajūtam
ahihānam aśvinādattam ásvam | johútram aryó abhībhūtim
ugrām sahasrasām víśihañam vídvānām || 9 || tá vām narā
sv ávase sujātā hávāmahe aśvinā nádhāmanāh | á na úpa
vásumatā rātheṇa gíro jushānā suvītāya yātām || 10 || á śye-
nāsyā jávasā nūtanenāśmē yātām násatya sajóshāh | háve
hi vām aśvinā rātāhavyah śaśvatmāyā uśhāso vyūśhāt
|| 11 ||
You, solicitous of worthy praise, give relief to the civil population surrounded by the forces of the enemy and protect them from scorching heat and feed with food. And you give vision to a blind intellectual. 7

O twin-divines, you provide the cows belonging to old peaceful persons with milk, when they implore you for help. You also liberate innocent kidnapped girls from the clutches of kidnappers (as if a quail from the mouth of wolf) and you also give, as it were a new leg to a chief town administrator. 8

O twin-divines, you both give to our infantry brilliant, foe-trampling, foe-defying, loudly roaring, high-spirited, strong-bodied vigorous vehicles, capable of acquiring a thousand treasures in exploits. 9

O twin-divines, nobly born, leaders, we solicit your help and call you for our protection. May you come here in response to our prayers on your treasure-laden chariot for our well-being. 10

Come to us, auspicious fighters for truth; come with the fresh swift vigour of a hawk. Bearing an oblation, I invoke you, O twin-divines, at the first break of ever-constant dawn. 11

With the desire of procuring food and the object of protecting my life, I invoke O twin-divines, your wonderful chariot, swift as mind, drawn by swift horses, worthy of veneration, equipped with thousands of banners, bearers of rain containing hundreds of types of wealth and conferring delight and riches. 1
urdhvā dhitiḥ
prāty asya prāyāmany ādhāyi sāsman sām ayanta ādīṣaḥ
svādāmi gharmām prāti yanty utāya ā vām urjāni rātham
āśvināruhat || 2 || sāṃ yān mithāḥ paspridhanāsō āgmata
śubhē makhā āmitā jāyavo rāṇe | yuvōr āha pravaṇē ce-
kite rātho yād āśvinā vāhathaḥ sūriu ā vāram || 3 || yuvām
bhujyūm bhurāmanāṁ vībhīr gatāṁ svāyuktibhir nivāhantā
pitrībhya ā | yāsishtāṁ vartī vrishanā vijenyāṁ dīvodā-
sāya māhi ceti vām āvah || 4 || yuvōr āśvinā vāpushe yu-
vāyujan rātham vāṇī yematur asya sārdhyan | ā vām pa-
titvām sakhyāya jagmūshi yōshāvṛīṇīta jēnyā yuvām pāti
|| 5 ||
O twin-divines, whilst the chariot moves, our minds are elevated in praise, and then our hymns sweeten the oblation; the assistance comes from all directions and victory is assured as if the brilliant dawn ascends the car.  

O twin-divines, when devout and unnumbered soldiers, victorious in battles and mutually contending for wealth, come together, your chariot is perceived on your downward course, in which you bear excellent wealth for the learned.  

O showerers of benefits, you bring him back to his parents, the one who, borne by his own steeds, is about to perish, but who has been rescued with your self-harnessed horses and sent back to his distant dwelling. This is a great service which you render to people dedicated to learning.  

O twin-divines, your admirable horses bear the chariot which you harness for the sake of honour, and the damsel (victory personified), who is the prize, comes through affection to you as if surrendering with such words, “I have accepted both of you as my Lord”.  

Both of you give protection to the group of realized sages from the violence around them. You counteracted the miseries of the civil population, as if quenching the scorching heat with snow. You produce milk in the cows belonging to peaceful persons (i.e. give them prosperity).
युवाम् वाण्डानाम्
निर्रितम् जरायायाम् राथाम् ना दस्रा करानास समिन्ताः ||
श्रेष्ठार्थ विरीण जनस्य विभयाम् प्रांवाम्ने श्रवणे हुमाना सुवात् ||
अर्पिनां त्रृणामाणि प्रायोति पितुः स्वस्य लज्जास निर्राणितम् ||
श्वेतीरिति उत्तिर्वधेशाः विश्रा अर्थात् अवबलोभिपथाः ||
उत स्या वां मथुमन्मक्षिकारपुर्णे सोमस्याशीवषों हुमान्यति ||
युवां देशीयो मनं आ विवास्योहाय जितं प्रति वाम्स्यं बदे नाम ||
युवां पदेः पुरुषार्धमिवना सः सम्बोधते तेनस्यदुस्यथा ||
श्रवणिभवेऽ प्रतेऽनात् दूषं च श्रुत्यमिन्द्रूपयुपर चर्प्पिनितम् || 10 ||
O tactful destroyers of enemies, you restore health to worshippers, debilitated by old age, as if repairing a worn-out car, and you bring forth the genius from his very inception (as if blessed from very embryonic stage). May the achievements of both of you be exemplary for those who offer you homage at this place. 7

You always reward him who stands in support of you in the nation’s service, and has been abandoned by his own father for serving the nation and joining you from afar. The prompt defence planning of both of you have been wonderfully applauded on account of its brilliance. 8

The honey-seeking bee also murmurs your praise. The poets invoke you in the rapturous joy of devotional prayers. You inspire the mind of the leader, dedicated to the principle of non-violence, to become a teacher of military science and (as if with the head of horses) he reveals the science of warfare to you. 9

O twin-divines, you give to the infantry the white horses (automobiles) desired by many, the breaker-through of combatants, shining, invincible as lightning and not to be won over by our enemies in battles or wars, and fit for work in all eventualities. 10

O twin-divines, what praise would be acceptable to you? And what, indeed, would be pleasing to you both? How may an unintelligent person pay besfitting homage to you? 1
विद्वानस्याचि: पृच्छ्दिविद्वानित्यायपरं अर्जेता:। नू चित्त मन्त्र अकेः॥

ता विद्वानसा हवामेहं वा ता नू विद्वानसा मन्त्र बोकेरमुः।

प्राचृत्यमानो युवाकः।॥

वि पृच्छ्दिमि पाक्यां न पुरुषाओऽविद्वानस्यायतस्य दस्य।

पाते मू सहसोः मूवं मू रघूसोः न॥॥

प्रव यथा घोषे भण्डवाणे न शोभे यथा वाचा यज्ञित प्रश्नां वामः।

प्रेयुर्युर् ब्रह्मण्॥॥

vidvānśa yd dūraḥ pṛched
avidvan itthāparo acetāḥ | nā cīn nā márte ākrau || 2 ||

tā vidvānsa havāmahe vāṃ tā no vidvānsa mānma vocetam
doṣāḥ | pṛacakt dāyamāno yuvākūḥ || 3 ||
vī pṛchāmi pākyāṃ
nā devān vāṣhatkritisāyādībhūtasyā dasrā | pātāṃ ca sāhyo
yuvāṃ ca rābhīsato nāḥ || 4 ||

prā vā yā ghōsāhe bhrīgavānē nā sōbhe yāyā vacā yājati pājriyo vāṃ | praśhayūr nā vidvān
|| 5 ||

श्रुतं गायुङ्ग सर्वसाधारं चिन्ति तरेमाहिना वामः।

आसी शुमसप्ती दर्॥ ५॥

गुंवं हासती महो रघुवं वा विस्तरतसतमः।

तां नू वसुः सुगोपa स्वतं पातं नू वृकोदध्यायः॥ ॥ ७॥

मा कश्चिं धामस्याधित्रिणेऽनो माकुर्मा नो गुहेश्यो श्रेयं गुः।

स्तनाधुजो अठिश्च:॥ ॥ ८॥

ṣrutāṃ gāyatrāṇaṃ takavānasyāhāṃ cid dhī rirēbhāṣvinā
vāṃ | ākshī śubhas paṭi dān || 6 ||

yuvāṃ hy āstam mahō
rān yuvāṃ vā yān nirātatauṣam |

tā no vasū sugopā
syātam pātāṃ no vṛkād aghāydhō || 7 ||

mā kāsmai dhātam
abhī āmitrīne no mākūtrā no grīhēbhīyo dhenāvo guḥ |

stanābhujo āśisyiḥ || 8 ||
O learned twin-divines, the persons devoid of knowledge, and also those who are unintelligent, frequently inquire about the means of invoking the all-wise, for everyone other than the twin-divines, is unknowing,—none of the mortals has any answer. 2

We invoke you who know all things; may you, who are omniscient, declare to us today the praise that is acceptable. With an eagerness to be in your company, I praise you with reverence through these offerings. 3

I am not inviting those learned people who are still immature, but you, O redeemer, come and accept the wonderful and strength-giving elixir, along with the cooked offerings, and make us vigorous. 4

This hymn is being repeated by one belonging to the line of musicians and by mature devotees and by those adept in fire-rituals. May the person of creativity, needing nourishment, obtain it in abundance. 5

May you hear the song of a stumbling ignorant and, verily, O twin-divines, I glorify you, since it is only through you that the blindness of ignorance is removed. You are the protector of those who are honest and sincere. 6

You have been the giver of great riches, which again by your grace have been taken away by us. May you, the donors of dwellings, become our preserver and may you protect us from the felonous wicked. 7

O twin-divines, may you not hand us over to our adversaries. May our cows who nourish us with their udders never get stray from our houses and be separated from their calves. 8
दुहियान् मित्राधितये युवाके राये ये नो मिमिताम् वाजवते।
हुषे ये नो मिमिताम् चेनुस्मे।
अध्विनोरसने रथमनस्त्र वाजिनिवोते।
तेनाहूं भूति चायक।
अर्ध समह मा तनुक्ताते जनान अनु।
धर्म पौरुषे सुखो रथे।
अध स्मरस्य निंदिकेंदुज्ञलं रेवते।
उभा ता वसिः नस्यतए।

duhiyán mitrádhitaye yuváku rāyé ca no mimítām vájavatyai | ishé ca no mimitam dhenumátyai || 9 ||
āsvínor asanam rātham anasyáṃ vájínivatoḥ | tennáhám bhúri cákana || 10 ||
ayáṃ samahá mā tanuhyáte jánān ánu | somápyeṣam sukhó ráthah || 11 ||
ádha śvápnasya nír vidé 'bhuñjatasa ca revatáh | ubhá tá básri nagyataḥ || 12 ||

[ अधवादस्रोतुवाक: || ]
( १२१ ) एकवित्तायुतस्तततम् सुन्दर
(१२१५) पञ्चायुतस्तततम् सुन्दरप्रियोऽयापीतम् कर्मवान् अपि: ||
हनो विषे देवा वा देवता: | विषुव: हनो: ||

कविर्या नूं: पार्थ देव्यतां अष्टुद्रिशों अविन्दसं तुर्यायो।
प्र यदानिद्रिः आ हर्म्य्स्मृकृ तैस्तें अच्छे यज्ञ: || 111
स्तम्भिद्ध यथा स नृगर्गन निर्यावक्त्ववासः देविवेण नोगो: ||
अनु स्वजां महिष्मवच्चेत बो मेनामक्षेच्य परि माते: गो: || 121

Kád itthá nṛñih pátram devayatám srávad gíro ángi-rasám turanyán | prá yád ánaḍ vísa á harmyásyorú krán-sate adhvaré yájatráh || 1 ||
stámbhíd dha dyáṃ sá dharúñam prusháyad ribhúr vájyáa drávínām náro góḥ | ánu svajám mahisháś caksháta vráma ménãm áśvasya pári máta-rám góḥ || 2 ||
Those who adore you obtain riches for the support of their needy friends. May you direct us to opulence with a plentiful supply of food; may you direct us to food along with the wealth of kine. 9

I have obtained the self-driven car (self-propelled car without a horse) (the human body) of the food-bestowing twin-divines, and with the help of this I expect to procure wealth in abundance. 10

May this wealth-bearing car increase my prosperity and may this delightful car carry luxurious sweet drinks. 11

I am sorry for those who remain asleep and who do not share their wealth with others. For both of them quickly perish. 12

When will the resplendent divine and the granter of riches listen to the praises thus offered by the priests conversant with the fire-ritual, devoted to the divine forces? When He perceives the priest engaged in the dedicated service, He expresses His satisfaction and pleasure. 1

He verily upholds the heaven; He is the brilliant leader of the group. He pours forth the flowing water across our fields for food. The mighty resplendent self manifests Himself for His own daughter, the dawn; and He has been able to evolve from the horse's (from the sun's) mate (the earth), the heifer (the moon) (here the earth is the mother of moon). 2
nákshad dhávam aruṇīḥ púrvyām rāt turó viṣām āṅgirasām ānu dyūn | tákshad vájraṁ nīyatāṁ tastām-bhad dyāṁ cātushpade náryāya dvipáde || 3 || asyā máde svaryām da ṛitiyāpivṛitam usríyānām āṇikam | yād dha prasārge trikakūṁ nivārtata āpa drūho mánushasya dūro vah || 4 || tūbhyam páyo yát pitārāv āṇitāṁ rádhaḥ surētas turāne bhuranyú | śúci yát te rékṣa áyajanta sabardūghā-yāḥ páya usríyāyāḥ || 5 || 26 ||

ást pr jājē turāṇīśhchatu pr réchjyasa úphoṇo n suṛēḥ || hṛnśeṣhīrṣhāt śeṭauthajeyo | khuboj śivaṁ śivamcapam ṛhatam || 6 || śivó bhānuḥpiṣṭiyasattatam oṣḍyeyo pāryo rōgho gōḥ || yād prabhāṣi kāṭyān ānu dyānuṁbhē jūṣṭeyo tūraya || 7 || aḍcē mūhāh divāh adīrō hārī ḍhunānāhūmbhī yōṣṭānāh uttamām || hārī yāt te mūndīnē Ṛgyaṇvajeyo gṛśamśaṁdēśhīṁyataḥpayeyo || 8 ||

ádha prá jajē tārāni mamattu prá rocye asyā ushaśo nā sūrāḥ | īndur yēbhīr āṣhta svēdūhaṁvyaiḥ sruvena śīncān jarānābhī dhāma || 6 || svidhmā yād vanādhitir apasyāt sūro adhvarē pāri rōdhana gōḥ | yād dha prabhāsi krītvāyān ānu dyūn ānarviṣe pāṣyācet turāya || 7 || āṣṭa mahō divā ādo hārī ihā dyumnāśāham abhī yodhanā útsam | háriṁ yāt te mandīnāṁ dukshān vṛidhē gṛorēhasam ádribhīr vātāpyam || 8 ||
May He illuminating the purple dawn, listen to the invocation, and bestow daily the wealth upon priests conversant with fire-rituals. May He sharpen His fatal shaft. He supports heaven for the good of men, quadrupeds and bipeds.  3

Pleased with these devotional prayers, may you restore the celebrated herd of cattle carried away by wicked people to an unknown place. And when the keeper of the three worlds takes part in the struggle, He breaks open the doors of the enemies for restoration;—  4

—when the parents, quick in act, the protectors of the world (heaven and earth) bring nutritious and invigorating oblation to you, and when they offer you the precious milk of the milch-cow.  5

Now the resplendent Lord is manifested; may He be the subduer of our foes and grant us happiness. He shines brightly like the sun of this dawn. May we all enjoy the excellent sweet drink, sprinkled upon the space of sacrifice with ladle.  6

While the array of clouds, shining along the rays of the sun, is on the verge of pouring rains, the resplendent sun, for the cosmic sacrificial act, removes the shroud of clouds. O resplendent sun, when you shine upon the days that are appropriated to the sacred rites, then success comes to the person in the cart, the driver of the cattle and the active shepherd.  7

The vigorous rays of yours are spreading all over the vast illuminating region and they are carrying away moisture from the shining water reservoir, with the help of the swift moving wind in the same manner as the sweet, invigorating and delightful songs are tuned by devotees.  8
tvām āyasāṁ práti vartayo gòr divó āṣmānām úpanitam rībhvā | kūtsāya yātra puruhūta vanvān chūṣnām anantaṅ pariyaśi vaḍhāṅ || 9 || purā yāt suṛas tāmaso āpītes tām adrivaḥ phaliṅgam hetīm asya | sūṣnā-

syā cit pārihitam yād ójo divās pāri sūgrathitam tād ādāḥ || 10 ||

ánu tvā mahī pájasī acakrē dyāvākshāma madatām in
dra kārman | tvāṁ vṛitrāṁ āṣāyānaṁ sirāsa mahō vájrena sishvapo varāhum || 11 || tvāṁ indra néryo yāu ávo nṛin tīštḥā vátsasya suyūjo váhishthān | yāṁ te kāvyā usānā manḍīnāṁ dād vṛitrāhaṅnam páryāṁ tataksa vájraṁ || 12 ||
tvāṁ suño harito rāmaya nṛin bhārac cakrām étaśo nāyām indra | prāsyā pāraṁ navatiṁ nāvyānāṁ āpi kartāṁ avar-
tayō 'yajyūn || 13 || tvāṁ no asyā indra durhānāyāḥ pāhi vajrivo duritād abhīke | prā no vájān rathyō áśvabudhyān ishe yandhi śrávase sūṇṛtāyai || 14 ||
When invoked, you, the swift destroyer of foes, send down your red-hot rays with speed, as if you are hurling your punitive justice upon the quick-moving darkness. 9

When the sun emerges out from its struggle against darkness, O the wielder of the iron missile, you break the cloud causing constant annoyance; and you sunder the well-fastened covering over which the pollution spreads on a large area. 10

Then the vast powerful and immovable earth and heaven animate you, O resplendent sun, to glorious deeds. And with your mighty iron missiles, you hurl down into the waters the destructive dark clouds spreading everywhere. 11

O splendid, radiant and resplendent sun, the friend of men, mount the horses whom you cherish, who are fleet as the wind, who are easily yoked and who bear the burdens well. May your rays be sufficiently activated for the destruction of the clouds, darkness and pollution in the same way as an iron missile is sharpened. 12

O glorious resplendent sun, may you stop your yellow horses, which drag the wheel of your chariot in the opposite direction,—the one of back-gear,—drive them away to the opposite bank of navigable rivers where the non-worshippers, the infidels, reside. 13

O resplendent Lord, with adamantine determination, may you preserve us from this affliction that is so difficult to be destroyed, and from misfortune in conflicts; grant us riches and plentiful chariots and speedy horses for the sake of food, fame and happiness. 14
मा साते अस्थलुक्सलति विषयांजात्रामहः समिश्रों वर्तन।
आ नौ ज्ञ मच्छनोप्येयों महिण्यासेत सुमार्दः स्याम। ॥ १५ ॥

मा साते आस्मात सुमाति वि दसाद वायाप्रमाहि सा मो वर्तन।
आ नौ ज्ञ मच्छनोप्येयों महिण्यासेत सुमार्द् स्याम। ॥ १५ ॥
O resplendent Lord, famous for affluence, never may your favour be withdrawn from us. May food ever sustain us. O bounteous Lord, may you make us possessors of cattle and may we, most assiduous in your adoration, be happy along with our family members.
NOTES

Book I
Hymns 1-121

प्रथमं मंडलम्
सूक्तानि १–१२१
NOTES ON BOOK 1

Hymn-1

For verses 1, 2 and 9, see Nir. VII. 15; VII. 16, and III. 21 respectively.

Agni, Adorable Lord—From agra, (अग्र) first, and √ni (नी) to lead; one who is invoked first; the foremost leader; one of the attributes or names of the Supreme Lord (Rv. I. 164. 46; Yv. XXXII. 1); the same as Brahman (SBr. I.4.2.11); the same as Atman (SBr. 1.2.3.2); the Vratapati (Lord of observances or pledges), of learned men (SBr. I.1.1.2.5); Agni is the foremost leader; he is led foremost in sacrifices; he makes everything, to which it inclines, a part of himself; he is a drying agent; it does not moisten (स्नीलीति); according to Sakapuni (शाकपुनि), it is derived from three verbs, from going (takes a from √० to go), from shining (श्रमण), or burning (√दह) and from leading (√नी) (Nir. VII. 14.15). Dayananda derives Agni as ब्रह्मते प्रच्छिद्धति सरिष्ठि तव, बेदावतिभि: शास्त्रेविद्धिभिः विभेद्यमि: परमेष्वरः i.e., that Supreme Lord is Agni who is venerable, adorable, is available everywhere, and respected by learned and glorified by divine texts and sacred lore.

In the realm of mental complex, Agni is one of the most brilliant and powerful master of the intelligent mind, whilst Chandra (चन्द्र) is at the back of smṛiti (स्मर्ति) or Prajna (प्रज्ञा). Surya (सूर्य) inspires satyam (सत्यम्), Indra is invoked for understanding and manas; Vayu is the divine faculty regulating suksma prana; Mitra, Varuna, Aryaman and Bhaga are four masters of emotional mind or character; Brahaspati of the sahaituka cit (सहैतुक चित्); Brahman of the sahaituka sat; (सहैतुक सत्) Agni of the sahaituka tapas (सहैतुक तपस्).

Agni in the material realm is the master of tejas (one of the five material principles). Tejas itself is of seven kinds; chaya (चया) or negative luminosity, pertaining to the anna kosa (आन्न कोष); twilight or dosa (दोष), the basis of the prana kosa (प्राण-कोष) being tejas, modified by chaya; tejas proper, or simply clarity and effulgence, dry light, pertaining to the mahā kosa (महाकोष); jyotis or solar light, pertaining to the brilliance of the vijnana kosa (विज्ञान कोष); agni or fiery light, pertaining to the cit kosh; vidyut or electrical illumination, which is basis of the ananda kosa (आनन्द कोष); and prakasa, the basis of the sat kosa (सत कोष). (Aurobindo, Hymns to the Mystic Fire, P. 445) Aurobindo translates Agni as God-will.
Ile, worship—From √īl, (इङ्ग) or √īl (इङ्ग) to adore, to love, to embrace, to praise, and even to desire or yearn for.

Purohitam, the high priest.—It is a compound word from Purah (पूर्व), originally the genitive of pur, used adverbially, meaning in front of or prior to, and hitam, which may be regarded as the participial adjective from the √hi (ह) to cast down, throw down, plant, place, and hence purohitam may mean set or planted before. The Supreme Lord is purohita, because he has been sustaining the universe from the earliest times through the cosmic laws of gravitation, attraction, coalescence, separation etc. (Daya.).

Yajnasya, of cosmic activities.—Yajna (यज्ञ), lit., organized activity of benevolence, is a well-known act of worship, according to etymologists; or it is an act of supplication (to gods); or it is sprinkled with the Yajus formulas. It has a large number of skins of black antelopes (Aupamanyava, in the Nirukta III. 19). Dayananda regards yajna as all the public acts of service and dedication, including education, charity, science and technology, the performance of the agnihotra and asvamedha, etc. It is a supreme act of selfless service. Yajna is synonymous with Visnu, the omnipresent Lord; it is again synonymous with dharma or duty and yoga. The word is derived from the √yaj (यज्ञ). Yajna also refers to the cosmic creation, which is the supreme selfless act of our Lord, the Creator.

Devam, the divine.—The Nirukta (VII. 15) derives the word from √/da (द), to give gifts, from √/dip (दिप) to shine, and from √/drś, to radiate; and hence deva is so called from making gifts, from being brilliant, from being radiant, and it means our Supreme Lord, because His sphere is heaven. Deva is also known as devata. (Nir. VII. 15). The word also stands for the shining celestial bodies, for learned persons and in respect, it is used for elders too.

According to Aurobindo, we have so often secondary and primary roots. He derives the word yajna from the primary √/ya (य), which means to go quietly or persistently, etc. and from this root is derived the secondary √/yaj (यज्ञ), in which the force of the consonant i (ि) determines the meaning. Its essential nature is swiftness, decisiveness, rapid brilliance, and restlessness. It has, therefore, a frequentative and intensive force. It means to love habitually, and fervently, so to worship, to adore. It means to give freely, wholly or continuously; from these shades comes the meaning of sacrifice. It means to master thoroughly, habitually, with a continual repetition of the act of mastery. It means therefore, to rule, govern, order or possess.
That is why, *yajña* is Visnu, with sense of the Almighty Ruler, the Master of man’s action, body, thought, the Supreme Lord, ruling from the higher faculty in man, the *parardha* (परार्ध) or Saccidananda.

Aurobindo derives *devam* from the secondary √div (दिव), to flash, gleam, vibrate, play. On the basis of the consonant *d* we get √da (दा), to cut; √di (दि) to vibrate, √du (दु), to trouble, and from √di (दि), we get √dyu (द्यु) and √div (दिव) or √div (दीव) to vibrate shiningly, gleamy, scintillate or play. The Devas are those who play in light; their proper home is in *vijnanam, maharloka, karana jagat*, where matter is *jyotirmaya* and all things luminous.

**Rtvijam**, the one working through eternal laws. The word may be variously derived; *rtu+i* (र्तु+ि) meaning one who sacrifices seasonably: it may be derived from *rt* (truth) + *vij* (ecstasy or ecstatic). Thus it means one who has the ecstasy of the truth. According to Dayananda, the Supreme Lord is known as *rtvijam*, since He in every creation, in all seasons, gives life to the universe, and also since He is adorable in all the seasons. In the ritualistic period, the word came to mean a ministering priest, the one who may also act as *hotr* (होत्र) and thus present the oblations.

**Hotaram**, the one who feeds. According to Dayananda, the term means a giver and acceptor both. The Nirukta derives it from the √hu (हु) to sacrifice (according to Aurnavabha), and hence it means the sacrificer. According to Aurobindo, in the original Vedic sense, the word *hota* (होटा) did not mean a sacrificial priest, nor *havih* (हविः) an offering. He derives the word from the primary consonant *h*, the essential gunas of which are aggression, violent action, impetuosity, loud breathing, and so challenge, summons etc. *Hotaram*, therefore, means the warrior, the destroyer of the *daityas*, a synonym for Agni Jatavedas; *havis* (हविः) and *hava* (हव) mean battle or strength in violent action.

**Ratnadhatamam**, the one who sustains all that is divine and luminous.—The Nirukta translates it as the “best giver of gifts”. *Ratnadha* means the possessor of the most valuable articles; for our creator, the supreme jewels are the planets, stars and similar celestial bodies; metals, precious stones and gems are *ratna* in the material sense for the human society. The ending *tamam* (तमम) indicates the superlative degree. Aurobindo derives the word *ratnadha* (रत्नधा), from the primary √ra (र), to vibrate, shake, quiver abroad, the vowel *a* conveying essentially absoluteness, wideness etc. The *ratnadha*, in the context of *agni* means joy-giving, the source of ecstasy.
2. Ṛṣibhiḥ, by seers.—Ṛṣi is a seeker after truth, the knower, the attainer. He is a seer, with penetrating insight into the mysteries of the revealed Vedic texts; and in his field of specialization, he is an inspired being. "In this manner and with various intentions, ṛṣis or seers have visions of the mantras (ह्रीणा मन्त्रमूर्तयो भवति, Nir. VII. 3); further, "Seers had direct insight in duty" (साधवाने कालमूर्येण कृष्णो बन्धुः, Nir. I. 20). A ṛṣi devotes himself for the propagation of the Vedic knowledge. (Daya.)

Purvebhīḥ Ṛṣibhiḥ, by the seers of the past, those who are already seers.—The preceptors who have already qualified for the supreme academic post. Nutanaḥ, the new, the present ones, the potential ones; the disciples of the preceptors who are still carrying on their studies under the directions of the preceptors: they are the seers in making; they have the potentiality of being future seers;—in this sense, "the ancient sages and the new" and not in the historical sense as interpreted by ritualistic scholiasts.

3. Rayim, affluence.—It is a synonym of treasure or wealth, wealth of any realm—material, mental or spiritual; it may thus mean knowledge also.

4. Adhvaram, cosmic sacrifice of creation.—Any noble act or public service free from violence and other associated evils, Nir. I. 8; a+ dhvara, synonym of sacrifice, a (not) + dhvara from √dhvar, (धर) to kill, i.e. negation of killing or violence of any sort.

5. Hota, giver and acceptor.

Kavikratu, source of knowledge.—Kavi is the inspired person; a wise man; kavi is so called because his presence is desired (from √kam (कम्) to desire), or the word is derived from the root √kav (कव) to praise (विदिता कालदस्यानि भवति, Nir. XII. 13; a synonym for the Omniscient Lord). Kratu is knowledge or work (from √kr (क्र) or √kra (क्र) to divide, to do, to make, shape, work).

Satyah, truth personified.—True in his being; true in knowledge; true in fruit.

Devah devebhīḥ, unparalleled divine.—Divine with powers divine; devebhīḥ—with shining, divine or learned characteristics. (Daya.)

*यत: साधवाने कालमूर्येण कृष्णो बन्धुः: सर्वा विदिता विदिता कालदस्यो हुःसाधवाने कालमूर्येण मनुष्येम् उपदेशने वेदमन्त्रानु मन्त्राचविष संप्रादः: प्रकाशित- विन्दस्तस्यात् ते ऋषयो जाताः। (दयानन्द)
Citra-sravastamah, the inspiring; the source of inspiration.—With richest variety of inspired knowledge; whose popularity of fame is most supreme.

6. Anga—O friend of all.

Angirah, living and energetic, vital, pranas or the vital breath is angirah (SBr. VI. 3.7.3). Fire is also so called, since it is born on live coals; live coals are also angiras because they have a mark, or they are bright (Nir. III. 17). The Omnipresent Lord is present as a life-sap in every organ of this creation, and hence He is also angira.

7. Dosavastah, day and night.—Dosa means night (Nigh. I. 7), and in this context, vastah means day.

8. Gopam, sustainer or protector of cosmos.—From go (earth etc., organs of sensation) + pa (to protect).

Dame, creation, in the supreme abode; in the state of the supreme bliss, (also the chamber in which fire worship is performed). Damah—house or home.

Rtasya, of the true eternal knowledge; of the primary subtile cause of the gross creation.

9. Supayanah, easy of access.

Pita-iva sunave, as a father unto his son.

Svastaye, for our sake, for our good; for the sake of pleasure or well-being; svasti represents a blessing, prosperity, success, benediction.

Hymn-2

For verse 1, see Nir. X. 2.

1. Vayu, here Lord of cosmic vitality. The term stands for a number of connotations; it is the fluid in the mid-region, synonymous with air and wind (Nir. II.8); like fire, solar rays, the sun and Indra, it is a purifier (Nir. V.6); the blessings and enjoyments on the earth are due to clouds, air, and the sun (VII.5); vayu is also known as matarisvan, since it breathes in the atmosphere, or moves quickly in that region (Nir. VII. 26). Vayu may be synonymous with ayu (Nir. IX. 3).
Vayu, is the foremost deity of the middle region; the word is derived from the वा (va) to blow or it may be derived from the वी (vi) to move. According th Sthaulasthiviti, it is derived from the व (v) to go and the letter व is then meaningless (Nir. X. 1). Vayu is the protector of Soma (Rv. X. 85.5). Vayu is one of the epithets of our Lord, since He is infinite strength, is all pervading, and all-sustaining (Daya.). When the the term does not stand for God, the personification in invocations is only poetical (Wilson).

Dayananda derives vayu as वा वाति वातिकाणायायननिवलतवाति सवे वाति व वायु, i.e. that Lord is so called because He knows and sustains everything, the entire creation by His infinite potency.

