RGVEDA SAMHITĀ
ऋग्वेद संहिता

with
English Translation
by
Svami Satya Prakash Sarasvati
and
Satyakam Vidyalankar

Volume III
[Book I, Hymns 122—191]

लृतीयो भाग:
[प्रथम मण्डलम्, सूक्तानि १२२-१६१]

Veda Pratishthana
New Delhi
CONTENTS

Foreword v—vii
Preface ix—x

English Translation Book I
Hymns 122 to 191 541—803

Notes 805—898
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 Padma 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
Foreword

The Vedas enshrine the cosmic vision and vitality of our ancestors and epitomise a living legacy of divine inspiration, intuition and insight.

The glory of the Vedas is their universal and timeless quality.

The subtle and symbolic invocations of the Sruti and the mystic and melodic music of the celestial hymns have hallowed human consciousness through trackless centuries with a sublime glow.

The Vedas exemplify a carefully nurtured and elaborately systematized oral tradition which is unrivalled in the annals of civilization.

The evocative poetry of joyous and spontaneous affirmation of life and nature, the unravelling explorations of the seers into the terrestrial and transcendental destiny of mankind, the pervasive immanence and the pristine omnipresence of primeval reality and primordial matter, and the wisdom and philosophy of Moral and Social Order in an harmonious equilibrium unfold the luminous realm of the spirit of the Vedas.

The Vedas are unique in their perspective of time and space.

Early in the history of human civilization, the Vedas proclaimed the essential unity of mankind, untrammelled by geographical barriers and tribal parochialism.

The Vedas declared the enduring filial allegiance of Man to Mother Earth: माता भूमि; पुषोस्थ युविच्छ्या;......प्रवव्र. 12.1.12.

The Vedas articulated the essential equality and intrinsically equal dignity of men and nations and the need for cooperative effort for common benefit: यज्ञेद्वातः यज्ञेन नाये स्वर्गम् सोहवम्। वाशु 5.60.5.

The Vedas cautioned against recrimination, jealousy and ill-will among the human kindred: मा भ्रतार्थ हिषनु मा स्त्यार्थमूल स्वयम्......प्रवव्र. 3.30.3.

The Vedas aimed and aspired for an ambiance of unfailing and ubiquitous friendship: विचारणां च चक्षुषा हर्माण यज्ञादिन समीक्षे।

यजु. 36.18.
These noble thoughts made the culture of the Vedas the first and foremost foundation of the edifice of universal values: सत्यमां संस्कृतिविश्ववर्ताः। यजु. 7.14.

These enduring verities of the Vedas are not a relic of the past, nor are they the exclusive preserve or the sole inheritance of Indians and Indo-Aryans. They belong to the common heritage of humanity and are relevant in our contemporary world and in our age. We owe it to ourselves and to the peoples and the nations of the world to share this precious heritage and to disseminate its message and meaning.

It is the proud privilege of Veda Pratisthana to be the chosen instrument of the monumental project for preparing and presenting a readable and systematic modern translation of all the four Vedas. The Veda Pratisthana has had the credentials and the capacity to attempt this ambitious task because it was founded on the deep understanding and encyclopaedic erudition of Swami Satya Prakashji, an eminent scientist and a distinguished professor before he became a parivrajaka, the firm financial support and the bounteous benefaction of Narendra Mohan Foundation, an eloquent and tangible testament of the Mohan family’s liberal and public spirited disposition, and of the intrepid faith, fortitude, vision and dedication of the late Shri Prakash Vir Shastri.

The munificence of Major Kapil Mohan and his family and their deep devotion to the cause of Vedic learning enabled the Veda Pratisthana to embark on this noble enterprise. It was Major Kapil Mohan’s resolve to raise a truly meaningful memorial in the form of a new edition of the Vedas in remembrance of his elder brother, the late Col. Ved Ratna Mohan that led the Narendra Mohan Foundation to offer its generous and unsparing financial assistance for this project. We acknowledge our debt of gratitude to Major Kapil Mohan and to Narendra Mohan Foundation. We also take this opportunity to pay our tribute to the memory of Col. Ved Ratna Mohan whose life was a superb saga of service and an inexhaustible treasury of goodwill.

The late Shri Prakash Vir Shastri was the main architect of Veda Pratisthana. It was to him that we owed the initial organization, the basic conception and the purposeful momentum of the project. Indeed, we are only trying to translate his dream into a reality. An eminent and gifted parliamentarian, whose cascading eloquence, sparkling wit, mature wisdom and intrinsic goodness had a singular charm, Prakash Vir Shastri was an articulate exponent and a selfless missionary of the fundamental values of India’s creative and spiritual culture. Spun and woven with the warp and woof of Indian sensitivity and perception, the tapestry of his life and work was as authentic as it was inspiring. He shunned the pettiness and parochialism of politics and strove to
reinforce our national life with the tensile strength of our quintessential heritage. He lived and worked for national goals. In national politics he was the ambassador of the larger cultural claims on life. In his tragic and untimely death, Mother India lost an illustrious son who distinguished himself not by the office he held nor by his wealth or material acquisitions but by his dedicated and singleminded service to the cause of the nation. In his death, Veda Pratisthana lost its moving spirit, regained mainly because his memory is a motive force. We savour the exhilarating fragrance and see the inspiring and exhorting presence of his personality, pervasive, permeating and perdurable, in the fruition of this project and pay our affectionate homage to his everlasting memory.

(Dr.) L.M. Singhvi
Executive Chairman,
Veda Pratisthana
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 young man, 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 parivrajaka, 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 Pratisthana 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
ऋग्वेद संहिता

Ṛgveda Samhīta


122.

Prá vañ páutañraghunanyavó ’ndho yajñánum rudráya
milbúshe bharadyam | divó astoshy ásurasya víraír ishudhyéva marúto ródayoh || 1 || pátniya púrváhútnim vāvri-
dhádhyá ushásánáktá puruhá vídåne | starír nátkam vyú-
tam vásáná sírýasya śríyá sudrāsí hírányaih || 2 ||

Prá vañ páutañ raghunanyavó ’ndho yajñánum rudráya
milbúshe bharadyam | divó astoshy ásurasya víraír ishudhyéva marúto ródayoh || 1 || pátniya púrváhútnim vāvri-dhádhyá ushásánáktá puruhá vídåne | starír nátkam vyú-tam vásáná sírýasya śríyá sudrāsí hírányaih || 2 ||
O earnestly eager priests, may you dedicate the protective sacrificial offerings to the reward-showering cosmic powers. Let us praise him who, with his heroic followers, as with shafts from a quiver, has expelled the evil spirits from heaven; and may we praise the vital principles who reside between heaven and earth.

May dawn following the night of varied aspects and character come to promote the first invocation like a wife to the first call. May dawn, shining beautifully with the brightness of the rising sun, and like a youthful damsel decorated with golden ornaments and clad in finely woven garment, be pleased to come and participate in joy.
यस्मेव १.१२२

ममात्तु

नान्पारिज्ञा वसरहाम भात्तु वतो आपम व्रिष्णुवान।
हिर्निमंदिरपर्वताः पुरुष सत्तोऽविशेषे वनवस्यानु दृश्‌। ॥३॥
उत् पलामैः युगायः श्रेयनयेः व्यप्ता पानाश्रिन्नोः हुवधे।
प्रे वो नारायणपुष्कलः प्रे मां सरस्वतिश्रुतिः ॥४॥
आ वो स्तुपुराणमार्गे हुवधे चौपेण्य श्रमयुस्मेतो नान्ते।
प्रे वे: पुरोप तुवान ओ अण्डां वैधव वसुपरातिमः ॥५॥

श्रुतम् श्रुतम् श्रुतम् श्रुतम् सत्ते सदाने विकथाने सीमा।
श्रां न: श्रांगन्ति: सुरपान्तु: सुक्रेशा सिन्धुःक्रिः ॥६॥
सुप्रेषे सा वाण विच गुणं गुणिगिः श्रां पुराषमेव पुरुष।
श्रुनर्थी प्रवर्धे वशवाना: तुष्य: पुष्य निरुप्यानासेः अगमन ॥७॥
सत्ते सापी महाय出众 राधा: सचा सन्तानो नाप्रस्तु: सुप्रस्तु:।
जनो व: पुष्येण्य वार्तिनायांश्वानो श्रिवणो महां सुरिः ॥८॥

श्रुताम् मे मित्रावरुण्या हवेमोताः श्रुताम् सदाने विश्वातः समा।
श्रोतु नान्ह श्रोतुरातिः सुस्तुः पुष्पेण्य जीवि जीवि
अद्भिः ॥ ६॥ सत्ते सा वाण मम राज्य गाविः सत्ता
प्रक्ष्यायमेशु पाजी। श्रुताराथे प्रियाराथे दाद्धानाः सद्याः
पुष्चिं निरुप्यानासे अगमन ॥ ७॥ अस्या सत्ते माहि
मगहस्या राज्याः से साना साना सहुशाः सुविरलं जाओ याः
पाजीभ्यो वाजिनीवाय आश्वावतो रथीन्द्रे माह्यां सूरिः ॥ ८॥
May the sun, the circumambient divinity and the dispeller of darkness, grant us delight. May the wind, the bringer of rain, grant us delight. May you, O thunder and clouds, sharpen our intellects, and may all the Nature’s glories show us favour. 3

I, belonging to the traditions of a poet, worship those ever-moving and protecting twin-divines with all my zeal for the attainment of illumination. O priests, glorify the fire-divine, who without fail gives proper reward to all our actions and praise the sky and heaven who are like the parents of the rustling waters. 4

As a singer addresses loud praises to you, O twin divines for the remedy of his pains, so I, the poet devotee, am sing-ing loud praises for your invocation. I offer praises amongst others to the divine nourisher, who is bounteous. In particular, I proclaim the munificence of the fire-divine. 5

Hear my prayers, O source of light and bliss, and hear the same from all sides in the prayer hall. May the mighty river, the renowned bestower of gifts, be attentive to my prayer fertilizing our broad fields with water. 6

O divine source of light and bliss, we praise you for providing hundreds of cattle to the strong and valorous warriors fighting in the war with swift-moving horses. And may the divines, seated in their famous and splendid chariots, come to us. 7

I praise the treasures of that opulent assembly of the divines. May we, men who are blessed with excellent descendants, partake of them together. The assembly conferring abundant food upon the strong and valorous has been my benefactor, and has made me the master of horses and chariots. 8
jáno yó mitrávaruṇāv abhidhrúg apó ná váṃ sunóty aksliṇa-
yádhrúk svayám sá yákshman harídaye ní dhatta ápa yád
ím hótābhir ōtāvā || 9 || sú vrádhato nálusno dámsujútaḥ
śárdhastaro narám gúrtāgraváḥ | vísrishtáratí yáti bážha-
sríśtvá vísvasú pritsú sádam te chúraḥ || 10 ||

ádha gmánta nálusno hávaṃ súrēḥ śrótaḥ rájáno amrí-
tasya mandráḥ | nabhojúvo yán niravásya rádhaḥ práṣa-
staye mahiná ráthavate || 11 || ctám śárdham dháma yásya
súrēr íty avocean dásatayasya náne | dyumnáni yéshu va-
sútáti rárán víśve sanvantu prabhṛthíshu vájaun || 12 ||
mándamahe dásatayasya dhásér dvír yát pánc ca bībhrtato
yánty ánná | chím ishtásya ishtárasmír etá isánásas tárusha
ríñjate níṅ || 13 || híranyakármánam manigrívam árnav tán no
víśve varivasayantu deváḥ | aro gíraḥ sadyá á jagmúshir
ósrás cáktáutbháyeshv asmé || 14 ||
The man who does you wrong, O the source of light and bliss, who injures you in any way, who does not present you with oblations, contracts for himself sickness in his heart, whereas the righteous person gains all the favours by worship. 9

Such a worshipper, wondrously urged onwards by well-disciplined horses, endowed with surpassing strength, famed amongst heroes, liberal in gifts, and bold in his steps, moves like a hero, and defeats his adversaries in all combats. 10

Come to us, therefore, O beloved immortal cosmic powers, to the invocation of this worshipping devotee and attend to the mental faculties of our inner realm. May these hastening through our body and mind applaud the offerings of this devotee who acknowledges no protector other than you. 11

The enlightened sense-organs declare: we present wealth offerings with vigour upon this cosmic vital force who invokes us to partake in the offerings. May all the enlightened senses, in whom splendours and riches abound, bestow abundant food on these solemn occasions. 12

May they say, let us be delighted with the tenfold offerings when the worshippers approach, presenting the enjoyments of twice five (five sense-organs and five action-organs). What can the speedy mind and bright intellect do? These overpowering cosmic powers will subjugate the desires of men. 13

May all the divine powers favour us with a child decorated with gold earrings and jewel necklaces. May the brilliant divines, out of regard for our oblations and prayers, accept our oblations offered with spontaneity. 14
चत्वारो मा महापरमेय विष्णुभगे राजा आर्यवर्त्म जिवणोऽ।
रथेः वां मित्रवर्णह सीधावण्या: स्वामगभवति सरो नारीवः नारीवः ॥ 15 ॥

catváro mā maṣārasārasya śīvasa trāyo rājña āyavasasya jishnōḥ | rātho vām mitrāvarṇaḥ dirghāpsāḥ syāmagabastih sūro nādyaut || 15 ||

(123) प्रथिष्ठान।
(1-13) प्रवृत्तेष्यमात् सत्तं प्रवृत्तेष्य: तु भूतवर्णः॥ भूतवर्णः। नृथम् नृथम्।

पूर्वः रथे दस्तिण्याय अर्योऽवैः तु वासोऽः अस्नात्सोः अस्नात्सोः।
कृष्णादुदुध्वधुदुध्वधुदुध्वधुदुध्वधुदुध्वधुदुध्वधुदुध्वधुदुध्वधुदुध्वधुदुध्वधुदुध्वधुदुध्वधुदुध्वधुदुध्वधुदुध्वधुदुध्वधुदुध्वधुदुध्वधुदुध्वधुदुध्वधुदुध्वधुदुध्वधुदुध्वधुदुध्वधुदुध्वधुदुध्वधुदुध्वधुदुध्वधुदुध्वधुदुध्वधुदुध्वधुदुध्वधुदुध्वधुदुध्वधुदुध्वधुदुध्वधुदुध्वधुदुध्वधुदुध्वधुदुध्वधुदुध्वधुदुध्वधुदु�्वधुदुध्वधु�्।

उष्णा वृहावण्य: पुनर्भूरोपः अग्रणोपः पुनर्भूरोपः ॥ 12 ॥

यद्य क्रिया विभाजनम् नृथम् उष्णा वृहावण्य:।

केवले नृथम् उष्णा वृहावण्य:।

123.

Prthūrātho rātho dākshiṇāyāma yojya afnam devāso amṛitāso
astuḥ | krishṇād uḍ āsthād aryaḥ vīhāyas eñkṣaṃanti maṇus-
śāya kṣhāyāya || 1 || pūrvā vīṣvasmnād bhūvanād abodhi
jāyante vājam bṛhatī sāntrī | uccā vy ākhyad yuvatiḥ pu-
narbhūr úṣhā agan prathamā pūrvahūtau || 2 || yād adyā
bhāgāṁ vībhājāsi nṝbhyo úsho devi mātyātrā sujāte | devo
no śrāta savītā dāmūṇa anāgaso vocati sūryāya || 3 ||
O welfare-workers and men of virtues, the four sons (the learned academicians, the men of defence, the producers of nation’s wealth and the labour class) of the state and the three components of administration (the head, public servants and people) are to be taken care of. May your spacious and bright chariot (of sound administration) be ever radiant (of peace and prosperity) like the sun. 15

The vast chariot of dawn is yoked. The immortals are seated in it. Dawn, great and venerable, has emerged from deep darkness yearning to illuminate the hearts of men. 1

Before all the living world is she awake, triumphing over the transient darkness; she is wonderful and bounteous. Like a damsel is she, ever young and ever new. She glances from lofty heights. May she be the first to come on all our mornings, to join in prayers. 2

O brilliant, nobly-born dawn, as you are bestowing good fortune on all mortals, may the divine sun, the household friend of us all, through you recommend us to God as being sinless. 3
grīham

-grīham ahanā yāty āchā divē-dive ádhi nāmā dādhnā | sīshūsantī dyotanā sāśvad ágād ágram-ágram ád bhajate vāsūnām || 4 || bhágasya svāsā vārunāsya jāmír úshaḥ sû- 
nīte prathamā jarasva|paścā sa daghyā yó aghāsya dhātā jāyena tām dákśhiṇāya rāthena || 5 ||

úd írataṁ sûṛtā út púramdhīr úd agnāyah śuṣucā- 
nāso astuḥ | spārhā vāsūni támasápagālāvish kṛînvanty 
usbáso vibhāṭī | 6 | ápānyád éty abhy ányád eti víshu- 
rūpe áhaní sām carete | parikshítos támo anyā gúhākar 
ádyaud ushāḥ śoṣucata rāthena | 7 | sadṛśīr adyá sadṛśīr 
íd u śvó dirghām sacante vārunasya dháma | anavadhyás 
trīṣatām yójanāny ékaikā krātum pári yanti sadyāḥ | 8 |
Each day, the fairy dawn visits every house, assuming new and splendid forms. May she, bounteous and bright, always diffuse light and cherish the first and best of our offerings. 

Dawn, endowed with truth, is the sister of the effulgent sun and the supreme luminary. May she be praised in the beginning of our worship. And may he, the evil-doer, be subdued. May we conquer him with the aid of our triumphant chariot through her assistance.

Let sweet hymns be sung; let holy offerings be poured out; let ceremonial fires be kindled in all their brilliance, for the refulgent dawn is revealing the lovely treasures lying hidden under cover of darkness.

Night and dawn march together different in form; whilst the one recedes, the other comes to the fore. Coming in succession, the one covers the gloom of the surroundings, the other shines with her brilliant chariot.

The same today, the same tomorrow, un tarnished dawn precedes the far course of the sun, the supreme luminary, by thirty yojanas (leagues), and each in succession revolves in its assigned position.
jānaty āhnaḥ prathamāsya nāma śukrā kṛishnād ajanishṭa śvitiṣe | riṣṭasya yōṣhā nā mināti dhāmāhar-ahar nishkṛitām ācāranti || 9 || kanyēva tanvā śaśadānāṁ ēshi devi devām iyakshamānām | saṃsmāyamānā yuvatīḥ purāstād āvīr vākshāṇsi kṛiṇushe vibhatī || 10 || 6 ||

susamkāśā mātrīmrishṭeṣva yōṣhāvis tanvām kriṇuṣhe driṣē kām | bhadrā tvām usho vitarāṁ vy āucha nā tāt te anyā ushāso naṣanta || 11 || āsvāvatīr gōmatīr viśvāvārā yātamānā raṣmībhīḥ sūryasya | pārā ca yānti pūnar ā ca yantī bhadrā nāma vāhamānā ushāsāḥ || 12 || riṣṭasya raṣmīṁ anuyāchamānā bhadrām-bhadraṁ kṛātum asmāsu dhuchi | úsho no adyā suhāvā vy āuḥasmāsu rāyo maghāvatsu ca syuḥ || 13 ||
Proclaiming the first position of the day, dawn, who is fair and shines white, ascends, emerging resplendent out of the gloomy darkness. Cleansed by the radiance of the sun, the lady dawn breaks not the divine law of order, and comes to the appointed place day by day. 9

Manifesting your splendour proudly like a maiden, you come, O divine dawn, to the worshipper of the supreme God. And smiling beautifully like a youthful bride, you reveal the splendour of your body before the worshippers. 10

Like a young bride bathed and bedecked by her mother, you show forth your splendour. O auspicious dawn, just as other dawns did not diminish in their glory, may you also continue to shine vividly in the same manner. 11

Full of vigour and possessed of light, the beloved of all, you are ever with the rays of the sun dispelling darkness. Dawn departs and comes back again assuming many auspicious forms that promise a happy future. 12

Obedient to the reign of the law eternal, O divine dawn, may you inspire in us all that is propitious and commendable. May you be with us today when invoked. May you bestow abundant riches in our households as well as in the households of the affluent dedicated to service. 13
उष्णाच्छादितसमिध्यो अभ्यो उत्थनसर्वार्थियो व्योतिरप्रेतोऽन्तः।
वेगो नो अर्थ सविता न्यम प्रातीविद्यापद चतुर्दशिलिङ्गः।
अन्तरदृष्टी देवताय व्योतिरा सामन्ती मण्डल्या युग्मिनीः।
ईयुक्तासमापि यशोवर्ति नामायामीपि प्रथमोपयस व्यवहीत।
पुण्य दिवसो दृष्टिता प्रत्येकाश्च श्योतिरसांसनासमन्तापरस्ताद।
कुटुम्बपद्धुःस्मातुः यज्ञयज्ञाच्चविन्यासात्र न भिषोः मिनाति।

124.

Ushá uchaútti samidháné agnu udyán sûrya urviyá jyó-
tir asret | devó no átra savitá uv ártham prásávid dvipát
prá cátushpad ityaí || 1 || áminatí daívyáni vratáni prami-
natí manushyá yugáni | iyúshíñám upamá sásyavatínám áya-
tinám prathamóshá vy ádyaut || 2 || eshá divó duhitá práty
adarśi jyóтир vásáná samaná purástät|ritásya pánthám ánv
eti sádhú praýanáti ví ná dúso mináti || 3 ||

उपेन्द्रिः श्रुंच्चयो न कस्यो नोचा ईवावरक्रक्त प्रियन्याः।
असत्रसं सतातो बोधयत्सती श्रावणामागपुण्येयुक्तां || 21||
पूं अधे जर्जसो अपस्य। गवं जनत्यक्रक्त व्रतेत।
व्यु प्रथये विलं वर्त्यो अभा पृण्याः विमोक्तस्यां || 31||

úpo adarśi sūndhyávo ná váksho nodhá ivávír akṛita priyáni | adinásán
ná sasatō bodháyantí sásyavatámágatá púnar eyúshíñám || 4 ||
púrve árdhe rájaso aptyásya gávám jánity akṛita prá ke-
túm | vy ú prathate vitarám váriya óbhá priñánti pitrór
upásthá || 5 ||
124

The refulgent dawn descends. Our sacrificial fire is kindled. The sun is rising, casting around its radiance. May the sun, the prime source, bring us wealth for our use and light for the activities of the bipeds and quadrupeds. 1

Truly following the eternal cosmic law and diminishing the days of man’s life one by one, this dawn, the last of those endless dawns that have gone by, and the first of those yet to follow, shines forth brightly. 2

Clad in effulgence, this daughter of heaven has appeared in the east as on days before. Like one who knows well the regions, she goes along the path of the sun, faithfully following the quarters of the horizon. 3

She is seen near, as if she were the bosom of the sun. She manifests her splendour like a singer of a new song. She, like a matron, wakens those that are asleep, and comes again and again and without fail. 4

There in the eastern half of the luminous regions, the mother of the early rays has revealed herself. She is spreading herself far and wide in all directions. Seated on the laps of her parents (heaven and earth), she fills them with loving radiance. 5
पुष्येण युत्तमां ह्रतृ नामां न परिः व्रणक्ति जामाम।
अरेपासा तन्माः शाश्वदना नामांतीते न महो विवानी॥६॥
अभानेत्वे युतसप पीति प्राची गैनागिनिव सनेय धनानाम।
जामेव पर्ये उर्ध्वा सुवासो उषा हुसेव नि रिनीते अर्थे॥७॥
स्मा सख्से वाक्यन्ति योगियमणवान्यस्यं: प्रवतिष्णेव।
व्युत्त्वत्त्वी रुद्ममिशति सुपयुत्त्वत्त्वि समनगा हस्ताः॥८॥

cvēd eshā purutūmā dṛiṣe kāṁ nājāminī na pári vṛṣa-nyakti jāmin | arepāsā tānvā śaśadānā nārbhād śhate nā mahā vibhātī || 6 || abhrātēva puṁsa eti pratiči gartārūg iva sanāye dhānānām jāyēya pūtya usāfī suvāsā uṣhā hasrēva ni riṇite āpsaḥ || 7 || svāsā svāsre jyāyasyai yōnim āraig āpaity asyāh pratičākshyeva | vyuchānti rasmibhīḥ sūryasyānīyā āṅkte samanagā iva vrāḥ || 8 ||

आसां पूर्वीमामहसु स्वस्मणामवंगु पूर्वीमहंति पञ्चान।
नाः प्रवतिष्णेनसनमस्ये रेतवुच्चल्लु शुदिनाः उपासे।॥९॥
प्र वोक्षोप: द्वग्नाः मध्येमवुस्मानाः: पुणयोः समन्तु।
रेतवुच्चल्लु मध्यवचो मध्यानि रेतस्तोषे सनुते जार्कणी॥१०॥

āsāṁ pūrvāsāṁ āhasu svāśrīnäm ápāra pūrvām abhy ēti paṣcāt | tāḥ pratnavān nāvyasir nūnām asmē revād uchantu sudīnā ushāsah || 9 || prā bodhayoshaḥ pṛnato maghony ābudhyamānāḥ pānāyah sasantu | revād ucha maghāvadbhyo maghoni revāt stotre sūnīte jārāyanti || 10 ||
In this very manner most bounteous dawn shines for all and gives them the joy of sight. She ignores not the stranger, nor does she ignore her kindred. Proudly manifested in her stainless person, bright dawn transcends all things, big and small.

Dawn comes to the west, like a woman without a brother returning to her father’s home, or like one going to reclaim her property. Dawn smiles and unmaskes her beauty as a well-attired loving wife does before her husband.

The younger sister (the night) vacates her place for her elder sister (the day), and having made it known to her, she departs. Dawn adorns her beauty shining forth with sunrays, like women trooping to the festal meeting.

Of all those sisters who have gone before, a later one comes everyday in succession. Now may these future dawns shine brightly for us blessed with wealth like the former ones.

O bounteous dawn, may you waken the liberal devotees; let the faithless misers sleep on with none to wake them. Shine you, O dawn, with riches for the liberal givers of oblations. O inspirer of sweet voices and the diminisher of one’s age, may you shine for the old and enrich the poets.
वि नुनीम्वत्रायाः प्रेमते कुरुगोऽहंहयो निदुष्यते अयुमाः ॥ ११ ॥
ूयसु मयूराय सद्यं तत्योऽहुं वसुभद्राया मम्माः ॥ १२ ॥
असोमे समंते स्थायो वन्यं मेधितेषु चम्क्षुं रस्यं ॥ १३ ॥
विद्यामे वेदीरवस्य नेत्रस्य सुहितियो च शुरतियो च वाजे ॥ १४ ॥

वृद्धायां युवतिः पुरस्ताय युक्ते गायम अरुणानां एवंकम्
वि नुषन्वतः उचाद आसी प्रतुर गृहामर गृहामप उपा तिश्वते आगिः ॥ ११ ॥
ूयसु ते वसुभद्राया मयूराय सद्यं तत्योऽहुं वसुभद्राया मम्माः
असोमे समंते स्थायो वन्यं मेधितेषु चम्क्षुं रस्यं ॥ १२ ॥
विद्यामे वेदीरवस्य नेत्रस्य सुहितियो च शुरतियो च वाजे ॥ १४ ॥

( १२५ ) प्रांविष्णुव्नरपत्रस्य स्वयमः
(१-३) सर्वमेधाः चक्षुषाः शव्यापितोऽहुं आस्याम् कर्ति एवलय प्रभुः
(१-३, १-३) प्रभुवायाम् पदीलपायाम् अम्बूपत्रस्यस्य अवभायः
(२०५) ।

१२५

प्रातृतम सर्वित्रायाम देहानि स्तिर्हन्ति तण्डरायाम नि चैनि ।
तते प्रजां वृद्ध्येयां आयूऽ ग्रामायण सचने सृष्टीः ॥ ११ ॥

125.

प्रातृतम प्रातृतवया दातिः ताचं चक्ष्यून प्रातिग्री-न्या न धब्बते नेन प्रजा बृद्ध्येयां वायद्यामाना आयू रायु सू-ष्णा सचते सुविराहः ॥ १ ॥
This young damsel has beamed forth for us in the east; she is yoking to her chariot a team of purple rays. Assuredly now she shines far and wide and dispels darkness. Let her effulgence come forth. Let the sacred fire be kindled in every house. 11

As the birds fly out of their nests, so do at the advent of dawn men go out of their houses to toil for their sustenance. O bright dawn, may you bring plentiful wealth to them, and also to those who work while staying at home. 12

Thus, you, worthy of praise, have been glorified by my hymns. And O dawns, favourably disposed as you are towards us, may we through your grace acquire wealth that is thousandfold and a hundredfold. 13

Every morning, the Sun bestows excellent wealth on all of us. The prudent one amongst us knows its worth and treasures it. Thereby he nourishes his progeny and his own life and, blessed with good and brave children, he spends his life in enjoyment and usefulness. 1
सुगुरसत्सहिष्णुः स्वर्यो वृहत्स्मेऽ केऽ इन्द्रोऽ दशानि।
यस्यावलं वसुना प्रानारिघः सुश्रीमणे पदसुलक्समानि।
आयमुष नुसभु प्रतिच्छल्लिणेऽ पुर्वं ससुमना रथेन।
सैवोऽ मुनि पांयय मत्सरस्ये श्रव्यीं वर्धय सुसुनाभि।
उपे शरणि निवर्तिणी मतोभूते इजानं च युक्त्माणं च भे नरवे।
पुणानं च पापुरिः च उपस्यानं चुत्तस्य भागे उपे यन्ति विद्वेष्ठे।

sugūr asat suhiranyāḥ svāsvo
brīhād asmai váya īndro dadhāti | yās tvāyántatā vásumā
prātaritvo nuksḥijayevas pādīm utsināti || 2 || āyam adyā su-
kṛitam prāṭār icheṇṇ ishtēḥ putrām vāsumatā rāthena | aṁ-
soḥ sutām pāyaya matsarāsyā kshayādviraṁ vardhaya su-
nrītābhī || 3 || úpa ksharanti sīndhavo mayobhūva ijanām
ca yakshyāmāṇam ca dhenaṁvāḥ | priṇāntam ca pāpurim ca
śravasyāvo ghṛtāsya dhārā úpa yanti viṣvātaḥ || 4 ||

नाकस्य पृष्ठं अधिं तिष्ठति दिश्तो यस्माति स हं द्रेष्येपुरुः गच्छति।
नस्मा आरोऽ पृष्ठमपरिन्त स्त्रयंवस्त्रस्मा इशं दक्षिणा पिन्यन्यe सत्रं।
दक्षिणावतनामास्तिमानि चित्रति दक्षिणावतान द्रविति।
दक्षिणावतनो अयं त्रते भजन्ते दक्षिणावतं: प्र तिरंस्य।

nāka-
sya prisṛthē ādhi tishṭhaṁ śritō yāḥ priṇāti sā ha devēsā
ghachati | tāṃsā āpo ghṛtām arshantā sindhahas tāṃsā iyām
dākshīṇā pinvate sādā || 5 || dākshīṇāvataṁ id imāni citrā
dākshīṇāvataṁ divī sūryāsāḥ | dākshīṇāvanto amṛītām bhā-
jante dākshīṇāvantaḥ prá tiranta āyuḥ || 6 ||
May such a person be blessed with excellent cows, sheep and horses and may resplendent God bestow plentiful food on him, who having got up early in the morning so liberally grants wealth to the deserving guest, as if applying snares to the game. 2

I have come this day in the morning in a chariot filled with riches for you, O Lord, with a request that you grant me a dutiful and virtuous son. May you be exhilarated with the request of mine made in devotion. Bless me with prosperity worthy of the head of a flourishing race. 3

To him who worships, and to him who undertakes celebrations, may blissful rivers and milch-cows send forth streams of milk. To him, who both propitiates (his progenitors) and serves (mankind), may plenteous streams of clarified butter flow from all sides. 4

He who gives food generously to the needy ascends to the top of heaven. He is exalted to the status of divines. To him the waters and the rivers flow in stream. To him the earth yields treasures in abundance. 5

These wonderful rewards are for those who give pious donations. For the donors of gifts the suns shine in heaven; they attain immortality and prolong their worldly lives. 6


मा पृणण्यो हृत्तमेन आरम्भं जारिपव्यृस्य: सुस्मे: सुमानाम्।
अन्यस्यस्ति परितित्तु कस्महं वृणण्योत्मसि संचं युन्तु श्रोकरः || ७ ||

(१२६) पद्धतिश्वरसासनम् मूलम्
(१-३) महामय्यम्मा नुस्रयु (१२-५) प्रथमचिर्चिरपिमातीध्वी श्रोतसम: कक्षीवासं। (१) पंक्तायः
स्मग्यो भावसपपा कम्रसं। (३) समबाध रूपसा सुसिका। (१२-५) प्रथमचिर्चिरपिमातीध्वी
समबाधस्मग्यो भावसपपा। (१) पंक्तायः रूपसा शुभस्वते। (१२-५) प्रथमचिर्चिरपिमातीध्वी
पंक्तायः विषयः। (१२-५) पद्धतिश्वरसासनसमुद्रेन द्रष्टवयः।

अम्बितुत्सर्वोमन्ना भे भनीषा सिन्धायवधि सियोतो भावथ्यस्य।
यो में सहस्रसमीक्ष सुवानूस्तृता राजा अव्र द्विच्छमानं।
(१२६) शानं राजो नायकमानस्य नित्याअछुनलम्भ्यायतात्त्वच आदिम।
(१२६) शानं कृत्तिवं अयुस्त्व मोगौ हिववित्व अवोदजरम्य तानामं।
(१२६) उप मा इववयः: स्निनवेन तुस्ता वहुरस्तस्ता द्वृत्ता स्तथासो अस्थोः।
(१२६) पुष्पितः सहस्रमो गत्यमागात्सर्वकृत्तिवं अभिपित्वे अह्वाम।

126.

अंमदानं स्तोमनं प्राहर्म प्रामामिल्ला सिन्धाव अधिप क्षियातो भावायस्य | यो में सहास्रम अमिनित सद्वन अतुर्तो राजा स्रावो इच्छामना | १ || शति राज्जो नाइहमानस्य निश्कण चतां आश्वां प्रायतां सद्यः अदाम | शति वल्लवां असुरस्य गोनि अवीवी अवोदजरम्य तानामं | २ || उप मा इववयः: स्निनवेन तुस्ता वहुरस्तस्ता द्वृत्ता स्तथासो अस्थोः | पुष्पित: सहस्रमो गत्यमागात्सर्वकृत्तिवं अभिपित्वे अह्वामं | ३ ||
May the givers of large gifts never fall into sin or sorrow. May the righteous devotees never suffer set-backs. May some one else ever be their defence. May afflictions fall upon those deprived of these favours; the non-givers will suffer from grief and sorrow.

With delight, I representing the people, compose these lively praises of a king, the head of a state, who lives on the bank of a mighty river and who, desiring renown, performs a thousand noble deeds for the benefit of the public.

I, a representative of the public, accept each day grants of one hundred gold coins and one hundred horses bestowed by the head of a state. I, a craftsman, accept one hundred bulls from that majestic king. I spread his imperishable fame in the heavenly world.

Standing by my side are ten bay-chariots drawn by bay horses given by the sovereign head of a state and carrying the ladies of my house. Then comes a herd of one thousand and sixty cows. The craftsman accepts them with gratitude towards the close of the day.
catvāriṇśād dāṣarathasya śoṇāḥ
sahāsprasyāgre śrēṇīṁ nayanti | madacyūtah kriṣṇanāvato
ātyān kakshiṅvanta úd amṛikshanta paṭrāḥ || 4 || pūrvaṁ ānu
prāyatim ā dadē vas trīṁ yuktāṁ asḥṭāv aridhāyaśo gāḥ |
subāṇdhavo yē visyā iva vrā ānasvantaḥ śrāva aśhanta
paṭrāḥ || 5 ||
Forty tawny horses carry in front the wealth consisting of ten chariots and a thousand presents. Let the followers of a craftsman, born in the family of noble men, clean the coursers that are fiery and decorated with golden trappings. 4

O my brethren kinsmen, after the gifts already spoken of, I accept a prior grant for you of three and eight harnessed chariots, and valuable cattle. May you all attain prosperity and property, having lived together with affection as family members in one house. 5

The benevolent measures, applied with determination and firmness, would sustain a state, and keep enemies away as under the fear of corporeal punishment and give to me, the dedicated worker, hundreds of benefits. 6

[The State speaks to the people in ecstasy:]
"Approach me, listen to me, deem me not immature; I am hairy everywhere, like an ewe of an enchanted hilly tract." 7
127.

Agním hótařam manye dásvantaṁ vásuṁ súnúm sáhaso játávedasaṁ vipraṁ ná játávedasam | yá úrdhváyá svadhvaró devó devácyá kripá | ghṛitásya víbhraśtím ánu vashtí śocishájúhvánasya sarpíshaḥ || 1 ||

yájishthaṁ tvá yá-
jamánaḥ huvema jyeshtámau ángirasāṁ vipra máṁmabhir ví-
prebhiḥ sukra máṁmabhīḥ | púrijmánam iva dyáṁ hótařam
carshaṁiniṁ | śocishkósam vríshanaṁ yáṁ imá víśaḥ právantu
jñáye víśaḥ || 2 || sá hí purú cid ójasā virúkmata pádyáno
bhávati druhamtaraḥ paraśúr ná druhamtaraḥ | víla cid yásya
sámrjtau śruvad váneva yát sthirúm | niḥsháhamáno yamate
náyate dhánvásáḥá néyate || 3 ||
I venerate the divine fire, the inspirer of pious works, the munificent, the giver of dwellings, the source of strength. He is aware of all that exists; like a sage he is endowed with knowledge; He is the divine regenerator of worship. Through his lofty blaze produced by the burning of liquefied butter which is offered in oblations with his flames, he invokes the Nature's bounties. 1

We, the institutors of the fire ceremony, invoke you, with prayers, O fire-divine, you who are most deserving of worship, and are the eldest fire of the fire-priests. And with prayers recited by the priests we adore you, who, like the revolving sun, are the invoker of the divine powers on behalf of men. You are bedecked with shaggy flames, and are endowed with strength. 2

Verily, that fire-divine, shining far with brilliant vigour, is the destroyer of foes. He like a hatchet cuts down trees. What is not solid and stable melts like water at his touch. Vanquishing the enemies, He stands firm and, like an archer, does not retreat. 3
द्याहा चिदम्भा अनु दुर्ययों चिदे तेजिनासिरगणितमिनित्रथ्वसंको भावे दृष्ट्वचसे।

प्र यः प्रूण्याण गाहते तत्सहनेन शाचिचर्य।

स्थिर चिदत्वा नि शिरीत्योजनं नि स्थिराणि चिदंतज्ञा।

नमस्य पुश्यलुप्तसम प्रीमसति नन्य: शुभक्रीतों शिवालित्वन्तुष्म शिवालित्व।

आतुस्वयंप्रश्रेणविन्यातु श्राम्नि न सुन्वें।

शुक्लमहकुम्भस्य व्यतों अजया अषोऽषोऽ व्यतों अजरोऽय।

**dṛśīhā cida asma ānu dur yāthā vidē tējishṭhābhīr arāṇibhīr das̱hṭy ávase 'gnāye das̱hṭy ávase | prá yāḥ purūṇi gāhate tākshad vāneva śoeiśhā | sthirā cidad ānā nī riṇāty ojasā nī sthirāṇi cidad ojasā
tam asya pṛkṣhām úparāsū dhīmaṇi naktām yāḥ su-dārṣataro divātārād áprāyushe divātārāt | ád asyāyur grā-bhaṇavaḥ vilu śārma nā sūnāve | bhaktām abhaktam ávo vyantō ajāra agnāyo vyantō ajāraḥ**

**स हि श्राणों न मार्क्ते तुविश्विणमस्तनवेयविनित्यनिर्भकमनास्थिट्यि।**

आद्वृत्त्याभ्वायुद्वद्वियस्वैः केतुरहणां।

अर्थ म्यास्य हर्मद्वी हर्मद्वी विभेद जुपत्न पत्तों तने: श्रुभे न पद्यम्।

हिता यद्वी किवस्यां अभिबंधो मन्यन्त्रे उपवेच्चन्तु भुवेयो मुक्तान्त्र त्रृष्णा भुग्न्यः।

अतिमित्य वर्षेऽन्त्र झूघियों धुरिणायम्।

प्रयों अविदिर्जिनिपित्त मेधिर आ विनिपित्त मेधिरः।

sā hi śārdho nā márutas tuvishvāṇir āpivasvatishśuṛvā-rāsv ishtānir ārtanāsv ishtāniḥ | ádad dhavyānā ādadār ya-jñāsyā ketūr arhānaḥ | ádha smāsya hārshato hṛṣhivato vī-sve jushanta pānthāṃ nāraḥ śubhē nā pānthāṃ || 6 || dvitā yād īṃ kistāso abhūdyavo namasyānta upavācanta bhṛgavāvo mathmanto dāsā bhṛgavāḥ | agnīr īcē vāsūnāṃ śūcīr yō dharmiḥ ēshāṃ | priyāṇ āpidhūr vanishishṭa médhira ā va-nishishṭa médhirāḥ || 7 ||
Like wealth made over to a sage, they have made substantial donations to Him. By resplendent means He grants us grace so that we may preserve ourselves. The worshipper presents gifts to the fire-divine for preservation. He who accepts the offerings made to Him and consumes them as rapidly as He consumes forests. The standing corn ripens by His potency, and He consumes the harmful insects by the same potency. 4

Let us then place near the altar the sacrificial food for Him who shines more by night than by day. We offer it to Him who has more power at night than in the day. The libations are to be made to this fire-divine in the same way as the father’s fortified house is made over to his son. These undying fires, discriminating between the edible and non-edible, grant protection. And accepting what is edible, they become exempt from decay; they do not die out. 5

He roars aloud like a thunderstorm in the course of the sanctified rites. This fire is to be worshipped and to be adored for victory over the hosts of enemies. He is the receiver of oblations and is the standard-bearer of the sacred works of the selfless. He deserving of veneration, consumes the oblations. Therefore, all men for their own good pursue the path of the fire-divine. Verily, they follow his path, verily, men follow his virtuous path for the sake of happiness. 6

The descendants of men of mature intellect celebrate the fire-divine in both his forms (fire in the sun and fire from the wood). They glorify him, and pay him homage and proclaim his praises. The descendants of men of mature wisdom churn him out (from the wood) for worship. The radiant fire-divine is the guardian of all these treasures. May the divine-fire, receiver of sacrifices, lovingly accept (our oblations). 7
विश्वासं त्वा विश्नां पाति हवामहे साहसं समानं द्विप्ति भूजे सुधिनिवार्यसं भूजे ।
अन्तिथि मानुषणां पितुनं अयोगस्य ।
अमि च विषे अमनसं आ वयो वयं हवाया देवतच्या वर्यं ॥ ८॥
लोम्बश सहसं सहस्त्रम् शुभिमाने जायसे देवतातये रुपं देवतातये ।
शुभिमाने हि ते मदी अमनस्तम उत्त कर्तु ।
अर्थ समं ते परं महर्षिज्ञुरं श्रुतिवानो नाजुर ॥ ९॥

विश्वासं त्वा विश्म पाति हवामहे सार्वसाम समानं द्विपतिम भूजे सत्यागिर्वाहसं भूजे ।
अतिथि मानुषणा पितुनां विस्वें यस्या सयास्या ।
अमि च विषे अमनस्त आ वयो हवाया देवतच्या वर्यं ॥ ८॥
त्वां अग्ने साहासं साहान्तमах शुभिमाने जायसे देवतातये रुपं देवतातये ।
शुभिमाने हि ते मदी अमनस्तम उत्त कर्तु ।
अर्थ समं ते परं महर्षिज्ञुरं श्रुतिवानो नाजुर ॥ ९॥

प्रां ते माहे सहसं सहस्त्रं उपबुधे पशुपे नाम्पे स्तोत्रं वामृताम् ।
प्रां ते यदी हुविष्ठ्यानि शुभाम् शासु जोरुचि ।
अधे रेभे न जरत ऋणा जुगिहाते ऋणाम् ॥ १०॥
सने नेदिशु दर्शणां आ मध्येने देवेने सम्बंधं सुचेतुनां महो रुपं सुचेतुनां ।
माहि श्विरुष स्कृत्रिः संचं देवे अधे ।
माहि स्तोत्रभो मधवन्त्रुणामि मर्मद्रुणो न श्वसं ॥ ११॥

प्रां ते माहे सहासं सहास्वतं उस्हरुवुं देव महे पाशुपे नाग्नाये स्टौम वामृताम् ।
प्रां ते यदी हुविष्ठ्यानि शुभाम् शासु जोरुचि ।
अधे रेभे न जरत ऋणां जुगिहाते ऋणाम् ॥ १०॥
सने नेदिशु दर्शणां आ मध्येने देवेने सम्बंधं सुचेतुनां महो रुपं सुचेतुनां ।
माहि श्विरुष स्कृत्रिः संचं देवे अधे ।
माहि स्तोत्रभो मधवन्त्रुणामि मर्मद्रुणो न श्वसं ॥ ११॥
We invoke you, the protector of all people, you who are the common Lord of all houses, to enjoy our offerings. He is the true carrier of our oblations. We invoke you, the guest of men, to whom all these immortals apply for their sustenance, as a son to a father. May all divinities come to receive our oblations,—may the divinities come.  

O fire-divine, you, who destroy enemies by your strength, and the possessor of splendour most fiery, are born for the sake of all sacred works and worship. You are born for the sake of divine sacrifices. Your delight is most fiery and your valour is most victorious; hence the sacrificers wait upon you like envoys upon a prince, O undecaying one. 

May your invocations, O priests, become acceptable to the fire-divine, who is deserving of laudation and who has the might to overcome the strong and who is awakened at dawn. May the priest be grateful to the fire-divine as if to a giver of cattle. The presenter of an oblation goes assiduously to every altar with the same expectations and invokes the fire, the first to come amongst the divines, in the same way as the adept chanters glorify their worldly patrons with praises. 

O fire-divine, may you become visible and come close to us and, partake with benign intent of the sacrificial food along with the divines; bestow upon us abundant riches. Most mighty divine fire, may you make us illustrious so that we may behold and enjoy this earth, and may we be the possessors of excellent progeny. May you give us, your devotees, life's breath and may you destroy our enemies with your might and fury.
128.
Ayām jāyata mānuṣho dhārīmaṇi hōtā yājishṭha uṣijām ānu vratām agnīḥ svām ānu vratām | viṣvāsṛṣṭiḥ sakhiyātē rayir iva sravasyatē | ādabduḥ hōtā ni shadad īlas padē pārivīta īlas padē || 1 || tāṁ yajñasādham āpi vātayamasya rītasya pathā nāmasā āvishmatā devātā āvīshmatā | sā na ūrjām upābhṛty aya kṛipā nā jūryati | yām mātarīṣvā mānave parāvāto devām bhāḥ parāvātaḥ || 2 ||

एवेन सत्यः पर्ययिति पार्थिवे सुरुगी रेतं ब्रुहम्: कणिकतृढुंध्रेतः कणिकदत् ||
शते चक्रणो अक्षमित्रे वेनेरु नएवणि: ||
सत्तो द्रुष्टे उपरेतु सानुपृणि: परेतु सानुपु || 3 ||

evēna sadyāḥ pāry eti pārthivam muhurgī réto vrishabhāḥ kānikradadd ṅāṭh kānikradat | sātāṁ cākṣhāṇo akshābhīr devō vāncesu turvāṇiḥ | sādo dādāhaṇa āpareshu sānushv agnīḥ pāresuḥ sānushu || 3 ||
The fire-divine is the invoker of divine virtues, the assiduous promoter of sacred deeds. He is generated by devotees for the holy work like those who are born for benevolent actions. He bestows blessings on him who seeks His friendship, and is like wealth to an inspirer. He is the unobstructed offerer of oblations in the cosmic world; He is seated, surrounded by His divine priests like powers, on the holy place; He is, verily, seated on the holy place.

We propitiate that messenger of cosmic sacrifice by treading the path of truth, by reverential salutations with intense dedication. He accepts our offerings, and through his beneficence departs not. He is that divine fire, whom the divine cosmic wind brings from afar for the service of men,—brings from afar.

The divine fire, who is ever to be hymned, is the giver of food and the showerer of benefits. He comes quickly upon our invocation to the altar of the earth. He is vigorous and loud-voiced; virile and loud sounding; he travels fast when incited by praise. He manifests himself a hundred fold by his flames. The divine-fire comes quickly to the place of worship with abodes in high lands close by—in the high lands far away.
sá sukrátuḥ puróhito
dáme-dáme 'gnir yajñásyādhyarāsya cetati krātvā yajñásya
cetati | krātvā vedhā ishūyatē víṣyā jātāni paspaśe | yáto
ghrītasrīr ātithir ājāyata vāhnir vedhā ājāyata || 4 ||
krātvā yād asya távishūshu priñcāte 'gnir ávena marútām nā bhoo-
jayēshirāya nā bhoojyā | sā hi shmā dānām ūnvati vāsūnām
ea majmāna | sā nas trāsate duritād abhihrūtah sānśād
aghād abhihrūtah.|| 5 ||

viṣvō viñhāyā aratir vāsur dadhe dákshiṇe tarānir
ná śīṣrathae chhavasyāyā ná śīṣrathat | viṣvāsmā īd ishu-
dhyatē devatrā havyām ūhishe | viṣvāsmā ūt sukṛite vāram
rīṇvaty agnir dvārā vy rīṇvati || 6 || sā mānushe vṛijāne
sāṁtamo hitō 'gnir yajñēshu jēnyo nā viśpātīḥ priyō ya-
jñēshu viśpātīḥ | sā havyā mānushānām ilā kṛitāni patyate |
sā nas trāsate vārunāsya dhūrtēr mahō devāsya dhūrtēḥ
|| 7 ||
That fire-divine is the performer of excellent acts; he is like a priest in every house; he takes care of worship and ceremonies and with wisdom takes care of worship. He bestows rewards on persons who are desirous of food, and he accepts all the offered gifts for the good of the worshipper. In sacred ceremonies he feeds abundantly on butter; he is born as a guest,—and this fire, the bearer of oblations, is born as an ordainer. 4

All devotees offer in holy rites food for His satisfaction in the blazing flames of divine fire; like the grains that are to be enjoyed by learned men, and like the food to be enjoyed by the needy. The worshipper presents gifts to Him according to the extent of his opulence. The divine-fire preserves us when we are oppressed by sin. He saves us from misery overwhelming, and from curse and from overpowering malevolence. 5

The universal, mighty, imperious divine fire holds his treasure in his right hand; and like the sun, he stretches forth his hand and stretches forth as if with the desire of obtaining oblations—but not for the wicked. Verily O fire-divine, you bear the oblation for every one of the righteous who desires it. You grant blessings to every benevolent pious worshipper and open for him the gates of heaven. 6

The divine-fire is a most amiable friend in human infirmity through the means of sacred acts like a lord victorious and like a dear lord in sacred rites. He alights upon the oblations of men when placed upon the altar. He preserves us from floods and from havocs caused by other natural forces. 7
agnīṁ hōtāram īlate vāsudhitim priyāṁ cētisāṁ aratīṁ ny ēriṁ havyavāham ny ēriṁ | visāvīyum visāvavedasām hōtāram yajatāṁ kavīm | devāso ranvāṁ ávase vasūyāvo gīrhī ranvāṁ vasūyāvaḥ || 8 ||

129.

Yāṁ tvām rātham indra medhāsātaye 'pākā sāntam
ishira pranāyasi prānavadya nāyasi | sadyāś cet tām abhī-
shātaye kāro vāsaṁ ca vājīnam | sāśmākam anavadya tūtu-
jāna vedhāsāṁ īmāṁ vācaṁ nā vedhāsām || 1 || sā śṛudhi
yāḥ smā pṛtanāsā kāsu cid daksiḥyya indra bhāraḥütaye
nṛbhir āsi prātūrtaye nṛbhiḥ | yāḥ śūraiḥ svāḥ sūnītā yo
viprair vājam tārūtaḥ | tāṁ īśānāśa iradhanta vājīnam pri-
kshām ātyaṁ nā vājīnam || 2 ||
The devotees praise the divine-fire, who is the invoker of divinities, the possessor of wealth, the beloved and benevolent. They have recourse to Him as to a sovereign; they have recourse to Him as the bearer of oblations. The divine fire is the life of all living beings and He knows all things. He is the offerer of oblations as well as the object of worship. He is also the sage. The sacred priests, desirous of affluence, sing His praises to obtain His protection. Desirous of affluence, they recite His praises in their hymns.  

129

O resplendent Lord, inspirer of sacred acts, you fulfil the desires (of the devotee); you carry your chariot to him. O infallible one—you carry it ahead. And without delay you enable him to fulfil his desires; and you become wealth to such a one seeking food. O Lord, you who are quick and faultless, may you listen to the prayers of us the worshippers,—as ever of the worshippers.  

Hear our invocation, O resplendent Lord. You have to be invoked by heroes reverentially in all battles for challenging and subjugating the enemies. You are the one, who, aided by heroes, seizes benefits from them and distributes it among the devotees. As the heroes take help from the swift war-horses, similarly even the mighty warriors propitiate the resplendent Lord for victory.
daśmō hi śhmā vṛishāṇam
pīnvasi tvācam kām cid yāvīr arārum śūra mārtṣyam pa-
rivṛṣinākshī mārtṣyam | āṃḍrotā tūbhyaṁ tād divē tād ru-
drāya svāyāṣase | mitrāya vocaṁ vārunṣāya saprāthah su-
mṛilikāya saprāthah || 3 || āṃṣakāṁ va āṃḍram uṃṇasiśtāye
sākhāya visvāyum prāśaḥm yūjām vājeshu prāśaḥm
yūjām | āṃṣakām brāhmotāye 'vā prīṣūṣu kāsū cīt | nahi
tvā satru stārate strīṇoṣi ṣyāṃ visvāṃ sārtrum strīṇoṣi
yāṃ || 4 || ni śhā namātimatīṃ kāyasā cīt téjishṭhābhir
arāṇībhir nōṭībhir ugraḥbhir ugraṭībhīḥ | nēshī ṇo yāṭhā pu-
rānenāḥ śūra mānyase | visvāṇi pūrīr āpa parshi vāhnir
āśā vāhnir no ācaha || 5 ||

prā tād voceyaṁ bhāvyāyendave háyyo nā yā ishāvān
māṇma réjati rakshohā māṇma réjati | svayaṁ śo āṃṣūd ā
nīdo vadhārī ajeta durmatīm | āva śravaṇaḥ aghanṣaśo 'va-
tarām āva kshudrām iva śravet || 6 ||
O resplendent Lord, you are the subduer of our adversaries; you fill the clouds and cause rain. O the brave one, you drive off every fleeting and transient cloud. And abandon it only when exhausted. For such a glorious deed, O Lord, I offer praise to you, the brilliant, the terror to the wicked, the life-breath of all beings, the most benevolent, the most widespread, and the bestower of bliss. 3

We desire, O resplendent Lord, to be present at the place of your sacrificial acts. You are our friend, the ally of your worshippers, the patient acceptor of viands. O Lord-supreme, may you guard our holy rites for our preservation, for in whatsoever contests you be engaged, no enemy, whom you oppose, would prevail against you; you prevail on every enemy whom you oppose. 4

O brave Lord, subdue the arrogance of every one of your adversaries by your protective and heroic powers which are as radiant as the fierce flames of burning wood. Guide us, O hero, as you have guided our forefathers, for you are honoured by all. You sustain all the world. May you remove all the sins of man and be close to us. 5

May I be competent to utter the praises of the blissful Lord who is vigorous, praiseworthy, like any other divine, and who goes with food abounding to every venerable rite. He is the destroyer of cruel people at each venerable rite. May that blissful one repress with chastisement the malevolence of him who reviles us; let the thief fall and perish, like water in a gutter running down a pit. 6
वनेमां नदात्रया चिन्तव्यां वनेमां रूच्यं रंगिनः सुविर्यमेंग्रं मन्त्रं सुविर्यमेंग्रं।

दुर्ममानं सुमन्तुभिरेष्मिः पुर्णीमांह।

आ सत्यार्थेन सुधार्थेन निर्विर्यमेंरूत ! 11.91।

प्रांणो अमो स्वयंप्रभुमिः परिपूर्णे इन्द्रेण दुर्मृक्तिनां दर्शनमन्त्रमृक्तिनाः।

स्वयं सा रिपुवर्ये या नेप उपेन्ये अये।

हन्तेमसुर्य संघः तिर्या जरिधमं रक्षति। 11.81।

vanēma tád dhótrayā
citántyā vanéma rayiṇ rayivaḥ suvīryaḥ raṇvāṃ sántāṃ
suvīryaṃ | durmánāṇām sumántubhir ēm ishā prieimahi |
á satyābhīr índraṃ dyumnāḥūttibhir yājaratām dyumnāḥūttibhiḥ || 7 || prá-prā vo asmé svāyaśobhir utī parivargā índro
durmatinām dáriken durmatinām | svayāṃ sā rishayādhyai
ya na upeshē atraïh | hatēm asan nā vakshati kshiptā jür-
nīr nā vakshati || 8 ||

लं ने इन्द्र गृथ्य परिणासा गाहि पुष्यं अनेहसा पुष्यं चावर्तः।

सचं ने पराक आ सचंस्वास्तमक आ।

पाहि ने द्वन्द्राराधुर्मिः सदी पाव्यामिः। 11.9.11

लं ने इन्द्र गृथ्य नक्ष्यःध्वः चिच्चा महिमा संख्यार्थे मोहे मित्रं नार्थ।

ोंजिजु द्वारविता रथे के चिदमरे।

अन्यसम्मिद्यकृः के बिद्वेशो रिक्षतन्त चिद्वित्रः। 11.10.11

tvām na indra rāyā pāriṇasā yāhī
dvadhau anehāsa purō yāhy arakshasā | sācasva naḥ parakā
d sācasvāstamikā ā | pāhī no dūrād ārād abhīṣṭibhiḥ sādā
pāhy abhīṣṭibhiḥ || 9 || tvām na indra rāyā tārūshasogram
cit tvā mahimā sakshad āvase mahē mitrāṃ nāvase | óji-
shṛtha trātar ávīta ráthaṃ kāṃ cid amartya | anyām asmād
ririsheḥ kāṃ cid adrivo ririkshantaṃ cid adrivah || 10 ||
We glorify you, O the source of affluence, with inspiring hymns; we solicit that wealth which bestows vigour, which is agreeable, durable, and the support of progeny. May we, through surging praises, ever be possessed of abundant food. We know it is difficult to honour you adequately. May we attain communion with the resplendent Lord by true and earnest invocations,—by offering glorious invocations.

The resplendent Lord is powerful in the discomfiture of the malevolent by his self-glorifying aids, for us and for all. He is the destroyer of the malevolent and impetuous host sent against us by destructive forces to destroy us. It has been itself destroyed by Him; may this force of evil not reach us; may it, approaching with speed, not reach us.

O resplendent Lord, come to us with abundant riches by a path free from evil and by a path unobstructed by cruel people. Be with us when afar; be with us when near. Favour us, whether afar or nigh, with the objects we desire. Protect us by giving us adequate and desired aid; protect us ever by your blessings.

O resplendent Lord, sustain us with the wealth that takes man across calamity; may we remain near you, O brave one radiant like sun, for our protection. O most potent protector and immortal Lord, ascend the same chariot, and come hither; O possessor of the thunder-bolt, come and repel anyone asasiling us. Turn your fury against the cruel ones, O possessor of the thunder-bolt.
पाहि नं इद्र दुर्गत्वं सिष्येऽवयावः सद्धिमुहम्मतीनां द्वितं सन्धि मैत्रीनाम।
हन्ता पापस्य रक्षसबलाय सिद्धं सारंत।
अथ हि त्वः जनिता जीवनहस्तं रशाह्यं त्वं जीवनहस्ते। ॥ ११॥

पाहि नं इद्र सुध्दुता स्रीधो वयाता सदाद् इद् दुर्मतिनां द्वितीयम् सदाद् हंता पापस्य रक्षासत्रता विप्रस्या मात्रात् अथ हि त्वं जिता जीवनहस्तं रशाह्यं त्वं जीवनहस्ते। ॥ ११॥

(१२०) विष्यवाणानेम सुभो
*(१२०) देशार्थीवार्त्य सुभो विष्यव देवार्थिं पश्चात्यः प्रकाश देशार्थी। (१२०) विष्यवः नवादेशार्थीवः ॥ ६॥

परं ग्रामसः नं सयावः मयामच्छू विद्वाणाम् सत्पेत्रिस्मत् नाजेण सत्यिनः।
हर्मसंह त्वं वयं प्रकाशवत् सुने सचा।
पुज्रासों नं निन्तं वार्तसात्तपो मथिपुर्ण वार्तसात्तपो। ॥ ११॥
विना सिन्मिनत्र सुयामम्मिनत्रः ग्रामसंह मिन्द्रात्रेण न वन्यग्रामसात्तपायणों न वेषंगः।
मद्दाय हर्मसात्तपो न तुव्यङ्गास्य भासे।
आ त्वं याप्तां ग्रामसंह ग्रामसंह तत्त्वां ग्रामसंह। ॥ १२॥

१३०।
इंद्र याह सुहूता नाह परावागौ नयाम आह किताध्या-
निव सा पतिपरा सुभम राजे माहसात् भवामाहे तव नयाम
प्रायस्वान्तत सुधे साचा। पुनयास नं पिताऽरं वाजसाते
मान्विकित्तम वाजसाते। ॥ ११॥
पिस्म संस्मन्न सुधुमण्डित्रम् कोदिन सिन्मिन्द्रात्रेण न
वे मंगलसात्तपायणो न वेषंग।
मद्दाय हर्मसात्तपो न तुव्यङ्गास्य भासे।
आ त्वं याप्तां ग्रामसंह ग्रामसंह तत्त्वां ग्रामसंह। ॥ १२॥

ङ्ग्य याधु हर्मसात्तपो न सुधुमण्डित्रम श्येव श्येव।
O deservedly lauded Lord, preserve us from suffering; for, verily, you are ever the chastiser of the malevolent: you are the slayer of the wicked. You are the preserver of the virtuous, such as I am; the progenitor, the creator you have ever been an asylum of the needy; O you the destroyer of evils, an asylum for all men. 11

Come to us from afar, O resplendent Lord, the protector of good; like a king, the protector of good, who comes back to one’s home. We, the producers of food, are invoking you with our devotional prayers. Like sons inviting their father, we are inviting you for the procurement of food,—you the generous one for the procurement of food. 1

Accept our sweet devotional prayers that have been expressed by our thoughts and strewn as if with the sacred grass. Accept them with eagerness shown by a thirsty ox hastening towards a well,—as a very thirsty ox. May we be worthy of your loving, sweet and pleasing favours, and may your divine rays bring you hither, as the steeds convey the sun and as they carry him above the horizon day by day. 2
अविन्ददिवो नितिहिते सुहाते निधिषि वेंसम्: गभरे पारंतिनमगम्यतने अन्तरममिन।
बुधं वृक्षी गवामियु सिपासुमश्रिरस्तम।
अपाव्रृणोतिष्व इन्द्रः परिवर्ता हार्य इष्टः परिवर्ता।
१३॥
बुधहारो वज्रमुद्धो गम्यसयोः: स्वेधे निममसमनाय सं हर्षनिहस्याय सं हर्षन।
संविद्यन्या आंजसा श्रवोभिरभदृष्ट मुख्यन।
तोष्व वृक्षे बुधनो नि सुक्ष्मसन परेक्षये नि प्रेक्षये
१२॥
लं वृक्षे नुयं इष्टः सत्सदावे समुद्रमुद्धो रथः इष्टः रथः इष्टः।
इन उन्निर्युजन सामान्यांमुखिनम।
प्रेत्त्रूडिः मनेयं विधाने सहो जानयं विधाने हसः।
१५॥

ávindad divó nñhitam gûhã nîdhîm vêr ná gârbham pári-vitam ásmany ananté antár ásmani | vrajâm vajrí gâvâm iva síshâsann ángirastamah | ápâvriñod ísha ñdrañ pári-vritâ dvâra íshañ pári-vritâh || 3 || dâdrihánô vâjram índro gábhastyoḥ kshádmeva tigmám ásanâya sâm ñyad ahîhá-tyaçá sâm ñyat | samvivyaná ójaså ñavobhir ñdra ma-jmánå | táshqevâ vrikshâm vanîno nî vriścasi paraśvéva nî vriścasi || 4 || tváṃ vritthá nadyâ ñdra sârtavé 'châ samu-drâm asrîjo ráthañ iva vâjyato ráthâñ iva | itá utír ayuñ-jata samânâm ártham ákshitem | dhenúr iva máñaye visvá-dhâsah jâñaya visvá-dhâsah || 5 ||
He, the Lord, finds out the stolen treasure, that has its abode in heaven and hidden like the nestlings of a bird in a rock, amidst a pile of vast rocks. Desiring to partake of the elixir, He the most vital, discovered the hiding place of the cows; and He, opened the closed doors of waters, shut up in the clouds,—the closed doors for food. 3

Grasping His sharp thunderbolt with both hands, the resplendent Lord, sharpened it to hurl it on His foes like the swift current of streams. He whetted it for the destruction of dark shrouds. He is fully endowed with strength, with energy and with might. O Lord, may you cut your enemies to pieces, as a wood-cutter cuts the trees of a forest,—you cut them to pieces as if with a hatchet. 4

Effortlessly you have created the rivers that flow to the sea, like the aurora of glory bearing you to sacrificial places, as those chariots who are proceeding on the way to battle. The streams flowing hither have gathered together their waters for a common purpose, like the cows that yield all things to man—that yield all things to people. 5

Men who are desirous of wealth have recited this praise of yours, as a resolute and provident man prepares a chariot for a journey; they have propitiated you for their good; glorifying thee, the resplendent Lord, as impetuous in conflicts, they have praised you as men praise a conqueror. We praise you for the acquirement of strength, wealth, and every kind of affluence, as they commend a courser for his good qualities in battle. 6
bhīnāt pūrṇa navatīm indra pūrāve divisible dīvodāsāya maḥi dāṣūshe nṛto vājrena
dāṣūshe nṛto | atithīgvāya śāmbaramg girēr ugrō ávābhara-
rat | mahō dhānāni dāyamāna ōjaśā vīṣyā dhānāny ōjaśā
|| 7 || indraḥ saṃatsu yājanānam āryam právad vīṣveshu
sātumūtir ājīshu svārmilheshv ājīshu | mānave sāsad avra-
tān tvācaṃ krīshnām arandhayat | dākshanā nā vīṣavām ta-
trishānām oshati ny ārṣasānām oshati || 8 ||

sūraṣ cakrām
pra vṛihaj jātā ōjaśā prapitve vācaṃ arunō mushāyatīśānā
ā mushāyati | usānā yāt parāvātō 'jagann ātāye kave | su-
mnāni vīṣvā mānusheva turvānir āhā vīṣveva turvāṇīḥ || 9 ||
sā no nāvyebhir vrishakarman uktāḥ pūrāṃ dartaḥ pā-
yūbhīḥ pāhi saṃmāḥ | divodāsēbhīr indra stāvāno vāvri-
dhīthā āḥobhir iva dyaūḥ || 10 ||
O resplendent Soul, dancing with delight in battle, you destroy ninety cities for the man in service of the learned. You destroy them with your sharp intellect, for the sake of the giver of offerings. For the sake of reverential man, the fierce Lord drives out the disrespectful person from the mountain, bestowing upon the brave men immense treasure, acquired by his prowess,—all kinds of wealth acquired by his prowess.  