2. Soma, sweet emotional yearnings.—It is the conceptual term, standing for divine happiness, highest joy, or ecstasy, of which the source is the Lord Himself; it represents beauty and youth; it is a synonym of moon, and sometimes of the sun also. It is the final blessing for which the lower-self, the soul longs for, and the Supreme Self alone has the privilege of possessing it in infinite measures. Soma also stands for emotional worship and loving dedication of the highest order. In ritualistic offering, the term stands for a conceptual creeper noted for its exhilarating extracts, which are obtained by crushing the creeper, its pressing with the help of two stones, or even with pestle and mortar, and then final filtration and storing in cans. The ritualistic ceremony of loading the Soma plant in carts, bringing to the ceremonial place, crushing, pressing, extracting and filtering is merely a metaphor for the careful practices to be performed by subduing the vices of senses, refinement of thoughts, offering devotional prayers, and finally, enjoying the exhilarations derived out of the direct contact with the Supreme Self. It is thus, finally, the Soma of the Innermost Realm that is to be sought for.

The word Soma in the Vedas and the Brahmanas also represents a fresh graduate (snataka) of an educational academy, and the Soma-yaga is a ceremony connected with his reception.

Agnisoma (आग्निषोम) —Agni+Soma; according to the Satapatha Brahmana, whatever is suska or dry (purely academic and intellectual) is agneya, or pertaining to Agni, and whatever is ardra or wet (or emotional or aesthetic), is saumya, or pertaining to Soma; agnisoma represents purodasa (पुरोदासं), (ground cereal made pasty with water), since it is dry and wet both (SBr. I. 6.2.23).

The terms suta-somah (the poured out or extracted Soma juice) (1.2.2), soma-pitaye (for drinking the Soma-juices) (1.2.3.), indavah
(the drops of Soma juice) (1.2.4.) (वल्लि विद्वन्याय: वसाः, प्रात्यया वेपास्यां—
Daya., meaning the fruitful enjoyments, derived from the noble actions), (I. 2.4.), and similar other combinations with Soma have to be understood.

4-6. Indra-Vayu, (इन्द्र-वायु), Lord-resplendent and the source of cosmic vitality.—The term indra stands for the Highest Resplendent Self, for the lower self, for various celestial luminosities, as sun, thunder or lightning, and other effulgences. When the term indra comes along with another term vayu in dual number, it means God, having resplendent and all-pervading attributes both. On the material plane, the combination stands for the sun and wind (Daya). Dayananda also takes vayu as the omnipresent and inner-penetrating God (सर्वस्वात् वात्सर्वप्रकाश्यंत्वात्तमिन्तरस्य), whilst, the term indrah stands for the sunlight or wind of the middle region. (I.2.6). In our human body, indra is the lower self and vayu is the vital or breathing system (prana). According to Dayananda, the pair indra+vayu means the pairs; vidyut+prana, prana+surya, sun+air, vidyut+pavana, king+people, teacher+preacher, fire+air, and similar other pairs.

7. Mitra, the source of light.—The word is derived from various roots (i) Mitra is so called, because He preserves from destruction (भीति रमीत्वालाप्ते), or because He runs (दक्षिणो), measuring things together from √mi (मी), or the word is derived from the causal of the verb √mid (मीद्), to be fat, (समस्मरागो दक्षिणो वा मेत्वाचात्र). In Rv. III. 59.1, mitra leads men forth, supports earth and heaven, ever-watchful. He beholds the tribes. (Nir. X. 22-23). Mitra is one of the names of the sun, or it is one of the many suns; it is one of the sons of the mother infinity, Aditi (I. 164.46); In Rv. III. 59.1 (मित्रो जनमयज्ञप्रथित भ्रुवाणो मित्रो बातायं द्विधिहमुद् दात्) the word mitraḥ stands for the sun (Daya.); according to Dayananda, mitra is, the sun of the universe as well as of the inner realm of human complex (ब्रह्माण्डम् न्यरो रूपस्य).

The Adityas are: Mitra, Aryaman, Bhaga, Varuna, Daksa, Amsa (Rv. II. 27.1), Aditya (Surya), Martanda (Rv. X. 72.8). In a list, given in the Taittiriya Brahmana, the eight Adityas enumerated are Mitra, Varuna, Aryaman, Amsa, Bhaga, Dhatṛ, Indra and Vivasvat (Ibr, I. 1.9.1). The number of Adityas swollen from eight to twelve during the time of the Satapatha Brahmana, where they have been identified with twelve months of a year; the Brahmana, however, does not give the list of twelve names. The Visnu Purana, however, gives a list as follows:—

Dhatṛ (धातृ) Caitra (चैत्र) Pusan (पुष्ण) Asvina (आसुविन)
Aryaman (अर्यमन) Vaisakha (वैशाख) Parjanya (पर्जन्य) Karttika (कार्त्तिक)
Mitra (मित्र) Jyestha (ज्येष्ठ) Amsa (अम्श) Margasirsa (मार्गसीर्ष)
Varuna (वरुण) Asadh (अश्वध) Bhaga (भग) Pausa (पौष)
Indra (इन्द्र) Sravana (श्रवण) Tvastr (त्वास्त्र) Magha (माघ)
Vivasvan (विवस्वन) Bhadra (भाद्र) Visnu (विष्णु) Phalguna (फल्गुन)

In the later Puranas, the twelve Adityas mentioned are Aditya, Savitṛ, Surya, Mihiira, Arka, Prabhakara, Martanda, Bhaskara, Bhanu, Citrabhanu (Ṛv. 1.3.4), Divakara and Ravi, where mihiira is a non-Vedic name, derived from Mitra (though the Amarakosa distinguished between the two).

Dayananda, in the Unadi Kosa derives the word mitram (मित्रम्) from मित्रम् भोज्यं करोति (the one who respects or shows affection) and in that sense, it is a synonym of suhṛd or a friend, and is invariably used in neuter gender, but the word ‘mitrah’ (मित्र) is also used, in masculine gender as in “sannomitrāh” (Ṛv. I. 90.9), where it means God or the Sun (Unadi, IV. 165).

Varuna, the source of bliss.—The word varuna is derived in the Unadi Kosa as ‘वरुणिति ब्रह्मेते बाजी वरुणः’; Varuna is the most venerable, the chosen one (श्रेष्ठम्—Daya.). Varuna is described as the benevolent God into whose palate flew the seven rivers as into a hollow channel (Ṛv. VIII. 69.12; Av. XX. 22.9; Nir. V. 27). It is one of the six names of Agni, the Sun or God (Ṛv. I. 164.46) : Indra, Mitra, Varuna, Garutman, Yama and Matarisvan. Varuna is God, and is also wind (उष्णवेद्यके: याप्योय—Daya.).

The gods with whom Agni is jointly praised are Indra, Soma, Varuna, Parjanya, and the Ṛtavas (the seasons) (Nir. VII. 8). The gods with whom Indra is jointly praised are Agni, Soma, Varuna, Pusan, Bṛhaspati, Brahmaṇaspati, Parvata, Kutsa, Visnu and Vayu (Nir. VII. 10); Mitra is jointly praised with Varuna; Soma with Pusan, and Rudra; Pusan with Vayu and Parjanya with Vata (Nir. VII. 10).

Varuna is so called, because it covers (from सू), (Nir. X. 3). Varuna sends forth the cloud, opening downwards, and creates heaven, earth and the intermediate space. With it the king of the entire universe moistens the earth, as rain the barley. (Ṛv. V. 85.3).

Mitra-Varuna, (मित्र-वरुण), the source of light and the Lord of bliss, the Lord of day and night.—The terms mitra and varuna may often come together and form a dyad; according to Sayana, mitra is the sun of the day, whilst varuna presides over night (and thereon some scholars suggest Varuna to be nocturnal sun of the polar regions).
The Satapatha Brahmana, on one occasion suggests *mitra* to be the *prana*, and *varuna* as *apana*, the two vital breaths, assimilating, (*ग्राणः*), and eliminating, (*ग्रहणः*). *Mitra* and *varuna* also represent the physico-mental and supra-mental realms of our human complex. (*Mitra*—the physico-mental of the *annamaya, pranamaya* and *manomaya kosas*, and *varuna*, the supra-mental of the *vijnanamaya* and *anandamaya kosas*).

2. **Uktha**—Holy praises, stotras, hymns of praise, lauds recited or spoken in opposition to the verses chanted or sung.

**Aharvidah**—The receiving enlightenment; knowing the season or the days (for rituals).

3. **Dhena**, the inspiring voice; approaching speech; penetrating stream, divine speech of the four Vedas (*Daya*).

*Dhiyam ghṛtacim sadhanta*, the joint accomplisher of the act of bestowing happiness and wisdom; *dhi*, an act; *ghṛtacim*, watershedding. As identified with the sun or Adityas, Mitra and Varuna are said to cause rain indirectly by producing evaporation; the vapours thus raised becoming condensed in the atmosphere descend again in showers.

8. **Kavi**, sages with penetrating vision; it is an epithet of the Mitra-Varuna dyad.

**Apasam**—Actions, noble or otherwise (*Nigh. II. 1*)

**Ghṛtacim**—Act (or efforts) to bestow water on the earth (*ghṛta*—water; and also clarified butter, *Unadi III. 89; Nigh. I. 12*).

**Hymn-3**

For verses 7, 8, 10 and 12, see *Nir. XII. 40; V. 4; XI. 26; and XI, 27* respectively.

1. **Asvinau**, twin faculties, mental and vital.—Amongst the celestial deities, Asvins (in dual number) come first. They are so named because they two pervade (*व/ as, सत्य*) everything, one with moisture and the other with light (*Nir. VII. 1*) According to Aurnavabha, Asvins are so called on account of their having horses (*asva*—
horse). Which two are the celestial horse-riders or asvins? According to some, they are heaven and earth; and according to others, they are day and night; on certain occasions, the same term is used for the pair of the sun and moon; whilst they may represent two virtuous kings. They appear in the sky after midnight, and as such, their appearance is an impediment to the appearance of light. The part in the dark is the atmosphere, and the part in the light is the sun. In this connection, the Nirukta quotes a Vedic verse which is now untraceable, and once, might have constituted a part of the Samhita.

The individuals of the pairs are mostly praised conjointly, and whose terms and functions are identical. One is called the son of night, and the other son of dawn. In Rv. I. 181.4, one is regarded as the victor and promoter of noble sacrifice, and the other, as the blessed son of heaven. The Asvins may be thus identified as the twilight; and in this sense they represent the pair of Indra and the sun (the lower self and the Supreme Self existing in hearts’ cavity; Katha: चूत विश्वती दुर्बृहतं बोके, पूजा प्रहिस्तो परमे परादेः; The Asvins also represent the transition from darkness (ignorance) to light (divine enlightenment); the inseparable twilights before the dawn, half dark and half bright. Oldenberg believes that natural basis of the Asvins must be the morning star, that being the only morning light besides the fire, the dawn and the sun. Max-Muller regards Asvins as the morning and the evening; Bergaigne considers them as the fire of the heaven and that of the altar. The other probable pairs proposed are (i) morning and evening winds, (ii) rain-giving and dew-giving Nature’s bounties, (iii) the sun and the moon, (iv) Alpha and Beta Arietes of the constellation of Asvini-Weber, which supports the three sides of the Chariot of Asvins, by joining the two points of the twin asvinau with one of the constellation of Bharani, (v) they are a pair of surgeons and physicians.

The asvins represent not only the cosmic celestial realm, they equally represent the mental and supramental realms too. They represent a pair of vital and mental faculties (vital forces or prana system represents the dark phase and the mental forces the bright phase).

Dayananda has suggested a number of pairs, representing the social plane too, besides the physical: (i) water and fire pair (Rv. I. 3.1), (ii) heaven and earth, dyava-prthivi (Rv. I. 22.1; I. 34.5), (iii) teacher and taught, or preacher and the audience, (I. 22.3), (iv) provided with two horses in reference to a carriage or two motors of an aeroplane, (I. 22.4), (v) pair of people some versed in pure and others in applied sciences; vidya-kriya-kusala (I. 30.17),
(III. 58.5), (vi) the two *adhvaryus*, the technicians or the accomplishes in technology, mobilizing fuel and water resources, (I. 34.3; also SBr. I. 1.2.17, for two *adhvaryus*).

There are certain features of the Asvins which should be taken note of. They are twins, mostly inseparable (in a few hymns they are described originally as separate also, V. 73.4 and I. 181.4). Their theophanic moment is morning, though they are invoked to come at the noon and the sunset also (V. 76.3; VIII. 22.14). Their relationship with sweetness or honey is often described (IV. 65.3-4; I. 117.6; I. 122.3; X. 106.10); they are described as drinking Soma too (VIII. 35.1-10; III. 58.6; 9); their association with horses is evident from their name even (V. 76.3; VIII. 22.14; I. 117.2; 4; I. 181.2). They come in a car which is sun-like (VIII. 8.2), golden (IV. 44.4; 5; I. 180.1; I. 119.1; VIII. 8.11-14), having three wheels (I. 118.1, 2), three fellies and some other parts in triples. Their abode is in heavens and they are included in the list of celestial gods,—they are children of heaven (I. 182.1; 184.1; X. 161.4), the twin sons of Vivasvat and Saranyu—Tvāstrī’s daughter (X. 17.2). They are connected with Surya who accompanies them on their car (IV. 43.6; I. 119.5; V. 73.5; VII. 69.4; VIII. 8.10; VIII. 22.5). During marriage ceremonies they are invoked to convey the bride home (X. 85.26); and are also connected with fertility (X. 184.2; I.112.3).

4. *Indra*, the self; here the lower self or the soul. It is one of the 32 pada-names in the Nighantu (V.4). The word stands for the resplendent Lord, the Supreme Self, and so often for the lower self also (the soul); it stands for the sun also, and for the head of a state or an organisation. Indra in the Nirukta (X. 8) is so called because he divides food (ह्रस्व + द) or he gives food (ह्रस्व + दा), or he bestows food (ह्रस्व + दा), or he sends food (ह्रस्व + वारय) or he holds food (ह्रस्व + वारय) or he runs for the sake of Soma (हस्तु + हृ), or he takes delight in Soma (हस्तु + रुप), or he sets beings on fire (√हस्त). “It is known; that because they animated him with vital breaths, that is the characteristics of Indra” (an untruncated quotation in the Nirukta). “He is so called from seeing everything (ह्रस्व + हृ)”, says Aupamanyaya. Or the word is derived from the √*ind-*, (हस्त), meaning to be powerful, i.e. being powerful, he tears the enemies asunder, or puts them to flight. Or he honours the sacrificers. Indra uncovers the great clouds, emits the streams and smites down the giver of water (V. 82.1). He Pierces the spring, creates channels, and rich in water sends them forth knocking against each other. Indra is associated with a thunderbolt, which he uses against adversaries, and with which smites down the demon vytra (the cloud of ignorance). Indra is fond of Soma, the
devotional conceptual elixir, and this he enjoys either alone or sharing
with others. Indra rules over the heaven, Indra over the earth
(X. 89.10); the chanters praise very much Indra alone (I. 7.1); these
Tṛtsus being active with Indra (VII. 13.15), chant the Sama-stanzas
for the sake of Indra (VIII. 98.1); without Indra, no place whatsoever
is pure (X. 69.6); every one proclaims the heroic exploits of Indra (I. 32.1); and
our desires rest on Indra (This quotation is untraced) (Nir. VII. 2).

Citrabhanoh, full of wondrous effulgence or splendour.

Visve devasah, Nature's numerous bounties; literally all-gods;
universal gods. Men of learning (Daya.).

Omasah—Protectors of the world by their knowledge and
benign attribute.

10. Sarasvati, divine speech :—A synonym for vak or speech
(Nigh. I. 11) along with Ila or Ida and Bharati. The word is derived
from the word Sarah, root √sr, स्र, which means knowledge as well as
water and hence it means Speech or Divine Knowledge and also a
river (Unadi IV. 190); श्रसर्वात्मकोऽवतृति सर्वो विवा वेन तद्ध सरः। सरस
श्रवणितां भागादयो
मुष्यते विश्वम् षां सास्वं विद्वान्मानिका बाक्क (Sarasvati),—(Daya.), the one pos-
sessing knowledge and allied attributes is speech or Sarasvati. Ila,
(इला), divine wisdom; Sarasvati (सरस्वती), divine speech; Bharati (भरती),
divine culture.

Vaja, knowledge, sustenance, food, nourishment; all that is neces-
sary for acquiring knowledge (Daya.).

Yajnam, organized benevolent or sacred acts.—The term stands
for the noblest acts performed without attachment and expectation of
rewards; any selfless act of public service; a fire-spiritual as an emblem
of noble acts; public service by harnessing science and technology for
the benefit of mankind (यज्ञो वै काम्यः, SBir. I. 1.2.1; ज्ञानविद्वामहिमाण काम्यं च;
Yajno vai mahima, यज्ञो वै महिमा—SBir. VI.2.3.18).

12. The Mantra has been discussed by the Nirukta also (XI. 27).

Ketuna, with her banner, i.e. with her activity. Sarasvati makes
the great ocean manifest, i.e. causes it to be known, she presides over
all these sacrifices. This is applied to the objects of speech; speech is,
therefore, regarded as belonging to the sphere of the atmosphere.
Hymn-4

2. **Somapah**, the inherent source of bliss, drinker of the Soma juice; acceptor of devotional invocations; protector of pleasing and beneficial products (*Daya.*).

**Savana**, daily duties; also ceremonial rites of a day (morning, midday and evening); manifestation of grandeur (*Daya.*).

**Somasya**, of the devotional prayers; of the produced ones, the created ones, of the created world.

**Godah**—One who enables the sense organs to function (the giver of perceptions); also the gift of cattle.

8. **Satakraatu**, an embodiment of total (cent per cent) selfless action; an epithet of Indra, the resplendent Lord, the one connected with hundred acts; it really means the one whose cent per cent acts are selfless; Lord alone is such who has no desire of His own to fulfil, and whose all acts are cent per cent selfless. Lit. performer of one hundred *yajnas*.

**Vṛtranam**, of evil forces; of the enemies: Vṛtra is one who covers light with darkness or evils, with clouds and with ignorance. Of the enemies of whom the demon Vṛtra, was the head.

Hymn-5

8. **Stomah**, hymns—The hymns or groups of verses taken from all the Vedas, the Ṛk, the Yajuh and the Saman including the Atharva, वेदसूतिसमह: (*Daya.*). According to some, verses from the Saman only.

**Ukthha**, chant of sacred hymns, spoken with preciseness; the Samaveda chants (Unadi II.7). The Vedic verses of praises.

Hymn-6

For verse 7, See Nir. IV. 12.

2. **Hari**, mental and vital faculties harnessed together—The horses of Indra are known by this name. *Asya hari*, means the sun’s pair of horses which also represent the gravitational and
electrical forces, also the centrifugal and centripetal forces, which balance the movement of the planets in the solar system.

Ratha, car of human body, a chariot; the word is derived from the root √ramh, √ṛṣṇ, meaning to speed, or from sthira, by metathesis (viparita or प्रावर्तन विपर्ययः): one sits in a chariot with joy, or from √ṛṣṇ to chatter, (or from √ṛṣṇ to make a sound). (Nir. IX. 11) (Sthira—thara—ratha).

5. Guha, places difficult of access—a secret place; the heart’s cavity in which the lower self and the Supreme Self both reside. The inter-space, antarikṣa (Daya.).

Usriyah—Rays; solar rays; the rays of divine enlightenment.

Some of the scholars think that the verse refers to Indra’s discovering the cows hidden in the cave with the help of Maruts (a legend connected with the demonic group of panis, (पणिः), who had stolen away the cows of the gods or of the Angirasas, and hidden them in the cave where they were discovered by Indra with the help of the bitch Sarama; cf. the dialogue between Panis and Sarama, X. 108). In some passages, the cows are represented as having been forcibly recovered by Indra with the help of Maruts. We have discussed the subject in our introductory chapters.

Hymn-7

For verses 1, 6 and 7, see Nir. VII. 2; VI. 16, and VI. 18 respectively.

1. Arkebhīh—With ṛks, with noble thoughts, with verses, with noble actions of public good (pertaining to technology etc.—Daya.). Arkah means God, so called because they worship Him. Arkah means a stanza, because it is by means of a stanza that they worship gods. Arkah also means food; a tree (Catotropis gigantes) (Nir. V.4).

Cathināh—Singers (may be of Samans or any other verses).

Arkināh—The reciters of the Rk; learned people in general (Daya.).

Vanh—The four Vedas taken up together; the divine revelation (Daya.). Sayana refers it to the Yajuh.
2. Vajri—Wielder of adamantine or punitive justice or of thunderbolt. One engaged in an adamantine action with firmness; according to the Satapatha, vajra is sanvatsarah (III. 3.5.15).

9. Panca Kṣitīnam, of the five cognizant senses, also five classes of dwellers on the earth, the four governed by the law of varnas (the social classification) and the fifth, not covered by the regulation of varna: minor children, sannyasins, and foreigners. According to Dayananda, the five classes are the lowest, the middle ones, noble, nobler and the noblest.

Hymn-8

7. Kuksih, one with the capacity to draw; the belly of Indra; the extractor of the juices of all objects (Daya.); it refers to the sun.

Somapatamah—Protector and sustainer of all objects in the creation (by His radiance); also the one which quaffs Soma abundantly. The verse refers to the sun.

10. Soma-pitaye, for ecstatic devotion—for the one who is all-pervading by His omnipresence, or for the one who is enjoying all the objects in the creation. (सोभानां सत्वां पदार्पणाम्, of all the objects,—Daya.).

Hymn-9

For verse 2, see Nir. I. 10.

Emenam sṛjata sute, (एमनं सृजता सूते), devotional songs so composed; emitted it for pressing, i.e. he created it for pressing (the Soma juices)—the Nir. (I. 10).

Emenam = a + im + enam — Im is water or fire (Daya.). sute—In this created world (Daya.).

3. Susipra, the all-knowing; also with handsome chin (Wilson); fair of cheek (Griffith); with a good helmet; venerable Lord, full of enlightenment (Daya.); sipra, two jaws or two nostrils (जिमे हुँ नासिके वा । हनुँते नासिका नस्ते: ॥) (Nir. VI. 17); susipram, having beautiful lips (Grassmann).

Visvacarsane, the seer of all—One to be reverenced by all; the seer of the whole universe (Daya.).
4. Girah, divine hymns, The divine speech; word of the Veda.

Vrsabham—The showerer of blessings (सर्वभोगस्तवतःकम्—Daya.); the showerer of benefits.

10. Nyokase, a dweller beyond time and space; fixed or definite dwelling; oka is a dwelling.

Hymn-10

For verse 9, see Nir. VII. 6.

1. Brahmanah, learned persons, well-versed in the Vedic lore; priests of Yajuh prose.

Vamsamiva, of the family (elevation of the honour of; like a bamboo pole (Wilson); like family (Daya.).

2. Sanoh Sanum, rung by rung. From the tops or ridges of the mountain (Wilson); सानोः पवत्तस्व निबबारतुः संविभागाद्यागम्; सिद्धेष्वर (of the mountain tops, of the divisions and of the accomplishments of actions; three interpretations).

4. Vasu, wealth,—Also the one in whom all living beings reside, the abodes, or the one who resides in all the beings (सर्वोच्छ मूतानि यशिन्स्य वा ससति सर्वेषु मूतेषु म्—Daya.); it is also a synonym of Indra, and is the original donor or cause of habitations; from √vas, √वस् to dwell, निबास-कारणभीतो. Vasu is one by which pains are relieved or covered (from √vas, वस्), to cover; in this sense, wealth of physical, mental and supramental realms. The vasus, as deities, are eight in number, the five elementals, earth, fire, air, water and ether, and three, the sun, the moon and the stars. Rv. I. 45.2 refers to 33 deities, which have been described in the Satapatha Brahmana as 8 Vasus, 12 Adityas (the twelve months of the years), 11 Rudras (the eleven vital breaths, prana, apana, vyana, samana, udana, naga, kurma, kṛkala, devadatta, and dhananjaya and the lower self i.e. (the soul), Indra (lightning) and Prajapāti (or yajna).

5. Sakra, powerful God—From वस्त्र to be able; one with potency and capability, वस्त्रोति सर्वं व्यवहारं कर्त्तृ (powerful and hence God or the head of a state); also a synonymn of Indra.

Indrava—For the lower self (Daya.).
9. Asruti karna srudhi havam—Hear our call, O God that has listening ears (Nir. VII. 6).

11. Kausika, the preceptor, the son or a relation of Kusika; the word is derived from the root √Krús, (कृष्ण) meaning to cry, or from √kramas, (क्रम) meaning to cause to shine; or he is a good expounder of meaning. (Nir. II. 25; RV. III. 33.5; 6); in later mythology, Kusika is the name of a King, whose son Visvamitra was known as Kausika. Here in this verse, Kausika is an epithet of Indra. The Anukramanika in this context quotes a legend, which states that Kusika, the son of Isirathi, being desirous of a son equal to Indra, adopted a life of continence, in requital of which, Indra was born as the son of Gathi. This legend has nothing to do here; Kausika is qualifying Indra, and it means the one who imparts knowledge and enlightenment (Daya.); from √Krás, (क्रस) to shine.

Hymn-11

5. Vala.—It is one of the synonyms of cloud (Nigh. I. 10).

Valasya bilam, bulk of water in a cloud. According to a legend, Vala was an asura, who stole the cows of the gods and hid them in a cave (bilam); Indra surrounded the cave with his army, and recovered the cattle. The legend is also cited in the Anukramanika, where we have a reference of Panis also as the cow-stealers; they are said to be the soldiers of Vala, and the actual thieves and concealers of the stolen cows in the cave. Vala (RV. III. 30.10) is derived from √vr, (√व्र), to cover and hence it means cloud (Nir. VI. 2).

7. Susnam, tyrannous, the wicked creatures, who exploit the virtuous ones (Daya.), from √Sus, to exploit, to deprive (Upani III. 12); one who dries up the sap like fire or the sun. In legendry, susna is described as an asura slain by Indra, but as Wilson says, this is evidently a metaphorical murder; the word means dryer up, exsiccator.

Mayînam, deceitful, one possessing crooked wisdom (Daya.); mayabhîh, by clever strategy.

Hymn-12

For verse, 9, see Nir. XI. 23.

1. Dutam, messenger; one who carries things from one place to another; one who carries the royal errands (वरि गच्छति दुष्टोति उपचरति
वा स दूत, Unadi III. 90). In the legend, Usanas, the son of Kavi is regarded as the messenger of asuras.

2. Vispati, the lord of men; vis is people praşa, or progeny, men in general.

Purupriaym, beloved of many; the source of innumerable delights. (Daya).

6. Kavih, all-wise, the seer, one with penetrating insight, krantadarsanah; he is so called because his presence is desired (kam, कम्) or the word is derived from kav, कव् to praise (Nir. XIII. 13).

Gṛhapati, guardian, The head of a family (lit. guardian of the house); the yajamana or the main person in the yajna, or a sacred ritual.

9. Pavaka, one who purifies, God and fire too. (Nir. XII. 22-25); Also Rv. I. 50.6, where the word means pure, or the purifier.

Havisman avivasati, approaches with devotion; see Nir. XI. 23; the word vivasati is used in the sense of attending (paricaryā, परिचर्या); rich in obligations (oblations), he attends upon (gods). Also Yv. VI. 23.

Hymn-13

This hymn has a variety of devatas (divinities or the titles of themes) to which the general name apri is applied, constituting 12: (i) idhma or samiddhognih, tanunapat, narasamsa, ida, barhi, devirdvara, usasanakta, daivyā-hota-pracetas, three goddesses, ilu, sarasvati and bharati, tvastṛ, vanaspati, and lastly svaha (Apri is derived from ap, (अप), to obtain, or from pri, (प्रि), to please. Nir. VIII. 3).

1. Susamiddha, thoroughly enlightened, the well-lighted, well or completely kindled (su—well, sam—completely, iddha—kindled); ‘idhma is sacrifice’, says Kaththakyā; ‘it is Agni’, says Sakapuni (Nir. VIII. 5).

2. Tanunapat, the devourer of clarified butter (tanunapat); the protector of every part of body; preserver of medicinal principles. The Nirukta describes it as ‘one’s own son’; Kaththakyā regards it as clarified butter. The word napat is a synonym of offspring which
does not immediately succeed a person (i.e. a grandson, cf. Bṛh. Dev. II. 27); it is very much propagated downwards. The cow is also called *tanu*, because delicious things are prepared (*tatah*) from her milk. Milk is produced from the cow, and the clarified butter from this milk. “It is Agni”, says Sakapuni. Waters are also called *tanu* because they are spread in the atmosphere. Herbs and trees are produced from water and this fire is produced from herbs and trees (cf. Ṛv. X. 110.2). And thus *fire* is the grandson of *water*. See the Nirukta (VIII. 5).

3. Narasamsa, the one praised by all people, is sacrifice, so says Kathamkya: “seated men (*narah*) praise (√*sams*, ष्मु) gods in sacrifice” (Bṛh. Dev. II. 28; III. 2-3); “it is Agni”, says Sakapuni; he is to be praised by men. (Nir. VIII. 6).

Madhujiḥvam, sweet-tongued, the one whose tongue or flame is sweet. Tongue is so called (*jihva*), because it calls out again and again (*johuva*). (Nir. V. 26). The seven flames of fire have been described as Kali (black), Karali (terrible), Manojna (thought-swift), Sulohita (blood-red), Sudhumrarvāna (smoke-hued), Sphulingini (scattering sparks), Visvarupi (all-beautiful), (Mundaka I. 2.4).

4. Ilītah, Itītah,—Ilāh is derived from √id (ईद) to praise, or to adore, or from √indh, (∁द्ध), to kindle (Ṛv. X. 110.8; Nir. VIII. 7).

5. Barhis, grassy seats, sacred grass; interspace (Daya.); grass is so called from growing rapidly. (Nir. VIII. 8); cf. Ṛv. X. 110.4).

6. Devir-dvāra, divine doors, doors of divine knowledge; the word *dvāra* is derived from √ju, (ज्यू), to press forward, or from √dru, (द्रू), to move, or from the causal of √yr (यर), to exclude (cf. Ṛv. X. 110.5; Nir. VIII. 9). It is the door of the house (Kathamkya); it is Agni (Sakapuni) (Nir. VIII. 10).

7. Naktam Usas, night and dawn. (cf. Ṛv. X. 110.6); night and day (Daya.); *usa* is so called, because it shines (√*vas*, वश); it is the time subsequent to night (Nir. II. 18). The word *naka* is synonymous of night; it anoints beings with dew; or else it is called night because its colour is indistinct. (Nir. VIII. 10).

8. Hotara-dāivyā, divine poets, celestial or divine sacrificers (two); which means terrestrial fire and atmospheric fire (Nir. VIII. 11); the manifested and unmanifested fires (Daya.).
9. Tisrah devih, Ila (Ida), Sarasvati and Mahi, the three goddesses. Ila is synonymous with speech, and so are Mahi, Sarasvati and Bharati (Nigh. I. 11). Ila means praiseworthy, sarasvati is the source of various disciplines of knowledge, and mahi means great, highly venerable, polity or even prthivi or earth (Daya.). Mahi and Bharati are the same. The Nirukta (VII. 13) explains the three in the context of Rv. X. 110.8. The sun is called Bharata; its light, therefore, called Bharati; Ila is speech; may Sarasvati and three goddesses of noble deeds sit on this comfortable seat of grass. When used in combination, these three goddesses may be described as representing ile (wisdom), mahi (prosperity), or bharati (culture), and sarasvati (speech, learning or knowledge). They are also regarded as earth, speech, and eloquence.

10. Tvastṛ, supreme architect. Dayananda describes the term as the healer or destroyer of pain, and the cutter of numerous objects, and in this sense an artificer, or fabricator; he is the one who fabricates as if the vase or ladle for sacrifice, and other implements. He is one of the twelve Adityas; there is an old quotation which attributes to him the formation of the forms of animals in pairs; तन्त्रस्त वेष्णां मिथुनानां रूपकृतां बुज्ये (Tai. Br. III. 8.11.2). Agni or fire is also known as tvastṛ. He is the distributor of wealth (Rv. VIII. 34.22) and releases water for our prosperity (Rv. I. 142.10).

Tvastṛ is so called because it pervades quickly, or it may be derived from ātvis, (विश्), to shine, or from ātvaks, (वक्), to do. Tvastṛ made the two progenitors, heaven and earth, and all created beings beautiful (X. 110.9). According to some authorities, Tvastṛ is an atmospheric deity because he is enlisted among the atmospheric gods (Bṛh. Dev. III. 25), but he is Agni according to Sakapuni (Nir. VIII. 14).

11. Vanaspatih, herbs and plants, lord of herbs, or lord of woods or vegetation; he is also agni or fire, as if the fuel and the burning of it were identified. But who is the lord of herb? “It is the sacrificial post”, says Katthakya, but “it is Agni”, says Sakapuni. (Nir. VIII. 17).

12. Svaha—Consecrations by saying SVAHA or “HAIL”; they are so called because the SVAHA is uttered in them; or speech herself said “Well, ho!”; or one addresses himself, or one offers oblation consecrated with SVAHA (Rv. X. 110.11; Nir. VIII. 20). Dayananda interprets SVAHA as a collection of noble actions; or sat-kriya (Rv. II. 36.1.).
The word Svaha is derived in a number of ways in the Nirukta (VIII. 20); स्वाहाकृतयः; स्वाहा हिंदू सु + स्राहा हिंदू वा; स्वा वायु स्राहा हिंदू वा; स्वं स्राहं हिंदू वा; सु + स्राहुवे हिंदु होित हिित वा; i.e. they are so called because the word Svaha (hail) is uttered in them; or speech herself said, "Well ho!", or one addresses himself; or one offers oblation consecrated with Svaha (hail).

Similar to Svaha (स्वाहा), there is another exclamation Vasat (बसत्), as we have in the Niruka (VIII. 22). A person about to utter the sound vasat, should meditate on the particular deity to whom the oblation is offered. Also see Ṛv. II. 36.1, for svaha and vasat. Vasat is also an exclamation uttered by the Hotṛ priest at the end of the sacrificial verse (on hearing which the Adhvaryu priest casts the oblation offered to the deity into the fire; it is joined with a dative, e.g., Pusne vasat with यः, (ṣ), to utter the exclamation vasat, (वसत्).

Hymn-14

2. Kanka, the intellectuals—Men of wisdom (मेघालिंक्ष) or officiating priests (क्षतिक्).

3. Indra, Mitra, Pusan, and Bhaga are four of the twelve Adityas (see I. 2.7). Bṛhaspati is not an Aditya. For Agni, see I. 1. 1; for Vayu, see I. 2.2; for Indra, see I. 2.4; for Mitra I. 2.7. Indra (resplendent), Vayu (source of vitality), Bṛhaspati (supreme Lord), Mitra (surveyor), Agni (adorable), Pusan (nourisher), Bhaga (gracious), Adityas (light complex), Marutas (vital complex).

Pusan—One of the twelve names of the sun; it also stands for moon (Daya.), as the sustainer and strengthener of a group of herbs. It is goat-teamed; goats are his coursers (VI.55.6; Nir. IV. 25). He is a protector, and is invoked at the time of marriage (X. 85.26); is also invoked along with Vayu (VII.39.2). His coursers, ajasah, lit. goats also, have been interpreted as sun-beams, when Pusan is identified as the sun (Daya. VI. 55.6). Pusan has solely a solar character with its two epithets, aghrni (glowing on all sides, —Daya. VI. 48.16) and agohya (not to be concealed). Pusan is also regarded as the sun with his golden vessels moving in the ocean of firmament (VI. 58.3); he is the bringer of six seasons successively (I. 25.15); he draws the golden chariot of the sun (VI. 56.3), as if he is the driving spirit behind the sun; his golden ships move in the aerial ocean (VI. 58.6); his abode is in heaven (II. 20.4); is surrounded by golden grass (I. 23.13). Figuratively, he possesses a beard (X. 26.7), and the braided hair (VI. 55.2). (Dayananda interprets here as a braided Bra-
hmacarin). Pusan is also connected with Panis (VI. 53.3,5-7). Dayananda interprets Pusan here as a king who punishes the exploiters. Pusan’s favourite food is karambha (VI. 58. 1; cf. III. 52.7), which may be parched barley meal and butter mixed up. (Dayananda regards karambha as a special cereal). Pusan is associated with a path or a road that leads a dead to the distant path of fathers; he is the custodian of a path. (VI. 53.1; I. 42.13; VI. 17.6; X. 17.6).

Bhaga—He is usually mentioned in association with Pusan; he is another aspect of Aditya in whom solar features have been associated; he is connected with Savitri; it is expressly said that Bhaga’s eye is adorned with rays (I. 136.2), and hymns rise up to Visnu on Bhaga’s path. According to Yaska, he presides over the forenoon (Nir. XII. 13). The Rgveda (X. 11.6) says: “as a consumer (jara) to his enjoyment (bhaga)”; according to the Nirukta, the sun (Aditya) is called the consumer; he is the consumer of night; he is the consumer of lights also, since the light of the moon and stars is eclipsed by that of the sun. In Rv. VII. 41.2, Bhaga, is called as “early-conquering” (धर्शविता), and so his time is previous to the sunrise; he is the fierce son of Aditi (आदित्यं प्रतिवे). The word bhaga means dispenser or giver; according to some, it was in the post-Vedic period, that the bhaga became one of the Adityas; but Rv. VII. 41.2 contradicts it. Dayananda describes bhaga as the one who is awarer of happiness or prosperity (चन्द्राकां चच्चि:); in the Nighantu, it is one of wealth or treasure. The Nirukta derives it from √bhaj (भज), to distribute and considers it as a synonym for good fortune too.

Brhaspati—Dayananda considers it to be the sun’s light, since it sustains the vast extent, (वृहत्ते प्राशन प्रवत्ते सूयत्राकाशम्). It is recognized as one of the planets also.

The word brhat is a synonym of great (Nir. I. 7), the generous Brhaspati granted Devapi (domestic chaplain to Santanu) divine speech (X. 98.7; for the legend, see Nir. II. 12). Brhaspati destroys the derider, (I. 190.5; Nir. IV. 25). Brhaspati is one of the gods with whom Indra is jointly praised, the others being Agni, Soma, Varuna, Pusan, Brahmanaspati, Parvata, Kutsa, Visnu and Vayu (Nir. VII. 10). Brhaspati is the protector and supporter of the great (Nir. X. 11; see Rv. X. 68.8; “on all sides, he saw water bound up by all-pervading cloud, like fish living in shallow water. He took it up like a cup from the tree, Brhaspati having rent it with a dreadful roar.”). Brhas or brhat means great vast, large, or divine; pati, master or protector.
Adityas—To the twelve months (*Daya*.). Madhu and Madhava of the Vasanata (spring); Sukra and Suci of the Grisma (summer); Nabha and Nabhasya of Varsa (rains); Saha and Sahasya of Hemanta (early winters); and Tapa and Tapasya of Sisira (latter winter) (*madhu-madhava, vasant-sukra, suci-saha, nabh-nabhasya, saha-sahasya, tasa-tapasya*). Also derived from *aditi*, meaning indivisible, or *infinity*. He is also so called because he is indestructible (*Daya*.). We have a reference to seven Adityas also (IX. 114.3); Varuna, Mitra, Aryaman, Bhaga, Daksa, Amsa and Dhatar.

Marutam-ganam—A collection of winds or vital principles. *Maruts* (in plural) are addressed very often as personified winds and storms; and are taken as companions and friends of Indra. Sometimes they are regarded as sons of Rudra and Pṛṣni (*prishni*), the latter has been identified as multi-coloured earth, whilst Roth regards Pṛṣni as personification of speckled clouds. (Rv. I. 6.4); also appears to refer to *maruts*, though not named in the text: the winds drive Indra, or the firmament, into an aggrandization of clouds, in which the rain again collects, as in their womb.

We shall summarize here various connotations of these terms for future use according to the context, and in reference to the mode of multi-interpretations:

**Mitra**—Sun—corresponding to the month Jyestha (*sukra*); also means surveyor (one who measures); and well-wisher; friendly or loving Lord.

**Varuna**—sun, corresponding to the month Asadha (*suci*); as a king, the venerable ruler; venerable Lord; benevolence.

**Indra**—The resplendent sun, associated with the month Sravana (*nabhah*); the resplendent Lord, also means the lower self, and lightning or thunder; he is the adorable head of big territory or empire.

**Pusan**—Nourisher; he is the Lord of sustenance; the sun associated with the month Asvina (*isa*); also providers of food or farmers in a State organization.

**Bhaga**—Gracious; he is the sun of the month Pausa (*sahasya*); in a State organization, the bestower or creator of wealth. Lord of prosperity in case of God.

**Visnu**—He is omnipresent Supreme Lord; he is the sun associated with the month Phalguna (*tapasya*).
12. Arusi haritah, red rays—Red coloured flames of fire. Rohita—ascending and descending means of transport (Daya.); also red; one of the names of the horses of Agni (Nigh. I. 15.2); also haritah and rohitah both synonyms of river or water channels. (The word tabhīh is feminine, and hence, some scholars translate the word as mares, instead of horses).

Hymn-15

For verses 1 and 7, see Nir. VI. 24, and VIII. 2 respectively.

1. Rtu, appropriate to or according to seasons—It means (Daya.); rtuna somam—the seasonal medicinal extracts; the season personified as divinity (Wilson).

3. Nestṛ—another name of Tvastṛ; electricity, the purifier and sustainer of numerous substances (Daya.); one who carries product, (नेज्जट्ट सवारः पदार्थं or स्वसतीति नेष्ट्र, Unadi II.97); nestṛ is a leading priest. (Hotṛ is invoking priest, potṛ is a presiding priest; see II. 37.4).

Mitra-Varuna, source of enlightenment and vigour (mitra) and enforcer of universal laws (varuna)—Prana and Udana (Daya.); sometimes in-breath and out-breath.

7. Dravinodas, bestower of prosperity—The Lord who gives wealth, knowledge, strength etc. (Daya.). Dravinam means wealths so called because people run (√dru, ṛ), towards it, or strength, so called because people run by means of it; dravinodah, therefore, means the giver of wealth or strength (I. 15.3). Roth construes dravinodah with priests, taking it as nominative plural. Yaska however, explains it as nominative singular.

Dravinasaḥ, द्रविनसाḥ; means people who sit down to distribute wealth or who prepare offerings of wealth (द्रविनस्म्यादकाः). Or else it means a cup of Soma; “let him drink from this.”

Kraustuki thinks that Indra is the liberal giver of wealth and strength (Bṛh. D. III. 61). Indra is born of energetic strength (X. 73.10); Agni is also a descendent of Dravinodas. Sakapuni also says that the terrestrial Agni is the giver of wealth (Bṛh. D. III. 63-65; also Ṛv. I. 96. 1; X. 78.10).
Gravahastasah, having stones in their hands; pestles, mortars, grinding stones of technology (Daya.); and also one versed in worship and prayers.

Adhvara, a public act of sacrifice, without violence.

9. Nestrat, from knowledge (विज्ञान हेतुः;—Daya.)

12. Garhapatya, the household fire; anything pertaining to the head of the family.

Santva, giver of reward; agni or fire, used for public utility.

Hymn-16

3. Indram, agni or fire as the accomplisher of venerable actions; second indram, in-breath and out-breath; soma, the extract or essence of things, herbs etc. (Daya.).

4. Haribbih by rays; Indra, air or wind; Kesa, fire, lightning or the sun, possessing rays.

6. Somasah indavah—dripping juices of nectar or bliss.

8. Vṛtraha, the destroyer of clouds or the devil of ignorance.

9. Go, earth, sense organs, enlightenment, or the cow (Daya.); spiritual wealth.

Asva, the fast moving mechanisms, horse, elephant etc. (Daya.); motive force.

Satakraatu, Lord of hundreds of actions and accomplishments; the one whose actions are cent per cent selfless.

Hymn-17

1. Samrajoh—of the two brights.

2. Indra-varunayoh—Sun and moon (Daya.).
4. **Yuvaku**—a mixture of curds and ghee (butter) or mixture in general.

**Sacinam**, of speech or noble actions. Thence a mixture or co-ordination of speech and noble actions is *yuvaku scinam* (युवाकु शचिनाम).

**Vajadavnam**, Givers of food, or good advice.

**Hymn-18**

For verses 1 and 2, see Nir. VI. 10 and III. 21 respectively.

1. **Brahmanaspati**, the giver of the text of the Veda, the Lord of divine knowledge (*Daya*); Lord of prayer.

**Kaksivantam**, well-versed in the manual handicraft (*Daya*); *Kaksya* is a synonym of fingers (Nigh. II. 5); and hence the craft associated with fingers, i.e., handicraft. According to the Nirukta, *kaksivan* is one who possesses secluded apartment. *Ausija*, one born of *usij*; *usij* (उसिज्) is derived from the root *vas*, (वस्), meaning to desire, or else the armpit of a man may have been intended. (Nir. VI. 10). The text has nothing to do with the myth, that Kaksivat was the son of Dirghatamas by Usij, a female servant of the queen of the Kalinga King.

5. **Daksina**, a present, gift or honorarium to the priest at a sacred ritual; anything which causes prosperity (स्वाभाविकः कर्माचे यथा सा, —*Daya*.)

6. **Sadasaspati**, the chairman of an assembly; *sadas*, an assembly, an associate of Indra and Agni; the “Speaker” of an Assembly.

7. **Invati**, pervades or knows (Nigh. II. 14.18).

9. **Narasamsam**, one deserving praise from people; a person with popularity. *Nara-samsa* (नरसमस) is a sacrifice, says Katthakya; 'seated man' (narah) praise (√*sams*) gods in sacrifice. (Brh. D. II. 28); it is Agni says Sakapuni; he is to be praised by man (Rv. VII. 2.2; Nir. VIII. 6).
Hymn-19

For verses 1 and 9, see Nir. X. 36 and X. 37 respectively.

1. Marudbhīh, with Maruts; with vital forces; with specific winds (वायूचिनिषेषः —Daya.).

2. Agne, O adorable God; or fire both (Daya.).

3. Rajasah, worlds; from the root रज्ज्व to glow. The two lights are called rajas; water is called rajas; world, blood and day are called rajas (Nir. IV. 19).

5. Ghora-varpasah, of terrific forms; varpa is a synonym of 'form', Nigh. III. 7.

7. Parvatan, clouds (Daya.); also mountain since it has parvas or joints; parva is from the root प्र, (qi), to fill or from प्र, (si), to propitiate; here during the period of a fortnight, they propitiate the gods. Parvata (mountain) is so called on account of the similarity of the joints of the nature of the other period.* Seated on a cloud. A cloud is called mountain for the same reason (i.e. from its being raised) (Nir. I. 20).

Samudra, the interspace or the antariksa (Nigh. I. 3); also sea.

Hymn-20

1. Devaya janmane, for the next life, full of blessings (Daya.); to the class of divinities having truth (Wilson).

2. Nasatyabhayam— for the two everlasting, elementary fire and water (Daya.); na+asatyay=not+not lasting=lasting.

Sabardugham dhenum, speech full of enlightenment; or cow yielding milk.

*According to Durga, a mountain has joints in the form of stone slabs, and a period has joints in the form of time with its various divisions.
4. Rbhu, for this subject, see M. Neve’s *Essai sur le Mythe des Ribhavas*. According to mythology, Rbhus were the three sons of Sudhanvan, a descendent of Angiras named Rbhu, Vibhu and Vaja. In the Vedic texts, Rbhus are intellectuals, the pursuers of knowledge; men of wisdom (*Daya*). For this, see Nigh. III. 15, where the term is synonymous of *medhavinam*. Rbhavah are so called because they shine widely (उत्तर + १७), or they shine with sacred rite (उत्तर + १७); or they live with sacred rite (उत्तर + १७). (Nir. XI. 15.16). See Rv. I. 110.4 where Rbhus are mentioned as descendents of Sudhanvan, looking like the sun, or wise like the sun; they mixed things together with their works, i.e. actions during the year. Rbhus, Vibhu and Vaja are the architects of airways, waterways and roadways.

6. Tvastuh, of the architect; *Camasam*, the one by which pleasure is enjoyed, जलमित भुजाहः सुखायित बेन (*Daya*); also, thus, a ladle.

Caturah, unto the four, air, water, fire and earth (*Daya*).

_Trih + a + saptani_—thrice seven, or the seven mentioned repeatively. _Trih_ may mean three classes of the best, middling and worst. The ritualists describe seven sacrifices classed under three heads: *Agnyadheyam* (*प्राण्याधेयं*) with the offerings of butter; the second the _pakayajnas_ (*पाकवज्ञः*) with the offerings of dressed viands, and the third the _agnistoma_ (*अग्निस्तोर्मः*) with the offering of Soma or medicinal herbs. Dayananda gives seven social classifications: brahmacarin, grhasthin, vanaprasthin and sannyasin, with three types of duties: honour of learning; _yajna_ or sangatikarana (*संगतिकरण*) and gifts or dana (*दान*).

**Hymn-21**

1. **Indragni**—air and fire (*Daya*); like fire and air also.

5. **Raksas**—the evils or evil forces.

6. **Indragni**, vital breath and electricity or lightning (*Daya*).

**Hymn-22**

For verses 1, 12, 15 and 17, refer to Nir. (1) XII. 4; (12) IX. 34; (15) IX.32; (17) XII.19 respectively.

1. **Asvinau**, (i) earth and heaven (*Daya*); (ii) the widely present
fire and water; (iii) priests or the givers of enlightenment; (iv) yoked with (गृही) or mares.

3. Kasa, कसा, speech (Nigh. I. 11); also whip; sun̄rta (सूर्ता), one with keen intellect; speech (Nigh. I. 11).

5. Savitṛ, the sun; the antaryamin God,* the creator. Devata, most adorable.

Savitṛ is not only the sun; the spiritual agent behind the sun; an abstract divinity of stimulation. He is golden in many respects; hiran̄yaksa, हिरण्यक्ष, golden-eyed (I. 35.8); hiranya-pani, हिरण्यपाणि, golden-handed (I. 22.5); hiranya-jīva, हिरण्यजीव, golden-tongued (VI. 71.3). Savitṛ is so called because he is the stimulator of all (Nir. X. 31). There is a hiranya-stūpa, हिरण्यस्तुप, golden-tuft hymn in his praise (X. 149). A verse mentions of Savitṛ as the one who would produce best stimulation, श्रेष्ठ सब सिवता (I. 164.26). See also Rv. V. 81.2, (Wise one puts on all forms, he has generated bliss for the piped and the quadrupled. Noble Savitṛ, has looked on heaven; he shines bright after the departure of dawn).

The relation of Savitṛ with Pusan, Bhaga and Mitra is clear, if he is taken to be the sun. Savitṛ by his movements (पारिभाषिक), becomes Pusan (III. 62.9 and V. 81.5); Savitṛ becomes Mitra by reason of his laws धर्मत्रिक, V. 81.4); he has been identified with Bhaga (V. 82.3; VII.38.1, 6).

6. Apam-napat, lit. son of the waters, but the sun is usually regarded as the parent of waters: आपातिराजायते वृद्धि; i.e. rain is born from the sun, but napat (नपात) is here taken in the etymological sense, i.e. the one who does not cherish (न पालयति); rather dries them up by his heat (समापन अथोकः).

Dayanand interprets apam (अपाम) as the inspirer of the widely present objects like the interspace (वे अपामवति सर्वाभासमं वशास्यायत्वत्स्तात्) and napatam as the one who does not perish (न विभूते पातो विनाशो वस्त्रे ति) Apam napat is also energy pervading through water (I.143.1).

Similar to apam napat is the word tanunapat (तनुपात). Napat is a synonym of offspring which does not immediately succeed a person (i.e. a grandson) (Bṛh. D. II.27). The cow is called as tanu (तनु) because delicious things are prepared (वरत: ) from her. Milk is produced from a cow, and the clarified butter is produced from the milk; and hence, tanuna-

*Dayanand derivates the word thus: सूगोति सूक्ते सूचिति वोयावद्वति सृजति सकलें जनमुरसं सर्वमिति परमेश्वर: सविता परमात्मा, i.e. one who creates and sustains the entire world, that Lord.
pat means clarified butter (Kathakya); but according to Sakapuni, tanunapat is agni or fire; waters are called tanu because they are spread in the atmosphere; herbs and trees are produced from waters and this fire is produced from herbs and trees. (Nir. VIII. 5). In this sense apam napat is also fire. [Also see apam napat, Nir. III. 16; X. 18; Rv. II. 35.10; golden in form and glittering like gold sat the offspring of waters, i.e., the fire, golden in colour; and also Rv. V.3.4; offspring of waters (i.e. the fire) who shines within the waters, without fuel, whom priests implore in sacrifices]. Also see note on I. 13.2.

10. Hotra, (होत्र), generosity; bharati (बहरती) wisdom or light; varutri (वरुत्री) knowledge and Dhisana (धिषणा), intellect—Hotra, generosity, traditionally is known as the wife of Agni, personified; the one which carries away the offered oblations (Daya.); bharati, wisdom, is the wife of Bharata, who is regarded as one of the Adityas or the Sun; the light of the Sun; varutri literally means one worth being chosen, one who is excellent (वरुत्री). Dhisana is a synonym of vac (वच) or is vagdevi (वागदेवी), the goddess of speech (Nigh. I. 11). The sun is called bharata; its light, therefore, is called bharati (Nir. VIII. 13). In the Unadi, dhisanah (धिषण:) is derived thus: धिषणोति प्रामलयं ददाति स धिषण: मूः; Thus it means the one who instructs knowledge, i.e. a teacher; and hence dhisana is intellect (buddhi) (II. 83). In the satapatha Brahmana, varutri means “day and night” (VI. 4.2.6).

12. Indrani, Varunani and Agnayi: Indrani (इत्राणी) venerability, is the power behind Indra, the Sun or wind (Daya.). Varunani (वरुणाणी), resplendence, is the strength (tranquility and sweetness) behind waters, and Agnayi (अग्नायी), adoration, is the flame or the essential characteristic behind fire; anything like the flame; Agnayi is the wife of Agni (Nir.IX.33.34); or the wife of any person who has the characteristics of fire (संयंक्षं बृहत्मा नक्षम् पतिः—Daya.). The Nirukta refers to this verse (IX.34), which is self explanatory.

14. Gandharvasya dhuve pade, the highest level of righteousness. According to the Satapatha, wind is gandharva (गण्धर्व) and water is apsara (अपसरा) (IX. 3.3.10); one who holds earth is gandharva (यो गं पृथिवी धरति स—Daya.), i.e. wind, or vayu. Gam also means speech, and hence gandharva is also a learned preceptor. In mythology, the sphere of Gandharvas, Yaksas, and Apsaras is the antariksa; the atmosphere or firmament between heaven and earth.

16. Visnu, omnipresent God, is the Lord present in the entire static and dynamic universe; the Lord supreme (Daya.), who pervades the world.
Vicakrame, stepped, or created in steps.

Sapta dhamabhīḥ—सप्त धामाभिः; by seven forms, i.e. from (i) prakṛti (causal matter) to (ii) atoms, thence in steps (iii) virat; विराट or mahan (महान), thence (iv) air, thence (v) fire; thence (vi) water, and thence (vii) prithivi or earth (Daya.). This might also mean the seven metres (gayatri, usnik etc.) through which the Vedas were revealed.

17. Tredha nidadhe padam, त्रेद्धा निदधे पदम, dominated over three regions. This has been explained by Yaska (Nir. XII. 19). Now that which is set free becomes Visnu. Visnu is derived from विष्णु to pervade, or from विन्दु-वाण (or विज्ञ) to interpenetrate (Nir. XII. 18). Visnu strode over the universe. Thrice he planted his foot, enveloped in dust. Visnu strides over this and all that exists. Thrice he plants his foot (for threefold existence), “On earth, intermediate space and in heaven”, says Sakapuni. “On the mountain of sunrise, on the meridian and on the mountain of sunset”, says Aurnavabha.

Samudhamasya p_ansure, समुद्रहस्त्र पाणुरे, enveloped in his dust, i.e., the foot print is not visible in the stormy atmosphere. Or it is used in a metaphorical sense, i.e. his footstep is not visible, as if enveloped in a dusty place. (Nir.XII.19).

20. Paramam padam, the realisation of God—the highest achievement or aspiration; the supreme reward; the supreme station of Lord.

Hymn-23

1. Vayu, see I. 2.1.

2. Indra-Vayu, see I. 2.4-8; fire (or electricity)—wind pair (Daya.).

3. Sahasrakṣa, one with thousand eyes; one possessing numberless means (Daya.).

4. Mitra-Varuna, see I. 2.1; I. 15.6; Mitra, in-breath and out-breath; varuna, the udana breath (the up-going) (Daya.).

7. Maruts, nature’s bounties; see I. 14.3.

8. Indra, the sun; marud-ganah, collection of winds (Daya.).
10. Prśni-matarah, wealth born out of the mother earth; who have prśni (प्रश्नी) for their mother. The many-coloured earth is prśni; it is also a synonym of sky or heaven (Nigh. I. 4.2). Prśni also means the sun (Nir. II. 14), since it is thoroughly pervaded by the bright colour (Nairuktas), it closely unites the fluids, it closely unites the lights of luminaries, or it is closely united with light.

13. Pusan, see I. 14.3; the sun (Daya.), the one that protects.

14. Rajanam, to breaths or to the soul (Daya.).

19. Apsu—in waters.

20. Soma, see I. 2.2.

24. Ṛṣis, see I. 1.2.

Hymn-24

For verses 10 and 15, see Nir. III. 20 and II. 13 respectively.

1. In mythology (See the Ramayana, B.L. Chap. 61), Sunahsepa (सुनःशेप, or शेप) is called the son of the rṣi Ricika and sold for hundred cows by his father to Ambarisa, a king of Ayodhya, as a victim for a human sacrifice; on the road, he comes to the lake Puskara where he sees Visvamitra and implores his succour, and learns from him a prayer, by the repetition of which at the stake, Indra is induced to come and set him free. The story in a different form finds a place in the Aitareya Brahmana also, but the king named is Hariscandra, who has no sons and he worships Varuna in order to obtain a son, promising to sacrifice to him his first born; the first son born to him was Rohita, but when Varuna claims his victim, the King delays the sacrifice under various pretexts, from time to time, until Rohita attains adolescence, when his father communicates to him the fate for which he was destined. Rohita refused submission and spent several years in the forests, away from home; he at last meets there with Ajīgarta, a rṣi, in great distress, and persuades him to part with his second son, Sunahsepa, to be substituted for Rohita, as an offering to Varuna; the bargain is concluded, and Sunahsepa is about to be sacrificed, where by the advice of Visvamitra, one of the officiating priests, he appeals to the gods and is ultimately liberated. The verses recited by Sunahsepa for his liberation are the ones given in the present hymn (I.24) addressed to God Prajapati and in the hymn I.55; then in the hymns I.26 and I.27, then I.29 and I.30.1-15:
addressed to Prajapati: I. 24.1-2 (2 verses)
addressed to Agni: I. 24.3-5 (3 verses)
addressed to Varuna: I. 24.6-15 (10 verses)
addressed to Varuna: I. 55.1-21 (21 verses)
addressed to Agni: I. 26.1-10 (10 verses)
I. 27.1-12 (12 verses)
addressed to Visvedevah: I. 27.13 (1 verse)
addressed to Indra: I. 29.1-7 (7 verses)

On this Indra presented him with a chariot which he accepted having recited the verse I.30.16. Then he addressed 3 verses (I.30.17-19) to the Asvins, and 3 verses (I.30.20-22) to Usa. Now the Sunah-sepa became free from all the bonds, and he participated in the sacrifice of gods, pressed out the Soma essence with verses I.28.5-8, poured it in the Drona vessel with verse I.28.9, and he completed the Soma sacrifice with verses I.28.14 with “svaha” added at the end of all these verses. The last rites (स्वस्वरूप) were performed with verses IV.1.4-5, and then finally he called Hariscandra with the verse V.2.7.

The word “sunah” in the Nirukta has been interpreted as wind, so called because it moves quickly; there is another word, which often accompanies with sunah is sirah (सुरासिर), which is described to mean as the sun, so called from moving, √शु, and thus we have “O wind and the sun (sunasimram), enjoy this praise. Sprinkle ye both this earth with whatever water you make in heaven.” (Rv. IV.57.5).

The words sepah (सेपाः) and vaitasah (वैतसः) are synonyms of penis. Sepah is derived from the root √शप, meaning by means of which to touch a woman (सुपर्यते हि तेन स्तोः).

Related to the word sepah is another word sipivista (सिपिविस्त), which on account of penetrability, is the synonym of Visnu, the sun. (Rv. VII. 100.6, denuded like a phallus, i.e. whose rays are not displayed; the rising sun at the day break —Durga); or else it may be that the word is used as a synonym of praise: O Visnu, what is this well-known shape of Thine, i.e. worthy of being fully known that thou sayest to us, I am enveloped with rays (सिपिविस्त); i.e. whose rays are displayed; rays are called here sipayah (सिपयः), i.e. he is enveloped by them. (Nir. V.8). Sipivista is the name of Visnu; it also means a bald person (TS.II.5.5.2); it also means a diseased person whose private parts are exposed (TS.II.2.12.5).

The word paruechapa (परूचप्प) is also mentioned in Nir. X. 42. He is described as a seer; he whose organ is large like a joint (paru), he whose organ is in every point (TS.II.5.8.3).

Dayananda interprets the first six verses of the hymn devoted to
the supreme Lord, Prajapati; seventh verse is devoted to Vayu and Savitri; the eighth verse to Varuna, the Self or wind.

The verses 15 and 16 contain the word sunahsepa. Dayananda describes sunahsepa as "मुनो विज्ञानवत इव शेरो विज्ञानवतो यस्य स: (विद्वानु पुषुषः); also स्वामुपारी, स्वहेव स्वातु गतिकर्मण: (Nir. III. 18). गोप: समर्ग: स्वातु भक्तिमयाः: (Nir. III. 21). He interprets the term as God or the sun. (One who touchés or approaches or is approached by knowledge or light.)

1. Aditi, the Nighantu describes it as a synonym of earth (I. 1). In Rv. I. 89.10, Aditi is regarded as heaven; Aditi the sky; Aditi the mother, the father, the son; All-gods are Aditi, the five clans are Aditi; the past is Aditi and so is the future. Aditi is really the infinite, for something beyond the visible world. See Max Müller, the Vedic Hymns pp. 254-265. Diti, opposed to Aditi (V. 62.8) is a being without any definite conception, a mere reflex of Aditi (Roth). Aditi means indivisible or infinite. Sunahsepa wishes to be restored to the great Aditi (Rv. V. 2.7).

Expressions like these, words like daman, bond, and ni-dita, bound, naturally suggest a-diti, the unbound, or unbounded; aditi when used as an adjective may mean boundless; as in V. 59.8, the boundless dyu.

9. Nirṛti, one of the synonyms of earth (Nigh. I. 1). It is also opposed to righteousness, and hence a sin, papa-devata (पाण देवता).

13. Trisu drupadesu, to the three-footed tree; three stands for karma (efforts), upasana (devotion) and jnana (knowledge). (Daya.); sacrificial tripod (Wilson).

Hymn-25

7. Samudre, in the sea or in the inter space.

9. Dvadasa masah—the twelve months of a year. द्वादशास्त्रे—the thirteenth additional month; whatever is produced in addition (Daya.).