The resplendent Lord, the manifold protector of his votaries in battles, defends his virtuous worshipper in all conflicts that confer heaven; for the benefit of man he punished those who broke the law. He punishes people who indulge in sinful activities. As if burning with flame, he consumes the malignant; he utterly consumes him who delights in cruelty.  

Endowed with increasing vigour, he hurls the wheel of law against the foes; and, with fury of anger, deprives them of speech; He, the sovereign king, deprives them of existence. When you, O saintly resplendent Lord, come from afar to the help of honest men, you come quickly, bearing all good things to us all the time, you come quickly.  

Showerer of benefits, destroyer of the strongholds of enemies, propitiated by our new songs, may you reward us with gratifying blessings; glorified Lord, by the descendants of devoted servants of the learned, may you increase in power, like the sun in revolving days.
131.

İndrāya hi dyaúr ásuro ánamaténdrāya mahí prithiví várímbhibhír dyumásástā várímbhibhiḥ | indraṃ víṣye sajóshaso deváso dadhīre purāṅ | Īndrāya víṣya sávanáni mánumśa rá-táni sánta mánumśa || 1 || víṣvavesa hi tvá sávaneshu tuñjáte samánám ékaṃ vírshamanyavah prithak sváh sanishyavah prithak | táṃ tvá návam ná parshánin śúshasya dhúrif dhímahí | indraṃ ná yajñais citáyanta áyáva stómebhír índram áyávah || 2 ||

vi tvá tatasre mithuná avasyávo vrajá-sya sáta gávyasya niḥśrījaḥ sákshanta indra niḥśrījaḥ | yád gavyántá dvā jánám svár yántá samúhasi | áyish kárikrad vírshanaṃ sacabhúvan vájram indra sacábhúvam || 3 ||
To sovereign Lord has verily bowed down the lofty cosmos, the source of all vital powers. To Him the wide earth has offered homage with precious treasures. With acceptable praises the worshipper has propitiated Him for the sake of prosperity. All the Divines, well pleased, have given precedence to the sovereign Lord; let all sacred work and worship of men be appropriated to the Lord; let all the offerings of men be presented to Him.  

Hoping to partake of your gifts, your worshippers, one and all, seeking divine bliss, hasten to adore you in all their ceremonies. We meditate on you, the sustainer of our strength like a boat that bears passengers across an ocean; we mortals, indeed, propitiate him with hymns.  

O Lord, the married couples, anxious to satisfy you and presenting oblations together, celebrate your worship for the sake of obtaining herds of cattle by offering you oblations. You know these couples are desirous of worldly prosperity and divine bliss. Then you display to your constant companion, the punitive justice, O resplendent Lord, the showerer of benefits.
vidūsh ṭe asyā viryāṣya pūrāvah pūro yād indra śāradir avātirah sāsahānō avātirah | sāsas tām indra mārtiyam āya-
juṇaṃ savasas pate | mahīm amushhāh prithivim imā apō māndasānā imā apāḥ || 4 || ād īt ṭe asyā viryāṣya carkiran mādeshu vrishann usjō yād āvitha sakhīyatō yād āvitha |
ēkārthā kārām ebhyāḥ prītanāśu prāvantave ṭe anyām
-anyāṃ nadyām sanishṇata śravasyāntah sanishṇata || 5 ||

उतो न अस्या उपसों जुषेत हा कर्ष्ये बोधी हविये हार्वाहिमि: स्वर्याना हार्वाहिमि:।
बारिन्द हन्तेव मुखो भुपा विनिविकेरेनास।।
आ मे अस्ये वेथो नवियो मन्त्र श्रुतिः नवियोः।।
लं तमिन्द हार्वाहि अस्मुर्ग्मिन्यात्तु विज्ञात मल्ये वेधेण सूर मल्योः।
जाह यो नो अधायति श्रुण्ये मुखवर्षमः।।
रिद्धे न यामलयु मृतु दुर्मतिविभार्य मृतु दुर्मतिनः।।

utō no asyā ushāso jushēta hy ārkāṣya bodhi havīsho hā-
vīmabhīḥ svārṣhata hāvīmabhīḥ | yād indra hāntave mrīḍho
vrīsha vajrīni ciketaśi | ā me asyā vedhāso nāviyaso mā-
ma śṛudhi nāviyasaḥ || 6 || tvām tām indra vāvṛidhānō
asmayūr amitrayāntum tuvijāta mārtiyam vājrena śūra mār-
tyam | jahi yō no aghāyāti śrinushvā suṣrāvastamaḥ | ri-
shṭāṃ nā yāmann āpa bhūtu durmatīr viśvāpa bhūtu dur-
matīḥ || 7 ||
Our forefathers have known your prowess, by which, O Lord, you destroy the perennial strongholds of the evil forces; you destroy them, humiliating their defenders. You chastise, Lord of strength, the mortal who does not perform noble acts; you deprive them of the blessings of the earth and waters; you take away these gifts from them.

O sovereign Lord, showerer of blessings, whereby, in your love and affection, you defend your worshippers, and whereby you defend those who are solicitous of your favour and desirous of your friendship, thereby they proclaim your valour on all sides. From you they obtain many many enjoyments. They receive and distribute wealth among themselves.

May the Lord be present at this our morning rite; may He be apprised of the oblation offered with due observances for the sake of obtaining divine bliss. And since, O dispenser of the punitive justice and showerer of benefits, you keep awake to destroy the malevolent, therefore, listen to the praises of a person like me, intelligent, though a novice; hear it from me who is still a novice.

O sovereign Lord, endowed with extreme strength, being exalted by our praises and being well-disposed towards us, enlighten the man who is sinful and unfriendly to us; punish each and every sinful man with your punitive justice. As you are quick to hear, listen to our prayer. Let every ill-intent, like a broken piece, be counteracted. Let ill-intent be counteracted.
132.

Tvāyā vayām maghavan pūrvye dhāna āndratvotāḥ sā-
sahyāma pritanyatō vanuyāma vanushyatāḥ | nēdishtā
asminm āhany ādhi vocā nū sunvatē | asmin yajñē vī ca-
yemā bhūre kriyam vajayantō bhūre kriyam || 1 || svarjeshē
bhūra aprāsyā vákmany usharbūdhaḥ svāsminn ānjasi krā-
ṇasya svāsminn ānjasi | āhann āndro yathā vide śirshā-śir-
ṣnopavācyaḥ | asmatrā te sadhryāk santu rātāyo bhadrā
bhadrasya rātāyāḥ || 2 ||

तत् तु प्रयाः प्रत्नाथाः ते शुषुक्वनाम यस्मिन्याः वार्मकेय्यवत अयण्मुनस्य वार्षिक अयम् ||
वितभोच्यर्थं दिनान्त्यं दिनान्त्यं च ययः प्रदिम्बिः ||
स च चिरं अचितं गवेश्यो गवेश्यो गवेश्यो || 133 ||

tāt tū prayāḥ pratnāthā te suṣu-
kvanām yāsmin yajñē vāram ḫṛinvata kshāyam ḍṛitasya vār
asi kshāyam | vī tād vocer ādha dvitāntāḥ paśyanti raṣmī-
bhīḥ | sā ghā vide ānv āndr gavēshanō bandhukshīdbhyo
gavēshanāḥ || 3 ||
O bounteous Lord, possessed of opulence, through your bounty as before and protected by you, may we overcome those who are arrayed in hostile acts against us. May we anticipate our assailants. When the auspicious day of sacred worship is near, may you be pleased to speak encouragingly to the presenter of the libation; may we choose you as the best performer and our chief in this sacred work. And may we increase our strength and adopt you as our leader in this battle, our leader in the battle.

In this combat which secures divine bliss, the Lord destroys the obstructing adversaries of that virtuous man who wakes at dawn and who is truthful in his dealings and who celebrates his pious rites. Therefore, the Lord is worth to be adored by each man with humility and with head bowed. May your treasures, O Lord, come to us. May your benevolent gifts be auspicious to us.

O Lord, wherever an excellent altar has been constructed for the fire-ceremonial, there indeed the splendid gifts are dedicated to you as ever. Only you can guide us on the path of truth. May you declare it thus; men may thence behold you in the intermediate bright firmament by means of the rays of the sun. O Lord, you alone are the dispenser of truth and knowledge. You alone reveal the truth to such worshippers as live with you like your brother.
नू हुर्श्या ने पूर्वां च प्रवाच्ये कद्विग्नोऽभ्योऽवश्यांप्र ज्ञामिन्त् विश्लेष्य सन्तम ।

तेष्ये समांशा विश्लेष्येन जैत्यानि च ।

मयेण समस्याम हर्णाणांच निष्टाः तत्तम ॥३॥

सं वचनानि कर्त्तिम् याकः िस्र्यायने हिने नवण्णं व्रयः प्रयः वेशन व्रयः ॥

तस्मा आद्धे प्रजावंद्रया अर्न्याजया ।

इन्रे अक्षं निधियन्न वीलवं देयो गच्छः न वीलवः ॥४॥

नू इत्था�ू ते पुर्वाथा का प्रवाच्या याद आंगिरभ्यो व्रीणोऽपा व्राजः इंद्रा शिक्षनं अपा व्राजः अस्ब्यान् समांशा दिशामाव्याम् जेशि योऽति का सुनवाभ्यो रन्धाया कांम चिद अव्रतां ह्रीणायांतम् चिद अव्रतां ॥४॥

समयां याज्यां क्रांतुब्लिं शुष्कायद धाने हिते तरुशान्त श्रवस्यावाः प्रायां यक्षान्त श्रवस्यावाः तास्माद्युह्य प्राजावः इद् बाध्ये अर्णां त्यजसा्द्रो इंद्रा ओल्या्द दिद्रशान्त धितायो देवान् अलो नाधितायह ॥५॥

युवाम ताम indraparvatā puropādā yō naḥ prītanyād āpa tāṁ-tam īd dhataṁ vājreṇā tāṁ-tam īd dhataṁ | dürē cattāya chahantsad gāhanam yād inakshat | asmākam satrūn pāri sūra viśvāto darmā darshśhā]' viśvātah ॥६॥
Your exploits, O Lord, are worthy to be glorified; now, verily, as always in the former times, when you break open the gate of knowledge for the sake of dedicated devotees, restoring to them their lost wisdom. Conquer for us, fight for us, as you always do for them; on behalf of those who present libations; may you subdue the faithless ones who offer no worship and rise against you. 4

When the brave Lord rightly judges men by their deeds, then in the struggle for sustenance they are enabled to acquire wealth and wisdom, to overcome their foes. They, desirous of fame, worship Him diligently. Then, accompanied by their children, they offer gifts and praises to Him, so that by their own strength they may overcome their foes. These pious and intelligent worippers enjoy the divine bliss as if they dwell in the intimacy of the Lord Himself. 5

The Lord supreme and His strong powers, steady like mountains, are foremost in battles. They slay everyone who is arrayed against us; slay every such adversary with their strong will. The punitive justice pursues the adversary, however far, and brings about his destruction, even at the hiding-place to which he may have fled. O brave Lord, crush our enemies, and rend them asunder. 6
133.

Udbhé punāmi ródasī ṛitēna drúho dahāmi sám mahīr 
anindráḥ | abhivlāgya yātra hatá amṛtra vailasthānām pári 
trilhā āṣeran || 1 || abhivlāgyā cid adrivah śirsha yātumātīnām | 
chindhi vatūrīṇā padā mahávatūrīṇā padā || 2 || ávāsām 
maghavañ jahi śārdho yātumātīnām | vailasthānakē 
armakē mahāvailasthe armakē || 3 ||
By sacred deeds I purify both heaven and earth. I burn down the wide realms of the land, the people of which do not repose faith in the resplendent Lord and who are wicked. Wherever the enemies have gathered they have been killed,—utterly destroyed; they sleep in a deep pit.

O wielder of punitive justice, having trampled on the heads of the malignant hosts, crush them with your widespread foot,—with your vast widespread foot.

Annihilate, O bounteous Lord, the troop of these wicked and malignant men; hurl them into the vile pit,—the vast and vile pit.

O Lord, you have destroyed such hosts by your assaults three times fifty (i.e. countless). This is a deed that is much praised by your devotees,—much praised by your devotees.

Strike down, O Lord, the yellow and the tawny-coloured, the frightfully yelling wicked; annihilate all the wretched men.
āvar mahā

indra ṃadṛihī śrudhī naḥ śūṣōca hī dyaūḥ kṣhā nā bhī-
shāṁ adrīvo ghrinān nā bhīshāṁ adrīvaḥ | śushmīntamo hī
śushmībhīr vadhāir ugrēbhīr iyase | ápūrushagho aparatīta
ṣūrā sātvabhis trisaptaiḥ ṣūrā sātvabhiḥ || 6 || vanōti hī sun-
vān kshāyam pārīnasah sunvānō hī shmā yājaty āva dvī-
sho devānām āva dvīshāḥ | sunvānā it sishāsati sahāsra
vājy āvrītaḥ | sunvānāyendro dadāty abhūvam rayīṁ da-
dāty abhūvam || 7 ||
Cut down, O Lord supreme, the cruel and the wickeds. Here are our supplications. Verily (tormented by them) the heaven is in sorrow like the earth through terror. O wielder of punitive justice, the world is unhappy, as if caught in the flames of fire. Being most powerful, we request you to assail our adversaries with strong weapons and terrible blows, but kindly see that no injury is caused to your men. May you march forward, O invincible Lord, attended by the braves,—groups of three times seven braves. 6

Offering libations, the worshipper obtains a safe abode through his noble deeds and overpowers his manifold foes. He destroys the enemies of the divines, abounding with food, and, unsubdued by adversaries, he hopes to win infinite riches. To the devotee, who offers libations, the Lord grants bounteous wealth,—gives bounteous wealth. 7

May your swift and fast divine waves, bring you hither, the vital Lord, so that you may be the first to accept the sentiments of devotion. May our discriminating and sincere praises rise high to your standards. May you come with your aura of vitality for the devotional prayers presented to you; come, O vital Lord, to grant us the objects of our worship. 1
मन्दन्तु त्वा मन्दिनो वायविन्द्वोऽभास्लिन्या: मुक्तता अभिच्छेदो गोम्भि: क्राणा अभिधर्वः।

यहं क्राणा हुः क्षेत्रः सचन्त ऊतवः।

सद्रीतिना निजुप्तो द्वारे धियु उपे व्रुतु इः धियुः।

वायुऽपि सर्णीता वायुर्म्शनाः वायु रथे अन्जिजः घुरी वोऽवंकः वाहित्वा घुरी वोऽवंते।

प्र वोऽवंता रुरिन्धेऽजाणा आ संसन्तीर्भव।

प्र चेक्षुः रोदंत्री वासयोपसः: अति वासयोपसः।

mándantu tvā mandúno vāyav ān-davo ’smát krānāsaḥ sūkrito abhīdyavo góbhiḥ krānā abhī-
dyavah | yād dha krānā irādhyai dáksham sácanā upávati im dhīyāḥ |
sadhrīcīnā niyūto dāvāne dhīya upa bruvata iṃ dhīyāḥ

॥ ॥

vāyūr yunkte rōhitā vāyūr arūnā vāyū rāthe ajirā
dhūri vōlvhavā vāhishtā dhūri vōlvhavā | prā bodhayā pū-
ramdham jāraḥ a sasatīm iva | prā cakshayā rōdasī vāsaya-
shāsah śrāvase vāsayoshāsah

॥ ॥

तुष्यमुपासः: श्रुचयः: पर्वतिं सद्रा ब्रह्मा तत्वते तंत्रेण रूपिनेन चित्रान नावेयुण रूपिनेन ।

तुष्येतु श्रुचम: संवर्द्धया विश्वा वर्गिन्द्रो दोहते।

अजनयो मर्त्तों कुशानभ्यो द्रव आ कुशानभ्यः।

॥ ॥

tūbhyaṃ ushāsah śucayaḥ parāvāti bhadrā vástrā tanvate dámsu raśmíshu citrá

návyeshu raśmíshu | tūbhyaṃ dhenuḥ sabardūghā vīṣvā
vāsūni dohate | ájanayo marúto vaksháñabhyo divā á vak-

ksháñabhyaḥ

॥ ॥
May our devotional loving sentiments of prayer, which are well-rendered, opportune and flowing out of our hearts in due season, be pleasing to you. May your divine waves bring you here, in this sacrificial hall, to accept our offerings. All pious and active worshippers praise you in this congregation with a view to obtaining your blessings.

The vital Lord yokes to his chariot of the aura of vitality his two unwearied cosmic red and purple breaths (incoming and outgoing), to bear the burden; for they are able to bear it. O vital Lord, arouse the intelligent sacrificer, as a gallant awakens his sleeping mistress; and light up heaven and earth; and light up the dawn, verily, the dawn to obtain prosperity.

For you, the brilliant dawns, rising from afar, spread their wide auspicious raimant in inviting rays,—the variegated and glorious rays; and for you, the eternal ambrosia-yielding cow grants all kinds of treasure. And you fetch water in the firmament from the rivers for the purpose of showering rain,—for the purpose of replenishing the rivers.
तुभ्यं शुक्रास्तु शुचिकर्मणि मदेषु मा ईश्वरण् भूर्विज्ञानेन भूमिकेन् । लां त्यां दशमानाः भगमृते तक्षस्वयं ।
ल्य विश्वेषाधृतान्तप्रसिद्धो इर्मणारुपायाः इर्मणा || 5521
ल्य नेष वायक्षामुक्ती: सोमानां प्रथम् यीतिमहिः सुतानां यीतिमहिः ।
उत्तो विक्षितमनीति विवाक्षां वंड्रुपिताम ।
विष्ण्य इते धेनेवां धृउ आकिरे मुने धृउहन्त आलिराम ॥ 6611

tūbhyaṃ śuṣktasaḥ śucayās turanyāvo
mādeshuśgrā ishaṇanta bhuravāny apām iṣhanta bhurvāṇi ।
tvāṃ tsāri dāsamāno bhāgam iṣṭe takvavīye । tvāṃ viśva-
smād bhuvanāt pāsi dhārmaṇāsuryāt pāsi dhārmanā ॥ 5 ॥
tvāṃ no vāyav esham āpūrvyaḥ sómanām prathamāḥ pitām
arhasi sутānām pitām arhasi । utō vihūmatānāṁ viṣāṁ va-
varjūśiṇām । viṣyā it te dhenāvo duhra aśīrāṃ ghṛtām
duhrata aśīram ॥ 6 ॥

(135) पञ्चविस्तुवःतसतम सुताम
(1-9) सवस्तुवःतसतम सुताम पञ्चविस्तुवःतसतम सुताम
(4-6) सवस्तुवःतसतम सुताम पञ्चविस्तुवःतसतम सुताम
(3-8) सवस्तुवःतसतम सुताम पञ्चविस्तुवःतसतम सुताम

स्त्रीणि ब्रह्मिरुपे नो याहि वीत्येः सहक्षेण नियुतानु नियुतवने श्रातिनीमित्तिन्युते ।
tuṣṭy arpitāyेः धेवाः धेवायेः प्रेषिते ।
प्रतेप्तैर् मुनाः मद्युमन्तो अतिर्नमद्यै रूत्वेः अस्थिरत ॥ 1111

135.

Stirnāṃ barhīrī ūpa no yāhi vītāye sahāśraṇa niyūtā
niyutvate satīnibhir niyutvate । tūbhyaṃ hī pūrvāpītyayō
dēvā devāya yemirē । prá te sūtāsō mādhumanto asthiran
mādāya krātve asthiran ॥ 1 ॥
O vital Lord, the charming, loving and quick-flowing sentiments of devotion are addressed to you for your invocation, and they crave for your gracious blessings. Also, O vital Lord, even the timid and anxious worshipper praises you, for you are auspicious and capable of driving away misfortunes and miseries, and thus of defending us against calamities. And, as the reward of our righteousness, may you protect us from the fear of evil,—verily as the reward of our righteousness.

O vital Lord, preceded by none, you are entitled to be the first in accepting our libations; you are entitled to be invoked by our devotional prayers. May you accept oblations from the sinless and virtuous, and may you, like cattle, yield milk with cream for us,—milk and butter for us.

May you please be manifested in our hearts, O vital Lord; come with your thousands of waves of spirituality in response to our calls,—come with your hundreds of waves of spirituality. The learned people look to you as their reverential divine. You alone are entitled to worship and prayers. Sweet and loving expressions are being offered to you for your invocation,—are offered here to receive from you your grace.
तुष्यायं सोमः परिपूर्ते अद्रिभम्: स्पाहा सरसनः परि कोद्रामपितु शुक्रा वसानो अर्पित।

तवायं भाग आयुषु सोमो पृवर्तु हुयते ।

वहं वायो नियुक्तो याद्वसयुज्ञ्याणो याद्वसयु: ||२१||

आ नै: नियुक्तीः श्रणीबिंभिरः सततिः भिनं विनये वायो हुव्यानि वीतने ।

तवायं भाग ऋविवः: सरिन्त्तो: सृवङ सत्वे ।

अद्वर्युभिणिर्माणः अर्पेत्त वायों शुक्रा अर्पेत्त ||३२||

túbhyaýam sómah párīpūto
ádrībhi spārhá vásānah pári kósam arshati śukrá vásāno arshati | távayám bhágá áyúshu sómo dévēshu hūyate|váha váyo niyúto yāhy asmayúr jushāño yāhy asmayúh || 2 || á
no niyúdbhīh satīnibhir adhvaram sahasrānibhir úpa yāhi
vitāye váyo havyāni vitāye | távayám bhágá rūtvīyāḥ śa-
srāmśi śūrye sácā | adhvaryúbhīr bhāramāṇa ayaṁsata váyo
śukrá ayaṁsata || 3 ||

आ वां स्थो नियुध्वांव्यः सुभेम्म विनेतानि वीतने वायों हुव्यानि वीतने ।

पिवते मध्ये अर्येः: पूर्वेयं हि वो हितम ।

वायवा चुनेत्रणा राधसा गंतिनिर्मीङ्ग्रु राधसा गंतम ||३२||

á váṃ rátho niyútvān vakshad ávase
'bhi práyāṇi südhitañi vitāye váyo havyāni vitāye | pśha-
tam mádhvo ándhasaḥ pūrvapéyam hí váṃ hitám | váyav
á candréṇa rádhasá gatam índraṣ ca rádhasá gatam || 4 ||
O vital Lord, we are offering you the sweet devotional prayers just as the sweetened herbal extract is prepared by pressing the plant between stones, filtered through cloth and received in a receptacle. Like that pure and brilliant elixir, our praises are being offered to you as your portion. You are the first to be invoked and none else amongst the learned. O vital Lord, may the waves of spirituality come to us from you; depart gratified,—depart well-disposed towards us. 2

Come with hundreds and thousands of your waves of spirituality to our place of worship to partake of the sacrificial invocations; Come, O vital Lord, to accept the oblations You alone are entitled to this portion and it is suitable for the seasons. The devotional prayers are brilliant like the elixir that becomes radiant when exposed to the sun. These prayers have been tuned and sung by the priests and are full of vitality. 3

Let the aurora of glory and vitality be drawn by the beams and waves of spirituality. They manifest to us the resplendent Lord who is also the Lord of vitality at the place of worship, for our preservation, and to partake of the consecrated viands and to partake of the oblations, and accept our sweet and melodious prayers. O vital Lord, come to us with joy-bestowing wealth; and, O resplendent Lord, come with your blessings of prosperity. 4
आ वां भियो वच्चुर्चुरः उपेमिन्दुः मर्जन्त वाजिन्मायुर्मतः न वाजिनेम्।
तेषां पिबतस्मयूः आ नो गन्त्महोत्या।
इन्द्रब्रह्म सुतानामाद्रिनिवं मदर्य वाजदा युवम्।
॥५॥

अ वां द्वियो वाव्र्यित्व अधवरान उपेम्यां रिन्म अर्धज्ञान वाजें शुका अर्धज्ञान।
एते वाभ्यरूपं विरसः पुविचारणः।
यवायाबलितो गेमाध्वक्या सोमान्द्रो अव्वत्वष्टा।
अति वायो सतीतो जोगी गार्धनो व गायव वर्तित तत्र गच्छ्ते गुहिनर्द्रेश गच्छ्तम।
वि मुन्यान्द्रे रीतेरे गुर्तमापुर्णयाः निन्याना यायो अधरिनर्द्रेश वायो अधरम।
अः अन्तह तदहेरे मध्य कर्तित चय्मुङ्गितिफ्नं जायकोः से संतु जायण्यः।
साक्षः गायः सुवन्ते पच्चिन्ते यत्रो न ते वायो उप दस्य्यन्ते क्रेन्यः नारप दस्य्यन्ते क्रेन्यः।
॥६॥

ими वामा सोमा अप्सवा सुन्ता इहायुषुर्मिर्मेमाणा अर्यमन वायं शुका अर्यमन।
एते वामा अभ्यर्षिष्टो विरसः पविचारणः।
यवायाबलितो रोमाध्वक्या सोमान्द्रो अव्वत्वष्टा।
अति वायो सतीतो जोगी गार्धनो व गायव वर्तित तत्र गच्छ्ते गुहिनर्द्रेश गच्छ्तम।
वि मुन्यान्द्रे रीतेरे गुर्तमापुर्णयाः निन्याना यायो अधरिनर्द्रेश वायो अधरम॥७॥
अः अन्तह तदहेरे मध्य कर्तित चय्मुङ्गितिफ्नं जायकोः से संतु जायण्यः।
साक्षः गायः सुवन्ते पच्चिन्ते यत्रो न ते वायो उप दस्य्यन्ते क्रेन्यः नारप दस्य्यन्ते क्रेन्यः।
॥८॥
The pious acts of prayers offered to you have given increased efficacy to our selfless acts. For you the singer has tuned these songs just as the herbal extract is pressed out through a strainer or just as the grooms rub down the quick-running horses. May you accept our invocation and come hither, well-disposed towards us, for our protection. May you accept our devotional prayer which is so well offered as if the juices from plants are pressed out by stones. O God, you as resplendent self and vital Lord are the giver of food to us.

O resplendent and vital Lord, these sweet expressions of devotional prayers sung by the priests are all addressed to you possessing the qualities of radiance and vitality; pure prayers are meant for both of you, O resplendent vital Lord, these prayers have come out of our hearts just as herbal juices filtered out through an oblique strainer. They are meant to invoke both of your aspects: the resplendent and the vital. Prayers come out of our hearts just as plant juices come through woolly fleece,—the inexhaustible expressions of devotions.

O vital Lord, may you pass in the close proximity of the many sleeping worshippers and go to the house where the devotees are tuning their prayers. O resplendent Lord, go to that dwelling, go where the word of eternal truth is being heard; and where butter flows; go, O Lord, with radiance and the waves of spirituality,—O Lord, go to the place of worship.

Then, bring the libations of the sweet juice to the place of worship where the triumphant priests stand round the rock-born plant. May they ever be victorious for us. For you together the cows yield their milk; the offering of barley is cooked. And may your cows never grow weak; never may the cattle be carried off by thieves.
imē yē te sū váya bāhvōjaso 'ntār nāḍī te pātāyanty
ukshāno míhī vrādhanta ukshāṇah | dhānvaṇ ād yē anā-
śavo jirāś ād āgiraukasah | sūryasyeva raśmāyō durmiyān-
tavo hástäyor durmiyāntavah || 9 ||

( १३६ ) पद्मिनिलापतलम् सूतम्
(१-३) सामर्थ्याय सूक्तम् दैवेदादिः परात्मेय क्रिकः || (१-३) प्रयाजिन्यप्रज्ञास्य मितायस्याय, (२-३) पात्रमिविर्योऽधिकः
विम्बलता देवता || (२-३) प्रयाजिन्यपुराणादिः, (३) सम्याय निम्बु छर्तवः ||

१३६
प्र सु अच्छै निर्भिराभ्या बुध्में हत्य स्वति भृता स्वतः र्मि दित्वां स्वद्वां दित्वां स्वद्वां
ता साधां धृताभ्यां श्रंचयूः उपसत्ता ।
अथैः सत्यः कुल्कस्वस्तोस्य श्रेयः कृत्योऽन्नवः
अर्थां गुरुवर्तेः सत्यस्य सर्थरस्त स्वतस्य सर्थयं स्वतस्य सर्थस्य र्मीभीः ।
वृद्धस्य भिन्तायमर्याध्योऽवरुणयव । 
अथा रसंतो बुध्में बुध्में बुध्में बुध्में: || २ ||

136.
Prā sū jyēshthaṁ nicirābhyaṁ bṛihān nāmo havyāṁ
matīm bhāratā mṛilayāsbhyāṁ svādishtham mṛilayāsbhyāṁ
| tá samrājā ghrītasuti yajūr-yajña úpastuta | áthainoh ksha-
trāṁ nā kūtas caṇādhrishe devatvāṁ nū cid ādhṛishe || 1 ||
ádarśi gātur urāve vāryasi pānthā rītasya sám ayaṁśta ra-
śmībhīś cākṣhur bhāgasya raśmībhīś | dyukshām mitrāsyā
sādanam aryamṇo várunasya ca | áthā dadhbāte bṛihād uk
thyāṁ váya upastútyam bṛihād váyah || 2 ||
These your horses, who are strong of limb, youthful and full of vigour, bear you through the space between heaven and earth. They are growing in bulk and strong like oxen; they are not lost in the firmament, but hold on their speed, unretarded by reviling; difficult are they to be arrested as the beams of the sun,—difficult are they to be arrested by force. 9

May we offer most excellent and ample admiration and reverential regards to the two suns of summer and winter, while they occupy the two stations; the suns who have existed eternally and who confer happiness to the people of this earth. The suns in these two positions deserve most coveted approbations. These are both imperial suns. We sing the praises in devotional hymns and we glorify the summer sun and the winter sun at both these places on every sacred occasion. Hence the might of these is not in any way opposed, nor their divinity is resisted. 1

The most excellent dawn is proceeding to participate in the sacred cosmic ritual. The path of the revolving sun has been lighted up as if by the rays of the dawn. The eyes of people on the earth have been opened by the rays of the sun. The brilliant mansion of the sun, known as supra-life (during summer), the time-ordainer (during autumn) and the superb (during winter), has been lighted up by dawn’s rays. And, therefore, may the sun accept the praiseworthy and copious adoration,—the praiseworthy and copious adoration. 2
ज्योतिषमतिम अदितिः धृयायत्क्षितेः स्वरवतिः आदेशे ड्रवेदुद्रविः।
यौतिष्मतमात्रेशते आदित्या दानुनस्तित्वः।
मित्रयात्सर्वस्मिन् यात्यज्ञनार्थम् यात्यज्ञः।
अर्थं निर्देशं भवेनाय शंतम्: सोमं मूल्यपालिताभंगं देवो देवेष्वकं।
तं देवायेष जुएरत विशेषे अच्छं सजीवं।
तथा राजाना कर्त्यो यदीवम् ऋतावरणा यदीमहे।

यो मित्राय वर्णायाविविधज्ञनोऽन्विन्तं तत् परितः पातो अंडः स्वाभावं मर्तंमहं।
तम्यमामिः रश्यत्युपन्नतमुः ब्रह्मं।
उक्ष्ये एवेः परित्वती वर्गं स्तोत्रगृह्यत्वं ब्रह्मम।
नमं वेदं ब्रह्मं रोदसीमान्यं मित्रायं बोध्यं वर्णायं मीहुः सुमृद्धकायं मीहुः।
इन्द्रायुधस्य स्वदीहु चूक्ष्मर्तिपणं भर्गम।
योजीकंताः प्रजनाः सचेत्तिहि सोमस्येलीति सचेष्मक्षिः।

यो मित्राय: वर्णायायाविविधज्ञज्ञनोऽन्विन्तं तत् परितः पातो अंडः स्वाभावं मर्तंमहं।
जनो नर्वानम् ताम पारि पातो अन्हसो ज्योतिषमां मर्तंमहं।
तम अर्यमार्हि रक्षकत्यं रीघुं यां व्रतां यां परिबुहुषति व्रतां स्तोतरं अभुष्टति व्रतां।
उक्ष्या यस्मि: परित्वं वर्गं स्तोत्रमविविध्यां।
नमं वेदं ब्रह्मं रोदसीमान्यं मित्रायं बोध्यं वर्णायं मीहुः सुमृद्धकायं मीहुः।
इन्द्रायुधस्य स्वदीहु चूक्ष्मर्तिपणं भर्गम।
योजीकंताः प्रजनाः सचेत्तिहि सोमस्येलीति सचेष्मक्षिः।

यो मित्राय: वर्णायाविविधज्ञज्ञनोऽन्विन्तं तत् परितः पातो अंडः स्वाभावं मर्तंमहं।
The indivisible sun is full of luminosity and celestiality; it is the upholder of the people. You, O sun, come day by day,—you are worshipped day by day by those who wake up early in the morning. O summer sun and winter sun, both of you are the animators of the people on the right path. O time ordainer (the sun of the autumn season) you are the inspirer of men.

May these seasonal offerings be gratifying to the summer sun and the winter sun and may they be enjoyed by them as they accept it with due respect. This divine offering is fit to be enjoyed by the cosmic divine. May all the cosmic divines, enlightened, be united to enjoy it. Therefore, O royal divines, may our aspirations come to fulfilment. You, who are the sustainer of cosmic law,—may our aspirations be fulfilled.

Any one, who offers adoration to the summer sun and the winter sun may be rendered free of evil thoughts. May the sun of autumns protect him from danger,—they save the worshipper from danger. The law-giver, pleased with his worship, protects him who also is dedicated to the winter and summer suns righteously. May you lead to prosperity him who toils in the rainy season also,—who toils and thus worships in the seasons of spring and autumn.

Let me proclaim veneration to the mighty sun, to heaven and earth, to the sun of summer and to the benevolent sun of winter, to the conferrer of happiness, the showerer of benefits. Let me glorify the resplendent sun to the superfire, to the brilliant time-ordainer and the effulgent, so that, enjoying long life, we may be blessed with progeny. May we be happy through the protecting virtues of medicinal herbs.
उत्ति देवानां वृयमिन्द्रदेवतो मंगीमधि स्तव्यदस्यो मरुद्भि:।
अमितात्मो वर्णतं: श्रमि यमस्नतरद्याय मुचवानो वृयं च। ॥ ॥

उति देवानां वायमं इंद्रवान्तै मानसिमालि स्वायासानो मरुद्भिः।
अग्निर मित्रो वारुणाहि सार्मा यासन ताद अस्याम माघावानो माघावानो वायम च। ॥ ॥ ७ ॥

( १३७ ) सतानित्वादेवपरताम सुताम
( १-३ ) तृष्णायाय सुहातस्य दैवोदायिः परकेष्य कर्पिः।
मित्रावकान्ति देवते। अनिताभिर चन्दा:।

सुभ्रप्तमा यज्ञमित्रमिगांश्चिताम मत्तरा हते सोमासो मत्तरा हते।
आ रंजाना दिविन्त्रद्वास्मात्र गृहुप्ये न:।
हते वात मित्रावकाण्य गवाशिरः। सोमाः श्रुकु गवाशिरः। ॥ ॥
हते आ यज्ञमित्रमिलः। सोमासो द्वाशिरः। सुतासो द्वाशिरः।
उत वामुपसों बुधि सार्क सूरैश्च रुपमिति:।
सुतो मित्राव वर्णयां श्रीतेष चार्ध्वेतार्थे श्रीतेषे ॥ ॥
ततो वातेत न वामुपसों द्वाशिरमिलः। सोमें द्वाशिरमिलः।
अस्मात्र गृहुप्ये नोदार्वाशी सोमस्फीतेषे।
अष्टं वात मित्रावकाण्य श्रुति:। सोम आ श्रीतेषे सुति:। ॥ ॥ १३॥

137.
Sushumā yātam ādribhīr goṣrītā matsarā āme somāso matsarā āme | ā rājānā divisprīśasmatrā gantam āpā naḥ | āme vām mitrāvarunā gavāśīraḥ somāḥ sukrā gavāśīraḥ || 1 || āme ā yātam īndavāḥ somāso dādhyāśīraḥ sutāsa dādhyāśīraḥ | utā vām ushāso budhi śakām sūryasya rāṣṇībhīḥ | sutā mitrāya vāruṇāya pitāye cārur rītāya pitāye || 2 || tām vām dhenum na vāsarīm aṃśuṇa duḥanty ādribhīḥ somāṃ duḥanty ādribhīḥ | asmatrā gantam āpā no 'rvānca somapitaye | ayām vām mitrāvarunā nrībhīḥ sutāḥ soma ā pitāye sutāḥ || 3 ||
Worshipping the resplendent sun, and favoured by the vital principles, may we rely upon our strength and receive the protection of the divine cosmic powers, and may we be affluent through their bounty. May we enjoy the felicity which the super-fire, super-life and the super-sun are bestowing upon us. 7

137

Come, O supra-life (summer sun) and Super Sun (winter sun) to our place of toil where we express the healing essence of herbs with stones. These essences mixed with milk are exhilarating. These elixirs are exhilarating. Come to us, O royal cosmic powers, dwellers in heaven and our guardians. These juices are mixed with milk for you, O source of light and bliss, they are brilliant and mixed with milk. 1

Come to partake of these dripping healing juices which are mixed with curds,—they are extracted and mixed with curds. They have been prepared just after the dawn at the appearance of the sun-rays. They are dedicated to the winter sun, as well as the summer sun for their acceptance,—the extracted juices are for the realization of the eternal and never-failing truth. 2

They milk for both of you the elixir by crushing the succulent creeper with stones like a productive milch-cow,—they milk the elixir by crushing with stones. Come to us as our protectors. Be present with us to drink the healing elixir. This has been effused, O the summer sun and winter sun, effused for your drinking. 3
138.

Prá-pra pūṣhṇás tuvijātāsyā sasyate mahitvām asya tavāsō nā tandate stotrām asya nā tandate | āreṇāmi summa-yān ahām āntyūtim mayobhūvam | viśvasya yō mána āyu-yuvē makhō devā āyu-yuvē makhāḥ || 1 || prá hī tvā pū- shann ajirām nā yāmani stōmebhiḥ kṛinā ṛiṇāyo yāthā mṛīdhā úśhtro nā piparo mṛīdhāḥ | huvē yāt tvā mayobhū- vam devām sakhyāya máṛtyaḥ | asmākam āṅgūshān dyum- nīnas kṛīdhi vājeshu dyumnīnas kṛīdhi || 2 ||

yatprte pūṣṇām pūṣṇām nivāpyo: kṛtva āśtuṣṭojaśvāsa bhuṣṣāra hi ti kṛtva bhuṣṣārere |

tamva lla navīmarai niyūtā raś tvāsamhe |

āhēm manam urṣām sarī bhavavārē sarī bhav || 3 ||

yāsya te pū- shan sakhyē vipanyāvah krātvā cit sāntō 'vasā bhubhujirā iti krātvā bhubhujirē | tām ānu tvā nāvīyasim niyūtam rāyā īmahe | āhelamānā uruṣaīsa sarī bhava vāye-vāje sarī bhava || 3 ||
Our Lord is the divine nourisher; He is universally worshipped and His great strength is widely lauded. His greatness is never questioned; His glory knows no bounds. Desirous of happiness, I adore Him, whose protection is always ready at hand and who is the giver of happiness. When devoutly worshipped, He helps in the performances of sacred works, helps to perform the sacred ceremonies. 1

I invoke you, O Lord, the divine nourisher, may your help come to us quick like a courser in a war, or like a camel across the desert. Therefore do I, a mortal, invoke you, the divine bestower of happiness, for your friendship. May you render our invocations productive,—may you render them inspiring at the time of battle. 2

O divine nourisher, those wise devotees who through your friendship enjoy countless riches, enjoy them due to your protection and their own hard labour,—mainly through their hard labour. Free from anger, and entitled to ample praises, may you be ever accessible to us, and may you be our leader in every encounter. 3
asyā ū shú na úpa sātāye bhuvó 'helamāno ra-
rivān ajāśva śravasyatām ajāśva | ō shú tvā vavṛitimahi
stōmebhir dasma sādhūbhīh | nahi tvā pūshann atimānya
āghriṇe nā te sakhyām apahnuvē || 4 ||

( 139. )

139.

Āstu śraúshaṭ puró agníṃ dhiyā dadha ā nú tāc chár-
dho divyāṃ vṛǐṇimaha indravāyu vṛǐṇimahi | yād dha
krāṇā vivāsvati nābhā samdāyi nāvyasi | ádha prá sū na
úpa yantu dhītāyo devān āchā nā dhītāyah || 1 || yād dha
tyān mitrāvaruṇaṃ rītād ádhy ādādāthe ánṛitaṃ svēna
manyūnā dākshasya svēna manyūnā | yuvor itthādi sādmasv
āpasyāma hiranyāyam | dhibhiś canā mānasā svēbhīr aksha-
bhīh sōmasya svēbhīr akshaḥbhīh || 2 ||
Free from anger, and liberal to us in giving gifts, may you be close to us, O fast moving divine nourisher, for the acceptance of our offerings. May you be near to those who solicit food, O fast mover. With pious hymns, we turn to you, O destroyer of enemies. O accepter of offerings, we never cease to think of you, and never disregard your friendship.

May our prayers be heard. We meditate on the supreme adorable God and solicit the divine strength. We adore the resplendent and all-pervading God. Inasmuch as the brilliant noble works have been performed by us, so may our prayers be heard by the divine powers,—may our prayers reach the divine powers.

Inasmuch as, O supreme source of light and source of bliss, through your divine wisdom you discern everything that is false and everything that is true, and cause the valorous to govern with the aid of your own power, so may we realize in all the places of our worship your golden halo through our thinking, and through our vision and experience,—through our blissful vision.
yuvāṁ stōmebhir devayānto aśvināśrāvāyanta iva ślōkam āyāvo yuvāṁ havyābhy āyāvah | yuvör viśvā ādhi śṛīyaḥ prīkshaḥ ca viśvavedasā | prushayānte vām pavāyo hiranyaẏye rāthe dasrā hiranyaẏye ||3|| ateti dasrā vyū nākam ṛṇvatho yuṇjāte vām rathayūjo dīvishīṣhv adhvasmāno dīvishīṣhu | ādhi vāṁ sthāma vandhūre rāthe dasrā hiranyaẏye | pathēva yāntāv anusāsata rājō 'ūjasā śāsata rājāḥ ||4|| śacībhiḥ naḥ śacivasu dīvā nāktam dasasyatam | mā vāṁ rātīr ṛpa dasat kādā canāsmād rātīḥ kādā canā ||5||

vṛishann indra vṛishapānāsa īndava imē sutā ādṛishu-tāsa udbhīdas tūbhyaṁ sutāsa udbhīdāḥ | tē tvā mandantu dāvāne mahē citāya rādhase | girbhīr girvāka stāvamāna ā gahi sūmṛiṇikō na ā gahi ||6||
O twin divines, the supervisors of law and education, these enlightened worshippers glorify you with their hymns and invoke you and pay compliments to your attributes. All your opulence, and every kind of wealth and abundant food, O omniscient, are vested in the aura of your vitality. The fellies of the wheels of your aura of vitality are dropping honey. The fellies of that golden aura carry you onward, O mighty twin divines. 3

O twin-leaders, your objective is clear; you have thrown open the routes of spaces. The pilots of your space ship have harnessed engines for your onward journey,—the engines that take you safe on the onward journey without accidents. Both of you have been conveniently seated in your richly decorated three-shafted craft, going along a direct path through space. 4

With your valorous deeds, O twin-divines, grant us, by day and night, all good things, having been pleased with our noble deeds; may your munificent grants never diminish,—never may our donations become less. 5

O resplendent Lord, showerer of blessings, these effused juices, pressed out from herbs gathered from the hills are for your acceptance. These herbal extracts have been specially prepared for you. May they satisfy you as an offering presented in the hope of receiving rich and abundant wealth. Acceptor of laudations, may you come to us, glorified by our hymns; come to us well pleased. 6
疏导 नो अग्नि सिरुः

व्यामिते वध्येयम् राज्येन्द्राय यज्ञेन्द्राय: ।

यद्य लामभिरेवो देवेऽ देवा अद्भव ।

वि तत् तुहे अर्थमा कृतार्थी सर्वित्त यथं तत् देवं सर्वः ॥ ॥

मोचु इति अस्महु तति पार्थुः सनाम मूत्युभाषामि मोह जरिस्वर्मणुरो ज्ञाति ।

यद्वंत्रायुगेऽन्यो घोषातंत्रयम ।

अस्मातुः तन्मेऽति यथे दुहे दख्यु यथे दुहे दुहे ॥ ॥

० शु नो अग्नि सिरुः

tvām īlitō devēbhya braveṣita yajñīyebhyo rājabhyo yajñīyebhyah | yād dha tyām āṅгиrobhyyo dhenumēm devā ādattana | vi tām duhre aryamā kartāri sācān iśā tānī vedā me sācā. ॥ ॥

mō shu vo asmaḥ abhi tānī pāūṣyaś sānā bhūvan dyumnāni mōtā jārishur asmaḥ purōtā jārishuḥ |

yād vaś citraṃ yug-e-yuge nāvyam ghoṣād āmartyam |

asmaśu tān maruto yāc ca dushtāram didhrītā yāc ca dushtāram ॥ ॥

पुरवो आंगिरः प्रियंदेव हे मे जनुष ह्य अहिरः: मित्रं में: कपो इत्वमानुसिद्धसे मे पूर्व मनुखिदुः। ॥

तेषानि: कुशापर्वितस्याक्षेत: तेषु नामयः ।

तेषां प्रदेश मन्त्यं नाम: दिनेश्वाति आ नाम: मित्रा ॥ ॥

होतां यक्षानिनां वनं वायं मुहूर्त्विरुक्तिति वेन उदात्मि: पुज्यात्मिकसिंहि: ।

जग्न्यामि दुर्आविशेषे कोकणेऽधृतिः त्यधृतः ।

अर्धस्कृतिन्द्राः सुकुः पुरुष सामानि सुकुः ॥ ॥

dadhyān ha me januṣham purve úaṅgirāḥ pri-

yāmedhaḥ kānvo átrir mānur vidus te me pārve mānur viduḥ | teshām devēṣtv ayatir asmākam tēshu nābhayaḥ |

teshām padēna māhy ā name girēndragni ā name girā ॥ ॥

hōtā yaksad vanīno vanta váryam brhasptār yajati venā

ukṣhābhiḥ puruvārebhir ukṣhābhiḥ | jagribhmā dūrādīsaṁ

ślokam ádṛer ādha tmānā | ādhārayad ararindāni sukṛātuḥ

purū śadmānī sukṛātuḥ ॥ ॥
O leader of people, do come and listen attentively when you are praised by us, and speak on our behalf to other distinguished colleagues, worthy of our respectful regards, worthy of venerable regards. The cow of prosperity you gave to the producers of wealth and which the lawgivers have also milked for the public good,—may we all comprehend the nature of that cow. 7

Never, O fighters for the public good, may your youthful energies be turned against us; may our glory never diminish; never before our time decay. May your favours, that have been wonderfully yours from age to age, and whatsoever is most difficult of attainment,—bestow upon us all that is most difficult to be attained. 8

The ancient men of spiritual austerity, vitality, kindness and men of wisdom, exempt from three types of pains, have known my origin; they, the men of wisdom, have known my progenitors; theirs is a very intimate relation with all the divines. Our forefathers have been among them. Following in their footsteps, I humbly propitiate with hymns; I worship the resplendent Lord and the Lord, the adorable, with hymns. 9

Let the invoker of the divines offer worship. And may they, desirous of the offering, partake of the acceptable libation. May the benevolent preceptor himself, desiring the libation, celebrate the worship with devotional chants with copious and excellent chants. We now hear from a distant quarter the sound of devotional songs, whereby the performer of pious acts has of himself secured many gifts and the performer of pious acts has secured numerous habitations. 10


(140) 

Vedisháde priyádhámáya sudyúte dhásím iva prá bhará
yónim agháye | vástreneva vasaya mámaná súciṃ jyotíra-
tham sukrávarnam tamohánam || 1 || abhí dvijánmá trivrid
ánnam rjýate samvatsaré vāvridhe jagdhám i púnah | an-
yáyásá jihváyá jénayo vříśá ny ānyéna vaníno mríśta
varanáh || 2 || krishnáprátau vevijé asya sakshítá ubhá ta-
rete abhí mátárá sísum | praçájihván dhvasáyantam trishu-
cyútam á sácyáṃ kúpayáṃ várthánam pitúḥ || 3 ||
O (the thirty-three) divines that are eleven in heaven, eleven on earth, and eleven in firmament, may you be pleased with sacred performances.

Select a proper spot as it were an offering for the radiant fire; construct an altar and place the fire on it, this being the seat dear to him. As with a garment, cover him with soft wood, whereupon it would blaze out as sacred, light-bearing, bright and gloom-dispelling.

This fire is twice-generated (having come out first between the two pieces of wood in the process of attrition and then caught in the dry grass), and it devours the triple food [i.e. wood fuel, butter, and other seasonal offerings], and at the close of the year, it renovates all that has been consumed. The food taken by the tongue and the mouth is consumed by one form of fire (the metabolic energy), and the forest wood is consumed by another fire (of fuel combustion).

Both fire-sticks, originators of this offspring, get charred by combustion, living close to each other, tremble and give birth to an infant whose tongue of flame glows in the east; (who) readily develops; who rapidly issues forth; who is ever to be cherished and fit to be protected, and who is the augmenter of the prosperity of his parents.
मुमुक्ष्योऽभि मनवि मानवस्यन्ते रघुदुर्वेऽकृष्णसीतास || जुः ||
असमन्ना अयजिःस्य सुभुद्धोऽवाविषाव || युज्यन्त आश्रये || 22
आर्द्रस्य ते ध्रुवस्यन्ते खुदेः ये कृष्णसवः महि वर्षः करिकतः || 55
यति महीमवानि आर्थिम मनुष्यसंभूसन्स्तन्तस्येन नान्दादि || 55

भूपस्य योवधि ब्र्‌स्तुषु नभूते ब्रृंगेऽव फलीन्येन रोति वति।
ोजायमानस्तन्ववः युम्मणे भोमो न श्रृंख्य दिवधाय दुर्ग्रीहि || 66
स संसिद्धोऽपि विविष्टिः सं रुमावयति जानश्रव जानंतीतितिः आ अवे।
पुन्नवर्धनेऽव अविन विन्ति दुर्ग्रीह्येण्येण। पितेऽः जृष्णेऽति सचलो || 71
तमसुवः केर्तिनी। सं हि देविः उक्तिसत्स्युक्तिसुः। आवे पुनः।
तास्यं जरोऽपि मुमुक्षेति नान्दं दिनुस्यु पर सं जनावंवमस्तंगम || 22

भूष्यनायं यो द्विप्रभृशुन नामन्ते व्रीस्वेठा पातिनर
abhya ēti rōruvat | ojāyāmaṇas tāvās ca sūmbhate bhīmō
nā śṛṅga daividhāva durgṛbhīḥ || 6 || sā saṃstīro vishṭirāḥ
sām gṛihayati janāṁ evā jānāti nītya ā saye | pūnar
vardhante āpi yanti devyām anyād vārpaḥ pitrōḥ krīnvate
sācā || 7 || tām agrūvāḥ keśiḥ sām hi rebhirā urdhvās ta-
sthur mamrūshīḥ prāyāve pūnāḥ | tāsāṁ jārāṁ pramāṇcāṁ
eti nānaddad āsum pūraḥ janāyaṁ jīvāṁ āśrītām || 8 ||
The flames coming out of the fire-altar, wishing to proceed on smoky track, quick-consuming, capricious, restless, lambent, formed by the wind, spreading wide, and assuring prosperity to the devotee, are kindled for the benefit of the worshipper,—dedicated to serve men. 4

When the fire proceeds touching and licking the great earth, hissing and tumbling, then those flames, the destroyers of darkness, easily fly about, exhibiting their black terrific great form, thundering and roaring. 5

And he, (the enraged fire) stoops down among the brown bushes as if embellishing them with his lusture, and rushes bellowing loudly like a bull amongst a herd of cows; and increasing in intensity, he adorns his form and like a terrific beast he violently brandishes his horns. 6

Now hidden, now revealed, he (the fire) seizes on the fuels as if understanding the purpose of the worshipper and even reposes amidst the conscious flames; again these (flames) break forth, and repair to the divine fire of the altar. And, blending with it, they give different luminous forms to their parents, the sun and the earth. 7

The curled tresses of the flames embrace him and, when dwindling, spring aloft again to greet their coming lord, rescuing them from decrepitude. He comes sounding aloud, generating in them intenser animation and invincible vitality. 8
adhi-

vasām pāri matū rihām āha tuvigṛebhiḥ sātvabhir yāti vi

jrāyah| váyo dádhat padvāte rērihat sādānu ūyēni sacate

vartanir āha || 9 || asmānak agne maghāvatsu dīdiḥy ádha

svāsīvān vrishabhó dámūnāḥ| avāsyā śīṣumātir adider vār-

meva yutsū pari járbhurānaḥ || 10 ||

idām agne sūdhitaṃ dúrdhitad ádhi priyād u cin mán-

manah práyo ástu te | yāt te śukrām tanvō rōcate śuci

tēnāsmābhyaṃ vanase rátnam ā tvāṃ || 11 || ráthāya nāvam

utā no grihāya nityāritrām padvātim rāsy agne | asmākaṃ

virāḥ utā no maghōno jānāṇaṃ ca yā pārayāc chārma yā ca

|| 12 || abhī no agna ukthām fī juguryā dyāvākshāmā sin-
dhavaṣ ca svāgūrtāḥ | gāvyāṃ yāvyāṃ yānto dirghāhēṣhaṃ

vāram arunyō varanta || 13 ||
He (the fire of the forest) passes through tracts, as is well known, licking up the vesture of the mother earth, and accompanied by the loudly crying animals. The dark tracks follow the forest fire, and the land is cleared for farming which provides food and sustenance to men and cattle.  

Shine, O bounteous fire, in our opulent abodes, vivifying, showering blessings, and casting off infantine glimmerings. Blaze fiercely, repelling enemies repeatedly, and may you be like an armour to us in our struggles.

May this offering, carefully placed upon the rugged but agreeable pile of fuel, be most acceptable to you. May the pure radiance of your person shine brightly, and may you grant us abundant wealth.

Bestow, O fire, a boat for the pleasure of our family, fitted with oars and motor wheels, the one that may render our posterity prosperous, and may bear people across the ocean of life and lead them to happiness.

O Fire, be propitiated by our earnest praise, and may the sun and the earth and the spontaneously-flowing streams, accepting our oblation, provide for us the produce of the herd and of the field; and may the purple coursers of the dawn bestow upon us abundant food for all times.
141.

Bāl itthā tād vāpushe dhayi darsatāṁ devāsyā bhārgah sāhaso yāto jāni | yād īm īpa hvarate sādhate matīr ḥita-

syā dhēnā anayanta sasrūtah || 1 || pṛkshō vāpuḥ pitumān nītya ā śaye dvitiyam ā saptāsīvāsū mātrīshu | tritiyam asya vṛishabhāsyā dohāse dāśapramatiṁ janayanta yōsha-

nāh || 2 || nir yād īm budhnān māhishāsyā vārpaśa īsānā-

sah śāvasā krānta sūrayaḥ | yād īm ānu pradīvo mādha

ādhava gūhā sāntam mātariśvā mathāyāti || 3 ||

प्र ययितुः परमाणाले पर्य पूषुओ वीक्षोऽऽसु रोहति ।

उभा यद्यस्य जनुश्य चिद्वर्त आदिकिर्दो अवब्रुषा श्रवितः || 4 ||

आदिकिर्दो श्रविड्धिमान उत्तिया वि वांड्ये ।

अनु यद्यस्य अरहतसना जुयो न नल्लश्रवर्गासु धावते || 5 ||

prā yāt

pitūḥ paramān niyāte pāry ā pṛkshūdha vīrūdho dāṁsu rohati | ubhā yād asya janūṣhaṁ yād īnvaṭa ād īd yāvī-

shtho abhavad grhīnā sūciḥ || 4 || ād īn mātrīr āvisad yāsv

ā śucir āhiṁsyamāna urviyā vī vāvṛidhe | ānu yāt pūrva

āruhat sanājūvoṅi nāvyasīṣhāvāvarāsu dhāvate || 5 ||
Verily, that visible radiance of the divine fire, is enshrined by us all for the support of the body. It has been generated for this purpose by physical effort. That is why our mind is attracted towards that radiance and we propitiate it. All sacred prayers, together with oblations are carried to the fire alone.

The first form of this universal divine fire is that pattern of one which is reposed on the earth and has the faculty of ripening the crop in the fields and subsequently digesting the food. Its second form is that cosmic one which dwells among the seven auspicious mothers. (This refers to the spiritual fire which is generated with the help of the seven symbolic terms: bhuh, bhuvaḥ, svah, mahaḥ, janah, tapah and satyam, in the meditative repetitions in the system of the Yoga). The third form of this benevolent divine is that which is manifested in the process of attrition in which the ten fingers participate like maidens.

When powerful priests bring to life this mighty divine fire from the interior of the wood and when, for the sake of offering oblations, the cosmic wind churns it out of the altar where it has been lurking in the hiding place;

When excellent nutritious oblations are offered to this divine fire and the dry branches of wood are fed to the hungry flames under the directions of the institutor of the ceremony and the priest, the fire blazes out and becomes most youthful and radiant with effulgence.

The fire, having born out of the wood, is proceeding again to other pieces of wood like a child moving towards its mother; here pure and unharmed, it evolves into magnitude. Then it mounts on the heap of the wood nearby, and runs rapidly amongst the smaller pieces of wood which are constantly being fed to it.
अद इद धौतारं व्रिनाटे दिविष्टिशु भगमिवित पुरुषानार्थः क्रजतेः॥

devān yāt krātvā majmāna pūrushedūto mārtam sānśam visvādhā vēti dhāyase || 6 ||

vi yād āsthād yajato vátacodito hvarō nā vākva jaraña ānakrītaḥ | tāsyā pātman dakshūshaḥ krishna-jañihasaḥ sūciejanmano rája a vyādhvanah || 7 ||

rātho nā yātah śīkavbhīh kritō dyām āngebhir arushēbhīr iyate | ād asya té krishṇaso dakshi sūrāyaḥ sūrasyeva tveshāthād īshate vāyāḥ || 8 ||

लवः ब्रह्म वर्ष्णो धुतबंतो मित्रः शाश्वः अंग्यमा सुदीनवः ।

वक्तीकन्तु कर्त्त्वा विष्ठथा विशुद्धम नेमित्वा परिकृत्वाक्षः || 9 ||

लवमित्वा शाश्वानां च सुन्ते रवि यविष्टुः देवतातितिनविश।

ते त्वा न नवो सहसो मुनिः भर्गो न करे महिरल धीमहि || 10 ||

tvāyāḥ hy

āgne vāruṇo dhūrtāvrato mitraḥ sāsadrē arayamā sudānavah|

yāt śim ānu krātvunā visvātah vibhūr arān nā nemīḥ pari-

bhūr ājyathāḥ || 9 || tvām āgne sāsamānāya sunvate rātnaṃ
yavishīṭha devātātim invasi | tām tvā nū nāvyam sahaso yu-

van vayam bhāgamaṃ nā kāre maharatna dhīmahi || 10 ||
Just as people adore a powerful prince, this fire is adored by the pious worshippers so that it becomes an invoker for the propitiation of other cosmic forces. This universally praised and all-upholding divine fire alone knows how to establish a link between the mortal worshipper and Nature's other benign forces for the procurement of sustenance.  