11. Cikitvan, one who enlightens everyone,

12. Drapim, armour, or dream, √dra, द्र, स्वच्छन्दे (Daya.).

15. Yasah, reputation; also food or anna (Nigh. II. 7).

16. Gavyuti, the abodes of cows or sense organs.

**Hymn-26**

4. **Aryaman**, one of the Adityas or the suns, pertaining to the month Vaisakha; also the law-giver, or one who maintains law and order; a judge of a court of justice (*Daya*). God or the Lord of supreme justice.

**Aryaman** is the sun, having many chariots, and whose path is undestructed, i.e., unimpeded, chastises the enemy (the sun dispels darkness) (Nir. XI. 25); or one who dispels lawlessness also.

**Manusah**—Man, मनुष्य जाति वे सभ्य मनुष्य, the mortal men, who know or accept something. (Of Manus, who, the Scholiast says, is the same as Manu, the Prajapati).

**Hymn-27**

For verses 1, 10 and 13, see Nir. I. 20; X. 8 and III. 20 respectively.

4. **Navyansam gayatram**, collection of the ever-new Gayatri metres or the Vedic verses.

6. **Citrabhanu**, one with wonderful lustres, one versed in various disciplines of knowledge.

10. **Jarabodha**, one with mature experiences, a leader.

Vise-vise, for the good of common people.

11. **Bṛhad-bhanuh**, one with vast enlightenment.

**Hymn-28**

For verses 5 and 7, see Nir. IX. 21 and IX. 36 respectively.

The first four verses are addressed to Indra, the two next to *ulukhala*, the domestic mortar, the next two to the mortar and pestle and the ninth is of miscellaneous appropriation (or to Prajapati or Hariscandra, *adhisavana*, अदिसावन, to skin (षण) or Soma. Dayananda ascribes, on the other hand, the devatas of this hymn as Indra-Yajna-Soma.
1. Grava, stone; prthubudhna, broad based; ulukhala, mortar; suta, effusions of the mortar-pestle. Barley, herbs and cereals to be treated by this process (Daya.).

2. Adhisavana, the implement for separating the desired portions from the undesired ones; two platters for containing the juice, as broad as a woman’s hips, (grinder and the stone plate, —Daya.); or two shallow plates for receiving and pouring out the Soma juice.

3. Apacyavam upacyavam, gress from and ingress into (प्रपच्यवं-त्वयं; उपच्यवं - प्रपच्यम्—Daya.).

4. Mantham, churning staff (पुतादितिनारं मन्थानं, —Daya.) as for separating butter from milk.

5. Dundubhih, drum (musical instrument).

6. Somam, essence of medicinal herbs (Daya.). Vanaspata, of trees, plants etc. (Daya.).

7. Hari-iva, like the horses.

9. Camvoh, like the infantry and cavalry.

Goradhi-tvaci, on the back of the earth-crust (Daya.); cow-hide (Wilson).

Uc-chistam, remains, remainders or leavings (Wilson); Dayananda explains as cambam sistam ut-bhara (बम्बं, लिप्तं उत्, भरं); sistam, trained or to be trained (infantry and cavalry).

Pavitra, to purify, to filter (through blades of grass).

**Hymn-29**

1. Gosu, in cattle, or earth, or sense organs (Daya.). Asvesu, in horses.

2. Siprin, the praiseworthy, benevolent or handsome, also having nose, lower jaw or chin (hence handsome).

Vajanam pate, Lord of battles (Daya.), Lord of food.
Saci, people, folk (Nigh. III.9); or actions and efforts (Nigh. II. 1).

4. Mithu-dṛṣa, looking at each other (with passionate or evil eyes).

4. Gardabham, ass (our adversary), ass-like in temper (Daya.). Papaya, discordant; vicious.

6. Kundrṇacya, with crooked course or movement.

Vanat, from or on the forest; also world or the sun rays (Nigh. I. 5).

Kṛkadasvam, one that does us injury.

Hymn-30

For verse 4, see Nir. I. 10.

14. Dhranu, resolute or firm; द्हर्ग न चकर्वः, like the axle of two wheels.

The hope that blessings should follow praise, as the pivot on which they revolve, as the revolutions of the wheels of a car turn upon the axle (M. Langlois).

20. Usas, the dawn.

Hymn-31

For verse 16, see Nir. VI. 20.

1. Angirah, the essence of the entire cosmic creations, as well as of the body of creatures; omnipresent Lord (Daya.); the essence or sap of body organs (SBr. XIV. 3. 1. 2; प्राणिरस्तो व गातां वह रसः: (Angiras as the progenitor of all the angirasas).

Ṛsi, the instructor of all the Vedas; omniscient.

Maruts, righteous, well-instructed people. (Marut is one of the 36 padanamas, Nigh. V. 5); see also, notes on I. 14. 3.
2. **Angirastamah**, superlative of angiras; the best amongst the living creatures (*Daya*).

3. **Vasu**, the sustainer or holder or inhabitor of all (*Daya*).

**Rodasi**, the earth and heaven (बाह्रा पृच्छियो).

**Prathamo matarisvane**, first in, or on, or over the wind; *agni* precedes *vayu* (*agnir vayur adityah*) (मातर्यस्वतः भविती सोमय मातरिख्वा; one who breathes in the sky, i.e. wind).

4. **Pururavase**, पुरुस्चर्क्षे, the one who is associated with numerous sounds or words (पुरुस्चर्क्षे: numerous; *rava*, रवा:—sounds or words)—*Daya*.

It has been alluded that Agni explained to Manu that heaven was to be gained by pious works. Pururavas has also been supposed to be the son of Budha, the son of Soma, in the generation of fire by attrition. The fire in rituals is first applied to kindle the *ahavaniya* fire and then the *garhapatya*.

5. **Ahuti**, the one by which noble acts are accomplished, the invocation and oblation.

**Vasatkr̥ti**, utterance of the word *vasat*, वसृण, at the moment of pouring the butter on the fire, (the one by which a noble step is undertaken). The Nirukta refers that *vasat-karin*, a person about to utter the sound *vasat*, should meditate on the particular deity to whom the oblation is offered (Gop. Br. II. 3.4; Nir. VIII. 22).

11. **Nahusa**, in mythology, was the son of Ayus, son of Pururavas, who was elevated to heaven as an Indra, until precipitated thence for his arrogance. The myth is irrelevant in the present context. *Nahusa* is one of the synonyms of *manusya* or men.

**Ida** or **Ila**, divine wisdom; in the legend, she is described as a daughter of Vaivasvata Manu. Frequently, the Vedic verses ascribe to Ila the first institution of the rules of performing sacrifices. In this text, she is termed, *sasani*, (ससाणी), which means the giver of instruction in duty (शासित सर्वमिव विद्वान्मूचिरग्रामशीतानु त्यष्य सत्यवत्या, तान—*Daya*).

14. **Caturaksah**, four-eyed agni; illuminating the four cardinal points; *aksah* from √-अक्ष, to obtain (Nir. IX. 7).

15. **Varma syutam**, sewn armour, a quilted jacket, formed with
needles without leaving a fissure.

**Jivayajam yajate**, sacrifices a life, sacrifice (literally); जीवान याजयति धमंजय संगमयति, त, (Daya.), the one that inspires living creatures to perform noble actions.

17. **Manu, Angiras and Yayati**—Manu, men; angiras, in-breaths and out-breaths; yayati, persons diligent and dedicated (Daya.). Legend regards them as ancient patriarchs, associated with well-known sacrifices held at different places.

**Hymn-32**

For verses 1, 5, 6, 10 and 11, see Nir. (1) VII. 2; (5) VI. 17; (6) VI. 4; (10) II. 10; and (11) II. 17.

In this and subsequent hymns, we have a reference to the legend of Indra’s slaying Vṛtra. Vṛtra, also named ahi, is nothing more than accumulation of vapour condensed, or figuratively shut up in or obstructed by a cloud. Indra, with his thunderbolt, or atmospheric or electric influence, divides the aggregated mass and vent is given to the rain, which then descends upon the earth, and moistens the fields, or passes in rivers. On the spiritual plane, Indra or Maghavan is the self, or the supreme Self, and Vṛtra is the cloud of ignorance. On the cosmic plane, Indra is the sun and Vṛtra is the rain-bearing cloud.

1. **Vajri**, one with thunderbolt, or adamantine justice; one with radiation-beams, the shatterer of obstructions or enemies (सबक्षयायिन विचछेदकः किरण्चक्षायिन शामुज्ञेदी सेनापतिः —Daya.).

**Ahi**, cloud (Nigh. I. 10)

**Parvata**, cloud (Nigh. I. 10), and also mountain.

2. **Tvastṛ**, the Sun, the one who cuts with the rays; the one who by his valour destroys the enemies (स्वक्रियः छेदन सुखमकर, स्वतेरोपिः शामुज्ञेदारको वा —Daya.). See note on I. 13.10.

3. **Trikadruka**, the one associated with three phases; birth, sustenance and dissolution. Also triple sacrifices: Jyotis, Gauh and Ayu.

4. **Taditna=tadamim**, then an example of transposition of vowels
Vṛtra, cloud (see note on I. 3.8.). We have in the Nirukta (II. 16) whose enemy is Indra, i.e., Indra is his slayer, or destroyer, therefore, he is called having Indra as his enemy. But who is Vṛtra? “It is a cloud”, say the etymologists.

(“It is a demon, son of Tvasta” say the lendedarians). Vṛtra is derived from √ṛ to cover, or from √ṛṛ to roll, or from √ṛṛṛ to grow. Vṛtra is so called because he covered, he rolled, and he grew. (Nir. II. 17).

6. Rujanah, rivers (Nigh. I, 13); pipise, crushed or ground the rivers; banks were broken down.

Indra-satrūḥ, the one whose Indra is satru or slayer, i.e. Vṛtra or cloud.

9. Danuh, from √दन to cut or destroy or it means, “gives” (Unadi III. 32) (दन्वते दन्ते); the one who is liberal in giving, the one possessing keen intellect (दन्वते दन्ते: —Daya.).

11. Dasa-patni, wives of the destroyer; the one who has a husband as the one to provide shelter (Daya.); name of Vṛtra; destroyer of all things or all holy acts.

Pani, keeper of cows; businessmen, or traders.

Ahi-gopah, protected by clouds.

12. Śrke, like thunderbolt, a beam of rays.

Asvyah, versed or skilled in speed and other characteristics, or like a horse’s tail.

Sapta-sindhun, seven rivers; seven types of water-holders or water-reserves: four on land: lakes, rivers, wells and tanks; and three at long distances, at short distances (medium) and quite close by, these three in the interspace or atmosphere. The ten water channels quoted by Yaska (Rv. V. 75.3) are Ganga, Yamuna, Sarasvati, Sutudri, Parusni, Asikni, Marudvṛdha, Vitasta, Susoma and Arjikiya (Nir. IX. 26).

Maghavat, maghoni (Rv. II. 11.21), Lord of wealth; are derived
from _magham_, meaning wealth; (one of the 28 synonyms of wealth, _Nigh._ II. 10); from \(\sqrt{\text{मह}}\), to give, (_Nir._ I. 7). It is an appellation of God, _Indra_, III. 30.5; V. 34.3.

14. _Sravanti_, rivers, nerves.

_Rajansi_, worlds (_Nigh._ IV. 1).

**Hymn-33**

For verses 3, 12 and 13, see _Nir._ VI. 22; VI. 19 and VI. 16 respectively.

1. One may also recall from this the allegory of stolen cows by _Panis_. The followers of _Vṛtra_ are here said to be the shades of night, which are dispersed by the rising of the sun; according to the _Brahmanas_, "verily the sun, when he rises in the east, drives away the _Raksasas_.”

4. _Dasyu_, one who deprives others of their belongings by force and injustice (_वता_पायाम्वस्य _परस्पराहृतस्य—_Daya._); a robber, a barbarian, opposed to an _arya_. _Dasyu_ has been called _dhaninam_ or wealthy, because according to the _Vajasaneyins_, he comprehends within him all gods, all knowledge, all oblations, वृत्स्यां: सर्वेः देवव: सर्वव्याप्ति: सर्वज्ञ: हृद्यविष्णु: व: _Daya._

_Sanakah_, those who enjoy the wealth of others by injustice (_Daya._); the followers of _vṛtra_ (सर्वगति संकेतने परस्परावान् व: सस्यस्मा जना; _cf._ _Unadi_ II. 32).

_Ayajvan_, non-sacrificers (_Daya._); those who do not perform _yajna_ or noble selfless acts.

6. _Ksityo navagyah_—men whose practices are commendable (may be _Angirasas_ engaged in offering oblations to _Indra_ for nine months); _Ksityah_ is a synonym for men (_Nigh._ II. 3); _Navagyah_, one possessing the latest instructions or knowledge (_Daya._).

7. _Rajasah_, earth; the terrestrial world (_Nir._ IV. 19).

8. One is again reminded of _Vṛtra_ allegory. The followers of _Vṛtra_ are here said to be the shades of night, which are dispersed by
rising of the sun.

14. Kutsa, thunderbolt or vajra (Nigh. II.20). Sayana, by mistake, takes it to be a seer of Kutsa gotra.

Dasadyu, one who shines in ten directions; cloud.

Svaitrayah, son of the terrestrial oceans, hence a cloud: (स्वात्रयाः क्षणकल्यां भूमेशृंगयः —(Daya.). Svityra is described in the following verse as having hidden himself in a pool of water through fear of enemies.

Hymn-34

1. Asvins, see notes on I. 3.1

2. Vena, one desirous of the fulfilment of objects (Daya.). Venus planet also.

Soma, see notes on I. 2.2.

6. Sanyu, सं मुख कल्यां विद्वते यस्मिन् —(Daya.); the one possessing happiness and contentment.

Sunave, for the adopted son or disciple. (Daya.).

Tridhatu, three humours: wind, bile and phlegm; or three metals: iron, copper and brass (Daya.) or three means of transport on land, water and interspace, using three metals.

7. Nasatya, not untruth, i.e. truth; see note on I.20.3; tisrah, having movements in the upward, forward and downward directions (Daya.).

8. Sindhubhiih, rivers; three rivers, three sorts of jars or pitchers used to contain and pour out the Soma juice at three daily sacrifices (Wilson).

9. Rasabha, the one, while in speed, roars with sound (रसस्थलस्य शोभवति वेन वेगेन तथा रसस्थलस्य—Daya.). See Nigh. I.15. Two assies are said to be the steeds of Asvins.

11. Tribhiih ekadasaih, by three, and by eleven; Dayananda refers to such transports as take one across an ocean in three days and three nights and across the world in eleven days and eleven nights.
It may also mean thrice eleven or thirty-three; the well-known thirty-three devatas, eight vasus, eleven rudras, twelve adityas, Indra and Prajapati; (may also be three-fold repetition of eleven divinities).

**Hymn-35**

1. Agni, fire, adorable Lord; see I. 1.1.

Mitra-varuna, prana and udana (Daya.); see notes on I. 2.7.

Savitṛ—The Sun; see note on I. 22.5.

5. Hiranya pra-u-ga, the one possessing a space resembling the effulgent fire; pra-u-ga is a triangular yoke; a golden yoke of a chariot. (Pra-u-ga in the Sulbo geometry means a triangle.)

6. Yamasya bhuvane, dwelling of Yama; Yama is wind, and hence its dwelling is interspace or antariksa, atmosphere. The soul after leaving the body also passes through the interspace; their abode is interspace (Daya.).

7. Suparna, the solar rays (Nigh I.5).

10. Asurah, from asur, the breaths; one which sustains the breaths; the air.

Raksas, thieves, robbers and other wicked; they from whom one needs protection (Nir. IV. 18).

Yatudhanan—to them who are the cause of troubles, pains; the vicious persons; यातुधानन् यातना: पीडा धीयते तेषु तानूः दस्यन, (Daya.).

**Hymn-36**

1. For Agni; see I. 1.1.

4. For Varuna and Mitra see I. 2.7; for Aryaman, see I. 26.4 (He who measures or estimates properly the Aryas; प्रजामधिममिति).

7. Hotrabhīh, by priests engaged in righteous and good acts like the performance of havana (Daya.). Usually we have a mention of seven hotrs or seven priests, which at the soma yaga are: (i) The
yajamana, यजमान (the institor); (ii) hotṛ होत्र, who repeats the hymns of the Rk, (iii) the udgatṛ उद्गात्र, who chants the Sama: (iv) the potṛ, पोत्र, who prepares the materials for the oblation; (v) the nestṛ, नेष्ट्र, who pours it on the fire; (vi) the brahma, ब्रह्म, who supervises the entire ceremony; and (vii) the raksas, रक्षस, who guards the door. (This list omits one, the adhvaryu, अध्वर्यु, who recites the yajus; perhaps, the yajus recitation is done by the yajamana.) For the Saptahotarahr, see VIII. 60.16; III. 4.5. There is a reference to five hotṛs also (Ṛv. II. 34.14).

8. For Vṛtra, see I. 32.5.

Kanva, intellectuals and learned, well-versed in spiritual or technological sciences (Daya.). It has nothing to do with Kanva, a reputed rṣi or seer.

The Unadi describes Kanva as कणव निर्मोलति वेदतैंसौऽयनः, कणवे पार्वं, कणवे मूनियों (I. 151).

10. Kanvah-medhyatithih; here kanvah represents an intellectual and wise person (नन्दन: —Daya.) and medhyatithih, are those who welcome the unexpected guests of honour (a host of pious guests); here medhyatithih, is an adjective or an epithet of kanva. (Medhya—venerable, atithi—guest). In the legendary history of rṣis, Medhatithi is the son of Kanva.

Manave, for the sake of a rational being; for a man of discrimination.

18. Turvasam, to one who readily attains the possessions of others (tura=with speed or readiness)—तुर शीघ्रतापरपनान्तु ब्रह्म निर्मोलति वम् (Daya.).

Yadum, to a robber who deprives others of their property (इतर-धनाय मलेजस्य यदुमनुयस्तम् —Daya.).

Ugradevam, those with bad temper or harsh attitude (उग्रान्ति तीव्रशङ्कान्ति बिजगीयस्तम्, —Daya.).

Nava-vastvam, pertaining to the one who builds a new house in a solitary place like a forest: (नवानि नववानि बस्चये निमित्तानि बालसूनि मृद्धाणि बन तम्,—Daya.).

Bṛhadratham, one possessing large chariots or vehicles (ब्रह्मचर्य रथमें साधका वस्य तम्,—Daya.).
Turvitim, the vicious dangerous persons, murderers, involved in
violence (दुष्टि हिनसति तत् —Daya.).

19. Krṣtayah, the cultured persons (Nigh. II. 3; synonym of
people or men).

Hymn-37

For the verse 1, see Nir. VII. 2.

1. For Kanva, see notes on I. 36.8.

For Maruts, see notes on I. 14.3 and I. 31.1.

Anarvanam, without horses arva, a synonym of horse (Nigh.
I. 14); by some scholars, interpreted as without a brother’s son (भ्रो-भर्णम). Maruts’ chariot is drawn by a deer (legend).

4. Devattam-brahma, the Veda or divine knowledge as revealed
by God, or instructions given by learned scholars. (Daya.); also the
praise or prayer which recommends the oblation, obtained from
the favour of instruction of the gods (Wilson).

5. Aghnyam, not deserving violence or ill-treatment; aghnya, a
synonym for go (cow, earth or sense organs) (Nigh. II. 11; V. 5).

6. Gmah, a synonym of prithivi or earth (Nigh. I. 1).

7. Yamaya, for approach, from √वां and द particle; for an
approach or appropriate attitude or action (Daya.); यष्टते यष्टते स याम: प्रहो वा; (Unadi, I. 140).

10. Kastha, intermediate quarters or cardinal directions (Nigh.
I. 6); also quarters, since they are situated having gone across;
intermediate quarters, since they are situated having crossed each other;
the sun is also called kastha, since it is situated having gone across;
in the same sense, destination as well as stationary waters are called
kastha (Nir. II. 15).


Hymn-38

1. Vṛkat barhisah, the learned priests (वृक्त: बर्हिस:,—Daya.); also trimmed sacred grass. Barhi is sacred grass (Rv. VII. 39.2, Nir. V. 28—for them, the grass soft to tread is spread); they spread the grass successively (Rv. VIII. 45.1; Nir. VI. 14); to sit on this our grass (Rv. X. 188.1; Nir. VII. 20); we call barhīh as grass, from its growing rapidly (Nir. VIII. 8; Rv. X. 110.4).

4. Pṛṣni-matarah, the one whose mother is pṛṣni or akasa, the atmosphere or space, and hence wind. (Daya.).

5. Yamasya, of the wind (Daya.). Patha, path or channels for in-breath and out-breath (Daya.); also the path of Yama (the Lord of discipline, God of death).

6. Nir-ṛti, the painful movement of wind, causing disease (Daya.); also calamity; also earth. The ‘earth’ is so known from its giving enjoyment; when the word is derived from √ṛi, √ṛh to befall, then it means ‘calamity’ (Nir. II. 7).

7. Dhanva, a synonym of antarikṣa or interspace (Nigh. I. 3); also desert (Nigh. IV. 2).

14. Slokam, divine speech; an instruction according to the Vedas (Speech, Nigh. I. 11); a verse in general.

Gayatram Ukthyaṃ, a measured hymn which can be recited with tune; the one in the Gayatri metre.

Hymn-39

For verse 10, see Nir. VI. 23.

1. For Maruts, see notes on I. 14.3 and I. 31.1.

4. For Rudra, see note on I. 10.4 (the eleven rudras); the one who makes the law-breakers weep; one who takes to task the unjust persons, or the out-laws, the outragers (इ रोदवत्यामत्तकारिणी जनानु तत्तत्त्वादवति खास:,—Daya.). Rudra is so called because he bellows (रोदति), or because he runs (तत्तति) vociferating (int. of ru), or it is derived from the causal of the verb √ṣr (to roar) (Rv. VIII. 46.1; Nir. X. 4). Agni
is also called Rudra (Av. VII. 87.1; Nir. X. 7). Rodasi is the wife of Rudra (Nir. XI. 49 and XII. 46); (Usually, she is regarded as the wife of Maruts or lightning). “Rudra is one, and none second”, (TS. I. 8.6.1); whereas we have also a text, “Rudras who on earth are thousands without number.” (प्रख्यात तद्सताणि ये श्वा प्राध्यमुभाम्, Yv. XVI. 54). For this see (Nir. I. 15). Rudras and Maruts are the deities of the realm of atmosphere (Nir. VII. 23).

9. Pracetasah, one possessing superb intellect or knowledge (Daya.).

10. Sudanavah, those who literally give for noble purposes (Daya.); bounteous givers.

**Hymn-40**

1. Brahmanaspati, Lord of divine knowledge or universe. (Daya.); also regarded as a form of Agni; the term is usually associated with Maruts or Indra. The word may also be translated as Lord of prayers (Rv. II. 23.9, Nir. III. 11; Rv. I. 18.1, Nir. VI. 10). For this, see note on Rv. I. 18.1.

Maruts, see notes on I. 14.3 and I. 31.1.

4. Ilā, speech or earth. A synonym of earth (Nigh. I. 1); of speech (I. 11); of anna or cereals (II. 7); a padanama (V. 5); one of the triad with Sarasvati and Bharati.

5. Indra, see notes on I. 2.4 and I. 3.4.

Varuna, see notes on I. 2.7.

Mitra, see notes on I. 2.7.

Aryaman, see notes on I. 26.4.

**Hymn-41**

For verse 9, see Nir. III. 16.

1. For Varuna, see notes on I. 2.7; Mitra on I. 2.7; Aryaman
on I. 26 4; Adityas on I. 2.7; Varuna, Mitra and Aryaman, all three represent different characters of the sun or Aditya.

9. Dayananda refers to four types of characters which are unreliable for friendship, (i) one who loves not, (ii) one who curses and plans to murder, (iii) one who is suspected to poison, (iv) one who covets the wealth of others or a gamester. According to another interpretation, caturah means the four dice. For this verse, see Nir. III. 16: just as one should be afraid of a gambler who holds the four (dice), in the same manner, one should be afraid of using harsh speech; one should never be eager for using harsh speech.

Hymn-42

1. For Pusan see note on Adityas; Pusan is the Aditya of the Asvina month. Goats are coursers of Pusan (Rv. VI. 55.6; Nir. IV. 25; VI. 4). At the termination of night, Pusan and Vayu come with their teams (steeds) for protection, Nir. V. 28. Pusa (पुषा) is supposed to have no teeth (कक्तली); for this see Nir. VI. 51 on Rv. IV. 30.24: “may god Aryaman give you all fair and beautiful things. O destroyer of enemies, may Pusan, Bhaga and the god having gaps in his teeth (कक्तली) give you all fair and beautiful things.” Who is the god who has gaps in his teeth? According to some it is an epithet of Bhaga who comes before it. According to others, this god is Pusan, because he has no teeth. Pusan has no teeth, says a Brahmana passage: भदन: पूषा (Kaus. Br. VI. 13; SBr. I. 7.4.6). कक्तलीति-इति पूषोत्सतान्तः स दति श्वेतः। (Brhad. D. IV. 139). Pusan never loses his cattle; he is the guardian of universe, i.e. he, the sun, is the guardian of all. (Rv. X.17.3; Nir. VII. 9). For Pusan, see Rv. VI. 58 hymn; when he goes on account of the increase of his rays, he is called Pusan (VI. 58.1; Nir. XII. 18; one form is bright, the other holy). Pusa occurs as a feminine noun, when it may become synonymous with earth (ययं गुषा). Also see note on I. 14.3.

Hymn-43

1. For Rudra, see notes on I.10.4, and I. 39.4. Rudra is one who makes to weep, who causes all to weep at the time of death; thus he is the destroying principle; but here in this hymn, he is a beneficent deity, presiding over medicinal plants. Rudra is a vital force or air.

2. Aditi, may mean here a mother (Daya.); also earth, which, it is wished, may so act that rudriya may be obtained. According to
Sayana, *rudriya* is a medicament in relation to or presided over by Rudra (*Wilson*). (*Rudriya* is that which is related to Rudra, God, *prana* or wind; may mean a student or a learned person — *Daya*).  

3. For *Mitra* and *Varuna*, see notes on I. 2.7.  

4. For *Sanyu*, see note on I. 34.6; is often regarded in legend as a son of Bṛhaspati.  

**Jalasabhesajam**—medicament conferring delight.  

7. For *Soma*, see note on I. 2.2.  

### Hymn-44  

1. For *Agni*, see note on I. 1.1.  

2. *Usasa*, associated with dawn or morning functions (*Daya.*); *usasam*, उपसं, to morning.  

3. *Vasum*, to one, embodiment of learning (*Daya.*).  

4. *Yavistham*, youngest of gods.  

**Jatavedasam**, one who knows all that is in the creation; who knows all that is born.  

6. *Yavisthyā*, the juvenile, young, youngest; *namasya*, honoured or respected.  

7. *Visvavedasam*, one who knows and possesses all objects of happiness; omniscient.  

9. *UsARBudhah*, those who wake up in the mornings; people awakening at dawn.  

11. *Manusvat*, like manu or a rational man (मनुस्योलेन मनुष्योण तुल्यम्,—*Daya*).  

13. For *Mitra*, see notes on I. 2.7; and for *Aryaman* on I. 26.4.  

14. For *Maruts*, see notes on I. 14.3 and I. 31.1, for *Varuna* on I. 2.7 and for *Asvins* on I. 3.1.
Hymn-45

For verse 3, refer to Nir. III. 17.

1. For Agni, see notes on I. 1.1; for Vasu, on I. 10.4; for Rudra on I. 39.4 and for Aditya on I. 2.7 and I. 14.3.

2. In this verse, there is a reference to thirty-three gods which according to the Satapatha Brahmana are: 8 Vasus + 11 Rudras + 12 Adityas + Indra (इण्ड्र) + Prajapati. (These are known to be Somapas). According to the Aitareya Brahmana (II. 18), there are two classes of thirty-three divinities each one consisting of Somapas (enumerated above) or the acceptors of the Soma essence, and the others are the asomapas, i.e. 11 prayajas (fore-offerings; प्रायज्ञ, the soma with the Apris), the 11 anuvajas (after offerings; अनुवाज) and 11 upayajas, उपपूजा (subordinate offerings), who in ceremonies are to be propitiated by oblations of clarified butter, not by Soma.

3. Praskanva, superior to Kanva, a person of great wisdom. For Kanva, see notes on I.14.2 and I.36.8. This verse is discussed in Nir. III.17: Hear Praskanva’s call, O Lord of great ordinances, and having all created beings as his property, like that of Priyamedha, Atri, Virupa and Angiras.

Priyamedhah, is one to whom sacrifices are dear; just as you have heard the call of these seers, so hear the call of Praskanva. Praskanvah, a son of Kanva, or one born of Kanva, a word formed on the analogy of pragram (प्राग्रम, in front). Bhrgu was produced in flames, i.e. one who, although being roasted, was not burnt. Angiras was born in live coals; live coals are so called because they leave a mark, or they are bright, अंगिरसिद्धिमिर्नो। अंगिरसर वंकना (अंगिरना:). They said, “Seek the third in this very place” (पत्तेव तत्तीव्युष्टेत्युष्पु: । तत्स्मादि: । न तय हिति:). Therefore Atri is so called, i.e. not three.

Virupa is multiform. (See Nir. III.17). Dayananda translates priyamedhvavat, as one like the person who has keen and pleasant insight; atriavat as one who is free from three types of pains, spiritual, physical, and environmental; virupavat is one who is of multiform nature; angrirasvat i.e. one who is like the vital breaths, the essence of body organs.

4. Mahikaravah, they, under whose supervision are employed technicians of various crafts; also performers of great ceremonies.
9. Pratar-yavnah those who incessantly work manually from morn to evening with diligence (Daya.); strength generated (Wilson),—produced by friction which requires strength to perform effectively.

Daivyam janam—learned person with profound enlightenment (Daya.); divine or deified persons.

10. Tiro-ahnyam, tiras, oblique, ahnyam, diurnal (in ceremonies that juice which is expressed on the preceding day and offered on the succeeding); well-known during the day, which is of obsession to thieves etc. (Daya.).

Hymn-46

For verse 3, see Nir. V. 24.

1. For Usa, see I.44.2; Morning or dawn; for Asvins see I.3.1.

4. He causes the waters to be consumed by oblations. The words pipariti and papuriḥ (पपुरि) mean either to fill or to please. The father who observes the deed, the action, i.e. the sun. See Nir.V.24. पपुरि:—प्रपूरको विद्यान् (Daya.).

5. For Nasatya, see I. 20.3; 34.7.

9. For Kanva, see I. 14.2; 36. 8, according to Dayananda, this verse is an invocation to intelligent technicians to explore across the seas and under water depths, the nature's resources to be utilized by the society.

Hymn-47

1. For Asvins, see I.3.3.

2. For Kanva, see I.14.2; 36.8

7. For Nasatya, see I.20.3; 34.7.

Hymn-48

1., 2. For Usas, see I.44.2; she is regarded as the daughter of heaven or sun (duhitar divah); ladies are expected to be pleasing and benevolent like dawn, as described by the epithets asvavati and gomati (abounding with horses and kine, or rather strength and intellect),
speaking kind words (वृद्धा) (Daya.).

4. For Kanva, see I. 14.2.; 36.8.

6. Arthinah visrajati, she lets loose askers or solicitors.

8. Sridhah, the driers up (Wilson); absorbers of moisture (वोप-पिलन); violent, the one who causes injury (Daya.).

15. Dvarau, the two doors (of house or sense organs), one for entry and another for exit (Daya.); the east and west points of horizon.

**Hymn-50**

For verses 1, 3, 5, 6 and 7, see Nir. (I) VII.20; 12.15; (3) III.15; (5) XII.24; (6) XII. 22-25; (7) XII.23.

7. Aktubhih, by nights (Nir., Daya.).

Rajas, prthu, the vast universe.

8. Sapta haritah, solar rays of seven kinds (Nigh. I.15); seven coursers of the sun.

12. Sukesu, in parrots; मुक्तन्तु क्लेबु कर्मसु (Daya.); by the actions or behaviours similar to those of parrots.

Harimanam, efficient medicines to cure diseases.

Ropanakasu, by ointments; or starlings.

Haridravesu, curatives or haritala tree (Sayana). (But there is no haritala tree; haritala is a yellow orpiment). It may be a yellow vegetable powder.

**Hymn-51**

For verse 14, see Nir. VI. 31.

1. Mesam, ram; one who inseminates through rain (Daya.).

2. Rbhavah, may be synonymous with Maruts; men of wisdom (Daya.). The Nirukta describes as follows (XI. 15): Rbhavah are so
called because they shine widely (हि + भा), or they shine with sacred rite (हि + भा); they live with sacred rite (सत + √शु). We have in the text: "Having performed laborious works, with zeal, institutors of sacrifice, being mortals, they attained immortality. The Ṛbhhus, sons of Sudhanvan, radiant like the sun, mixed things together with their works during the year. (Ṛv. I. 110. 4). Ṛbhu, Vabhvan, and Vaja are supposed to have been the three sons of Sudhanvan, a descendant of Angiras. With reference to them there are Vedic passages which mention the first and the last (Ṛbhu and Vaja) in plural number, but not the middle one. With regard to this, i.e. the use of plural number of Ṛbhu, and the praising together the cup (वस्मु), there are many hymns in the ten books of Ṛgveda. The rays of the sun are also called Ṛbhhus. We have in Ṛv. I. 161. 11: when you slept in the house of the unconceivable one, because you were there, hence, O Ṛbhhus, you did not come here today. The unconceivable one is the sun, so called because he cannot be concealed (Nir. XI. 16).

3. Angirasas, they have been referred to in the Nirukta V. 4; X. 33 and XI. 17, 19. Angirasas are called varahas (वरहाः) also (Ṛv. VIII. 77. 10; X. 67. 7). We have a reference to an Angirasa Hiranyakstupa (हिरण्यस्तुप) also (X. 149.5; Nir. X. 33), one with golden tuft (a tuft of hair made of gold or one having a golden colour). The word stupa is derived from the verb sthayi, स्त्व, (to be collected into a heap); i.e. a collection. Angiras is born in live coals (श्रमारेखश्चिऱ्यः); live coals are so called because they leave a mark or they are bright (श्रमारः: प्रकाशः: पाल्लितः:)—Nir. III. 17. The seers are regarded as sons of Angiras; they were born of Agni (Ṛv. X. 62. 5)—ते प्रहर्षसः सुनक, ते प्राणे परिजिजिरे।

Atri, see note on I. 45. 3, along with Praskanva and Angiras. See Nir. III. 17; VI. 36, and Ṛv. I. 116. 8. Dayananda regards atrin as attaram (तत्तारम्, (Unadi, IV. 69), one who eats, enjoys (धात्वेऽविनिधि प्रति तित्रिण, धारण वा, प्रति: दुनिधेवो वा) (also a name of a seer). Also one who is free from three categories of pains, mental, physical and environmental. (Daya.).

Vimada, the one enjoying various kinds of raptures (Daya.). Later on the name of a maharṣi.

Sataduresu, by hundred doors or contrivances; by hundreds of clusters of clouds (Daya.).

4. Parvate, on the clouds (or mountains) (Nigh. I. 10, a synonym
of clouds). For *vytra*, see note on I. 3. 8; 32. 5.

5. For *Indra* see notes on I. 3. 4.

**Pipru**, the decisions of presiding officer of a court of law (*Daya*). In mythology, he is an *asura* or demon, who oppressed *Rjsivan* (*रजिस्वनं*) a worshipper. Dayananda explains *Rjsivan*, as a righteous person, with noble virtues.

6. For *Kutsa*, see note on I. 53. 14; *vajra* or thunderbolt (*Daya*), or such weapons.

**Susna** (*सुन्दरं*) *Sambara*, (*सम्बरं*) and *Arbuda* (*अर्बुदं*) have been regarded as asuras or demons of atmosphere. Susna and Sambara are synonyms of strength or *bala* (Nigh. II. 9); *arbudam* is a large number also. *Arbuda* means a cloud; *aranam* (*परानमं*) means water; giver of water (cloud), it shines like water, or it seems to be like water. Just as that cloud, when raining, becomes a large mass, so like that is the number *arbudam* (ten millions) (Nir. III. 10)

*Atithigvaya*, for the transport facilities of guests (*भातिहीनं समनयं—Daya*); in relation to guests, *atithigvam* may mean hospitable; it is said to be also termed Divodasa, a liberal prince in mythology.

8. *Arya* or *Aryas*, persons practising religious rites, are cultured and virtuous and lovers of God. *Dasyus*, on the contrary, who do not adhere to the Vedic sociology or way of life and are hostile at times to Aryas. Whilst discussing the verse I 117. 21, the Nirukta refers to Asvins, who had made far-spreading light for the Arya. The word *arya* (*अर्यं*) is a synonym of lord or *isvara* (Nigh. II. 22) and hence Arya means the son of the lord (*शायं ईश्वरपुजः*, Nir. VI. 26). Dayananda regards Aryas as righteous persons, learned and engrossed in public service (*धार्मिकानामान्यं विदुधं सर्वोपकारकान्त मनुष्यनं*).

*Dasyus*, are those ignorant villain persons who oppress others, are vicious and unrighteous (*पञ्चको चा धर्मोहितं दुष्टा मनुष्यं*—*Daya*).

9. *Vamra*, also see VIII. 102. 21: when the emmet eats, when the pismire crawls. (Nir. III. 20); *द्रुमिर्कर्मस्तकः*, abstainer from vices (*Daya*). वम्रो बिनिद्धान सत्तमः—*vamra* destroyed the collections.—The Scholiast says: a *ṛsi*, named Vamra took advantage of Indra’s absence
from a sacrifice, to carry away the accumulated heap of offerings, the
marrow or the essence of earth (Wilson).

10. **Usanas**, the well-intentioned wise men (Daya.). In later le-
gend, it came also to be the name of a rśi, son of Kavi, also known asKavya,
a special friend of Indra (I. 121. 12), whom he gave his thunderbolt.

**Nṛmanah**, friend of men, learned people in service of men;
**mano-yujāḥ**, will-harnessed (yoked by thoughts), such servants (Daya.),
such steeds (Wilson).

**Hymn-52**

1. For **Indra**, see notes on I. 3. 4.

2. For **Vṛtra**, see notes on I. 3. 8; 32. 5.

4. For **Maruts**, see notes on I. 14. 3; 32. 1.

5. For **Vala**, see notes on I. 11. 5. **Tritah**, triple or threefold; **paridhīrīva**, as through triple coverings, or defences. According to a
traditional legend of the non-Vedic age, ekata, dvīta, and trīta (एकत, द्वित, त्रित) were three men produced in water by Agni for the purpose of
removing or rubbing off the relics of an oblation of clarified butter;
in the ritual, three blades of sacred grass are placed on the altar, (to
which the legend owes its origin). Sayana, following the Taittiriyas,
says that Agni threw the cinders of the burnt offerings into water, when
successively arose Ekata, Dvīta and Trita, and they were for this reason
called Aptyas (आप्तयाः) or sons of water. The legend further says that
on one occasion Trita went to draw water from a well, fell into it, and
the Asuras heaped coverings over the mouth of it, and thus prevented
him from getting out; but Trita could break through them with ease.
It is to this exploit that Indra’s breaking through the defences of the
Asura, Vala, is compared. There is another version of this legend (in
the Nitīmanjarī). The three brothers, Ekata, Dvīta and Trita were
travelling in a desert and being distressed by thirst, came to a well,
from which, the youngest, Trita, drew water ond gave it to his brothers;
in requital, they threw him into the well, in order to appropriate his
property, and having covered the top with a cart-wheel, left him in the
well; in this extremity he prayed to all the Gods to extricate him, and
by their favour, he made his escape.

The hymn 105 of the First Book is devoted to Trita Antya. The
verse 8 of this hymn is “Bricks torment me on every side, like rival
wives. O Satakratu Indra, oppressing care devour me, thy praiser, as mice the threads. Know, O heaven and earth, of this state of mine.'' The Nirukta says, this hymn was revealed to Trita fallen into a well. With reference to this, there is an invocation, accompanied with a legend, a stanza, and a gatha. Trita was one most eminent in wisdom. Or else, the word may have been intended as a synonym of number, i.e. ektah, dvitah, tritah, thus the three were produced (Nir. IV. 6).

In Ṛv. I. 187. 1, we have: Verily, I will praise the food, the holder of great invigorating strength; with whose vigour Trita rent Vṛtra limb by limb.'' Here Indra is known as Trita who abides in three places (Nir. IX. 25).

Dayananda interprets Trita as three lines, the top one, the middle one and the transversal. He interprets paridhin as the circumference, the external circular line. He translates vala as cloud or a powerful enemy.

7. Tvastṛ, see notes on I. 13. 10; 32. 2.

9. Brhat, great; also Brhat Saman (Sayana).

10. Ahi, see note on I. 32. 1.

11. Maghavan, see note on I. 32. 13.

13. Pratimanam bhuvah, the counter-measure of the earth. The measure of earth (bhuh) and of extensive sky or interspace (Prthivi), —Daya. (Nigh.-prthivi as a synonym of antariksa, 1.3).

15. Bhrstimata vadhena, with the killers that have angles (razor-edged sharp weapons); wise and highly practical policy (Daya.). According to the Aitareya Brahmana, Indra's thunderbolt has eight angles or blades (II. 1).

Hymn-53

1. Indra, resplendent God, see I.5.4

2. Durah, door, the source; asvasya durah, giver of the vigorous body; asva the pervader, the vigour; goh durah, nourisher; go, earth, speech; yavasya, anything superb; vasanah, of the treasure; inaspath, (in-isvara, Nigh. II.22) Lord.

5. *Goagraya*, with sharp intellect; *Asvavatya*, with brilliant vigour (प्रवास्त बलवेन युग्म, *Daya.*); possessing vigour and momentum.


8. *Namuci*, ever clinging voice, devoid of freedom (*Daya.*); in mythological literature, it was personified as a demon.

*Karanjam*, wicked thought, one who inflicts injury on righteous people; in mythology, name of a demon or *asura*.

9. *Parnayam*, perverted thought, one who steals the possession of others (पर्यावरणों वस्तु यात्रा भावना तं चोरम् — *Daya.*)=*pani* or *dasyu*.

*Atithigya*, making way for reverential ones, (सत्याधि गण्धर्वा गमयन्ति वा वेन तस्य — *Daya.*). See I. 51. 6 also.

*Vangrida*, capricious instincts; (यो वथगुण वस्तु विनायिन्यां पार्षार्थान् ध्यानान् द्वादशं शास्त्रिया ता तस्य दुष्ट्वा; that wicked one who poisons or gives crooked advices.—*Daya.*).

*Rjisvan*, earnest and simple thoughts. (One possessing straightforwardness, a gentleman,—*Daya.*). See I. 51. 5.


*Sastim sahasra navatim nava* $= 60 \times 1000 + 90 + 9 = 60,099$, innumerable.

10. *Turva*, the valourous (*turvayanam*, the one in whose chariots are the valourous people, capable of defeating enemies.—*Daya.*).

*Kutsa*, generous (also *vajra* or thunderbolt, Nigh. II. 20) See I. 51. 6 also.

*Atithigya*, reverential. See I. 51. 6 also.

*Ayu*, elders in age, य एति भावना ताम्, or one with life-experience.
Hymn-54

For verses 3 and 5, see Nir. VI. 18 and V. 16 respectively.

1. **Maghavan**, resplendent Lord, synonym of Indra, literally meaning, the possessor of plentiful wealth (प्रस्ताधनयुक्त, used as an epithet for king and teacher as well.—Daya.).

2. **Sakra**, another synonym of Indra, the mighty Lord (समर्थ —Daya.).

3. **Sacivate**, for the one possessing instinctive knowledge (प्रेष) in plenty (Daya.; Nigh. III. 9).

4. **Sambara**, deluding senses, the one who shrouds righteousness or happiness (षं सुखं वृत्तिः पनि तं मेघांस्य शल्यं,—Daya.). Cloud or cloud-like enemy.

**Mayinah**, devilish tendencies, which delude.

6. **Narvam**, genius amongst men (नूप साधुम् —Daya.).

**Turvasam**, glorious people (उत्तमं सन्त्रस्म,—Daya.); the nearest one Nigh. II. 16; one who controls readily (सुमृक संस्करः,—Daya.); it is a synonym of man (Nigh. II. 13).

**Yadum**, assiduous persons (प्रतततानम्,—Daya.).

**Turvitim**, the killer or destroyer of evils.

**Vayyam**, those belonging to one fellowship; a rational being (प्रातवतं सन्त्रस्म—Daya.).

10. **Vṛtra**, clouds, ignorance resembling clouds. See I. 3. 8; 32.5.

Hymn-55

1. **Divah**, the inter-space, or celestial region; the region of vital breath and mind; **prthivi**, the annamaya kosa; or exposed physical body. **Indra**, the soul, ruling over sense organs.
Hymn-56

For verse 3, see Nir. VI. 14.

1. Human body is the golden chariot and the sense organs are horses yoked to it; Indra is the self, the soul. Again, the sense organs are the sacrificers, and the sense enjoyments are the oblations. Atyah, horse (Nigh. I. 14).

2. Venah, loving; women (Sayana); also wisemen (Nigh. 3. 15).

Girim, mountain, also clouds (Daya.; also Nigh. I. 10).

3. Ayasah, with invincible power; lit. clothed in iron, with special knowledge (Daya.).

6. The dark powers of ignorance are Vṛtra who have been crushed with the solid determination.

Samaya pasya, with solid determination or with solid rock; worth sustaining, right in time (Daya.).

Pasya = with a stone or spear; Sama = whole or entire.

Hymn-57

Indra refers to the lower self, the soul.

1. Manhisthaya, to the most generous (Nigh. II. 20).

Yat parvate na samasita, lit. did not sleep on the mountain; it did not stop until it had performed its office; parvata according to Dayananda, is either a mountain or a cloud (Nigh. I. 10); na samasita, iva, न समस्थात, इव सम्मस्थायमुयाद्; न = इव = like or as.

Hymn-58

1. Rajo vyamame, made the firmament (Wilson); made the earth and other heavenly bodies (Daya.).

Havisa by the obtained body (Daya.).

2. Adma, food; fruit of an action (Daya.); straw and twigs (Sayana).
Atasa,—wood or timber (Sayana); the widespread sky or air (Daya.).

3. Purohitah, honoured, puraskṛtah (Sayana); पुरोहित, fore-most adorable (Daya.).

6. Divyayā janmane, for the sake of being born as blessed ones with prosperity.

7. Vaghataḥ, men with widow (Nigh. III. 15).

9. Maghavan, one possessing good deal of wealth (Daya.).

Hymn-59

1. Vaisvanara, belonging to all people, to all nations; also a synonym of fire, which is also common to all mankind; natural heat of stomach helpful in digestion. It is a synonym of God also who controls the entire creation (यो विस्वात् सर्वोऽपि पदार्थान् नवलिं—Daya.).

Sthuna, deep-planted column; पारस्क-स्तम्भ (Daya.).

2. Aryaya, उत्तमगुणस्माय, or for the one possessing excellent qualities (Daya.); Wilson thinks that it applies either to Manu, as the institutor of the first sacrifice; or to the yajamana, the institutor of the present rite.

4. Bṛhati iva Sunave, as the most venerable mother to her son (Daya.).

Rodasi, heaven and earth. (See also III. 3. 11, श्रवण पितराः).

7. Purunīthe, that which is attainable by many beings or many things (कतुः पुः भी: ब्राह्मी: पर्याप्तः नीयथे, तत्समि—Daya.).

Satavaneya, the offerer of a hundred, the one who enjoys the hundred-fold world with infinite divisions (Daya.); the son of Satavani (Sayana).

Satiniḥbhīḥ—with hundred-fold, i.e., numberless characteristics of activity (Daya.).

Bharadvajesa—In the worth-knowing or worth-possessing sub-
stances or heavenly bodies (Daya.). See Nir. III. 17. Also in sacrifices which present food in the shape of nutritious oblations of clarified butter (रश्नाद्व रश्नाम्).

Visvakrsbh—The creator of the entire universe (Daya.); lit. all-men; also of whom all men are of the same nature (Sayana).

**Hymn-60**

1. **Vahnim**, carrier of objects (पदार्थिः बोधरस्,—Daya.); hence, also fire.

**Bhrgave ratim**, to the son or friend of Bhrigu;—ratim, दातारं, the donor, the action of giving (Daya.); **bhrgave**, for digestion, भर्गान्य बहिराष्ट्रयाम्—(Daya.). (ratī=friend, aratī=enemy; also wealth; donation; see also II. I. 16; I. 169. 4; VII. I. 25).

**Dvijanmanam**, offspring of two parents; the fire is the offspring of two pieces of wood in the process of attrition; द्वां क्रमाद्विलाभायं जन्म सतन ते बहुमु, i. e. obtained of two, i. e. one fire and the other its own nature (Daya.).

3. **Navyasi**, the new creation.

4. **Usik pavakah**, the purifying fire; usik is the seeker of truth, (सत्यं कामयमानः,—Daya.).

5. **Gotamasah**, they who praise to a great extent the Vedic verses; lovers of knowledge (Daya.). गौरितिः स्तोत्रानम्; गौ. स्तोत्त्र, Nigh. III. 16.

**Hymn-61**

For verses 1, 7 and 12, see Nir. V. II, V. 4 and VI. 20.

1. **Reisamaya**, see also X. 22. 2; Nir. VI. 23 as identical or equal to the hymn (reca sama), worth praises, **Reisah** are the persons who offer praises (Daya.).

**Brahmani**, wealth or food (Nigh. II. 7; 10). **Ratatama**, very much worth-giving.

2. **Angusam**—the enemy in battle.
Hṛda manasa manisa—in heart, in mind, in understanding.

4. Tasta-iva, like a carpenter (तन्त्रक्ति विष्णु—Daya.).

5. Arkam juhva, the instrument of invocation, the organ of speech; जुहवति मूह्याति वदाति वा यथा—one by which one receives or gives—Daya.).

7. Musayat, with the intention of stealing (Daya.). Visnuh, sun (Daya.). Varaham, clouds (Daya.) (vara=boon, aha=day). Adrim, of the dimensions of a mountain, Nigh. IV. 2.

8. Deva-patnih, worthy of receiving protection from gods or learneds (Daya.). Gayatri and other metres of the Vedas are also called as the wives of gods. According to Sayana, the term gnah, preceding deva patnih, usually means females or women, whose nature is locomotive, गमनस्वभावः.

Ahi, clouds, ignorance, evil forces.

10. Vṛtra, cloud, cloud-like shrouding enemies (Daya.).

11. Turvitaye, for one who accomplishes with readiness, (तुरवितायं श्रीवत्सार्जिन्यं वायविषिस्थि—Daya). According to Sayana, Turviti is the name of the rsi who had been immersed in water, and who was brought to dry land by Indra. Also see II. 13.12; IV. 19.6 (for the subduer of enemies), (तुरविति विनवसि, तुरविति हितामावि). See also turvanih (I. 130.9); fast-mover, fast-killer (I. 186.3; IV. 20.1); turvane (VI. 46.8); turvasam (I. 174.9; nice person, brave I. 54.6; the nearest relation VII. 19.8; Nigh. II .16). See turvitim (I. 54. 6).


15. Etasam, horse (Nigh. I. 14)

Sauvasvye, son of Svasva; in the army equipped with excellent horses or mobile forces (Daya.). There is a legend which relates that a king named Svasva, or the lord of good (su) horses (asva), being desirous of a son worshipped surya, who himself was born as the son of the king; at a subsequent period, in some dispute between him and the rsi Etasa, Indra took part with the latter —Wilson.
16. Gotam, those who hold knowledge in high esteem (Daya.).

Hymn-62

1. Angirah, see I. 31. 1; 45. 3; 51. 2; vital breaths.

2. Angusyam soma—a chant fit to be sung aloud (perhaps rathantara saman); a chant full of divine knowledge (प्रहृदावाण्य विभज्ञानान्तां भवलं—Daya.).

3. Sarama, the inner instinct which guides through; the discriminating faculty (यथा सरात् विनिवृत्तिः निमीति तथा (गाता)—Daya.). Similar to this word is sarasvati. In mythology, sarama is the name of a bitch, who was asked by Indra to go in search of stolen cattle; she consented to do so only on condition that the milk of the cows should be given to her young ones, which Indra promised. It also means a learned woman; a lady-physician. Also या सरति सा सरला नीति: (a simple wholesome policy—IV. 16. 8). See also sarameya VII. 55. 2. Saranam nirmatah or the house-holder VII. 55. 2. Also sarameyau, the two sons of Sarama, Indra's mythical two dogs; lit. descendent of Sarama; the two dogs of Yama (X. 14. 10); perhaps Sarameya refers to the departed soul (VII. 55. 2).

Bṛhaspati, the protector or master of the great ones, also a synonym of Indra—(Wilson). (ब्रह्मन् पति: पालिता सभाध्वकः; the head of a council—Daya.).

4. Navagvaih, obtained or attained by nine (navanita-gatibhih, —Daya.).

Dasagvaih, the rays traversing through the ten directions. (Four cardinal directions, four corner directions, nadir and zenith).

7. Ayasyah, the one accomplishing without effort (यस्य अवले from yasa, effort) or the one which is not attainable by effort (प्रवत्तावाभ्य: स्वाभाविकः—Daya., i.e. natural); perhaps opposite to susadhya, easily to be reached or accomplished.

10. Avanih, fingers; earth (Daya.). Wilson refers to fingers, employed in the performance of what is at present termed mudra; certain intertwinings and gesticulations accompanying prayer.

Janayo na, like the wives; like husbands (Daya.).
Janayo na patnih, like the husbands protecting their wives (Daya.); but Wilson takes janayo no patnih svasarah, like the wives of gods, the protecting sisters.

13. Gotamah, worth immense laudations and praises (महऽवर्णितानि नो: स्तोत्रा सौभाग्याः सः —Daya.).

Nodhah, those who praise, (स्तोत्रा, —Daya.); nodha from मूँठा च, Unadi. IV. 223; नोधा क्षिप्रमभवित, नवन्त वधावति, (Nir. IV. 16) i.e. Nodha is a र्सि, since he composes or comprehends a new hymn. (Rv. I. 124.6).

Hymn-63

1. Susmaih, by thy energies; भला विभिन्न: (by strengths and forces, —Daya.).

2. Aviharyata-kratoh, the one free from evil desires, actions or intentions, accomplisher of undesired acts (also अधिकारित कर्मन्त्—Sayana; one who does actions undesired by his foes). हर्वित व्रेम्याकायो, the root √har, हर, means to desire to obtain, Nir. VII. 17. (See Rv. IV. 58.8 for haryati).

3. Rhbhukshah, great in desires and accomplishments, ऋषुक्ष्णः =महत् Nigh. III. 3; i.e. it is one of the synonym of great. (Sayana interprets as the chief of the ṛhhus).

4. For Kutsa and Susna, see I. 33.14 and I. 51.6.

4. Dasyun, the plunderers of others' belongings; the one possessing evil desires, inflicting injuries on others, thinking ill of others, the non-believer or atheist (Daya. on I. 51.8); the oppressor, the daring thief (Daya. II. 15.9; IV. 28.3; V. 4.6). दस्ति नाश्यैः परवश्यैः निन्ति दस्ति; तत्त्वो वा Unadi III. 20; दस्तुऽद्वैकतः, भवायति, उपदशयतिः हस्तत्तन्ति, उपदशयति कर्मानि,—Nir. VII. 23—i.e. dasyu is derived from √दश, meaning to lay waste; in him the juices are wasted, or he causes works to be laid waste. Dasyus have been opposing Kutsa, the reciter of hymns for Kutsa, see Nir. III. 11 on I. 106.6; it is one of the eighteen synonyms of vajra; it is derived from √वज्, to cut; it is also the name of a seer. A seer is a composer of hymns, says Aupamanyava; it has the meaning to kill only; his friend Indra slew draught.

5. Arisanyan, unwilling to harm. Indra, the supreme Self, is in himself indifferent to those who are opposed to him, and if he
undertakes their destruction, it is not on his own behalf, but in defence of his friends and worshippers (Wilson).

7. *Purukutsaya*, बुद्धि विवर्तकस्याय, —*Daya*; for immense good; for the support of a large number of people; for a large number of war-weapons (बुद्धि विवर्तक, राजस्थानया).

Sudase, in the region, where people give alms with generosity.

*Ammoh*, (षोः:), of the kingdom worth having (श्रावणयः श्राण्यमयः वा राजस्यः —*Daya*); also the evil-doers (II.26.4).

**Hymn-64**

2. *Rudrasya maryah*, men of or sons of Rudra (Perhaps it refers to *maruts*); *rudra* is the vital breath system (सर्वदमानिः श्रावणयः —*Daya*; *maryah*, mortals, —*Daya*). (See ऋषिय यूर्यम्, I. 64. 12).

Asurah, devoid of enlightenment (*Daya*).

*Satvanah*, of such living beings as possessing might and valour. In mythology, *satvanah* represents the troops of demons attendant on Paramesvara or Siva.

8. *Patibibhi*, पृष्ठीम्भिः with the spotted deer, which are the steeds of the Maruts; characterized with speed; speedy means of communication and transport (स्ववनामनामनवनाधिगुप्तः: —*Daya*).

9. *Amatih*, it is one of the synonyms of *rupa* or appearance. (Nigh. III. 7).

*Marutah*, engineers and technicians विस्तिर्विवाहित्सः —(*Daya*).

11. *Apathyah na*, on the best possible path (पथः भवः पथः, सत्यः पथः भाष्यः: —*Daya*.)

Sayana translates it as “like a chariot which drives over and crushes sticks and straws on the way. Wilson translates it as “as elephants”, literally, “like that which is produced or occurs on the road.”

12. *Rjisinam*, the one which has an ample capacity to hold or procure (पथयाच्चयाश्च विशेषे भविष्यतः: —*Daya*); a vessel for the Soma juice also.
Hymn-65

The hymn consists of five stanzas or verses; but there is another type of reckoning also, in which the metre is dvipada virat, that is, a stanza of two lines not of four; and in such a case, the stanzas would be taken as ten instead of five.

1. Guha, meaning a cave or cavity. Guha catantam means pervading to the inner-most core or cavity. According to some it applies to the depths of waters, or to the hollow of the asvattha tree, in both of which Agni hid himself for a season.

Namah, a synonym of anna, edible grain (Nigh. II. 20); it also means respects and regards (satkaram).

2. Ratasya deva anuvrate etc.—The gods followed the traces of the fugitive; the search spread everywhere and the earth became like heaven (Wilson). The parable continues, “A fish revealed to the gods where agni had hidden”; according to the Taittiriyas. “He concealing himself, entered into the waters; the gods wished for a messenger to him; a fish discovered him”. This and other such verses refer to the spiritual fire which lies hidden innermost in our cavity.

4. Roma prthivyah—Hairs on the earth. The entire vegetation—fruits, flowers, grasses and shrubs are known as hairs on the earth.

5. Somah na vedah—Creator like Soma. Just as Soma creates or causes useful plants to grow, so agni creates or extracts from them their nutritive faculty (Wilson). Perhaps, the agni alluded here is the fire of digestion, the heat of the stomach.

Hymn-66

For verses 7, 8 and 9 see Nir. X. 21.

1 Takva na bhurnalih—Like a rider-bearing steed (Wilson); like a swift-bird (Griffith); like a hoarding-thief (Daya.); takva, a thief (Nigh. III. 24).

3. Samatsu, battles (Nigh. II. 17).

Duroka-socih, of unattainable or farthest brightness;
Kratur na nityah, like a vigilant sacrificer; Kratuh, intellect or action (अज्ञा कर्म न—Daya.).

As the performer of a sacrifice takes care that nothing vitiates the rite, so Agni defends it from the interruption by Raksasas.

4. Yamo ha jato, yamo janitvam—yamah, the regulator of law (निषयता, II. 5. 1, also—Daya.), one who gives the desired object to the worshippers (पण्डति द्वारति कर्माल स्तोत्रम्, —Sayana), and thus a synonym of Agni. Indra and Agni are said to be born together, and hence are twins (Yaska, on X. 10); yama means a twin also. Yama is a synonym of air (I. 35. 6); of fire or Agni (SBr. VII. 2. 1. 10); Agni is one of the twins (yama), from simultaneous birth of Indra and Agni, according to Yaska. Being the supreme authority, Yama is a supreme commander of army (Daya. 1. 66. 4). Yama is so called because he governs (√यम्; Nir. X. 19 on X. 14.1).

Jata (जात) is said to imply all existing things, all manifested ones; janitva, (जमीनवा) those that will exist; the cause of birth etc. (जमादिकारणम् —Daya.). Both jata and janitva are identical with Agni as Yama, from the dependence of all existence, past, present or future, upon worship with fire (Wilson).

Jarah kaninam, जारश कनीनाम, lover of maidens, because they cease to be maidens when the offering to fire is completed in the marriage ceremony.

Dayananda translates jarah as the sun, destroyer (हल्ता सूर्यः) of darkness or night. Kaninam, nights behaving as maidens, कन्येव कंद्राणानां राशीणाम् (Daya.).

Patih janinam, husband of wives; the protector of people (पालियता जनानां प्रजानाम, Daya.).

This stanza (I. 66.4) has been commented upon by the Nirukta (X. 21). Like a spear hurled, it inspires awe as the archer's arrow of bright appearance. Yama, indeed, is what is born, Yama, what shall be born; he is the maiden's lover, the matron's Lord.

Maiden's lover, i.e., one who causes maidens to be loved. Matron's Lord, i.e. one who causes matrons to be protected. Matrons have Agni as their chief deity, on account of their association with sacrifice.

5. Caratha, (चराचा), the movable; vasatya, (वसत्वा), the stationary, the non-movable. The two words have been translated as animal and vegetable offerings by Sayana, which is wrong. Griffith trans-
lates: To him lead all your ways; may we attain the kindled God as cows their home at eve.

Dayananda associates both the terms with the mother earth, who is moving (caratha), and yet is an abode of rest for all people (vasatya).

Hymn-67

1. Havyavat, the bearer of oblations; the accepter and donor of gifts (यो ग्राह्यं दातव्यम् पदार्पणं बहुतं प्राप्यति स: —Daya.).

In the terminology of rituals, three types of agnis or fires are recognised: (i) havya-vaha or havyavahana, that which conveys offerings to the gods; (ii) Kavyavaha, or kavya-vahana, that which conveys them to the Pitrs or Manes, and (iii) saharaksas, that which receives those offered to the raksasas, (Wilson). For kavya-vahana, कवयवाहन, see Yv. XIX. 65 and 66; one who receives excellent contributions from learned people. (Daya.).

2. Guha, the cavity, the seat of consciousness or intellect (गुहायं सर्बव्यिद्यसंस्थलायं बुद्धं); (गुहा गुहे: Nir. XIII.9 or l.164.45)

3. Guha Guham Gah—Here Guha may mean any arid or rugged tract unfit for pasture, a place unfit for grazing, and which has been scorched up by Agni with impurity. Accordingly, the three words “guha guham gah” represent the attainment of the secret divine knowledge hidden or stored in the innermost cavity of human consciousness.