Whilst the adorable fire-divine, impelled by the wind and unresisted; spreads in various directions, like an insincere and unrestrained chatterer, who utters indiscriminate praises, the world follows him and worships, who is the consumer of all, whose path is dark but who is pure of birth, and who travels in various directions.  

Like a chariot drawn by ropes, this fire-divine, set in movement by his own revolving flames, rolls onward to the heavens with his ruddy limbs. Then the paths he traverses are blackened by smoke, as he consumes the fuel, and the birds (in terror) fly away from his radiance as enemies from the prowess of a hero.  

Through your aid, O divine fire, the ocean remains within limits, the sun dispels darkness, and the rains become bounteous; and thus you have been born comprehending all of them universally in their functions, and encompassing them all as spokes in a felly.  

O most youthful fire divine, you bring wealth and cosmic powers for the good of him who praises you and offers you libations. We, therefore, glorify you the new-born who are to be lauded and to whom rich offerings are to be presented. We glorify you in our hymn as men eulogize a powerful prince.
asmé

rayiṁ nā svārtham dāṁūnasam bhāgaṁ dākṣaṁ nā pa-
pricai dharṇaṁ | raśmiṁr iva yō yāmati jānmanī ubhē
devānam sāṁsam rītā ā ca sukrātūḥ || 11 || utā naṁ sudyō-
tmā jirāśvo hōtā mandrāḥ sṛiṇavac candrārathahaḥ | sā no
neshaṁ nēshataṁ aṁūro 'guṁr vāmāṁ suvitaṁ vāsyo ācha
|| 12 || āstāvy agnīḥ sīmīvadbhir arkaṁ sāmṛājyaya pratā-
rim dādhaṁ | amī ca yē maghāvāno vayaṁ ca mīhaṁ
nā sūro āti nīś tātanyuḥ || 13 ||

( 1.1.2 ) dhvāsataṁ ayudhānatasam sūkṣmam
(1-1.3) bhūtāṁ dhvāsīrśvāya sūkṣmaṁ āyogāṁ dhīṁmaṁ kaṁ || (1) bhūtāṁ āyogāṁ sūkṣmaṁ, (2) dhvāsīrśvāya
sūkṣmaṁ, (3) dhīṁmaṁ kaṁ || (1.1) bhūtāṁ āyogāṁ sūkṣmaṁ, (2) dhvāsīrśvāya dhīṁmaṁ kaṁ || (1.2) bhūtāṁ dhvāsīrśvāya sūkṣmaṁ, (3) dhīṁmaṁ kaṁ

142.

Sāmiddho agna ā vaha devāṁ adya yatāsrucē | tán tum

tanushva pūrvyāṁ sutāsomāya dāśūshe || 1 || ghṛtāvant-
tam ūpa māsi mādhumantam tanūnapāt | yajñāṁ vīprasya
māvataḥ ṣaṣaṁānaṁṣya dāśūshaḥ || 2 ||
Just as you grant us, fire-divine, useful house-hold wealth, good fortune and powerful strength, in like manner may you confer these blessings upon them who are the performers of holy rites. Like the reins, you regulate both the lives of the associates, the past and future, and you add lustre to their fame.

Would he, who is full of radiance and who has fleet horses, who is the invoker of the divines, full of joy, and born in a golden aura of glory, listen to us? Would that irresistible, yet placable divine fire conduct us by the most efficacious means to delightful happiness and blessedness?

Fire-divine, with the capacitance of the supreme, universal kinship has been glorified by us with holy rites and with hymns. Let all, who are present, one and all enriched by his favour, ever reverberate with his praises, as loudly as the sun causes the rain-cloud to thunder.

Having been kindled, O fire-divine, bring to us the benign divine powers today. And extend your radiance for him who lifts up his ladle and who has pressed out medicinal herbs for offerings.

O the one with never-decaying body, may you grace the well-sweetened and butter-fed fire-performance, participated in by the wise devotee, liberal in charity, glorifying you like me.
शुचिः पावको अहुतो मच्छा यहं मिमिषति।
नारासेस्वरा द्वेषो देवो देवेशु पुज्यते॥ ३॥
ईष्टनो अंस्म आ वहेन्द्र चिव्यथिः स्विम।
इत्य हि वै मूलं मूल्यं माच्छाः सुनिश्च वृथ्यते॥ ४॥

śūcīḥ pāvakō ādbhuto
mādhvā yajñām mimikshati | nārāśāṅsaḥ trīr ā divō devō
devēshu yajñīyaḥ || ३ || ilitō agna ā vahēndraṃ citrām ihā
priyāṃ | iyāṃ hī tvā maṭīr māmāchā sujihva vacyāte || ४ ||

स्नणासो यत्रत्सुषो बहिःस्थि स्वज्ञे।
वृजे द्रव्यवयस्मिन्द्रित्य यामेच्छ सम्पर्यः। ५॥
वि अङ्गत्मातामाथैय: प्रये द्रव्यो मधी:।
पावकासोऽऽ पुरुषो हारेयं द्रव्यसःम्भरतः। ६॥

stṛīnāsāḥ yatāsrucō bahrīr yajñē svadhvarē | vṛīṇē devā-
vavacakastamam īndrāya sārma saprāthah || ५ || vi śrayantām
ṛitāvṛidhaḥ prayai devēbhyo maḷīḥ | pāvakāsāḥ purusprśho
dvāro devīr asaṣcātaḥ || ६ ||

आ मन्द्रमाने उपके नन्दोपासं सुपर्योः।
यहः कृतयां मार्गा सीर्दतां बहिः सुमल || ७॥
मन्द्रजिष्ठा जुगुवेणि हरिनां हृतया कठो।
यहः नेत्र यवतमां मित्रमयं द्विस्प्रेशोऽम || ८॥

ā bhāndamāne upāke nāktoshāsa supēsasā yahvī rita-
sya mātārā sidatām bahrīr ā sunāt || ७ || mandrajihvā ju-
gurvāni hōtārā daivyā kavī | yajñāṃ no yakshatām imām
sidhrām adyā divisprśam || ८ ||
O fire, dear to people, pure, purifying, wonderful and adorable divine amongst divines, may you, having come from heaven, sweeten the ceremonial fire with honey three times a day. 3

O fire-divine, praised by us, bring us the resplendent and the beloved supreme Lord. This my praise is recited, O bright-tongued (i.e. with colourful flames), in your honour. 4

The priests, bearing ladles, are scattering the sacred grass in this holy place of worship and getting ready thereafter for the extensive laudable praises to be offered to the resplendent Lord. 5

Let the bright broad doors of divine knowledge and selfless service, the promoters of worship, the purifiers and dear to all, be set open for the divine sentiments to enter. 6

O beautiful night and dawn, praised by all, closely associated with each other, great sustainers of eternal law, may you join us of your own goodwill in the sacred worship. 7

May the two invokers, the inspired and the learned, possessed of pleasing voice, loud in pitch, officiate today at this our sacrifice which confers rewards and provides divinity to it. 8
{

शुचियुवाचः पिता होता मृत्युं भारती।
होता सरस्वती मही ब्रह्मः सौदन्तू यज्ञियोः। ।
तत्सन्तिरपमितुं पुक वार्र पुक लमां।
लवणं पोषणं वि प्रेणु राजेन नामान्तो नो असम्य।।
अकृष्णाणां लमान द्वेषायित वनस्पतं।
अस्मिहुव्या सुदुर्दित दुःखो द्वेषबु भंग्येः। ।
पुष्पवें मुखवें विश्रूवेभाय वायवेः।
स्वाहा गायत्रेवपेसे हृदयमिहराय कर्तन।।
स्वाहाकुंडाय गृहयुं हृदयान्ति बीतेये।
इन्द्र गंगिः शृंगी हं धार्ये हवने अयुरे।।

शुचि देवेश्व आर्पिता होत्रा
मरुत्सु भारति | फ़ा सारस्वती मही बर्हिलि सिदांतु याज्ञयाः ।
तान नस तुरिपां आव्वुताम पुरु वार वरुः पुरु त्मानाः
त्वास्थ्ता पोष्याया वि श्याताराये नाभा नो असमय।।
अवस्रियाण उपा त्मानाः देवान यासी वनस्पते।
अग्नि हव्यासु भुसुदति देवो द्वेषबु मेंपीर।।
पुष्पवें मुखवें विश्रूवेभाय वायवेः।
स्वाहा गायत्रेवपें हृदयमिहराय कर्तन।।
स्वाहाकुंडाय गृहयुं हृदयान्ति बीतेये।
इन्द्र गंगिः शृंगी हं धार्ये हवने अयुरे।।

(१५३) विष्णुवाचः पिताहाम त्सन्तिर पुस्कायं ज्ञात्सु ज्ञात्सु ज्ञात्सु ज्ञात्सु।
(२५२) अभ्यस्ताय सुकुस्वीपक्यो दोपोलमा ध्रुवः। अभिवेदनां। (२१३) प्रचाराद्वस्त्या यज्ञाय,।
(५) अयुर्वेद द्वेषि द्वेषि।

(१५४) प्र तच्चुस्ती नव्य्यस्ती धीतिमार्याय वाचो मति सहसः मूलव्येः भरे ।
अयां नपाचो वसुमिः सूम त्रियो होतां पृथिवियाः न्यासीदृवियाः।।

143.

प्रतः तव्यासिन्म नव्यासिन्म द्वितीम अग्नये वाचो मतिम साहसम सुनवे भारे। अपां नपाचो द्वेषि सुह सूम त्रियो होतां पृथिवियां न्यासीदृवियां।।
May the divine virtues, wisdom (ila), speech (sarasvati) and material prosperity (mahi), along with culture (bharati) come to this sacred place of worship, participated in by pious invokers, along with the learned and their associates. 9

May the supreme architect, favourably disposed towards us, send us for our nourishment and prosperity quick-flowing abundant water, provided by the clouds. 10

O God, bestower of the wealth of herbs and plants, we offer homage to you through our noble deeds and thoughts. May divine knowledge come to us as our reward. 11

With the auspicious invocation to our resplendent Lord, may you start your sacred performances in the house of a devotee. May we offer there our gratitude to the Nature’s bounties also. 12

O resplendent Lord, be with us to cherish our offerings, presented with the words svaha. May you hear the invocations of devotees who are calling you to their place of worship. 13

I offer my most invigorating and entirely new hymns of praises, expressing hearty adoration to the dear fire-divine, who is manifested through great skill and efforts, and who is the energy pervading through waters. He appropriately exists in all seasons and is the ministering agent (of Nature’s forces). He occupies a place on the altar along with other precious substances of oblations. 1
स जायमानः परमे व्योमन्याविशिष्टैन्मात्मार्थिनः।
अस्य कलावसमिश्रान्तम् मुम्मना प्रवचनं श्रीचं पृथिवी अंगोऽचयत ॥२॥
अस्य लेखाय अनरी अस्य भानवः सुमुद्रः सुप्रशस्त्रम् सुमुद्रः।
भट्टाचार्यं अर्थकृत्वा सिन्धूशङ्करे सेतुन्त्रे अस्मान्त अनरीं ॥३॥
यमेहर शुरुवो विबेकस्ते नामः पृथिव्या सुरानस्य मुम्मनाः।
अस्यं ते गीर्द्धहिंजुः स्य आ दुष्टे य एको वब्बो वर्त्तेऽऽ न राजिति ॥४॥

सां जयामानं परमं व्योमान्यं अविन्निन् अविन्निन् अभवन्न मातरिस्वणे।
अस्या क्रात्वां समिश्रान्त्यं मुम्मना प्रवचनं श्रीचं पृथिवी अंगोऽचयत।
अस्या त्वेह अज्ञाया अस्या भानवः सुमुद्रः सुप्रशस्त्रम् सुमुद्रः।
भट्टाचार्यं अर्थकृत्वा सिन्धूशङ्करे सेतुन्त्रे अस्मान्त अनरीं।
यमेहरं शुरुवः विबेकस्ते नामः पृथिव्या सुरानस्य मुम्मनाः।
अस्यं ते गीर्द्धहिंजुः स्य आ दुष्टे य एको वब्बो वर्त्तेऽऽ न राजिति।

न यो वर्षो भ्रमानिद्वृत्तम् खनः।: सेवंतु सृष्टा दिया यथायादुः।
अप्रिसम्प्रतिगतस्य भविन्त्य शोभा न र्याश्च चन्द्र न्यूञ्जने।।
कुर्वतस्य अतिव张先生 श्रीसद्युथुपु सुप्रहस्न्ति। राममात्रत्।
कृत्वा: कुर्वतस्यसामस्यं चिक्षा: श्रुतिचरविन्त्यं नम्मा श्रुत्यां भेषो।।
चुतः: कुर्वतस्यसामस्यं चिक्षा: श्रुतिचरविन्त्यं नम्मा स्मितं चेतुने।।
गुरुस्त्रेः क्ष: अवरस्त्रय्यो ध्येतादमि मिर्ते न समाध्यं रत्ने।।
भ्रमनो अर्को विद्येदु दीर्घः चुक्रव्यर्धेवः नो यमंते विषमेः।।

नायो वार्तः मरुष्यां इवा स्वानाः सेनेव श्रिस्थां दिया यथाःसनि।
अनिं जाम्बहास्त तिगितात्र अति भारवति योधो नास्तुर सावतन्त नृत्यः।
कुवीं ना अग्रिः न्यासद्वायु वसमुच्छ्यायु कामं अवारत।
कोदाः कुविः ततुज्यात सताये दिया सुस्चिप्रतिकाम तां न्यायः।
दिया ग्रीः। ॥६॥ ग्रहिताप्रतिकाम वा रतिस्या धूर्बादाम अनिं मित्राम् नास्द्वायु रिज्यात॥।
सिद्धान्तो अक्रो विद्येदु: दीर्घः। चुक्रवाद्वर्धेवः नो यमंते विषेः।।

nā yō vārāyā marūtām īva svarāh seneva sri-
shtā divyā yāthāśaṇiḥ |agnir jāmbhais tigitaṁ atti bhārvati 
yodhō nā sātrūn sā vāna nyā rīṇaye | 5 | kuvīṁ no agnir 
ucāthasya vír āsad vāsūṣh kuvīḍ vāsūbhīḥ kāmam āvārat | 
codāḥ kuvīṁ tutuṣyāt saṭāye dhīyāḥ sūcīpṛatikāṁ tāṁ ayā 
dhīyā gṛīne | 6 | gṛhitāpṛatikāṁ va rātasiya dhūrhādām 
agnim mītrām nā samidhānā rīṇate | śindhāno akro vidāthe-
shu dīdyec chukrāvarṇāṁ ād u no yaṁśate dhīyam | 7 |
That fire-divine, as soon as manifested and assisted by space-wind, becomes visible in the highest regions, and his radiance, kindled by vigorous efforts, illuminates heaven and earth. 2

His radiance never fades; his rays are everywhere, brilliant and bright. His intensely shining, all-pervading, unceasing and undecaying rays, desist not from their functions. 3

Propitiate with praises in your own house that fire-divine, who is the possessor of all riches, and whom the descendants of men of mature intellect establish upon the navel of the earth, and who like the venerable Lord is the sole monarch of all wealth. 4

The fire-divine who like the roaring of the winds and like a victorious host, or like the thunderbolt in heaven, is not to be warded off; it devours and destroys with sharp jaws and as a warrior annihilates his enemies. He destroys and clears the forest. 5

May the fire-divine be ever worthy of our hymns. May it be the giver of wealth and satisfy our aspirations with riches. May it be the inspirer of our sacred actions and promote our prayers to the attainment of our wishes. I glorify that effulgent fire-divine with this hymn. 6

For your sake the fuel-fed fire, promoter of natural operations, well kindled, and blazing brightly at the furnaces, is propitiated; may he illumine our well-meaning plans. 7
अप्रयुच्छां अप्रयुच्छादिभिर् अगेः सिवेभिः नाः पायुभिः पाहि सागमाः।
उदाद्धेभिः अद्रिपितेभिः उद्धिते 'निमिशाद्भिः
पारि पाहि नो जाः। ॥८॥

एति प्रा होताः नरस्मय समयोवाच दयानः। शुचिविशालस्य विवेषः।
अभि छुटः कःते दुःशिष्याः स अनुस्य धामः प्रथमाः हि निसिते।
अभिमुक्तस्य दौहनः अनूपस्य ढूँढनः क्वःस्य सदैव परीङ्गतः।
अपानायक्षे विभन्नो यदावसदतः स्वार्थः अनुगहाय्यायिते।
युवःसः सर्वव्या तिर्यः समस्माय विनिश्चितः मिथः।
आत्रु विभो न हद्यः समस्थरा वेदान्तं रद्मील्लस्येकस्तः सारःसः।
यथा हा सर्वव्या सर्पतः समानः योः मिथुणा समेकसा।
दिवः न नर्क प्रतिनो युवाजनः पुरु चर्च्च्रजेः मानुष्यः युगः। ॥३॥

144.

अस्य भ्रातम हृदायम माययोर्ध्रवम् दाधानाः सु-
स्तिपेससां ध्यायम । अभिः स्रुक्तक्रमते दक्षिनाय्यि या
अस्य धामा भ्राताम लह निःसाते । ॥ १ ॥ भ्रातिः ित्यस्य दो-
हान अनुशाता योनाव देवाय्य सादने पारिवरिताः। अपाय उपाये स्वातः
विभिर्यि याद अवसाद अद्धा ष्वाधा अध्ययि याभ्यि
हुते । ॥ २ ॥ यूयुःशता दवायसः ताद सद वायु हरान ष्वानाम अर-
थाम वितारिताः मिथाः। अ प भागो नाहायाय साम
अमान अ वोहुर नान रायसिस साम ास्य यारातिः। ॥ ३ ॥
याम इम द्वाद दवायसाः सापयाटाः समाने योन सिहुनास सामो-
कसा। द्वान नाभकतम पालिः युवाजेः पुरु चाराया जायो
मधुसुहय युगः। ॥ ४ ॥
Without neglect, without any negligence, O fire-divine, may you protect us with guards, auspicious and strong, with guards, who never slumber and who are never beguiled and ever vigilant. May you protect us and also those born of us. 8

144

The ministering priest, qualified by experience, and possessing exalted and graceful devotion, proceeds to perform the fire ceremony according to the disciplines prescribed. He moves, turns to the right and lifts the ladles which are first to come lovingly in contact with the ceremonial fire (at the time of offering oblations). 1

The rain-clouds, full of streams of water, envelop the sun, the original home of the fire-divine, and sing to Him His glory. So long as fire, as heat, abides in water, water is made enjoyable to people like nectar, and the fire becomes identified with water. 2

Of the same age and extensively dispersed and with a common objective, both the wooden sticks bring their bodies in loving contacts and embrace each other. Then the fire, divine, sacred as oblation, takes the reins in his hands, like a charioteer as those of a horse. 3

He (the fire) whom the two, the married couple of similar age, living in the same place, and engaged in the same work, worship night and day; He though born in olden times is still young and though He lives through many human generations, is still exempt from decay. 4
तमः हिन्वंति धीतयोऽदा निषोऽदं वर्तने कलौऽदं वहामहे ।
धनोगच्छे कृत्य आसन ऋषब्यमित्रस्यं नवगच्छ ॥ ५ ॥
लं हांसे दिव्यस्य राजसेः लं पर्यायस्य पशुपा ईव तमाः ।
परस्य न परे ब्रह्मनी अन्यिन्त्रलग्ने हीरण्यः वाकी वहिन्तः ॥ ६ ॥
अंगे जुपस्य प्राचे हर्षे तहचे मन्ने स्वयंबुन अन्तजय मुक्ते ।
यो विश्वाते पर्यवहस्य दर्शने संहिर्दी पितृमाः ईव अर्थे ॥ ७ ॥

तम इन्हिन्तको धितयो दासा व्र्यो दैवं मार्तासा उत्याये हवामाहे ।
धानोर अद्हि प्रवादता आऽदि रिनवते भविताय धवाचे नवादहि ॥ ५ ॥
वाम्य ह्य अग्ने दिव्यस्य राजसेः तवम् पर्यायस्य पशुपा ईव तमाः ।
एनी त ब्रह्मनी अद्यिन्त्रलग्ने हीरण्यः वाकी वहिन्तः ॥ ६ ॥
अंगे जुपस्य प्राचे हर्षे तहचे मन्ने स्वयंबुन अन्तजय मुक्ते ।
यो विश्वाते अवहस्य दर्शने संहिर्दी पितृमाः ईव अर्थे ॥ ७ ॥

( १४५ ) परास्यसरस्वतरानाम सुकम्य
(६—५) परास्यस्य सुवतसरस्वते दीर्घनाम सर्व अनुवदता । (१—५) परास्यस्य अद्वितीय ब्रह्माः परास्यस्य संभवते । (५) परास्यस्य सुकम्य ब्रह्माः

ते पूर्वमाः संजागाम सं सेवे स सिक्षितवाः इत्यते सा स्वर्ये सति ।
तत्त्वमाः सत्तति जादुसरस्वते दीर्घनाम संजागाम शुपितमाः ॥ १४५ ॥

145.

Tām prīchatā sā jagāmā sā veda sā cikītvān, iyaśe sā
vv iyaśe tāsmin santi praśīshas tāsmin iṣṭāyaḥ sā vā-
jasya sāvasaḥ sūshminas pātih ॥ १ ॥
The ten fingers intertwined propitiate that divine-fire; we mortals invoke Him for our protection; He darts His rays like swift arrows from a bow, and assimilates the new praises uttered by those who gather round the altar.  

O fire-divine, you, as a herdsman, reign over the dwellers in heaven and over those of the earth according to your own will. These two, (i.e. earth and heaven) vast, glorious, golden, beneficent and bright sweet-sounding, partake of the oblations.  

O fire-divine, joy-giver, self-sustained and born of eternal law, performer of good works, may you be pleased and attend to our prayer. You are pleasant to look on when seen from every side. You are a storehouse of food, pleasant in appearance and the refuge of all.  

May you submit to Him the adorable, for every place is within His reach and all things are within His knowing. He is full of wisdom. He determines what ought to be done, and is our only recourse. In Him are vested all powers to command, in Him the power of granting enjoyments. He is the giver of food and strength and He is the protector of the mighty.
तम इत प्रिचाण्ति ना
सिमो यज्ञव स्वेनेव ध्यायो मानसा यज्ञविने।
न सूचनो धर्मो नाराय वदोयस्य कल्याणे सचने अप्रेसिपति। ॥२॥
तमिदुध्दे चिंतनते जुद्दे लस्मार्गार्जनाश्यामे: शृगालविचारिते।
पुष्पेश्चस्तन्दर्तो वस्मादानोदेशानीहन्द्रात् शिशुरान्ति से। रमे: ॥३॥
उपस्ताय चार्त चलूतमारं मुद्दो जातस्तकार युज्येन्द्रम:।
असि श्वामलं सूचनो नान्यं युद्धं गच्चन्न्युज्येन्द्रयं पिनिनम्। ॥४॥
स इं मुहो अत्यन्तेव वन्यरूपे नपुरस्मयं न न पीय।
व्यक्तीहुण्या मलेश्वरायस्मिन्हा कृत्तिनिधिः सत्यं। ॥५॥

(१२३१) परशुरासाहितलस्ततमुलं मुर्तम्
(१२३१) परशुरासाहितलस्ततमुलं मुर्तम् श्रीलोकमाः श्रीलोकमाः मुर्तम्।
विभवद्रव्यं ग्रुविरुद्धविज्ञायो श्रीपेन्द्रविने। ॥५॥

146.

Trimūrdhānam saptāraśnīṃ griṇīshē 'nūnām agnim pitrōr upāsthe | nishattām asya cúrato dhruvāsya vīṣvā divō rocana-papraprīṃsām || 1 ||
Only wise sages know His greatness; no one else knows His magnanimity, for a man of determination fully knows His mind and does what he chooses to do. The adorable Lord does not tolerate an interrogation nor endures a rejoinder. He who is devoid of arrogance is favoured by His grace and protection.

To Him alone go all the invocations and prayers that are chanted. He alone hears all my prayers, is the inspirer of all and steers us across troubles. He is the instrument of success in sacred acts and the unintermitting preserver of life.

When the devotee invokes Him (the adorable Lord), He makes himself manifested and goes forward with His glory. And when worshipped with devotion and sincerity, He gratifies the aspirations of the tired and perplexed devotee. All the prayers and offerings go to Him alone for the fulfilment of the desires of the worshipper.

This adorable Lord is worthy of quest and attainment. He is to be sought in the innermost core of the heart where lies His abode. He is all-knowing law and truth personified, and He has revealed divine knowledge for the good of mankind.

I glorify the adorable God, subject to no diminution, sovereign master of the three worlds (physical, mental and spiritual), further represented by seven symbolic attributes, and extending through parental time and space. We glorify the universal radiance of the divine, illuminating the entire static and dynamic existences of the universe.
उक्षा महाँ अभि वनक्ष एने अजरस्तवधिवनैतिनिखः।

उन्त्यः पुत्रे नि देशाति साने रिहन्यायो अहसासों अस्य ॥ २॥

समाने वस्मानि संचरण्यानि विन्यश्रेतु वि चरति मुनि।

अनुपवृयाह अर्जने मिमानि विष्यानेति अधि महा दशनि ॥ ३॥

धीरातः पुरूः कवये नयिनि नाना हुता रक्षमाणा अनुभां।

सिवसनातः पर्यद्यन्त सिन्हु्माति रेश्या अभृतस्य नूत ह ॥ ४॥

विद्रेष्याः परि काघसम् अन्यं इश्याः महो अमृतां जीवेऽः।

पुरुषा यद्वक्षसुहेम्यां गम्यथो मुचवां विधर्ज्ञानः ॥ ५॥

ukshā mahāṁ abhī vavakṣha ene
ajāras tāsthāv itāūtur rishvāḥ | urvyāḥ padō ni dadhāti sānau riḥānty ūdho arushāso asya || 2 || samānāṁ vatsām abhī
samecārantī vīṣvag dhenū vī carataḥ sumēke | anapavrījyāṁ
ādhwano mīmāne vīṣvān kētāṁ ādhi mahō dādhaṁe || 3 || dhī-
rāsāṁ padām kavāyo nayanti nānā hṛdā rākṣhamāṇā ajur-
ryāṁ | sīshāsantaḥ pāry apasyantaṁ sīndhum āvīr ebhya abha-
vat sūryo nṛṁ || 4 || didṛkshēṇyāḥ pāri kāsṛṭhasu jēnya
ilēnyo mahō ārbhāya jīvāse | purutrā yād ābhavat sūr āha-
bhyo gārbhebhayo maghāvā vīṣvādārṣataḥ || 5 ||

( २५३ ) साप्तथारिहःस्ततस्ततमूलम्
(२५४) पाब्यंप्रयायबुक्षीण्ययो हीरसनमा अनि:। माविस्थिताः। निम्ने चन्द्रः।।
"९९" कुष्य ते अभे शृढ्यमं आयोहःत्वंत्रिज्ञिनिकायाः।

妒े यतेऽके तानधे दाघोनां क्रतत्त्व सामेस्रज्ञानतं देव: ॥ ३१॥

Kathā te agne śucāyanta āyor dadāsūr vājebhir āśu-
shāṇāḥ | ubhē yāt tokē tānaye dādhānā rītasya sāman ra-
ṇāyanta devāḥ || 1 ||

147.
Adorable and potent God pervades through two worlds—heaven and earth. He is beyond decay. He is generous in bestowing protection. His feet are on the summit of this earth and His radiance licks the udder of the entire space. 2

The two beautiful milch cows, representing two philosophies, worldly and spiritual, walk towards a common calf, i.e. lead to a common goal. They point out the obstacles to be avoided on the path, and provide all the indications of the measures to be adopted. 3

The realized and wise sages seek the Invincible (adorable Lord) in the interior of their heart, cherishing Him in manifold ways. For those people who see all around them the ocean of divine bliss, the sun of enlightenment makes its appearance. 4

In all regions, He is the one that is worth being sought, victorious, glorious, and to be adored. He is the source of life to great and small. He is opulent and His glory is manifest to all. He is the progenitor everywhere of the things of which He is the divine source. 5

O adorable God, how does your all-pervading and purifying radiance support nourishment and long life? Blessed by these both how are the virtuous worshippers with their children and grandchildren delighted in chanting sacred hymns in their worship? 1
bódhā me asyā vácaso yavishṭha mánihisṭhāsyā prábhṛtāsyā svadhāvah | píyati tvo ánu tvo grínāti vandárus te tanvāṃ vande agne || 2 || yé páyávo māmateyāṃ te agne páṣyanto andhám duritád árakshan | raráksha tān sukṛito visváveda dípsanta íd ripávo náha debhuh || 3 || yó no agne árarivān aghāyūr arātivā marcáyati dvayéna | mántro gurúḥ púnar astu só asmá ánu mṛikṣhīṣṭa tanvāṃ duruktāth || 4 || utá vā yāḥ sahasya pravi-dván márto mártam marcáyati dvayéna | átaḥ páhi stava-māna stuvántam ágne mákir no durítāya dhāyīḥ || 5 ||

( १४८ ) अष्टजनार्थिसहानसाताम मुक्तम
(२—३) परार्थवानां मुक्तस्वरोगो हीरकामा क्राफः | माणिंशवातः | शिशुपुरं त्रजन् ||


dhāraḥ me ásya vácaso yavishṭha mánihisṭhāsyā prábhṛtāsyā svadhāvah | píyati tvo ánu tvo grínāti vandárus te tanvāṃ vande agne || 2 || yé páyávo māmateyāṃ te agne páṣyanto andhám duritád árakshan | raráksha tān sukṛito visváveda dípsanta íd ripávo náha debhuh || 3 || yó no agne árarivān aghāyūr arātivā marcáyati dvayéna | mántro gurúḥ púnar astu só asmá ánu mṛikṣhīṣṭa tanvāṃ duruktāth || 4 || utá vā yāḥ sahasya pravi-dván márto mártam marcáyati dvayéna | átaḥ páhi stava-māna stuvántam ágne mákir no durítāya dhāyīḥ || 5 ||

148.

Máthid yád ím vishtó mátaríśvā hótāram visvápsum višvádevyam | ní yám dadhúr manushyáasu vikshú svár ná citráṃ vápushe vibhávam || 1 ||
O ever-youthful and mighty adorable Lord, may you listen to my most reverential and earnestly recited hymns. Whilst some praise you and others defy you, I would continue to sing your splendid glory, since I love and revere you so much. 2

O adorable Lord, your fostering rays, perceiving the blindness of the son of a distressed mother, relieve him of his grief. Being omniscient, you offer protection to the righteous. Malevolent enemies would ever be unable to do them harm. 3

O adorable Lord, may he who does not allow homage to be offered and who does not offer homage himself and thus through ambiguity seeks to inflict injury on us, may his intentions be heavy on him and may his evil words injure him only. 4

And, O Lord, the source of might, whosoever assails another person, a worshipper of yours, with ambiguity, save him from this wicked. O adorable Lord, may you not consign us to misfortunes. 5

The cosmic wind, of the firmament has churned out the cosmic fire, the invoker of Nature’s bounties, multipurposeful and multicoloured, from its sources. The cosmic fire, beautiful like the resplendent sun, has been duly established in men-folk for the sustenance of their bodies. 1
ददनान्म इं नाद ददभंहन्ता 
मानमाण्न वृत्तत्सम मामा तास्य नातक | जुश्वान्ता विवायः यस्य असय कारखधु भारमाणस्य कावण्यः || २ ॥
निलेक चित्रु ये सदने जगुखे प्रदातिसिद्धिने युह्यायिनः ।
प्र सू नंकत गुप्यकन्त इत्यावथोऽस्ये न स्वयोऽराध्या: || ३ ॥
पूर्णं इत्यचः नि चित्रान्ति जगेनात्राश्रयं वनं आ निभावसे ।
आर्द्य बालो अन्त बालक श्रीवर्षार्द्य श्रीमक्ष्मस्तानां युवः || ४ ॥
न ये अस्यो न चित्रायसे गम्ये सन्ते रेज्याया रेज्यंति ।
अन्धा अपुष्या न दम्यास्थिस्य निल्यास है प्रेतारो अरक्षन् || ५ ॥

(२५) एकोर्पास्यात्सन्यासमेता सूक्तम्
(१४२) स्वर्णयस्य सुतसदगुणो दीपचना अङ्कः । दश्यितेता । विगते सन्धि: ॥

१४८
मह: स रूप एकेन पतिर्दिन्त्रम् इन्स्यु बलुन: पद आ ।
उप्र प्रज्ञानास्थ्रयं विधिनि ॥ १६॥

149.
Mahâḥ sâ rûyâ ñéshate pâtîr dânn inâ inâśyâ vásunâh
padâ å | úpa dhrâjantam âdrayo vidhâhâm ût || 1 ||
So long as I enumerate the glories of the cosmic fire, none can suppress me. The cosmic fire fully appreciates my approbations; and all the rest of the Natural forces are gratified in their turn whilst the fire is being glorified by us with praises.  

Holy worshippers carry a fragment of this cosmic fire to their sacred place of worship and enshrine him with a chant of sacred hymns. Like the swift horses yoked to a chariot, they augment this fire quickly in the ceremonial place.  

The destructive forest fire consumes numerous trees with his jaw-like flames. Then he brilliantly shines in the forest. The blowing wind then spreads this fire onwards, step by step, like the swift arrow of an archer.  

The blind (of eyes) who sees not, and the blind of intellect detract not from his glory, whom no enemies, no malevolent adversaries harm even whilst yet in the embryo, for he is constantly defended by his admirers.  

The adorable Lord of great riches is coming here; the Lord of lords comes to the place of affluence. May we worship Him for granting wealth and wisdom. As He is approaching, let us be ready with sweet devotional expressions to greet Him.
स यो दृष्टां नूरां न रोदस्योऽश्वेत्यक्षितीस्तरयः।
प्र यः संख्यानः विश्रीतं योनिः॥ १२॥
आ यः पुर्वा नार्म्मिन्नेर्विविधशः कुविनमन्येश्वरे नार्यः।
सूरे न रूपस्तथाक्षराः || १३॥
अभि हिजन्म पृथीरूपानि विषोऽर्जैसिस षुष्णचानो अस्तात।
होता जिद्धो अपां सुधके विधो वयं निशचयः॥ १४॥
अपं स होता हो विजन्म विषोऽर्जैसैव वयं वयं निशचयः॥ १५॥

सुधा नराण्यां नारयवो अस्ववभिः अन्तिन पितासाङ्गनः || २ ||
प्रायः सस्त्राणां सिस्तीतां योनाः || ५ ||

( २५० ) पञ्चगुणकथतत्वम् सूक्तम्
(२२३) कुस्म्यायनः सुहस्यान्ति यो रूपवा अभिनन्दनः।
उपवष्टाः। चर्च:।

पुरुषो दुष्कान्तेवचिरसः तवं दिधो तस्वेव अग्रयन आ महास्यं॥ ११॥
व्यतिनस्य धनिमे प्रहोपे चिदरुसः। केदास च जिनकेव अंदेववः॥ २१॥
स च चन्द्वो विन्न मल्यां सहो भारवतनमो दिवी। प्रृते अभे वुनुषः।
स्थायम्॥ ३॥

150.

पुरुषा त्वा दश्यान् वोर्च 'रिर अग्नि तावा स्वि तात्तोदस्येवा
सरानां अ महासया || १ || व्य अनिमाय धानिनां प्रहोश्च एस
रारुशक्षत्र कदासं प्रजिग्नात्रैवयोः || २ || सा चान्द्रो
विन्न मर्यं माहो व्रादंतांतो दिवः प्रा-प्रेर्त ते अग्ने
वानुशाखु स्यामा || ३ ||
Great is the glory of the adorable Lord who rules over earth and heaven, and who, as well, guides the valour of men. It is He out of whom the creation has imbibed life, and who, entering into the womb, procreates (all living creatures). 2

He, who is wise and goes fast like the space wind, has lighted up the invincible city (the innermost cavity of the human body) and possessed of hundreds of forms is effulgent like a sun. 3

He, with his manifestation in the two realms, physical and spiritual, illuminates the three bright regions (terrestrial, interstitial and celestial) and shines over all the lustrous spheres. He is the invoker of all the cosmic forces and is present in the plasma of cosmic consciousness. 4

He, the invoker of divines (Nature’s bounties), is manifested in the two realms (physical and spiritual). He bestows all excellent riches on that mortal who, with all his sincerity, surrenders completely to Him. Such a man is blessed with excellent progeny. 5

150

Whilst offering homage to you with reverence I, the humble one, implore you in many ways, O adorable. I come to your most honoured presence, as if (like a servant) in the house of a great master. 1

I ask you also to withhold your favour from those types of rebels who though rich, do not acknowledge you as their Lord, do not offer their riches for a noble cause and who disregard your authority. 2

O, wise adorable God, assuredly that mortal who worships you becomes a celestial moon, the beauty and happiness personified, and further becomes the most eminent of the divines. May we, therefore, ever be your most enthusiastic worshippers. 3
151.

Mitrām nā yāṁ śīmyā gośhu gayāvah śvādhyā vidāthe apśi jījanan | ārejetām rōḍasi pājasā girā prāti priyām yajatām janīsāmām āvah || 1 || yād dha tyād vām purumālāsyā somināḥ prā mitrāso nā dadhirē svābhūvah | ādhā krātun vidataṁ gātum ārēta uta śrutaṁ vṛishaṇā pastyāvataḥ || 2 || ā vām bhūshan kṣhitāyo jāuna rōḍasyoh pravācyam vṛishaṇā dākshase mahē | yād ūm rītāya bhāratho yād ārvate prā hōtrāyā śīmyā vītho adhvarām || 3 ||

prā sa śātīśrīnūra ya mahī prīyā cṛtaṇānāvutama gṁtho bhuḥ ||

prā sa kṣhītir asura ya mahī priyā rītāvānāv rītām ā ghoshatho bṛihāt | yuvāṁ divō bṛihato dāksham ābhūvaṁ gām nā dhury upa yuṇjāthe apāh || 4 || mahī ātra mahina vāram rīṇvatho renāvas tūja ā sādman dhenaṁvaḥ | svāranti tā uparātāti sūryam ā nimrīcā uśhāsas tākvāvīr iva || 5 ||
Heaven and earth have been very much agitated by the force and energy of the cosmic fire, who is like a friend and benefactor of mankind and who deserves our adoration. It is he whom pious devotees, aspiring to obtain wealth and wisdom have generated by their sacred acts in the vital life-force of the human mind and body.  

They, the poets, your admirers, offer to you both cosmic lights and cosmic plasma, the abundantly flowing and spontaneous melodious praises. Therefore, may you both consent to contribute to the wisdom of the poets and their ability to sing and listen, O bestowers of bliss, to the prayer of the family. 

People glorify, O cosmic light and cosmic plasma, your manifestation in celestial space and earth to attain great strength. May you assuredly grant the desires of righteous men as the reward of their selfless works, and go to the place of worship to accept the offering that is solemnized with praise and oblation. 

O mighty gracious divines (the cosmic light and cosmic plasma), we have carefully made that place a spot of worship which is most agreeable to you. O guardians of eternal laws, may you proclaim the ceremony having been duly performed. And may you harness this little ceremony with the vast operations going on in the cosmos like yoking a bull to the chariot. 

Upon this vast earth you have given excellent cows, who continue to live under your care and protection. The innocent milch-kine, yielders of large quantities of milk return to their stalls at the day-end, and at the dawn, on the cloudy days, they anxiously cry for the sun, just as one cries, when sees thieves having entered in the house.
आ वामुनाये केशिनीरुपत मित्र येव वर्ण गातुम्बर्थः।
अव तमनो सुजंते सिलंते कियो युवं विग्रङ्गु मन्मनासिनयः।
यो वी युः हृ: ग्राममानो हि दुःखित कृत्यान्ता यवति मन्मसाथनः।
उपाह तं गर्भेऽ वीस्यं अध्यरमच्छ्यं निर्मः स्मृतं गतंसमस्यः।
युवं युः हृ: प्राच्यम गोमः सुप्रज्ज्वल जनताणाम मन्मेऽ न प्रढिुक्षिपु।
भर्तित वृ मन्मना सुंदरता मिरोहद्ध्या मन्मसा रेवदाञ्जाठे।
रेवदाञ्जाठे दुःखे रेवदाञ्जाठे नर मृतामिरितुकं महिनम।
न यृ वादोहामिनौतिसिन्धेऽ न देवत्वं पुण्यं नानंशुम्ब्धम।

अ वाम रिताया केशिनु अनुशोभा मित्र यत्रा वरुण्या गातुम आरतात्स् आव तु माना स्रिज्यात्पि पिनवत्म ध्रियो युवां विप्रस्या मानुमानु इरज्यात्स् ॥ ६ ॥ यो वम याज्ञायं सासामनो ह दाशति कृत्यता होता याज्ञायं मानुसाधहानो ् उपाहा तम सीहात होथो अध्वराम एव गिरा रुमती गंतात अस्मायुः ॥ ७ ॥ युवां याज्ञायं प्रत्थामा गोभिर अण्टा रिताय वाम मानसो न प्रायुक्तिश्चु भारानौ वम मानुमाना वायु गिरो 'द्रिप्तयता मानसाय रेवत्म अस्तम ॥ ८ ॥ रेवत्म वायो ददाने रेवत्म अस्तम नाया मयाभिर इतांती माहनम् नाया माय दयावो 'हभिर नोता सुधावो नाया देवत्वम् पाणयो मानानु माहाम् ॥ ९ ॥

(१५२) विष्णुभुशादोविता मुखम
(१५२६) संवदंशध्रुव सुमक्षिप्तयो हिंसनमा क्रिक्क।
(१५२६) सर्वादरणिनी देवश्च।
(१५२६) तिपुलम्।

युवां तमाण दिखासा बासाये युवां सिपिक्षो हि सामः। अवतितस्मर्तानि विश्व क्रित्येन मित्रावरुण नेम्नेऽस्मेऽ ॥ ११॥

152.
Yuvām vāstrani pivasā vasāthe yuvor āchidrā māntavo ha sārgāh | āvātiratam ānṛtāni viśva rītēna mitrāvarunā sacethe || १ ||
O cosmic light and cosmic waters, wherever people acknowledge your existence, the lofty flames of cosmic (as well as of ceremonial) fire greet you; may you both bless us of your own accord with a discriminating matured intellect, since both of you are inspirers of poetic thoughts of the seer.

May both of you go to him and love his noble performance, who endowed with intelligence invokes you with his prayers, praises you, and worships you. Come, therefore, lovingly to respond to our worship, and be favourably disposed towards us.

O both of you, abiding by the eternal laws, the devotees honour you first with selfless work, discriminative intellect and disciplined mind, and trained senses. They offer to you praises and you then generously bestow wealth and wisdom on them.

O leaders, you graciously give food along with wealth, to all of us with your wide and ample provisions. Neither the heaven, nor the firmament, neither days nor nights, nor the oceans and nor the greedy wickseds attain your divinity or your grandeur.

O cosmic light and cosmic plasma, you decorate yourself with uninterrupted vestments (of radiance). Your plans and activities are free from faults. You conquer all falsehood and closely cleave unto the eternal law.
etāc canā tvā ciketad esāṃ satyō mātraḥ
kaviṣastā rīghāvān | trirāṣṭrīṁ hanti cāturaśrīṁ ugro deva-
nīdo ḫa prathamaḥ ajuryan || 2 || apād eti prathamā padvāti-
nām kās tād vām mitrāvarūṇā ciketa | gārbo bhārām bha-
raty ā cid asya ritām pīparty āṇītaṁ nibīṁ || 3 || pra-
yāntam it pāri jārām kanīnām pāṣyāmasi nōpanipādyamānam |
ānavapṛgnā vītātā vāsānam priyām mitrāsyā vāruṇasya
dhāma || 4 ||

anaśvō jātō anāṃśikaḥ kāṇikaḥ pravatap<l>satyō mātraḥ
dhāma vāruṇe grīṇāntaḥ || 5 || ā dhenāvo mahānâyām āvan-
tīr brahmaḥ prītyām pīpayan sāsminī udham | pītvā bhikṣeta
vaiyāni vīdvānasāmālyataḥ prītyām || 6 || ā vām
mitrāvarūṇaḥ havyājusṭīṁ nāmasā devāv āvasā vavṛityām |
asmaṁ brāhmaḥ prītanāsū sabhā asmaṁ vṛṣṭīṁ divyā
supāra || 7 ||
Each one of you (cosmic light and cosmic plasma) is competent to discern the truth, is wise, commended by the learned and intelligent. The sharp four-edged weapon defeats the three-edged one (the well-armed slays the less efficiently accoutred one). The antagonists of divine forces, assuredly, are bound to perish ultimately. 2

O cosmic light and cosmic plasma, who could have thought that, assisted by you, dawn, devoid of foot, would march ahead of creatures possessing feet; and that your infant (the sun) would sustain the burden of this world. He diffuses the light of truth and dispels the darkness of falsehood. 3

We only behold the sun, the lover of the maiden dawns, ever in movement, never stopping for an instant, clad in inseparable radiance, and spreading far and wide its glory in the beloved abode of cosmic light and cosmic plasma. 4

Though without a horse and without reins, he moves with swiftness and then with its roaring grandeur ascends to higher and higher summits. The ever-youthful sun passes through the realms of cosmic light and cosmic plasma. May we praise and glorify him with hymns of deep meaning. 5

May the cows serve the attached loving devotee with their well-filled udders. May the invoker, fully conversant with the details of worship, pray for nourishing food. May the dedicated devotee attain spotless fame. 6

O cosmic light and cosmic plasma, may I offer oblation to you with all due reverence. May our dedication and offerings lead us to victory in our struggles. May we have showers of rain from space to make us prosperous. 7
153.

Yājāmahe vām mahāḥ sajōshā havyēbhīr mitrāvarunā nāmobhiḥ | ghṛitaṅr ghṛitasnu ādha yād vām asmē adhvar-
yāvo nā dhūtibhir bhāranti || 1 || prāstutir vām dhāma nā prāyuktir āyāmi mitrāvarunā suvṛiktīḥ | anākti yād vām vidāthesu hōtā sumnām vām sūrīr vrīshaṇāv iyakshan || 2 ||

pīpāya dhenūr āditir ṛtāya jānāya mitrāvarunā havirdē | hi-
nōti yād vām vidāthe saparyān sā rātāhavyo mānusho nā hōtā || 3 || utā vām vikshū mádyāsv ándho gāva ápaṣ ca pīpayaṁta devīḥ | utō no asyā pūrvyāḥ pātir dāṁ vītām pā-
tām pāyasa usriyāyāḥ || 4 ||
O cosmic light and cosmic plasma, highly energetic and endowed with mutual affinities, our ministerial chiefs have been speaking of you both in the highest terms and therefore, all of us are also adoring you reverentially with our offerings. 1

O cosmic light and cosmic plasma, here is offered to you our devotional prayer. Here we think of you with affection as if belonging to one's own home. O mighty showerer of bliss, our learned invoker solicits happiness by performing fire-ceremony, offers his homage to both of you in these operations. 2

O cosmic light and cosmic plasma, may the productive milch-cow furnish abundant milk for the dedicated virtuous man, as when the ministrant priest glorifying you propitiates in the solemnity while performing the fire-ceremony. 3

May you both (cosmic light and cosmic plasma) make all deserving people prosperous with the supply of food, cows and water. And may the cosmic fire, the old patron, enrich us. May you both accept the sacrificial food and the milk of the milch-cow. 4
154.

Vīshnор númer kāmā viryāṇi pra vocaṁ yāḥ pārthīvāni vi-
namē rājāṇi | yō āskabhayad ūttaram sadhāsthām vicakra-
maṇās tredhōrūgāyāḥ || 1 || pra tād vīśnū stavate viryēṇa
mṛgō nā bhīmāḥ kucarō girishṭhāḥ | yāsyoryāhu trishū vi-
krāmaṇēśhu adhikṣhyānti bhūvanāni vīśvā || 2 || pra vī-
shnevā śūṣhām etu mānma girikṣhita urugāyāva vṛṣhṇe |
yā idāṃ dirghām prāyatām sadhāsthām ēko vimamē tribhīr
īt padēbhīh || 3 ||

yāṣya trī pūrṇā mádhunā padāṇy ākshī-
yāmāṇā svadhāyā mādānti | yā u tridhātu prithivām utā
dyām ēko dādhāra bhūvanāni vīśvā || 4 || tād asya priyām
abhī pātho asyāṃ nāro yātra devayūvo mādānti | urukra-
māsya sā hi bāndhur itthā vīśnoḥ padē paramē mádhva
ūtsah || 5 ||
Earnestly I glorify the mighty deeds of the all-pervading God, who has made the terrestrial bodies, who is highly glorified and who upholds the extensive cosmos, possessed of three types of motions of translation, of rotation and of vibration. 1

The all-pervading God has been dominating by His prowess like a sturdy wild mountain lion. Within His three-extended paces, He covers the entire creation. 2

To Him alone, who has created the entire extensive universe with three components (macro, micro, and ultramicro), and who is the showerer of bliss, the upholder of clouds, and the one glorified by all, are dedicated our learning and endeavours; 3

and to the one in whose imperishable, delightful and self-ordained three regions lives and rejoices the world, and who, verily, alone upholds the terrestrial and celestial regions with the three-fold elements (tranquil, active and inert). 4

May I occupy that enviable position of His in which the godly virtuous people find delight. In the exalted station of this all-pervading God, there is a (perpetual) fountain of felicity and He is ever a friend of the earnestly active. 5
ता वां वासः भुवनं गमः यथा गावे भुविश्वरं अयासे।
अत्राह्स तत्तुपायम्युष्णः प्रमं पदमवे भानि भूरि ॥६॥

ता वां वस्तुनि उष्मासि गामाध्यासि यात्रा गावो
भुविश्वरं अयसासि अर्थाह सुदंकुबं यात्रा गावो भुविश्वरं अयासे।
अत्राह तत्तुपायम्युष्णः परमं पदमवे भानि भूरि ॥६॥

प्रा वा पांतममध्यो तिरीयते महे शुरुति विष्णु वाचः।
या सत्तुनि प्रज्ञानानां भार्या महसुसुधव्यवं नित्यं भूरि।
वेषसिंहं सरसं शिरोमित्रं तत्ततामित्रं पुरुषं वानुसुधव्यं।
या महेष्वरं विनंतिमानं करिष्णानं सरसानं सुरुष्टाचरणम्।
ता इह वाचयं नित्यं अनं नित्यं रूपमं भूले।
तद्वारं प्रज्ञासुवं परं पितुरं निरं गोराः सरसानं सुरुष्टाचरणम्।

155.

प्रा वा पांतम अंछसि धियायते महेन शुरु विश्वाये वाच।
या सत्तुनि प्रज्ञानानां अधाभ्या भार्या तस्तातू अर्वतेया साम्राज्यं
सत्तुविनं सरसं शिरोमित्रं तत्ततामित्रं पुरुषं वानुस्वयं।
या महेष्वरं विनंतिमानं करिष्णानं सरसानं सुरुष्टाचरणम्।
ता इह वाचयं नित्यं अनं नित्यं रूपमं भूले।
द्वारं पुरानवं परं पितुरं निरं गोराः सरसानं सुरुष्टाचरणम्।
We pray that both of you may go to those regions of enlightenment where the penetrating and wide-spread ing rays get free admittance. Here exists the effulgent supreme abode of the highly-praised and all pervading God, the showerer of benefits. 6

May you respectfully offer wholesome drinks to both the invincible great sun and to the thunder-clouds who have ascended on the hill-tops with the speed of a fast moving horse. 1

O sun and thunder-clouds, the extensive and blinding effulgence of both of you has been very much augmented by the devotee by his exhilarating offerings. Both of you have given extensive support to the fire-projectile for the protection of men. 2

These offerings increase the virility of this sun, which He then establishes between the two mothers (earth and heaven) for generation and gratification. Just as the son has the inferior and superior, and a third (middle) appellations of the father, similarly the sun establishes its effulgence in the celestial space. 3
तत्तद्वितेः पौर्णिमसम्पर्कस्य श्रातुरवकस्य नित्यस्यः।
यः पार्थिवानि ग्रिसिंधियानामभिस्मुः क्रमीत्रयागणाय जीववेः॥५॥
हे इत्येंस्य क्रमेण स्वर्गोदितस्य जलोऽसर्वस्यानि सुरक्षयति।
तृतीयस्य नक्षिरा देशपतिः कर्षणं पुत्रयन कन्याणि॥६॥
पुरुषः सुभोऽन्वयति च नामाभिष्टकः न वृत्ते व्यातिरिविदपत।
कृत्यखं ग्रिसिंधोऽन्वितानि क्रमितिष्ठानाकामाः प्रतेष्यथावत्॥८॥

तत्तद्व ईद अस्य पार्श्वयः
ग्रिनिभासयस्या प्रतीत्व अविकार्यस्य मिल्युःशाः।
यः पार्थिवोऽन्विति त्रिभिः ईद विगुमाबिये उरुः क्षःमोष्ट्योरणशाया जिवते॥४॥
द्वे ईद अस्या क्रमाणे स्वादिशो ब्रह्मयो भुवनयाति।
त्रिभिः अस्या नक्षिरा आदि भज्ञातये वायास्य गनाता
पत्रिफः॥५॥ एतर्भिः साकां नवायाति च नामाभिष्टकः
न वृत्ते व्यातिरिविदपति।

(१५६) पश्चाताद्वितेः पार्थिवाः
(१६७) पश्चाताद्वितेः पार्थिवाः
(१५८) पश्चाताद्वितेः पार्थिवाः

महा मित्रोः न वेदायु महातुथितविनिव्रूप्यां यथा उ उ प्रथाः।
अर्थं ने विचारां विचारां विचारां: स्तोमया यहाः पार्थिवो विचारमेतः॥१॥
यः पुरुषं वेदं नविनं विजीयो विजीयो विजीयो ददं शाति।
यो जातस्य सहतो गतिः अश्वस्य अश्वस्य अश्वस्य च नविनं॥२॥

156.
Bhāvā mitrā nā śevyo ghṛtāsūtir vibhūtadvayumna evayā
cid aprāthāh | ádhā te vishno vidūshāh cid ārdhyā stōmo
yajñas ca rādhya havāshmatā || 1 || yāḥ pūrvyāya vedhāse
nāvīyase sumājjānaye vishnave dādāsati | yō jatām asya
mahatō mahī brāvat sēd u śrāvobhir yūjyaṃ cid abhy āsat
|| 2 ||
Therefore we celebrate the virility of this (sun) who is powerful and foe-less, and who is a gracious saviour and who traverses widely the interspace above the earth in three consecutive paces so that the world may live with its full existence. 4

The mortal man is able to track two steps of this effulgent sun, traversing in celestial space, but he comprehends not the third one; in fact, no bird soaring in the interspace can trace it. 5

He (the sun) by his gyrations, causes ninety into four (360) rotations (of the earth, 360 days in a year), like a circular wheel, moving on its axis,—the massive body of the sun again and again appears daily in many forms, ever-matured young, not immature, he comes as if to participate in our morning invocations. 6

156

O sun, producer of sap, resplendent, and accessible everywhere, may you be helpful like a friend to us. And, as such, compliments are repeatedly paid to you by the wise and sacred fire-rituals solemnized by the offerer of oblations. 1

He who presents offerings to the Lord, the Self in the sun, the most ancient, yet also the recent, the self-born, and the one who describes the great birth of this mighty sun, that devotee alone verily attains prosperity and high status. 2
तस्मृत स्तोतारः पुनः यथा विद्य ज्ञातस्य गम्यं ज्ञातुं ग्रिदित्वान।
आस्ये जानन्तो नामं चिन्तितकं महसें विभंगो सुमूहितं संजामेह॥३॥
तर्पस्य राजा वर्णवस्तुमधिना क्रुद्ध सचं तत्त्वं शैवतं वेशस्य।
आधारं दर्शमुद्धवस्यद्रवं अभं च विभंगो संक्षिप्तं अपनृपति॥४॥
आ यो विवाहं सुचंद्वं नैव्यं हन्द्रायं विभंगो मुक्त्वं मुक्त्वेत॥
वेधा अतिन्तिरश्च आदिश्वरस्य भृगो यज्ञानांमार्जत॥५॥

tām u stotāraḥ pūrvyāṁ yāthā vidā śītasaśa gārbham janūshā pipartana | āsya jānānto nāma cīd vivaktana mahās te vishṇo sumatiṁ bhajāmahe || 3 || tām asya rājā vārunaṁ tāṁ aśvinā krātuṁ saconte mārutasya vedhāsaḥ
dādhaṁrām uttamaṁ aharvīdāṁ vrajām ca vīṣṇuṁ sākhivāṁ apornute || 4 ||
yā yā vīvāya sacāthāya daivya śādrāya vīṁṣṇuṁ sukṛte sukṛttaṁ
dhāvā ajinvat trishadhastha śrīya śītaśya bhāge yājamānam ābhajat || 5 ||

(१५७) सांपवाचार्यसहायतातमं सूतम्
(१-२) पद्मस्य सुखकर्ण्यस्य दीपकस्य ध्रुवं प्रकाश:।
अभिभोगी देशस्ते (१-४) प्रथमांः
(२-५) प्रथमप्रकाशस्य ध्रुवो भवती।

॥२८॥
अविन्हयायस्य उद्देश्यं सूर्यं विवशास्त्रः सम्बन्धो अर्थिवा।
आर्यंशतामधिना यात्रे विः प्रारंभितरं संविडतं जगयूथक॥३॥

157.
Ābodhy agnīr jmā úd eti sūryo vy uśhās candrā mahy āvo arcīśa | āyuksatām aśvinā yātave rātham prāśavīd
devāḥ savitā jāgat prīthak || 1 ||
O singers, may you propitiate of your own accord that Self in the sun, who is existent from very old times and is the centre of all orderly creation. O sun, aware of your greatness, may we celebrate your name and enjoy your favour. 3

The royal sun works in perfect unison with space-winds, and Nature's forces and around him move the twins, the earth and the moon. The sun with his associates has the supreme control on the light that causes the day and he breaks open the cluster of clouds. 4

The celestial sun, the prime mover of cosmic activity, comes to assist the lower self (the soul), the accomplisher of noble deeds. He (the sun) being present in all the three regions, shows favour to the virtuous people and admits the performers of dedicated acts to their appropriate shares. 5

Fire is awakened on the earth; the sun rises; the resplendent dawn, exhilarating by her radiance, has adorned the horizon. The twins (the physicians and surgeons) have yoked their car and put it on road to help the sick and wounded. The divine sun has put the world on different routines. 1
yād yuṣjāthe vṛishaṇam
aśvinā rāthaṃ ghritēna no mādhunā kshatrām uksatam
asmākam brāhma prītanāsau jinvatāṃ vayām dhānā śūrasātā
bhajemahi || 2 || arvān tricakṛā madhuvāhano rātho jirāṣvo
aśvinor yātu sūṣṭutahḥ | trivandhurō maghāvā viṣvāsabha-

gah śaṁ na ā vakshad dvipāde cātushpade || 3 || ā na ūr-
jam vahatam aśvinā yuvām mādhumatyā nāḥ kāsayā mī-
imikshatam | práyus tārīṣṭam ni rāpāṃsi mṛikshatam se-
dhatam dvēsho bhāvatam sacābhūvā || 4 ||

yuvāṁ ha gārbdham
jāgatishu dhattho yuvāṁ viṣvētu bhūvaneshv antāḥ | yu-
vām agnīm ca vṛishnāv apāś ca vānapātār asvināv aṅrāye-
thām || 5 || yuvāṁ ha stho bhishāja bhesajēbhir ātho ha
stho rathyā rāthyebhīḥ | ātho ha kshatrām ādhi dhatthā
ngraḥ yō vāṃ havīśmān mānasā dadāṣa || 6 ||
O twins (physicians and surgeons), as you are harnessing your mighty bounteous chariot, we pray to you that with your car and treatment, may you refresh our brave soldiers engaged in war with honey and butter. May you also provide wisdom to our learned men in their endeavours. May our heroes obtain riches in their ventures. 

May the three-wheeler chariot of the twins (physician and surgeon) drawn by swift horses (engines) laden with sweet nourishments, moving on three axles (to enable the chariot to move in three dimensions) all round well-set up bring prosperity to our men and cattle.

Bring us, O twins, vigour, animate us with your honeyed-sprays, prolong our lives, wipe away our pains, and ward off our enemies and be our associates.

Both of you, O twins, the showerer of benefits, are able to inseminate the germ of life in cows and other female cattle, within all living beings, and you supervise the supply of healthy fuel, water and plant materials (for our prosperity).

Both of you, physician and surgeon, are conversant with remedies, medicines and treatment. You ride in a quick vehicle drawn by well-trained steeds, and therefore, you, mighty divines, resolutely provide valour to the person, who with his intent devotion, offers his regards to you and seeks your help.
Vāsū rudrá purumántu vṛidhāntā āsasāyātām no vṛi-
shaṇāv abhǐṣṭa | dāsrā ha yād rēkṣa ancaṭhīyō vām pṛa
yāt sasrātthe ākavābhīr utī || 1 || kō vām ṅāṣat sumatāye
eid asyaī vāsū yād dhēthe nāmasā padē gōḥ | jīgṛtīm asmē
ti ṭūramdhīḥ kāmaprēṇeva nāmasā cārantā || 2 || yuktō
ha yād vāṃ taṅgryāyā perūr vī māḍhyē ārṇasō dhāyī pa-
jṛāḥ | ūpā vāṃ āvah śaraṇām gameyām śīro nājma pata-
yadbhir ēvaiḥ || 3 ||

उपस्तुतिरौच्छवसुमुक्षेष्यम् मामिमेः पंतनिम्ने वि हृदघाम ।
मा मामेयो दर्शतिबिहितो धाकक व यहैं वदरस्तम्यति व्याव्हति कामः || 4 ||
न मा गर्भायं मातुर्तमा दुसा यहैं सुससुड्धयमावहुः ।
विश्रो वद्यत्व ब्रेत्तो विन्यतायत्वं दुसा उरो अंसकवप्य महः || 5 ||

ūpastūtīr ancathyām urushyen mā mām
imē patatrīṇi vī dugdham | mā mān ēdho dāṣatayaṣ citī dẖāk
prā yād vāṃ baddhās tmāni klādāti kshāṁ || 4 || nā mā
garan nadyō māṭītamā dāsā yād īṁ sūsāmulbdham avā-
dhuḥ | śīro yād asya traitanō vitākṣhat svayām dāsā ūro
āṁśāv āpi gdha || 5 ||
O (twins) the possessors of wealth and defenders, both of you are exceedingly wise, great, full of virility, fulfillers of desires, and destroyers of adversaries, when the deserving devotee approaches you for assistance. May you come quickly forward with liberal help. 1

O twins, the possessors of wealth, who could have given us so liberally, as you have on our mere obeisance at the altar. May you grant us cows, rich in milk, since you have always the intention of granting the requests of others. 2

O twin divines, as your swift and mighty chariot, able to cross the sea, was harnessed and placed in the middle of the surging ocean for the rescue of the benevolent saviour, so may I swiftly reach your preserving protection as a victorious hero who returns home quickly as if by riding flying horses. 3

May the praise addressed to you, O twin divines, preserve the son of the righteous man. Let not these fast revolving days and nights exhaust me; let not the tenfold pile of wood burn me: let it not be that the devotee of yours, now bound as slave himself, bite the earth. 4

The infidel adversaries (in wars and battles) so often hurl me down, even the old and decrepit, and yet the rivers, becoming kind to me as mothers, do not swallow me. Another heathen with tridentate spears inflicts injuries on my head, breast and shoulders. [Yet you could save me.] 5
 дирghanatamā māmateyō jujurvān daśame yuge | apām ārtham yatīnāṁ brahmā bhavati sārathiḥ
|| 6 ||

Prā dyāvā yajñasya prithiviḥ rītāvṛdhā mahī stushe vidātheshu prācetasā | devēbhir yē devāpuntri sudāṁsasctthā dhiyā vāryāni prabhūshataḥ || 1 || utā manye pitūr adrūho manō mātūr māhi svātavas tād dhāvīmabhiḥ | surētasā pitārā bhūma cakratur urū praṇāya amṛtaṁ vārīmabhiḥ || 2 || tē sūnāvah svāpasaḥ sudāṁsasō mahī jajñur mātāra pūrvavācittaye | sthātuṣ ca satyāṁ jāgataṣ ca dhārmanī puṇrasya pāthāḥ padām ādvayāvinaḥ || 3 ||
This long-tortured son of an affectionate mother thus might remain for ten long years in terrible state, and become decrepit. He, however, under the protection and care (of the physicians and surgeons) could live a long and dedicated life, and become a leader amongst learned. 6

I glorify with sacred ceremonies the vast heaven and earth of divine origin, augmenters of worship, and intelligent in regard to operations of public use and who bring forth the choicest blessings through wonder-working wisdom. 1

And by invocations I propitiate the benevolent attitude of my affectionate father (heaven) and mother (earth) who with their virility and protective measures made this far-flung world immortal for their children. 2

These charming children of yours, the performer of deeds, recognize you as their great parent for having received from you the first instructions. For the welfare of inanimate and animate creation, they preserve the status of their guileless son (the fire). 3
ते मायिनो मने सुप्रचेतसे जामी स्थेरिनी मिठुना समेक्षसा।

नायन्त्र्यं तन्तुमा तन्त्रे द्विद्व समुद्रे अन्तः कुर्वः सुन्द्रीतवः।

तदाधी अध्य संविन्दूर्वः यथे दूसरः प्रस्वे मेनमाहेः।

अस्मभ्य यावार्थिकी सुचेतनासुरिष्य यंथे कर्ममेत्र अनुमित्तः।

ते मन्यिन्ते मायिने सुप्रचेतसे साय्यनुरुणास । नाययां नाययां तान्तुमा तन्त्रे द्विद्व समुद्रे अन्तः कुर्वः सुन्द्रीतवः।

तदाधी अध्य संविन्दूर्वः यथे दूसरः प्रस्वे मेनमाहेः।

अस्मभ्य यावार्थिकी सुचेतनासुरिष्य यंथे कर्ममेत्र अनुमित्तः।

( १६० ) पद्मपुराणान्तम मुखम।

(१०६) पद्मपुराणान्तम मुखप्रायमध्यं धीरेनांतम सम्बा वामपालिकां देशं देशं वामां प्रक्ष्णां देशं।

ते हि यावार्थिकी विश्रामचुलुन कुनावरी रजसो धारार्थके।

सुमन्ने धिर्यणं अन्तर्वयने वेदो वेदी धरणं सुभक्षुः।

तेषु समानो भूमिनं अस्तशतं पिना मातु सुव्रजनानि रक्तत।।

सुपुरुषेऽ वेदोऽन्ने न रोदेन्नी पिना यस्मिन्नमिः स्वेतवासयत।।

स वहीः पुनृः पिनाः परिवासान्यानि शीरो सुव्रजनानि मायया।

इत्येऽ च प्राणिः व्रजमे व्यभिचारं शुक्ले पर्यं अस्य दुःस्वत।।

160.

ते हि द्यावप्रिथिवि विस्मासभुवा रितावरी राजसो धारा र्यात्कवि। सुजान्मनी धिश्याङ्गे अंतार्य माते देवो देविः धारमाना सुर्याः सुचिः।।

आर्युव्यासतासाही सामासंकातापिता मतां च ब्हुववानि रक्षात।।

सुध्रिष्टां वापसमे पुनसे च विश्रामस्य शुक्ले पर्यं अस्य दुःस्वत।।
Those provident and wise divines, all of the same source, coupled to each other, living in the same place, knowing (their functions) and bright shining, they spread new, and ever-new warp and woof throughout the radiant cosmos. 4

So may we beg today for our growth the choicest wealth of the resplendent creator, our Lord, and through Him, may this benign heaven and earth bestow upon us riches of habitation and hundreds of things of value. 5

These two divines, heaven and earth, bestow happiness on all. They are bound by the universal law and sustain water (of rains in space) and are full of splendour. The resplendent sun proceeds in the inter-space for the discharge of his assigned duty. 1

Widely expanded, vast, not joined to each other, the celestial father and the terrestrial mother of all beings preserve the world. They are resolute on their paths and work for the good of all creatures. The father clothes everything with colourfully attractive forms. 2

Fire, the pure and the resolute son of these parents, sanctifies the worlds by his intelligence, and also sanctifies the milch-cow (the earth) and the vigorous bull (the heaven). He further daily milks the pellucid milk (of the heaven). 3
ayāṁ devānāṁ apāsāṁ apāstamo yō jajāna rōdāsi viśvāsamabhuvā | vi yō mamē rājasī sukratū- yāyājārebhī skāmbhanebhīḥ sām ānṛce || 4 || té no grīnāne mahini māhi śrāvaḥ kshatrāṃ dyāvāprīthinī dhāsatho bṛih- hāt | yēnābhī krīśṭīs tatānāma viśvāhā panāyyam ojo asme sām invatam || 5 ||

( १६१ ) 

Kīm u śrēṣṭhāḥ kīm yāvishtho na ājagan kīm iyaṭe
dūṭyāṁ kād yād ucīma | nā nindimā camasāṁ yō mahā- kulō 'gne bhrātār drūṇa īl bhūṭim ēdima || 1 || ēkām ca-
masāṁ caṭūraḥ krīṇotana tād vo devā abrūvan tād va āgu- nam | saūḍhanvaṇā yādy eva karishyātha sākām devaṁr yajñyāso bhavishyatha || 2 || agnīm dūṭam práti yād ābhr- vitanāśvaḥ kārṭvo rátha utēhā kārtvah | dhenāḥ kārtvā yu- 
vasā kārtvā dvā tāni bhrātār ānu vah kṛtvy ēmasī || 3 ||

161.
Uppermost are the actions of this (supreme Lord) amongst the actions of other divinities (natural forces); He has given birth to the all-delighting heaven and earth, and has measured them both, and for the sake of holy rites He has propped them up with pillars which shall never decay. 4

May the Lord of these far-flung heaven and earth, glorified by us, grant us abundant food and praiseworthy strength; whereby we may ever perpetuate our race everywhere. And may He bestow upon us commendable vigour. 5

161

Is this one who has come to us the most honoured, or just an ordinary? Whose messenger is he? What is it we should say? O brother, the divine fire, we do not revile the one bowl of noble family. We describe only the attainments of the destroyer of adversaries. [The bowl is the unmanifested primordial matter]. 1

Divide the one lot into four. That has been told by the enlightened ones. That I have come to tell you. If you accomplish this, you will be entitled to perform sacred worship along with the enlightened ones. [The four transformations of the primordial matter are: air, fire, water and earth]. 2

Then they say to the fire, the messenger of divines: "The horse (physical force) is to be kept ready; a chariot (mechanical force) is to be on road; the cow (the intellectual force) is to be taken care of; the two old (traditions and rituals) have to be rejuvenated. Having accomplished these things first, brother divine fire, we are prepared to follow you." 3
cakrīvāṁsa ṛbihavas tād aprīchata kvēd abhūd yāh syā
dūtō na ājagan | yadāvākhyac camasāṁ caturāḥ kritān ād
īt tvāśṭā gnāsv antār ny ānaje || 4 || bānāmaṁnaṁ itī tvā-
shtā yād ābravīc camasāṁ yē devapānam ānindishuh| anyā
nāmāni krīnvate sutē sācāṁ anyaṁr enān kanyā nāmabhi
sparat || 5 ||

""

indro hāri yuyujē āsvinā rātham brīhaspātir viśvārū-
pām úpājata | rībhūr vībhva vájo devāṁ agachata svāpaso
yajñīyam bhāgān aītana || 6 || nīś cārmāno gām arinīta dhī-
tībhir yā jāranta yuvāsā tākrīṇotana | saūdhanvānā āśvād
āśvam atakshatā yuktvā rāthau úpa devāṁ ayātana || 7 ||
idām udakām pibatēty abravītanādāṁ va ghā pibata mūn-
janējanam | saūdhanvānā yādi tán néva háryathā tṛitiye gha
sāvane mādayādhvai || 8 ||
Having heard all this, the wise men, the men of actions, may so inquire, "Where was the messenger born, the one who has come to us?" and the reply would be, "When the great architect had divided the entire bowl (the matter) into four transformations, this messenger (fire) was found moving amongst the cosmic regions."

The great architect may further instruct us, "They are worthy of being destroyed who despise the contents of the divine bowl, worthy of enjoyment by enlightened ones, when the divine exhilarating nectar is pressed out; this is also known by other names; the young maidens give it several other names."

The resplendent sun has yoked the rays as if on a pair of horses; the twin-divines have harnessed their chariot; the great preceptor has started using speech of multiforms; therefore, O wise vigorous and strong men, go to the enlightened men, accomplishers of good deeds, and enjoy your sacrificial offerings.

O brave sons, by your efforts, you have nourished the cow who had been without skin (i.e. to the immature persons, you have given intellect); by your marvellous acts you have made your aged parents young; from one energy (horse) you have harnessed energy in other forms, and used it in your chariot, and thus equipped you have gone to the enlightened men.

O sons of the wise men, the enlightened men have said, "Drink of this water of divine origin (morning sacrificial drink) or enjoy that herbal drink which has been filtered out through the acts of austerity (the midday-sacrificial drink); or if you are not pleased with either of these, be inspired by that exhilarating elixir which is taken at the third sacrificial acts of the evenings."
अपि भूयिष्ठा इत्य एको अब्राविद
agnir bhuyishtha ity anyo abravit | vadharyantum bahubhyah praikho abravid ritau vadanta camasani apiusata || 9 ||
श्रोणिम् एका udakam gama avajati manasam ekah piusati su-
nayabhritam | a nimrucaha sakrid ekoh apabharat kim svit
putrebhyah pitara upavatuh || 10 ||

उद्दलस्सा अक्रोणोताना दूरो निवास्स्यं: स्वप्स्याः नः ||
अगोभस्य यदसस्तना गृहे तदप्येद्यवनो नातु गच्छत || 11 ||
सामीयः यदुवना पर्यस्तपं के स्वचालया पितारो व आस्तु: ||
अद्यापत् य: कुर्क्षे व आदुद स्: पारवर्तमा सस्ता अक्रोनत || 12 ||
सुपुर्वाहस्त समस्तदुर्घच्छासामृः क इदु नो अवबुधत ।
थानेन कुस्तो बेबन्धितारमवीलसंबस्तर इदुमथ्या व्यस्ययत || 13 ||

udvatsv asma akrihotana trijanu nivatsv apah svapsyasya narah | agohyasya yad asastanam grihe taud adyedam ribhavo nanu gachatha || 11 ||
śamimyla yad bhuvanan pary-
ásarpata kva svit tatyā pitāra va asatuh | asapata yah
karasnam va ādade yah prábravit pró tasmā abravitana
|| 12 || sushupvānsa ribhavas taud aprichataagohya kā idaṁ
no abubudhat | svānam bastō bodhayitāram abravit sam-
vatsarā idāṁ adyā vy ākhyata || 13 ||
The divine waters are the most excellent, so says one; the divine fire is the most excellent, says the other; the third declares the divine earth to be the most excellent and thus speaking, each of the wise men speaks the truth; they refer to the bowl in different ways. 9

The one takes the healthy cow (of knowledge) to a water reservoir; the second one takes the cow to nourishing fodder for the growth of flesh; and the third at the sunset cleans the cowdung. The three sons thus by their service please their parents. (For the attainment of knowledge, one needs observation, thinking, and discrimination). 10

O realized wise ones, may you through your sincere efforts establish grass farms on high lands for your cattle and arrange for drinking water at the low lands. So long as you stay in houses, where you cannot keep comfortably your cows, you cannot prosper. [One should create healthy environments for acquiring knowledge]. 11

O wise divine radiations, as you glide along enveloping the regions in clouds, where do your parents live? May you curse him who holds your hands; may you bless him who favours you. 12

O divine radiations, reposing during the rainy season in the solar orb, have you ever inquired from the never-setting sun, as to who awakens us. The sun, the sustainer of all the world, on this replies that the awakener has been the wind divine. After a very long time in the year, there is again a sunshine. (The wind drives away the clouds). 13
diva yānti marūto
bhūmyāgnir ayām vāto antārikshena yati | adbhīr yāti vāruṇāḥ samudraīṛ yushmān iehantāḥ savaso napātaḥ || 14 ||

( 192 ) vṛṣṇipṛthvīram yetām samudra
( 1-92 ) daśaśatvavālaśam satvāsāyakaḥ dṛśöppa recovering
| apotho devata | 1-92-93-9-92  
prathamāhīṃśyakho mānuśyāsvamāmāsāya indraśīvam ēśo
| 1-92  ēśo  
mahātā ēndrasya

mā nams mithrō tattvān arjumāyurān prākura mṛṣṭāḥ: pārī ścyan ∥
yahājinaḥ cṛṣṇajātaśca sātāḥ: pravahyām śudāḥ śvēyān ∥∥
yāśūrāja raśkeśaḥ brahmatāt vāntaḥ sūktaṇo naṃivān ∥∥
sūpaḥ śrīyā vṛṣṇiḥ śo ēndrapāṇo: pravahyān pārth: ∥∥
pah cchānā: purūḥ abhinā vahinaḥ पुर्णो भगो नीते vāśīpradehy ∥
āhāmāpya vṛṣṇiḥ śrīyā vaśīśvānacān tāṃcān saśvāntaḥ jñāvān ∥∥

162.

mā no mitrō vāruṇo aryanāyūr āndra ribhuksha marūtaḥ pāri khyan | yād vajīnō devājātasya śápte pravakaśyāmo vidāthe vyārīni || 1 || yān nirūjaṛa rékṣasā pravrittasya rātīṁ grihibhātmā mukhatā nāyanti | supraya ajō mēmayād visvārūpa ēndrapūshmōḥ priyām āpy eti páthāḥ || 2 || esha chāgāḥ purō āśvena vajīnā pūshnō bhagō nīyate visvādevyāḥ | abhiprīyām yāt puruśāsam ārvata tvāṣhtēd ēnām sausravasāya jinvati || 3 ||
O radiations of infallible strength, the rain-bearing thunder clouds wishing to meet you, advance from the heaven; the divine fire rises to meet you from the earth; the wind divine traverses the firmament for the same purpose; and the divine ocean with singing waves approaches you.

162

Here we shall be narrating the attainments of a swift horse possessing exceptionally supreme qualities exhibited during battles. These attributes are to be appreciated by all classes of people—friends, learned, men of judiciary, the wise, the illustrious and the intellectuals and by the people serving in defence departments.

Due care is taken of this royal horse, who should be cleaned and decorated with rich trappings, and whilst it fights bravely against the enemies, it gets laudations and favours from the king and commanders.

A charming novice horse, representing the commander, moves in the frontline, and it is followed by the royal horse. The novice horse is put under the care of a skilled trainer, and provided with all facilities for receiving honours and glory in future.
yād dhavishyām rituso devayānam trīr mānushāḥ pāry āsvaṃ nāyanti | ātra pūṣṇāḥ pra-thamō bhāgā eti yajñāṃ devēbhyaḥ prativedāyann ajāḥ || 4 || hótādhvaryūr āvāyā aṃguṇindhō grāvagrabhā utā sāun-stā sūvipraḥ | tēna yajñēna svāramkṛtena svishṭena va-kshāṇā ā prīṇadhvam || 5 ||
The persons, in-charge of the honour-awarding ceremony, conducted at the proper season, send forth the royal horse, who is taken thrice round the arena and whilst the royal horse moves, the novice horse representing the commander, marches on in the front, as if he is being trained for leadership. He moves in the first line, and as he moves, he as if goes on announcing to the learned audience the commencement of the royal sacrifice. 4

At the ceremony are also present the priest, the minister of rites, the offerer of oblation, the kindler of fires, caretaker of medicinal plants, the directors of ceremonies, and the stage supervisors under their direction. The impressive ceremony continues in an orderly manner. Proper arrangements of water channels are also made. 5

Attention is paid even to all minor details in the arena. Care is taken of the post to which the horse is roped and special attendants are keen to take care of the horse. Rings are fastened on the top of the posts and in close vicinity are vessels in which the food and fodder of the horse are dressed. 6

Whilst the horse arrives at the place of honour, the chanting of the Vedic hymns begins. And there is rejoicing by singers and sages alike. The horse roped to the post is admired by the distinguished elites. 7

The distinguished visitors are delighted to see the halter and the heel-ropes of the fleet-courser and the head-ropes, the girths, and other parts of the harness. The horse looks noble as he shoves the grass into his mouth. 8
yād āṣvasya kravīsha mākshi-kāṣa yād vā svārau svādhitau riptāṁ āsti | yād dhāstayoḥ
samitūr yān nakhēsnu sārvā tā te āpi devēshv astu || 9 ||
yād āvadhyam udārasyāpavāti yā āmāsya kravīsha gandhō
āsti | sukṛitā tuč chamitārāḥ kriyāvāntūtā médham sritapā-
kam paccantu || 10 ||

yāt te gātrād agnīnā pacyāmānād abhi śūlaṁ nīhata-
syāvadhāvati | mā tád bhūmyāṁ ā śrishan mā trīṇeshu de-
vēbhyaś tád usādbyo rātāṁ astu || 11 || yé vājinaṁ pari-
pāsyanti pakvāṁ yā ūn āhūḥ surabhīr nir harēti | yé
cārvato māṁsabhiṅkshāṁ upāsata utó tēṣhāṁ abhīgūrtir na
invatu || 12 || yān nīkshanam māṁśpācanyā ukhāyā yā pā-
trāṇi yūṣhṇā āśeśanāni | uśmānycāpindhānā carūnāṁ aṅkāṁ
sūnāḥ pári bhūshanty āṣvam || 13 ||
The horse is bathed clean so that the flies do not sit on the wounds. The filth from the horse is removed. Hands and finger nails of the attending physicians are cleaned. And thus all care is taken of the royal ceremony.

It is the duty of the caretakers of surgical operations to ensure that whatever undigested grass falls from his belly or whatever particles of raw flesh might have remained, everything is made perfectly clean and free from defect and the wounds are perfectly dressed with the help of hot and boiled lotions.

Any portions of the operated body which drops to the ground during the surgical operation are carefully picked up and consigned to fire and dispersed in atmosphere.

The horse is fed with a well-cooked meal of cereals of several kinds giving out such odours, so fragrant, that even the passers-by are tempted to say, "It is fragrant, therefore give us some".

The stick that is dipped into the cauldron in which the meal is boiled, the vessels that distribute the broth, the covers of the dishes, the skewers, the knives, all do honour (to the horse).
निक्रमणं निपत्तं विवर्तितं यथा पुद्धिश्मवर्तः।
यथा पुष्पं यथा ग्रासि ज्वास सर्वं तते अर्थो ब्रेवेष्टस्तु || 1411
मा व्यक्तिद्विविदमर्गंविदमा भ्रातन्ययय बिक्षु जाति।
हृदं वीतमुनिगृहं वर्ष्टुं तेन देवस्म: प्रति यम्मण्यंभच्छस् || 1511

निक्रामानाम् निष्ठादानाम् विवार्तानां याचे चा पुद्धिसम आर्वात्। याचे चा पापाचे याचे
चा गभा माखासा सार्व्वा तते अपि देवेश्व आस्तु || 14 || मा
तूनुर्द्रि द्वीनायिद द्वामकांगहिर मोक्ता भ्राजंत्य अभि
विक्ता जागह्री | इश्तांम् वितम् अभ्युर्ताम् वाहशाक्रितम् ताम्
देवसां प्रां ग्रीह्वंत्य अष्टवम् || 15

यद्याध्यानं वासं उपस्त्रण्येवीवासं या हिर्यःपञ्चसे।
संदानमैव्वते पुद्धिश्व प्रिया क्वेष्वा वांस्यस्त्विनिति || 1611
यते सादे महासा शुक्तस्य पाण्यो च कांस्या वा तुज्जोत्त।
सुश्वेव ता इव्येव अत्येव सर्वं तते ब्रह्मणा सुदयामि || 1711
चतुर्वा ध्याज्ञाज्ञो दुवेवोंसेवेवेवेस्त्य स्वधिति: समेति।
अर्धेष्ट्रा गात्रा व्युष्टा हस्तान भुपन्त पर्यप्पन्तुधुष्या वि विज्ञ || 1811

याद अष्वाया वासं उपस्त्रिनायं अद्वितिभ्यं यां हिर्यायं
मासं | साम्दानाम आर्वंतम पुद्धिसम प्रियां देवेश्व आ यायं
मायां || 16 || यते सादे माहासा ब्रह्मत्सया पर्श्व्याया वा
काष्याया वा तुर्यदा | स्रुक्तात् हविशो अद्वितेशु सर्वाता
ते ब्राह्मानं सुदयामि || 17 || गात्रं दुवेवोंसेवेवेवेस्त्य्य स्वधितिः
समेति। अर्धेष्ट्रा गात्रा व्युष्टादुवां भुपान भुषान
पर्यप्पन्तुधुष्या वि विज्ञ || 18 ||
O victory horse, the way you trot, the way you sit, you roll on the ground, the actions of your nimble foot, and also all that you drink and the grass that you eat—all these sights are enchanting to the distinguished visitors. 14

O victory horse, the smoke coming out of the kitchen may not cause irritation to you. The heat of the glowing cauldron with its fragrant contents may not terrify you. O horse, you have been declared victorious and the ceremony is in your honour and every one present in the distinguished gallery is honouring you with slogans of loud praise. 15

The victory horse is covered with highly attractive cloth, worthy of appreciation; with golden trappings and decorations. And the horse is provided with special head-robes and foot-robes. No wonder the distinguished visitors are impressed. 16

O victory horse, whilst on the battlefield you have been goaded forward, either with heels or with whips, and you have borne a good deal of hardship all through. Now you will enjoy rest and relax at this ceremony of welcome. For bringing you relief, the priests are offering oblation to the fire with prayers to the divine. 17

The victory horse has thirty-four ribs on both the sides which are exposed to attack during battle. O surgeons, dress up all these wounds with skill, so that the limbs may regain their vigour and dress up every joint, one by one, with care. 18
एकस्त्वपुर्ववर्षस्या विशालता हा युन्तारी भवतत्त्वः कृतः।
या ते गात्रपालधशुयता कृपायः नामा पिण्डनाम् प्र मुद्धोपघोषः।
मा लोकश्वति आत्मस्य परता स्वप्तित्ति सः आ तिदचिपते।
मा ते गृहर्वाविस्तारातिष्ठावे चित्ता गात्रपालणिना मिद्रूः कः।
न वा उ प्रतिनिधिस्येन रूपसि तेवै उद्देश्यिष्ठिः सुगमिः।
हरि ते युज्ञा पुर्विती अग्निमुरुपवश्याली दृशि राजसभस्य।
सुगम्य नो वाजी वश्यस्य पुष्पः पुष्पा उत्त विश्वापुर्वः रथिस्।
अन्नागारस्ये नो अदिति: कृणोत श्रवरे नो अश्वों कनतह द्रिष्टिमान।

ekas
tvāśtur āsvasyā viśastā dvā yantārā bhavatas tāthā rītūḥ|
yā te gātrānām rītuthā kriñōmi tā-tā pīṇḍanām prā juhomy|
agnoḥ || 19 || nā tvā tapat priyā ātmāpiyāntam má svādhi |
tīs tanvā ā tīshhipat te | mā te gridhmūr aśiṣatātiḥāya
chidrā gātrany asinā mithā kaḥ || 20 || nā vá u etān mri |
yase nā rishyasi devān id eshi pathibhiḥ sugēbhiiḥ | hāri
te yūnā prishhati abhūtām āpāsthād vājī dhurī rūṣabhāsya
|| 21 || sugāvyam no vājī svāsyam puṇsāḥ putrān utā vi |
svāpūśham rayām | anāgāstvām no ādīthi kriñotu kṣhatrāṇ
to no āsvo vanatām haśīman || 22 ||
There is only one immolator which can kill the radiant horse, that is the time—killer of all. Whilst there are two to take care of him (the horse himself and his master rider), such of the limbs of the horse I take care of according to the seasons, (to give protection from heat and cold) and to heal up its wounds, hot fomentations are given to the swollen tumours. 19

Let not your precious body grieve you, O victory horse, for you will be healthy very soon. Let not the fear of surgical knives linger in your body. May you not be treated by greedy and unskilful surgeons giving undue pain to your limbs with their knives. 20

O horse, injured may you be, but we will not allow you to die. No more tortures for you, for you have served us nobly in an auspicious cause. You will be fit again to join the battles with redoubled valour, speed of the deer and the roar of the horse-chariot wheels. 21

May this victory horse bring to us all-sustaining wealth, cows, excellent horses of male offspring. May the spirited steed cure us of wickedness. May this horse, honoured in ceremony, procure for us bodily vigour. 22

O sun, we glorify your rising. At times you appear to be springing from the firmament or from the ocean with the roar of sea-waves. You rise higher and higher as if possessed with the wings of a falcon and the limbs of a deer. 1
yaména dattám tritá enam
ayunag índra enam prathamó ádhy atişñhat | gandharvó
asya rasanám agribhnät súrad ásvam vasavo nír atashta
|| 2 || ási yamó ásy ádityó arvann ási trító gúhyena vraténa
| ási sómena samáyá víprikta áhús te tríni diví bándhanáni|| 3 || tríni ta áhur divi bándhanáni tríny apsú tríny antáh samudré | utéva me várunas chantsy arvan yátra ta
ahúh paramám janítram || 4 ||

imá te vajjinn avamárjanánímá
saphánam sanítur nídháná|átra te bhadrá rasaná apasyam
ritásya yá abhirákshanti gopáh || 5 ||

átmánám te mánasárád ajánám avó divá patáyantam
patamgám | sîro apasyam pathibhih sugébhir areṇúbhir
jéhamánam patatri || 6 || átra te rúpám uttámám apasyam
jígishamánam ishá á padé góh | yadá te márto ánú bhó-
gam ánañ ád íd grásisithá ośhadhír ajigáh || 7 ||
The rising sun resembles a horse with a rider on. It looks like a gift from the supreme law-giver and harnessed by the divine floater. The resplendent Lord appears to be riding on him and the cosmic wind holds its reins. O cosmic architect, you have fabricated this horse from that luminous giant body. 2

O sun, you are the law-giver; you are the luminous giant and you float as if by a mysterious act. You are associated with the moon also. The sages say that you have three stations in the luminous space. 3

They also say that you have three stations in heaven and three on the earth and three in the interspace. You also seem to be one with the ocean and your form is most charming while arising out of waters. 4

O sun, you are the victory horse of the cosmic ceremonial. I have beheld your purifying regions, these impressions of your hoofs, participating in the ceremony. Here are your auspicious reins, which are the protectors of the rites that preserve it. 5

I recognize in my mind your form afar off, going from the earth below, by way of heaven to the midday sun. I behold your head soaring aloft and mounting quickly by unobstructed paths, unsullied by dust. 6

I behold most your excellent form as if anxiously looking round for food on this earth, whilst you come up. It appears as if your attendant brings you near your provender, which you start consuming with immense pleasure. 7
राथो अनु मायो अर्वन्यो अर्वब्राह्मणं गावो 'नु बहागः कानिनं ।
अनु श्रातसूर्यः सूर्यमानुं दुःखा ममीरे श्रीये ये || 8 ///
हिरण्यश्रीरः अस्मि पाकः मनोजानः अत्रः इन्द्रः आसीत ।
दुःखा इस्मयौ हिरण्यमाण्यो अवलोकनं प्रथमो अवलितं ॥ ९ ///
इस्माण्योः सिद्धार्थ्यमाण्योः सं श्रीणासी मुख्यानो अतोः ।
इस्मा इस श्रीणाहो यतं यद्यितुप्रेर्यमाण्यथोः ॥ १० ///

तव श्रार्द्धेऽ परिवर्ज्येऽवते चित्ते वालं इत्र न स्रोतमानं ।
तव श्रुतां विद्वष्टा युद्धारं जतं गर्ग चरितं ॥ ११ ///
उप प्रगटतः सति बायुः लेवः नृथाच मनसा श्रीर्यान्तः ।
अजः पूरो नामेऽनारमाणं पुष्करात्वोऽ यथिने श्रेयः ॥ १२ ///
उप प्रगटात्तमः वस्तुध्वस्मायाः अच्छो पिषरे मातरे च ।
अश्च दुःखाः जन्मने न ह गम्मा अथ श्रस्ते नासुः श्रायणी ॥ १३ ///

तवा सा रिम पतयिष्याव अरवाता सितम वाता इवा
द्राजमानं तवा श्रुतीगात विशंहिता पुरुताराण्येशत जार्बन्
राहनं चरणं || ११ || उप प्रागागच्छ में बायु: लेवः नृथाच मनसा श्रीर्यान्तः ।
अजः पूरो नामेऽनारमाणं पुष्करात्वोऽ यथिने श्रेयः ॥ १२ ///
उप प्रगटात्तमः वस्तुध्वस्मायाः अच्छो पिषरे मातरे च ।
अश्च दुःखाः जन्मने न ह गम्मा अथ श्रस्ते नासुः श्रायणी ॥ १३ ///
O sun, you look like a chariot with horses attached to it, and there are men to attend on you and cattle to follow you. It looks as if lovely maidens wait upon you; troops and demi-gods follow you; they have sought your friendship. O sun, the Nature’s bounties themselves admire your vigour.

His mien is of gold; his feet are of iron and fleet as thought. The supreme self seems inferior to him, in speed. All the beauties of Nature come to participate in the glory of the sun. And it appears as if the resplendent Lord himself first used this horse for his mount.

The full haunched, slender-waisted, high-spirited and celestial coursers (of the sun), may you gallop along like swans in rows, while the rays of the sun spread along the heavenly path.

Your body, O solar horse, is made for motion. Your mind is as rapid as the wind; the hair of your mien tossed in manifold directions and spread beautifully in the forest.

The swift sun-horse approaches the place of rest, meditating with mind intent upon Nature’s glories. The setting sun is preceded by an evening dusk as if bound to him. The priests and singers chant their parting hymns at this hour.

The sun-horse reaches the loftiest place, the source of its origin. May he approach Nature’s bounties and cause to bestow prosperity to the dedicated worshipper.
164.
Asyā vāmāsya palitāsyā hūtus tāsya bhrātā madhyamō asty āśnah | tṛitiyo bhrātā ghṛtāprishtho asyātāprasyām vispātim saptāputram || 1 || saptā yuṇjanti rātham ēkacakram ēko āsvo vahati saptānāmā | trinābhi eakrām ajāram anarvāṃ yātremā viṣyā bhūvanādhi tashthūḥ || 2 ||

इम् रथम् ये सत स्तन: सतस्च सत चैन्त्यादाः।
तृतीयो अयो सन नेवने ब्रह्म गवत किन्तु सस्त नाम: || 3 ||
को वेदत्रिय प्रथम ज्ञातानमस्तवमेन्ते यदनस्था विभानि।
सृष्टम् असुरसंगमान्ते के रिको विद्वासमुप्त गाम्यायुमन्तन || 4 ||
imāṃ rá-tham ādhi ye saptā tashthūḥ saptācakram saptā vahanty āsvāḥ | saptā svāśāro abhi sāṃ navante yātra gāvam nihita saptā nāma || 3 || kō dadarṣa prathamaṃ jāyamanam asthan-vāntaṃ yād anasthā bibharti | bhūmyā āsur āśrig ātmā kvā svit kō vidvāṃsam upa gāt prāśṭhum etāt || 4 ||
The all-pervading air is the middle brother of this sun, the benign priest, who is worthy of being propitiated and who is the protector of all and the butter-fed fire is his third brother. Of them, I behold the sun who has seven sons and is the lord of all subjects. 1

They yoke the seven to the one-wheeled car. One horse named sapta bears it along: the three-axled wheel (or the wheel with three hubs) is undecaying; it is always firm in its grip; and in it all these regions of the universe abide. 2

The seven who preside over the seven-wheeled chariot are the seven horses who draw it; seven sisters ride it together, and in it are deposited the seven forms of sacrifices or utterances. 3

Who was the one, who could see the first born? Who was that boneless from which the long-ones were produced? Where were the breath, blood and the soul of this earth? Who was the first to raise these questions to the sage? 4
पाकाह प्रीचामि मानसाधिनान्देवावामिनान निहिना पुरानी। 
वृत्ते बुधक्षेढः सति सत्तुनिन्नि ताहिुरे काव्ये ओत्तचाँ उ।|5|

अचिकित्विकितन्तुष्णद्वात्र कीन्नृप्प्वा चमिनि विभृते न विहारः। 
विय अवससमप्तैर्मान राज्यस्यस्य रूपे किमस्मिन्न स्थितिक्रमः।|6|
इह अवकितु यथा मृत्यु वेदरस्य वामस्य निहितं पवने येकः। 
शीण्यस्मि श्रीरे दृढःश्च गावो अस्य शर्मी सर्वार्थः उद्धुके पुदार्थे।|7|
माता दशस्त्रवृन्द आ वैभास शीत्यके मानसः संह हि ज्ञामे। 
सा श्रीभृत्वैपक्षिकं निविष्कु नमस्कारं श्रेयवाक्षमुः।|8|
युक्ता मातासेरु सीद्धिश्च श्रीमद्यात्मानस्तत श्रीमद्येषु मुः। 
अमीर्द्वस्य अनु गाम्यक्षिष्णःहृद्येन वौजनेनुः।|9|
निलो मात्रक्रीण्यात्वात्सिद्धैकै उपर्युत्स्थतेऽनेवे गतायानि। 
मन्न्यर्यन्ते निद्रो्यो अमुरः पूणे विल्पितां वाचविनिधमिन्नवाम।|10|

ाचिकित्वान्चाकिरुष्णा चतुराव याति काव्या प्रीचामि विद्वृते 
नाविद्वांच विश्वाय वाः तांस तांस अंजन d पुष्पे 
किम अपि svid cekam || 6 || इह ब्रव्यि याम अंगात्व वेदस्याव 
वामस्यानि निहितम पद्यम वेषं शिरीण्यश्च kshiram दुखारे 
गान्ता नसा वायिरेः वासान उदाकाम पदार्पणम्।| 7 || माता पि 
तारमे रिता अ बाब्हाजा द्विन्य अग्रे मानसां साम हि जग्मेः। 
सां बीभात्सुर गार्थ्यासा निविष्कु नमस्वाना उद्वारकामिनां।| 8 || युक्ताम 
मातासेरु सीद्धिश्च श्रीमद्यात्मानस्तत श्रीमद्येषु मुः। 
अमीर्द्वस्य अनु गाम्यक्षिष्णःहृद्येन वौजनेनुः।|9||
निलो मात्रक्रीण्यात्वात्सिद्धैकै उपर्युत्स्थतेऽनेवे गतायानि। 
मन्न्यर्यन्ते निद्रो्यो अमुरः पूणे विल्पितां वाचविनिधमिन्नवाम।|10||
Immature. (in understanding), undiscerning in mind, as I am, I inquire about those things (of those strides) which are hidden (even) from the super-powers. What are the seven threads in whom all abide, and which the sages have spread to envelop the sun?  

Ignorant, I inquire of the sages who know (the truth); not as one knowing (do I inquire), for the sake of (gaining) knowledge: What is that one supreme, who has upheld these six spheres in the form of the unborn?  

Let him who knows this (truth) quickly declare it: The stride of the sun turning to the left (i.e., the divine half) is hidden. His rays pour down water from aloft. Putting on a visible form, they suck water with their feet.  

The mother (earth) worships the father (the sun) with holy rites for the sake of water, but he has anticipated (her desires) in his mind; whereupon, desirous of progeny, she is penetrated by the dews of impregnation, and, (all) expectant of abundance, exchange words (of felicitations).  

The mother (i.e., space) comes in contact with the southern yoke (southern hemisphere). Her embryo (water vapour) stood in the clouds. The calf (i.e., year) lowed (or desired to follow) the rays and saw the sun in all the three zones of the heavens.  

The one alone (sun), having three mothers and three fathers, stood on high; none ever over-weary him; the (gods) on the summit of the sky take counsel, respecting him in a language all-comprehending, (but) not extending to all.
dvādasāraṁ nahi tāj jārāya vārvarti cakrāṁ pārī dyāṁ ṛtāsyā | ā putrā agne mithunāso ātra saptā satāni viṁśatiṣ
ea tāsthuh || 11 || pānekapādam pitāraṁ dvādasākṛitiṁ divā
duḥaṁ pāre ārdhe puriṣhīnam āthemē anyā ūpare vicaksha-
nam satācakre shālara āhur āṛpitam || 12 || pāneīre cakre
parivārtanāne tāśminn ā tāsthur bhūvanāni vīśvā |
tāsyā nākshas tapyate bhūribhāraḥ sanād eva nā śīryate sānā-
bhīḥ || 13 ||

sānemi cakrāṁ ajāram vī vāvṛita uttānāyāṁ
daśa yuktā vahanti | sūryasya cākṣhū rājasaiṁ āvṛitam tā-
smīm āṛpitā bhūvanāni vīśvā || 14 || sākamjānāṁ saptāhahm
ahur ekajāṁ shāl īd yamā rīshayo devajā īti | tēshāṁ
ishtāṁ vīhitāṁ dhāmaśā sthātre rejante vikṛitāṁ rūpaśāḥ
|| 15 ||
The twelve-spoked wheel of the true (sun) revolves round the heavens, and never (tends) to decay: seven hundred and twenty children in pairs, O sun, abide in it.  

They call (him, i.e., the sun) a father having five feet and twelve forms and one possessed of rain-water in the upper half of the heavens. And these and some others call (the sun) as fixed in the chariot, having seven wheels and six spokes.

All beings abide in this five-spoked revolving wheel; the heavy loaded axle gets never heated; though in motion since eternal time, it knows no wear or tear (it does not give way from its hub).

The seven-fellied, undecaying wheel repeatedly revolves, yoked on the extended side with ten (horses) and it bears (the entire world); the orb of the sun proceeds, invested with water, and in it are all beings deposited.

Of these (seasons) born together, the seventh is called as born of one. The six alone are born in pairs; they move on and are born of god (the sun). Sacrifices pertaining to them are performed at proper periods, and for him who presides, the auxiliary sacrifices continue in various forms.
वेयाह । सतीस्तोऽः उः मे पुष्प आऽः परवर्द्धया वि चेतुनमः ।
कविर्यः पुत्रः स ईमा चित्रकृत यस्ता विज्ञानाः पिनुरिपिनासतः ।
अवः परेण पुरूप प्रारंभित पुत्रः वर्तम विभ्रमी गौरीमन्द्यातः ।
सा कुशीर्च वे स्वयं देवताय चित्रिते नौह गृहे अन्तः ।
अवः परेण पितरः यो अस्मानवें पर प्रारंभितः ।
क्रमिकानां: क इह प्रे वेंच्छ्वेव वनस्कृ: कुलो अधि प्रजातमः ॥ १८॥

strīyaḥ satīs tān u me puṇśa āhuḥ pāṣyad akṣhayān
nā vī cecud andhāḥ | kavir yāḥ putrāḥ sā imā ciketa yās
tā vijānat sā pitūsh pitāsat || १६ ||
avāḥ pāreṇa parā enā
varenā padā vatsāṃ bibhratī gaurū ād asthāt | sā kadrīe
kām svīd ārdham pārāgāt kvā svīt sūte nahī yūthē antāḥ
|| १७ ||
avāḥ pāreṇa pitāram yō asyānuvēḍa parā enāvarenā|
kaviyāmānah kā ihā pra vocad devām mānah kūto ādhi
prajātam || १८ ||

ये अव्यङ्क्रमः उ परां आहुः भर्ष्टोऽः उ अव्यङ्क्रमः आहुः ।
इन्द्रः या यहः: सोम तापिन धुरा न युक्त रजसः वहलिः ॥ २० ||
हा शुभ्राणि सुयज्ञा स्वपन्या समाने वृक्षं परि पस्वजाते ।
तत्त्वोऽनम्: पिप्पले स्वाधरपन्धवन्याहेश्वरं अभिजानिति ॥ २० ||

yē arvāṇcas tān u pārāca āhuḥ yē pārāṇcas
tān u arvāca āhuḥ | índras ca yā cakrāthuḥ soma táni
dhurā nā yuktā rájaso vahantī || १९ ||
dvā suparṇa sayujā
sākhāya samānāḥ vākshām pári shasvajāte | táyor anyāh
piippalam svādv átty ánaśnann anyó abhī cákasiti || २० ||
They, though females, have been called males, so we hear. He who has eyes beholds; the blind man does not see; he who is a sage-son understands this; and he who so discriminates is the father of the father. 16

The cow gets up, bearing the calf (which holds) the hind leg with the front and the front leg with the hind one. Whither does she go? To which half does she go? She delivers the young calf somewhere and not amidst the herd. 17

Where is such a wise man who knows its (calf’s) father (the sun) as one traversing the lower from the upper half (in respect to the celestial region) and the upper from the lower half (in respect to the terrestrial region)? Where is such a person who knows from whence the shining mind (moon) has been born? Let him come and tell us if he knows. 18

Those which (the sages) have termed descending (or moving in the lower half), they have also termed ascending (or moving in the upper half); and those they have termed ascending, they have also called descending; and those orbits which you, the moon and the sun, have made, bear along the worlds like (oxen) yoked to a chariot. 19

Two birds which are closely associated and intimate friends perch on the same tree. Of them one (the lower soul) tastes of its fruits; the other (the supreme Lord) shines resplendently without tasting. 20
yātṛā suparnā amṛtasya bhāgāṁ āнимeshāṁ vidātha-bhīsvaranti | inó víśvasya bhūvanasya gopāḥ sā mā dhīraḥ pākam átṛā vīveṣa || 21 || yāsmin vṛikshē madhvādaḥ su-parṇā niviśante sūvate cādhi víṣve | tāsyēd āhuḥ pīppalamaḥ svādv āgre tán nón nāsad yāḥ pitāram nā vēda || 22 ||

gayatrē ádhi gayatrām āhitam traśhitubhād vā traśhitubhām nirātakshhata | yād vā jāgaj jāgatya āhitam padām yā ft tád vídūs té amṛitatvām ānāsuḥ || 23 || gayatrēna prāti mimīte arkām arkēna sāma traśhitubhena vākām | vākēna vākām dvipādā cātushpadākshhārena mimate saptā vāṇīḥ || 24 || jāgataś śindhum divyāv astabhāyad rathamṛtare śūryam pāry apasyat | gayatrāsya samīdhas tisrā āhus táto mahnā prá rirīcē mahitvā || 25 ||
Where the beautiful birds (rays) cognizant (of their functions), constantly sing the glory of eternal ambrosia; there has the Lord and steadfast protector of all beings consigned me, (though) immature in wisdom. 21

On the tree, whereon the beautiful birds taste the sweetness, where they all rest and again bring forth their offerings,—on its top, they say, the fruits are sweet, but the one who knows not the father (of the universe) has no privilege to enjoy them. [Tree=sun or the supreme Lord; beautiful birds-rays of the sun, or lower selves]. 22

They, who know the support of gayatri on gayatri, the support of tristubh on tristubh, and the support of jagati on jagati, know the eternal. [Gayatri is a metre of 24 syllables, tristubh of 44 syllables and jagati of 48 syllables. Figuratively they represent fire, air and the sun of the terrestrial, interspatial and celestial regions]. 23

He, the Lord, constructs the Rks with gayatri prayers (of 24 syllables); with the rks he constructs the Saman; and with the tristubh (of 44 syllables) the Yajuh couplet (or triplet); with the couplet (or triplet), he constructs the Atharvan hymns with (verses of) two or four distichs and subsequently with the syllable, they (the poets) construst the seven metres. 24

With the stanzas in the jagati metre (of 48 syllables), he fixed the milky way (or rain) in the heaven, and surveyed the sun in the interspace (or rathantiara psalm). They have declared three divisions of the gayatri metre (divisions of time: past, present and future) whence the creator or Lord surpasses (all the rest) in authority and grandeur. 25
उपाह्ये सुदुःधाम धेनुम एवम् प्रैश्चित्तं सुप्रभातं गोधुम्गः देवोपजनः।
श्रेष्ठं सवम् सौन्तर्भा साविकस्मिःशंको धर्मस्मास्तु धार्मिकः प्रे वेशचम्म। ॥ २६॥
हीर्षक्षात्री वसुपर्णी वर्ध्मानं वसुमिक्षुण्यानं मनंसमाध्यांगात।
द्वारमध्ये व्यं पयो अवध्ये सा वेशे तां महते सौभंगाय ॥ २७॥

ुपाह्ये सुदुःधाम धेनुम एवम् प्रैश्चित्तं सुप्रभातं गोधुमः देवोपजनः।
श्रेष्ठं सवम् सौन्तर्भा साविकस्मिःशंको धर्मस्मास्तु धार्मिकः प्रे वेशचम्म। ॥ २६॥
हीर्षक्षात्री वसुपर्णी वर्ध्मानं वसुमिक्षुण्यानं मनंसमाध्यांगात।
द्वारमध्ये व्यं पयो अवध्ये सा वेशे तां महते सौभंगाय ॥ २७॥

गौरमेघेनद्वुत्सं मिन्नं मुर्धी अङ्गतं ग्रहीकृष्णान्मातवया उँ।
संध्यां धर्मसमिः वनस्पती निमापति मायें पयेते प्रेमप्रियः। ॥ २८॥
अं व संध्यें येन गौरभविपणा मिमापति मायें धर्मस्माध्यां।
सां चित्तिमनसिः हि चुकार मयें तियुष्ट्र्वनी अति विक्रियान्त ॥ २९॥
अन्तः च सुर्गांतु जीवांज्ञु न्येव मयेः आ फुस्त्रान्नाम।
जीवो मृत्यु चरति चुवासिंहमेल्यं मन्येना सप्तोऽनि ॥ ३०॥

गौर अमिषं अनु वत्सां मिस्यांतं मुर्ध्यानं मूर्ध्यं अकृष्णं मातवां उँ।
श्रीक्वाभाम भर्माम अभिव वावासनं मिमापति मयंं पयाते पयोप्रीं। ॥ २८॥
या भै मा भग्ने येन गौरभविपणां मिमापति मायें धर्मस्नावधे दिनात।
सां चित्तिमनसिः हि चुकार मयें दियुष्ट्र्वनी अति विक्रियान्त। ॥ २९॥
अन्तः च अव्यांतु जीवांस्थं अनु मयं आ फुस्त्राप्रायं।
जीवो मृत्यु चरति चुवासिंहमेल्यं मन्येनां सप्तोऽनि। ॥ ३०॥
I invoke the milch cow (the cloud) that is easily milked, that the handy milker may milk her; may the creator accept our excellent libation, that His cosmic energy (heat) may (thereby) increase; it is for this, verily, that I earnestly invoke Him. [Cow=cloud, milk=rain, milker=wind; and again, cow=divine speech, milk=knowledge, milker=preceptor]. 26

She comes lowing, abounding in riches (products); desiring her calf in her mind; may this cow grant her milk to the cosmic twins; may she thrive for our great advantage. [Calf=world or mankind; cow=cloud, milk=rain; and again calf=the seeker, or self; cow=divine speech; milk=knowledge]. 27

The cow lows standing by calf with eyes half-closed, and caresses the calf with affection, licking the forehead; she conveys her warm udders to the mouth of the calf; she bellows and feeds the calf with her milk. 28

He, (the calf), too, bellows, and encompassed by him is the cow uttering inarticulate sounds, as she repairs to her stall; (influenced) by her instincts, she behaves like a human being, and radiant as lightning, manifests her beautiful form. [Calf=cloud; cow=earth; refers to the thunder-clouds encompassing the earth, with occasional flashes of lightning]. 29

The soul, endowed with life-breath and fast speed, goes out and the dead body is left behind in the house. The immortal soul, hitherto living in the mortal body, keeps, on moving from life to life by its own nature. 30
पृच्छामि त्वा परमां अंतम प्रिथिव्याः पृच्छामि यत्र सुर्वनयत्व नामः।
पृच्छामि त्वा ब्रज्ञो अथवस्य रेतः पृच्छामि वर्षः प्रेमम् व्योमः।
इत्य वेदः परस्य अन्तः प्रिथिव्या अथ यजो सुर्वनयत्व नामः।
अथ सम्प्रयो ब्रज्ञो अथवस्य रेतः ब्रह्मां वर्षः प्रेमम् व्योमः।
प्रिचामि त्वां पारम अंतत्र प्रिथिव्याः प्रिचामि यत्रां bhūvanasya nabhīḥ।
प्रिचामि त्वां vrishno āśvasya rētah p्रिचामि vācāḥ paramām vyōmā।
iyām vēdiḥ pāro āntah pṛithivyā ayāṁ yajno bhūvanasya nabhīḥ।
ayāṁ sōmo vrishno āśvasya reto brahmāyāṁ vācāḥ paramāṁ
vyōmā।
I have beheld the unwearied protector of the universe, the sun, travelling (spirally) upwards and downwards by various orbits; invested with aggregative and diffusive radiance, he revolves in the midst of the regions. 31

He who was brought to life in body does not know of it. He who sees it, is (now) concealed from it. It is hemmed in the womb of the mother, is subject to many births and finally merges into the eternity. [He = Brahman and also Eternal Time; it = lower self and also day]. 32

The heaven (or the sun) is my parent and progenitor; the navel (of the earth) is my kinsman; the spacious earth is my mother. In between the two extended flaps lies the uterus. Herein the father has deposited the germs (of the fruitfulness) of the daughter, dawn. [Father = sun, mother = earth, kinsman = earth's navel, daughter = dawn, germ = rain]. 33

I ask you, what is the uttermost end of the earth; I ask you, what is the navel of the world; I ask you, what is the fecundating power of the rain-shedding steed; I ask you, what is the supreme space of (holy) speech? 34

The altar is the uttermost end of the earth; this sacrifice is the navel of the world. The herb offering is the fecundating power (semen) of this rain-shedding steed. This Lord is the supreme space of (holy) speech. 35
saptardhagarbha bhúvanasya réto víshnós tishthanti pradíśa vídharmáni | té dhitibhir má纳斯á té vípaścitaḥ pari-bhúváḥ pári bhavanti visvátaḥ || 36 || ná ví jánámi yád ive-dám ásmi ninyáḥ sámnaddho mánasá carámi | yadá mágan prathamájá rítasyád íd vácó asnuve bhágám asyáḥ || 37 ||

ápan prán eti svadháyá grihbhitó 'martyo mártyená sáyo-nih | tá sáśvanta víshúcíná víyánta ny ányám cikyúr ná ní cikyur anyám || 38 || rícó aksháre paramé vyóman yá-smin devá ádhi víṣye nishcedúḥ | yás tán ná véda kím rícár karishyati yá ít tát vidús tá imé sám āsate || 39 || súyavásád bhágavati hi bhúyá átho vayám bhágavantaḥ syáma | ad-dhé tríñam aghnye visvadánim píba suddhám udákám ácá-ranti || 40 || 21 ||
The seven half-embryos (the semen of the universe) are employed in the work of supporting (the universe) by the Lord’s orders. Those wise ones consciously whirl round and round the earth. [Cosmic intelligence, ego and five abstracts—colour, taste, sound, touch and smell—as the seven.] 36

I distinguish not if I am this all, for I go perplexed and bound in mind; when the first-born (perceptions) of the Holy Law reached me, then of this speech I first obtained a portion (of the meaning). 37

The immortal soul associated with the mortal body ceaselessly moves the lower (inferior) or the upper (superior) bodies according to its own actions. They both go always together and everywhere together; (we, the men) have comprehended the one (whilst in the physical body) but have not comprehended the other (the soul free from body). 38

The supreme Lord is omnipresent like space and eternal like his word and all Nature’s bounties have their repose in Him. What will he, who knows not this (divine principle), do with the Veda? But they who know it, they come close to Him. 39

Come, may you be rich in milk through abundant fodder, that we may also be rich (in abundance); eat grass at all seasons, and roaming (at will), drink pure water. 40
गौरीमिमाय सिद्धानि तत्त्वेकपिडी द्विपुष्टी सा चतुंपपदी।
अष्टपदी नवपदी बमुगुणी महावक्षरः प्रमो महोमन || ४१ ||
तस्याः समुद्रा अधि विष्णु निषिद्धता तत्तवत्वम् प्रदिष्टार्थतेषः।
ततोऽस्य तद्विहितपुर्य जीवितं || ४२ ||
शृंखलायं स्थानाराध्यं दियं विष्णुवं पुरुषविषप्रथमान्यस्त यः।
उसाः पृथ्विकपत्तर पृथ्विकपत्तर स्वभावायं यमौणि प्रथमान्यस्त || ४३ ||

gaurīr mimāyā salilāni tākshaty ēkapadī dvipūdī sā cá-
tushpadī | ashtāpadī nāvapadī bahhūvūshi sahāsrākshara
paramē vyōman || ४१ || tāsyāḥ samudrā ādhi vī kšaranti
tena jivanti pradīṣaś cātasraḥ | tātah ksharaty akshāram
tād viṣvam ūpa jivati || ४२ || sakamāyām dhūmām ārād apa-
syaṃ viṣhūvātā parā caṇāvareṇa | ukṣhāṇam priśnīm apa-
canta viṛās tāni dhārmāṇi prathamāṇy āṣau || ४३ ||

तत्र: के शिनां कुन्तुष्या वि चक्ष्यन संबस्येक्षे वष्पित एके एपाम।
विश्मेको अभि चोटे शार्यिमाण्योजिंकस्य दक्षे न कुपम || ४४ ||
चुरारे वायमकिर्मिता पदार्ति तातै विषव्राण्याये मौनिभिनयः।
गुहा शीण निहिना मेडैयनत तुरीयत वाचो मनुयप्रभदनि वदनि || ४५ ||
इन्द्र मित्रे करंमकिर्मिकेहस्यो दुद्व: स सुपुण्यो गृहोमन।
एके सिध्यर्र बहुता किर्मिके विद्युश्च यमे मौनिरूक्ष्मांहः। || ४६ ||

trāyaḥ

keśīnā rītuthā vī cakshate saṃvatsarē vapatā ēka ceshām|
viṣvam ēko abhi caśēte sācībhīr dhrājīr ēkasya dadṛṣē nā
rūpām || ४४ || catvāri vāk pārimitā padāni tāni vidur brāh-
manā yē maniṣhīnaḥ | gūhā trīni nihiṇa neṅgayantī turīyaṃ
vāco manushyā vadantī || ४५ || ūdram mitrāṃ vārṇam
agnīm āhur ātho divyāḥ sā suparṇo garūmān | ēkām sād
vīpṛa bahudhā vadantya agnīm yamām mātariśvānām āḥuḥ.
|| ४६ ||
The divine speech has been uttered enabling the thoughts to flow, and is one-footed, two-footed, four-footed, eight-footed, nine-footed or infinite in the innermost region of heart. 41

From her (i.e. from the divine speech) the clouds (or words) shed abundant rain, and thence (the people of) the four quarters live: thence the glory of the imperishable spreads and the universe is sustained. 42

I behold near (me) the smoky clouds; and by that one arrives at the universal concept of inference of cause (the cosmic heat) from the effect. The priests have glorified with affectionate laurels that causal fire in the fire-rituals for such are their first duties. 43

The three, with beautiful tresses, look down in their several seasons upon the earth; one of them (fire) comes forth only once in a year (the ritual fire is established once in a year); the second one (the sun), by his acts, brightens the universe; the course of the third one (air) is visible though not his form. 44

Four are the definite grades of speech; those learned who are wise know them; three deposited in secret, indicate no meaning; men speak the fourth grade of speech. [Four grades of speech; Om, Bhu, Bhuva, and Svah, also known as Para, Pasyanti, Madhyama and Vaikhari; Para is the innermost at the origin; pasyanti, pertains to heart, Madhyama to intellect, and Vaikhari, the phonetically expressed through the organs of speech.]. 45

They have styled (Him, God or the sun) indra (the resplendent), mitra (the surveyor), varuna (the venerable), agni (the adorable), and he is the celestial, well-winged garutmat (the great), for learned priests call one by many names as they speak of the adorable as yama (ordainer) and matarisvan (cosmic breath). 46
कृष्णं नियान्तं हरं: सूपणं अपो वसाना दिवसमुत्पत्तिः।
त आव्रजस्तक्षेत्रनाशास्त्रादिबुधेन प्रथिति व्युंहते ॥ १७॥
हादेशा प्रधानश्रेष्ठमेकं क्रीणि नम्यानि क उ तत्बोहिकते।
तासन्नतं क्रियुतं न शुद्धोङ्गविपत्ति: विष्ठर्न चेतायचास: ॥ २८॥
यस्ते सत: शशयो यो मनंसूरूयनं विष्ठा पुर्वसि वायीणि:।
यो रेखा वंसुविचः सुद्रः सरस्वति तामिह धातवी क: ॥ ३९॥

krishnāṁ niyānaṁ hārayaḥ suparnaḥ apō vāsānā dīvam
ūt patanti | tā ávavritran sádanaḥ ritasyād īl glritēna pri-
thivi vy údyate || 47 || dvādaśa pradhāyaś cakram ēkām
trīṇi nābhyaṇi kā u tāc ciketa | tāsmin sākām trīṣataṁ nā
śaṅkāvo 'rpirāḥ shasṭhir nā calacalāsah || 48 || yās te stānāḥ
śaśayō yō mayobhūr yēna viśvā pūshyasi vāyāṇi | yō ra-
tnadhā vasuvīd yāḥ sudātraḥ sārasvati tām iḥa dhātave
kah || 49 ||

yājñēna yājñāṇi ayajanta ā devās tāni dhārmāṇi
prathamaṁ āsan | tē ha nākam mahimānaḥ sacanta yātra
pūrve sādhyāḥ sānti devāḥ || 50 || samānām etād udakām
ūc caity áva cáhahblih | bhūmim parjanyā jinvantī dīvam
jinvanty agnāyaḥ || 51 || divyāṁ suparnaṁ vāyasaṁ bṛhi-
tam apāṁ gārbhaṁ darṣatam óshadhānām | abhipatō vri-
śṭīḥblīs tarpāyantaṁ sārasvantaṁ ávase johavīmi || 52 ||
The smooth-gliding waters (of the rain, the solar rays) clothing the waters with a dark cloud, ascend to heaven. They come down again from the dwelling of the rain, and immediately the earth is moistened with water. 47

The fellies (or arcs) are twelve; the wheel is one; three are the axles (or hubs); but who knows it? Within it are collected 360 (spokes), which are as it were, moveable and immovable. [Wheel=year; fellies=12 months; axles=3 double seasons, summer, rains and winter; spokes=360 days of luni-solar year]. 48

O divine mother (speech), that ever-full breast (with inexhaustive vocabulary), which is the source of delight, with which you bestow all good things, which is the container of wealth, the distributor of riches, the giver of good (fortune); that bosom do thou lay open at this moment for our sustenance. 49

The Nature's bounties (gods) glorify the sacrifice with sacrifice, for such are their duties; those righteous ones, verily, attain the highest glory attained by the wise persons of yore. 50

The homogeneous water passes upwards (evaporates as vapours) and downwards (in the form of rains) in the course of days; clouds give joy to the earth; the sacrificial fires (rays) bring joy to the heaven (the sky). 51

I invoke for our protection the celestial, well-winged, swift moving, majestic (God or the sun or speech) who is the germ of the waters, the displayer of herbs, the cherisher of lakes, replenishing the ponds with rain. 52
165.

Kāyā śubhā sāvayasaḥ śāniḍaḥ samānyā marūtaḥ śām mimikshah | kāyā matī kūta ētāsa cete 'reanti śūṣhmaḥ vṛīshaṇo vasūyā || 1 || kāṣya brāhmanī jujushur yuvānah ko adhvarē marūta ā vavarta | śyenāḥ īva dhṛājato antāriksha kena mahā mahāsā rirāmāma || 2 ||

kūtastvamāhaṁ | satteko yāsi satteke kintu n tu śruṭa ||
se pṛccchase samaraḥ | śukmānaṁvastheḥ harṣe yeṣe uṣes || 3 ||
brahmane mātah | hī tuṇasaḥ | śṛṣṭe śṛṣṭi prabhūte me ārdhī ||
āḥ śānte prati hṛṇḍaṇaṁ hārī vahutasma no acchē || 4 ||
āteḥ vṝṣṇomāṁyujanaḥ | svaścaśīsense | śṛṣṭiścaśīsense | śṛṣṭemānānaḥ ||
mahābhūteśte upe śṛṣṭe viśnuḥ śyāmadhu hi tēte bhūte || 5 ||

kūtastvāṁ indra māhināḥ sāṁ śekō yāsi satpate kīm ta itthā | sāṁ pṛchache samarāṇāḥ śubhānavir vocēs tān no harivo yat te asmē || 3 ||
brāhmanī me matayāḥ śām sutāsaḥ śūṣma iyarti prabhūrito me ārdhī | ā śāseite prati haryanty ukthēmā hāri vahatasta tā no ācha || 4 || āto vayāṁ antamebhīr yujānāḥ svakshaṭrebbhis tanvāḥ śūmhaṁmānāḥ | mahobhīr ētāṁ īpa yujmahe

nv āṁ śvadhām āṇu hī no babhāthā || 5 ||
The self:

With what kind of high aspirations are these vital senses invested, who are of the same age and dwell in the same place? From where having come, and with what kind of wisdom do these mighty ones pray to obtain strength?

The self:

Whose hymns do these ever-youthful ones enjoy? Who turns these vital senses to the place of work and worship. By what great hymns shall these vital senses who fly in the vast expanse of thought and action like eagles be pleased?

Vital senses:

Whither O mighty self, are you going alone? What has happened to you, O protector of the pious men? We speak to you whilst accompanying you. O brilliant one, speak to us; O possessor of radiant thoughts, say to us in sweet voice all that which you have to say to us.

The self:

May the sacred rites be mine; may the sacred songs be pleasing to me, and may the offering be delightful. May my adamantine will be hurled against evils. These hymns are for me and my praise. May these twin forces, vital and mental, carry us towards our destination.