4. Dame, the peace-abiding home or dwelling (उपबंधे गृहीते गृहे वा —Daya.). Wilson adds the following note to this verse: In building a house, worship is first offered to the edifice, and it is then put to use (गृहबन्धे). So Agni is to be first adored, and then employed in any sacrificial rites.

Hymn-68

1. Sthatus-caratham—Things movable and immovable, sthavara and jangama groups, स्थापसमस्यम् अ गमसमस्यम् (Daya.).

4. Manorapatyae, mankind; children of rational beings विज्ञानवस्ती मनुष्यस्य सन्ताने (Daya.).

Amurah=मुदr: i.e. wise, devoid of ignorance or folly (Nir. VI. 8 in reference to X.4.4).
Hymn-69

Devanam Pita putrah san—Dayananda translates *putrah* as the student or disciple, whilst *pita* is the teacher. The son becomes the father of the gods after having received the highest education. According to tradition, Agni, as the bearer of oblations, may be said to give paternal support to the gods, whilst he is their son as the presenter to them of sacrificial offerings. Griffith translates as "Father of Gods and yet their son wast thou."

*Putrah*, गुणः पुष्चः तापस्ये । निपर्यातः वा । गुणरक्षकः सतस्वायते हृदि वा; i.e. son is so called since either he very much protects by offering or *put* being the name of the hell, he the son, saves one from that. (Nir. II. 11).

Uso na jarah, like the lover of the dawn. The sun is the consumer (स्वयो हन्ता) of the age of dawn (*Daya*).

2. **Pitunam**, of the cereals or grains (*pitu* is synonymous with *anna*, Nigh. II. 7 —*Daya*).

3. **Durone**, in the house (*Daya*.; Nigh. III. 4); in the sacrificial chamber (*Wilson*).

Ranvah, रमणोऽय: (*Daya.*) or रमणिता स्तुत्यो वा भवति (*Sayana*); becomes worth enjoying, pleasant, worth adoration.

Compare with V. 3.1—त्वमाभो बश्यो जायसे त्वाम मिको भवसि, thou art born as Varuna; thou becomest Mitra.

4. **Samanairnrbhih**, with equal leaders or men; with men equal in learning and other acquisitions. (*Daya.*); with Maruts (*Wilson*).

5. **Uso na jarah**, (as in verse 1), the extinguisher of the dawn; *jarah*, (जारः), from जारित, the causer of decay (*Sayana*); दुःखहस्ता श्रविता, the reliever of the dawn (*Daya*).

Hymn-70

2. **Garbhah vananam**—He is the *garbha* [स्तोत्रस्यः, (or adorable), श्र्यस्यः (the embryo) व] or the internal germ of heat and life, in the waters etc., all which depend for existence upon natural or artificial warmth. —*Wilson*.

3. **Ksapavat**—The one having or possessing the extensive
nights, particularly bright and illuminating (धुषि: प्रवास्था रात्रियो विद्याधी यस्मिन् 
यम्य वा म: —Daya.); Lord of Nights. We have such texts also.
प्रागः रात्रिः (Tai Br. II. 1.2.7), indicating that night is characterised
by Agni (also विनियम्योत्सीतित्वा: स्वाहा, Yv. III. 6 and Tai Ar. IV. 10.5).

Hymn-71

Ketuh, the indicator, the causer of day; perhaps the Sun,
enlightenment (प्रागः Daya.); usrah, rays.

3. Aryah, the possessor of wealth; the vaisya (Daya.), or the
person who creates and distributes wealth.

The stanzas 2 and 3 are corroborative of the share borne by
Angirasas in the organization, if not in the origination, of fire by
attrition, and later on in the fire-rituals.

4. Matarisvan, a synonym for air or wind which, as if, breathes
in the interspace (यो मातरस्वति स्वर्गी य वायु: —Daya.). Here, it may
mean the principal vital air, vyana (वृक्ष व्राण), divided (विभिन्न)
into five airs, so denominated. Sayana quotes a dialogue in this connection;
To them said the arista breath, "Be not astonished, for I having
made myself five fold, and having arrested the arrow, sustain (life)."
(Prasna Up. II.3). The five breathes are: Prana, Apana, Vyana,
Samana and Udana.

Jenyah—from √ज़न्, to be born; or from √जि, जये to conquer, and
hence any agent that leads to victory (विजयेऽरुः: or जयति केन तम्—Daya.).
We have in the Aitareya Brahmana (VI. 4): the gods having awoke
Agni, and placed him before them at the morning sacrifice,
repulsed, with him in their van, the asuras and raksasas at the
morning rite.

Dutyam, the function of an ambassador or messenger.

7. Sravatah sapta-yahvih, the seven great rivers flowing into an
ocean (see I. 32.12).

Yahvih, the movements of blood, electricity etc. (Daya); it means
a great woman (III. 1. 4,—Daya); yah ah is a synonym of mahat,
great, Nigh. III. 3. It thus represents the great Lord too, I. 36. See
also Nir. VIII. 8: the word yahva is a synonym of great, i.e. gone
(√या,√ ष) and invoked (hu, ग).
10. *Pura tasya abhisasteradhihi*—May you not spoil the affectionate and cordial relations of ours, handed down to us traditionally by our forefathers, and may you think of me before that source of destruction prevails.

**Hymn-72**

1. *Vedhasah,* the epithet is for the supreme creator, and is here associated with *sasvatah,* the eternal.

2. *Vatsam,* abiding affectionately in pleasures like children, the divine speech of the four Vedas (*Daya.*). बरस पर घर्त व =पर सनम्) dear to us as a son (*Wilson*).

   *Amurah,* अमुर =unbewildered अच्छा:

3. *Tisrah saradah*—for three years, for three autumns. बरव =िर ख़लनाटि संबलरानि.

   *Sucayah,* the pure (अच्छा). Sayana supplies *maruts,* for whom, it is said, seven platters are placed at the *agni cayana* ceremony, and they are severally invoked by appellations देवम्, प्रतिद्वारा, एतरि, प्रतिद्वारा, विभिन्न; सम्भितः and सम्भरा: (such like, other like, thus like, similar, measured, commensurate, harmonious). (Tait. S. IV. 6.5.5). In consequence of this participation with Agni of sacrificial offerings they exchanged their perishable for immortal bodies and obtained heaven. The Maruts are, therefore, like the *rbhus,* deified mortals (*Wilson* and *Sayana*).

4. *Rudriya,* dedicated to Rudra (one who punishes evil persons or enemies).

   There is an allusion to the hiding of Agni. Rudra is Agni; the hymns of the gods are addressed to Agni, and are, therefore, termed as Rudriya. A legend in the Taittiriya sakha relates that during a battle between the gods and *asuras,* Agni carried off the wealth which the former had concealed; detecting the theft, the gods pursued the thief, and forcibly recovered their treasure; Agni wept (हरोलिव) at the loss, and was thence called Rudra. (Tait. S. I. 5. 1. 1).

5. *Namasyam,* worthy of reverential adoration; God, teachers and elders (*Daya*).

   *Abhijnu Namasyam namasyan,* प्रतिद्वारा नमस्ते नमस्ते, offering adoration kneeling upon their knees (प्रतिद्वारा जानुनी यथा लम्.—*Daya*). Compare
namasyam with Muslim Namaz, offered whilst kneeling upon knees.

6. Guhyani pada(ni), secret or mysterious steps. According to the ritualists, this refers to the Vedic ceremonies, arranged in three classes (each consisting of seven) i.e. (i) the paka yajnas, those in which food of some kind is offered, as in the Aupasana, Homa, Vaisvadeva, etc.; (ii) the havir yajnas, those in which clarified butter is presented, as at the agnyadheya, darsa-purna masa, and others; (iii) and the soma-yajnas, the principal part of which is the libation of the soma juice and other medicinal herbs, as at the Agnistoma etc. All these are comprised in Agni, because they cannot be celebrated without fire. (Wilson).

8. Sarama, the divine intellect (या सराम बोधाय निर्माणे सा.—Daya.). One may again refer to the mystic parable; the sun, nourished by burnt offerings, is enabled to send down the rain, which supplies the rivers; the Angirasas recovered their cattle when carried off by vala, through the knowledge obtained by holy sacrifices; and Indra sent sarama on the earth, when propitiated by oblations with fire. Hence Agni may be considered as prime mover in the incidents. (Wilson).

10. Akshe, the two eyes, the internal and external eye; the eye of vision and the eye of inspiration—युनिश्वते व्याप्तविनि याध्यं बाह्य याध्यवरवियाह्यकायामान् केः—Daya.).

Hymn-73

2. Vrjanani, forces (synonym of bala, Nigh. II. 9).

Didhisayyah—sustainer (प्रारक, पोषक:).

5. Samithesu, in battles or wars (synonym of संघ्राम, Nigh. II. 17).

8. Chayeva, like a shade. As any thing affording shade, keeps off heat of the sun, so Agni guards the world against affliction.

Hymn-74

3. Here Agni is the slayer of V†tra, and as such he is identified with Indra—the two names of one and the same Supreme.
Hymn-76

1. Kena va te manasa dasema—With what intent may we offer thee? It is not possible to offer anything to the Supreme in return to His immense blessings showered on us.

2. Ni sida, sit down; always bestow on us your enlightenment (निद्य प्राप्तः, —Daya.).

3. Somapatim—To the Lord of blessings and grandeur (ऐश्वर्यां स्वामिनम्, —Daya.); an appellative of Indra (not very usual).

Haribhyam, the two driving forces (or steeds)—धारणाकर्फ्यांस्याम् (centripetal and centrifugal).

Hymn-77

3. Manasa, with the mind; (विज्ञानेन, —Daya.). Sayana explains it as namasa, with reverence asserting that the letters n and m are transposed (नस्यान-नकारयोः स्यानविपयेः).

4. Tana, wealth (Nigh. II. 10).

Hymn-78

1. Gotamah, the learned and wise in plural. In verse 2, the text is with गोतम: in singular. Sayana uses the text in plural (गोतमा:) in the sense of singular on account of reverence (used honorifically) towards the great seer. It is not a proper name, as indicated by Dayananda. Gotamah=�ोतिश्येन स्तोतारः: —Daya. (They who offer immense prayers).

Hymn-79

1. Agni, here a manifestation of lightning, takes part in the production of rain by piercing the clouds. The dawn is not concerned in the operation; but this is said, not to depreciate the excellence of Usas, but to enhance that of Agni (Wilson).

Satyah, (plural, fem.), sincere in thoughts, words and deeds.

3. Nayan रत्सया—conducts through the most direct ways.
Dayananda translates the first $\text{ṛtasya}$ as "of water" (उदकस्य), and the second one as "सच्चिद्य" (of true nature, of direct).

Through direct ways, one may take as drinking, washing, bathing and the like.

5. **Purvanika**, the one possessing many armies (Daya.). With many flames also (puru=many; anika=face or mouth).

7. **Gayatrasya**, of Gayatri-pragatha; or of pleasing treatment or behaviour (गायत्री प्रगाथस्य कुन्दस प्राणन्दकरस्य व्यवहारस्य वा, —Daya.).

12. **Sahasraksah**, with a visual capacity of thousands of eyes (Daya.); having countless flames (Sayana), applied to Agni.

**Hymn-80**

For the verse 16 see Nir. XII. 34.

The burden of the hymn is: arcanu svarajyam, धर्मम् स्वराज्यम् —manifesting thine own sovereignty (Wilson); lauding thine own imperial sway (Griith); सलिक्त कृत्य स्वराज्य राज्यम् (Daya.); arcanam means worship, adoration and respect. पूजनम् स्वराज्य स्वामित्व प्रकटवेत् (Sayana).

3. **Nṛmnam**, wealth (synonym of dhana, Nigh. II. 10).

7. **Mayinam mṛgam**, one who covets to enjoy like a deceptive deer.

Mṛgah, (animal) is derived from $\sqrt{mṛj}$, $\sqrt{mṛt}$, meaning to go (Nir. I. 20).

10. **Paunsyam**, masculine attitude, effort; a synonym of strength (Nigh. II. 9).

Vṛtra, cloud, ignorance, nescience.

12. **Ayaśah**, iron weapons; vajra, thunderbolt; adamantine power of justice.

Abhyenam vajra ayaśah, many-edged iron thunderbolt.

14. **Tvāstr**, sculptor (छेल्ला, —Daya.); one who inflicts injury upon enemies.
16. Atharva, one free from the vices of violence etc. (हिमादिवेषन-रहित, —Daya.).

Manuh, the wise (विज्ञानवान् —Daya.).

Dadhyan, the attainer of noble qualities (वचत सैयतर दक्षु सुमुखास्तानुव्यति प्राप्यति ना: —Daya.).

In mythology, Manu is the progenitor of all man-kind; Dadhyanc is the same as dadhici, a well-known र्शि, the son of Atharvan.

**Hymn-81**

1. **Madaya savase vavrdhe**, augmented in strength and satisfaction. On this Sayana says: “a deity acquiring vigour by praise increases”, that is, becomes more powerful. Dayananda translates Indra as “the head of an army”. He increases (he is encouraged) for the good of his people (त्वम् भूयानां हृद्दर्शय, —madaya) and for strength (savase). “Increases” is merely a literal rendering of “vardhate”.

2. **Dabhrasya**, of the small (synonym of hrasvasya, Nigh. III.2).

3. **Kam hanah kam vasan**, destroy one (enemy) and enrich another (a friend)—Daya. Sayana and Wilson quote a legend in this connection. Gotama, the son of Rahugana, was the purohit of the Kuru and Śṛṇjaya princes, and in an engagement with other kings, propitiated Indra by this hymn, who in consequence, gave the victory to the former. Sayana explains kam, whom, by kanctt, anyone, some one; i. e., Indra gives the victory to whomsoever he is pleased with.

**Hari** (dual), horses of a chariot (Daya).

4. **Kratva**, by intellect or action (Daya.); rsvah, the well-trained head of an army (Daya.).

**Vajramayasam**, the iron thunderbolt, adamantine determination.

5. **Rajah**, tiny small particles, particles in suspension; group of people (Daya.).

6. **Marta-bhojanam**, people’s food, sustenance of people (Daya.).

9. **Vedah**, intellectual prosperity, treasure of wisdom; also the
one which imparts pleasure and prosperity (Daya.); (विन्दन्ति सुबानि भेन and भित्रानवनम्).

Hymn-82

1. Ma-atatha-iva, be not different; (be) not, as it were, non-such; i. e. according to Sayana, be not the contrary of that propitious divinity which thou hasn’t always been to us.

The burden of the hymn is: “yojanvindra te hari”, therefore, Indra quickly yoke thy horses. (Wilson); “Now Indra, yoke thy two Bay Steeds” (Griffith); also a request to the army chief to yoke horses to war chariot (Daya.).

4. Patram Hariyojanam, a place or patera filled with hariyojanam; the appellation of a mixture of fried barley, or other grain and Soma juice; well-yoked horses.

5. Daksinah, right-hand; savvyah, left.

6. Gabhastyoh, reins of a horse in both hands (इस्लयो—Daya.).

Hymn-83

1. Vicetasah apah. unconscious rivers; the sources of excellent knowledge (विचित्रम् राान हेयप्रसूत, Sayana); apah, waters —Daya.

2. Rajah, the primary fundamental particles (मुद्रम सभ्योकारण不大 सरस्वातिकम्,—Daya.).

Avah-pasyanti, they look down; Sayana adds devah to it;—the gods, who look down, it is said, upon the sacrificial ladle, hotriyam, well pleased to behold it filled with the intended libation. The text again, has only “as diffused light” (सम्भा रक्ष); the comment adds, “descends on earth”. In the next phrase, we have, “the gods lead that which is pleased by the libation, and wished for them, either by progressive movements, or in an eastern direction (prachair, प्राच्यर्) as bridegrooms delight”. What is so led, and whither? The ladle, camasa, the altar, vedi, as well as the bride or maiden, kanyaka, are filled up by the comment (Wilson). This refers to the brevity and obscurity of the entire hymn.
4. Samya, by peaceful means; sami is synonymous with karma (motion).

5. Ajani, was born; Sayana further adds: “the sun appeared, in order to light the way to the cave, where the cows were hidden.”

Ajat, holds and then revolves (Daya.).

Usana-kavyah, brilliant or favoured son of the poets.

Pathah, paths, for the rising sun to travel.

In mythology, Usana Kavya is the name of a celebrated ancient rsi. The verse is regarded as obscure. Ludwig renders it “seek we to win by sacrifice the immortality which has sprung from yama”. Yama here represents the rising sun.

Dayananda translates yama as the supreme God, the prime or-dainer.

6. Svapatyaya = su+apatyaya, for the very affectionate progeny (Daya.).

Grava, clouds (Nigh. I.10); also stone for expressing Soma juices.

Barhih, enlightenment (Daya.); holy grass in a ceremony (Sayana); cushion grass; grass-mat; synonym of water, Nigh. I. 12; Dayananda translates as water; I. 116.1; V. 56.5; also interspace (antariksha, Yv, II.22—Daya.).

The words derived from barhih are barhisadam यो बहिष्ठामाकारां सौंभवे तं, यज्ञ, Yv. XIX.32—Daya; यो बहिष्ठातिर्थ सौंभवे तमृ, योगवसन्त Yv. VII.12; barhisadah, the members of a venerable assembly (स बहिष्ठास्थानां समायां सौंभवे तं, विनियम—Daya. Yv. XIX.55); learned people.

Barhisi, बृहस्ति वव्याघ्रपन्ते ये तत् बहिष्ठातिर्थ प्राप्तं कर्मसंध्या व तरिम्न्—Daya. on Yv. II.18, i.e. in the place of holy acts, wherein knowledge may be acquired; any good behaviour or action, —Daya. on I.86.4; in technology and industry, Daya. on I.109.5.

Barhistham, learned people participating in sacred acts (बहिष्ठि यज्ञे संविष्टीति तं, विद्रायं जनम्—Daya. on III.13.1.)
Hymn-84

For verses 7, 8 and 15 see Nir. IV. 17; V. 17 and IV. 25 respectively.

7, 8. Anga, vocative, O dear, O friend (Daya).

Ho! (Wilson). Anga is also "quick", Nir. V. 17—The anga is a synonym of quick (ksipra nama); it is gone as soon as it is calculated. It is usually an interjection of calling: Ohe! (Rosen); Oh viens (M. Langlois).

8. Kumpam-iva, coiled up snake, यथा सर्पः कुम्पम्—Daya., or one sleeping in a ring, which is, therefore, killed without difficulty.

10. Vasviranu svarajyam, (dwelling after, or according to his own dominion); expectant of his sovereignty (Wilson).—This is a burden of three verses 10-12: Griffith renders this as "good in their own supremacy". वासविरन्य स्वराज्यम् (Daya.); Dayananda translates vasvih as related to earth etc.

13. Dadhica—वै दधिचं भास्याचनुष्ठानति ताल। i.e. is one who procures the sustaining elements like air etc.—Daya.

Asthabhih, non-stationary, ever-moving rays etc. (Daya.).

It is surprising to see that the above two words have given origin to the mythological parable. Dadhyanc, also named as Dadhica and Dadhici is a well-known sage, whose bones were utilized for the formation of a thunderbolt (vajra), used by Indra to kill the enemy. Sayana gives another version of the legend. Whilst Dadhyanc the son of Atharvan lived, the Asuras were intimidated and tranquilized by his appearance, but when he had gone to svarga, they overspread the whole earth. Indra inquiring what had become of him, and whether nothing of him had been left behind. was told, that the horse's head with which he had at one time taught the madhuvidya to the Asvins, was somewhere in existence, but no one knew where. Search was made for it, and it was found in the lake Saryanavat on the skirts of Kuruksetra; and with bones of the skull, Indra slew the Asuras or, as otherwise explained, foiled the nine times ninety, or 810 strategems or devices of the Asuras or Vṛtras.

Navatinava, or 90 × 9 = 810—Sayana accounts for the number by saying, that, in the beginning, the asuri maya, or demonic illusion
was practised in the three worlds for three periods in each,—past, present and future, whence it was ninefold; each being exerted with three *saktis* or energies, made the number 27; each of these again being modified by the three *gunas* (*sat*, *rajas*, and *tamas*) they become 81; and the scene of their display extending to each of the ten regions of space, the total reaches $81 \times 10 = 810 = 90 \times 9$. This is purely an invention without any rationality in the legend. Dayananda reads as *nava-navatih* meaning 99 (i.e. $90+9$).

15. **Tvastuh**, of the sun (as one of the names of the sun); of the sculptor (*Daya*—यून्द्रविषेकर्षक्य).

**Apicyam**, the (solar rays) found—This stanza has been discussed in the *Nirukta* (IV. 25). Indeed in this place, it is said, they thought of the ray separated from the sun; here in the house of the moon (also *Av. XX.41.3, Sv. I.147; 2.265*). In this place indeed the rays of the sun, together of their own accord, thought of the separated, i.e. disunited, removed, disconnected, or concealed (ray); there in the house of the moon.

This indirectly explains the fact that the moon shines only through the reflected light of the sun; so it is said, “the rays of the sun are reflected back in the bright watery orb of the moon,” and again, “the solar radiance, concealed by the night, enters into the moon, and thus dispels darkness by night as well as by day.”

According to the *Nirukta* II. 6, it is one ray of the sun (that named *susunma*) which lights up the moon, and it is with respect to that, its light is derived from the sun. (See *Yv. XVIII.40; S Br. IX. 4.1.9*—सुपुर्णः सूर्यरूपस्यतदात्मां संचेकः.)

16. **Kah**, who, and Prajapati both; *gah*, horses (steeds); also (यून्द्र—*Daya.*); also the Veda. With Prajapati (*ka*) and the Veda (*gah*), Wilson renders it as: “Prajapati combines today with the burthen of the sacrifice the sacred words (the *Vaidika* words) that are affective, brilliant, essential, emitted from the mouth, animating the heart, and productive of happiness: the worshipper who fulfilled the object of such prayers, obtains life.”

18. **Rtubhir-dhruebhiih**, according to the constant seasons. Various interpretations of the word *r̥tu* have been proposed: season; *r̥tus* as divinities presiding over sacrifices; *r̥tus* as the chief sacrifices, *prayajah*; फूतको व प्रयाजः: (*Ts. I.6.11.5*). Dayananda renders *r̥tu* as seasons like spring etc.
20. **Utayah,** actions like protection etc. (*Daya.); also benefits, assistances. It has also been proposed to read *utayah,* shakers or agitators (*कम्पितारः*); i.e. the cloud bearing winds or the Maruts.

**Hymn-85**

1. **Saptayah,** horses (*Nigh. I. 14*).

**Rudrasya,** of the Rudra, the breathing complex: also the brave (*महाबीरः,* *Daya.*).

2. **Uksitasah,** wetted, drenched with rains (*Daya.*).

3. **Gomatarah,** sons of the earth, brave sons, whose mother is the earth (*Daya.*), or the cow.

**Anuriyate ghrtam,** the waters follow their path; i.e. the rains follow the wind.

5. **Arusasya,** of the horse (*arusah* is a synonym of *asva,* *Nigh. I.14* — *Daya.*; also the radiant; as an epithet of the sun or the lightning, either of them being the source of rains.

9. **Tvastṛ,** artisan or sculptor, or the piercing sun (*Daya.*).

**Vanam,** arrow etc; lute (*Sayana*); a *vina* with hundred strings. **Dhamanta,** blowing would apply better for a pipe or a wind instrument.

11. **Utsa,** synonym of *kupa* or well (*Nigh. III.* 23 जिज्ञायुः ज्ञासः, crooked well.

11, 12. **Gotama and his thirst** — A legend is associated traditionally, relating to Gotama, a *ṛsi,* who being thirsty prayed to the Maruts for relief, who thereupon brought a well from a distance to his hermitage. The same exploit is associated to the Asvins also (*I.17.1*).

**Marut,** the mortal, and hence men. (*Daya.*).

**Trṣṇaje gotamaya,** for a thirsty man of learning and wisdom, (*Daya.*).
Hymn-86

2. Yajnaih va, with or (without) sacrifices (Sayana, Wilson); with one's own or (others') sacrifices (noble duties of teaching etc.) — Daya.

3. Ataksat, have sharpened; have made very fine; possessed with sharpened or keen intellect (Daya.).

5. Isah, anything for attaining a target (इष्टसाधकः); rays (Daya.).

9. Raksah, an evil person (दुष्कर्मकारी मनुष्यः) — Daya.

10. Atrinam, the spoiler of an immense pleasure (Daya.); devouring (उत्तराण रात्रासाहिकः, Sayana.)

Hymn-87

For the verse 6 see Nir. IV. 16.

2. Kosah, clouds (Synonym of नेष, Nigh. I. 10).

3. Ajmasu, in battles or wars (synonym of संध्राम Nigh. II.17).

4. Ṛṇayava, liberators from debt; the one who pays for others' debts (रण्यूय प्राप्तस्य वाति वाति प्राप्तिः स: — Daya.); that is by making their worshippers wealthy (Wilson).

Hymn-88

For verses 1 and 5 see Nir. XI. 14 and V. 4 respectively.

1. Maruts—Dayananda has interpreted the word in several senses; (i) It is a pada-nama in the Nighantu (V. 5); (ii) in the Unadi, it means a mortal being, (III. 25.13) mankind or wind: मियने मार्यात स मल्लू मनुष्यता: पवनो तथा (I. 94); (iii) it is a synonym of wind, or Vayu, भनेन गमनागमनजन्या प्राप्तका वायवो मूहतः (I. 15.2); (iv) the head of an assembly (I. 87.2); (v) a learned person (V. 58.6); (vi) an artisan (V. 63.5); (vii) very powerful being (I. 167.9); (viii) the cosmic wind (Yv. 18.17); (ix) vital breath complex (I. 171.4); (x) a man moving with fast speed, supported by the Jnan Yoga (I. 85.6).

Sayana bases several of his interpretations on the Nirukta of
Yaska (XI. 13). *Ma-rutah*, of measured sound (√mi+√ru), or of measured brilliancy (√mi+√rue), or they run very much (*mahad+dru*) (I. 88.1).

All the minor divinities that people the mid-air are said in the Vedas to be styled *maruts*, as in the text, “all females whose station is the middle heaven, the all pervading masculine *vayu* and all troops of divine gods are *maruts*.”

4. **Utsadhim**—the tract of land which has water-wells in plenty (*Daya*).

**Gabhastyoh**, in the arms.

**Hymn-89**

For verses 1, 9 and 10 see *Nir.* IV. 19; XII. 39; and I. 15 respectively.

3. **Purvaya nivida**, with an ancient text. *Nivid* is a synonym of *vac*, speech, or a text, (वेदेवाभावातिविस्तितानु निक्षिलतायर्थू विन्दिति क्षया तथा वाचा, —*Daya*.)

**Aryyamanam**, the one who does justice (स्मायर्कारिणिः, —*Daya*.).

**Bhagam**, prosperous glorious (पूर्ववर्तम, —*Daya*.).

**Mitram**, friend of all (सत्वमत्वम, —*Daya*.).

**Aditim**, the one who provides all types of enlightenment and knowledge (सत्वविद्याधारिणिः, —*Daya*.).

**Daksam**, one with skill and strength in matters of knowledge (*Daya*.).

**Varunam**, the one possessing venerable qualities, and keeps vicious under control (वरुणवर्तम, दूरदान्त वस्त्रकारिणिः).

**Somam**, in the process of creation, the one who extracts out essences, and also one possessed with tranquility सूर्यविद्यामभियव-क्लाय, साज्म, (*Daya*.).

**Asvina**, pairs as one of student and teacher in the study of technology; or of fire and water, and so on (*Daya*.).
Sarasvati, the lady, well trained and educated; the divine speech, a learned lady. (Daya.)

According to Sayana, bhaga and mitra are the Adityas, and the later is specially the lord of day; as by text, मैत्र वा प्रहृद् (Tait. Br. I. 7.10.1), the day is dependent on mitra. Aditi is the mother of the gods (she is also akhandaniya or indivisible, and adina, self-dependent); daksa is called a prajapati, able (having the capacity) to make the world, or he is the creator (hiranya-garbha), diffused among breathing or living creatures, as breath or life, प्राणो वेदिकाः (Tait. S. II. V. 2.4), —Daksa verily is breath.

Asridh, from √srdh √sṛ, to dry up; undrying, unchanging; that is the class of Maruts.

Aryaman, is the sun (प्रार्यण वा प्रार्यमन्थमा) (Tait. S. II. 3.4.1), —he the sun is aryaman. Varuna is named from √r, to surround, encompassing the wicked with his bonds (पापिता); he is also the lord of night; as by the text: varuni ratrih, वारुणि रात्रिः (Tait. Br. I. 10.1), —the night is dependent on Varuna. Soma is twofold: (a) the plant so called on earth, and the moon, a divinity in heaven. The Asvins are so termed either from having horses (पशुवस्तव), or from pervading all things, the one with moisture, the other with light, according to Yaska, who also states the question: who were they? which is thus answered: according to some, they are heaven and earth; to others, day and night; according to others, the sun and moon; and according to the traditionalists (aitthasikas), they were two virtuous princes (Nir, XIII. I). They are the foremost amongst the celestial deities (कुमारानां विदेशतः).

6. Tarksyah, worth knowing and attaining supreme self (तुलिन्तु त्रस्यिन्तृ योग्यस्ततः: —Daya.). According to Sayana, the term is patronymic, implying son of Triksa, Garuda. He is termed in the text as aristanemi, —he who has unharmed, or irresistible (arista), weapons (nemi).

Dayananda interprets aristanemi as "वार्षानां हृद्यानां नेमिष्वर्क्षेत्रेऽ" (nemi is synonymous with vajra, Nigh. II. 20), that is the one who pierces pains like a thunderbolt.

10. Aditih, one free from birth and death, (Daya.); independent; indivisible. Here, according to some, the word stands for the earth, or the mother of gods (Sayana). According to Yaska, the hymn declares the might of Aditi—प्रार्यमन्थमा (Nir. IV. 23), or, as Sayana, says "Aditi is hymned as the same with the universe."

Panca-janah—The five organs of senses (Daya.) and soul also.
Also five classes of men (the four varnas and the fifth category of outcastes). (Brahmana, Ksattriya, Vaisya and Sudra, and rest of the people like nisada, who do not submit to this discipline.) The other five groups are: gods (deva), men (manusya), gandharva (including apsaras), serpents (naga) and manes (pitā). In the Nirukta, we have gandharva, pitā, deva, asura and raksas. (Nir. III. 8).

**Hymn-90**

For verse 1 see Nir. VI. 21.

1. **Aryaman**, one who stands for and imparts justice; the Lord of Justice (व्यावकारी—Daya.). (Aryaman is said to be the sun, in his function of separating day from night.)

2. **Rjuniti**, one with straight-forward policy or attitude.

3. **Varunah**, venerable; with excellent qualities of head and heart (वेद्हुपनसभावः—Daya.).

4. **Mitrāh**, friendly and generous to everyone (सर्वोपकारी—Daya.).

5. **Pusa**, sustainer (पोषक:—Daya.).

6. **Pusan**, one who sustains with enlightenment, knowledge or education (Daya.).

7. **Visnu**, pervader; one who pervades through all learnings (Daya.).

8. **Evayavah**, by which the entire behaviour is known is evah; and by which everything is attained and realized is yati. (एति ज्ञाति सर्ववस्त्वार्थं वेन स एव बोधस्त मान्यम् प्राप्तस्ति यत् सम्बुधो—Daya.).