Vital senses:

Therefore we, having joined with extremely swift mind and having adorned with brilliant radiance, use these variegated powers (to destroy obstructing adversaries). O self, you understand our nature.
kvā syā vo marutaḥ svadhāsid yān mām ēkaṁ samādhānāhārāhāte | ahām hy ुgṛās tavishhās tuvishmān viśvasya sātrot ananamā vadhasnaḥ || 6 || bhūri cakartha yūjyebhīr asmē samānēbhīr vriyabha patuṁyebhīḥ | bhūriṇi hi kriṇāvāmā savishṭēndra krtvā maruto yād vāsāmā || 7 || vādhīm vītrām maruta indriyēna svēna bhāmena tavishō bahbhūvān | ahām etā mānave viśvāscandrāh snāgā apiś cakara vājrabāhūḥ || 8 ||

ānuttam ā te maghavau nākir nū nā tvāvāñi asti devatā vidānaḥ | nā jāyamāno nāṣate nā jāto yāni karishyā kriṇuhī pravṛiddha || 9 || ēkasya cin me vībhūsvītoṇo ya nū sūryavānkuṇāvā mahīṣā || 10 || ēhāh ुrāḥ mānane vīdrāno yāni śvāsminī dṛśīḥ ēyām || 90 ||
The self:

Where then does that nature of yours go away, O vital senses, when you charge me alone to put an end to the evil forces? I myself am formidable, strong and mighty. I am able to bring down the arms of all my adversaries with death-dealing weapons. 6

Vital senses:

O mighty showerer, the self, much have you achieved but it has been with our concerted efforts for we too have done many things. Whenever we determine to do something, we also achieve it without fail; whatsoever, we, the vital senses, intend to do, we do it with our own efforts. 7

The self:

O vital senses, I destroy evils with my own strength, and through my own determination, I became a superior power. I, with adamantine will-power at my command, can make these lucid softly-flowing pious thoughts accessible to everyone. 8

Vital senses:

O bounteous self, nothing done by you is unavailing. No nature's force could be as effective as you. No one that is to be born, nor any one that has been born could surpass you in these deeds which you have achieved, O exceedingly mighty self. 9

The self:

May the prowess of me alone spread all over, and may I accomplish whatever I contemplate in my mind. For, verily, O vital senses, I am formidable and conscious of my duties and to whatever I direct my thoughts. I am the expeller of pains and I rule over them. 10
अर्मण्डम्य महतः स्तोतो अत्र यथेष्टे ज्ञे श्रुत्यं बहुर चकः।
इन्हाध्य ब्रूहणे सुमृग्याय महृद्द सर्वे सर्वसयस्त्वः तनूभिः॥ ॥
प्रेम्बुद्धे प्रति सा रोहेमान्या अनेयतः श्रवणे दृष्टान्तः।
संचलयणय महत्त्वंदवर्णः अच्छंतम् मेषुद्वपदा व सुतम्॥ ॥
को नव्रें महतो मामहेव्रे व्र यातन तस्तीर्थन वस्यः।
मन्न्तं चित्रा अपिवात्यवन्त एषां मूलं नवेद्या म ज्ञातानम्॥ ॥

ामंदनम महतो स्तोमो अत्र्याय यां मे नरहं स्रुत्यः 
ब्रह्मा क्रत्र इन्हाय व्रिष्ठुं सुमर्शयः महयं 
सक्ष्मय सक्ष्यसय तान्वे तान्विभि॥ ॥
वेदेत चे प्रति महा 
रोकामना अनेयत महाया सः वशो दृष्टान्तायाः।
संचलित ग्रामविवर्ताः अच्छायं महायाय च चादायायचा 
को नव्रें महतो मामहेव्रे यान्त महायायाः।
मानमानी चित्राय अपिवात्यवन्त एषां मूलं नवेद्या म ज्ञातानम्॥।

आ यहुःस्वयम्यसः न कालमस्य आयायं मेषा।
ओ पुं वें सत्यस विनिप्रभुमेयो ब्रह्मणिः जरितो धे अर्चयाः॥ ॥
एषां स्तोमो महते इत्यं गीमन्त्वमेयसय महायायं कारोः।
एषां याष्टीपद सत्येऽवयां विवास्येऽवयां जीर्दान्तम्॥।

ए यादु दुवास्याद दुवास्याद नाकारुर 
ासमानाय कर्नो गृहयं महायसः मेधाः।
ओ शु वर्त्ता महतो विप्रमाय आयमा 
ब्रह्माय जरिता वो आर्य यायाः॥ ॥
एषां कारु यामइ सत्येऽवयां विवास्येऽवयां जीर्दान्तम्॥।
The self:

O vital senses, my friends and leaders, the praises and the glorious hymns that you have offered on this occasion to glorify have gratified me considerably. May your invocations to me, the resplendent and showerer of benefits, be blessings to me for the enhancement of my personality, since they have been addressed from a friend to a friend.

The self:

O vital senses, you have affectionate regards towards me, and you provide me with proper nourishment and strength. May you, with your wonderful characteristics invest me with all-round splendour.

O vital senses, who has magnified you in this universe? May you go to the company of your friends. O wonderful ones, may you not be uncognizant of my merits. May you be regardful of my virtuous actions.

O vital senses, may we obtain that wisdom which assists the worshipper to perform the sacred ceremony with devotional hymns. The devotee sings these praises for you, and therefore, may you quickly turn towards him.

O vital senses, this praise is for you; this sacred hymn sung by the venerable poet is for you. May you confer delight on the singer; may this praise reach you, for the good of your persons; may we thence obtain food, strength and long life.
166.

Tán nú vocāma rabhasāya jānumanc pūrvam mahītvāṁ vrishabhāsyā ketāve | aidhēva yāman marutas taviśhvanō yudhēva śakrās taviśhāṇī kartana || 1 || nityam nā sunūṁ mādhu bibhṛata upa kriṇantī kriśā vidāṭhesu gṛiśhvayaḥ | näkshanti rudrā ávasā namasvināṁ nā marilhanti svātavaso havishkṛtām || 2 || yāsmaū māsō asrītā ārāsata rāyās pośam ca havishā dadāsushē | ukshanty asmāi marūtō hitā iva purū rājānsi páyasā mayobhūvaḥ || 3 ||

अ ये जांत्सित्तविमिसित्तचाप्तकर्यत प्र व एकस्म स्वर्यतासिम अभ्रतान | 마हं बिल्ये विश्व सुवर्णालि हर्माः चित्त्रो व यामः प्रवेशाक्षिताः || 4 || चलेश्वरमा नवयंतरं परीतानिवृतो व पूवं नय्या अवृच्छितः | विश्वो व अज्ञान्यायं वनस्पती स्वर्यक्षितो प्र जिहितो आपूचिः || 5 ||

ā yē rājānsi tá-vishibhir ávyata prá va évāsaḥ svāyatāso adhrajān | bhāyante viśvā bhūvanāni harmyā citrō vo yāmah prāyatāsv rīṣhṭīshu || 4 || yāt tvēshyāmā nadāyanta pārvatān divō vā prishthāṃ nāryā áceya vauh | viśvo vo ájman bhayate vá-naspātī rathīyāntiva prá jihīta óshadhiḥ || 5 ||
166

O brave soldiers, may we say that you have from your previous life inherited the germ of heroism and become leader of strong men. O loud roaring and mighty heroes, (perform your deeds of valour) advancing on the way to the battlefield to destroy enemies like the blazing fire.  

Just as father provides nourishment to son, in the same way, O heroes, bearing goodwill towards all, skilful in warfare, in battles you playfully exhibit your brave actions. These vanquishers of enemies come to the god-loving persons for their protection, and as they are self-made they suffer no harm. 

To that devotee, who presents offerings, these protecting and immortal heroes, gratified by dedication give abundant riches. On him, like loving friends, the heroes bestow happiness and supply plentiful water to the regions (i.e. to their agricultural land). 

When your vehicles, which move speedily through the regions and proceed self-directed, people are alarmed and damage is done to buildings; for so swift are your advances and so great is the dread of the thrust of your spears.

When these heroes advance with vigour, their dazzling rush makes the mountains echo and though friendly to men, they shake the clouds of the firmament. Even the forest lords get alarmed at your approach and the shrubs wave to and fro, as a damsel in a fast-running chariot.
yūyāṁ na ugrā marutāḥ sucetūnārishṭa-grāmāḥ sumatīṁ pipartana | yātrā vo didyūd rádāti krivirdati rināti paśvāḥ sūdhiteva barhāṇā || 6 || prá skambhādēṣhāṁ anavabhārā-dhaso 'lātriṇāso vidāthesu sūṣṭutāḥ | ārcanty ŋarkām ma-diśasyā pātāye vidūr virāṣya prathamāṇi paunāyā || 7 || sa-tābhujibhīs tām abhīhruter aghāt pūrī kṣatā maruto yāṁ ávata | jānum yāṁ ugrās tavaso virapṣinaḥ pāthānā saṁsāt tánayasya pushtīsuhu || 8 ||

viśāvatī bhaḍra mārvāvo vr̥ṣṇo vr̥ṣṇo viśatīṁ viśīrṇāvahita. 
āncesya vā: prāpyaśu kṣaṭīyaśe vṛkṣvka saṁga vī vāyute. || 9.|| 
bhūrīṇa bhaḍra nāṛṣṇo bhaḥṣu kṣaṭiṣu kṛkṣmā r̥māsāsāy aṁśe. || 
āncesnetā: pūṇaṁ kṣuṇa ādhi kṛṣṇo n pūjuṇānviṇu śrīyo cire. || 10.||

viśvāni bhadrā maruto rā-theshu vo mithasprādhyeva tavishāṇy āhitā | áṁseshv á vaḥ prápatheshu khādāyō 'ksho vaś cakrā samāyā ví vāyrite || 9 || bhūrīṇi bhadrā nāryeshu bhāhūṣu vākṣhassu rukmā rabhasāso añjāyaḥ | áṁseshv ētāḥ pavishu kshurā āḍhi vāyo nā pākṣhāṇ vy ánū śrīyo dhire || 10 ||
O brave and terrible heroes, free from malice in your kindly thoughts, you fulfil our aspirations with your benevolence. Wherever your lightning missile strikes, it crunches up the enemy, as a well-hurled weapon wounds a cattle. 6

These heroes are liberal in giving shelter, possessors of inexhaustible riches, devoid of malevolence and are glorified in self-sacrifice. They go to the battlefield and dedicate themselves to the service of men for enjoying exhilarating rewards; for they know the exact responsibilities of an ideal hero. 7

O brave, mighty and glorified heroes, may you give the person, whom you have loved, forts with all the myriad provisions for his protection. May you guard him from ruin as well as from sin. Further, may you defend him from calumny and provide amply for the nourishment of his children. 8

O brave heroes, all benevolent things are stored in your vehicles. From your shoulders hang innumerable weapons. At your resting places, when you take a long journey, ample refreshments have been provided to feed you. The axle of the chariot holds the wheels firmly together. 9

O brave heroes, in your manly arms are many good things; on your chests are golden plates; on your shoulders are brilliant ornaments; sharp are the edges of your weapons. These heroes wear various decorations, as birds with multi-coloured wings. 10
mahánto mahná vibhvo vibhūtayo duḥredriṣo ye divyā
tva strībhīḥ | mandrāḥ sujihvāḥ svāritāra āsābhīḥ sāmmīślā
indre marūtaḥ parishṭūbhah || 11 || tād vah sujātā maruto
mahitvanāṃ dirghāṃ vo dātram āditer iva vratām | índraṣ
canā tyājasā vī hruṇātī tāj jānāya yāsmai sukrīte ārādhvam
|| 12 || tād vo jāmitvām maruṭaḥ pāre yugē purū yāc chān-
sam amṛtasa āvata | ayā dhiyā mānave śrūṣṭim āvya sa-
kāṃ nāro daṁśānair ā cikitrire || 13 ||

yena dirghāṃ maru-
taḥ sūṣāvāṇa yuṣhmākena pārīṇasa turasah | á yāt tatānau
vriyāne jānāsa ebhir yajñēbhhis tād abhīṣṭām āṣyām || 14 ||
eshā va stōmo — || 15 ||
These heroes are strong with their mighty power, full of grandeur, full of splendour like the stars (or constellations) of heaven, prudent, joyful, sweet-tongued and eloquent. They are helpful to the state and deserve to be glorified in all respects. 11

O brave well-born heroes, that is your greatness. Your munificence is as extensive as the firmament. Even the head of a state favours the one who receives assistance from you. 12

O brave heroes, your alliance with us is of a long duration. O immortals, you have always listened to our invocation, and protected us. And having accepted our laudation, you have become leaders of people through your dedicated services. You are so well-known because of your favourable disposition towards mankind.13

O quick-moving heroes, may we flourish for a long time through your greatness and through your help. May we triumph in combats. May we by these sacred acts fulfil your high expectations. 14

O brave heroes, this praise is for you; this sacred hymn is for you, which is sung by the venerable poet, capable of conferring delight by his laudations. May this praise reach you for (the good of your) persons, so that we may thence obtain food, strength and long life. 15
(167) Sahásram ta indrotáyō nah sahásram īsho harivo gūrintamāḥ | sahásram ráyō madayādhyai sahasriṇā úpa no yantu vājāḥ || 1 || á nō 'vobhir marúto yāntv áchā jyēṣṭhēbhir vā hṛiḥāddivaṁśu sumāyāḥ | ádha yād esham niyūtaṁ paramāḥ samudrāsya cidd dhanāyanta pāre  || 2 ||

mīṃyākṣa yēṣu sūdhitā ghrītācī hīranyanirṇīg úpara nā rishṭhī gūhā cārantī mānusho nā yōsha sahbāvatī vidathyēva sāṁ vāk || 3 || pāra śubhrā ayāso yavvā śadārāṇyēva marúto mimi-kshuḥ | nā rodasi āpa nudanta ghorā jushānta vṛdham sa-khyāya devāḥ || 4 || jōshad yād im asuryā saccādhyyai viśh-tastukā rodasi nrimānāḥ | á sūryēva vidhatō ráḥmaṁ gat tveshāpratīkā nābhāso nētyā || 5 ||
O resplendent Lord, the source of gravitational forces, you know a thousand ways of protecting us; you have a thousand types of most nutritive nourishment; may all these be ours. You have, besides these, a thousand varieties of exhilarating wealth, and thousands of cattle; may all these be given to us.  

May the most sapient cloud-bearing winds come to our presence with benefactions; may they come to us with choicest celestial blessings. May they come to us with treasures alongwith the glorious lightning from the sea’s farthest limits.  

(The cloud-bearing winds are such) in whom the watershedding, well-grasped golden coloured lightning clings in the firmament, like the wife of a man moving in seclusion under a cover, or like a spear carried rearward, or like divine speech in an assembly of the learned.  

These brilliant, fast-moving cloud-bearing winds cling to the lightning, and drench forth the interspace and earth with rains, and yet do not upset them with their overwhelming roars. May, in the same way, the learned wish the general prosperity of all through friendly regards.  

This lightning, with dishevelled tresses and mind devoted to her lords, woos the cloud-bearing winds to associate with her. She, radiant in form, ascends the chariot of the restless (the cloud-bearing winds) as dawn, the daughter of the sun, on the chariot of twin-divines, and comes here with (the speed of) the sun.
आस्थापयतं युवनि युवान्: श्रुं निमिषं विदं जयो प्रजाम।
अक्षं यहों मरतो हविष्णुयायमायथ मुक्तसोमो दुवस्य। ॥६॥
प्र सं विवक्ष वक्षयो य एवं मरतो महिमा तत्तो अर्षं।
सत्या यदी दुर्भिषण अंशु: स्थिरं विजनविवहः सुभवाण:। ॥७॥
परितं मित्रवारहुवववधाब्यतं ईमुयमो अनुप्रस्तान।
उत्त च्यंकने अन्युना दुधारणि वायुः ह मरतो दृतिवार। ॥८॥

अष्ठापयांता युवतिः युवानः सह्ये नृमिष्िम विदाः
थेिश्व पाइतं | अर्क्यो यदो वो मरतो हविष्णु माय गारथम सुतासोमो दुवस्य। ॥६॥
प्र सं विवाक्ष वक्षयो य एवं मरतो महिमातैद्यो अर्षं।
सत्या यदी दुर्भिषण अंशु: स्थिरं विजनविवहित विदाः सुभवाण:। ॥७॥
परितं मित्रवारहुवववधाब्यतं ईमुयमो अनुप्रस्तान।
उत्त च्यंकने अन्युना दुधारणि वायुः ह मरतो दृतिवार। ॥८॥

नही तु वों मरतो अन्युने आराध्यांश्चवव्ययं अर्थामापु।
ते भूषण्या शर्वसा श्रुतूवास्तुस्यो न हेपों भुपना पार्व नु। ॥९॥
वृषभेन्द्रस्य प्रेष्यं संि अयो वेदिमहि समयं।
वृं पुरा माहि च नि अनु दूः सः सुभा नृसमतु व्हाल। ॥१०॥
परं व्ह: स्तोत्मो मरत इस्य गोर्मण्डवायस्य मानयं कारे।
परं यासीद्वं तः न्यायं विघममेयं वृज्ञं जीवान्नमु। ॥११॥

नही नु वो मरतो अंते अम्बे अराठ्ये च सहासो अंताम अपहः।
ते द्रिष्णुना शा्वसा श्रुतवाससो त्वो नाहो द्वेष्टो
द्रिष्णात पारि श्लितं ॥ ९॥ वयाम अद्येन्द्राय प्रेहीथा
वयामि स्व्य वोूमहि संमये | वयाम पुरा माहि च नो
अनु दुहः सः सुभा नृसमतु व्हाल। ॥१०॥
परं व्ह: स्तोत्मो मरत इस्य गोर्मण्डवायस्य मानयं कारे।
परं यासीद्वं तः न्यायं विघममेयं वृज्ञं जीवान्नमु। ॥११॥

नही नु वो मरतो अंते अम्बे अराठ्ये च सहासो अंताम अपहः।
ते द्रिष्णुना शा्वसा श्रुतवाससो त्वो नाहो द्वेष्टो
O youthful cloud-bearing winds, when you get this ever-young lightning, who is full of life, highly accomplished and social, seated (on your chariot) for glory, then the revered worshipper, presenter of oblations, singer of devotional prayers chants melodious songs in social gatherings. 6

I celebrate the greatness of the cloud-bearing winds which is true and worthy of laudation, inasmuch as their firm-minded, benevolent, highly-respectable and fortuitous maiden bears and supports a flourishing family. [Maiden=lightning; family=rains]. 7

O cloud-bearing winds, Nature's bounties such as the sun, oceans and rains, defend our cosmic creation from all that is reprehensible, and destroy all that is unworthy. They cause the yet unfallen and showering rains to descend, and then the rainy season brings prosperity to this world. 8

None of us, O cloud-bearing winds, have attained, either nearly or remotely, the limit of your vigour. These cloudy winds, increasing in energy and vigour, overwhelm their enemies—obstructing forces—like waters (or ocean). 9

Let us, who are the dearest friends of resplendent Lord, glorify Him today; let us glorify Him tomorrow in our struggles of life; let us praise Him for our good in future days as of old, so that the supreme Lord may ever be favourable to us among men. 10

O vital principles, this praise is for you, this sacred hymn is sung for you by the venerable poet capable of conferring delight by his laudations. May this praise reach you for the good of your persons, so that we may thence obtain food, strength and long life. 11
(१६८) यज्ञायां वायुः समानः तत्वर्जिणिषयेदिष्यो वो देवता उ दर्शिष्ये।।
आ वेदोऽवर्षीयेः सुविनायते रोदप्रवर्तिते ब्रह्मवस्तुः सुविनायतेी।।
वाचसोऽन्ये ज्ञताः वस्तुजयस्य इपृ वर्गिनाजीविनः धृतपूर्णः।।
सहस्रियोऽसा अपां नामवर्षे असा गावो वद्यसो नौक्षूणः।।

168.

Yajñā-yajñā vaih samanā tuturvānir dhīyam-dhiyam vo
devayā u dadhidhve | á vo 'rvācaḥ suvitāya rōdasyor mahē
vavrityām āvase suvriktśbhīḥ || 1 || vavrāso nā yē svajāh
svatavasa isham svār abhijāyanta dhūtayaḥ | saahasṛyāso
apāṃ nūrāyaśa āsā gavo vandvāso nókšāṇaḥ || 2 ||

सोमासो न चे सुनातासांतविक हस्तु पीतासो द्रव्सो नासते।
पेठुमसेवा रम्भरणावार्षे हरस्तुः व्यावक्ष्यते कृतित्वा सं दृष्टे।।
अत्र व्यूर्वतः दिव आ दृष्टे ययुर्मभ्योः कर्ष्यायो जातुः तमाः।।
अरण्कसतुविज्ञाता अतुच्चुपूर्ववशानिः चिन्मत्रवो ब्राजश्रव्यः।।
कौ वेदर्मस्तितिः श्रुतिवज्जयो रेजनिति तमाः हन्तेव जिज्ञायः।।
अन्वतृतेः इर्ष्याः न यामिनि पुरुषेऽवः अहस्येऽऽन्तितः।।

sōmāso

nā yē sutās triptāṁsavo hṛtsū pītāsa duvāso nāsate | at-
shām āṅīshu ranbhūniva rārabhe hásteshu khādis ca kri-
tis ca sām dadhe || 3 || áva svāyuktā divā á vrīthā yayar
āmartyāḥ kāsayaḥ codata tmāṇā | areṇāvas tuvijātā acceya-
vur drijāni cin marūto bhrājadrīshṭayaḥ || 4 || kō vo 'ntār
maruta riśhtividyuto réjati tmāṇā hānveva jihvāya | dhau-
vaeyūta isham nā yāmani purupraśāh ahanyo nastaṣaḥ
|| 5 ||
O cloud-bearing winds, dedicated action brings forth a swift and uniform response. Verily, your intention is to discharge your duties for the benefit of mankind. So may I invite you through these glorious hymns to come down here for the protection and sustenance of inter-space and earth (by your rains). 1

These cloud-bearing winds, who are self-born, self-invigorating, and ever-moving, have been in existence to confer abundance of food and happiness. They are like thousands of undulations of the waters in a state of turmoil. They are to be admired so that they may remain near us for shedding water like cows (yielding milk). 2

They are like persons who have taken pressed out medicinal elixirs to their satisfaction; they abide like devoted adherents, in the hearts of men. Upon their shoulders rests a warrior’s spear, like a youthful maiden, and in their hands they hold a sword and iron gloves. 3

Mutually supported, they descend readily from the sky. O immortal cloud-bearing winds, you animate us by your own whip. These cloudy winds, who are pure, renowned for strength and armed with their shining spears (lightnings) have shaken even the firmest rocks. 4

O cloud-bearing winds, armed with lightning spears, you drive the people to cultivate fields. Who is the being who, standing amongst you, sets you in motion, as the jaws are set in motion by the tongue? As falling rains are essential for obtaining food so (persons' desirous of sustenance) excite you in various ways like a horse undergoing daily training. 5
kvā syād asyā rājasya mahās páram kvávaram maruto yáśminn áyayá | yáç ecyávayathya viśhuréva sáṃhitam vy ádriṇa patatha tveshám árṇávám || 6 || sātīr ná vó ’manavit svárvatí tveshá vípaká marutāh pípishvatí | bhadrá vo rā- tih pí纳tó ná, dákshiṇa prithjraúyí asuryéva jáñjatí || 7 || práti śhòbhanti sīndhavah pavibhyo yád abhriyám vácam udiráyanti | áva smayanta vidyútaḥ prithivyám yádī ghri- tám marutāh prushnuvánti || 8 ||

ásūta príṣnir mahaté rāṇāya tveshám ayásām marutām ánikam | té sapsaraśo ’janayantā- bhvam ád ít svadhám ishirám páry apasyan || 9 || eshá va stómo — || 10 ||
O cloud-bearing winds, where is that limit of the vast region (whence you come)? Where is the other end? When do you scatter the dense vapour like light grass? And when do you hurl down the brilliant rain-cloud by the bolt of lightning?  

Like your bounty, O cloud-bearing winds, is your liberality: you are bliss-bestowing, brilliant, fruitful, full of plenteousness and benevolent. It is like the donation of a wealthy donor prompt of distribution and like the all actively-engaged subduing forces of Nature.  

The rivers cry aloud like thunderbolts in tune with the roar of clouds. But the lightning smiles upon the earth beneath them, when the cloud-bearing rains sprinkle water on the earth.  

The Lord of cosmos brings forth the glittering army of the quick-moving, cloud-bearing winds to fight out the mighty battle. The joint efforts of these cloud-winds soon made them realize that the desired food could be produced.  

O cloud-bearing winds, this praise is for you; this sacred hymn is for you, which is sung by the venerable poet, capable of conferring delight by his laudations. May this praise reach you for the good of your people, so that, we may thence obtain food, strength and long life.
Mahāś cit tvām indra yatā etān mahāḥ cid asi tyājaso varūtā | sā no vedho marūtām cikitvān sumnā vanushva
tāva hi prēṣṭhā | 1 || āyujran ta indra viśākṛishṭur vidā-
nāso nishshidho martyatra | marūtām pṛīsūtīr hāsamānā
tsvarmīḥhasya pradhānasya sātau | 2 || ūmyak sā ta indra
rishtīr asmē sānemy abhvvm marūto jyauti | agnīś cid dhī
shmātāse śuṣukvān āpo nā dvīpaṃ dādhati prāyāṇśi | 3 ||

tvām tū na indra tāṃ rayīṃ dā ōjīshṭhayaṁ dākṣiṇāyeva
rāṭīṃ | stūtaś ca yāś te cakānantā vāyó stāṇaṁ nā mā-
dhvaḥ pīpayanta vājaiḥ | 4 || tvē ráya indra toṣātaṁḥ pra-
netāraḥ kāsyā cid rītaiḥ | té shū no marūto mṛiyayantu
yē smā purā gātūyatīva devāḥ | 5 ||
O supreme sun, yours is the greatness, since you take under your protection, with an unattached attitude, those who are also great. Therefore, O all-wise, controller of the cloud-bearing winds, grant us those blessings which are dearest to you.  

O resplendent sun, these cloud-bearing winds which favour agriculture, and which impel the rains towards men, they all are working in co-ordination with you. The host of cloud-bearing winds is proceeding forward to win the bliss-bestowing wealth with delight.  

O resplendent sun, your protective weapon is available to us for our aid. These cloud-bearing winds always send down the long accumulated rain. The sacred fire-divine is set ablaze for the ceremony. The oblations encompass him as the waters surround an island.  

O resplendent sun, may you grant us quickly that wealth (which you possess), for which we would be bestowing on the donor the most worthy present. Devotees offer you, the giver of boons, their respectful prayers; and they cherish your blessings as a child cherishes nourishment and sweet milk from the bosom of its mother.  

O resplendent sun, you possess most bounteous riches that inspire everyone who lives a dedicated life. May these vital principles show us loving kindness. These Nature's forces have always gone out to assist sacred projects.
práti prá yahindra mihūsho nirūn mahāh pārthive sādane yataśva | ádha yād esham prithubudhmasa ētas tirthē nāryāh paurṇyāni tāsthūḥ || 6 || práti ghorāṇām ētānām ayāsām marūtām śrīṇva ayatam upabdhīḥ | yē mártyam pṛita-νäyāntam āmaɪr śrīnāvānam nā patāyanta sārgāḥ || 7 || tvām mānebhya indra visvājanyā rádā marūdbhīḥ śurūdhīḥ goagārāḥ | stāvānēbhī stavase deva devair vidyāmēshām vṛjā-νaṁ jirādānum || 8 ||

(1.16) सत्यंत्वप्रमादम सुनाम
(1.17) पञ्चमप्रथम स्वनाम (1.2, 3, 4) पञ्चमकीवायुपंसीयनचाचायिन्द्रभन्तनयावभागं भागमस्य वा;
(1.18) हिंदीपालप्रमोह ताम्भविनरत्रासमस्य करो। हन्द्रो वेक्ता (1.16) पञ्चमस्य हुतती;
(1.19) हिंदीपदादिवद्यानुसारेन, (1.18) पञ्चमायच विसुद्ध वनस्पिति

170.

Nā nūnām āsti nō śvāḥ kās tād veda yād ādbhutam | anyāsya cittām abhi samcarēṇyam utādhitam vi nasyati || 1 || kīṁ na indra jighāusasi bhrātaro marūtas táva | tēbhīḥ kalpaśva sādhuyā má naḥ samāraṇe vadhiḥ || 2 ||
O resplendent sun, may you extend your assistance to the mighty rain-shedding leaders (of clouds) and exert yourself in the interspatial struggle. There the broad-footed horses (i.e. dark-coloured clouds) still stand firm in need of your help like robust enemies on water-ways.

The roar of the formidable dark coloured, swift-moving and advancing cloud-bearing winds is every-where echoed. They strike down the mortal opponent by their self-defending blows and throw down like a debtor who borrows money.

Associated with the cloud-bearing winds; O resplendent sun, may you, for your own honour and the good of all, pierce the exhilarating containers of waters (who obstruct the shedding of rain). You are glorified by all the cosmic powers. May you help us in obtaining food, strength and long life.

170

[A dialogue between the Frustrated Self and the Inner Conscience]

Self: There is neither a certainty of today, nor of tomorrow. Who knows what a mystery it is! WHATSOEVER we have accomplished through other’s thinking, or whatever has been profoundly studied by us is all vanishing!!

Conscience: Why do you want to injure us, O resplendent self? The vital airs are your brethren; treat them with kindness. Do not kill us in internal conflicts.
किन्तू नै भ्रातरस्य सङ्ख्या सत्वते मन्यते। 
विष्णु हि ते यथा मनोलक्षण्यनवमिश्र द्वितीये। \|3\| 
अर्थ द्रव्यतु वेदति समस्थिति न्यथा पुरः। 
तत्रायुक्तस्य चेतनं युक्तं ते सत्त्वावहः। \|4\| 
लवमिशिष्यं बसुच्यते वर्ष्णं तं मित्रार्थं विच्यते चेष्टा। 
इस्तं त्ये मुनिः सं ब्रुद्वायु भार्तवं नक्तुया हर्षाद्यं। \|5\|

no bhrātar agastyā sākhā sāmā atī manyase | vidmā hi te 
yāthā māno 'smābhyaṁ in nā ditsasi || 3 || ārām kriṇvantu 
vēdīṁ sām agnīm indhatām purāḥ | tātrānṛṣītasya cētanaṁ 
yajñāṁ te tanavāvahai || 4 || tvām īśishe vasaupate vāsūnām 
tvām mitrāṇāṁ mitrapate dhesṭhāḥ | īndra tvām marūd 
bhiḥ sām vadasvādha prāṣāṇa rītuthā havīūshi || 5 ||

171.

Prāti va evā nāmasāhām emi sūktena bhikshe sumatīm 
turāṇām | raraṇātā maruto vedyābhīr ni hēlo dhattā vi mu 
cadhvam āsvan || 1 || eshā va stōmo maruto nāmasvān 
līrīdā tashṭō mānasā dhāyi devāh | ūpem ā yāta mānasā 
justhaṇā yūyāṁ hi sṛṣṭā nāmasa ṣđ vṛidhāsah || 2 ||
Self: Wherefore, O brother, with steady mind, do you, who are my friend, treat me with disregard? We, verily, know what is in your mind. You do not intend to give us anything. 3

Conscience: Let the priest decorate the spiritual altar and kindle the inner fire as a first step. Both of us then shall nourish and enlighten for your sake the inner fire, the inspirer of immortal wisdom. 4

Conscience: O Lord of wealth, you are the custodian of treasures; O protector of friends, you are the supporter of friends. O resplendent self, may you treat the vital airs with affection, and partake with them in the seasonal offerings of the inner sacrifice. 5

I (the flickering mind) come to you, O vital airs, with this reverential homage, and with this hymn, I implore your favour against the approaching impediments. Having been pacified by our praises, may you suppress your anger and send out your horses in action. 1

[This refers to the control of mind to be achieved through breathing exercises.]
O vital airs, this praise, along with proper offering is for you, and it comes out of the sincere heart; O divines, may you, accept it with favour. Since you are the augmenters of the sacrificial food, may you come with willing intentions to receive these laudations. 2
сутасो नो मरुतो सुदयन्तु सुतो मच्छा श्राण्विच्छः।
कृष्णा ने: सन्तु कौम्य वनमयहानि विष्णु मरुतो जिगिष्णा।
अस्मातुः तत्तिष्ठायेऽपि नष्टा शुभ्रिा मरुतो रेष्टानान:।
ङ्जर्मथयी हनया निनिष्ठायक्ष्यन्तायोऽऽ चविसमा मुख्तता।
नेि मानावसिष्ठान्तं उऽऽा च्विर्दिशिः श्वास्या शार्क्तिनामाः।
स नेि मरुदिर्वृषत्वम् श्रेष्ठो वा उऽऽा उऽिधिः: स्थविरः
सहोताः।॥५॥
लः पार्श्वन् सहिष्यासो नृपवनो मरुदिर्व्रयात्त्सहिः।
सुप्रकेिमः: सासुहिर्दिब्यायो विहामेवं बुज्वं जीर्दातं।

сутासो

no maruto mṛlayantūtā stutō maghāva śīmbhavishṭahāḥ |
ūrdhva nāḥ santu komyā vānāny āhānī visvā maruto jīgishā ॥ ३ ॥
asmād āhānī taviṣhād ēśamaṇa āndrīd bhīyā maruto rējanānāh |
yuṣmābhīyanī ēhāvī nisītanī āsan tāny ārē cakrīma mṛīṭaṇā nāḥ ॥ ४ ॥
yēna mānāsaś citāyaṇta uṣrā vyūṣṭiṣhu śavāsa śāsvatīnām |
sā no marūdbhir vṛishabhba śrāvo dhā ugrā ugrēbhī sthāvirāḥ saḥodāh ॥ ५ ॥
tvām pāhīndra sāhīyāso nṛin bhāvā marūdbhir āvayātahelāh |
suprakētēbhīḥ sūsahīr dādhāno vidyāmēsbām v. j. ॥ ६ ॥

( १७२ )

२८९

चित्रो वेनस्तु यामविष्ठ्र जली सुदानवः। मरुतो अहिमानवः। ॥ ११।
अधे ना सा वै: सुदानोगो मरलत क्रज्जती गारे। ॥ २१।
तृणायक्षः न विंश: परि व्रतः सुदानवः। ॥ ९५।
"उप्याशैः कर्तव जीवः ॥ १२।"

172.

Citrō vo ’stu yāmaṇā citrā ūti sudānavaḥ | maruto āhi-
bbānavaḥ ॥ १ ॥ ārē sā vaḥ sudānavo maruta riṇjatī săruḥ |
ārē āśmā yām āsyatha ॥ २ ॥ triṇaskandāsya nū vīśaḥ pāri
vṛṅkta sudānavaḥ | ērdhvan naḥ karta jīvāse ॥ ३ ॥
May the vital airs, now invoked, come to bestow happiness on us. May the inner self, now glorified, be propitious to us. O vital airs, may all the days of our life, yet to come, prove gratifying and be full of enjoyment. 3

O vital airs, through the fear of that vital inner self, I (the flickering mind) fly trembling. These oblations had been prepared for you, but have not been offered for this reason. Nevertheless, may you make us happy. 4

The rays of divine enlightenment in the inner realm are favoured, O inner self, by your vigour; and as they shine, they confer a spiritual consciousness. May, you, the showerer of benefits and bestower of strength, along with the highly active vital airs, grant us spiritual food and nourishments. 5

May you, inner self, protect the sense-organs, leaders to the sensualities, and be free from displeasure against vital airs. Let us gain victory over obstacles, and may we have your support in obtaining food, strength and long life. 6

172

O bounteous vital principles, with splendour never diminishing, may your approach be marvellous and equally marvellous be your extensive protection. 1

O vital principles and liberal benefactors, far be from us your bright and destructive shaft; and far be from us your powerful bolt which you hurl on evil forces. 2

O vital airs, our liberal benefactors, save my people, the sense organs, though I may be as insignificant as a blade of grass. Lift us up that we may live. 3
Gáyat sáma nabhanyāṁ yáthā vér áreáma tád vāvri-
dhānáṁ svárvat | gávo dhenávo barhíshy ádabdha á yát
sadmánaṁ divyáṁ vívasán || 1 || árcad vṛishá vṛishabhiiḥ
svéduhavyair mrígó násno áti yáj juguryát | prá mandayúr
manáṁ gürta hóta bhárate máryo mithuná yájatraḥ || 2 ||
nákshad dhóta pári sádma mitá yán bhárad gúrbham á
śarádáḥ prithivyáḥ | krándad áśvo náyamáno ruvád gaúr
antár dútó ná ródasi carad vák || 3 ||

tá karmáśhatarasmai prá chyójáani devayánto bhárante |
unjónádántre bhrāvchā niśátika varmáśa réshára || 12 ||

tá karmáśhatarasmai prá cyautnáni devayánto bharante | jújoshad indro dasmá-
varcā násatyeva súgmyo ratheshtáh || 4 || tám a shthún-
dram yó ha sátvā yáu śúro magháva yó ratheshtáh | pra-
ticás cíd yódihiyān vṛishanvān vavavrúshaś cít támaso vi-
hantá || 5 ||
When the learned wise men speak highly and unreservedly of the most illustrious dedicated man, holding a post of honour, let us greet him with sacred Vedic lores. May we extend our devotion to him by singing blissful and inspiring hymns. 1

When that dedicated man expresses his force of vigour like a lion impelled by hunger, then other strong persons also follow him and offer their assistance for the accomplishment of the desired objective. O mighty, only then assiduous and devoted men co-operate to accomplish the benevolent act initiated by you. 2

Assuredly the dedicated person achieves his objective of the sacred act, and his fame acquired thereby extends across the dimensions of time (year) and space (earth). Being brave whilst he approaches, and moves, he gathers the vitality of a horse and the benevolence of a cow, and his voice becomes effective in both the worlds. 3

We offer (to this dedicated person) the highest laurels; the admirers of the learned and wise also present to him their homage. May he, of conspicuous lustre, occupying an eminent position, be pleased with our adorations like the immortal ones. 4

May we glorify that dedicated illustrious man who is mighty, brave and bounteous. When he proceeds speedily on a mission he becomes intensely involved in it and overcomes all difficulties. His strength is boundless and all-sided. He drives away all kinds of gloomy influences. 5
प्र् यदुस्थत् मद्विनान् नभ्यो अस्माः रोदसी कक्ष्येऽनामस्।
सं विद्य हन्त्रेऽ वृजनाम् न मूमा भति स्वथावथः आघासामि वाधम ॥६॥
सुभ्यत् ला शुरु नाराजगणं प्रविधिन्तं परितंसार्यं।
सुपोपस्यां इन्द्रे मद्व मोगो: सुदिन विद्ये अनुसूचिति वाज्यं: ॥७॥
पुत्र हि ते शोकरा सुभ्यत् आपो यते आखु मर्दिनि कृति:।
विश्रामं ते अनु जोप्या मुहोऽ: सुसिद्धियादि विध्या वेदिष्ठ जनान ॥८॥

प्रायद्य इथाय महिनाः निब्धयो आय्य आरामं रोदसी कक्ष्ये नास्माः।
सां विव्या इंद्रो व्रिजानाम् ना भुमाभर्ति स्वात्सान्ना ओपासम इव द्याम ॥६॥
समास्यां त्वा शुरु सतम् उराणां प्रापाधिन्ताम परितासायध्याः।
साजोशासा इन्द्रम मादे क्षोणिः सुरिः चिद ये आनमादंति वायाह ॥७॥
क्वाह ते सां सावना समुद्र अपो यत्र आसु मादंति देविः।
विश्वा तेः अनु जोप्या मुहोऽ: सुसिद्धियादि विध्या वेदिष्ठ जनान ॥८॥

असां यथा सुभ्यायं एत स्विंशेऽयो नास्ति न ग्रेष्य:।
असवर्ध्या न इन्द्रेऽ वाणोत्सास्या न कर्म नायमानं उक्ष्या ॥९॥
विष्यर्ध्या नाराम न श्वास्माकोसुधिः कय्यश्यं:।
भीम्ययां न पुरींति सुक्षमिः मध्यायुच्यं उपे शिक्षिति श्याः ॥१ो॥

आसाम् यथा सुभ्यायां एत स्विंशेऽयो नास्ति न ग्रेष्य:।
असवर्ध्यां न इन्द्रे वाणोत्सास्या न कर्म नायमानं उक्ष्या ॥९॥
विष्यर्ध्या नाराम न श्वास्माकोसुधिः कय्यश्यं:।
भीम्ययां न पुरींति सुक्षमिः मध्यायुच्यं उपे शिक्षिति श्याः ॥१ो॥

असाम् यथा सुभ्यायां एत स्विंशेऽयो नास्ति न ग्रेष्य:।
असवर्ध्यां न इन्द्रे वाणोत्सास्या न कर्म नायमानं उक्ष्या ॥९॥
विष्यर्ध्या नाराम न श्वास्माकोसुधिः कय्यश्यं:।
भीम्ययां न पुरींति सुक्षमिः मध्यायुच्यं उपे शिक्षिति श्याः ॥१ो॥

सां महिनाः निब्धयो आय्य आरामं रोदसी कक्ष्ये नास्माः।
Thus he is truly superior to all others through his majesty. The vast heaven and earth are not sufficient to hold his extensive glory. This mighty resplendent soul encompasses the earth as if it is his garment and with his superior power he wears the heaven as if it were a frontlet. 6

O brave dedicated leader, the head of a state, to you alone people look for guidance during wartime just as they pay you homage with determination and assurance. At all other times, warriors and soldiers look upon you as their supreme commander. 7

When the sparkling waters of oceans rise up to form clouds for the benefit of mankind, and when fire-ceremonies are performed to bring down rain, O illustrious brave one, you express your supreme satisfaction and joy. All praise is acceptable to you and you reward with understanding, those who speak highly of you. 8

So may we be blessed by you and through your blessings achieve our higher aspirations and the friendship of honest men. May the resplendent leader of ours carrying our adorations be with us in all our benevolent deeds and thus may our worship attain its objective. 9

The followers contending for the favour of the illustrious leader vie with each other in propitiating him with devotion. Like those, who desirous of his friendship, conciliate the head of a state, with good government, so do our representatives propitiate (the leader) with benevolent activities and participations. 10
याज्ञो हि भेषेः कस्मबन्धुः हुर्धरणाश्रमनंसा परियम्।
तीर्थं नामाः तात्देवां माओऽणाः न सिद्धमा कृपोत्पर्यं।।
मो यूः बने युध्मश्वास्तरुऽशुरूः देवरसि हि भृगांते दुस्मित्रवाः।।
महाभिधवर्य भीमश्वाः युध्वा हुर्ध्रमंतो महातो बन्धनं गत्ते गी।।
पुष्प स्तोमेः हुर्ध्र तुथ्मासेः प्रतेः गातुः हरितो विदा न।।
आ नें व्रत्रुः सुधितवर्य देव विद्यार्येः कृणनं जीर्तदुः।।

याज्ञो हि शमेन्द्रमः काष्ठं किरद्यां जुहरानाः सिन मानसं परियम्।
तीर्थं नामाः तात्देवां माओऽणाः न सिद्धमा कृपोत्पर्यं।।
मो यूः बनेः युध्मश्वास्तरुऽशुरूः देवरसि हि भृगांते दुस्मित्रवाः।।
महाभिधवर्य भीमश्वाः युध्वा हुर्ध्रमंतो महातो बन्धनं गत्ते गी।।
पुष्प स्तोमेः हुर्ध्र तुथ्मासेः प्रतेः गातुः हरितो विदा न।।
आ नें व्रत्रुः सुधितवर्य देव विद्यार्येः कृणनं जीर्तदुः।।

(श्रीमद्भाग्येंकुलसहायसम्य सूक्ष्म)
(२-१९५) इत्यवष्टस्य स्वरूपाय मैत्रेयवेदिनासम्य आधिः। इहो विद् वेदना। विषुपुषरावः।

लं राजेन्द्रे ये च देवा रक्षा नृपपालसुर तस्मान।
लं सत्परिस्मिच्वां नस्तेवास्य वर्षायनां। सहोदराः।।
ननार विहां इत्यद मुखर्वाच। सत्य यत्परः ग्राम ग्रामेँरवर्ते।
ऋणोपः अनुवथाणपरं कृणे कृत्वं वृद्धकुस्ताय सर्वी।।

174.

Tvāṁ rājendra ye ca devā rákṣā nirn pāhy āsura tvāṁ
asman | tvāṁ sātpatir maṅghāvā nas tārutaras tvāṁ satyō
vāsavanaḥ sahoḍāḥ || 1 || dāno viṣa indra mṛidhrāvacaḥ sa-
pta yāt pūraḥ śārma sāradir dārt | riñor āpo anavadyān
yūne vṛitrāṁ purukūtsāya randhīḥ || 2 ||
Of the two types of followers, one propitiates the illustrious leader, augmenting him by selfless unmotivated action; another is the group of insincere ones, praising him with mind averted (with selfish motives). To the first type of group, he is like a lake to a thirsty pilgrim near a sacred spot. To the other, he is like a long road, which retards the end (of the journey). 11

O resplendent illustrious leader, associated with your brave comrades, abandon us not in the grim struggle of life which confronts us at every step. For O mighty one, the bestower of blessings and kind accepter of our oblations, whilst we have the greatest regard for you, we have no less regard for your brave associates also, and we have all praise for them too. 12

O resplendent illustrious leader, this hymn is addressed to your honour, reflecting the deep yearning of our heart towards you. May you respond to our love and be our guide. May you bless us with food, strength and long life. 13

174

O resplendent Lord, you are our sovereign king. All the Nature's forces are under your aegis. O the vital source, may you protect and foster us. You are the defender of all righteous men, the possessor of wealth, and exctractor of us from sin. You are the embodiment of truth, giver of shelter and strength. 1

Resplendent Lord, you help us to subdue our sins arising from all the seven (five sense organs, vital breath, and mind). You subjugate violent people speaking offensive language. O irreproachable Lord, you let the thoughts flow freely and destory darkness to help men of discretion. 2
अन्तः द्वारे ज्ञात: दुर्योधनीयः च येमि: पुनः तु नूतं।
सोऽऽ अस्मिसपुष्ये नूत्ययणं सिंहो न देमु अपैसि वस्ते: ॥ ॥
श्रेणु त इश्वरसिम्भोतो नूत्ययणेये पवित्रवस्य मुक्त:॥
सुजातास्वयं ययुथा गार्थितुदुरौ ध्यता भुद्र वाजान। ॥ ॥
वह कुस्मिन्ते यथा शाक्ताचाक्तिस्मृत्युः कुश्म वातस्याश्च।
प्र सूक्ष्मे वृहदादुरोदुरीद्वारं स्पर्शं यासिष्टायुः। ॥ ॥

आजा व्रिता इंद्रा सु-रापतनिर्द्रयः च स्वभिः पुरुहुता नुमाः ||
राक्षो अग्निः
अशुराः तृर्ययणि सिंहो नादे अपांसि वास्तोः ॥ ॥
शेषः नु ति इंद्रा सस्मिन्योनां योमृ प्रसास्या पवित्रवस्या
महाः ||
s्रीयाद अर्नायं तव यद्युद्धाः गांश तिलथे धारिय
ध्रिष्टात् प्रमिः भांवे यां || ॥
वह कुस्मिन्ते इंद्रायुः सह यस्मिन्यो चाक्तिस्मृत्युः
कुश्मायाण्यः ||
प्र सुरः तिष्का च भृहादुरोदुरीद्वारं स्पर्शः यासिष्टायुः। ॥ ॥

जग्यन्वाः इंद्रराहस्ये सम्बौद्रुढ्यो हरियो अन्वगर्व| ॥ ॥
प्र ये यद्युद्धाय सत्यास्तत्वाय शुरुः वहमानाः अपैससः ॥ ॥
सत्यास्तत्वाय सत्यास्तत्वाय शुरुः वहमानाः अपैससः ॥ ॥
कर्मिको मुखः वायुयताः न दृश्याण्ये क्रुद्यावाच्च मुधे श्रेत। ॥ ॥

jaghanvāṁ indra mitrērūṇ codāpravriddho harivo ādā-śūn | pra yē pāsyam aryamāṇam sācayōs tvāyā sūrtā vá-ḥamāna āpatyam || ॥ ॥
rāpat kavīr indrārakṣatān kṣhām dā-sāyopabārhamāṃ kah | kārat tisrō maghāvā dānneitra nī
duryonē kūyavācān mridhī śret || ॥ ॥
Resplendent Lord, invoked by all and aided by brave warriors, you reveal your glory and drive away the evil forces. May you preserve the blazing and ever-surging flames of the spiritual fire which always burns in men like the fury of a lion. 3

Let the evil forces be humbled by the might of your firm and unyielding determination and let adversaries be made inactive in their own places. When you, armed with your will power, come to force, you make virtuous thoughts flow freely. You rejuvenate the pious wise men, and brighten up their spiritual radiance. May you by your enhanced power grant purity of thought to your followers. 4

Resplendent Lord, may you turn your radiant spiritual beams, swift as the wind, to that aspirant and earnest man of discretion who is completely dedicated to your service. May the sun bring near the wheel of his chariot and may he as the lord of punitive justice subjugate our adversaries. 5

O resplendent Lord, master of strong spiritual power, invigorated by our animating praises, may you destroy unbelievers and misers. But may you bless those who are law-abiding and dedicated to you; may they lead a courageous life of bravery and obtain from you food and progeny. 6

O resplendent Lord, the sages glorify you to obtain blessings. You throw the evil forces obstructing the path of their progress and crush the evils once for all. O bounteous Lord, you set open the doors of the three-fold progress—physical, mental and spiritual, and annihilate demoniac forces which put obstacles in our progress. 7
सना ता ते हन्नि नव्या आगः सहो नमोर्विन्याय पूर्वीः।
बिनपुरोऽन बिन्दूः अन्तर्विन्यायः वद्यर्विन्यायः पूर्वीः।
स्व बुधिरं बुधिमतिः कृतोऽरुपः सीरा न स्वर्णीः।
प्र वस्मेष्टि लति शरी परमा परस्य नारदी च वधि स्विन्ति।
स्त्रयोमुक्तिभिः वधि स्या अवूकतमो नारं चक्तमालः।
स नो विधासां सुधोऽन संभृतां विधायायेः सुरं जीवतानुमः।

सनात ता ते इन्द्र नव्या आगः सहो नाभो 'विराण्या पुर्वि।' बिनात पुरो नाम हुदो अदेविर नानामो वाद्हर अदेवसाया पियोः।
त्वम द्विनिर इन्द्र द्विनिमातिर रिवर अपाः सरां नाप्रवासंहः।
प्रयत समुत्रां एति सुरा पारशी पराया तुरवसां यादुम स्वस्ती।
त्वम अन्नाकम इन्द्र विस्वाल्हा स्या अव्रिकातमो नाराम निपताः।
साये विस्यासां स्प्रिद्धां सहोदा विदस् जीवतानुमः।

(१७५) स्मृतानुपायाय प्रतानम सुकुम।
(१-३) वरुण्याय सुकुम नव्या नाभासाहित्याय क्रियः।
(४) उप्रयास: स्त्रयोमुक्तिभिः सुहृती।
(५-७) प्रतिवातिसाराय सुकुमु! (६) नामीन्द्राय स्विन्ती!

मत्स्यपायः ते महः पालस्येव हरियो मस्तरो महः।
ब्रृणां ते ब्रृणां इति उखांद्रिजी सहस्रसत्तमः।
आ नेत्ते गान्त मस्तरो ब्रृणां मस्तरो वरेशः।
सहाती इत्य अनयि: सहाननसि: प्रतिनात्सात्सरत्तः।

175.

मात्स्य अपायि ते माहालः पात्रस्येव हरिवो मस्तरो मादाः
व्रिष्टः ते व्रिष्टः न्द्रर वार्य साहस्रसातामारः || १ ||
नास्ते ते गान्त मस्तरो व्रिष्टः मादो वाणीयः || २ ||
O resplendent Lord, the sages celebrate your everlasting glory both past and present. You subdue all violent forces to make the world a safe place for peace-loving people. You demolish the strongholds of enmities and humble the Godless people's deadly weapon. 8

O resplendent Lord, you are the terrifier of evil forces. You set the stream of pious thoughts to flow in torrents. And when the earth is filled with water and takes the form of the deep ocean, you take the glorious and assiduous people across it. 9

O resplendent Lord, you have been our benign protector and preserver of all. You furnish strength to all our dedicated and noble works. May we have your support in obtaining food, strength and long life. 10

O resplendent Lord with brilliant radiance, may you be delighted. May your own bliss be consummated. Your delightful creation, the holder of your bliss, is as exhilarating as the bliss itself. For you, the vigour, equally invigorating is the bliss, O mighty, the giver of thousand pleasures. 1

O resplendent Lord, may our offering of the spiritual delight be acceptable to you; for (it is) invigorating, inspiring, strength-giving and most precious to us; it is the vanquisher of adverse tendencies and is immortal. 2
व्य के शृङ्गः सत्तना चौड़यो मन्त्रो रथम्। महायान्त्रस्यमभूतमायोः पार्श्वेऽनि स्वर्णियः॥
मुष्कयः सूर्यः कथं चक्रवीराणां आज्ञा। यह शुष्काय च जैक्यं वातस्यांश्रेष्ठः॥
शुष्कायेन हि ने दण्डे युज्यनलेम उन करुः।
कृत्य तिनो चिन्दर च मानिश्यां अम्बस्याः॥
यथा पूर्वकेः जातिभाष्यं इत्यं मयेः इत्यादिः न तर्पितं वृष्ट्यं।
तन्मुखं त्या निनिष्टे जोहवीमि विचार्येत् वृजनेः जीवार्तुम्॥

त्वां हि सुरायः सानितै कोदायो मानुशो रथाम्। साहायम् दास्यम् अवरताम् ओशहव पात्रम् नाशोऽशीशाः॥
मुष्कयां सुर्याम् कावे कृत्यं उशानी ओजसाः। वाहा शुष्काय वाद्हम् कृतसं मातस्याः॥
शुष्कायेन हि ते मादो द्युम्मिनतमा उत्क्रातूहः।
रित्राग्निं वारिवोविदा मानिशथिः आश्यासतमाः॥
यथा पुरुषभयो जातिभाष्यं इत्यं मयेः इत्यादिः।
तां त्या मन्त्रे निनिष्टे जोहवीमि विचार्येत् वृजनेः जीवार्तुम्॥

(१.७९) पर्यायतस्यस्य सुभाषः
(१.६७) पर्यायतस्य सुह्रुभः मायायतस्यमभूतमायः कारणः। इत्ये देवकाऽ। (१.७९) प्रथमादिपरमाभायमनुप्रुपुषः।
(१) परमाश्च बिनेपुपुपुण्यभारी॥

मात्सि नो वर्यदृश्यं इत्यस्मिन्नूः वृष्णं विश्राणी।
ऋषिपरमाण इत्यस्ति श्रायुमन्ते न विनद्विते॥
तस्मिनां वहेन्या गिरे व प्रक्षर्पणायाम।
अरुः स्वयावृष्णते यथं न चहर्युल्याः॥

176.

मात्सि नो वस्याद्धित्या इन्द्रम् इन्द्रम् विश्राण। रिखायामाण इन्द्रम् अत्त्वं नायं विङ्क।
वास्यां गिरं चक्षुए अर्के तीखो यात्वं वर्ण अवतरितं नायं कार्यत। विश्राण।
O resplendent Lord, you are indeed brave, bounteous and a benefactor. You have been accelerating the speedy chariot of human endeavours. O mighty one, may you consume the unruly and indisciplined elements of human society like the blazing fire which consumes the wooden vessel. 3

O poet of wisdom, our Lord, you have carried off by your strength one wheel of the chariot of the mighty sun. May you wield your wheel of punitive justice and put an end to the greedy exploiters. And may you proceed with the swiftness of the wind to provide aid to men of discretion. 4

Your triumphant delight is most intense and your benevolent acts are exceedingly bright. You are the supreme giver of vital vigours. May your bounteous nature and beneficence destroy our enemies and distribute riches to us. 5

O resplendent Lord, you have been providing happiness from eternity to your devotees; your blessings are as satisfying as water to a thirsty man. Therefore, I have been unceasingly repeating my invocations so that we may have your support in obtaining from you food, strength and long life. 6

176

O resplendent Lord, through your ecstasy of love you inspire us to acquire prosperity. May our love reach you. Verily, only you can drive away adversaries. No evil can approach us in your presence. 1

May our songs reach the resplendent Lord who is the only protector of men. The sacred food is offered to Him as the steer ploughs the barley in. 2
यस्य विश्राणि हस्तंवधः पदं लितीनां वर्तुः।
ग्यागवलय्यह यो अर्मश्चृःश्या। वायुविन्दुः।।
अर्मुखन्ते समं जित्य दूषणा यो न ते मयं।।
अर्मश्चृः वेर्तनेतु दृष्टि सूर्यनिःविरोधे।।
आयो यस्य दिवाधसौकेषु सानष्टु गमसं।।
आजनायिन्द्रेषु वाक्षो वाजेषु ताजिनेम्।।
यथा पूर्वेऽथो जरिणमस्य इष्टय ते इवायो न तृष्णे बुधः।।
तामुः व्यासिते जोदवीरम मिक्ष्यामे वृजन्ते जीर्दानुम।।

यूस्या विस्वानि हास्तयोः
पाणे कस्तीना्म वासु। स्पाृवायस्वा यो अस्मादहृः दिव्येवां
सूनिः जाहि || 3 || असुवंताः तस्मां जाहि दुःसः यो न ते मयाः।।
अस्माह्याः यो वेद्यामा दाद्धसि सुरीसंहोते।।
|| 4 || अयो यूस्या द्विभार्हसो 'र्केशु साृशाह ासात।।
वाज् इंद्रायेन्द्रवेन्द्रो प्रवो वाजेशु वाजिनाम।।
यान् ते वाजायो भवसाय इष्टभृण वाजायो अथाः।।
तौ आ तिष्ठते जोदवीराः द्वार्ममेव ल्या सुतं इष्टभृणो सोः।।

(१२६) सारसन्त्रुण्य बराहसयमतम् सुमाम्
(१२६१) शश्वश्चायय सुमाम बराहसयमतम प्राप्त।।
हिन्दो देवला। नवीयुष्ट इष्टभृण।।

|| २२० ||
आ चर्पणिऽप्राप्ते पुष्पो जनांनौ सान यो भ्रूणा भ्रुणाः पुष्पं इवन्।।
स्तुतः अर्धस्वरसूप श्रणीहयुः यो भ्रुणाः योऽववाळं।।
येन ते भ्रुणास्य भ्रुणास्य इवन ब्रह्मुः भ्रुणरस्वाः अथाः।।
तौ आ तिष्ठते जोदवीराः योऽववाळं द्वार्ममेव ल्या सुतं इष्टभृणो सोः।।

177.

आ चर्पणिऽप्राप्तव्रिशाब्धो जानान्मा् पुष्पो भ्रूणाम् पुष्पो
इдраूः इद्राः।।
सूनिः श्रवस्यांम् ावसोपा मद्रीग युक्तवा हारी
व्रिश्नाम यही अर्वान्।।
येन ते भ्रुणास्य भ्रुणास्य इवन ब्रह्मुः भ्रुणरस्वाः अथाः।।
तौ आ तिष्ठते जोदवीराः योऽववाळं द्वार्ममेव ल्या सुतं इष्टभृणो सोः।।

|| २ ||
In whose hands are vested all the treasures of the five classes of people (learneds, administrators, businessmen, labour, and the fifth uncovered by the classification). May He mark out the man who oppresses us and destroy him like the lightning falling from the sky and burning up the trees. 3

May such a person be deprived of all privileges, as does not serve you as a law-abider, and works contrary to the general interests. Let his share of benefits be given to your faithful devotees because only wise people deserve your favour and protection. 4

O joy of ecstasy, you favour those who are doubly devout and serve you with body and mind. May the songs of our joyous expressions reach the resplendent Lord, so that He helps us in our struggles and vigorously assists in our battles. 5

O resplendent Lord, as you have been providing happiness from eternity to your devotees, your blessings are as satisfying as water to a thirsty man. Therefore, I have been unceasingly repeating my invocations that I may obtain food, strength and long life. 6

177

The resplendent Lord is a real wellwisher of humanity. He is the source of strength for mankind and the sovereign benefactor of all people. When He is invoked and praised by His followers, He is pleased and comes speedily to help, as if mounted on a vigorous steed. 1

O resplendent Lord, may the beams of your spiritual radiance which are bliss-bestowing, inspiring, invocable by prayers, reach us speedily as if mounted on a chariot. O Lord, we invoke you with full awareness of the spiritual experience of our heart. 2
आ तित्तु रथं चुर्णं बुधं ते मुनि: सोमः परिपक्वं महूर्तः।
युक्तं चुर्णं बुधं सितीनं हरिश्यं याहि प्रवक्तापे मुद्ग्रं ॥३॥
अथ यथा देवुः अथ निरेवं हस्य ऋषिश्यमुक्तं सोमः।
स्नीणं बुधार्का तु देशं प्र याहि पितवं निश्चयं वि सुच्चा हरि इह ॥४॥
ओ मुषुं इन्द्र याभयोकरुण ऋषिश्यमानं स्वयं करोंः।
विद्याम वर्षितवसम् गुणन्तेऽविद्यामें वृजनें जीरदलन्तम् ॥५॥

अ तिश्वाम राथम् व्रिष्णुम् व्रिष्णा: सूतह सोमाः पारिशिष्टो मा
धि म् युक्तव्य व्रिष्णह्यम् व्रिष्णहब्ध कशितिनां हरिभयं
याहि प्रवातोपा मद्रिक || ३ || याँ यां याजूः देवयां यां यां मि
येदा इमां ब्रह्मांब्य यां यां यां सोमाः || ४ || सुभुतां इंद्र यां
यावलं कारोऽवलोकनां पिष्ठा निश्चया वि मुक्ताः हरि इह ॥
विद्याम वर्षितवसम् गुणन्तेऽविद्यामें वृजनें जीरदलन्तम् ॥

( १७८ ) अत्सद्यमानंगातां सुमुक्तः
(१७८६) पञ्चवार्तायम् सुमुक्तं मैताबार्तायगुम्यं रामपि: । हन्तको देवयां । विद्याम् क्रन्त: ॥

यद्य स्या ते इन्द्र श्रुतिरस्त्रि यथा व्रुष्ठं जितः प्रयोऽरुणं उदी ।
मा म: कामं सुहन्तम् भृजिसद्ग्रामं ते अधी य्यथ: आये: ॥३.१॥
न च राजेन्द्र आ देशभी या नु स्वसंग कृष्णतन्त मुनोरोऽ
आरोलर्तर्दम् मुनुक्त्यो अवेष्नामलं इन्द्र: सुर्या वर्जन् ॥३.३॥

178.

Yād dha syā tā indra śrūṣṭi āsti yāyā babhūthā ja
ritribhyā utī | mā naṁ kāmam mahāyantam ā dhag visyā
te asyam pāry āpa avyoh || 1 || nā gha rājendra ā dabhah
no yā nū svāsāra krīnavanta yonau āpaś cid asmai su-
tūkā aveshan gūman na āndrah sakhyā vāyas ca || 2 ||
Ascend your bounty-shedding chariot. We are inviting you to greet you with our sweet emotional expressions. O resplendent Lord, may you harness your vigorous bounty-shedding chariot and come to us for our preservation; come with utmost haste to your own people.

O resplendent Lord, this is a benevolent selfless act dedicated to Nature's bounties; this is an oblation for sacred dedication; these are divine hymns and this is an emotional expression of devotion,—all these are to be dedicated to you. O Lord, come close and accept our loving devotion; come to stay with us for all times.

O illustrious divine leader, glorified by the sacred hymns of revered preceptors, come to bless our noble acts, so that we may enjoy prosperity through your protection. May we have support in obtaining food, strength and long life.

O resplendent Lord, may you bless us with those beneficent qualities wherewith you help and protect your dedicated devotees. May you please not allow our lofty aspirations to die unfulfilled. May we through your favour obtain every thing that is obtainable by men.

May our Lord not allow any one to diminish the valour of that labour, which our sisters (either day and night, or fingers of a hand) have directed us to do. May all our invigorating offerings propitiate Him so that He continues to be friendly to us and provide adequate nourishment.
जेना नृसिम्हं: पूलु शूँ: श्रोता हवं नाश्मानस्य करोऽः।
प्रभमनः रः दृश्युः उपाक उदयनत निगे यदिः च मना मूत ||३३॥
प्रवा नृसिम्हं: सुध्रस्या स्रविव: पृष्टो अभिन मित्रिणः मूतः।
समवं दृष्ट: स्तंभे विवधे सत्रकरो यज्ञानस्य शोः॥४॥
लयो युष्म संधनवीक्रम शुट्निभं प्याँम महतो भ्रम्यानान।
लं श्रोता लघुः नो वृष्णे नृसिम्हाः प्रेसं जीर्दनन्तम॥५॥

जेता

नृभिर इन्द्राह प्रित्सु सुराह स्वोत्सा वावान्त नाद्मानस्या कारोऽः।
प्रभानात रथानं दासुशा उपाका उद्यानं गिरो यादी
चा तमानं भुतं ||३॥
एवा नृभिर इन्द्राह सुरनवस्या प्रक्षादाह प्रिकशो अभि नित्रिभ भुतं
| सामर्या इशादा पावते विकरे सत्रकरो याज्ञानस्या साँसः ||४॥
त्वाय वयाय मानगाथान इन्द्रा सात्रुन अभि षयान महातो मान्यानान
| त्वाय त्रातात त्वाय न वृष्णे नृसिम्हाः प्रेसं जीर्दनन्तम॥५॥

(१६९.) एकोकाराणायुपतिरस्यम इति त्वाय
(१६२) प्रम्भारतीयपनर्योषप्रद्योपायायुपति इति, (१६३) सुरीभाक्षणः
| द्विध्वमलस्य, (१६४) प्रम्भारतीयपनर्योषप्रद्योपायायुपति इति।
(१६५६) प्रम्भारतीयपनर्योषप्रद्योपायायुपति इति

हृदयं श्रोतः: श्रास्माण्या दुष्पा वस्तोत्सवोः आरंभती।
| मिनातिः क्रियं जरिभा तन्तुर्माण्यन न पलिशुर्यण्यो जगमयं॥११॥
| येचिच्छा पूर्वं अनुमाणं आसामसंकु भेदिभिवेदनविनान्त।
| ते चिद्वं नृसिम्हाण्यनमुः समु न पलिशुर्यण्यनमुः॥१२॥

179.

पुर्विर आहम सरादः सात्माण्या दोशा वास्तो उशाशो
| जरायंति।| मिनाति स्रियम्य जरिमा तानुन्त आप्तं नु पातुरं
| व्रिष्णान्या जगामयं ||१|| येचिच्छा द्विप रितासापाः आसाम
| सकान्त देवेभिर्आवादमं रिताति।| ते चिद्वं अवसु नु अतुमं
| अपिः समु नु पातुरं व्रिष्णाहिरं जगामयं ||२||
Resplendent Lord, with his valorous colleagues wins battles, carefully listens to the invocations of His subjects, speedily goes to the dedicated followers and when glorified by honest devotees comes, of His own accord, quite close to them. 3

Verily, the resplendent Lord accepts all the offerings made by his friendly people and in response helps them to overcome their difficulties, and achieve their aspirations. He is faithful in his assurance, and commending the piety of His men, He approves of the offered homage. 4

Through your alliance, O bounteous resplendent Lord, may we defeat our formidable enemies who think themselves unconquerable. Verily you are our protector and promoter of our prosperity. May we have your support in obtaining food, strength and long life. 5

Ascetic’s wife:

Many years, many days and nights have passed. Dawns have come and gone. I have been intelligently working all this time. Now old age impairs the beauty of my youth. Better only strong men should approach their wives and make life fruitful. 1

The ancient sages truly obeyed the eternal laws of Nature and were honest to express their heartfelt feelings and respond to the natural urges. They did not keep the vow of absolute continence. Therefore, it is advisable that wives should be approached by strong men, and life be made fruitful. 2
न श्रृंगाण्यां यदवेन्ति देवा विश्वा इत्स्यभूतेऽवर्यंशववाः।
जयवेदैः श्रुताययमवाणि यस्मयश्च सिद्धर्याम्यमयाव। II.31
नदुस्त्रणा तरुणतन प्रभु अर्जुनाः अनुस्रत् कुश्चित्।
तोप्रमुखुद्वं बुधयो नी रिणाति नीर्मकाः ध्ययति श्रस्वतेम्। II.32
हुन नु सोममाः नवशु श्यवाप्यूः बुः।
प्राःस्मार्यनागटकम्य कस्मु संवृत्तु पुश्चकम्य हि मल्ली। II.33
अग्रस्त्रुः क्लमासनाः क्लमवृः नुययः बलत्मिचस्मान।
उभो वर्णलिंविविष्यः पुष्पोपुष्या केक्यवाहिः सजाम। II.34

न्यामशा
ष्रमताम याद ांतिदा विश्वा इत्स्यभूतो आभद्याः |
जयवेदाः आर्य शनवात्मन अजु या समयान मिन्नमाः भयमाः अभयाः | 3 ||
नदाश्या मा रुधराह्व गंमुं इत्य अनुमात गुत्स इत् लोपानुमु
विश्वाण्यूः नी रिनाति अफळिराः ध्ययति श्रस्वतेम्। II.31
हुन नु सोममाः नवशु श्यवाप्यूः बुः।
प्राःस्मार्यनागटकम्य कस्मु संवृत्तु पुश्चकम्य हि मल्ली। II.33
अग्रस्त्रुः क्लमासनाः क्लमवृः नुययः बलत्मिचस्मान।
उभो वर्णलिंविविष्यः पुष्पोपुष्या केक्यवाहिः सजाम। II.34

(१६०) अभिन्नगलिन्तकः मूलम्
(१६०) अभिन्नगलिन्तकः मूलम्

युवो राजाः सुयमासो अश्व रोगो यही पर्यवैर्यि दीयूः।
हिरण्याः वाँ पुज्वः सुप्रववयमाः पिवेशत् इप्से। सजेंगे। II.31
युवम्यावः नदे वित्सिम्येन नवीम् इप्पुः।
स्माः यही विभवः मर्गिः वायवः नमुपाविले च। II.32

180.
Yuvó rájá̱nsi suyamásó áśvá rátho yád vám páryár-
ña̱nsi diyat | hiranyá̱yá vam paváyá prusháyan mádhvo̱
á̱h pibanti ushásah sacethe | 1 || yuvám átyasyáva naksattho
yád vípatmano náryasya práyajiyoḥ | svásá yád vám visvagūrti bháratí vajyé́tte madhumá́v ishé ca | 2 ||
Ascetic:

No penance is practised in vain since the divine powers protect all. Ultimately natural forces prevail and win over unnatural restraints. If we exert ourselves together, we can triumph over hundreds of adversities. 3

Suppressed desires overwhelm the mind arising either from this cause or from that like an obstructed stream. Then the young impatient maiden, passions suppressed, approaches her husband under deep emotional stress. She approaches her ascetic husband, snoring in deep slumber. 4

I beseech the loving God seated in my heart, that He may fully expiate the sin, which might have been committed. After all, man is subject to many desires and natural urges. 5

The ascetic, a venerable sage, following the rightful course, works as if a farmer with implements in a field desiring progeny, offspring and strength, and practises both types of obligations (the one of household life and the other of austerity) and receives true benedictions from God and elders. 6

180

O twin lords of cosmic vitality and consciousness, when, round the cosmic sea of space your cosmic chariot proceeds to its desired quarters, your golden fellies scatter drops of moisture. May you, accepting our sweet devotional prayers participate in our sacred morning ceremonies. 1

Direct downwards the course of your cosmic chariot which is holy, swift-moving, multi-directional and friendly to men. May the adorable sister, the dawn, prepare for your welcome, and the institutor of the ceremony worship you for the sake of obtaining strength and food. 2
युवं परं दुःखियायामधां प्रकाशामाखमां पूर्वं गोः ।
अन्त्यंद्विनिनं माम्यतप्यू ब्रह्मो न शुचिचर्यजेते हृदियमानम् ॥२॥
युवं है यथे मामप्रतत्त्वं दुःखियातमें ।
तद्विल्लात्तिनाय पर्यं पर्यं चूर्णा प्रति चूर्णा प्रति यतं मध्यः ॥३॥
आ वी दृश्याय वृद्धीय द्रुणा गोरेण्य तीः यों न निच्छः ।
अप: शेषः संचते माहिना वां जुर्गः धामस्याः सो यज्ञः ॥५॥

युवामः पायः
उर्फःयांम अध्यत्तम पाकवामः अमायां अवः पुर्व्यांम गोः
अन्त्यं द्विनिनं माम्यतप्यू ब्रह्मो न शुचिचर्यजेते हृदियमानम् ॥२॥
युवं है यथे मामप्रतत्त्वं दुःखियातमें ।
तद्विल्लात्तिनाय पर्यं पर्यं चूर्णा प्रति चूर्णा प्रति यतं मध्यः ॥३॥
आ वी दृश्याय वृद्धीय द्रुणा गोरेण्य तीः यों न निच्छः ।
अप: शेषः संचते माहिना वां जुर्गः धामस्याः सो यज्ञः ॥५॥

न यथे लेवथे निच्छः: सुदानूः उपे सुचारकः: सुज्ञः: पुरवर्षः
प्रेष्णेहरानो न सुनिरः महे ददे सुनिरः न वासम् ॥६॥
युवं चिद्वा वां जितार्कः सुखः विपुलमापेदः च विपुलितावरः
अर्थं चिद्वा प्रवाक्षिनाविनिन्यः पारथः हि प्रवाक्षिनित्वेदः ॥७॥
युवां चिद्वा प्रवाक्षिनानां दृष्टिकोणद्व ज्ञानवस्य सः तासः
अगस्थः नः तः च चात्मः: कारणचुनीव चित्तंकस्थः ॥८॥

नः यथे युवेते नियुताः सुदानाः उपा सवदास्विषः स्रिजातः
पुरांन्दीम | प्रेष्णद वेश्वद वातो नासुपर्ण अ महेद
दाते सुवृत्तो नायाम् ॥६॥ वयामः चिद्वा धिम जरितारः
सत्यां विपुलामाहे वि परीतिहावन | अधाः चिद्वा धिम श्माल
श्विनां अनीदाः पाथो हि श्मा विरशाणां अंतिदेवम् ॥७॥
युवामः चिद्वा धिम श्मालश्विनां अनु धिम विरुद्धाय वस्रसावानस्या सः तासः
अगस्थः नः तः च चात्मः: कारणचुनीव चित्तंकस्थः ॥८॥
You have restored milk to the cow. You have matured the first raw milk in the udders of the milch cow. The devout and earnest devotee worships you, truth personified, with dedication. He is as vigilant in the midst of the ceremony, as a snake in the midst of a thicket.

You render the fierce heat soothing as sweet butter to the really detached person; for the sake of relief, you invest it with the coolness of water, therefore, for you, O cosmic twins, inspirers of the sacred works, the fire-offering is made. The sweet expressions flow towards you like chariot-wheels (down a slope).

O destroyer of enemies, may I by means of my prayers bring you hither, to bestow upon me that aid, which you could give to the infirm son of the saviour. Your greatness compasses earth, heaven and ocean. May this, your aged worshipper, enjoy long sinless life.

O bounteous ones, when you come speedily with your yoked cosmic chariot, you replenish the earth with food. May this, your worshipper, be swift as the wind to propitiate and please you. Through your great favour may he, like a pious man, obtain plenty of food and become great.

We, your sincere adorers, verily praise you in various ways. Our heart, the container, is full with your devotion. O blameless cosmic twin powers, showerers of benefits, may you both freely participate in the sparkling glory of God.

O pair of cosmic vitality and consciousness, the steady-minded sage, eminent amongst the leaders of men, arouses you daily with numerous invocations, like a musical instrument with thousands of notes so that torrents of blessings may flow from you to him.
pra yād váhethē mahinā ráthasya
pra syandrá yatho mánusho nā hótā | dhattām suśribhya
utā va svāśvyāṃ nāsatya rayishācaḥ syama || 9 || tām vām
rátham vayāṃ adyā huvena stómair āsvina suvitāya nā-
vyan | árishtanemim pāri dyāṃ iyānāṃ vi6 || 10 ||

(981) Ekāraśāntasravāntam suktam
(9-9) naśāyātmya sūkṣmam mañcakasārya vā change. | aśvinī devaye. | viśvas ṣravām.

Kād u préśhtāv ishāṃ rayiṅāṃ adhvrayānta yād un-
ninithó apām | ayāṃ vāṃ yajñō akṛta práśastim vāsudhiti
āvitārā janānām || 1 || á vām āsvāsah śucayah payaspā vá-
taranāhaso divyāsa átyāḥ | manojūvo vrīshano vitāprishthā
ehā svarājo āsvina vahantu || 2 || á vām rātho 'vānir nā
pravātvān sripārvandhurah suvitāya gamyāh | vrīshna
sthātāra mānaso jāviyān ahampurvō yajatō dhishēvā yāh
|| 3 ||
When, by virtue of your cosmic chariot, you come quick to the place of worship and when, like the ministering priest, after discharging his function, you depart, gliding away, you give to the devout worshippers a reward, say, of vehicles or good horses. May we be rich, O ever-true cosmic twins, through your grace. 9

We invoke today, O pair of cosmic twin powers, with hymns for our welfare and invoke your praiseworthy cosmic chariot of undamaged wheels, while traversing the sky. May we obtain through you food, strength and long life. 10

O cosmic twin forces, bestower of protection and prosperity, we glorify you with our dedicated actions. O dearest twins, while coming to our place of worship when will you bring from the cosmic ocean, riches and nourishment? 1

O cosmic twin forces, may your celestial waves, pure, rain-drinking, swift as the tempest, heaven-born, quick-moving, rapid as thought, vigorous, well-backed and resplendent in its own light bring you hither. 2

O cosmic twin forces, firmly founded in your own station, may your cosmic chariot, which is strong, swift as mind, venerable, equipped with charming face, vast like earth, extensive, speedy, come near us for our welfare. 3
ihéha játá sám avāvasitām arepásā tanvā námaḥbhīḥ
svah | jishṇúr vām anyāḥ sūmakhasya sūfrī divó anyāḥ
subhāgaḥ putrá uhe || 4 || prá vām niecṛuh kakuhó vāṣān
ánu piṣāṅgarūpāḥ sādānānī gamyāḥ | hári anyāsyā pīpā-
yanta vájair mathrá rájānsy aśvinā ví ghōshāḥ || 5 ||

prá vām śarādvān vrishabhó ná nishshāṭ pūrvir ishaḥ
carati mādhva ishnán | évair anyāsyā pīpāyanta vájair vé-
shantir ārdhva nadyo na águḥ || 6 || ásarjí vām śthāvirā
vedhasā gír bālḥé aśvinā tredhá kshárayí | úpastutāv ava-
tam nádhamanaṁ yámann áyāmaṁ chrīnutam hávam me
|| 7 || utá syā vām rūṣato vápsaso gís tribahíshi sádasi pin-
vate nṛṇ | vrishā vām meghó vrishanaḥ pīpāya gór ná sēke
mánusho dasasyán || 8 || yuvám pūshhēvāśvina pūramulhir
agniṁ ushāṁ ná jarete havishmán | huvé yád vām vara-
svaḥ grīnāno ví° || 9 ||
You have been glorified together, as faultless by your many famous names. One of you is victorious son of interspace and promoter of dedicated sacred actions; the other, the auspicious offspring of cosmic stellar regions. Both of you thus uphold the entire cosmos.  

O twin forces, may down-gliding, exalted golden coloured space-chariot of one of you, traversing at will the quarters of space, come to promote our dedicated actions; and may our men supply to the motor engines of the other the fuel and the twins shall stir the regions with roars.  

One of you is eternal disperser of the clouds like the sun, the annihilator of foes, acceptor of devotion and bearer of numerous nourishments. The other controls the vigorous, extensive and upward going streams, capable of providing nourishments. Let these streams of favour come swelling to us.  

O cosmic twins, hymns of devotional songs flow across three paths to secure your steady favour. May you protect him, whosoever solicits your favour and whether moving or stationary. May you hear his invocation.  

This praise of your resplendent forms is uttered in the hall of worship, where three-fold dedication is offered. O mighty showerers of benefits, may the swollen rain-cloud, proceeding to man, nourish him like a sprinkling of cow’s milk.  

Like nourisher, the wise offerer of oblations praises you, O cosmic twin divines, as he would praise supreme God and the dawn. I am invoking you with devotion. May you help us in obtaining food, strength and long life.
अभिन्नो तन्मो चु रूपना श्यो वृक्षामर्दना मनोरिपणः।
विद्याज्ञिना विध्याय विद्याधिवसु दिना नर्त्ता शुक्ले शुचिबनता॥

इन्द्रनमा हि विध्या सुस्तमा शुरा द्विशिष्या श्रीवतमा।
पुण्य गते गोवे मन्त्र आद मेन ते तुयाहि समुप यायो आदिना॥

किमस्ते दस्या कृष्णः किमस्य जने ये किमहः किमहः यज्ञः ॥
अले क्रियं जगन्ते पूजसु ज्ञाविनिर्माय कृष्णं वचये ॥

182.

अभिन्नो वायुनम् ओ शु भुग्वता राथो व्रिशान्
वन माता मनिशिनाः। द्वियाम्यिन्वा द्विश्या विस्पालवसु
विवो नापता सुक्रिते सुविररता॥ ॥ इन्द्रत्वम् हि द्विश्या
मनुष्टमा दास्रा दानिस्रितः रथाया रथितमा॥ पुर्णम् रात्
थम वहेचे महोद्वा आचृता तेन दायाद् समुप यायो आदिना॥

किमस्ते दस्या कृष्णः किमस्य जने ये किमहः किमहः यज्ञः ॥
अले क्रियं जगन्ते पूजसु ज्ञाविनिर्माय कृष्णं वचये ॥

जम् जम्भवयात्म अभिन्ने रायते शुन न हृते विद्यालयिनिः।
वाचिवाच जरिन्न रुखिन्न शुनमला देवेन नामालये मम ॥

युमने केवलः सिन्दुर्य पूजनसानान् पक्षिणा नौ यायु कम।
येन स्थिता सन्सान सिमहूः सुपस्त्री लेखः सदस्यो महः ॥

jambhâyatam
abhîto râyataḥ śuño hatám mṛdho vidâthuś tâny âsvinā |
vâçam-vâçam jaritâ ratmâny kritam ubhâ śuśasm nasatya vatam maṁma ॥ ॥
yuvâm etânu cakrathuḥ sindhushu plavâm atmanyântam pakshinâm taugryâya kâm | yêna devatra mânasa nirûhâthuḥ supaptani petathuḥ kshôdaso ma-
hâḥ ॥ ॥
O wise learned men, the information has been received; be ready with your praises, for the benefit-showering cosmic chariot of the twin divines has appeared. Rejoice and be ready to welcome them, For they are abiders of benevolent laws. They are sustainers of the cosmos, beneficent to mankind and giver of wisdom to the performer of noble deeds.  

O foe-destroyer twin divines, in truth you are most imperial like resplendent Lord, and vital like wind. You are most active; you are indeed eminent riders and most distinguished charioteers. You drive a cosmic chariot, fully heaped up with ambrosia. May you come with that chariot to the dedicated worshipper.  

O destroyer of evils, mighty cosmic twin divines, what do you do here? Why do you linger for a man who makes no oblation, still honoured? Pass over him; take away the life of the miser; grant light to the pious man who is eloquent in your praises.  

O holder of eternal seed of life, annihilate them on every side who bark at us like dogs; slay our enemies; you know them well. Give reward and excellent wealth to the poet for the praises he offers you. Accept, O truth-abiding twins, my devotional praises.  

You construct, amid the flood water, that animated ship with wings to fly for the saviour of the pious, whereupon, with God-devoted mind, you bear him up and quickly descending from the cosmos, you make a path for him out of the mighty surge.
ताम युन्तथाम मानसो यो जावया त्रिवंधुरो व्रिशङ्गा यस त्रिप्रकारः | येनोयात्मानु त्रिलेप्तस्य संचातमस्य सत्त्वकातां तथां वर्षस्य ॥ ॥

183.
Four ships move into the midst of the floods, sent by the cosmic twin divines. They bring safe to shore the son of the saviour. He is cast headlong into the flood by his foes, and plunges into the thick inevitable darkness. 6

What tree or cosmic chariot is that which stands fixed in the surrounding cosmic ocean, and to which the supplicating son of saviour clings? O cosmic twin-divines, as twigs are caught hold of for support by a falling creature, you bear him up to safety. 7

May this hymn, which your devout adorers utter, be acceptable to you, O ever-true cosmic twin divines. May you today, in this sacred place of worship help in obtaining food, strength and long life. 8

O showerers of benefits, make ready that cosmic vehicle which has triple seat, three wheels and is as quick as thought. With this vehicle, embellished with three elements, you come to the dwelling of the pious worshipper. With this you fly like a bird with wings. 1

Full of action, you mount this easy-rolling cosmic vehicle alighting upon the earth for the sake of sacrificial food. May this melodious hymn delight you and promote your well-being; and as you travel, may you unite with the dawn, the damsel of the cosmic region. 2

O ever-true cosmic leaders, ascend your easy-rolling cosmic chariot, filled with sacred offerings. This vehicle takes you both, to carry out your assigned work. Mounted on this you come into the house of the worshipper, to encourage him and his children to proceed to the place of worship. 3
ताव मन्द्राय ताव अपराण हुवेमोचङ्याय मुश्छी। नासत्यात कुह विस्तारावत्त्वेऽ प्रियन नष्टात मूकतान्तरविष्यात। अयों उ पुरुषों वारदात्वात्माशु मुख्यात्माविष्यात। नासत्याय कवित्तविष्यात। अयों विष्क्रिेतिकस्थितानन्दो नरा निवेशतार त कण्या। त्रिये शूराणुक्र्तेव देवा नासत्य्य। शूराणुक्र्तेव वात कतुः अस्व जाता युग वृद्धवरुणस्य सुरूः।

184.

ताव मन्द्राय ताव अपराण हुवेमोचङ्याय उष्णाय। नासत्यात कुह विस्तारावत्त्वेऽ प्रियन नष्टात मूकतान्तरविष्यात। अयों उ पुरुषों वारदात्वात्माशु मुख्यात्माविष्यात। नासत्याय कवित्तविष्यात। अयों विष्क्रिेतिकस्थितानन्दो नरा निवेशतार त कण्या। त्रिये शूराणुक्र्तेव देवा नासत्य्य। शूराणुक्र्तेव वात कतुः अस्व जाता युग वृद्धवरुणस्य सुरूः।

184.
May I be safe in your protection; may you not torment me, nor deliver me to some one else. O destroyer of evils, here is your share of offering; here is a praise for you. The treasure of sweet devotional prayers is for you alone. 4

O true and sweet cosmic forces, persons of eminent intelligence, full of bliss and ever moving, invoke both of you with offerings for protection. May you come to them like one who goes straight by an easy path to the assigned destination. 5

O ever-true cosmic twin-divines, we have crossed the region of this darkness. Our praises have been addressed to you. Come hither by the paths which other divine forces have travelled. May you help us in obtaining food, strength and long life. 6

O ever-true cosmic twin-divines, we invoke you both this day as on any other day, when the priest has kindled the fire and is singing hymns at the break of dawn, the dispeller of darkness. O twin-divines wheresoever you be, come here for the benefit of the benevolent worshipper. 1

O brave cosmic twin-divines, may you be delighted by our constant chant of sweet expressions of devotion and destroy the unfaithful misers who do not offer homage. May you graciously hear with your own ears, my pious praises, as you favour the true devotee and retain his prayers. 2

O bounteous nourisher, cosmic twin-divines, in whom is no untruth, you carry dawn, an offspring of the sun, for glory and go straight like an arrow. Your giant steeds move on, today as in the ages past, sprung from the cosmic ocean of the mighty venerable Lord. 3
asmé
sá vām mādhvi rātir astu stōmaṇḥ hinotam mānyāsyā kārōḥ | ānu yād vām śravasyā sudanū suvīryāya carshanāyō mādanti || 4 || eshā vām stōmo asvinav akāri mānebhir ma-
ghavānā suvīrytī | yātām vartis tānayāya tmāne cagāstye
nāsatyā mādantā || 5 || ātarishma — || 6 || 1 ||

(185) Padhānīpūrṣarājatam kāṇḍam
(18-12) Padāṅgāṇasyasya sānyāsaśravastirājaśramaḥ akṣiḥ | māṇyaśānī Śirasā | śritābhiṣiktaḥ eva 
vibhāgatāḥ katoḥ

133
katarā pūrvā katarāparayaṁ kathā ātate kanyāṁ ko vi 
vēda | viśvaṁ tmānā bibhrīto yād dha nāma vi vartete
āhanī cakriyeva || 1 || bhārīṁ dvē ācaranti cărantaṁ pad-
vāntam gārbham apādī dadhāte | nityaṁ nā sănūṁ pitrōr
upāsīte dhvāva rākshatam prithivī no ābhvāt || 2 || aneho
dātām āditer anarvāṁ huvē svārvad avadhāṁ nāmasvat |
tūd rodaśi janayataṁ jaritrē dhvāva — || 3 ||
O cherishers of sweet devotions and bounteous cosmic twin forces, may your grace be with us. *May you be pleased with the hymns sung by earnest and active devotees. May we all be joyful in your glorious realm and obey your commands to secure fame and renown.*

O bounteous ever-true lords of cosmic vitality and consciousness, this hymn is recited with respect and regards. Therefore, please do come to our house and be favourable to the sages of mature wisdom and bless them and their children.

*We have crossed the sea of this darkness, O lords of cosmic light and vitality. This hymn is addressed to you; come hither along the paths by which all the Nature’s forces have travelled. May we find strengthening food in abundance.*

185

Which of these two (heaven and earth) is elder and which is younger, and how are they born, who knows, O sages? Both of you independently support the entire universe, and day and night revolve very much like wheels.

These two heaven and earth, though apparently motionless and footless, sustain creatures moving and footed. As a son is nursed on the lap of his parents, similarly, O heaven and earth, defend us from perils and miseries.

I solicit the unrivalled bounty of the sun which is perfect, celestial, deathless and exempt from any kind of harm. May heaven and earth produce this wealth for him who adores them. *O heaven and earth, defend us from perils and miseries.*
अताप्यामेव अवसन्धित्व अनु प्रयाम रूद्दंसि दुःधुष्टे।
उभे देवानंमुपयोगीर्महो ग्राम्य रक्षते पृथ्वी नो अयोत्त ||
संगमप्यामे बुधवरी समंसंग जामि संवेद्ये।
अभिमिल्यन्ति सुविनस्य नामि ग्राम्य रक्षते पृथ्वी नो अयोत्त ||

अताप्यामेव अवसन्धित्व अनु श्यामा रोदासी देवापुत्रे।
उभेद देवान्यो उभाये भयिहि अहन्म द्यावा — || 4 ||
समग्यामेव युवति समांत्य स्वस्थः जामि पिन्त्य रूपास्ते।
अभिजिग्नाति भुवानस्य नामि ग्राम्य रक्षते पृथ्वी नो अयोत्त ||

उव्वि सब्दनी वृहनी भक्तने हुवे देवानंमवेभसा जनित्ति।
द्वानेये अमुग्ने सुधर्नीके ग्राम्य रक्षते पृथ्वी नो अयोत्त ||
उव्वि पृथ्वि बीहे। दुराने उव्वे नामसा युहे अम्मी।
द्वानेये अमुग्ने सुधर्नीके ग्राम्य रक्षते पृथ्वी नो अयोत्त ||
द्वान्या यथकुमा कवित्ताम्। सलये वा सुद्यमिर्मायति या।
द्वये भीमुया अवयानमेयाम् ग्राम्य रक्षते पृथ्वी नो अयोत्त ||
उभा श्रीमा नयौ महामिर्मामुभे मामुनी अवसा सयेत्म।
मूनि चित्रुध: सुत्रस्तरायेश्या मद्दनं इयेम देवे। ||

पुरः उव्वि सद्मनी ब्रह्मनी भक्तने हुवे देवानंमवेभसा जनित्ति।
द्वानेये अमुग्ने सुधर्नीके ग्राम्य रक्षते पृथ्वी नो अयोत्त ||
उव्वि पृथ्वि बीहे। दुराने उव्वे नामसा युहे अम्मी।
द्वानेये अमुग्ने सुधर्नीके ग्राम्य रक्षते पृथ्वी नो अयोत्त ||
द्वान्या यथकुमा कवित्ताम्। सलये वा सुद्यमिर्मायति या।
द्वये भीमुया अवयानमेयाम् ग्राम्य रक्षते पृथ्वी नो अयोत्त ||
उभा श्रीमा नयौ महामिर्मामुभे मामुनी अवसा सयेत्म।
मूनि चित्रुध: सुत्रस्तरायेश्या मद्दनं इयेम देवे। ||

उव्वि सद्मनी ब्रह्मनी भक्तने हुवे देवानंमवेभसा जनित्ति।
द्वानेये अमुग्ने सुधर्नीके ग्राम्य रक्षते पृथ्वी नो अयोत्त ||
उव्वि पृथ्वि बीहे। दुराने उव्वे नामसा युहे अम्मी।
द्वानेये अमुग्ने सुधर्नीके ग्राम्य रक्षते पृथ्वी नो अयोत्त ||
द्वान्या यथकुमा कवित्ताम्। सलये वा सुद्यमिर्मायति या।
द्वये भीमुया अवयानमेयाम् ग्राम्य रक्षते पृथ्वी नो अयोत्त ||
उभा श्रीमा नयौ महामिर्मामुभे मामुनी अवसा सयेत्म।
मूनि चित्रुध: सुत्रस्तरायेश्या मद्दनं इयेम देवे। ||
The heaven and earth are the source of natural forces, are not subject to annoyance, and satisfy all beings with food. May we live in harmony with them all the days and nights. O heaven and earth, defend us from perils and miseries. 4

Going always together, young and of the same limits, these twin sisters exist as if lying in their parents’ bosom, kissing the navel of the world together. O heaven and earth, defend us from perils and miseries. 5

I invoke these two, heaven and earth, who are beautiful to look on, who sustain ambrosial showers, who are vast and mighty and the progenitor (of rain and corn), for the protection of enlightened devotees. O heaven and earth, defend us from peril and miseries. 6

O heaven and earth, splendid, extensive of varied forms, bounteous, all-sustaining, and of limitless bounds, I address you with this hymn of praise; O heaven and earth defend us from perils and miseries. 7

Whatever sin or offence we may have at any time committed against Nature’s forces, against our friends, or against the Lord of the universe, thereof may this hymn be expiation. O heaven and earth, defend us from perils and miseries. 8

May both these blessed benefactors of mankind preserve me. May heaven and earth equip me with all the means of protection. O divine forces, may we, while enjoying plenty of food, be blessed with wealth for liberal charity. 9
偈量 दिवे तदन्यथ: प्रथित्य अभिमुक्ताय प्रत्यम सूमेशाय: ।
पार्तमवायुद्धितासुः प्रता माता च रक्षतमवेष्टिनः ॥ १०॥
ैद: अन्तरपुव्य: सूक्ष्मस्त्रूढे पितमांत्रिकिहोपकय: चोम ।
मृते श्रवणसम्यु अविभविवामेष: वृजने जीवनामः ॥ ११॥

९०म दिवे तद नोकम प्रथित्य अभिमुक्ताय प्रत्यम सूमेशाय ।
पार्तम अभिमुक्ताय प्रता माता च रक्षतमवेष्टिनः ॥ १०॥
ैद: अन्तरपुव्य: सूक्ष्मस्त्रूढे पितमांत्रिकिहोपकय: चोम ।
मृते श्रवणसम्यु अविभविवामेष: वृजने जीवनामः ॥ ११॥

च १८६. अ ना फळभिर विदाते सुषुष्टि विस्वायान विस्वाय: साविता देव एन्दु ।
अपि यथा युवानो मत्यथा नो विशेष जगाम्मितिवमस्ती मन्तीराय: ॥ ११॥
आ नो विशेष आस्त्व गमन्तु देवा मित्रो अनुष्ठितावरोण: मुनोपि: ।
सुर्ययथा नो विशेष रूपाय: कर्त्तानुपातिव विशेष न श्रव: ॥ १२॥
प्रेस्तो वो अलिचि गुणिपेशि आस्तित्वावरुणि: मुनोपि: ।
अस्यथा नो वरण: सुर्यतिरिण्यश पविदिव्युष्ट: सूरि: ॥ १३॥

अन फलभिर विदाते सुस्ती विस्वायान विस्वाय: साविता देव एन्दु ।
अपि यथा युवानो मत्यथा नो विशेष जगाम्मितिवमस्ती मन्तीराय: ॥ १॥
अन नो विशेष आस्त्व गमन्तु देवा मित्रो अनुष्ठितावरोण: मुनोपि: ।
सुर्ययथा नो विशेष रूपाय: कर्त्तानुपातिव विशेष न श्रव: ॥ २॥
प्रेस्तो वो अलिचि गुणिपेशि आस्तित्वावरुणि: मुनोपि: ।
अस्यथा नो वरण: सुर्यतिरिण्यश पविदिव्युष्ट: सूरि: ॥ ३॥
Endowed with understanding, I have recited this excellent hymn to you, O heaven and earth, to be heard around. May father, the heaven and mother, the earth, preserve us from reprehensible iniquity and be always close to us to offer protection. 10

May this my prayer, which I address to you, be fulfilled, O earth and heaven—father and mother. May you always be ready with your protection in the proximity of those who praise you. May you help us in obtaining food, strength and long life. 11

186

May the divine sun, the benefactor of all men, come benignly to our cosmic sacrifice together with Nature’s other divinities. May you, ever young, gladden all our people by your participation. 1

May all the bounties of triumphant Nature, such as cosmic light, cosmic order and cosmic plasma, come here in unison for participation in the sacrifice of creation. May they all be promoters of our welfare, and with great might may they preserve our strength from slackness. 2

I praise with hymns, O Nature’s bounties, your best beloved participant, the cosmic fire, who is prompt to partake of the oblation, and who is well-pleased along with you; so that thereby the cosmic plasma, the possessor of renown, the subduer of foes, the animator of men, may provide us with the power of creativity. 3
उपे व पूये नमस्या जिन्योपाय्यनकां सुधुऽचे प्रेनः।
समाने अहिन्नमिमानो अर्कै विदुःः पौर्णि सम्मिभुजः।॥४॥
उन नेता मुखे अर्यकां रत्नः दिण्यु न द्रीष्यापि वेनि सिन्यः।
जेन नर्पनामा जुनाम मनोजुरय वर्णेण ये वहिन्न ई॥५॥

उत्ते न हेघे ल्वशा मन्त्रम्भ न्यतीसृविविभिन्नभिन्नभिन्नः।
आ वर्दुःनेत्रशरणेश्वरप्राप्तिविद्वेदो नुः न हेघे गंभ्यः।॥६॥
उत्ते न हेघे मतयोऽथयोऽः निःशुः न गावसतिः रहिन्नः।
तती गर्गः जनायकः न पतीः सुविद्वेदो नुः नेयतनः।॥७॥
उत्ते न हेघे मुरुते व्रुद्धोः सम्बोधः सम्बन्धः सदानः।
पुर्णर्गासास्त्रायः न स्थायः प्रागार्त्सो मिलवृत्तो न देवः।॥८॥
प्रु वदेयः महिना चिकित्त्वं प्रु वदेयः प्रुदेयः चिकित्त्वेः।
अथ वदेयः सुदेयः न शाश्वेश्वैरिणो वुपायनः सेनः।॥९॥

उत्ते नाम त्वस्त्त्वार्यागं आह्या सत्त्वभिः पर्यपित्वे
साजोश्वाः अवित्तोऽर्थमधुःः सर्वांप्रस्तविश्वां सम्बन्धः
नारायं गति गम्यः।॥ ६ ॥ उत्ते नाम त्ते त्यावो श्वायगः शिष्यः
नागास तर्कः रिहृति। ततुः ग्रीः जनायकः न पतीः सुविद्वेदम्
नारायं नेयन्ति।॥७॥ उत्ते नाम त् मुरुः व्रुद्धोः सम्बोधः
सम्बन्धः सदानः। पुर्णर्गासास्त्रायः न स्थायः प्रागार्त्सो
मिलवृत्तो न देवः।॥८॥ प्रु वदेयः महिना चिकित्त्वभिः
प्रु वदेयः प्रुदेयः चिकित्त्वेः। अथ वदेयः सुदेयः
न शाश्वेश्वैरिणो वुपायनः सेनः।॥९॥
I approach you, night and dawn, with reverence as willingly as a gentle cow comes to be milked, mixing for you on the appropriate day the sacrificial food, consisting of the many preparations of milk within the same udder. 4

May lightning grant us happiness. May river nourish us as a cow does her calf, whereby we may propitiate the grandson of the waters, the fire divine, whom the clouds, swift as thought, convey. 5

Moreover, may the architect of creation come to this sacrifice, equally well-pleased with those who praise Him at the excellent rite at which He is present; may the most potent resplendent Lord, the protector of man, the destroyer of darkness, come to bless the benevolent actions of men. 6

May our minds too, yoked together like horses, tend to the ever-youthful resplendent Lord, as cows to their calves and may our songs yield to Him, the most delightful Lord, as husbands embrace their wives. 7

May the vital principles too, all of one nature, come from heaven and earth to the sacrifice; may they who are a mighty host, who have many-coloured steeds, who are like protecting chariots, and who are devourers of foes, come like friendly deities. 8

For, verily, their greatness is well known, as they diligently discharge their functions; by which their spout pours rain upon every arid soil, as light spreads universally on a fine day. 9
प्रो अभिनवसेः कणुः प्र पूणं स्वतंक्षे हि सारं।
अंद्रेवा विन्युग्तां भक्तेऽव अष्टः सुमिचं वद्वतीय क्रेवान्।
इत्य सा वा अस्मे दीर्घनिर्भए अपि प्राणी च सर्त्ति च मूया।
नि या केशु प्राणिका वसुरुविविधामेवै वृजेन्द्राणुम्।
\[ 11 \]

**Prá asvínāv āvasc kriñudhvaṁ prá pūśhānam svātavaso hi sānti | adveshō viśnur vātā ্ribhukṣhā āchā sumnāya vavṛtīya devān || 10 || iyāṁ sā vo asmē didhitir yajatra apiprāṇi ca sādam ca bhūyah | nī yā de-

**वेशु yātate vasūyūr viś || 11 || 8**

(187) सत्तवासिनिक्षुपारितम् सत्तम्
(१–११) एकादशवच्चताय सुनम्य मेवानविनिर्नयणम् कर्मि। अर्थे देवता। (१) प्रवेशिनं विपुलम्-
भेदान्तिक्षु, (३, ५, ७, ११) रुपरण्यम्: पवित्रप्राचे वद्वारद्विष्ठानुम्। (१) एकादशवच्चताय
हृदया वा, (२, ४, ८–१३) हिन्दीपाथकुर्विग्रहिस्मातुपययम् च मायकी तुरस्सिः।

ще पिलो न लोपो महो श्रमणो तत्विष्मम्। यस्य बिलो लोको निस्त्रवो वृद्धे स्वर्यमिर्मय्ये।
स्माते पिलो महो श्रमणो वृद्धे लोको निस्त्रवो अस्माक्षमिनिता भव।
उपनन: पिलो लोको निस्त्रवो अस्माक्षमिनिता। मयेशु मर्यादेन: सवरी फुशः आदया।
तव लो पिलो निस्त्रवो वृद्धे लोको निस्त्रवो अस्माक्षमिनिता।

**187.**

Pitūm nū stoshām mahō dharmāṇaṁ távishm | yāsya tritā vy ójasā vṛitrām víparvam ardāyat || 1 || svádo pito
mādhā pito vayām tvā vavṛimahe | asmākam avitā bhava
|| 2 || úpam uṁḥ pita vā cara śivāḥ śivābhir utṣibhiḥ | mayo-

bhūr advishayāḥ sākhā susēvo ādvayāḥ || 3 || tává tyé pito
rāśa rājāisy anūm viśītītaḥ | divī vātā iva śritāḥ || 4 || tává

tyé pito dádatas táva svādīṣṭha te pito | prá svādmāno
rāśanāṁ tuvigrivā iverbatim || 5 ||
Propitiate for protection the pair of twin powers and the provider of nourishment, independent and perfect in their own spheres. Friendly may be to us the omnipresent, omnipotent and omniscient God. I express my regards to all of them for my happiness. 10

O reverent devotees, may that wealth-abounding effulgence which manifests itself amongst the Nature’s bounties and gives animation to their perpetual existence help us to obtain food, strength and long life. 11

Now I will glorify food that bestows great strength and by whose vigour creatures in all the three regions (water, earth and air) are able to overcome obstacles and acquire wealth. 1

O delicious drinks and sweet food, we adore you; may you be our protection. 2

Come hither to us, O nutritious food, benevolent with favourable aids, source of happiness, unkind to none, friendly, benign and indiscriminately one to all. 3

These saps which, O food, are yours, are diffused in space throughout the regions like vapours. 4

O nutritious delicious food, those who enjoy you sharing you with others are dear to you. Those, on the contrary, who relish your flavours alone are vain ones. 5
tvē pito mahānāṁ devānāṁ māno hitām | ākāri cāru
ketiśa tāvāhīm ávasāvadhīt || 6 || yād adó pito ájagan vi-vāsya párvatānām | átrā cīn no madho pítō ’ram bhaksháya
gamyāḥ || 7 || yād apám ōshadhīnām pariśānām ārisāmahe |
vātāpe píva īd bhava || 8 || yāt te soma gāvāśiro yāvāśiro bhājåmahe |
vātāpe — || 9 || karaumbhā oshadhe bhava pívo
vyikkā udarathīḥ | vātāpe — || 10 || táṃ tvā vayām pito
vācobhir gávo ná havyā sushūdina | devēhyas tvā sadha-
madam asmabhyaṁ tvā sadhamadam || 11 ||

( १८४ ) अध्यायान्तरानां मतम्
(११२२) एकदासप्रभायम सुकृतम् मेघालशिरगमम् जयम् | (११) प्रयथ्य इति: समिद्वो वामिवः,
(२) धिनिययावलुभुवत् , (३) कृतितयाहि हत् , (४) चकरवाहं वार्तिः , (५) पांज्यम् देवीहारः,
(६) पञ्चवा उपासनात् , (७) सत्क्रमणं हृदयम् होतारि पशुपतिः , (८) अभ्ययासिंहोऽद्यं सारस्यज्ञालयम् , (९) सन्नाद्यम् ॥ ॥
(१२) एकदासप्रभाय स्वामासुरः देवताः | मायाजीः देवः ॥

समिद्वो अथ राजसि द्वेषो द्वेषो सङ्ख्यं जितो | दृढ़ो हुष्या कविवेः ॥ ॥
नरूपान्ते येन मथो युहः समतः ये | द्वेषस्तहसुसिन्निः पिरः ॥ ॥

188.
Sāmiiddho adyā rājasā devō devaṁ sahasrasajit | dūtō ha-
vāyā kavir vaha || 1 || tánunapād rītām yatē mādhvā yajñāḥ
sāṃ ajyate | dādhat sahasrīṇir īshāḥ || 2 ||
O nutritious food, even the mind along with the sense-organs depends on you (for their vigour). Under your banner and protective help, the intellect is helped to get over the evil thoughts. 6

O nourishing food, when water-laden clouds arrive in plenty then, O sweet food, may you be available to us at hand in abundance for eating. 7

May we enjoy in abundance the food, milk, butter and condiments, and may thereby our body grow healthy and strong. 8

O gracious food, we enjoy you, combining milk products along with barley preparations; may thereby our body grow healthy and strong. 9

O cake of fried meal, may you be wholesome, substantial and strengthening. May thereby, our body grow healthy and strong. 10

We draw from you, O nourishing food, by our prayers, the sacrificial gifts for offerings as we draw milk from cows for oblation. You are as delightful to the elite as to us. 11

O divine conqueror of thousands, kindled by the dedicated worshippers you are shining brilliantly today. You are the prudent messenger of cosmic forces. May you convey our oblations to them. 1

The sacred metabolic fire proceeds to react with the nutritious food and produces thousands of types of body-building units. 2
अजुव्यानो न इमयं क्रयः आ वंश्य यञ्जियान। अत्र सहस्रसा आस।॥१३॥
प्राचोने बुधरंगसा सहस्रविस्थेत्तनु। यात्रिदत्या विराजेत्॥३॥
विराज्य सुम्प्रापीवोऽप्रवीणो भुव्यस्वीक्रः। वृहो रुपाययक्षतन।॥५॥

अजुह्वानो नासयो

devāni a vakshi yajñīyan | ágne sahasrasā asi || 3 || prācef-
nam barhīr ójasa sahasravirum astraṇan | yātrāditya virā-
jatha || 4 || virāt samrajā vibhvih prabhvir bahviṣ ca bhū-
yasās ca yāh | āuro ghritāṇy aksharan || 5 ||

सुरुक्मे हि सुपेशसाधि श्रीया विराज्यत। उपामुवेह सिद्दतम।॥६॥
प्रथमा हि सुवचस्रा होनाग देवया कर्ते। यथा नो वसततिमम।॥७॥
भारतीये सर्वसंवति या वृ: सर्वा उपवृवे। ना नैनीदित्युत श्रिये॥८॥
लक्षणा रुपाणि हि प्रसू: परानुसारसमानम्। नेवया न: स्फातिर्मा येज।॥९॥
उप तम्यान् कर्णस्ते पापों वेषये: सुज। अप्रेवानि सिद्धत।॥१०॥
पुरेगा अप्रेवानि गायणे समस्यन। स्वाहाकृतियु सर्वेऽ॥११॥

सुरुक्मे हि सुपेशसाधि श्रीया विराज्यत | उश्वसाय एहा
सिद्दाम || ६ || प्रथमाहि हि सुवचस्रा होतारा दायव्या कवि ||
yajñām no yakhatām imām || ७ || bhāratīle sārasvati yā vah
sūrva upabrunve | tá naś codayaṣa śriyē || ८ || tväshta rū-
pāṇi hि prabhūḥ paśuṁ visvām samānaye | tēśhāh naḥ
sphātim ā yaya || ९ || úpa tmaṇyā vanaspate pātho devē-
bhyah srija | agnīr havyāni sishvadas || १० || puroga agnīr
devanāṁ gāyatṛena sām ajyate | svāhākṛitishu rocate
|| ११ ||
O metabolic fire, you are adorable and endowed with thousands of glories. Invoked by us, may you bring hither such Nature's bounties as are benevolent. 3

Devotees, with their prayers, prepare facing to the east, such sacred seats, on which countless dedicated worshippers take their place. O suns, may you also grace this place with your presence. 4

They have sprinkled water (and oil) on the doors of the fire-place variously and perfectly radiant, manifold, excellent, many and numerous. 5

May the brilliant and beautiful day and night, shining with surpassing lustre, participate in the sparkling glory of God. 6

Let these two chief, eloquent, divine sages who are invokers of Nature's bounties help us in performing all dedicated actions. 7

O divine mother of culture, wisdom and speech, I invoke you all that you may guide us on the path of prosperity. 8

The supreme author of this universe has fashioned all forms of beings and has given distinct shapes to all animals. 9

O forests, create nutritious food on your own, for all living beings, for the consummation of the metabolic fire. 10

The fire divine, preceiver of cosmic bounties, is honoured with the sacred metre of Gayatri. He glows when oblations are offered commencing with the word Svaha. 11
189.

Ágne náya supáthá ráyé asmán víśváni deva vayúnāni vidván | yuyodhy āsmáj juhurāṇám éno bháyishthām te ná-
matiktiṁ vidhema || 1 || ágne tvám pārayá návyo asmán
svastibhir áti durgáṇi víśvā | púṣ ca príthví bahulá na urví
bhávā tokáya táñayáya sáṁ yóḥ || 2 || ágne tvám asmád
yuyodhy ámivā ánagnitrā abhy ámanta krishṭḥ | píñar
asmábhyaṁ suvítáya deva ksháṁ víśvebhír amṛitebhír
yajatra || 3 ||

páhi no áske páyúbhir ájasraṁ utá priyé sá-
dana á śuśukván | má te bhayáṁ jairátaṁ yavishṭha nú-
nám vidan máparaṁ sahasvāḥ || 4 || má no agne 'va srijo
agháyávishyáve ripáve duchúnāyai | má datváte dáṣate má-
dáte no má ríshate sahasáyan pára dáḥ || 5 ||
O adorable God, may you lead us along the wholesome path for our prosperity, since O Lord, you are in knowledge of all our actions. May you cleanse us of the sin that forces us astray. With humility, we offer you our most reverential homage. 1

O reverential adorable God, lead us beyond all danger and affliction. May our city be spacious and land extensive. May you bless our children and offspring with prosperity and happiness. 2

O adorable God, keep us away from disease and from those men who are non-believers and adverse to us. O protector of noble deeds, may you ordain all immortal cosmic bounties to work for our welfare. 3

O adorable God, cherish us with incessant protective bounties; shine always in our hearts with your divine consciousness. O ever-youthful adorable God, let no danger touch him who praises you. O mighty one, let no danger touch any one else too. 4

O mighty adorable God, keep us away from the wicked, voracious and malevolent enemy that brings us trouble. Abandon us not to one who has fangs and who bites, nor to one without teeth, nor to the one malignant; O powerful one, nor may you give us up to disgrace. 5
वि घु ल्याची कसमावत यंसदणांत असे तुप्पे वर्षमुः।
विशालद्रिशिक्षांत वा निनित्स्रामिनिहुतामसि हि देव विश्वद पूर्वस्वरूपम्।
लव तो असे उपयुक्त स्वालोपिको प्रथिते मनुष्यां यज्ञः।
अनुभवादि सर्वं शास्त्रं सहस्रों पुरुषभिः उपयोगांशस्तुः।
अवेचाम निवर्णनायस्मत्तामानसा सुनूः सहस्राणाम अभ्यस्तः।
वयः सहस्रसूतिनिः सेनम विशालस्य सुर्याने जीवादित्वम्।

वि ग्हा त्वावृण रिताजात याणसद ग्रिनानो अग्ने तम्मेव वाराथम्।
विवाद मिरिक्षोर तु वा निनित्स्र अभिह्रितां असि हि देव विश्वपातः।
तवभाल तान अग्ना उभ्याण वि विद्वाने वेशी प्रपीत्वे मानुषो यज्ञाः।
अभिप्रेत्ते मानुष मार्मिजया निस्वथित नाक्राः।
एवोगामा निवर्णनायस्मत्तामानसा सुनूः सहस्राणाम अभ्यस्तः।
सनुष्य वयं साहस्रसूतिनिः सेनम विशालस्य सुर्याने जीवादित्वम्।

(१२५) नववर्णयान्त सूतकम्
(१२६) नवविधयान्त सूतकम् भ्रमणविधीरस्मण प्रथमः।
विशालद्रिशिक्षांत वा निनित्स्रामिनिहुतामसि हि देव विश्वद पूर्वस्वरूपम्।
लव तो असे उपयुक्त स्वालोपिको प्रथिते मनुष्यां यज्ञः।
अनुभवादि सर्वं शास्त्रं सहस्रों पुरुषभिः उपयोगांशस्तुः।
अवेचाम निवर्णनायस्मत्तामानसा सुनूः सहस्राणाम अभ्यस्तः।
वयः सहस्रसूतिनिः सेनम विशालस्य सुर्याने जीवादित्वम्।

190.
Anavāṇaṁ vṛshabhāṁ mandrajihvam bhṛhaspātim var-
dhayaṁ nāvyaiṁ arkaśiṁ | gāthānāṁ surūco yāsya devā āśrīnuv-
ānti nāvamānasya mártāḥ || 1 || tāṁ rītvīyā upa vácaḥ sa-
cante sārgo nā yo devayatām āsarjī | bhṛhaspātim sa hy
ānjo vārāṇsi vībhāvāhavat sāṁ rīte mātārśve || 2 ||
O adorable God, sustainer of eternal laws, your honest worshipper glorifies you to seek protection for his physical body. May you guard him from all who are inclined to harm or revile him. O divine God, surely you are the adversary of those who are oppressive.

O all-wise adorable God, you discriminate between both of them (godly and godless). May you bless the worshipper at the appropriate time and be the bestower of his wishes. May you instruct men, like the priest, who directs the institutor of the sacred ceremony.

We address our pious compliments to the terrestrial fire, born of mechanical attrition, and which is the subduer of soul odours. May we, by these sacred invocations, obtain food, strength and long life.

Glorify with hymns the universal preceptor who is blameless, worthy of adoration, showerer of benefits, sweet-tongued and mighty. He is the one to whose sermons the enlightened and pious devotees listen with respect.

To Him are addressed the hymns appropriate to the occasion and they serve Him well. Verily He is the creator of those worshippers who aspire to be enlightened. He, the universal preceptor like the cosmic wind, manifests His extensive power in the vast jurisdiction of the universe.
उपस्तुलि नर्मसू उर्ध्वति च श्रोका यंस्तवचितेव प्र ब्रह्म।
अस्य कृत्यांहन्यते यो अस्ति मुनो न भीमो अराध्यस्तविप्रियं। मुगुणान् न हेतुप्रि यत्वं वेष्मा ब्रह्मस्तनेहिताय अभि चूष। ये त्यो देवोऽस्त्रीक मन्यमाना: पुपा सहस्रपुंजीविनि पुष्यः।
न दुधेऽः अनुः ददासि ब्रह्म ब्रह्मस्तेचन्तस्य दिशयोऽभ्रमः।

उपस्तुति त्या नामसा उदयतिः पुरोहति च श्लोकम् याुःत सावितेव प्रात् भालुः।
अस्या कृत्यांहन्या यो अस्ति मुनो न भीमो अराध्यस्तविप्रियं। मुगुणान् न हेतुप्रि यत्वं वेष्मा ब्रह्मस्तनेहिताय अभि चूष। ये त्यो देवोऽस्त्रीक मन्यमाना: पुपा सहस्रपुंजीविनि पुष्यः।
न दुधेऽः अनुः ददासि ब्रह्म ब्रह्मस्तेचन्तस्य दिशयोऽभ्रमः।

शुप्रेतः सुप्रकाशो न द्वन्धा युनितं: परित्रिको न शिवः।
अन्नवृणो अभि चे चेष्टे नोडीक्रुणा अपोष्यवस्तो अस्थः। सें यें सुमोऽथलवस्यो न त्यति समुद्रे न खल्वा रोथिष्ठंकः।
स विहीं उभः चेष्टे अनुव्यवस्तत्स्त आपेष्ट सुब्रः।
पुला सहस्रविजानस्तविप्रियं।
सें ने: सुनो शोभादाहु गोमदिधिये वुजने जीर्तुन्मुः।

सुप्रातः सुप्रकाशो न स्वपनं युनितं: परित्रिको न शिवः।
अन्नवृणो अभि चे चेष्टे नोडीक्रुणा अपोष्यवस्तो अस्थः। सें यें सुमोऽथलवस्यो न त्यति समुद्रे न खल्वा रोथिष्ठंकः।
स विहीं उभः चेष्टे अनुव्यवस्तत्स्त आपेष्ट सुब्रः।
पुला सहस्रविजानस्तविप्रियं।
सें ने: सुनो शोभादाहु गोमदिधिये वुजने जीर्तुन्मुः।

Supra-ātḥa sūjāvāsa nā pāṁthā durniyāntuḥ pāripriṭo nā
mitrāḥ | anarvāṇo ahūḥ yē cākṣhatē nō 'pīvṝṭā aпорuṇvānto
asthuḥ | 6 | sāṁ yāṁ stūbhā 'vānyo nā yānti samudraṁ
nā svāve ārdhacakraḥ | sā vidvāṁ ubhāyāṁ cashṭe antār
bhṛhaspāṭis tārā āpaś ca grīḍhraḥ | 7 | evā mahās tuviṣṭās
tūvishmaṁ bhṛhaspāṭīr vṛishabhō dhāyī devāḥ | sā na stutō
vīrāvad dhaṭu gōmad viḥ | 8 |
May He accept the compliments, the verses which narrate His details. May He bring forth His light, like the outstretched arms of the sun. Opposed by none, He maintains His daylike glory and he is mighty in vigour like a terrible wild beast. 3

His glory spreads through heaven and earth like the sun; He is remarkable, worthy of adoration, source of wisdom and bestower of happiness. Like hunter's weapons the justice of the universal preceptor chases daily the wicked. 4

O universal preceptor, you do not bestow wealth upon those stupid men who are sinful and mean and live merely on your bounty, considering you as an old ox. But you favour him who is dedicated to you. 5

He is like a fair path where grass is pleasant and like a friend who is, though hard to win, yet very affectionate. May those sinless men who instruct us, though enveloped by ignorance, come out of their covering (from their stupidity). 6

To whom hymns of praise go forth as men assemble round a master; and as rivers rolling between their banks flow to the ocean, in the same way the universal preceptor, the wise, eagerly looks at the rivers and the boats going across. 7

So, the universal preceptor the mighty, the beneficent, the powerful, the showerer of benefits has been glorified. May He thus lauded give us vigour, wisdom and wealth. May we find strengthening food in full abundance. 8
(191) Kānkato nā kānkatō 'ttho satimākaṅkataḥ | dvāv iti pluśu iti ny ādṛśīṭā alipsata || 1 || ādṛśīṣṭān hanty āyatya ātho hanty parāyatī | ātho avaghnati hanty ātho pīnasāṭi pīnshatī || 2 || sārāsah kūṣarāso darbhāsah sairyā utā | manūjā ādṛśīṭā vairināh sārve sākām ny āalipsata || 3 ||

नि गायो गोष्ठी अंसुस्थि मृगसौं अविज्ञात।
नि केतो जनानां व्युत्त्वां अनिध्यस्त।
एतं द ते प्रवेष्ट्वमष्टो ननकरा इव।
अर्द्धाविधर्ष्टाः प्रतिवृद्धिः अभूतन।

nf gāvo go-

shīthē asadan nf mṛgīsāo avikshata | nf ketāvo jānānāṁ ny ādṛśīṭā alipsata || 4 || etā u tyē práty adṛśīṣān prado-

shāṁ tāśkarā iva | ādṛśīṣā vīśvadṛśīṣāḥ prātibuddhā abhū-
tana || 5 ||
Creatures, poor or rich in venom or some venomous aquatic reptiles; creatures of two kinds stinging and unobserved, both infect me with poison.

This (antidote herb) destroys the unseen venomous creature, destroys the seen and departing creature. It destroys them even (by its odour) and while being ground, crushes these venomous creatures.

Some reptiles live in small grass (Saccharum Sara), some behind long grass (Poa Cyanosuroides), some in soft grass (Saccharum spontaneus), some in the meadow grass (saccharum munja, Andropogon muricatum etc.) adjacent to the rivers, some in the jute grass. All these unobserved reptiles have infected me with poison.

When cows settle down in their stalls, the wild beasts retreat to their lairs, the senses of men go to rest, then the unseen reptiles infect me with their poison.

These reptiles are like lurking thieves at an evening time. They appear to see everyone but remain unseen themselves. Therefore, O men, be vigilant.
dyaúr vah pitá prithíví mātā sómō bhrātāditiḥ svāśā |
adrishtā visvadrishtās tīṣhatelāyata śu kam || 6 ||
ye áṁṣyaḥ ye ángyāḥ sūcīkā ye prakaṇkatāḥ |
adrishtāḥ kim cau neḥa vah sārve sākām ni jasyata || 7 ||
út purāstāt sūrya eti visvadrishto adrishtahā |
adrishtān sārvān jambhāyan sārvāḥ ca yātudhānyāḥ || 8 ||
Heaven is your father, earth your mother, moon is your brother, sunshine your sister. Live in your own holes, unseen and yet seeing all; enjoy your own pleasure. 6

Those who move with their shoulders, those who move with their bodies, those who sting with sharp fangs, those who are virulently venomous, why are you here, ye unseen? Depart together away from us. 7

The all-seeing sun rises in the east, the destroyer of the unseen, driving away all the unseen (venomous creatures) and all evil insects of the night. 8

The sun has risen on high destroying all poisons. The sun, the all-seeing, the destroyer of all-unseen things, rises behind the top of the hills for the good of living beings. 9

I deposit the poison in the solar orb, like a leather bottle in the house of a vendor of spirits. Verily, the sun will not die, nor shall we die; for though afar, yet with all his powerful beams he will overtake the poison. The science of antidotes shall convert the poison into sweet ambrosia. 10
iyattikā śakuntikā sakā jaghāsa te viśhāṁ | sō ciṁ nū — || 11 ||
trīḥ saptā viśhpuliṅgakā viśhāṣya pūṣhyan akshan|
tūś ciṁ nū nū maranti nō vayāṁ maḥo || 12 ||
navānām navatinaṁ viśhāṣya rōpūshīṇām | sārvāsāṁ agrabhāṁ nāmārē asya yoḥo || 13 ||
This little insignificant bird has swallowed your venom; she does not die; nor shall we die; for, although afar, yet with all his beams of rays, he, the sun, will overtake the poison and the science of antidotes shall convert the poison into sweet ambrosia. 11

May the thrice-seven sparks of fire consume the influence of the venom; they verily do not perish; nor shall we die; for, although afar, yet with all his beams of rays, he, the sun, will overtake the poison and the science of antidotes shall convert poison into sweet ambrosia. 12

I recite the names of ninety and nine rivers, the destroyers of poison; although afar, the sun with his beams, will overtake the poison; the science of antidotes has converted you, poison, into sweet ambrosia. 13

May the thrice-seven peahens, the seven-sister rivers, carry off, O body, your poison, as maidens with pitchers carry away water. 14

May the insignificant mongoose carry off your venom, poison; if not, I will crush the vile creature with a stone; so may the poison depart from my body, and go to distant regions. 15

Hastening forth at the command, thus spoke the mongoose, (who was familiar with an antidote herb): the venom of the scorpion is innocuous; scorpion, your venom is innocuous. 16
NOTES

Book I
Hymns 122-191

प्रथम मंडलम्
सूक्तार्थ १२२-१९१
Hymn-122

For verse 4 see Nir. VI. 21.

1. Raghumanyayah, mild tempered (सपुष्पकः) — *Daya*.; little wrath (*raghu* = *laghu*).

2. Starih na, from stara, cover, the boat covered with mechanical devices; like the boat — *Daya*, like the sun invested or clothed with light (*Sayana*); also destructive of foes (*स्तरी: बलुर्णा हिमसः तेजसाङ्ख्यः वा प्राप्तिः: — *Sayana*).

3. Vasarha, one capable of providing residence, or comfortable (*बसानां बालहेतुर्नामहेऽः: — *Daya*). Also means Agni or fire, as assuming various vestures (*vasa*) or forms in the Garhapaty and other fires; or as destroying the vesture of the earth, the trees; or as causing the revolutions of day and night.

*Indra-parvata*, like the sun and clouds; another name of Indra, as regulating the *parvas*, the joints or periods of the day or year (*Sayana*).

4. Napatam-apam, the grandson of water (*Agni* is regarded so. From water or moisture, trees and shrubs come out, and the fire proceeds from timber and hence fire is the grandson of water) — *Sayana* and *Wilson*; cf. Manu IX. 321. According to Dayananda, *Na-pata* is not falling (of rains); it means also the ever continuing path; never coming to an end.

*Mataara*, the one loving as mother; also day and night; a pair of measurers or surveyors, (माताकारकः; — *Daya*.)

5. Ausijas, see 1.18.1; 112.11; 119.9; 122.4; 5; IV.21.6; V. 41.5; VI. 4.6; X.99.11; the son of Usij, the son of a lover of knowledge.

6. Sindhu, a river; Sayana regards it as a deity presiding over waters (सलाभिमानी देवः).

7. Pare, in the conveyer (गम्भीरः, *Daya*). See 1.116.7; 117.6; 122.7.

*Srutarath* and *Priyarathe*, in the enjoyable or famous chariot; in the charming or favourite chariot (*Daya*); Sayana refers the two
terms to *mayi* (मयि), "on me possessing a famous car, a favourite car."