9. **Sayana** interprets the term as troop of Maruts from their going with horses (एवै:).

10. **Sam** occurs five times in the stanza, generally meaning: “be propitious”. Dayananda elaborates it as (i) happiness-giving (सुखकारी); (ii) peace-giving (सान्तिप्रद); (iii) prosperity-giving (श्रीप्रसादप्रद); (iv) health-giving (भारोपसुवध:); (v) enlightenment-giving (विज्ञाप्रसाद).
Urukramah, one having to his credit innumerable acts of valour. (Daya.)

In this verse, as in the earlier verses, mitra, varuna, aryaman, indra, brahhaspati, visnu and urukrama are the epithets and attributes of one and the same Supreme Self, in as much as they are the epithets and attributes of a benevolent teacher, instructor, leader or the head of a state.

Hymn-91

2. Nrcaksah, the enlightened ones (like eye) amongst people. (नृकस दच्छध दर्षिनं वस्य सः, — Daya.).

3. Te varunasya rajnah—The stanza is addressed to Soma, the Delightful Lord,. Rajnah is the Lord of all, or shining with wisdom and knowledge; varunasya, of the venerable.

Sayana even seems to interpret Varuna as that which is enclosed in a cloth, or the Soma plant that has been purchased for a sacrifice.

4. Dhamani, name, birth and abode (नामजन्मस्थानाति,—Daya.).

Rajan Soma, illustrious Soma; royal (the same in stanza 5, as satpatis tvam raja, “the sovereign of the pious”. Sayana renders it as “the king of Brahmanas”.

15. Urusya, save, protect (उरुस्यं रक्षकर्म, Nir. V. 23).

16. Samgatha, synonym of battle (संगतं संघ्राम, Nigh, II.7).

20. Sadanyam, material worth using in house-building (Daya.).

Vidathyam, essentially related with Yajna (sacrificial acts) and defence (Daya.).

Sabheyam, essentially related with assembly.

22. Gah, sense organs, or rays (Daya.).

23. Gavistau, pertaining to the movements of rays; pertaining to an empire (a compound of go (गो) and ista (इष्ट). Wilson refers to the confusion in the hymn between Soma, standing for the moon, and Soma standing for the medicinal plant.
The verse 22 is perhaps definitely for moon since it alludes to the function of scattering darkness by light (यथा व्यवस्था कितमी वस्त्रां).

**Hymn-92**

For verses 1 and 13 see Nir. XII. 7 and XII. 6 respectively.

The entire hymn has the beautiful description of the dawn, in relation to the sun, and the darkness.

1. **Usasah**, the plural, used honorifically (Nir. XII.7). It does not mean different deities presiding on dawns.

2. **Yanti matarahr**, progressed mothers; matr means maker or author of light (प्रायः पति निमित्तः मातो—Nir. XII.7).

4. **Nrtuh-iva**, parts played like an actor; nrtuh may also mean a barber, since he cuts the hair (Sayana) or a dancing girl—(Usas display graces like a dancing girl.). यथा नर्तक कुपाणि धरति तथा,—**Daya.**.

5. **Divo duhita**, the daughter of the sky (or the sun—**Daya.**).

10. **Svaghniva**, like a hunting she-wolf, which devours dogs and deer (**Daya.**); like the wife of a hunter, व्याप्त-स्वीरे (**Sayana**); the wife of a dog-killer (**Wilson**).

11. **Svasaram**, night, resembling a sister (मिनीत्र्क्सणा रात्रिम्,—**Daya.**).

**Yosa jarasya**, wife or beloved of the sun (**Daya.**); जारस्य लम्पस्य रात्रिविद्यं व—**Daya.**. (jara, meaning the causer of the decay, or disappearace of night; and hence the sun).

13. **Vajinivati**, one with excellent actions or plentiful food (**Daya.**).

17. **Asvina**, pair of fire and air (**Daya.**); of the sun and the moon (**Sayana; also Nir. XII.1)**.

**Hymn-93**

4. **Bṛsayasya sesah**, the left-overs of the coverer (**व्राष्ट्रकन्या** प्रचलितवेष्ठ भवः—**Daya**). Sesa is synonymous with aptya (offspring) (Nir. III.2). Bṛṣaya is also a synonym of Tvastṛ and so it means Vṛtra,
the offspring of Tvasṭr. Agni and Soma are the two vital breaths, prana and apana, the separation of which from Vṛtra was the approximate cause of his death (Sayana). Agnisoma, according to Dayananda are air and electricity.

**Panin**, practice (पञ्चप्राप्त—Daya.).

5. A Vedic legend in this connection is as follows:
The rivers were defiled by the dead body of Vṛtra, which had fallen into them; their waters were consequently unfit to bear any part in sacred rites until they were purified by Agni and Soma, i.e. by offering the libations of Soma juice to fire.

6. **Matarisva**, the air or wind of the interspace.

**Syena**, speedy horses, or hawk. There is a legend developed on this stanza during the allegorical ages of mythology. It relates that Vayu brought Agni from heaven at the desire of Bhṛgu, when performing a sacrifice; Soma was brought from svarga, on the top of Mount Meru by Gayatri, in the shape of a hawk. These are clearly allegorical allusions to the early use of fire and the Soma plants in the Vedic rituals.

Hymn-94

For verses 2 and 15 see Nir. IV. 25 and XI. 24 respectively.

**Agni sakhye ma risama vayam tava**, this is the burthen of the stanzas 1-14. Let us not suffer injury, Agni, through thy friendship (Wilson); let us not, in thy friendship, Agni, suffer harm (Griffith).

6. There are several terms used in this stanza, which later on became technical terms in the fire-rituals. Agni is identified with the chief of the sixteen priests engaged at solemn sacrifices. He is the adhvaryu (reciter of the yajus), or the presenter of the offerings; he is the hotṛ, or the invoking priest; he is the prastotṛ or the maitra-varuna, whose duty is to direct the other priests what to do and when to perform their functions; he is the potṛ, or the priest so termed and the family or hereditary purohita; or the purohita may be the same as the brahma of a ceremony (Wilson).

Hymn-95

For the verse 5 see Nir. VIII. 15.
1. **Dve virupa**—It refers to two (night and day), with darkness and brightness as opposed characters (*Daya*). Day is said to be the mother of fire which is then, as it were, in an embryo state, and is not fully manifested or born until it is dark. So the sun is in the womb of night, and is born, or shines, in the morning; *hari* or the sun, being manifested in the morning, is then to be worshipped or glorified. (Dayananda translates *hari* as *moon*, which takes away the heat). *Agni* shining at night, is to be worshipped in the evening (तस्मादनये सार्य हृदयं सुर्योऽभित्र भवति - Tai. Br. II.1.2.6), which is rather at variance with the preliminary statement, that *agni* of the hymn is the one entitled to a share of the morning oblation (उपविष्य श्रातःकाले हरिविविष्योधितरिति स देवता —Sayana in introduction to this hymn.); therefore, it is said, the *agni* is that endowed with the properties of dawn: or it may be the simple, discrete Agni (धीर्यानम् गुण विविष्याशिष्येन्द्रियः मुद्रोपिनिवर्म्यां—Sayana). Dayananda gives the devota of the hymn as सत्यवर्म-विविष्याशिष्येन्द्रियः मुद्रोपिनिवर्म्या. Therefore, one may treat *agni* as identical with Hari, which means the sun (हरि रमावर्ण-शील व्यासितः); since he takes away water and saps.

2. **Dasemam**=dasā+īnam; dasa is the same as disa, or ten cardinal directions or ten regions of space, which generate the electrical fire or lightning, as an embryo in the clouds, through the agency of winds (ब्रह्मेऽवाँ सूत्रः कार्यस्य त्योरचितं: etc. Tait. Ar. VIII.1).

According to Rosen, dasam or ten stands for ten fingers, which generate *agni* or fire through the act of attrition, as an embryo in the sticks. (Sayana gives both interpretations).

**Vibhṛtram**, the sustainer of several actions (*Daya*). It may also mean deposited in all creatures; that is, in the capacity of the digestive faculty, which is referred to the action of natural heat. (*Wilson*).

3. The stanza indicates three sources of fire (three birth places):
   (i) one in the ocean, (समुद्र), as submarine fire (वनवानल)
   (ii) one in the heaven (वायु), as the sun (वायुस्य).
   (iii) one in the interspace (apsu, apah being a synonym of antariksa, Nig. I.3) as lightning (प्रेषन्तात्तमः).

Dayananda, by trini, त्रीणि, takes past, present and future, the three divisions of time. The *ahoratra* (pair of day and night) as three steps, one in the heaven, (तितिक्षः), one in the ocean (समुद्रं), and the last in the interspace (समुद्रं). The seasons are set up also on the same basis and so are the points of the horizon indicated.
4. Matṛh janayata—He begets his mothers (nights protecting as mothers—Daya). According to others, agni, in the form of lightning, is the son of the waters collected in the clouds, and those waters he is said to generate by the oblations which he conveys, for we have in the Manusmṛti (III.76)—"oblations offered in the fire ascend to the sun, rain is produced from the sun, corn from rain and thence spring the mankind."

Bahvinam apasam upasthat, issues from the ocean. Agni is said to rise in the morning in the form of the sun out of the ocean. Dayananda, however, interprets as "जलाणां समीपस्त अवहारात्", by the closest relationships of several factors (बहुविनाम) like celestial space, earth, or cardinal points etc.

5. Jihmanam urdhvah, above, on the side, or on the tip of the crooked waters. (jihmanam, crooked, urdhvah above or on the tip (Daya.). Agni here is the lightning, which appears on the skirts of the unevenly disposed or undulating rain falling from the clouds. (Wilson).

Simham prati josayete. Approaching the lion (or violent wild animal—simham=himsakam). Sayana applies the term simham to Agni, to imply his ability to suffer or be overcome (सिंहं सहनशीलमभिभवन-शीलं तममिनम्).

6. Ubhe, in both (heaven and earth,—Daya.); it may be two pieces of wood rubbed together to produce fire or flame.

8,9. Budhnam, the knowledge pertaining to vital forces (वृण्वल) —Daya. It is also a synonym of interspace, or antariksa, as being the source of rains.

10. Navasu prasusu, in the new-sprung parents; (in the newborn people,—Daya.). According to Sayana, it represents osadhis or the annuals or the cereals, which ripen after the rains, and bear food, being impregnated by the terrestrial agni.

Hymn-96

For verses 1 and 7 see Nir. VIII.2 and IV. 17 respectively.

1. Agnim, Dayananda uses the term in the sense of fire and
adorable God both.

Apasca mitram dhisana ca—Apah may mean waters or vital breaths; dhisana is pure intellect (prajna, प्रज्ञा); it may be voice, (vak, वाक) too. According to Sayana, agni alluded to is the ethereal or electric fire, combined at its production with rain and sound.

Dravinodam, giver of wealth (Daya.).

2. Ayoh, from the eternal cause (समतात्मक कारणात); according to Sayana, it is another name of Manu.

Nivida, वेदवाचा, the divine speech of the Veda.

3. Prathamam—The foremost creator of the entire universe (Daya.); mukhya or chief (Sayana).

5. Sisumekam, to one infant; it refers to agni which is constantly nourished by mothers day and night (नक्लीपत्ता), or another pair of mothers, dyava-ksama, heaven and earth.

Hymn-97

Apa nah sosucadaghham, may our sin be repented of (Wilson), or “let our sin pass away from us, and light upon our adversaries”; or, “let our sin, affected by grief, perish” (Sayana). “May our sin, accrued through the weaknesses of thoughts, words and deeds be punished for our purification” (Daya.). शपं दूरीकरणम्; शोङ्गु वद्य दूरीयकरणं शपं मनो-वाचशिरोमयं पायम्.

4. Pra jayemahi vayam, may we obtain posterity; surayah, men of learning.

Hymn-98

For verse I see Nir. VII. 22, 23.

1. Vaisvanara, supreme Lord, the inspirer of all people; also the metabolic fire (or even electric fire)—Daya.; also the one who rules over all (visva) men (nara); on the ceremonial side, the one who conducts nara or men to another region; either to heaven through oblations, or possibly to future life through the funeral fire; on the
social side, the one who is reputed to be the world citizen, leader of all people (the man belonging to all) (सर्वेण जीवानां नेता — Daya.).

Yatate suryena, accompanies the rising sun; one who exerts with the assistance of the sun, or the prana (Daya.). [Either as the combined heat with solar radiance, or, it is said, that at the rising of sun, in proportion as the solar rays descend to earth, so the rays of the terrestrial fire ascend, and mix with them (Wilson).]

2. Prstah, worth being questioned, addressed, or invoked (विदुषः प्रस्तः पृष्ठुपागः — Daya.). Vrsta, explained by samprsta, in contact with, or nihita, placed or present in the sky (divi). It refers to agni which is present in the sun; on the earth, in the sacred and domestic fires and in herbs or annuals, as the cause of their coming to maturity. According to Dayananda, it refers to God as the venerable Lord worth being invoked, or the physical fire.

3. Maghvanah, any one, in possession with the most respectful treasure of knowledge (मह्यां परमपुष्पां विशालानम् — Daya.). [It has been stated that this word maghvanah cannot be the accusative plural (which would be मस्व: or मस्वः) (मस्वः: मस्वः: धनवः: i. e. wealthy)].

Rayah, knowledge, or the royal prosperity (विद्यार्जित: — Daya.) or riches.

Hymn-99

For the verse I, see Nir. VII. 20.

This hymn is notable in the sense that it has only one stanza. May the adorable Lord convey us, as in a boat over a river or ocean, across all wickedness, vices and pains (durita).

Hymn-100

Marutvanno bhavatvindra uti—This is the burden of the hymn for 1-15 stanzas. May Indra, associated with the Maruts be our protection (Wilson); may Indra, girt by Maruts, be our succour (Griffith).

1. V rsa, the cause of rains (Daya.); showerer of desires; vrsyeyebhth samokah, co-dweller with rays; co-dweller with all energies.
4. Angirobhiih, with the essence of body or life, or breathings (प्रमेयः रसमूहः: प्राणः: सह—Daya.).

Vṛṣa, bountiful; sakha, friend; rgmi, well-versed in the Ṛgveda; jyestha, predominant; gatubhih, possessed with learning and education.

6. According to the traditionalists, the varsagīras (वारसाविरः) (the sons of vṛṣagīra, वृषाविर) are supposed to pray to Indra that they might have enough daylight, in which to attack their enemies, and to recover the cattle that had been carried away by them, or that the light may be withheld from their opponents (Wilson).

8. Andhe cit-tamasi, in the dim darkness of thoughts (darkness of understanding). May the effulgent Indra give the light of knowledge (jyotih) to darkness of understanding.

10. Krṣṭibhih, through culture; through the technical skill (विख्यात-सिद्धार्थः—Daya.).


Ajamibhih, in the company of enemies and adversaries.

12. Pancajanyah, five classes of people—(i) teachers of learning, (ii) preceptors, (iii) councillors of government, (iv) people of defence, and (v) authority of administration—Daya.; or the people belonging to four varnas and fifthly, the out-castes or nisadas or foreigners not governed by the set laws.

14. Sim—the code of conduct; the limits set for discipline (प्रयत्न-स्थाय-मंथाद-मन्त्रिक्षेत्रे—Daya.); from all sides (सबेतः—Sayana).

16. Nahusisvā vikṣu, amongst the children of these people (नष्ठिष्ठए नुष्ठिष्ठेः विक्षु—Daya.); amongst human hosts, nahusa=man; vis=man (people designated as an army—Sayana).

18. Shimyun, peaceful beings; law-abiding persons (Daya.); enemies (Sayana—शमयित्तुष्क वर्णार्थः) and raksasas, perhaps races, not subjected to the Vedic culture.

Dasyun, to the wicked (Daya.).
Hymn-101

For verses 1, 4 and 10 see Nir. IV. 24; V. 15; and VI. 17.

Marutvantam sakhaya havamahe—This is the burthen of the hymn for stanzas 1-7; we invoke to be our friend, Indra, who is attended by the Maruts (Wilson);—him girt by Maruts, we invoke to be our friend (Griffith).

1. Rjisvina, (derived from ṛṣu, simple, not crooked, straight, svanah—vṛddhayah, development, improvement), by the straight-forward or simple acquisition in learning (Daya.).

Kṛsna-garbha, by the people well-versed in the sciences of lines, curves i.e. of geometry (Daya., from √ṛṣ to draw lines); the traditionalists translate as the pregnant wives of Kṛṣṇa. The legend goes to say that Rjisvan was a king friendly to Indra, and Kṛṣṇa was a demon or asura, who was slain together with his wives; that none of his posterity might survive. Kṛṣṇa also means black—a dark cloud=vrtra; or dark-complexioned aborigines. (All imaginative).

Mandine, to the one, worthy of praise and laudations. (मन्दी मन्ते स्तुतिकर्मणः—Nir. IV. 14), for the one happy, or the one who imparts happiness to others (Daya.).

2. Sambara and Pipru,—Traditionalists regard them as the asuras, the latter is also styled as avratam, not performing, or opposing vratas or religious rites.

Dayananda translates sambaram as प्रचभोजस्थितिवर्गम्, or related to vicious acts, and piprum as उदराद्धरम्, or one who cares to fill his own belly; so selfish.

Susnam asusam, to the dryer up, who is without being dried up, who cannot be absorbed; (Daya.; susnam is strong and powerful बलवनम्), and asusam is ‘devoid of sorrow’, and hence joyous.

3. Sascati, attains, reaches (a gati karma, Nigh. II. 14).

4. Vadhah, a thunderbolt (a synonym of vajra, Nigh. II. 20).

5. Brahmaṇe, one learned in the four Vedas (Daya.).
For angiras (Sayana), who was regarded as one Brahmaṇa class.
Cows were stolen from the *Angirasas*, it is so said.

7. **Rudranam**, one who like the breath-complex, makes everyone weep at the time of death, be he virtuous or vicious (*Daya*.; also *Sayana*, amongst several other interpretations).

Indra is said to be radiant through the identity with the sun, and the Rudras to be the same as the Maruts, in their character of vital air or *prana*. (*सर्वं भूताना स्राणादयोऽधिनः—Tait. Ar. I. 14.1*). When *pranas* go out of the body, i.e. when one dies, the relatives start weeping, and hence also *rudra* is *prana*.

8. **Parame**, (madhyame), and **avame**, this might refer to three fires: the sun in the heaven, lightning in the mid-air, and fire, sacred or domestic, on earth. The three may refer to three positions or status—the highest, the middle one and the lowest (*Daya*.).

**Adhvaram**, the peace-loving sacred duties as of teaching and learning professions (*प्रद्युनाभ्यापनाभ्यासवहितयोऽवक्षमः—Daya*); *yajnam*=noble sacrifice, devoid of cruelty and violence.

10. **Sipre**, the givers of all comforts, and hence the pair of heaven and earth (dual number)—(Nigh. a *pada-nama*, IV. 1).

**Hymn-102**

2. **Dyava-ksama**, light (celestial) and earth together (*Daya*.; *prthivii*, mid-space or *aniriksa* (*Daya*.)—(Nigh. I.3, a synonym of *aniriksa*).

3. **Sangame**=**samgrame** (Nigh. II.17), in war or in battle.

4. **Bhare-bhare** = **samgrame-samgrame** = on every battle (*Daya*.).

10. **Sam sisimasi**, crush the enemies to powder, to pulverize the enemies (*समसिसि गुरुः वीराणां गुरुः—Daya*).

**Hymn-103**

1. **Paracaïh**, accompanied with an external sign (*पराचाह विद्वृज्जस्तमः*...
—Daya.); as if present (Sayana, यभिमुच्यते); also averted or inverse.

Sam-prcyate—joined together; are in combination with. It is so said that the sun and fire are equally the lustre of Indra, the venerable Lord. In the day, fire is combined with the sun; in the night, the sun is combined with fire.

2. Rauhinam, clouds produced in the Rohini constellations (Daya.). Ahi, vytra and rauhina are clouds, perhaps of different forms and hues (clustered, wide-spread, and very high). A purple or red cloud may be a rauhina.

3. Dasyave, for the vicious people; Aryan, to the noble people.

Dasih purah, cities belonging to vicious people in particular (to the undeveloped or under-developed).

4. Nama bibhrat, possessing a name; full of glory; also full of water. (Nigh. I. 12; nama is a synonym of udaka or water).

Nama dadhe—attains a reputation or name.

Manusaima yugani (Daya.), these years of men (Daya.); these ages of men (kṛta, treta etc.)

5. Srat, a synonym of satya, truth (Nigh. III. 10).

Asvan, big objects (Asva is a synonym of mahat, big or great, Nigh. III. 3).

8. Sambarasya, of a rain-bearing cloud ready for precipitation; also of a mighty enemy (also a synonym of bala or strength—Nigh. II.9).

**Hymn-104**

1. Prapitve, at the attainable place or time (Daya.), see Nir. III. 20; prapitve (arrived at) and abhike (approached) are synonymous.

2. Manyum, anger (Nigh. II. 13); dasasya, of the attendant.
3. **Ketavedah**, *Keta* is synonymous with *prajna* (intelect, Nigh. III. 9), the one who has known the place of wealth.

**Kuyava**, vicious, villain.

**Ksira**, water (Nigh. I.12).

**Siphayah**, rivers.


**Kulisi** and **virapatni**—They have been regarded as unidentified rivers. Kulisi, protected by *vajra* or solar rays from drying up. (*वृक्षास्खालेनाधिकरण—Daya.*).

**Virapatni**, the one whose lord is brave; in the context here, it means a *river*, whose lord is ocean.


**Hymn-105**

For verses 5, 8, 17, 18 and 19 see Nir. V. 16; IV. 16; VI. 27; V. 21; and V. 11 respectively.

1. **Apasu-antara**, in the midst of vital airs; *candramah suparnah*, graceful moving. सुपर्ण : = शोभनपत्र (Sayana); शोभन पर्ण पत्र सम्बन्ध यथा (*Daya.*); the well or elegantly going; or it may mean, connected with the ray of the sun called *suparna*, the combination with which gives moon its light.

**Vittam me asya rodasi**, heaven and earth, know of this of me; be aware of this my state of affairs. Traditionalists have been erroneously referring this passage to the legend of Trita, lying at the bottom of the well, (Rv. I.52.5), which being covered over, shuts out from him all visible objects. On the spiritual plane, Trita is the light of the conscience, lying hidden under a cover of ignorance and neglect.

**Vittam me asya rodasi** is the burthen of the hymn for stanzas
1-18. "Heaven and earth, be conscious of this (my affliction)"—Wilson. "Mark this my woe, ye Earth and Heaven"—Griffith.

4. **Aham sah**, the first amongst gods; \( A_v = \) to protect; also first or best, and also the latest (स्वातित्वाधिकारः वृत्तिके वार्ताला)—*Deya*). Please compare with विनियम्येव देवनामविवर्णं: (Ait. Br. I.1), meaning, Agni the first produced of all gods; विनियम्येव प्रथमो देवनाम (Ait. Br. I.4).

6. **Varuna and Aryaman**—Varuna is the obstructer of evil (अर्नि-निवरकः); also water etc. in the effective form (*Deya*); *aryaman*, the restrainer of enemies (अर्नि-निवर्तनः); the sun (*Deya*).

8. **Musa na sisna**—Rats gnawing and licking impure threads (*Deya*). Weaver’s threads, which according to Sayana, have been steeped in rice-water, to render them more tenacious, and which are, therefore, palatable to rats. We may also render it as: "As a rat gnaws, or licks, its tail, having just dipped it in oil or grease". For thickening threads by starch; see also Manu, VIII. 397.

9. **Nabhih**, navel (नवर्णमयो नन्या वाचनकहि नाम—*Deya*). The centre of gravity of body; connected with seven vital airs. Sayana refers to the solar rays with seven vital airs abiding in the ruling spirit (वृत्तिके स्वातिक्षमस्वर्गयात्रेतन्त्र तिथि नारकप्रयक्षेतं वर्तं।). This might be alluding to the mystic practice of contemplating the umbilical region as the seat of the soul (नवर्णाः केवलः).

**Apyah**, son of the waters; the best amongst the truthful persons of authority (प्राविधानपति हृदया—*Deya*); or *apa-trputra*, son of the waters (insertion of \( t \) (ः)) is an anomaly, then. (प्राविधानः not प्राविधानः).

10. **Pancokshanah**, the five shedders of benefits. The fives have been thus enumerated:

Dayananda: Agni, Vayu, Megha, Vidyut and Surya (fire, air, cloud, lightning and the sun.)

Rgveda: Indra, Varuna, Agni, Aryaman and Savitṛ. (I. 107. 3)

Satayana: Five glories in five worlds: Agni (on the earth), Vayu (in the interspace), Aditya (in heaven), Candrama (amongst stars) and Vidyut (in water).

Taittiriyas: Agni (on earth), Vayu (in interspace), Surya (in heaven), Chandrama (amongst directions), and Nakshatras (in Svarloka).

**II. Vr̥kam**—Electricity or *vidyut* (*Deya*); a wolf according to
others; alluding to a story of wolf who was about to swim across a river to devour Trita, but was deterred by the brightness of the solar rays. Yaska interprets vrka as moon, and apah, the firmament. (See stanza 18 also).

18. Tasta, a carpenter, taksaka or silpi or artisan (Daya); Ma sakṛt, me once=masa-kṛt=month-maker.

The moon having contemplated the constellations going along the path of the sky, became united with one of them paying no attention to Trita in the well. (Wilson).

Hymn-106

3. Pitarah, learned people (Daya); the agnisvattas and others, Sayana (Manu. III. 195).

4. Pusanam, the sustainer of the body and the soul (Daya); the sustaining God (पूष्पन देवस्—Sayana).

5. Manurhitam, the one generous towards mind or thoughts. Sam yor yat-te manurhitam, implanted in thee by Manu; the good or blessing of those two (सं योः:) (things or properties) which was placed in them by Manu (Wilson); इस योः:मुख्य धर्मविविधमांशनम् (Daya.), that one which procures pleasure or dharma (righteousness), artha (wealth) and moksa (emancipation).

6. Kutsa, the one accomplished with adamantine knowledge and enlightenment, or the one who chisels and cuts objects. (Kutsa, a synonym of vajra, Nigh. II. 20). The word kutsa is derived from √🌍, to cut. It is also the name of a seer (Nir. III. 11). A seer is a composer of hymns, says Aupamanyava. Further, it has the meaning ‘to kill’ only.

Sacipati, the Lord of saci, the protector of the Vedic speech, (वेदवाच: पालकम्).

Kate, from कटन्ति बर्धनि सकलं विधा यस्मिनंवापने यवहारे तद्भिन्—(Daya.), from कट to shower; and thus one related to the showering of knowledge.

Hymn-108

For verse 10 see Nir. XII. 3.
4. The epithets are in dual number; according to Sayana, adhvaryu and his assistant priest are implied.

7. Yad brahmani rajani va—A brahman who is a different institutor of a sacrifice; the second, by ksatriya, a man of the second or military discipline.

8. Turvasesu, those who keep control over undesirable elements, cruel and violent.

The descendants of the five sons of Yayati, mentioned in the Mahabharata are Yadus, Turvasas, Druhyus, Anus and Purus. Of these, Yadu is explained by ahimsaka (non-injurious; Turvasa by himsaka, or injurious; Druhyu by upadravechhu, उपद्रववेच्छ, or tyrannical; Anu, the pranair yukta, प्राणायुक्त, having breath or life, wherewith to acquire knowledge and perform religious acts; and Purus by कार्म: पूर्यतत्व, to be filled with or full of the objects of desire.

According to Dayananda, Yadu is a hard-working class of people; Turvasa has a control over wild violent animals; Druhyu, the anti-social element, the law-breakers; Anu the life-givers, and Puru, the competent person, knowing his jobs very well. (See Nigh. II. 3, where these five have been included in a list of 25 terms, as synonyms of manusya or man).

**Hymn-109**

For verse 2, see Nir. VI. 9.

2. Vijamatuh, of the unworthy bridegroom, (विजामतो विस्मृवा जामाता च तस्मात्—Daya).

Syalat, brother-in-law, brother of one’s wife (Daya.).

The prefix vi, in vijamatr, indicates a son-in-law (jamatr) who is not possessed of qualifications required by the Vedas; and who is, therefore, obliged to conciliate his father-in-law by liberal gifts, which is, in a way, paying for, or buying his wife.

The verse is: “For I have heard, that you are more liberal than a son-in-law, nay even more than a brother-in-law.” On this the Nirukta says: “I have heard that you are more liberal indeed than a would be son-in-law,” i.e., one whose son-in-lawship is not quite complete. It is well-known that the people in the South apply the term vijamata to the husband of a purchased maiden. By this is-
meant a bridegroom whose relationship is not quite complete as it were. Jamata is so-called because he is the progenitor of ja, which means offspring. Nay even more than a brother-in-law, i.e. more liberal than a brother-in-law. They, who are well-versed in primary causes, remark that a brother-in-law (syalah) is so called because he comes very near on account of his relationship. (See Manusmṛti, III. 51: Let no father who knows the law receive a gratuity, however small, for giving his daughter in marriage, since the man who, through avarice, takes a gratuity for that purpose is a seller of his offspring).

There is another derivation of the word syala, the brother of the maiden, who makes her gifts through affection; sya = winnowing basket and la = laja, fried paddy or grains, which are scattered at the marriage ceremony by the bride’s brother.

4. Devi dhisana, divine speech; the effulgent on account of great learning (दिव्य दिशा शास्त्र बिद्यार्थियोऽद्यमानाः—Daya.).

7. Suryasya rashmayah, rays of the sun; किरणा: मालालम्भवतेऽपि—Daya. The radiance of Indra and Agni is identical with that of the Surya. (Wilson).

Sapitvam, together; (समानं च तत्त् विलं प्राप्तं च बिध्वानं च तत्—Daya.); they are blessing with equal treatment and scientific knowledge or enlightenment; Sayana translates it as सह प्राप्तवस्थान, a place to be obtained together, i.e. the world of brahma, to which the pious proceed by the path of light.

**Hymn-110**

For verse 4, see Nir. XI. 16.

1. R̄bhuh, wise (a synonym for medhavin, or wise persons, Nigh. III. 15); also Nir. XI. 15. R̄bhavah are so called because they shine widely (uru+√/bha, उरु + भा), or they shine with sacred rite (ṛta+√/bha, र्ताः + भा) or they live with sacred rite (ṛta+√/bhu, र्ताः + भु). Having finished the works with utmost quickness, the bearers or the wise r̄bhus, attained immortality although they were mortals. The R̄bhus, sons of Sudhanvan, looking like the sun, or wise like the sun. They mix things together with their works, i.e. active during the year (1.110.4). Evidently, the stanza refers to some astronomical phenomenon, as solar rays. Dayananda translates the word as men of wisdom, for an interpretation on the social plane.

Sudhanvan, according to the traditionalists, was the father of
Rbhus, and a descendent of Angiras; so is Kutsa, and thus they are related. On this, Wilson says, that although, as Kutsa is the son of Angiras, it seems not very consistent to call them his kinsmen of a former period, pranceah (pracina) or purvakalina, as in verse 2.

2. Saudhanvanasah, sons of Sudhanvan; foremost or most adept amongst those who are archers, (शोभनानि धन्वानि धरूषि बेगु तेसु सुधन्वानि; तेपु कुसलोऽर्थम्
लोधवणानि:—Daya.).

Apakah, persons not permitted to cook their meals, for example, Sannyasins (वार्जितपरकस्या वत्तः: —Daya.).

Savituh, of the sun; of the creator; of any one with prosperity ऐस्वयम्बुतस्य—Daya); also from √सू, to offer oblation.