8. **Mahimaghasya radhah**, the wealth of an honest and respectable dealer or a business magnate. Also company or assembly of the gods.

*Nahusa*, a man, bound by the cycle of his actions, good or vicious (*Daya*.), (Nigh. II.3).

9. **Abhidhruk**, one offending or opposing from the front (*Daya*.).

*Aksnayadhruk*, one offending or opposing in a crooked manner (*Daya*.). Offends by a wheel (चक्नेन) or a way (भाग्येन); or in other manner (प्रययवा प्रकारण---Sayana.

**Yaksam hṛdaye nidhatte**, he places or deposits consumption (a disease) in the heart. *Yaksma* may also be regarded a sickness in general.

11. **Amṛtasya nahuṣah havam sureh---nahusa=a learned person, havam = a word of sincere advice (*Daya*); sureh=person adept in knowledge, well-versed man. "The invocation of the immortal deity by me a mortal worshipper." (Wilson).

12. **Dasatayasya**, one well versed in ten disciplines of knowledge (*Daya*); a decade; Sayana renders it as food, by which the vigour of the ten senses is augmented; also Soma juice offered in ten ladles (*Sayana*).

13. **Dasatayasya**, of ten sorts; of the ten *indriyas* (organs of sense).

*Dvi-panca*, two times five: by *five*, we have teacher, preceptor, student, disciple and general people (*Daya*); Sayana interprets it as ten ladies for some oblations.

*Istasvah*, the one who gets the horses.

14. **Arnah**, purified water; also a synonym of form or *rupa*; a son (*Sayana*).

**Hiranyakarna**, one with rings or *kundala* in ears; *manigriva*, with a necklace of precious stones in neck (*Daya*).

15. **Sisvah**, the one worthy of being instructed or trained
(Daya.); infants; childish.

**Hymn-123**

1. **Daksinayah**, from the south side (Daya.); or the clever one; one who is skilled in her own function (Sayana).

Cikitsant, healing, remedying the malady of darkness or ignorance; bringing health.

2. **Vajam**, moving, motive; *vijnanam* or knowledge (Daya.); *jayanti vajam*, victoriously gathering divine knowledge (Daya.); the darkness, that goes away with the dawn (Sayana); also producing food as the reward of morning sacrifice.

3. **Bhagam**, share, participation.

*Suryaya* for the enlightenment from God (Daya.). (So that the sun or enlightenment may come).

4. **Ahana**, by the day; by the dawn; Ahana may be synonymous with dawn (*Yaska*, Nir. XI. 6).

7. **Ahani**, day and night (*oho-ratri*).

8. **Varunasya**, of the sun (Sayana); of the wind (Daya.).

**Trimsatam yojanani**, 30 yojanas = 120 kroshas.

Varuna may be identified with the sun as the remover of darkness, who according to Sayana, revolves daily round Mount Meru, the centre of the earth, performing diurnal circuit of 5059 yojanas; the dawn being always 30 yojanas in advance of his rising; or first apperance from behind the mountain in the east (the period-called dawn is reckoned from the disappearance of the stars to the appearance of the sun, and is measured as to the duration by 21 *ghatikas* and 26 *palas* or *paras*. Taking the *ghatika* at its lowest valuation = $\frac{1}{2}$ of a *muhurta* = 24 minutes; and a *pala* or *para* = 1/30th of a *ghatika*, we should have in a day or 60 *ghatikas* more than one third allotted to the dawn, which is definitely an error. Again if the sun travels 5059 yojanas in 24 hours, he travels at the rate of about 84 yojanas in one *ghatika*; and as the dawn is in advance only 30 yojanas, it is in time less than half a *ghatika* before the sun; a more correct estimate than the 22 *ghatikas* of Sayana’s commentary (*Wilson*).
12. Gomatih, one possessing earth; or rays (Daya.).

Hymn-124

For verses 4 and 7 see Nir.IV. 16 and III.5 respectively.

1. Ityai, for going; for getting or acquiring (प्राप्तिविलुः, Daya.); for our use (Wilson); for carrying on our own affairs (Sayana).

2. Aminati, not leaving, not injuring (प्रहिसनती—Daya.); not opposing, not unsuited to.

Praminati, particularly injuring (प्रकट्यदायि हिसनती—Daya.).

4. Sundhyuvah, the solar rays (भादित्यकर्णा: —Daya.).

Vaksah, the achieved thing (Nigh. IV. 2); according to Sayana, sundhyuh is the name of the sun; also a water bird of white colour, to whose white plumage the morning light may be compared (Wilson). Also when used in plural, it means waters (शुष्क्युरार्दिवमेव भवति शोधनतलु). (शालिपिन्धि शुष्क्युरार्दिव शोधनादेव प्राप्तमि शुष्क्युर रुचयति शोधनादेव—Nir. IV.16).

Nodhas, a learned person, well-versed in different disciplines of study; a seer, composer or interpreter of a new hymn. (Nir. IV. 16). As he makes his desires apparent in his songs of praise, so dawn manifests her beatuteous forms.

Adnasat, of the one that evokes the food (adma=food or dwelling); sad=who goes or abides; the mistress of the house, that rises with the dawn and wakes up the sleepers of the household.

5. Aptyasya, of the extensive world.

6. Ajamim, one that is not one’s wife (Daya.).

Jamilim, belonging to one’s own species (सत्तातीय—Sayana); one’s own wife.

Also jamim, gods or divine beings (of same species); ajamim, human beings or विभारीय, or of different species.

7. Abhrateva. like the daughter, who has no brother.
Pumsah, of the person, or for the support.

Pratici, looking or going to the West (Usa's face towards the West),

Garta-arugiva, like the one lying in the pit of poverty and trouble.

Sanaye dhananam, for the division of property.
Like the one who ascends (aruh, to mount) a house (garta-grha) for the gift or receipt of riches; (applicable to the dawn and to the girl who has no brother).

We have in the Nirukta (III. 5): Like a brotherless maiden, who goes towards men, i.e. parental ancestors to render the duties of offspring and to offer the funeral cake, but not to her husband. Like one who ascends the pillar of the assembly room* in order to obtain wealth, i.e. a woman from the south. Garta signifies the pillar of the assembly room (स्तूप: सभास्थानशृङ्ग: गृहानु: सभास्थानशृङ्गो भवति, Nir. III. 5); it is derived from the √घ्र, to invoke (घ्र निग्रवरो); transactions made under it are true. There she, who has neither son nor husband, ascends. There they strike her with dice; she obtains wealth. The cemetry heap is also called garta being derived from √घ्र, to raise; it is raised up (समयाय संरच्योगिः प्रमृत्व पद्मोत्तरा, गृहश्वेत-पृणा भवति, Nir. III. 5).

Jaya-via patye etc. Like a well-dressed wife, eager for the husband at the proper seasons, dawn displays her beauty as a smiling damsel her teeth (or her form). According to Yaska, there are four similies: one should not marry a brotherless maiden, for his (the husband's) son belongs to him (to the father of the girl). From this the prohibition of marrying a brotherless maiden and the father's right to appoint his daughter as a son are evident. When a father selects a husband for his unmarried daughter, he unites himself with a tranquil mind. Now, some law-givers cite the following stanza in support of the denial of a daughter's right to inheritance (Manu IX. 134). Some are of opinion that the major share belongs to the appointed daughter (cf. Rv. III. 3.2. See also the Atharva, I.17.1).

Hymn-125

For verse 2 see Nir. V. 19.

*Durga remarks that the custom of the South Indian people is that a woman who has lost her son and husband approaches the dice-board, and the gamblers make a collection for her.
2. Muksijayeva padim ut-sinati—A net is so called from being let loose on the ground (भोजनाभ), or from lying on the ground (सवनाभ) or from being spread on the ground (बलनाभ, Nir. V. 19).

3. Isteh putram, son of the householder’s position (इष्टपत्त गृहाधिकार्य स्थानातः—Daya.); son of sacrifice. Sayana explains putra as पुत्र व्रतार्थ, much-protecting, or कृतार्थ, performer. Dayananda renders putra as one pure, or the son (पवित्र तन्त्रम).”

4. Prṇantam ca papurim ca, one who gives pleasure, repletion or satisfaction (पुण्यतं, वृद्धतं, पुरोर्व, पुरुषम्—Daya.). Sayana associates prṇantam to progenitors (पितृ)—पुण्यतं पितृ श्रीणवनम्, and papurim, to all living beings (माति: पुण्यतं पुरुषम्) (पुरुष प्रीणवलोपमिष्टव्रतार्थ).

5. Iyam daksina, the fee or gifts obtained from teaching (Daya.); Sayana interprets daksina as earth or bhumi, that is able (dakṣa) to bear crops.

6. Dakṣinavatam, the givers of gifts, as well as the acceptor of gifts.

Imani citra, these wonders, these variegated things (विष्णुव्युत्ताति); also personal decorations, as garlands, sandals, jewels and pearls.

7. Anyas tesam paridhir astu, may some other one be their surrounding defence (Wilson); or be their kavacasthāniya (कवचस्थानीय, in the place of armour)—Sayana. Sayana is not clear about the sense of anayas (may be any person—तेत्याहृत्येऽऽ कोऽपि पुष्प!)

**Hymn-126**

2. Satam niskan, hundred gold coins (niskan sauvarnan—Daya.); one niska=4 susvarnas (another gold coin)—Manu. (VIII. 134); but according to the Amarakastra, it is rated at 108 susvarnas; Panini also refers to niska.

4-5. Paṇrah, available to others प्रणत् गृहाधिकार्यां शरणात्—Daya.). See also I. 51. 14; 116. 7; 117. 6; 10; 126. 5; 167. 6; 190. 5; VI. 59. 4; VIII. 4. 17; 6. 47; 63. 12; IX. 82. 4; X. 106. 7.

Vah, those who proceed or accompany,प्रणत्—Daya.Nigh. IV. 2.

Aridhayaso gah, to be held or attained by rich man (Sayana); by
braves dealing with enemies (Daya.).

5. Visya iva vrah, by troops of people having mutual affection (Sayana); like the business people or like the one prominent amongst common men (Daya.).

Anasvantah, the one possessing numerous carts (Daya.); having carts or barrows (Sayana). (Small carts are used to carry Soma plant in Soma sacrifices).

6. Parigadhitā, mixed all around; the well-meant policy from all sides (for gadhyati, see Nir. V. 15). Gadhyam is derived from √गह, to seize. Like food which is to be seized, they desire to unite themselves with the straightforward (IV. 16.11). The verb √ग म means to mix; mixed on all sides, mixed all around (प्रागिनिश्च प्रभुगिनिश्च, I. 126.6).

7. Romasa, the one with profuse hair on body.

Gaudhari, the queen-empress (पुत्री-राजबल्मी, Daya.).

**Hymn-127**

The hymn consists of 11 verses in asti (verses I-3, 8, 9); bhuriga-asti (verses 4, 7 and 11) atyasti (verses 5 and 6), and bhurig-atisakvari (verse 10) metres.

In this hymn and the twelve following, the verse is arranged in three lines and the number of syllables varies from 57 to 79, being in most of the lines 65, 66, 67; the distribution of the feet does not seem to follow any definite rule.

It is a peculiar feature of this and other twelve hymns, to reiterate a leading word which occurs the third or fourth from the end of the first line, and sometimes also of the third, and to repeat it as the last word of the line, (सुतु सहस्रो जातेवंस विश्व न जातेवंस; and so on). This is for verbal beauty of the lines, alliterative and musical. It is in no way easy to retain the beauty of the original paruccheapa hymns in translations.

4. Vaneva, like rays (vana=rays — Nigh I. V).

5. Uparasu, in the cardinal directions (upara=directions, विश्व; Nigh. I. 6).

Bṛgavah, the destroyer of pains (Daya.).

10. Ksasu, on the earth (Nigh. I. 1).

Jurnih, suffering from fever etc. (Daya.).

**Hymn-128**

1. Ila, or Ida—Reverence.

पददर्शवेपरिवीतहस्तावे—On a spot or site of ground, on the earth i.e. the altar; they call the altar the utmost end of the earth; so much, verily, as is the earth as much as is the altar.

According to Sayana, Ida (Ila) is the daughter of Manu, and pada refers to the spot where in the form of a cow, go-rupa, she placed her feet, alluding to the legend of Manu’s daughter being the first institutor of sacrificial rites (Wilson). Ida, the daughter of Manu, was the institutor of sacrifice; glory to the butter-charged footmark of Ida.

6. Aratih, one who is not easily pleased; a sovereign; one who helps in attaining right conduct (Daya.).

Taranih, one that helps in conveys across (Daya.); one who conveys across the sea of life; also an epithet of the Sun or Agni.

Na may mean i.e or like and not (negative) both. In the negative sense, it is attached to sisrathat, loosened, let go.

7. Trasate varunasya dhurtemaho devasya dhurteh, preserves us from the malevolence of the obstructer of religious rites (Sayana); varuna=varaka, the impeder.

**Hymn-129**

For verses 6 ond 8, see Nir.X. 42 and VI. 4 respectively.

2. Nṛbhih, by leaders, officers (Daya); by men (i.e. by maruts)—Sayana; also by worshippers.

3. Yāvin ararum sura martyam pari-vṛnakṣi martyam—Thou mixest with the departing mortal, thou abandonest the mortal (Wilson). Sayana interprets the first martyam as cloud, the skin that contains the
rain; \textit{vṛsanam, tvacam}, trying to escape; like an enemy, from the hero, \textit{sura}; the second \textit{martyam} is also cloud, but it is after it has parted with its waters, like an enemy who has been killed and whom then victor abandons (Wilson).

4. \textit{Pṛtsusu}, in the battle (संघ्राम)—Nigh. II. 17.


10. \textit{Tva mahima saksat avase mahe mitram}, great is present to thee for protection, as to \textit{mitra} for great protection (Wilson).

\textit{Mitra}, the friend (\textit{Daya}.)—as praise animates a friend, with great attachment.

\textit{Adrivah}, from \textit{√ad} to eat: devourer of foes. (Nir. IV. 4); \textit{adrih}, thunderbolt, is so called because with it he splits (mountains), or it may be derived from \textit{√ध्र} to eat.

11. \textit{Tva janita jijanad vaso}—Here \textit{vasa} is an abode of all; one who resides in the hearts of good people (\textit{Daya}.). यः सर्जनेन्द्र वसितं तत्सम्बुधी (\textit{Daya}.). Asylum of all men (Wilson).

\textit{Janita}, genitor, the first maker of the universe (\textit{Sayana}).

\textbf{Hymn-130}

1. \textit{Vidathaniva satpatir astam rajeva satpatih}—Here \textit{vidatha}=a battle or \textit{samgrama} (\textit{Daya}.); \textit{sat patih}, lord of virtuous people, (\textit{Daya}.); cherisher of the good (\textit{Sayana}); \textit{rajeva}, like the one shining, (\textit{Daya}.).

\textit{Vidatha}, is also an apartment of sacrifice.

2. \textit{Avatam na vansagah, tatṛsano na vansagh}—\textit{Tatṛsanah}, very thirsty (\textit{Daya}.); \textit{vansagah}, first, the good distributor; the second, an ox (\textit{vṛṣabhah})—\textit{Daya}.; man going swiftly (\textit{Sayana}),—like a thirsty ox to a well; like an ox.

3. \textit{Nihitam guham nidhīm}, the hidden treasure. According to a legend, this refers to the soma plant, brought from heaven by Gayatri, (\textit{Taittiriya School legend}).
Isah pari vrtah—According to Sayana, it refers to the rains shut up in the clouds. In the second reiterated phrase, the same may mean the seeds shut up in the earth, germinating on the fall of the rain, and affording in either case food (Isah=food).

4. Gabhastyoh, of the arms (साह, Nigh. II. 4).

Ksadmveva, like the water; ahi-hatyaya, for the destruction of cloud (Daya.).

5. Vrtha, without a purpose (Daya.); without an effort (Sayana); fruitlessly or in vain.

7. Nrto, of a twister of the body parts for acquiring knowledge (Daya.); of a dance; of one dancing in war.

For Divodasa, atithigyaya and Sambaram, see earlier notes.

Atithigyva: I. 51.6; 53.8; 10; 112.14; 130.7; II. 14.7; IV. 26.3; VI. 18.13; 26.3; 47.22; VIII. 53.2; X. 48.8.

Divodasa: I. 112.14; 116.18; 119.4; 130.7; 10; and other references.

Sambaram: I. 51.6; 54.6; 59.6; 101.2; 103.8; 112.14; 130.7; II. 12.11; 14.6: 19.6; 24.2; IV. 30.14; 26.3; VI. 18.8; 26.5: 31.4; 43.1; 47.2; 21; VII. 18.20; 99.5; IX. 61.2.

8. Tvacam krsnam, black skin; stripped of skin, (कुष्म, to draw); attractive skin. There is a legend also. An asura, named krsna or ‘black’ advanced with ten thousand followers to the bank of the ansumati river, where he committed fearful devastation, until Indra with the Maruts, was sent against him, by Bhaspati, when he was defeated by Indra and stripped of his skin.

9. Surascakram pra bhrat, he threw the sun’s wheel (Sayana), or the wheel of the chariot of the sun. There is a mythological legend in this respect:

The asuras obtained a boon from Brahma that they should not be destroyed by the thunderbolt of Indra, and having in consequence defied him, he cast at them the wheel of the sun’s car, which was equally fatal. This is a baseless legend, more of a Pauranic character than the Vedic. (Sayana as quoted by Wilson).
Vacam musayati, depletes them of speech or existence, steals or
takes away speech. (Wilson).

Musayati, behaves like a cutter (धन्यक द्वाचरति—Daya.).

10. **Dvodasebhīḥ**, by the giver of enlightenment (Daya.).

**Hymn- 131**

3. **Mithuna**, a pair of man and woman (Daya.); couples consis-
ting of husband and wife; this verse gives wife a right for full par-
ticipation in sacred duties of life, like agnihotra etc. Sayana dis-

tusses this verse with his conservatism and reconciles only to the extent that
whilst a wife cannot independently study the Vedas, and cannot alone
perform the sacred rites of agnihotra, she would do all these with
her husband and recite the Vedic mantras too. See Purva Mimansa,
for sanctioning right to women in yajnas (Chapter VI, adhikarana
3-4.). **Mithuna tatastre**, husband and wife (the yajamana and his patni)
perform yajna together.

4. **Purah saradīḥ**—As defended for a year by walls and ditches
(Sayana).

5. **Pṛtanasa**, amongst men (Nigh. II. 3)—Daya.

Cakartha karam, uttered a shout; karasabda, a noise or sound
(Sayana). This may be a war cry or an exclamatory slogan.

7. **Ristam na yaman**, like one weared on the road; towards
whom evil desire may be entertained by robbers (Sayana); to punish as
deserved (हितिः जय यानमि—Daya.).

**Hymn-132**

For verse 1 see Nir. V. 2.

1. **Vanuyama vanusyataḥ**: vanusyati means the action of slaying;
its grammatical form is not known. “May we slay those who seek to
injure us”. This is a Vedic quotation. “May we, in battle, conquer
those the perverse and him who seeks to injure the long-spread (dirgha-
prayajyam) (sacrifice)”. May we,.in battle, conquer the perverse (ḍṛd-
yam. दृष्यम्), i.e. the pernicious, the sinful person (प्रभावयम्) who desires to
spoil our long-spread (dirgha-pratata) sacrifice. (वीरयज्ञविधि, Nir. V. 2).
Bhare krtam, pious rites concerning sustenance; also concerning war (Nir. IV. 24, भर हति संपाणनम्)—Daya. May our pious rites attain the gods; attain the presence of gods (Wilson).

2. Svasminnanjasi, in both places, epithets of vakmani, which according to Dayananda, means upadese (in the teachings), otherwise marge, on the road or path. The first is as usual, peculiar, the latter is explained by Sayana as honest, straight, free from fraud, etc.

To Dayananda, the first anjasi is prakata. (अष्ट) i.e. in the open, and the second kamayamane (कामयमाने) in the desired or aspired manner. In fact, it is always difficult to expound the puns or double meanings of the reiterated terms.

3. Rtasya varasi ksayam, thou art possessed of the place of the abode of the sacrifice, termed rta, or the true, as giving unfailing reward, or rta means water, and then, we have: “Thou abided in the dwelling of water”, equivalent to the sender of rain. Rta also means the sun, and then we have: “Thou caused (the sacrificer) to go to the region of the sun”.

According to Dayananda: Rtasya var asi (=व: + वशिष्ठ) ksayam= सत्यस्य वरस्य प्रकृतिः प्राप्तचतुष्यः।

Varam akhrvata ksayam= क्षयम् कृष्णस्य निवासस्य।

Gavesanah—(i) ये यो गाः गायस्यमात्रिय सः, here go=speech; (ii) गात्स्यं गिरणाय एव: सुम: हवः, here go=rays.—Daya.

Gavesanah, (i) possessed of, or practising the seeking after water; the sender of rain; (ii) maker of search after the cows; or the seeker for the reward of the worshipper (Sayana).

4. Vrajam—This occurs twice; Dayananda gives two meanings: (i) व्रजस्यम्, worth knowing and चर्चास्यामम्, the non-virtuous or vicious path. According to Sayana, the two meanings are (i) a cloud, and (ii) the cattle of the angrirasas stolen by Pani. The word gavesanah= cow-pen or pasture.

5. Sravasyavan—This occurs twice, with meanings: (i) श्रवस्य: अव: श्रवितामित्वः (the desire to hear own self) (ii) श्रवस्य अवितामित्वः इव वर्तमान: (like the one who desires to hear ownself),—Daya. According to Sayana, (i) from srasas, food or fame, implying a wish or desire for either. They desirous of food and (ii) desirous of offering of food—oblations to Indra.
Indre okyam, in the magnificent beautiful dwellings (Daya.); In the heaven of Indra (Sayana).

6. Indraparvata, one like the sun and clouds; cloud and the deity presiding over clouds (Sayana).

Hymn-133

1. Vailasthanam: Vila from vila, a hole, a cavern, a pit; one pertaining to vila is vaila. According to Sayana, in this verse and in the third verse, this represents smasana or a place where dead bodies are burnt (or buried-Wilson). Sayana suggests another meaning: The Naga-loka, the Serpent World, or the regions below the earth—which is rather Pauranika than Vedic (Wilson).

2. Yatumatanim, of the army where we have a host of killers (Daya); of injury-inflicting armies, or those possessing weapons; or of hosts composed of Raksasas (Sayana).

3. Vailasthanaka, vailastha, from vila, hole, pit or cavern; as in verse 1.

4. Pisacim, one who creates trouble (Daya.); a malicious being; also it means “decay”.

5. Adrivah, twice occurring: (i) one spreading like a cloud, or like the sun; (ii) one pertaining to vast stretch of hills and mountain. (Daya.).

Susmi, strength, power or valour.

6. Ghürnanna bhisam, of blazing fire personified, like the one blazing in terror.

Tri-saptaih, i.e. 3x7=twentyone. In rituals, an allusion to seven platters, offered to the Maruts, repeated at the three daily rites; or attended by Maruts, to whom thrice seven offerings are presented (cf. I. 72.3).

Hymn-134

For verse 2, see Nir. IV. 19.

1. Purvapitaye—First drinking; (i) of the earlier drinkers; (ii) of
the early drinkings (Daya.).
Sayana for the second gives ‘before other gods’.

Niyutvata, the one in which a large number of horses are yoked (Daya.); with the car having the niyuts (Sayana), i.e. horses of Vayu.

Davane, to the giver; Sayana gives two meanings: (i) Come for that which is to be given by us; (ii) for giving to us that which we solicit.

3. Rohita, pink or red like blood; aruna, substances (like smoke or water) capable of conveying or transporting things (from च्छ to carry or convey. (Also river and finger, Nigh. I. 13; II. 5)

4. Dansu, the process in which people acquire control over mind. (Daya.). According to Sayana, dansesu karmavatrusu, doing their work. Dansa may mean a house and hence, in rays investing or covering the world like a house; or it may mean the chamber of sacrifice.

Bhadrovastra, fine or excellent or auspicious clothes.

Sabardugha, fulfilling all desires (Daya.) (Sabar—amrta or ambrosia); the one that yields ambrosia.

5. Bhurvani, twice repeated with two senses:
(i) धारणवति, the one upholding, (ii) पोषणवति, the one sustaining. (Daya.).
Sayana also gives two meanings; (i) sacrifice or yaga, (ii) a cloud.

Takva-viye, the path where we have no robbers or thieves (for causing to go elsewhere thieves—Sayana).

6. Asiram, repeated twice with two meanings:
(i) the nourishing milk etc. भोज्यम् (ii) the wholesome and nourishing—समांतात् भोज्यम्—Daya. Sayana gives two meanings: (i) milk, (ii) ghṛta or clarified butter, both being material of oblations and the like.

Hymn-135

Satinibhīh, an army with hundreds of brave soldiers (Daya.); sahasrenā niyuta etc., the army with thousands of horses and hundreds of soldiers. Numerical figures represent indefinite large numbers.
2. *Pariputo adribhīh*, purified by effusion. (Soma is purified by straining through Kusa grass).

_Pari kosam arsati_, it goes to the ladle, as it were, in place of a receptacle (*Sayana*).

3. *Sarasmin surye saca*, the offering is simultaneous with sunrise (*Sayana* and *Wilson*).

4. *Candrena*, by gold (*Nigh. 1.2*).

_Vayava radhasa agatam, indrasca radhasa a gatam_*—Dayananda interprets *vayu* as the killer of vicious people; and *indra* as electricity. *Radhasa*, means to attain the objective. The repetition indicates the pairing in two ways; (i) Indra and Vayu; and (ii) Vayu and Indra.

5. *Marmrjanta*, intensely cleaned with care (*श्रवणि मार्गायतं योधयतुः_*—*Daya.*); as the groom rubs down; have strained, cleaned and rubbed. (*Sayana*).

_Vajinam_, one with good speed (*Daya._); _asumatyam_, going quick; like a quick horse going quick (*Sayana*).

Second _vajinam_ has been interpreted by Dayananda as _वहवुभलस-णाितम_ i.e. one possessing numerous good qualities.

6. *Ayansata*, (i) should give. (ii) should receive—(*Daya._).

_Pavitram_, the filter, the purifier; usually applied for *kusa* grass, which is used for filtering the Soma juice.

_Ati romanyavyaya somaso atyavyaya_, _romani_, hairs; _avyaye_, unexhausted, not subject to deterioration or destruction; _somasah_ owes prosperity; second _avyaya_ such pleasures which are lasting (*Daya._).

According to Sayana, in the first place, the Soma juices having gone through the unclipped hairs, or (*प्र्ययया = प्रवि + प्रायुषिनि*, made from the sheep). Sheeps’ wool; fall into the vessel that receives them; (ii) in the second place, _प्र्ययया_ is said to bear its ordinary meaning, unexpendined, unexhausted.

7. *Gacchatam*, in both places (*Daya._).

_Adhvaran_, (i) virtuous characters like non-violence etc., (ii) noble deeds and sacrifices, _yajna_ (*Daya._).
8. **Asvattatham**, religious fig tree, like the *pippala*, *(Daya.)*; but Sayana translated it as पवेताकवित्वा प्रदेश्ये स्थेतम्; one found spread through mountains etc.

**Na upa dasyanti dhenaḥ—na apadasyanti; upadas=infirm or wasted *(Sayana)* by sickness *(लघर्ति_Daya.)*; apadas, to be carried by thieves.

Dayananda gives two meanings of *dhenaḥ*: (i) cows, (ii) speech or *vani* in plural *(वाण्य:)*.

9. **Agiraukasaḥ**=agira + okasah, अगिरायकोः, the place of stay of the non-manifested speech; having no dwelling by speech. They are not brought to a stop by abusive speech *(Sayana)*.

**Hastayor durniyantavah**, difficult to be checked by both hands (by physical forces); they are not to be deterred by words, or by pulling up the reins from coming to the sacrifice *(Sayana)*.

**Hymn-136**

For the verse 3, see Nir. II. 13.

1. **Ta Samrāja**, the two *(ती)* shining with great lustre *(सम्प्रधाबेते)* *(Daya.)*; thoroughly shining *(Sayana)*.

**Mrī-yat’bhyam**, (i) like those who give happiness. *(Daya.)*; (ii) along with such parents who bestow happiness.

2. **Rasmibih caksur bhagasya rasmibih—Rashmibih** (i) by the rays at both places *(Daya.)*.

**Bhagasya**, of the wealth; or of the sun. *(Daya)*.

3. **Dive dive**, every day (at both the places).

**Yatnvat' janah**, (i) the one with a hand of diligent workers, (ii) daring persons and the like *(Daya).* Also animator of mankind, by whom man are being impelled to exertion or incited to the discharge of their respective functions *(Wilson)*.

**Aryaman**, judicial head *(Daya.)*. According to Sayana, it may imply one by whom the irreligious, or those not performing worship may be cast into the infernal regions *(naraka)*.
4. **Abhagah**, (i) with entire resplendence (ii) with entire prosperity and good fortune (*Daya*).

5. **Anhasah**: (i) from vicious acts, (ii) from sins. (*Daya*).

**Vratam**, (i) noble virtues (ii) noble determinations.

6. **Varunaya midhuse sumrilikaya midhuse varunaya**—For the one with superb virtues.

**Midhuse**, (i) for the one who impregnates with noble qualities, (ii) for the one who provides happiness to others (*Daya*).

Sayana separates the first attributive form from Varuna, and applies it to Rudra, the showerer of desired benefits; the two next words he applies equally to Mitra, Varuna and Rudra.

**Hymn-137**

1. **Matsarah**—Repeated twice meaning (i) exhilarating, and (ii) envious.

   **Gavasirah** = *go+asirah* = surrounded by (i) sense-organs like, (ii) rays (*go=cow, sense organs and rays, —Daya.*) and also food mixed with milk.

2. **Dadhyasirah**—(i) Foods mixed with curd and (ii) like foods containing curd.

   **Mitraya**, for the friendly; **varunaya**, for the venerable and **rtya**, for the truthful behaviour (*Daya*).

3. **Duhanti adribhih**: (i) Milking out with stones (expressing the Soma juice with pressing stones), (ii) milking out along with clouds.

   **Sutah**, effused out, pressed out, refined.

**Hymn-138**

For verse 4, see Nir. IV. 25.

1. **Tavaso na tandate**: Tavasah, of the strength; **tandate**, destroy or leave.
Makhah—(i) Those who have acquired knowledge, (ii) those living like yajna, or sacrifice. (Daya.) According to Sayana, (i) makha =Yajnavan, having or receiving sacrifice, who thereupon confers the boon the sacrificer solicits. Thus manah ayuyuve, ‘mixing with’ or assenting to his thoughts or mind. In the reiteration, makha is considered to be put for makham, objective case, the sacrifice, with which Pusan mixes, or is present at, until completed.

2. Ustro na, like a camel; as a camel bears a burden.

Dyumninah kr̥dhi, make them possessed of wealth, approbation, or reputation (प्रस्तवनः प्रशस्ततिमिति—Daya.).


Sari bhava, be famous and well known, be our leader; be ever accessible to us.

4. Ajasva, pertaining to one where we have goats and horses both (Daya.); he who is drawn by goats or has goats for horses. “Be near us, O goat teamed one, gracious and bounteous”. (Nir. IV. 25).

Hymn-139

1. Srausat—Dayananda translates it as the offerer of the substances constituting oblations (हितिवर्धितम्). The word does not occur anywhere else in the Rgveda. In ordinary use, this word is an exclamation uttered when the butter is poured upon the fire, on the altar, as an offering to the gods. Sayana translates astu srausat, as “may there be a hearing of this hymn”, or “may Agni or other deity be a hearer”.

Dhitayah, occurs twice: (i) fingers; (ii) the upholster (Daya.).

Nabha, the navel; the centre of attraction (साम्यभागसाह्जयम्—Daya.). Sometimes, the yajna or sacrifice is called the navel of the world (पञ्चमायुपत्तमय नातिर.).

Vivasvati, shining; in the solar corona (Daya.); in the sun.

2. Svena manyuna, by one’s own wrath or anger (Daya.).

Svebhiraksabhih, by one’s own (i) sense organs. or (ii) conscious-
3. Hiranyaye rathe dasra hiranyaye, *hiranyaye rathe* is golden chariot; *dasra*, the dispeller of pain. Sayana gives two interpretations of *hiranya*—(i) *madhu-purpa* or rich in sweetness, and in consistence with it, he translates *prusayante pavayah*, as "the circumferences of the wheels distil (धर्ति स्ववति), or scatter honey as they revolve". In the reiteration, he proposes to render it by "pleasing, heart delighting." *Prusayante* = मधु स्ववति, or scatter honey; *pavayah*, चर्काणि or wheels (*Daya*).

4. Divistisu, twice repeated in the sense (i) in the space; in the space routes, (ii) in the heavenly behaviours (*Daya*).

Anjasa sasata rajah; *rajasa* = water (*Udaka*) metonymy for rain (*Sayana*). Dayananda gives two meanings: (i) world, लोकम् (ii) dignity or ऐष्ट्यम्.

6. Sutasah udbhidah—*Sutah*, composed (निर्गात), effused; *udbhidah*, coming out of the earth, breaking forth. (*Daya*).

Agahi, do come.

7. Yajniyebhyah, (i) by persons adept in the technique of *yajna*, (ii) worthy of the *yajna karma* (both almost the same)—*Daya*.

Saca, the helper or sympathizer.

Angirobbhyah, to those who are adept in the vital sciences; *dhenuh*, cow and speech. Sayana quotes a legend in this connection: The Angirasas having propitiated the gods, solicited the gift of a cow; the gods gave them the cow of plenty, but they were unable to milk her, and applied to Aryaman, who drew from the cow milk convertible to butter for oblations to fire (*Wilson*).

Esa tam veda me saca—He knows her along with me, and Sayana adds to it "either I, Aryama, or I and Aryama know her." (Why?—not known; it is conjectural as Wilson remarks).

8. Uta jarisuh, ma uta jarisuh, twice repeated. Jarisuh—(i) the spoiled ones, (ii) may not be spoiled.

Yat ca dustaram—Here *dustaram* is the strength to get over
troubles and pains.

Ghosat, from the sound; from speech (Nigh. I. 11); also sounds, noises (ghosah); and by metonymy, those who utter them, men or cattle.

9. Dadhyan, see I. 80.16; 116.12.
For Priyamedha, Kauva, Atri and Manu, see earlier notes.

Priyamedha : I. 45.3; 4; 139.9; VIII. 2.37; 3.16; 4.20; 5.25; 6.45; 8.18; 32.30; 69.8; 87.3; X. 73.11.

Kauva : I. 36.10; 11; 48.4; 112.5 and others.

Atri : I. 112.7; 116.8; 117.3; 118.7 and others.

Manu : I. 36.19; 80.16; 114.2 and others.
A person with loving intellect is priya-medhah priya medha prajna, yasv s:—Daya.)—a common name, not a proper noun. A man of wisdom is Kauva (मेघालिङ्ग); the enjoyer of pleasure or happiness is Atri (सुभाषिन्तात); a rational or thinking beings is Manu (मनोवीर). Name gira, homage to speech (वाणी).

10. Venah, the person with aspirations (प्राचर्यमान); uksabhah, in the company of great persons (Uksa=great, Nigh. III. 3).

Puruvarabhah, by the person having many excellent qualities (पुरुषः बहुधा च वारा च रत्नभा गुणा: बेघ्रे ते:—Daya.); aravinda=water (वरक्कु, Nigh. I. 12).

11. Ekadasa, eleven i.e. (i) ten pranas and the eleventh, the soul or jivatman, and again (ii) ten organs and mind (Daya.). Also eleven in heaven, eleven on the earth, and eleven in the mid-air.

Hymn-140

1. Dhasim, food, the supporter of life, (Nigh. II. 7, anna).

2. Dvijanma, two-fold generated, a dvija or twice-born (Brahmana, Ksattriya and Vaisya), the first birth from mother's womb and the other from the preceptor after the sacred thread ceremony. Also it refers to fire, either as produced by attrition from the two sticks, or in the first instance by attrition and in the second from consecration for sacrificial use. (मधोनेन एव द्विगुणसंस्कारेत्—Sayana).
Trivṛdannam, triple food: clarified butter, purodasa (cakes fried in butter), and Soma juice (Sayana); the food, inspiring for acquiring knowledge; noble selfless actions, and love and dedication towards God; i.e. jnana, karma, and upasana—Daya.

Jagdham im punah, the same stuff (or type of food) eaten repeatedly, or renovates what has been eaten (i.e. the same articles offered annually—Sayana).

Vaninah, forest trees or waters (vana—water or udaka, Nigh. I. 12).

Ava—asyena, by mouth (Daya. and Sayana).

Anyasya, of the other (Daya.); of the oblation (Sayana); or with the mouth in one form (or sacrificial fire), he receives the oblation through tongue of another; that is, the ladle of the ministering priests; in another form, that is, the fire that burns forests (davagni), he consumes the trees.

3. Trisu cyutam, readily fallen down (तिल पतितं, trisu=ksipra, readily, with speed, Nigh. II. 15).

4. Raghuvr-druvah, going lightly (Sayana); the procurers of sweet and tasty foods (वे रघुव्रद्रुवोपद्रुवलावनानि प्रवल्ति—Daya.).

Kṛṣṇa-sitasah, black-pathed or dark-tracked (Sayana); agricultural track of ploughshare (Kṛṣṇa—kṛṣi-sadhini, pertaining to agriculture, sita=furrow or track of ploughshare—Daya.).

Juvaḥ, quick, speedy (जवसतः—Daya.).

Asamanah, not with one mind (Daya.), not same-minded, some going east, some west; or it may mean of different colours.

Ajirasah, graceful, one with refined manners (Daya.), moving (Sayana).

Raghusyadah, light-gliding.

Vatajutah, wind-impelled; those who move with speed like wind.

Asavah, pervading; pervading in good characteristics (Daya.).
Mumuksvah, aspirers of liberation (Daya.); giving liberation (Sayana).

6. Patnih, the one that sustains (पतनिहः—Sayana); the ladies participating in the yajna-karma (Daya.). Sayana conjectures that here patnih represents bushes, timber, who cherish Agni (the fire); or even cows

8. Agruvah, the foremost in category (अग्रवधिः—Daya.); also fingers; (agruvah kesinih) those that are in forefront; or crooked or curved like fingers. Kesinih, young girl with charming hair (Daya.).

9. Tuvigrebbih satvabhīr viyati, proceeds with resounding existences; he goes variously with living beings, sounding loudly, or going quickly; accompanied by the cries or the flight of animals when he sets fire to forests.

Tuvigrebbih, with loud sounds (Daya.).

Satvabhih, with animals (Daya.).

Syeni, the female eagle or hawk.

Padvate, bi-peds and quadrupeds; that which has feet (Daya.).

12. Rathaya navam nah gṛhya, rathaya, means of transport on rivers and seas (Daya.); navam, large boats (Daya.); or to our carriage-house; gṛha is an asylum of the needy or of the priests (Sayana).

Navam nityaritram padvatim, boat ever fitted with oars; boat is the yajna or sacrifice; the oars etc. are the priests; materials are the fuel and apparatus, and the feet are the divinities, the prayers and offerings,

Ratha, a means of transport, here a boat.

Aritra, apparatus for measuring the depth of the sea (लोकमनन्ति बलयमःपरोक्षकाणि यथा ताम्—Daya.).

13. Dyava-ksama, heaven and earth; yavyam, barley-fields; isam, grain, food; varam, jewels etc.; arunyah, dawns (Daya.).

Hymn-141

1. Balittha, bal+ittha, enlightenment or truth, its halo.
2. **Prksah**, worth of inquiry (*Daya.*); प्रक्ष-साधक or the perfecter or digester of food (*Sayana*).

**Vapuh**, handsome appearance; having body; the cause of the growth of body (*Sayana*).

**Sapta-sivasu**, pertaining to seven processes or factors of advantage; with *matsu*, seven auspicious mothers or the rains fertilizing the seven *lokas* or worlds (*Sayana*).

**Vṛsabhasya**, pertaining to the cosmic *yajnas* which bring rainfall (*Daya.*); pertaining to the showerers. *Asya vrśabhasya dohase*, Sayana refers to an allusion intended to the rays of the sun. Earlier, we have referred to the three forms of Agni; terrestrial, maturative or digestive fire, or as the electrical or ethereal element, or lightning in the *antariksa* or firmament. Here he is identified with solar fire, or the sun in heaven or as the solar rays, which in the hot season milk, as it were, the earth by the evaporation of its moisture, which is thus conveyed to the solar region, where it is transferred to the clouds, and in due season descends again in rain (*Wilson*).

3. **Buddha*, *antariksa* or inter-space.

**Mahisa**, great or big (*Nigh. III. 7*).

**Savasa**, by force (सत्रान, — *Daya*.), or by bodily strength applied to attrition as producing fire.

**Matarisva**, breaths or vital forces.

4. **Prksudhah**, exceedingly hungry for enjoyment (*Daya.*); expects or desires to be consumed (*Sayana*).

**Damsu**, in control (धस्त, सू), or in teeth.

**Yavisthah**, the youngest; young in all respects.

**Pituh paramat**, from the excellence of the sacrificial or the other nutriment.

Pituh from *pitr*, which is figuratively the *garhapatya agni* from which the fire is taken, *niyute*, to the *ahavaniya* (*Sayana*). Flames of fire are its teeth (*damsa*).
6. Bhagam iva, like the prosperity (Daya.); according to Sayana, a great prince; may also be the sun (aditya) (Wilson).


Vakva, the speaker, very much-talkative (वहे वक्ता).

Anakṛtah, unrestrained, not obstructed (न नियमितः—Daya.).

Jaranah, praises (सुश्रुतः).

8. Angebhir arusebhīr iyate, by limbs, or flames, having motion (arusebhiḥ, by the red ones, i.e. by flames).

Vayah, normally birds; all creatures having mobility, beasts, birds and the like.

9. Agne, vocative of Agni, venerable, learned; varunah, best, most venerable.

Dhrtavrataḥ, pledged to accept, and adopt truth; mitrah, friend, kind to everyone; aryaman, law-abiding, and law-dispensing, a judge; sudanavyah generous in giving; nemih, the circumference of a wheel; aran, spokes.

10. Devatatim, God, the highest deity.

Mahiratna, most valuable and attractive in noble qualities; ratnam, attractive, means for acquiring knowledge (Daya.).

11. Rayim, riches; svartham, capable of yielding good fruit; damunasaṃ, capable of maintaining control; bhagam, prosperity; daksam, clever and skilful; dharnasam, clever in acquiring and possessing knowledge etc; rte, in truth.

Ubhe jānmani, in the two lives, the present one and the preceding (Daya.).

Hymn-142

For verse 10, see Nir. VI.21.

Like the hymn 13 of book I, this hymn 142 is also called the Apri Sukta, being addressed to a variety of devatas, or divinities, called
_apris_ or Agni in personification. (Dayananda does not call them Apri hymns). Many of the expressions of the two hymns, I3, and I42 are identical, and the difference arises chiefly from the difference of metre, which in hymn I3 is _gayatrī_ but in the present one _anustubh_. There are 12 verses in the earlier hymn, and I3 in the present one.

3. _Trīra_ (त्रिच), three times; he comes thrice, or he thrice bestows rewards, (or it refers to three daily sacrifices); _madhvā_, with honey or sugar.

6. _Mahī_, earth (Nigh. I. I), or speech (Nigh, I.11).

7. _Yahvi_, born of the causal form. (कारण-सूत्र, _Daya_).

_Matara_, the measurer; one who plans and draws out the project.

8. _Mandṛa-jīhva_, the one with notable tongues; the two flames that give delight.

9. _Ila_, Saravatī and _Mahi_, see earlier references.

_Ila_—I. 13.9; 31.11; 40.4; 48.16; 128.7; 142.9; 186.1; 188.8; II. 1.11; 3.8; 31.4; III. 1.23; 4.8; 5.11; 6.11; 7.5; 11; 15.7; 22.5; 23.4; 5; 24.2; 27.10; 29.3; 4; 53.1; 54.20; 55.13; 59.3; IV. 2.5; 50.8; V. 4.4; 5.8; 41.19; 53.2; 62.5; 6; VI. 10.7; 52.16; VII. 2.8; 3.7; 16.8; 44.2; 64.2; 65.4; 102.3; VIII. 31.4; 32.9; IX. 5.8; 62.3; 108.13; X. 1.6; 36.5; 70.8; 91.4; 94.10; 110.8.

_Sarasvatī_—I.3.10-12; 13.9; 89.3; 142.9; 164.49; 188.2; II. 1.11; 3.8; 30.8; 32.8; 41.16; III. 4.8; 23.4; 54.13; V. 5.8.; 42.12; 43.11; 46.2; VI. 49.7; 50.12; 52.6; 61.1-7; 10; 11; 13;14; VII. 2.8; 9.5; 35.11; 36.6; 39.5; 40.3; 95.1; 2; 4; 5; 96.1; 3; VIII. 21.17; 18; 38.10; 54.4; IX. 5.8; 67.32; 81.4; X. 17.7; 8.9; 30.12; 64.9; 65.1; 13; 75.5; 110.8; 131.5; 141.5; 184.2.

_Mahi_—I. 8.8; 13.9; 22.13; 102.7; 117.19; 131.1; 142.9; 157.1; 164.33; II. 33.14; III. 31.3; 13; 61.7; IV. 14.3; 41.5; V. 5.8; 41.15; 43.8; 47.1; 81.1; VI. 45.4; 66.3; VII. 15.14; 56.4; VIII. 25.3; 40.4; 46; 33; IX. 5.8; 86.44; X.60.9; 77.4; 85.2; 92.4; 96.10; 101.9; 133.7.

10. _Nabha_— _nabhau_, in the centre; it refers to rain; Sayana regards _Tvastṛ_ as personified electric fire or lightning, in which capacity, he is the sender of rain.

11. _Vanaspati_, the fire or Agni or the sacrificial post, _yupa_, from
its being of timber (Sayana).

12. Gayatra vepase, in the form of gayatra, according to Sayana, a name of Indra. Gayatram is the protection of one that sings. Gayatra vepase is "पायल्ला नायत्रा व्रायमार्ण केपो अप्न वस्त्रान्, तस्मात्"—Daya.

13. Savaha-kṛtani, with the utterance of the syllable SVAHA, also the performance of a rightful action (Daya). The personification of agni is, however, syaha, as one of the Apris (Wilson).

**Hymn-143**

For verse 4, see Nir. IV.23.

1. Apam napat, grandson of water. For this, a few of the references are I. 23.6; 122.4; 143.1; 186.5; II. 31.6; 35.1-3; 7; 9; 10; 13; III. 9.1; VI. 50.13; 52.14; VII. 34.15; 35.13; 47.2; VIII. 19.4; X. 8.5; 92.13.

Dayananda translates "napat" as the one not falling, not getting degraded (यो न पति स:); apam is, of course, of waters.

How Agni is the grandson of waters (apam napat) has been thus explained: vegetable substance are the progeny of rain; and fire is the progeny of vegetation like timber or fuel.

2. Matarisvane, for the wind in the mid-space; this has to be fanned into flame; of तमारस्वने प्रथमो मातरिश्वन प्राविशेषः (I.31.3) be first manifest, Agni, to the wind.

3. Na rejante, desist not, flicker not (कपन्ते,—Daya). They do not move, or are moved in burning, maturing and the like.

Bhatvaksasah, persons possessing the strength of enlightenment. (Daya). Tvaksra is strength or force (Nigh. II. 9).

4. Bhrgavas, those who dispel ignorance with knowledge, such learned persons (विष्णुविधाया भर्गका निवर्का विद्या:—Daya.)

7. Akrah, that one which could not be dominated by others (derived from krama, to go, and hence akranta or anukranta, not surpassed or exceeded by—Sayana).

**Hymn-144**

1. Ninsate, kisses, dhama prathamam hi, which first kisses his
dwelling; which are the first to present oblations.

2. **Svadha**, water (Nigh. 1.12).

3. **Savayasa**, two of the same age (also in the verse 4—*dva savayasa*). The two refers to husband and wife, associated in the performance of *yajna*; (or two pupils of the same age,—*Daya*).

Samayansta sarathih, as a charioteer gathers; rasmin, reins (of a horse). (Streams of butter, spreading like rays—*Sayana*).

5. **Vrisah**, by transposition of letters *vasya* (*स्वया*) became *vrah* (*व्र*) (*varna-vyatityaya*) *Daya*.; prajah or progeny.

**Hymn-145**

1. **Iyate**, and *nu-iyate*, he proceeds; he goes,(*प्राणोति*, and goes or attains quickly—*सः* प्राणोति—*Daya*.; or is gone to or worshipped (*सः* सायन—*Sayana*).

Tasmin santi pra’ sisah tasmin istayah, in him is the power of restraining or controlling; he is able to accomplish what may be affected (*isti*, sacrifice or enjoyment—*Sayana*; good company—*Daya*.).

2. **Na mrṣyate prathaman na aparam vacah**, nor endures a rejoinder; he is never vague or indefinite regarding the first, nor the subsequent one—*Daya*.).

3. **Vacansi**, words (speech) in the quesion form (*Daya*.; *rabhah*, great; a great person (*Daya*.).

4. **Svantam**, one with matured experience (स्वान्ति-स्वान्ति, परिप्रेयव्रतम्, a case of transposition of *ra* and *va*—*Daya*.).

Tatsara, approach in a crooked way (*Daya*.), from सर, to go; *yujyebhih* is that as may be joined with.(Sayana provides several interpretations: as being joined with abilities; that may be associated with their objects; also Wilson; or with energies fit to be connected with their consequences; or with his horses to his car).

5. **Vanarguh mrgah**, moving or staying in a forest, the wild animals.
Hymn-146

1. Trimurdhanam, the three-headed; with the heads capable of dealing in the best, ordinary, and worst circumstances (Daya.).

Saptarasmin, seven-rayed, with rays of enlightenment pertaining to seven metres (Gayatri etc.), or the seven worlds (bhu, etc.) Daya.; seven colours of solar spectrum.

According to Sayana, three heads are the daily sacrifices or three household fires (garhapatya, ahavaniya and daksina), or the three regions, heaven, earth and mid-air. The seven rays are seven flames of fire (Kali, Karali, Manojava, Lohita, Dhumavarna, Visvarupi, Visvaruci), or rasmi, ordinarily a ray, may be used in the sense of rein or measure, when it may allude to the seven Vedic metres.

3. Samanam vatsam, two calf-like day and night; or heaven and earth (Daya.); abhi sancarati, both cordially moving together; two well-disposed milk-cows (either the institutor of the rite and the priest; yajamana and purohita; or yajamana and his wife). The calf or offspring is agni.—Sayana.

Ketan, impressions or knowledge (बोधान्—Daya.).

Hymn-147

For verse 2, see Nir. III. 20.

Yavistha, most prominent amongst youngs; mamhisthasya, of the most intelligent. For this also see Yv. XII. 42.

Piyati tvo anu tvo grnati, one half reviles (demons) one half praises (gods); tvah and nemah are synonyms of half (नेम देव नेमेप्रुः; here neme means half; Maitr. Samhita II. 9). Also त्यो नेम इवयेत्सम—Nir. III. 20.

Tvah, the other one (दिति, Daya.). The verse also occurs in Yajurveda, XII. 42.

3. Andham mamateyam, the blind sons of Mamata. Sayana refers in this connection the Pauranik legend of the birth of Dirghatamas from Mamata, the wife of Uatathyā; the persons are obviously allegorical and in the text, there is no hint to the legend. According to Dayananda, mamata is praja, the people or progeny; andham, the ignorant one; blindness is of nescience.
Dirghatamas, means long darkness; mamata is mine-ness or selfishness also.

Aghayuh, one desirous of vicious or sinful acts—Daya.; dvayena, by the two sorts of actions (Daya.). Wilson regards in this verse a reference to an allusion to the use of maledictory prayers or imprecations.

5. Dvayena, by the types of actions, teaching and preaching (or instructing)—Daya.

Hymn-148

1. Vapuse, for the form (Daya.); for the accomplishment of sacrifice or of its object (Sayana).

2. Karoh, of the one adept in technology.

3. Su=su (सू=सू) (Panini VI. 1. 70); rarahanah=rarahanah (ररहाणा=ररहाणा) (Panini V. 1. 7). Pranayanta, this alludes, according to Sayana, to a special part of ceremony; the solemn conveyance of fire from the garhapatya (or household), to the ahavaniya or sacrificial fire.

Hymn-149

1. Dan, दात, the donor (the Vedic exception).

2. Nabhanyah, नभन्यो बाधु: one that exists in space, i.e. wind (n on account of the transposition of letters, varna-vyatayya). See Nigh. I. 4.

4, 5. Dvijanma, the one born of the two (space and air—Daya.); from the two pieces of stick, from attrition; or from the two (earth and heaven); this refers to the terrestrial fire or agni.

Hymn-150

For verse 1, see Nir. V. 7.

1. Simya, by actions (Nigh. II. 1). I, who am a liberal giver, invoke thee along. Arih means an unfriendly person (amitra); it is derived from √अ, to injure. The master, i.e. isvara, is called arih, also from the same root. Having seen that oblations offered to other deities are sacrificed in fire, the seer declared, "as in the cavity of some great well," i.e. as in the opening of some great chasm, Nir. V. 7.
**Todasya**, the teaser; a tormentor; one who creates trouble; a tyrant, (दय—Daya).

**Dasyan**, the liberal giver (शतर); **arih**=master; **mahatah todasya**, of great well; also of a great teacher or a mighty master. **Sarane**, in the cavity; in the dwelling (बवः, श्रेष्ठ, in the house—Daya).

The verse occurs in the Samaveda (verse 97) also.

Arih is also **arta** (a servant) according to Sayana: ‘since I, **agni**, going verily into thy presence for the purpose of conveying oblations, I am a servant’. We can render it as; “I take shelter in thee, as a servant does in his chief master’s house (or a pupil in his preceptor’s abode).”

3. **Candrah**, the rejoicer of all, चाँदनः (Daya.), or the moon. See the Chandogya Up: ‘from **pitr**s to the **akasa**, from the **akasa** to the moon; this is Soma the king’ (V. 10.4). See also Prasna Up. V. 4; Mundaka I. 2. 5. 6.

**Hymn-151**

For verse 7, see Nir. VI. 8.

1. **Mitarasah na**, as a friend (Daya.). **Simya**, by action (Nigh. II. 1). **Mitra** may refer to the fire of firmament, i.e., lightning also.

2. **Purumidhasya**, of the one, consecrated with many noble virtues. **Sominah**, of the one possessing abundance and prosperity (Daya.); abundantly flowing. The traditionalists erroneously regard Purumidha a prince.

3. **Janma rodasyoh**, your (of you two) birth from heaven and earth. **Vam=yuvam**, you two; **yrsana**, showerer of knowledge (or benefits)—Daya.

4. **Divo bhṛhatō daksam a bhuvam gam na dhuri upayunjathe apah**: you to join the work (**apah**, Nigh II. 1), able (to support the burthen) of heaven, and applying to all creatures, as a cow to a load (**Wilson**), or in other words, as the cow is able to bear a burthen suited to her bodily strength, or it may allude to her ability to give milk. etc. (**Sayana**).

7. **Accha**, in the best manner (**nipatasya ceti dirghah**—Panini VI. 3. 135); **accha** (चः) has became **accha** (चः).
9. Mahinam, most venerable, प्रमोदवर्ष्णि; (Daya.); great (Nigh. III. 3).

Panayah, the traders (आयार्याण); businessmen; asuras (Sayana).

**Hymn-152**

1. Pivasa, robust, stout, fat, (स्वलसिन—Daya.); (as an epithet of matarisvan—Wilson), or untorn (as an epithet of vastrani); also intense radiance.

2. Etaccana tvo esam=एकयोमध्येक्षपन एक ए—=one of you two (Sayana); any of you (Daya.). *Trih-asrim*, (i) acquired through the three agencies of speech, thought and actions (Daya.); triangular one (Sayana); (ii) *Catuh-asrih*, acquired through four Vedas (Daya.); quadrangular one (Sayana). According to Sayana, he who has a quadrangular weapon kills him who has a triangular weapon; i.e. the one with a superior weapon (भाभिकार्ण्यान्त) gains victory over the one possessing an inferior weapon.

3. Apad, the dawn, the one without a foot, footless; the integrated knowledge, the knowledge without divisions (Daya.). Dawn is so called as it does not move by its own feet or steps, but as depending upon the motion of the Sun.

4. Jaram kaninam, the lover of the maiden (राममानां भोज्याशिराकर्क्, —the age depriver of the loving one—Daya.).

5. Acittam brahma yuvanah, Brahma=food and wealth (Daya.), yuvanah, young; acittam, without life (Daya.); connecting the inconceivable mystery (Wilson); acittam, not an object of mind or thought (Sayana); brahma, the act of which the nature is declared very great (Sayana).

6. Sasmin=svasmin; in the Vedic usage, there is a disappearance of *va*=well-filled.

Udhan=udhani=in the udders (सुधारं—Daya.).

Pitvo bhikseta, let him beg of food (पितृ=of food).

Vayunani, actions, to wisdom or learning.
Mamateyam, the son of Mamata, or attachment (self-possession).

7. Vavṛtyam=varttayeyam (Vedic exception श: श्ल). Supara, well across, let the rain be carrying us well across, or to the completion of our duties by causing the growth of grain, to be used in yajnas.

**Hymn-153**

For verse 4, see (Nir. IV. 19).

2. Prastutir vam dhama na prayuktih ayami—the previous purpose of praising you is not the fulfilment, but I come to your abode well attached (Wilson—literal).

Mitra-varuna, two friends; teachers and preceptors (Daya.).

Vidathesu, in the disciplines of knowledge. Surih, learned.

4. Dan=dadan=giving (vedic exceptional usage—‘यो लुक्’).

Vitam patam payasah usriyayah—eat, drink of the milk of the cow; eating refers to curds and butter. (vitam=eat; to pervade, भ्याजन्तम्,—Daya.).

**Hymn-154**

For verses 2 and 6, see Nir. I.20 and II. 7 respectively.

1. Parthivani, belonging to earth; Sayana includes all the three worlds in the word prthivi (lower middle and upper)—See Yv. V. 18.

Parthivani rajamsi, particles of earth; rajamsi=worlds, लोकान; also dust.

Visnoh, of all pervading Lord.

Vicakramanah tredha, thrice (or in three ways) traversing; going in the three regions, as Agni (on the earth), Vayu (in the midspace) and Aditya (or sun, in heaven).

2. Mṛghah—wild beast. गरिष्ठहः=गरिष्ठचा, residing in hilly regions; bhimah kucaraha, wild and fierce, roaming everywhere. This refers to a lion; giristhah also means one dwelling in prayers.
As a fierce animal roaming everywhere, haunting the mountains. *Mrgah* is derived from √ṛṣ, to go. *Bhimah*, fierce: of whom all are afraid (विभास). (*Bhismah* or *dreadful* is derived from the same root also). *Kucarah* means ‘one who moves in a crooked manner’. When it is an epithet of a deity, it means, “where does he not go?” *Giristhah*, haunting the mountains, living in mountains. *Giriḥ* means a mountain; it is raised (Nir. I. 20).

3. *Giri-ksite*, here *giri*, is mountain or cloud; one who dwells in a mountain is *giriksit*; one who abides in high places.

*Tribhīḥ*, the aggregate of three, *prthivi, jala* and *tejas* (earth, water and light) or three periods of time (past, present and future) or three qualities (*sat, rajas* and *tamas*—*Daya*).

5. *Priyam abhi pathah*, his favourite path, the firmament (Nir. VI. 7).

*Visnoh parame pade*, also *vrsnah paramam padam* (वृष्ण: परम पदम)—(verse 6)—The highest step of the wide striding *Visnu*.

6. See Nir. II. 7.—We long to go to those regions of you two, where are rays (many-horned) having a large number of horns. The word *bhuri* is a synonym of *bahu* or many, so called because it produces much. *Srnga* (horn) is derived from √ṛṣ, to rest, on, or from √ṛṣ (to stay), or from √ṛṣ to destroy; or it is so called because it grows up to protect, or it comes out of the head. *Ayasah* means nimble. There shines forth brightly the highest step, i.e. the loftiest step, of the wide-striding, i.e. of the great-paced *visnu*. *Padah* (foot) is derived from √ṛṣ, to go, when it is placed down, (the same word in the neuter gender) means a foot-step. The word also signifies a quarter of division from the analogy of a quadruped; and other quarters from the analogy of the *pada* (पद) of division (Nir. II. 7).

The verse occurs in Yv. VI. 3 also with some difference of reading; and for *avabhati* (आवभाति), we have in the *Yajurveda* *avabhari* (आवभारि) (an interchange of *r* and *t* which is permissible in the Veda).

**Hymn-155**

2. *Kṛsanoh astuh*, on fire, the scatterer (of good things), or the disperser of enemies. *Astuh*, अस्तुः, scatterer, *Daya*. 
Indra-visnu, a pair of lightning (or electricity) and the sun, or teacher and preceptor. (Daya).

3. Dadhati putro varam param pituh nama trimśīyam: The son of the father has an inferior name or that of grandson; a superior or that of son; and a third, which with respect to them is that of father. The ecclesiastical meaning is, that oblations, ascending to the solar region, nourish Indra and Vishnu, as the two of the Adityas, or forms of the sun, who thereupon sends down the rain, whereby the earth is rendered fruitful, and the generations of man are sustained, whence fathers, and sons and grandsons, are successively engendered (Wilson).

5. Tṛtyām asya nakih, but he apprehends not the third; his path on earth and in the midspan is visible, not so in the heaven.

Vayascana patayantah patatrinah, vayah, birds, patayantah, those who fly up and down; these two may be maruts; patatrinah, again birds, like garuda; may also mean winds.

Caturbhīḥ sakam navatim, 90+4=94 periodical motions; the year, two solstices, 5 seasons, 12 months, 24 half-months, 30 days, 8 ghatikas, and 12 zodiacal signs (1+2+5+12+24+30+8+12=94).

Yuva akumarah, not infantine; young, not a boy. (One of beyond 65 years of age—Daya.).

Hymn-156

1. Bhava= (भव) bhava (भव) , short  a (अ) has become long a (आ) according to द्वितीयोऽवतिः (Panini, VI. 3. 134); and adha (आध) =adha (आध), according to नियचत्तप (VI. 3. 135).

2. Sravobhir yuyjam cidabhyasat Sravobbih, by hearing, thinking and realizing (Daya.), or by food, or by fame, he attains what is to be joined with (Sayana).

3. Janusa pipartana, attain through birth (of enlightenment) or propitiate of your own accord (Wilson), or pleasure, or propitiate him by your birth, or svata eva, of yourself, or spontaneously without any motive or self-interests.

Rtasya garbham, the germ of sacrifice (Sayana); rtasya=of truth;
garbham, the germ, the initiation of enlightenment (Daya.).

Kratum sacanta marutasya vedhasah, assisted by the company of priests (Wilson); vedhas, creator (वेद्हस्; Daya).=Visnu attended by Maruts.

Dadhara daksam uttamam aharvidam, possesses heaven-conferring power; or superb power (सहर्विदम्; Daya.); aharvidam, cognizant of day (प्रत्याविदती तम्; Daya.); also स्वर्गोपालकम् (generative of svarga, Sayana).

Vrajam, cloud; apornute, removes the shrouds; brings to light out of the darkness (Daya.); sits upon the clouds or sends down rain (Sayana).

5. Trisadhasthagah, knowledge, action and worship (Daya.); or three daily celeberations of worship; or three worlds.

Rtasya bhage, blessings of truth (Daya.); share of the sacrifice or the share that follows the rite; the blessings granted as a reward.