4. Sami, work (karmani); and vistvi, both are synonyms of karma, action or work (Nigh. II. 1). See Nir. XI. 16 for the verse.

6. Rbhavas, the solar rays (Nir. XI. 16). श्रावित्य रश्मयोपचुभू उच्चते.

Nrbhyah, for men; for the leaders of the yajna. (श्रमवो हि वजस्य
नेतारः; Rbhus are the leaders of the sacrifice—Sayana); also to the chiefs of the firmament (antariksa).

8. Vatsena asrjata mataram punah, reunited the mother with the son. There is a legend in this connection. A rsi whose cow had died, leaving a calf prayed to the Rbhus for assistance, on which they formed a living cow, and covered it with the skin of the dead one, from which the calf imagined it to be its own mother (see I. 20.4). Of course the legend has no sense in it.

9. Vajasatau, in the battle; vajebhih, with grains and other materials (Daya.), or in battle, with your horses.

Hymn-111

2. Rbhumat, accompanied with men of wisdom, or resplendent; having much light (Rbhu from uru+√bha, रं +भ, —Nir.).

4. Rbhuksanam indram, one who supports, or instructs the men of wisdom (Daya.); or Indra who is rbhuksin. According to Sayana, the three sons of Sudhanvan were Rbu, Vibhu and Vaja; these three are the archihtects related to aeroplanes, ships and chariots
(transports for air, water and land).

Vajan, superior in knowledge, शान्तिस्वरूपन्—Daya.

5. Vajah, the one with speed and other noble qualities (Daya.).

Hymn-112

Tabhiru su utibhirasvinagatam is the burden of this hymn, with those aids, Asvins, come willingly hither (Wilson); come hither unto us, O Asvins, with those aids (Griffith).

1. Utibih, means of assistance, aid or protection.

3. Dhenum asvam, the speech which does not succumb to evils (Daya.); gave milk to the barren cow (asvam प्रत्ययमाय, Sayana). Again, we have a legend stated in this connection. It relates to the cow of a rsi, named Sayu (सयु), to which, though barren, at his entreaty, the Asvins gave abundance of milk.

4. Yabhī parijma tanayasya majmana, endowed with the vigour of the son. Agni (fire) is regarded as the son of Vayu (air), either as generated, in the character, of digestive warmth, by the vital airs, or as having been excited into flame by the wind at the time of creation.

Dvimata, measurer of the two worlds (Wilson), or measurer of the two, water and fire (Daya.). The two regions are earth (the place of agni) and firmament (the place of vayu). Agni is also the son of two mothers (the two sticks in the process of attrition).

Trimantuh, the one adept in three, karma (actions), upasana (devotion) and jnana (knowledge)—Daya. Again, according to ritualists, the three are paka-yajna (offerings of food), haviryajna (oblations of butter), and somayajna (oblations of medicinal herbs, or Soma juice).

5. Rebham and Vandanam,—rebham, one who sings the glory—stota; vandanam, one who recites the noble attributes (gunakirtana)—Daya. Here again, the traditionalists have concocted a story. Rebha and Vandana are said to be two rsis, who were cast into a well by asuras.

6. Antakam, according to a legend, he is a rajarsi, whom the asuras threw into a pond or a well (again a legend).
Bhujyum—There have been several traditional legends concocted in the name of Bhujyu, who has been said to be the son of Raja Tugra. Bhujyu had embarked on a maritime expedition against the enemies of his father, but encountered a storm, in which the vessel was lost; he was saved, and brought back to his father by the intervention of the Asvins.

According to B. A. Macdonell and A. B. Keith (Vedic Index), Bhujyu denotes an adder in two passages of the Rgveda (iv.27.4; X. 25.8) and one of the Yajurveda (XVIII.42) (cf. St. Petersburg Dictionary). Then there are a large number of passages in the Rgveda in which the word Bhujyu has been used in another sense, round which the legend has been developed. The passages are: I.112.6; 20; 116.3; 117. 14; 119.4; VI.62.6; VII.68.7; 69.7; X.40.7; 65.12; 143.5. According to Bühler, the passages refer to Bhujyu being saved from shipwreck during a voyage in the Indian ocean, but the evidence is inadequate to support this conclusion.

Dayananda translates bhujyum as पालकम्, the supporter I.112.6 भोस्तारम् (IV. 27.4); enjoyer of pleasure (I. 116.3); the sustainer of body and soul (I.117.14).

Karkandhu and vayya,—Karkandhu according to Dayananda, means artisans, craftsmen कार्कांद्र कार्कांद्रत मयथरे बास्ति तथ् and vayyam is a learned person (बास्ति). According to traditionalists, these two are asuras whom the Asvins extricated from misfortunes (for vayya, also see I.54.6).

7. Sucantim, purifier (पवित्रकारकम्,—Daya.); a legendary person of this name of which no account has been given by Sayana.

Atraye, for the one free from three sorts of pains—mental, physical and accidental—Daya. According to Sayana and others, Atri is the name of a patriarch, who was thrown by the Asvins into a cave with a hundred doors, at all of which fires of chaff were kindled. They were extinguished with cold water by the Asvins; or according to Yaska, Atri is here a name of Agni, the eater (attri) of clarified butter, but whose appetite, or intensity, being checked by the heat of the sun in the hot weather, was renovated by the rain sent down by the Asvins.

Pṛsnigum, the one who moves through inter-space, वन्तरिक्षस्तारम् Daya.). According to some, the name of a person,—so named from his possessing brindled cows (पृथ्वी गायो यथा).
Purukutsam, one possessing large number of deadly defence weapons like thunderbolts etc. (यहन् दुर्लभ ज्ञान: तत्त्वज्ञानो वास्तविकत्तम् — Daya.)

8. Paravrjam, the one who goes against discipline (परमविरुद्धमानिनम् Daya.). According to traditionalists, this is the name of a rsi, made lame and crippled.

Prandham, devoid of knowledge, merged in darkness (Daya.); totally blind; the name of a rsi (Sayana); perhaps the same as Rjasra (र्ज्ञानस्वर).

Sronam, the one crippled and deaf. Sayana gives some details of the persons of these names.

Varttikam, a bird, like a sparrow; or quail (वार्त्तिकम् — Daya.).

9. Vasistham, to the one very much dedicated to his duty (वैसीत्म धर्मसति कर्मादृत्त सोतिवालक्षतस्तम् — Daya.).

Kutsam, thunderbolt, or a deadly weapon.

Srutaryam—स्रुतार्यम् धर्मज्ञानो विधानस्वास्थ्यविद्या शेष तत्, one who has listened to the authoritative teachings — Daya..

Naryam, superior and senior amongst leaders of men.

10. Vispalam, the protector or sustainer of people( विजप: प्रजा: पालनेन शीर्षेन तत्त्वसंगीत यथा तत्—Daya.). According to the legend, she was the wife of Khela, the son of Agastya.

For other references of Vispala, see I.112.10; 116.15; 117.11; 118.8; 182.1; and X.39.8.

Vasam, charming and attractive (क्षमस्य भन्ति — Daya.).

Asvyam, son of asva, of the horses, or the one superior in speed (तुल्यां यात्राचित्र वा साध्यम् — Daya.). Traditionalists regard Vasa and Asvya as rsis.

11. Dirghasravas, one possessing knowledge, food or wealth in large measures — Daya. By traditionalists, he is regarded as the son of Dirghatams, a rsi, but in a time of famine, he followed trade to obtain a livelihood, hence he is termed as vanika, a merchant; as the son of Usij, he should be the same as Kaksivat (I. 18.1) but the text treats them as distinct.
12. **Trisoka**, one not attached to the three lamentations pertaining to worth, action and behaviour. (Also the name of a *rśi*, son of Kanka. These holy persons were much exposed to cattle-stealing).

13. **Mandhataram**, one who goes to long distances on a car or airship; a wise man (*Daya*). (See Nigh; III.15, synonym of *medhāvin*). As a legend, he is regarded as a royal sage (*rajarśi*).

**Ksetrapatyesu**, concerning the lord of fields or of the earth (*Daya*).

**Bhardvajam**, one who is acquainted with learned persons of high character. (*विद्वासर्वविद्वानं भर्ती वार्षिकमिति; also वार्षिकं विभां वा विभासी वेव शोकितः तत्*—one equipped with grains or spiritual knowledge.—*Daya*). Also in S.Br., मनो वै भर्ती श्रवणि रत्न वार्षिको यो वै मनो विभासी सोज्जव वार्षिक भर्ती तस्मानांभर्ती *भर्ती* : (VIII. I.1.9).

As a man of tradition, he is a man of wisdom (*vipra*), perhaps a Brahmana.

14. **Divodasa**, the giver or source of knowledge or enlightenment,—*Daya*.

**Sambara-hatyay**, one competent to kill the adversaries (*सम्बरव्य कलस्य हृद्या हनं यस्मिन्युद्वादि व्यवहारे सम्बरवः*—*Daya*). (See Nigh. II.9 for *sambara*, a synonym of *strength or force*).

**Atithigya**, hospitable, cherisher of guests (*प्रतिचीन्य प्राप्तुर्वनम्*—*Daya*).

**Kasah**, is a synonym of water (Nigh. I.12).

**Trasadasyum**, one afraid of robbers or vicious people (यो दस्युष्मे स्त्रायिति काम्—*Daya*). According to Sayana, the son of Purukutsa.

15. **Vamra**, one who vomits for relief (*रोग निकृत्वेत वमनकर्तारस्*—*Daya*).

**Vipipanam**, one who takes (drinks) medicinal decoctions with care (भोगर्धातान्य विविध शास्त्रं कर्म शीलम्—*Daya*).

According to Sayana, *vamra* is called a *rśi*, the son of Vikhanas; the text calls him *vipipanam*, drinking much and variously, which Sayana explains drinking, especially earthly moisture, or dew (*पाण्यवं रसम्*). (See I.51.9).
Kali, one who saves from pains; or one adept in astronomy or calculations. (स्म: फरसि विनिपलि दू.ोिििि दूरैििोिििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििşi
him aware of the grain hidden in the earth and teaching him, in fact, agriculture (*Wilson*).

19. **Sudase**, in a munificent gift (सुष्ण शाने) —*Daya*. According to the traditionalists, Sudas is the name of a king, the son of Pijavana. (शोभन ददातीत सुना: —*Sayana*). A prince named as Paiyavana, son of Piyavana is noticed by Manu. VII. 110.

20. For **Bhujyu** see I.112.6.

**Adhriigu**, most resplendent (अश्वर्यांश्वकत्वम् —*Daya*). A sacrificer or immolator along with Capa, of the gods (*Sayana*, cf. अनिम्ब्रवायासनोभो देवानां शान्ताराम् —Tait. Br. III.6.6.4)

ऋतस्त्वाध्य, यद्य क्षत्र स्तोभे स्थानाति धरति, one standing for the sustenance of truth —*Daya*; name of a rṣi (*Sayana*).

21. **Krśanum**, of the weak and timid (दुष्क्षिणां, *Daya*). Krśana is enumerated by the Taittiriyas amongst a class called Somapalas, venders or providers, apparently of the Soma plants (हस्तस्वहस्त क्षानसेवे व: सोमकन्या: —Tai. S. I.2.7). The word is a synonym of fire too (*Nigh*).

23. **Satakratu**, a person of hundred or cent per cent selfless actions (सत्द्र प्रभाकरणि वा यशोस्तान् —*Daya*); an epithet for Indra; here of Asvins.

For **Kutsa** and **Turviti** see I.112.9; 23.

**Arjuneyam**, one accomplished with a fine splendid finish. (The son of Arjuna—*Sayana*. Arjuna being the secret name of Indra—एशो द्वारो इंत्स्व गृही नाम यद्वज्ञः: —*Vajasaneyaka*).

**Purusantim**, the distributor of riches to many; पुष्णं बहुम वानं विन विभाजितारस् —*Daya*). As a legend, it is the name of a rṣi.

24. **Adyutye**, attitude devoid of crookedness (बुद्धवारेव अवहारो दृष्यश्चास्तिष्क्षष्ट्यतः निपिने —*Daya*); also in the absence of light; that is, in the last watch of the night or that preceding the dawn, at which time, the Asvins are especially to be worshipped.

**Hymn-113**

For verses 1 and 2, see Nir. II. 19 and 20 respectively.
1. Ratri usase yonim—When the sun sets, the night comes on; or the night is generated by the setting sun, and may figuratively be termed as his offspring, and in the like manner, as the precursor, night may be termed the parent or the womb of the dawn.

2. Rusad-vatsa, the parent of the sun (स्व उज्ज्वलिता: सूर्यां बली यस्मा: सा)—the dawn precedes, and therefore, figuratively bears, or is the parent of the sun.

12. Yavayat-'dvesah, the beings hostile now withdraw. At the time of dawn, raksas like mosquitoes and other malignant beings vanish.

19. Devanam mata, mother of the gods (learned people—विद्वान माता—Daya.).

**Hymn-114**

1. Kapardina rudrah, (i) for the Brahmacerin who has led a life of austerity for 44 years and has braided hair (Daya.); Rudra with braided hair. (The one who makes everybody weep at the time of death is rudra रूद्रंस्तरोक्तं सर्वमानसानि हस्तं—Sayana); (ii) again, rut is worldly pain; the one who takes it away is rudra (रूद्रं संसाराभ्यं हुः सं, तत् द्व्याश्चर्यमयात् विवाधयतीति हस्तं); (iii) the one who expounds the philosophy of the Upanisads of the Vedas in word-forms is rudra, (स्ति: शब्दृष्टः उपनिषदः, सत्त्वनां सम्बन्धने प्रतिपादने हस्तं— Sayana); (iv) Rut is divine speech; the spiritual knowledge that propounds it for the devotee is rudra, (हृद् चन्द्रस्वर्गेऽग्रीही, तत्रत्विद्धा धार्मिकविहरा याः). (v) Rut is the surrounding or obstructing darkness of ignorance; one who dispels this darkness is rudra, (रूद्रच्छ रूद्रोत्सर्ति हस्तं हृद् चन्द्रकारादि; तत् दृष्टियश्च विवाधयतीति हस्तं). In this way, Sayana gives several derivations to the word rudra, (also see Tai. S. I. 5. 1. 1).

Kapardine, means the one with jata, or braided hair (जताःस्रियः ब्रह्मचरिणः विद्वानस्म). Agni has been called rudra in a legend. While the gods were engaged in a battle with asuras, Rudra, identified with Agni, came and stole their treasure; after conquering the enemy, the gods searched for the stolen wealth and recovered it from the thief, who wept (arudat) and Agni was thence called Rudra.

Ksayadviraya, destroyer of the heroes (सयस्त्र सूर्याः प्रभु ये यस्मि तस्मि—Daya.). Perhaps the heroes are Maruts.
For Ksayadvira, see I. 106. 4; 114. 1; 2; 3; 125. 3; VIII. 19. 10; X. 92. 9; and for kapardi see I. 114. 1; 5; VI. 55. 2; VII. 83. 8; IX. 67. 11 and X. 102. 8.

4. Vamkum, cruel and harsh towards mischievous enemies (Daya.); tortuous.

5. Varaham, like clouds (Daya.); also a boar or one who has a hard body. Sayana takes it to be an abbreviation of vara-ahara or good food.

Arusam, horses etc. (Daya.).

Namasa, with food (Nigh II.7), or dedication and service (Daya.).

6. Marutam pitre, father of Maruts; pitre, for the one that nourishes and sustains, Marut, the one who performs sacrifices in all seasons, such learned (कृतांवृती मन्त्रं विद्याम् —Daya.). Sayana unnecessarily gives a legend to show how Rudra becomes the father of Maruts (evidently fictions of a much later era than of the Vedas, being borrowed, if not fabricated from the tantras—Wilson).

10. Goghnam, cow-killing weapon, or a killer of cows (गोघन हन्तारस).

Purusaghnam, the killer of men, or man-slaying weapon.

Hymn-115

For verses 1 and 4, see Nir XII. 16, and IV. 11 respectively.

1. Caksus, enlightener (द्वंसकं द्वृत्तं, —Daya.).

Mitra, Varuna and Agni—Friend or the sun (mitra); giver of joy, the world of moon and seas (varuna); fire or electricity (agni). They are typical of the world or the seasons (Wilson).

Atma jagatah, the soul of the world; from his pervading and animating all things; or jagatah may mean "of what is moveable", followed by tathaushah, of that which is fixed. The sun is the cause of all effects, whether moveable of immovable (संघमस्य, स्थानरस्य —Daya.).

2. Yugani, a period of 5 samvatsaras, or divisions of time in
Satya, Treta, Dvapara and Kali. Yugani also means "yokes for ploughs".

4. Madhya Kartor vitatam, diffused upon the unfinished task; spread in the middle of affair; the cultivator or artisan desists from his labour, although unfinished upon the setting of the sun.

5. Haritah, rays; directions or cardinal points (Daya.); also horses.

Hymn-116

For verses 8 and 16, see Nir. VI. 36 and V.21 respectively.

1. Vimadaya, for the one who gives intense pleasure (विमदया मद्या हुणि वस्तितत्सि —Daya.). Also see I. 112. 19. According to the legend, Vimada is the name of a prince, who having won his bride at a svayamvara (a function at which a girl chooses her husband) was stopped on his way home by his unsuccessful competitors; Asvins came to his succour and placed the bride in their chariot, repulsed the assailants and carried the damsel to the residence of the prince.

Nasatya, absence of asatya or untruth or evil, i.e., one virtuous free from evils; an artisan or technician also. When used in the dual number, it represents asvinau (Nir. VI. 13) (सासिनो चालिनो). "They are ever true, never false", says Aurnavabha. "They are promoters of truth", says Agrayana, or else they are so called because they are nose-born (nasa or nasika=nose).

2. Rasabhah, an ass; the one who has sustaining qualities as that of the earth etc. (प्रादेशिकम् योजनम् विवधादिभिः सावसिक मुख्तु पुष्पः —Daya.). According to an absurd legend, the chariot of Asvins is drawn by two asses (rasabhavasvinoh, Nigh. I. 15) or it may mean "going swiftly".

3. Tugra, one who kills an enemy; the army-chief. See note on I.112.6 on Bhujyu. Tugra, according to the traditional legend, was a great friend of the Asvins. Being much annoyed by enemies residing on a distant island, he sent his son Bhujyu against them with an army on board ship; after sailing some distance, the vessel founded in a gale; Bhujyu appealed to the Asvins who brought him and his troops back in their own ships, in three days' time. (See verses 4 and 5 also; referring to sea voyage and an encounter).

5. Sataritram, a boat with one hundred oars, and other con-
trolls of navigation (सतसंसाधनकामयिनां जलपरिमाणप्रहणाधिनं स्तम्भनानि वा यस्यां —Daya.).

6. Peduh, one who carries with comfort (पुष्चन प्राप्तः —Daya.). According to a legend it was the name of a certain rajarsi, who worshipped the Asvins; they, therefore, gave him a white horse, through the possession of which, he was always victorious over his enemies.

7. Pajriyaya=pajresu=padresu=padesu, for the one in reputed or authoritative positions (Daya.). Also another name in mythology for Angirasas, in which the race Kaksivat was born.

9. Ksaramnapo...tṛṣyate Gotamasya, see I. 85.6. It is difficult to find out how the well was presented to Gotama.

10. Drapimiva cyavanat pramunecatam—You stripped of from the aged Cyavana his entire skin (प्रमुनेतेन यथा कवर पल्लवमानाः —Daya.). We shall not give here the unnecessary details of the restoration of the ascetic Cyavana to youth and beauty (See the Mahabharata, Vana Parva) as given in Indian Texts of the Non-Vedic Age,—the legend connected with Sukanya, daughter of the king Sharyati, how she pierced the eyes of the sage Cyavana, whilst he was engaged in penance, so much so that white ants constructed their nests round his body, and how all this enraged the old rsi and so how he could be appeased by the promise of the King to give him his daughter (Sukanya) in marriage, and for becoming marriageable, the Asvins restored the charming youth to the rsi. The Vedic text does not refer to any such details here.

For Dasra, see I. 116.16.

11. Nasatyya and Vandana, see earlier notes (I. 112.5; 116.1).

12. Dadhica or Dadhyan, are who honour the learned (सप्तद्वारमधारकानुष्ठातिः प्राप्तोऽनि स् —Daya.). Also see I.84.13. A legend occurs in the Mahabharata also; from the bones of this king, Tvastṛ fabricated a thunderbolt to kill Vṛtra and rout the Asuras.

13. Vadhrimatyah, the noble ladies of excellent growth (वध्रय; प्रसंस्ता वृष्योऽविनाते वयस्वत्स्ततः; विख्यः —Daya.). In legend we have a wife of the name Vadhrimati of a certain rajarsi, who was impotent; the Asvins, propiated by her prayers, gave her a son (Wilson).

*Khelasya*, of the part or section (*कहलय — Daya.*); a piece of the enemy's body. See I. 112.10. According to legend, *Khila* was a king, of whom Agastya was a *purohita*, and it was through his prayers, that the Asvins gave *vispala* an iron leg.

*Vispala*, see I. 112.10. She is regarded as the wife of Khela the son of Agastya.

16. **Ṛjrasva**, a simple horse (*सरल पुरुषस् — Daya.*). In a legend, we are told that Ṛjrasva was one of the sons of *Vṛṣagir* (I. 100.17); for his blindness, see I. 112.8, and the cure by Dasrasas (Ṛjrasva was made blind by his father whilst he was giving to a she-wolf a hundred sheep cut up in pieces; Dasras, the physician gave him back the eyes).

*Vṛki*, she-wolf; a legend describes her as one of the asses of the Asvins in disguise.

17. **Suryasya duhita**, daughter of the sun; according to a legend, the Sun was desirous of giving away his daughter to Soma, but all the gods desired her as a wife: they agreed that he who should first reach the sun, as a goal, should wed the damsel. In the race, the Asvins were victorious, and Surya (the daughter), well pleased by their success, rushed immediately into their chariot.

*Karmeseya*, wood and other material.

18. **Vṛsabha**, one who showers victory or prosperity.

*Sasumarah*, one who destroys the infidels or enemies; a porpoise, a *graha* or an alligator (*Sayana*); they in the mythology were yoked to the car of the Asvins, to display their power.

19. **Jahnavim**, to the army, opposing the army of the enemies (*जहन्याविधायः जहन्याविडः शेषनाम् — Daya.*). Legend regards Jahnu a *maharsi* (He is a prince of the lunar dynasty in the Puranas).

20. **Jahusam**, movement of vehicles (*जहुस्म नत्थ्यानामिवं नत्थ्याम् — Daya.*). Legend regards him as a king; about him nothing is known. See also VII. 71.5.
21. *Vasa*, in one’s control (*स्वाधीनम् —Daya.*); legend regards him a *rsi* receiving daily presents up to one thousand in number.

22. *Sarasya*, of the one from the side of opposition or killer (*हिंसकस्य सकारात् —Daya.*); Sara is also called *arcatka*, the one from the side of respectable persons of status (*परभें: सलकुवंत: विष्णुकान्तकस्य —Daya.*). In legend, a son of Ricitka; about him nothing is known.

Sayave, for Sayu; see I. 112.16.

23. *Krsniyaya*, the one attractive, or the one who attracts others; worthy of attraction.

*Visvakayə*, for the one, kind to every one.

*Visnapvam*, to the aspirations, received by a man of wisdom engrossed in learning *(Daya.)*.

Legend regards all these three as *rsis*.


**Hymn-117**

3. *Rbisat*, the darkness of ignorance, which has shrouded the enlightenment (*सन्ध्विचंता कामिनाचिंतयात् —Daya.*). See Nir. VI. 35, i.e. *Rbisam*, *यान्ताऽन्यांस्; यस्यांताऽन्यांस्; घनत्वहितार्णस्; घनत्वबलस् ब; i.e. one whose lustre is gone, or taken away, or concealed, or lost.

4. *Rebham*, the admirers of true knowledge and virtues.

5. *Tama*, a synonym of *ratri* or night (Nigh. I. 7); *rukma* is gold or *hiranya* (Nigh. I. 2). For *Dasra*, see, I. 116.10; 16.


*Pajriyena, Kaksivata*, for Pajra and Kaksivat, see I. 116.7 and for Nasatya, see I. 116.1-11.

7. *Ghosa*, (i) Laudatory words, (ii) the rest-places for cows etc. *(Daya.)*. From tradition, we have Ghosa, the name of the daughter of Kaksivat; she was a leper, and therefore, unfit for marriage; in her ad-
vanced years, she prayed to the Asvins, who healed her leprosy and restored her to youth and beauty, so that she finally obtained a husband.

For Kṛṣṇīyaya and for visnapvam, and for visvakaya see I. 116.23.

8. Syavaya, for the one wise or learned; in legend, he is a rṣi with black leprosy, cured by the Asvins and then married.

Narsadaya, the diminitive of nṛsad, which means one pertaining to men or people or leaders. Nṛsad, in legend, is supposed to be the name of a rṣi, about whom nothing is known.

Kanya, a man of wisdom; the name of a rṣi also, supposed to be blind in tradition, but his blindness is not adverted to in any of his hymns hitherto met with (Wilson).


11. Sunoh, of the son; perhaps the son of the jar (सूक्तवात्रे-प्रसल), according to Sayana (not in the text), thus alluding to the rṣi Agastya of the mythology.

Vipraya, men of wisdom (traditionalists refer to rṣi Bharadvaja).

Agastye, for noble actions; amongst the well known behaviours (धर्मस्तिपु भास्मिथपु धृष्टारैणु सापुविन करर्षिण —Daya.).

For Vispala, see I. 112.10; 116.15.

12. Kavyasya, the work of a poet; according to traditionalists, the son of Kavi, i.e. Usanas.

13. For Cyavana, see I. 116.10; for Nasatya, see I. 116.1.

14. For Tugra, see I. 116.3 and for Bhujyu, see I. 112.6, I. 112.20 and I. 116.3. For Tugra the other references are I. 117.15; VI. 20.8; 26.4; VI. 62.6; and X. 49.4.

For Bhujyu, we have I. 112.6; 20; 116.3-5; 117.14; 119.4; VI.
27.4; VI. 62.6; VII. 68.7; 69.7; VIII. 22.2; 46.20; X. 40.7; 65.12; 95.8; 106.4; 143.5.

16. Jayusa, see I. 117.16; VI. 62.7; X. 39.13; by the one giving the glory of victory (वैभव; also वैभवी—Daya.).

Visvacah, of the enemy with numerous crooked ways. Visvanc is, in mythology, called an asura, whose son you kill with poison (विष) i.e. with poisoned arrow (Sayana).

17, 18. Ṛjrasva, see I. 116.16.

20. Dasra, see I. II.24; I16.10; 16; I17.5; 20; 21; I18.6; I19.7; I20.4; I39.3; 4; I80.5; I82.3; IV. 43.4; VI. 69.7; VII. 68.1; VIII. 5.2; 22.17.

For Sayu, see I. 112.16; I16.22; I17.20; I18.8; VI.62.7; VII. 68.8 X. 39.13.

For Purumitra, see also X. 39.7; friends of many; in legend, the name of a raja (king).

21. Manusaya, for the rational beings, for men.

Aryaya, for the son of an arya, i.e. lord, for the children of a lord; one blessed with God. (Nir. VI. 26; Daya.).

This verse has been discussed by Yaska, in the Nirukta VI. 26; O Asvins, working wonders, sowing the grain, as it were, with a plough, milking food for man, blasting the impious foe with lightning, you made far-spreading light for the Arya.

Vṛka means a plough, so called from cutting. Langala (plough) is derived from the √लग, to cling, or it is so called because it has a tail. Langala, a tail, is derived from the root √लग, to cling, or from √लग, to wave; or from √लग, to hang down; साहसौ लगतैतुलितमल्लबें (Nir. VI. 26.). Milking food for man. O fair ones! blasting the impious foe (dasyu) with lightning or with (a flood) of water. Arya means the son of the lord (Nir. VI. 26).

Aryaya, बिचुपे, to the sage, that is, to, or upon, Manu (Sayana erroneously thinks that manusa is a synonym of Manu).

22. Tvastram, a person, readily becoming adept in all learning
(Daya.). Tvāstr is so called because it pervades quickly, say the etymologists (स्वात्तूर्षर्षिकवाच), or it may be derived from त्वाः स्वात्, meaning to shine, or from त्वाः स्वात्, meaning to do. (स्वात्तूर्षर्षिकवाच; स्वात्तूर्षर्षिकवाच करोऽतिकर्वः: —Nir. VIII. 13).

24. Vadhrimati, see I. 116. 13; knowledge leading to prosperity (Daya.); wife of a rsi (Sayana); see I. 116. 13.

Hirnyahasta, one possessing gold, or the one possessing knowledge and prosperity like a hand. (Daya.).

Syavam, one properly educated (Daya.); see also X. 65. 12. According to the legend, Syava was cut into three pieces by the asuras, but these pieces were reunited into one by the Asvins.

Hymn-118

For verse 11, see Nir. VI. 7.

For Dāsras (3) Nasātias (4), daughter of the Sun (सुर्यस्य दुहितिः) (5) Vandana, Rebha, Tugra, Cyavaya (6); Atri, Kana (7); Sayu (8), Vispala, pedu (9), see hymns 112, 116 and 117. In this hymn, they have been noticed more summarily.

Hymn-119

2. Urjani, in mythology, a name of Surya, daughter of the Sun; the bold policy of State (पराक्रमयुक्ता नीति:—Daya.).

3. Makhah, sacred benevolent acts like yajnas. (Daya.).

4. For Bhuju, see I. 112 and I. 116, worthy of enjoyment (Daya.).

Divodasa, for the giver of enlightenment; for the leader of the army (Daya.). For Divah dasa, see I. 112.14; I. 116.18; I. 119. 4; I. 130.7; 10; II. 19.6; IV. 26.3; IV. 30.20; VI. 16.5; 19; 26.5; 31.4; 43.1; 47.22; 23; 61.1; VII. 18.25; IX. 61.2. For Rebha; Atri; Sayu; Vandana (6); Dāsras (7) Ausiya, Dahyanc (9), and Pedu (10), see hymns I. 112; 116; and 117.
Hymn-120

For Dasras, Ghosa, see hymns I. 112, 116, 117.

For Bhrigu, see I. 58.6; I. 60.1; I. 71.4; I. 120.5; I. 127.7; I. 143. 4; and other Mandalas.

5. Bhrigu is one with matured experience and enlightenment (bhradvane, यो भृगु: परिस्वर्धीविद्वानिवाचरति तस्मिन्—Daya.).

6. Takavanasya, of one stumbling; one instructed in knowledge (Daya.).

Hymn-121

4. Manusasya, of a rational being, of a man; of a descendent of Manu (Sayana).

7. Vanadhiti, a hatchet to cut down the trees of a forest; a collection of water (vana=water); or clouds.

Pari-rodhana goh—Sayana renders it as an attachment of the animal to the stake, (परि: रोधनाय, गूढे नियोजिते परिभवति सम्भवेऽपवित्र—Sayana).

Rodhana, for protection (Daya.); pari—from all sides (Daya.); goh, cow.

9. Divah asmanam upanitam, brought the thunderbolt or vajra from heaven; it might refer to tvastṛ.


10. Susnasya, of the exploiter enemy (शोषकस्य शत: —Daya.).

Phaligam, a synonym of cloud (Nigh. I. 10)

13. Etasah, a trained good horse; a synonym of horse (Nigh. I. 14) (One of the horses of the sun).

Karttam, a synonym of well or kupa, (Nigh. III. 23)
14. Abhika, a synonym of battle or sangrama (Nigh. II. 17).
Sravas, a synonym of grains, or anna (Nigh. II. 7) (Sravana).