Hymn-157

1. Asvina, a pair of learneds, teachers and preceptors (Daya.).

Jmah, out of earth or ground.

2. Ghṛtena, by water (Daya.); prtanasu, in the armies. (Pṛtana=man, Nigh. II. 3), children and dependents (Sayana).

Madhuna ghṛtena, with trickling honey, or with sweet water; ambrosia with trickling nectar. (See verse 3 also where the chariot of Asvins is madhuvahanah, honey bearing).

3. Dvipade-catuspade, our people (bipeds) and our cattle (quadrupeds).

4. Madhumatya nah kasaya, with your honeyed speech. Madhumatya, associated with a large quantity of water—vapour, or speed—Daya. Kasaya, by motion; by education mix us with your honeyed whip (literal); but kasa is also speech, vac.
Hymn-158

1. Rekna = wealth (dhana, Nigh. II. 10).

Vasu, granters of dwellings (वशीविलारे —Daya.), or possessors of wealth.

Rudra, dispellers of sin; from र्थ्, to cause pain, or sin; dru, what drives away.

Rudra is the name of that Brahmacarin, who has led a disciplined life of celebacy up to 36 to 44 years of age (Daya.); the vasu, the one who leads such life up to an age of 24; the aditya the one who continues up to 48 years.

2. Pade goh, to the desired place of the earth (Daya); to the site of the altar (Sayana), or vedi.

Revatih purandhih, wealth-possessing, sustainers of the body, or cows abounding in milk (Sayana). Purandhih, also sustainer of the city; revatih, rich towns (Daya).

5. Taugryeya, superb in strength (Daya.) (For tugra see I. 116. 3)

Arnaso madhye, in the midst of the water.

Pajras, strong and mighty (Daya.). See I. 116. 7; 117. 6; 10; 120.5; 126. 4; 5 and others.

4. Tmani khadati ksam, may he eat up the earth in the self; should of himself bite the earth (Dayananda takes up ma (मा) also in its connection, and then he negates the idea). According to Sayana, being unable from age and infirmity, to walk, he crawls or rolls on the ground.

5. This verse has been very popular, cf. Nitimanjari, vol. I p. 267; see our note on dvita and trita (I. 52. 5).

Siro yadasya traitano vitaksat—There is a superstitious usage of this verse. The silent repetition of this verse is said to be a sure protection against a murderer, a wolf or a tiger; and a traveller who repeats it for three nights, each time until sunrise, becomes invisible to robbers, and is able to screen others from their attack (Wilson).
Traitánah, the provider of three types of comforts, physical, mental and spiritual (Daya.).

6. See our previous notes on Dirghatamas mamateya (I. 147.3; 152. 6; IV. 4. 13). For Dirghatama, also see VIII. 9. 10. The Mamateya Dirghatamas (one who stays long in darkness) becomes ill in the 10th yuga (a yuga=5 years), and leads the life of dedication (yatt) after this period (Daya.). This is not the historical description of a particular person. Dirghatama is a historical person also (a rṣī), who meditated on this and several other hymns of the Rgveda, and made visual observations in the long nights, and laid the foundation of the science of astronomy.

Hymn-159

1. Devebhīr ye devaputre sudansasa, cherishing their worshippers as children, or who having the gods for children are reverenced by the gods. (Wilson). To Sayana, deva is yajamana. Dayananda renders devebhih, by the divine substances like water etc., and deveputra as born of the divine Nature like sons.

2. Heaven (dyuloka) is said here to be the father, and Earth, prthivi, the mother (शोकः पिता पृथ्वी माता, I. 191. 6; see also Nir. II. 8 Mata=antarikṣa, inter-space; मातात्यतिरिक्तम् । निर्मित्तेऽपि तत्स्मृ । यथाप्रतिप्रतिरिक्तम्).

3. Advayavinh, having no second parent, or protector; no other to depend upon for subsistence (Wilson); the only one, of which there is no second (न विद्ययति द्वितीयो यस्मिन्स्तस्य—Daya.).

4. Mayinah, the possessor of divine knowledge or prajna. Ditth =dīptih (The Vedic exception, allowing the disappearance of a letter).

5. Satagvinam, the one in whose possession are hundreds of cows.

Hymn-160

3. Vahniḥ=वोन, bearer; bearer of rewards of pious rites (Sayana); pītroph, of father, i.e. of wind and sky (Daya.); prsni=the sun.

Duksata=धुक्षसता, milk out (प्रशुसति—Daya; d is used for dh, as a Vedic usage; ग्राम्यक्षेत्रितम् ग्राम्यक्षेत्रितम्, Panini, VI.1.102; also III 4.88).
Hymn-161

1. Wilson quotes a legend from Sayana regarding this verse; of course, it is not to be taken up seriously. The three Rbhus being engaged in a sacrifice, and about to drink the Soma juice, the gods sent Agni to see what they were doing. Observing that they exactly resembled each other, Agni assumed the like form; and it is to this that the verse refers in calling him brother, and questioning his comparative age. One purpose of Agni’s visit is stated in the next verse to be the order to convert the one spoon or ladle, camasa, used for drinking the Soma juice, or for libations into four. For Rbhus see hymn I.20; I.110 and I.111.

A`jagan (आजगन) = ajagan (अजगन), (एक लड़के बुलाए छद्दोंतित शरीर भ्रूण) (a Vedic exception).

Nindima = nindema (a Vedic exception).

2. Camasam, cloud (Daya.).

3. Saudhanvana, sons of sudhanvan, well adept in handling excellent bows or defence weapons (Daya.).

4. Cakr̥vamsah, the creator; rbhavah, men of wisdom (Nigh. III. 15).

Camasam, to cloud.

5. Tvasta, the penetrating like the sun; a learned; a sculptor.

Devapanam, drinkable through sense organs or rays (Daya.).

6. Indra, the sun; hari, forces of attraction and gravitation etc.

7 Yuvasa—(युवसा) yuvasa (युवस) (see Panini, सोमीवायस्मादिप्रच्छातिभ्य: शनेतस; V.2.100) a change of य for स.

8. Saudhanvana, see our note on verse 3. Some of the references on this are I. 161.2; 7; 8; III. 60.1; 40; IV. 35.1; 8; and also for the differently accented word I. 110.2; 4; 8; III. 60.3; 5. The word means archers and also surgeons.

For Rbhus getting share in the oblations, see I. 20.8 also.
They may be the participants of the libations offered at dawn or at noon, or in an evening sacrifice. According to the mythology, Rbhus were three sons of Sudhanvan, a descendent of Angiras—Rbhu, Vibhu and Vaja, and styled collectively as Rbhus from the name of the elder. (Nir. X1. 162 and Nitimanjari for the legend, which has no basis). Rbhus are men of wisdom, employed in Yajnas also. Rbhu, Vibhu and Vaja are the architects of transport vehicles moving in space, on sea and on land respectively. (IV.33. 9).

9. Vardhayantim, a line of clouds or the earth (Sayana); earth (Daya.). It is an assignment of super importance. Some assign it to water, some to fire and some to earth.

Camasan, clouds.

10. Rbhus as three priests in the last rites of the dead body, offered to fire: one represents red water or blood, the other flesh; and the third excreta (वण्नु). Dayananda translates sronam (श्रोण), as srotavyam; mansam, (मनस), the parts of the dead body, and sakrta (सकृत) as excreta; pitarah as parents.

11. In this and the subsequent stanzas, rbhus are identified as the rays of the sun, as the instruments of rain and the causes of fertility—Nir.X1.16. (The rays of the sun are called rbhus also).

Agohasya grhe, in the abode of the sun. Agohya is another name of the sun, which is not to be hidden (सोहितं राहस्यमाहस्य—Daya.). The Nirukta says: when you slept in the house of the unconcealable one, because (you were there); hence, O Rbhus, you did not come here today (so long as you were there, you were not here). As long as you are there, you are not here, गावस् तेन भवन स तावक्षिप्त भवन—Nir. XI. 16.

Adya i dam anugacchatha, Anugacchatha=भन्युस्त्राय न गच्छन, having come forth, go not away without doing this; idam, your office of sending down rain for so long a period as you repose in the solar orb. (Sayana).

12. Tatya pitara, parents of that occasion (Daya.). It refers to the sun and the moon, the protectors of the world, which during the rains are hidden in the clouds.
Prabravita, to speak harshly or kindly both; with affection or without respect; to instruct without a reservation (Daya.).

13. Svanam bodhayitaram, bodhayitaram the awakener; svanam, प्रत्यक्षं स्वयम् बांधु, the wind, the reposer in the mid-space, (Sayana). Svanam प्रत्यक्षं, the inspirer (Daya.).

Samvatsare idam adya vi akhyata—You have made this world today luminous, (i.e. after the close of the rainy season, when the sun and the moon are both visible since there are no clouds to hide them).

Hymn-162

For verses 1, 2, and 7, refer to Nir. IX. 3; IX. 2 and VI. 22 respectively. The whole of the hymn is given in the Yajurveda, XXV. 24-45.

R̥bhuksah, the same as r̥bhavah, men of wisdom (सेवाधी), Daya.; also a synonym of Indra, and also Prajapati.

Vajinah, one moving with speed; horses (सेवाधी:—Daya.).

Ayuh, the knower (वान—Daya.), a synonym of Vayu. For Mitra. Varuna, Aryaman, Indra and Maruts, see earlier notes.

Devajatasya, sprung from Devas, the one possessing illuminating character—Daya; also born as the type of various divinities—Sayana.

2. Nirnija, ever pure, Nigh. III. 7 (बननाम).

Indrapusnoh, the one with prosperity, and sustenance.

Ratimgr̥bhitam, the prepared offerings; the procured gifts (Daya.); the ritualists like Katyayana and Mahidhara refer to the offerings to be made for the horse (the remains of the burnt-offering made the night before one to be given to the horse.)

Supran-ajah, goat going before him (Sayana). The ritualists refer such passage to pusran, synonymous with Agni, and the instruction that enjoins the goat being tied to the front of the horse at the sacrificial post. Such a goat, black-necked, Kṛṣnagriva, being always regarded as an agneya pasu or a victim (Katyayana Sutra 98 etc.). See also
Yv. XXIX. 58, for black-necked goat. Such interpretations are derogatory, and refer to latter practices of a dark period of the Vedic Age.

3. Esah Chagah, goat going before the horse; purodasam, or preliminary offering, of well-cooked foodstuff; an offering or cake and butter; (lit. that which is to be first offered).

4. Atra (पत्र) atra (पत्र) (सूचि तुप्पोति दौर्ष्यः) —Panini, VI. 3. 132. Ajah refers to the same goat. It refers to the immolation of moon as it goes round the earth.

5. This refers to certain terms, which in the usual sacrificial rites became indicative of different types of priests; hotṛ (होत्र), adhvaryu (अध्वर्यू), (familiar ones), avayah (आवाहः) (pratiprashatr प्रतिप्रशास्त्र) —who brings and places the offerings; agnim-indhah (agnidh, अग्निमिद्धा: अग्निद्ध), the kindler of the fire; grava-grabhah (ग्रावग्राब्हः), the praiser of the stones that bruise the Soma plant; sanstr (संस्त्र), prasastṛ (प्रसास्त्र), and the last suviprah (सूप्रिप्रह्), which may be the Brahma (ब्रह्मा).

Dayananda gives hota (होता), the executor of the sacrifice (वाजस्या-भ्रस्यः), adhvaryu (अध्वर्यू), the one who aspires to save himself from immolation; avayah (आवाहः), the one who associates himself with a noble act; agnim-indhah (अग्निमिद्धा), the kindler of fire; grava-grabhah (ग्रावग्राब्हः), one who receives invocations; sansta (संस्ता), the one who utters the praises; and suviprah सूप्रिप्रह्, the intelligent and learned.

Vaksanah, the rivers; a prnadhvam, replenish; fill the rivers, or offer rivers of butter, milk etc.

6. Yupavraskah, the cutters of wood for the wooden post; yupavyahah, those who carry the wooden posts; casalam, a specific tree; asvayupaya, a post for binding the horse; taksati, it should be in plural, they cut (vacana-ryatyaya) i.e. singular for plural.

Katayana and others give the description of the sacrificial posts which are said to be twenty-one in number, made of different kinds of wood, each 21 cubits long, and 349 ordinary+260 wild animals (609) in all are fastened to these posts. Our Rgvedic text refers to only one post. This is not a long sacrificial post; only domestic short posts (or pegs) to which the horse is fastened.

8. Dama is a rope fastened round the horse’s neck (for controlling or restraining, (यवन-साधनम्—Daya.). Sandana, a rope that fastens the feet. Rasana-rajjuh, the head fastening rope (खसीन-रह्जुः).
9. *Kravīsah*, one who moves with measured foot (क्रमणशीतस्य).

*Svarau svadhitau riptam*, *riptam=liptam*= smeared, or anointed; *svarau* is the instrument (or substances) with which the animal is anointed (or grease or fat); *svadhitau* is usually axe, or self-possessed (स्वेत घुनी) (an instrument for dissecting).


11. *Gatrat agnina pacyamanad*, by the hand warmed or ripened with the heat of anger (*Daya*).

Srṭa-pakam of the previous verse implies boiling; we have a reference to a pot or caldron, *ukha*, in verse 13.

*Sulam*, spit (Wilson concludes that a part was boiled and a part roasted). Dayananda interprets *sulam* as the pain-inflicting enemy.

*Ma Srisat=ma slisat*, may not fall upon.


*Mansa-bhiksam*, the non-availability of flesh (मांसस्य भिक्षामलाभसः—*Daya*).

Ya imahuh surabhīr nirharetī, who say of it, it is fragrant, therefore, give us some; *nirhara*, take off or give.

13. *Yanniksanam manspacanyā ukhayah*: *niksanam* is the wooden stick for trying if the cooking is complete. (मांसपचकीययां—मांसप)

*Patrani yusna asecanani*, the vessels that are the sprinklers of the boiled juice or broth (*Sayana*).

*Carunam*, cooking utensils (*Daya*).

*Apidhana*, covers for cooking vessels.

*Ankah*, slips of cane (वेतस-शाखा).

*Sunah*, implements of dissection, the knives.
14. The verse indicates the details of horse-training, grass, the fodder.

15. Jaghrīh, smelling with heat, odoriferous.

16. Vasah, a cover, a cloth for cover; adhivasam, the upper cloth; a screen (Katyayana refers to the obscene practice, implying the lying down of the queen during the night by the side of the horse behind this screen!).

18. Catus-trimsat, thirty-four, perhaps ribs (other animals have 26 ribs—Mahidhara and others). Dayananda refers to a dynamo or electricity generating machine with 24 interceptors.

Achidra gatra, dissectors to name the parts, as heart, tongue, breast, as they divide them (earlier commentators); बिध्वा भावरहिलानि गाताच्याच्यानि—Daya.

19. Ṛtuh, season, time, one with time.

Dva yantara, they are two, day and night, to regulate; rtutha, in the season and season; according to season.

21. The first half of the verse occurs in Yv. XXIII. 26; and the whole as in XXV. 44.

Hari, the one with the character of attraction and sustenance.

22. Aditi, explained by the commentators, as ‘not poor or mean’, adina as an epithet of asva; Dayananda explains the term as ‘indivisible’, or undivided, not prone to destruction.

The horse of this entire hymn is not a horse of sacrifice as is normally supposed. Dayananda sees in it the science of harnessing energy. The allegory of horse, at places, has been utilized to explain astronomical phenomena too, and as Wilson also says, “there is no obvious indication however, of the same ceremonial that, is described in the text of the Yajuḥ, (as understood by Mahidhara etc.), or the Sutras of Katyayana or even in the Ramayana, and which evidently belongs to a later and more corrupt state of manners”.

Hymn-163

For verses 2, 7 and 10 refer to Nir. IV. 13; VI. 8 and IV. 13
respectively.

The hymn occurs in the Yajuh, XXIX 12-24.

1. Prathamam jayamanah ut-yan samudrat ut va purisat, first born out of samudra or of purisa. Samudra is inter-space or antariksa, Daya. Purisa, the full-cause, purna-karana, the material cause. It refers to the birth of the sun. Syenasya paks, wings of a falcon. Harinasya bahu, limbs of a deer.

2. Tritah, a synonym of Vayu; the float (संतलकः—Daya.). Yama, the ordainer (नियामकः—Daya.); name of Agni (Sayana).

Gandharva=Soma (Sayana); one which sustains the earth (gam=prthivim), the Vayu. (Daya.).

Surat=सूरण्, from the sun.

Vasavah, personified solar rays; the Brahma-carins who have lived with discipline up to an age of 24.

3. Guhyena vratena, by a secret or mysterious act; by an act of universal character (गोध्येन श्रीलेन—Daya.).

Trini bandhanani, three bindings (उत्तपत्तिकारणामि, media of origin): Vasu, Aditya, and Dyau. It may even refer to the sun who diffuses his warmth to the three regions.

4. Trini bandhanani, three bindings in the heaven (विविव), three in waters or earth (प्राप्त) and three in mid-space (प्रमुखः—प्रत्तिक्रिया—Daya.). These are the bindings of the Sun or of horse. The three are food, site and seed (प्राप्त, स्थान and सौं) on the earth (प्राप्त); the three in the interspace (प्रमुखः) are clouds, electricity (lightning) and thunder (meha, vidyut and stani), and in the heaven are Vasu, Aditya and Dyusthana (Sayana); पूतान्तराभस्विन्देहे (विविव) ज्युतान्तिप्राण अदित्यविहीनोऽपि; ap—the earth.

5. Sapha, the one that gives comfort, (वं त्यासवान् तेवाम्—Daya.).

Rasanah, tasty (पालावतीय—Daya.); saphanam nidhane, the place of sacrifice; the field in which he is pastured.

Rasana ṛtasya gopah, the guards attending on the horse or the priests (Sayana).
7. Anat, attains (naksati, to go, गङ्कतः, Nigh. II. 14).

8. Bhagah kaninam, loveliness or prosperity or good fortune of the maiden (or the dear one).

9. Hiranya-srngah, golden-horned; his mane is of gold (Wilson); golden halos like the horns of a moon.

10. Irmantasah silika madhyamasah, thin-ended (thin-pointed) and plump-waisted; an allusion to a troop or head of horses (Sayana); this may refer to the horses of the sun’s car. Yaska identifies the horses with the Adityas, Nir. IV. 13. With well-formed haunches, symmetrical flanks, together the spirited, divine coursers make efforts like swans in rows, when they, the steeds, have reached the celestial path (the text). On this, the Nirukta comments thus: With well-formed haunches, with protruding or broad haunches, with symmetrical flanks, i.e. whose flanks are compact, or whose head is in the middle (निरुक्त). Or else, siraś refers to the sun, i.e. it follows all created things to rest and stands in their midst. This other meaning of siraś (i.e. the human head) is derived from the same root also; the senses depend on it. Together, the spirited (divine coursers).

Sarah (spirited) is derived from च, to go. Divine, born in heaven. Coursers, racers. They make efforts like swans in rows.

Hansah, (swans) is derived from च्छत्र, to smite; they tread the way in lines.

Srenih, (row) is derived from च्रो, to combine, they are combind. When the steeds have reached, i.e. arrived at, the celestial path, track, course. The panegyric of the sun is—the panegyric of the horse, for the horse was fashioned from the sun. O Vasus, ye fashioned forth the horse from the sun. (I. 163. 2)—Nirukta IV. 13.

11. The horse is identified with Agni, whose flames consume the forest.

12. Ajah purah niyate nabhirasyanu pascat kavayo yanti rebhah, goat bound to him etc. Dayananda translates ajah, as not born, causal in form; arva, horse or horse-like. The goat that is fastened to horse’s head is led first; next, the goat fastened to his waist or the navel (nabhirasyanu) afterwards (pascat) got to the priests,
kavayah, men of wisdom and the singers, rebkah, or praisers, (Wilson). This hymn indicates the identity of the horse with the Sun.

13. **Adya (अद्या) = adya (र्द्या)**, today (Panini, VI. 3.135) for a (अ) becoming a (आ).

**Hymn-164**

A hymn of 52 verses of which 23 have been referred to in the Nirukta as follows.

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<td>42</td>
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This hymn is commonly known as the asya vamasya, or even asya vamiya sukta, since its first two words of the first verse are asya vamasya. The hymns 140-164 (25 in all) are associated in history with the name of rsi Dirghatama Aucatthya who interpreted the revealed hymns (140-164) to us. His son Kaksivan Dairightamas has also been the interpreter of certain hymns of the First Mandala (116-125); and also of the first five verses of hymn 126. There are certain stories about the rsi Dirghatamas himself (narrated by Atmananda at the end of his comment). There were two brothers, both of them men of great wisdom, named Ucatthya and Bṛhaspati. Ucatthya had a wife Mamata and she was pregnant. At that time the younger brother, Bṛhaspati desired to have illicit union with his elder brother’s wife. The son in the womb objected to this new admixture of the seed of another child with himself who had been already there; and further, she was like a mother to him. When this objection was raised, Bṛhaspati cursed him that he would be born blind, and would remain blind throughout his life. The son born became Dirghatamas. He was very much afflicted by his blindness and he prayed to the various gods like Agni, and subsequently, he was relieved of his defect. This legend was concocted by someone to explain or interpret his name dirghatamas; to me it appears, he was not born blind. He is one of our foremost astronomers, and he continuously
gazed at the motion of stars and planets unaided by anything like telescope, and hence after long long years, he became old, weak and with eyesight almost lost. It is also so said that his wife’s servants tried to kill him by throwing him into fire or into the floods of a river, but was providentially saved by someone. His son Kaksivan was also a reputed scholar, and we have a few legends about the name of this scholar too. There are several verses of this hymn 164, which have become proverbial in connection with some of the highest thoughts of human possession. Such as “ekam sad vipra bahudha vadanti” (42), there is one Supreme Personality but known by various names.

The great hymn starts with a mystic verse, and a mention of “a beloved invoker grown grey, with his two brothers, who is the Lord and father of seven children”. There is a beloved invoker and there is a beloved bird and finally, an invocation to the bird (verses 1, 7, 52).

1. Dayananda refers to the three fires, electricity (mid-space), fire of wood (terrestrial), and the fire of the sun (celestial).

Saptaputram, born of seven elements (Daya.); seven solar rays, or it refers to the seventh son, Aditya being the seventh son of Aditi.

Tṛtiyo bhrata, third brother; or the third like the brother. The three brothers are Vayu, Agni and Aditya. This refers to the consciousness of a type of identity or similarity of the individual with the Supreme Spirit.

2. Ratham eka cakram, one wheeled chariot or car; the orb of the sun, or time or a year.

Sapta yunjante, ekah asvah, saptanama—Seven horses yoked are seven solar rays (with seven ranges of visible spectrum), or the six seasons with their aggregation and year, or the six double months and one intercalary month. The wheels of the car are, as typical of time, the past, present and future, should be three but all of them are essentially identical, and are said to be but one.

Eko asvah, one horse, saptanama, with seven names. This refers to the Sun, who is essentially one, but known under different names Surya, Savitṛ, Mitra, Visnu, Pusan, Vivasvat, and Aditya. The sun is also regarded as the absorber of seven rasas or flavours and hence the saptanama. To these seven, we may also add Bhaga and Tvāstr. The word sapta may have a pun also; the word means horse and seven both.
Trinabhih, three navels; may be three holes of the wheels; or the
day and its three sandhyas; or the year with three seasons, summer,
rains and winter; or three parts of time, past, present and future.

3. Sapta cakram, seven wheeled.

Sapta vahanti asvah, drawn by seven horses.

Sapta Svasarah, seven sistets (Six double and one intercalary
month).

Gavam nihita, of the cows concealed (voice, notes or utterances).

Sapta nama, seven names.

Sapta-tastuh, seven portions, year (varsa), solstice (ayana),
season (rtu), month (masa), fortnight (ardha-masa) day (dina, ahar),
night (ratri).

Seven musical notes are the seven utterances. If gavam is used
in the sense of waters, then seven rivers.

4. Who has been seeing the first-born possessing bones, which
what has no bones been bearing? Where then is the life, the blood,
the self of the earth? Who went near the wise to ask this?

Asthavantam, having bones, corporeal (प्रस्तितपुष्ट दृढम्—Daya.).
The boneless is Prakṛti of the Samkhya, sustaining the bony structures.

Bhumi, implies sthula sarira, gross body; asuh, breath; or the
pranamaya body; the suksma sarira, or subtle body; asṛk, blood, the
circulatory system; atman, the cetana, or thinking principle (the
mental or manomaya sheath).

5. Pakah, matured; but here in the sense of ‘what is to be
matured, i.e. immature). (उपस्वर्णपन्नय—Daya.).

Sapta tantu, seven threads; seven forms of some sacrifice, or seven
metres of the Veda.

Vatse; baskaye; adhi, on the child; young; on or upon. Dayananda
translates baskaye as “worth being seen”; the word occurs nowhere else
in the Rgveda.
6. Kim api svid ekam—What is that one alone? This ‘one’, according to Sayana, is the orb of the ungenerated sun, on which the six seasons depend.

Rajamsi, regions; ajasya, of the unborn. This is in continuation of the question in verse 5, in the form of the unborn, someone has made the six regions firm. According to Dayananda, rajamsi are the gross elements, like earth etc.

7. Let him declare here who surely knows this—the concealed position of the lovable bird. From his head the cows draw milk; they have been drinking water with their foot, wearing the vesture (vavrim, from \( \sqrt{a} \), to cover).

Vamasya, lovable; the extensive world (Daya.). Veh (\( \nu \)), of the bird. Anga, O dear.

The trees drink water from their foot (the roots); several allegories are combind in this verse. Just as birds fly in the air, similarly, all the stars and other heavenly bodies are moving in space: cows sustain their calves with milk, similarly, the universe is being sustained by the Creator.

The verses 4-7 are to be read as constituting one unit. After describing the chariot and the wheel and the things concealed in the chariot (verses 2 and 3), the apt questions put are: who has seen this mystery of the first formation of the universe? Who can go and ask about this? And where is the location of that mystery? (Verse 4). The question is repeated in the verse 5, of course, now using the first person. He asks about the concealed position of the gods. The poets have woven some mystery (Verse 5). The poets know who gave form to the universe, the milk drawn from the head, and drinking water from the foot are puzzles (Verse 7); here is mentioned the concealed position of this lovable bird. There is evidently some relation between vamasya bhrata (brother of the lovable) and vamasya of the lovable bird whose position is concealed. (Verse 7).

8. Ṛte, in the eternal law.

Babhaje, to apportion; to give the share.

Bibhatsuh, timid, the terror giving (Daya.).

Garbharasa, having the juice within (garbhe).
Upavakam, to address nearby (उपवकम् बाण् पर्वतस्तम्—Daya.); iyuh, went.

The mother has been giving the father the share in the rta; indeed she has been coming together with thought and with mind, in the beginning. She is timid, having the juice within, being hit into. There they came bearing adorations to address nearby. (Here we have a metaphorical description of the agency of the sun in sending rain upon the earth, and its consequent fertility—(Wilson).

9. Visvarupam gam, the omniform cow. Amimat vatsah, the calf bellowed. Mata, mother, the earth (Daya.).

Dhuri, yoke; daksinayah, on (of) the right side.

Vrjanisu, in the water-clouds; in the prohibited orbs (Daya.).

Trisu yojanesu, in the three bindings (Daya.); in the three expanses of the space.

10. Tisrah matrh, (मात्र-), the three mothers (best, medium and worst positions of the earth—Daya.); earth, sky and heaven (Sayana).

Trin pitrn, (पितृं), three fathers, three forms of Agni, the fire in the sun, fire in the lightning and the terrestrial fire (Daya.); the three deities, Agni, Vayu and Aditya (Sayana).

Glapayanti, make fatigued.

Mantrayanta, utter in a low or silent voice (पूर्व भाष्यस्तम्—Daya.).

Behind of that heaven, they utter in a low voice, the word that comprehends all (visvavidam vacam), that does not move all (avisvamin-vam).

The three veress (8-10) form another group of this hymn. This refers to the father and the mother and the womb and the calf. Some of the ideas are continued in the subsequent verses too.

11. Dvadasaram, twelve spokes; the year with twelve months (Daya.); jaraya, for decay; varvarti, to go round (चूण बस्ते, exists all round, Daya.).

Mithunasah, pairs; putrah, sons.
Sapta-satani vimsatih, seven hundred and twenty (360 days and 360 nights together make 720 in a year). Day and night form a pair. The wheel of Law, with twelve spokes goes round and round the heaven; it is not indeed to be decayed. Here stand, O Agni, the seven hundred and twenty sons in pairs.

12. Panca padam, having five feet (ksana, muhurtta, prahara, divasa and paksā—Daya.).

Dvadasakṛtim, having twelve forms, i.e. having twelve months.

Purisinam, having purisa; a synonym of water (Nigh. I. 12). Purisin may be the name of the sun, as the source of rain. The first five feet are the five seasons (spring, summer, rains, autumn, and winter), hamant+sisira form one winter season. Purisa may mean first cause also. It in Nighantu I. 12. is a synonym of water.

Sapta cakre, having seven wheels, i.e. seven rays.

Sad-are, having six spokes; the six seasons.

Atheme anya upare, then these others in the high, i.e. then, these others say (of him) as the clear-seeing, placed in the high chariot with seven wheels and six spokes.

13. Panca-are, having five spokes; cakre, in the wheel, parivarttamana, rolling, or which rolls; tasmin-a-tasthuh, that stand out.

Aksah, axle; sanat, from the beginning.

Sanabhīh, having navel.

In that wheel, having five spokes, which rolls on, all the beings stand out. Its axle, bearing immense load, does not break, from the beginning itself.

The beautiful poetic fancy of a chariot not breaking down even with immense load and not decaying in course of time, is worth taking notice.

14. The wheels with the felly (sanemi) roll on without decaying (ajaram). The ten, yoked (dasayuktah) draw it on the upward (region). Like the sun's eye (suryasya caksuh), it goes along, shrouded with its space. In it are all beings placed.
Dasā, ten, sense organs (or five lokapalas, and five classes of human beings (Sayana); ten regions of space (or ten vital breaths—Daya.).

Sat it yamah, the six are twins (six seasons of two months duration each are the six twins).

They say of the seventh among what are born together, that he is born as one, that the six verily are twins, the wise, born of gods. What are coveted by them, placed according to their proper position, move, changing in form, for the sake of him who stands by.

16. Them, being women, (striyah satistan), they verily declared to me as men (u me punsa ahuh). One with eyes sees; the blind knows not (pasyet aksanvan; na vi cetet andhah).

Sah pituh pita asat—They of the father father became, i.e. he who knows them well became the father of father. A new topic now starts in the hymn. There is obviously a glorification of wisdom, enabling one to see and know. One is not sure what they are; who, though women, are declared to be man.

17. Avah parena, ena avarena, etc. Beneath of what is above, above of this that is beneath, the cow has stood up, bearing the calf with the foot.

Sa kadrici, she (the cow) whither going?

Kam svīd ardham para agat, to what half is she going away?

Kva svit sute, where gives the birth (to the calf)?

Na hi yuthe antah, it is not within the herd.

18. Who recognizes the father (pitaram anuveda) as beneath of what is above (avah parena); as above of this that is beneath (parah enat avarena)—who behaving like a poet (kaviyamanah kah iha), has explained this here? Whence has sprung up the god-mind (devam manah).

19. Ye arvancah tan un paracah ahuh—They, who are recent, them they call ancient.

Ye parancas tam un arvacah ahuh—They, who are ancient, them
call recent (u— mantra— a particle to indicate emphasis. This is always given as unasalized Ṛ = Ṛ): O Soma, them which Indra and thou have done, them carry they that look like being yoked to the pole of space. (Dhura na yuktā rajaso vahanti).

Rajasah, of the space.

20. **Dva suparna sayuja sakhaya** etc. Two birds, comrades, united (or associated) to each other, resort to a common tree. Of the two, one eats the tasty berry (pippalam) the other without eating, looks on.

The two birds are (i) the infinitesimal soul (jivatman) who eats the tasty berry (i.e. along the cycles of birth and death enjoys the fruits of its good and vicious actions); (ii) the Infinite Supreme (paramatman) who merely looks on; He is unattached, and provides the inferior bird the opportunities of jhana, karma, and bhoga, (knowledge, actions and the enjoyments). The lower soul enjoys the rewards of its deeds.

The verse refers to the eternal realities of the three categories, two of which are the cetana, and third one the inert matter. Brahman, the Supreme, the first cause of the universe and Infinite; prakrti, the material casue, and simultaneously existing since eternity along with the Brahman, and the third one innumerable number of eternally existing infinitesimal souls or the jivas. The relation between the Supreme Self and individual souls is also clear in this verse, where the universe made out of Prakrti is regarded as a tree, the individual souls eat (enjoy and suffer) whilst the Supreme Self without tasting, merely shines of His own glory and merely looks on (cakasiti = चकसति, looks on —Daya).

Geldner in this verse sees a reference to the two sets of people resorting to the tree of wisdom (सुपर्ण); one of them realize it and enjoy, whilst the other does not realize or enjoy and simply stares.

21. Where the birds (suparna) ceaselessly sing forth (abhisvaranti) about their share of immortality (amṛtasya bhagam), before the learned assembly (vidatha), there the lord of all (visvasya), (bhuvanasya gopah), the protector of the world; he, the wise entered me the unripe (sah ma dhirah pakam atra avivesa).

Suparnah, or birds, are the lower souls (jivah). In verse 19, there is a reference to knowing the father; here in this, a reference to the knowledge of the father (ma dhirah a vivesa, or the wise entering me). The share of immortality (amaṛtasya bhagam) is what knowledge of
immortality, they have realized. In the assembly of the learned where the wise people sing of that immortality, there I had the vision of that knowledge of father (mentioned in verse 19). The wise devotee had the wisdom from their discourse.

Same commentators regard the sun as the Suparna in this verse.

22. Again a reference to the tree (vrksa); eating and drinking of honey (madhvadah), the honey of transcendental knowledge, the birds (suparnah), the berry (pippalam), sweet and tasty (svadu) and the father (pitaram).

Upon which tree, honey drinkers, the birds rest in peace, and all inspire themselves; on the top of it, they say, is verily, the sweet berry. One does not reach up to it, who does not know the father. (Geldner’s classification into two sorts of people is more relevant in this verse, rather than in verse 20). Only the God-abiding and God-loving people can enjoy the sweetness of the berries hanging on the top of the tree.

23. Only those persons are entitled to attain immortality, who have known the mystery that the Gayatra is placed upon the Gayatra, or who has constructed a tristup from what is in tristup; or who has known that the jagat quarter (padam) is placed in the jagat.

Gayatra metre with 8+8+8+syllables. Tristup with 11+11+11+11, four quarters. Jagat जागत metres with four quarters of 12+12+12+12 syllables.

From the verse begins the liturgical teaching of the spiritual science, with a reference to divine speech and its revelation. The Supreme Self not only created the universe for the enjoyment of lower self, He also gave the Divine Speech and through it the Divine Enlightenment.

24. With the Gayatra, one fashions the praise (arkam, pertain to Rk, the Rgveda), and with the Rgvedic hymns, he constructs the mantra of the Sama or the Book of Songs (Samaveda) and with traiistubha, one constructs vak, (or address or speech) or the prose of the Yajurveda, and with the vak or yajuh, he constructs the dvipada (of two quarters) and catuspada (of four quarters) metres of the Atharvaveda; and thus in all the entire divine literature of the seven metres (saptavani), out of the syllables (aksarena).

25. Now in this verse, we have a mystic parallelism and concordance in what we have in the cosmic creation and the Divine Speech:
With the jagat, one established the river (sindhum), in the heaven (divi), in the rathamanta, one saw the sun (suryam) again and again. They speak (ahus) of three fuels (tisrah samidhas) of Gayatra. Therefore, it excels far (pra ririce) with its immense (mahna) grandeur (mahitva).

26. I call here (upahvaye) the cow (dhenu) easy to milk (sudugham). And the one who can milk a cow (godhuk) with a dexterous hand (sahastah) has milked her (dohat enam). May the Savita (the sun or the Creator) inspire us (savisat) with the noblest inspiration (srestham savam). The oven (gharmah) is kindled (abhiddhah). This, verily, I speak out (tat um iti su pra vocam).

27. Making a bellowing sound (hinkṛnvati) she has come here (पतिः+शा+परात), the mistress of wealth and plenty (vasupatni), yearning for her calf (vatsamiechanti) in heart (manasa). May this cow (aghnya, not to be hurt or killed) yield milk (duham) for the Asvins (asvibhyam); may she prosper (sa vardhhatam) for the sake of immense happiness (mahate saubhagaya). The cow is the cattle; it is the divine speech and it is the mother earth (पुष्पी देविणाः—Daya). The allegory applies to all the three. The description continues in the next verse.

28. The cow lowed towards her calf (gauh amimet anu vatsam), that was keeping the eyes open (misantam); she made the bellowing sounds, (hinn akṣnot), verily, to measure (or to smell, to lick) (matavai hiri iti) the face or forehead (murdhanam). Fondly inviting (vavasana) its mouth (sqṅvanam) towards her warm udder (gharmam, Nir. XI. 42), she produces a bellowing sound (nimati mayum), makes it drink (payate) with her profuse milk (payobhit). The ritualists utilize this verse in the ritual when the calf is moved off from the cow for milking. Again this verse refers to cow and the earth both.

29. This he (ayam sah), by whom the cow is encompassed (yena gauḥ abhivṛta), makes a bellowing sound (nimati-mayum). She remaining upon the height (dhvasanau adhisrita), makes a bellowing sound. With her thoughts (sa cittibhir) she keeps down the mortal (ni hi cakara martyam) becoming the lightning (vidyud bhaṇvanti), she has thrown back (prati auhata) the garment (yavrim). Perhaps here the reference is to the rising of the sun from the dawn; vidyut may not be lightning, merely ‘shining’.

The general idea is that though the calf (even moon) waxed, and superceded the mother cow, the mother stood on the heights and she
along with the calf made a bellowing sound. She remained above the mortals, and becoming the lightning, she threw back the garments of darkness.

30. Now begins another theme in the hymn, pertaining to the mysteries of life and death.

The life (jivam), breathing (anat), moving fast (turagatu), is at rest (saye); rushing (ejat), it is firm (dhruvam) in the middle of habitations (madhya a pastyanam). The immortal self of the Dead (jivah mptasya), having the same birth-place with the mortal (amartyo martyena sayoth), wanders about (carati) at his own will (svadhabhiih). The body is mortal and the self is immortal. Both are united like brothers having a common origin. Again, in a very abstract form there is a reference to the difference, when the soul is confined in the body and when it comes out of it as a free entity.

31. Now we have a reference to the cosmic creator and protector (gopam), and the same cycle of birth and death, bondage and freedom.

I have seen the protector (apasyam gopam) who does not stumble down (anipadyamanam), who wanders (carantam sah) hither and away (a ca para ca) along the paths (pathibhih); going together (sadhricih), going all round (visucihi), hidden (vasanah, covered or wearing robes), he moves about (a varivartii) within the world (bhuvanesu antah).

God and the souls are both invisible, the soul is not always cognizant of God’s existence, whilst God is always cognizant of the existence of souls. According to the eternal law of God, the souls move about in the cycle of life and death, according to their own actions, good, bad or indifferent (the Law of Karma) throughout the universe, and the Supreme God is the ordainer.

The poetic imagery of the cowherd is beautiful. He never falters in his steps. This way or that way, he is always seen moving with the flock, and all round the flock. So often he gets hidden, moving about within the fields. Gopa, in this sense is the ordainer.

32. He who created this (yah im cakara) does not know this (na so asya veda); from him who saw this (ya im dadarsa, tasmat), varily this is indeed hidden (hiruk it nu). He is shrouded (parivitah) within the womb (antah yona) of the mother (matush); he who has many off-springs or many births (bahu-praja) enters suffering (nihritim a vivesa).

Bahu prajah, may also mean ‘one who has gone through many births’ (Sayana); also the same, bahujanma (Daya.) Nir-rtti is the earth
or the place of bondage and suffering.

33. Now we take up the theme of cosmic creation. The sky or celestial space is my father (dyauh me pita), the progenitor (janita); here is my navel (nabhah atra). This vast earth is my mother, the friend (bandhuh me mata prthivi mahi iyam). Within the two vessels (camvoh) held upside above (uttanayoh) is my place of birth (yonih antah). Here the father produced the pregnancy of the daughter (atra pita duhituh garbham a adhat).

34. I ask thee (prechami tva) of the ultimate limit of the earth (param antam prthivyah); I ask of (prechami) that where (yatra) is navel of the world (bhuvanasya nabhih). I ask thee (prechami tva) of the semen of the strong horse (vrsno asvasya retah); I ask of the ultimate abode of speech (prechami vacah paramam vyoma).

35. The answers of the above questions follow in this verse:

This altar (iyam vedih) is the ultimate limit of the earth (paro antah prthiyva); this sacrifice (ayam yajnah) is the navel of the world (bhuwanasya nabhih). This Soma (ayam somah) is the semen of the strong horse (vrsno asvasya retah); this Brahman (brahmayam) is the ultimate abode (paramam vyoma) of speech (vacah). Speech (vace) is not the ordinary spoken word; it is the transcendental inspired knowledge, the source of which is the Supreme Reality. There is the sapta-nama or seven names mentioned elsewhere also.

36. The seven embryos (sapta ardhagarbhah), the semen of the world (bhuwanasya retah), stand up for their separate functions (tisthanti vidharmani) through the ordinance of Visnu (visnoh pradisa). They with their thoughts (te dhitibhih), they, wise, with their mind (manasa te vipascitah), encompassing (paribhuvah) remain encircling all (paribhavanti visvatah).

37. I do not understand this (na vi janami idam), like which I am (yadiva asmi); I roam about in hiding (nimyah), enwrapped in thought (sam naddho manasa carami). When there came to me (yada magan) the first-born off-springs of the Rta (prathamaja rtasyad) immediately after that (at it). I enjoy a portion of this speech (vaco asnave bhagam asyah).

38. Here is a verse which supports the doctrine of the cycle of births and deaths, enjoined by the Veda. Rearwards (apa) and for-
wards (prañ) goes one held by svadha (eti svadhaya grbhlto), becoming immortal, having the same origin as the mortal (amaryah martyena sayoniḥ). These two (ta), eternal (sasvanta), moving around (visucina), go in different directions (viyanta). They understand the one (ni anyam cikyuḥ); they do not understand the other (na ni cikyuḥ anyam).

There are two sorts of people; people of one group who have seen the truth; and of the other who have not. One group of people always move forward, from lower life to the higher one, the other go round without an escape from the bondage.

39. Upon which aksara (song—syllable, or indestructible) the supreme position (parame vyoman), all the gods (visvedevah) have been taking their seats (adhī niseduh); what can he do with the knowledge of rca (kim rca karisyati) who does not know that (yas tanna veda)? They who know this (ya it tad viduh), verily, they sit together (ta ime sam asate).

40. This is a verse, dedicated to cow (earth and speech); love and regards to cow.

Eating good barely grass (su-yavas-at) may you be indeed happy (bhagavati hi bhuyah); then may we be happy (atho vayam bhagavanto syama). O, cow, thou shall not be hurt (aghnye)! always (visadanim) eat grass (addhi tṛṇam), drink clear water (pibā suddham udakam), wandering about (acaranti).

41. The pink cow (gaurih) has made a bellowing sound producing waters (mimaya salilani taksati); she (sa) becoming one footed (ekapadi), two-footed (dvipadi), four-footed (catuspadi) eight footed (astapadi), nine-footed (navapadi), is with a thousand syllables (babhuvasi sahasraskara) in the supreme heaven (parame vyoman).

Here cow is speech; the waters produced are some kind of transcendental happiness (referred earlier). In the lower world, the speech is one-footed etc., but in the transcendental realm (which is its natural position), it has thousands of syllables (so much so that it is soundless integrated whole).

42. From her the oceans flow out here and there (tasyah samudra adhi vi kṣaranti); thereby are alive the four directions (tena jivantī prādi- sas catasrah); thence flow the syllable (tatah kṣarate aksaram); all live upon that (tad visvam upajvati).

The life is poetry; the entire vocabulary is the sindhu or ocean. The syllables first appeared as ocean; the ocean is the language that
one speaks, the total vocabulary.

43. I see the smoke of the cowdung at a distance (sakamayam dhunam arat apasyam), above of this that is all around and that is below (visuvata parah ena avarena). The horses (virah) have cooked (apacanta) the spotted bull (uksanam prsnim). They became the first dharmas (tani dharmani prathamani asan).

Dayananda translates uksanam as secakam (सेकक्म), the cloud that impregnates with water; prsnim is akasa or space; and virah are people well-versed in knowledge; apacanta is the practice of austerity by leading a disciplined life. “The horses have cooked the spotted bull” carries no sense. The smoke from cow-dung has also no direct relevancy here. It is rhetoric; the fire is the fire of austerity, and it produces the virile smoke (वृक्षं भूतं च परं तक्षक्मानुलोकामिलं यम्—Daya).

44. Three steeds with manes (trayah kesinah) look on from time to time (rthah vi eaksate). One among them effects a share during the year (samvatsare vapate ekah esam). One grazes on the entire world (visvam ekah abhi-caste) with its powers (sacibhih). Of one, the flight is seen (dhrajih ekasya dadrs), not the form (na-rupam).

Saci=karma (Nigh. II. 1), power.

By trayah kesinah (three steeds), Dayananda interprets Vayu (air), Vidyut (lightning) and Surya (the sun); kesinah=shining.

45. Speech (vak) is divided as four quarters (catvari parimita padani); the poets who have intuition know them (tam viduh brahmanah ye manisinah). Three of them, concealed in the cave, do not move (guha trini nihita nengayanti), the fourth of the speech, men speak (turiyam vacah manusyah vadanti).

Commentators have given an extensive thought to the four divisions of speech: the four Vedas; the four kinds of words,—noun, verb, preposition and indeclinables (particles); or the language of the mantras, the kalpa, the brahmana, and laukika or current speech; or the languages of serpents, birds, insects and man; or they may be para, audible; pasyanit, visible; audible only to sages and saints; madhyama, intelligible or expressive, proceeding from the heart; and vaikhari, articulate, as residing in the mouth, and enunciated by the palate, lips, tongue etc; or again, they may be of the three upper worlds and of the world of man.

46. They speak of Indra, Mitra, Varuna, Agni, then he is the suparna garutman. What is one, poets speak in many ways (ekam sad
vipra bahudha vadanti); they speak of Agni, Yama, Matarisvan.

47. The ruddy birds rise up to the heaven (harayah suparnah ut patanti divam), to the dark path (kṣṇam niyānam) robed in waters (apo vasantah). They have come back hither from the abode of rta (te a vāvṛtran sadanat rtasya). Immediately after that the earth is soaked with ghee (at it ghṛtena prthivi vi udyate).

48. Twelve spokes (pradhayah); one wheel (ekam cakram); three navel-nails (nabhi); who, indeed, has known this? Therein together (tasmin sakam), like poles (sankavah)—three hundred and sixty have been placed, not in the least shaking (calacalasah).

49. Stanah, breast; sasayah, lasting; mayobhuh, producing vitality; varyani (covetable, worthy of being accepted); ratnadahah, bringing gems; sudatrāh, well-giving, freely giving; kah, maketh. What lasting breast you have, producing vitality, with which you nourish all that is covetable, which brings gems, which possesses prosperity, and which is freely giving, O Sarasvati, may you make that here for us to drink.

Sarasvati is here invoked as mother.

50. The devas performed a sacrifice with sacrifice (yajna); they became the first dharmas. Lo, these greatnesses resorted to the heaven, where the ancient Sadhyas, the gods, the devas are.

51. This water comes up and down alike day by day. They, the parjanyas, enliven the earth; Agnis, the fires, enliven the heaven.

Agni=Vidyut (lightning); parjanya clouds; udaka=water—Daya. Water goes up and down day by day alike. This water in the mystic sense, is only some kind of transcendental joy, which migrates from the earth, the annamaya kosha, to the innermost realm, vijnana-maya and anandamaya koshas, the heaven, and then from the innermost realm comes back to the outermost.

52. The divine bird, the great bird, the child of waters, of herbs, worthy to be seen, who brings satisfaction with rains, in the rainy season, that Sarasvat, I invoke again and again.

Sarasvat, is one in which many currents meet; in this sense, a great person of repute and scholarship (Daya.).
Apam = of the antariksa, midspace.

The Atharva-veda reproduces almost the whole of this asya vamasya hymn in two smaller hymns (IX. 9 and IX. 10) of 22 and 28 verses respectively.

We have already said that there is a reference to 23 verses of this hymn in the Nirukta; some of the important derivations of Yaska are as follows:

1. **Bhrata**, brother, is derived from √ष to take; he takes a share of patrimony, or he is to be brought up. His third brother is butter-backed (i.e. Agni).

Seven is an extended (सूचना) number. There are seven rays of the sun (IV. 26).

2, 11, 12, 13, 48. Seven yoke the one-wheeled car, i.e. the car which moves on a single wheel. **Cakram**, wheel is derived from √चक, to repel or √चर, to move; √नम्, to go. The word **nama**, (नाम) name, is derived from √नम्, from being drawn up; the seven rays draw up the juices for him.

The three-naved wheel (trinabhi cakram) is the year with its three seasons, summer (grisma) rainy (varsa) and winter (hemanta); a year is called samvatsara, because people live together by them. Grisma, is summer, because juices are swallowed during this period, and; rainy season is varsa, because during this time it rains. Winter is hemanta, because it is full of snow. Again **himam**, snow, is derived from √हन्, to injure, or from √हि, to hasten.

**Five spoked** (I. 164. 13) are five seasons of the year, taking the winter and the dewy season together. Six aras are said to be inserted (I. 164.13). This is with reference to the six seasons, which are inserted in the navel as spokes. Again **sat**, six is derived from √सह, sah to bear.

One wheel and twelve fellies (pradhayah) (I. 164. 48), and **twelve spoked one** (I. 164. 11). These are with reference to months, A month is called masa, from measuring; pradhi is felly, since it is well-secured.

The reference to the fact that in it are placed together 360 (I. 164. 48) sanikas or spokes, this is in reference to 360 days (day + night) in a year. Then we have 720 figure (I. 164.11), this is when days and nights are counted separately (Nir. IV. 27).

16. The word **andhas** (I. 164. 16), blind, is so called, because no attention can be fixed in it, or because nothing is visible. The word **andhas** elsewhere is a synonym of food also; because it is to be sought (adhyaniyam bhavati) (Nir. V. 1).
21. **Suparna**, for birds is *supatana*, i.e. rays of sun falling in a beautiful manner, invoke or move towards the portion of immortality (*amṛta*=water), i.e. of water, with consciousness. The lord, guardian of all created beings, is the sun. The lord, guardian of all the senses, is the soul. (This is the *adhyaatma* explanation). The birds, *suparna*, are the senses; easily going astray, vigilantly invoke, i.e. move towards the portion of immortality (*amṛtasya bhagam*). He, the wise one, approached me, the immature (*pakam*); *pakam* is immature, i.e. one who is to be matured. The soul is such (Nir. III. 12).

26. Cow is called *aghnya* because she is not to be killed (*ḥ+ḥr*), or she is the destroyer of sin (Nir. XI. 43).

27. This is self-explained, by the mere reading of it. (Nir. XI. 45).

28. The cow lowed after the calf, who blinks, or who does not blink, i.e. the sun. On its forehead, she made the *hin* sound for recognition. She lows like *mayu*, i.e. the sun. This is the atmospheric speech. This is the giver of warm milk, say the ritualists. *Dhenu* is derived from √०, to suck, or from √०, to nourish (Nir. XI. 42).

29. Here he thunders, surrounded by whom the speech utters a lowing sound, i.e. makes a noise, or like *mayu*, i.e. the sun. This is the atmospheric speech. The word *vavrih* is a synonym of form, because it covers; √० to cover. Having overspread the earth with rain, it draws it back again (Nir. II. 9).

32. Yaska refers to the ascetics who say that “people having many children fall into calamity (मुहुर्त निश्चितमार्गीरं), but according to the etymologists, it refers to the phenomenon of rain. He who made it (संहङ्गः); the verbs to make (करति), to scatter (करति) are used in connection with the phenomenon of rain. “न सो जन्म सदृश’, i.e. he did not know of it, i.e. the middle one (or to cloud even). He the middle one who saw it concealed by the sun alone knew of it. *Maturyonau*, मातुयोणी, or in the womb of the mother; mother (*mata*) means atmosphere, in it the beings are measured out (निरृत्तिः + √०); womb means atmosphere. This is a vast region encompassed by air. This other meaning, i.e. a woman’s womb (*yoni*), is derived from the same root also; it is surrounded (by sinews and flesh perhaps). Multiplying greatly, he reaches earth through the phenomenon of rain (Nir. II. 8).

33. **Bandhu** or relative. Here is my uterine relative. Relative (*bandhu*) is so called from being connected together (*साधनेवाला*). Uterine or *nabhih* is so called from being fastened together (*संस्थानलः*). It is said, children are born fastened to the ambitions, thence the near relatives are called as having a common ambition, or a common tie. A near relative (*जातिः*) is so called from being well-known (*संबन्धालः*). The womb (*नोतिः*) is within the two wide spread world-halves. Widespread (*uttana*)
i.e. spread very wide, or spread very high. There father bestows the 
life germ on the daughter, i.e. the rain cloud on the earth (Nir. IV. 21).

37. Na vijanami yadi vedamasmi, quoted as an illustration of 
apprehension arising from a particular state (paridevana) in the context 
of a description of paroksakṛta, pratyaksakṛta and adhyatmik (indirectly 
directed, directly addressed and self-invocations, Nir. VII. 3).

40. Nothing very particular, Nir. XI. 44—A section dealing with 
cow.

41. Fashioning waters, gaúrī lowed one-footed (ekapadi) with the 
middle (madhyāmi, air); two-footed (dvipadi), with middle air and the 
sun; four-footed (catuspadi), with the quarters (dik); eight-footed 
(astapadi), with the quarters and intermediate quarters (dik and 
avantara dik); nine-footed (navapadi), with the quarters, intermediate 
quarters and the Sun. Thousand syllabled (sahasra āksara), i.e. 
having much water in the highest heaven (Nir. XI. 44).

42. Tasyah samudra adhi vi kṣaranti, i.e. oceans flow down from 
her, i.e. the clouds pour rain, and all the created beings, dependent on 
the quarters, live thereby. Thence flows the imperishable water; on that 
all created beings live (Nir. XI. 41).

44. Trayaḥ kesināh, three lights (having long hairs) perceive at 
the proper season, i.e., they behold at the right time. One of them 
strews in the year (samvatsare vapata eka esam), i.e. fire burns the 
earth. One beholds everything with its actions (visvam ekah abhica 
sacibhiḥ); i.e. the sun. Of one the motion is seen, but not its shape, 
i.e., the middle one (Nir. XII. 27).

46. Garutman, is so called because he is praised (गरुत्र 
मन्त्रष्ट्र 
पुष्पीयमां महाभेलिकां), or whose soul is mighty or whose soul is great. He 
to whom the hymn is addressed and the oblation is offered is this very 
terrestrial Agni. These two higher luminaries receive praise and 
oblations under this appellation incidentally only (Nir. VII. 18).

47. Krṣṇam niyānam, (nirayamānam), the dark egression, i.e. the 
night of the sun. Bay steeds having beautiful wings (harayah suparna) 
are the draught-animals, i.e., the rays of the sun. When from heaven, 
from the common dwelling place of waters, i.e. the sun, they turn 
towards the earth, the latter is made wet with clarified butter, i.e. 
water, ghṛta=water, since it is derived from √ṛ, to besprinkle (Nir. 
VII. 24).

50. Yaska refers to a Brahmana passage in connection with this 
verse (Ait. Br. I. 16); Agni was the victim. They immolated him; with 
him they made sacrifice, yajña. Those were the first ordinances (dharmā 
manipl prathamani).

51. The verse is explained by mere reading of it. Uniform with
days, this water goes up and falls down again. Clouds bring new life to earth; fires animate heaven (Nir. VII. 23). See for Asya Vamasya Hymn, the work of C. Kunhan Raja, Madras, 1956, with Bhayas of Sayana and Atmananda; and R. V. Vaidya's astronomical interpretation.

**Hymn-165**

For the verse 7, see Nir. VI. 7.

2. **Brahmani**, the increasing or extending wealth (Nigh. II. 10), or food (Nigh. II. 7)—*Daya*.

Syana = *asya* or horse (Nigh. I. 14).

3. **Mahinah** = महिनषपुस्ति, man of repute, respectable—one with reputations—*Daya*.

(Sहि महिनषपुस्तिः पुष्पे वा तत्त्व महिनषषपुस्तिः, Unadi, II. 57).

Sampṛcchase, you require what is right, समीचीने पृष्ठसि—*Sayana*.

**Subhanair vocel**, you ask of the people with kind words, which is the way? See Yv. XXXIII. 27 also.

4. See Yv. XXXIII. 78.

5. **Antamebhih**, near, close at hand (Nigh. II. 16).

6. **Tuvisman**, strong (Nigh. III. 1).

9. **Maghavan**, the one with huge wealth and prosperity (*Daya*).

Anuttama te maghavan nakirnu na, there is nothing which has not been inspired by you (*Daya*); whatever is said by thee, Indra, is true (*Sayana*). Anuttam, which is not sent or driven away (*Sayana*); अनुत्तमि रितम् or not inspired—*Daya*.

12. **Anedyah**, worthy of praise, प्रशस्य (Nigh. III. 8) *Daya*.

13. **Esam bhuta naveda ma ṛtanam**—Be not uncognizant of my merits. Navedah, the one free from pains (*Daya*).

15. A *yasista*, come and be accessible; *mandaryasya karoh*,
capable of conferring delight; capable of having good qualities, actions, and behaviours (Daya.).

Isam, vrjana, jiradanum, food, strength and long life. Daya. (पूप, बलम्, जीवनम्).

Hymn-166

For verse 6, see Nir. VI. 30.

3. Umasah, the one offering protection. (प्रवितारः—Sayana; रक्षाविक्षिप्तारः—Daya.).

4. Tavisibhih, by strength, (वल्ले, Daya.).

Harmya, beautiful houses.

6. Pasvah, sudhiteva barhana; as a well-hurled weapon wounds the animal (deer). Krivih-dati, having sharp teeth (Nir. VI. 30), the one with biting or violent teeth—Daya.; missile toothed (किंविविर्दतीतादि दत्तो—
किर्मिज्ञर्मनमेव दत्ता वस्या: सा—Sayana).

Sayana connects pasun with krivirdati, the missile of the winds; because he says when the wind blows, animals are withered or chilled.

Arista-gramah—Since when the wind blows the animals are withered or chilled, such villages where needs no violence; peaceful villages, free from danger.

8. Tanayasya pustisu, in the interests of the children, for the well-being of children, (children or descendants).

9. Vavṛte (बावप्रेते)=vavṛte, बप्रेते (Panini VI. 1. 7).

Prapathesu khadayah, prapatha is a rest-house for the travellers on high ways, for lodging and boarding (meals, khadayah).

10. Sam-mistah, well mixed (सम्मिश्रिताः—Daya.).

11. Sujihvah, with fine speech, truthful in words, sweet-tongued.

12. Aditeriva vratam, act or obligations of Aditi (the fine attitude of mid-space); aditi=antariksa; hrunati, goes in a crooked manner.
13. *Jamitvam*, the enjoyments of pleasure and pain (*Daya*).

14. *Parinasa*—by many (*Nigh. III.1*).

15. वयं = वर्षं = we.

**Hymn-167**

2. *Samudraśya cit dhanayanta pare*, bearing or collecting wealth, even on the farther shore of the sea (or on the other bank); a metaphorical usage for the winds bearing wealth (i.e. rain) from long distance beyond the skirts of horizon.

3. *Ghrțaci*, night (*Nigh. I. 7*).

*Upara*, the upper direction (*Nigh. I. 6*).

*Guha* caranti *manuso na yosa*, going in the darkness of the sky, as if it was in privity or in secret, like the wife of a man, who is brilliantly attired, remains in the privacy of female apartments (*Sayana*).

*Sabhavati vidathyeva samvak*, distinguished in learned assemblies; this may refer to lightning also which at times shows itself as if in an assembly, *sabha*. In the Vedic days, ladies also used to participate in the learned assemblies of scholars in public on equal basis.

4. *Sadharanyeva*, with a common woman, woman in general; like young people in company of ordinary woman. (This refers to lightning, and winds).

*Rodasi*, sky and earth.

5. *Rodasi*, in this verse has also been taken as lightning by certain commentators or the wife of Maruts—रोदसी मधुकर्ष विद्वृत्त व मछली—*Sayana*.

*Asurye*, in the clouds.

*Asurya-iva*, like a Surya (सूर्य), the wife or daughter of Surya. Solar light (*Daya*).

7. *Vṛsamana ahamyuh sthira*. *ahamyuh*, high-minded, (*Sayana*);
vṛsamana, one who is inclined to impregnate (Daya.); one inclined to rain (वृष्णमनस्कर—Sayana); with ahamkara or self-mindedness and stationary.

8. Vāyūdhe im maruto dativarah, im, सं, from all sides, pratya-ksam; when the offering is presented (dativarah)—promotes this your increase.

Dativarah—(यो वाति दारं वृष्णित स:—Daya.) the one who is liberal in giving; the one who of his own will gives liberally.

Hymn-168

1. Yajna—yajna, in all yajnas. Tuturvaniḥ, with a speedy movement.

2. Vabrasah, one who goes with speed—Daya.

Svatavasah, one who goes with his own strength and initiative.

3. Trpta-ansavah, with well-nourished branches, or well-nourished limbs, or highly potent (or activated) solar rays (Daya.). The term has been also used in connection with Soma creeper.

Duvasah, maid-servants—Daya.

Rambhini, a lady well-versed in house-hold duties—Daya.

Amsesu, on shoulders, perhaps lances suspended on shoulders of Maruts.

5. Rṣṭi-vidyutah, possessors of double-edged sword, shining like lightning.

Hanu, chin; jihvaya, by tongue or speech.

Etasah, horses; yamani, on the paths.

6. Rajaso mahasparam, light of the vast region; the great cause of the geo-sphere—Daya. This may indicate the limits of rains.

Rajas, regions, also water.
7. Amavati, the one full of knowledge.

Svarvati, the one full of happiness.

Ratih, liberal gifts (danam)—Daya.

Asurya iva janjati, like all-subduing force of the Asuras. Just as asuras plunder and give to others, so the winds plunder the clouds to enrich the earth.


Ghṛtam = water.

Pavibhyah, solar rays like a thunderbolt.

9. Pṛṣni, the sun.

Sapsarasah, those who are in moving (Nigh. III. 14).

Stomah, a dialogue in questions and answers. Mandaryasya, of him who gives happiness to all.

This verse occurs at I. 165. 15; 166.15; 167. 11; and 168.10.

Hymn-169

For verse 3, see Nir. VI. 15.

1. Varuta, = varita, the one who accepts or agrees.

Sumna, happiness, pleasures.

2. Visvakṛṣṭih, all men; people in general—Daya.

3. Rṣṭih, availability; attainment.

Sanemi, old (Nigh. III. 27).

Junanti, attain.

Susukvan, the purifiers (शोषकः)—Daya.
4. Rayim, wealth including milk and dairy products.

Daksinaya-iva, like the one given as daksina, a fee liberally given.

Ratim, वानम्, a gift, a present.

Vajah, with food etc.

5. Tve rayah indra tosatamah, here rayah may mean riches, wealth or even friends or kinsmen (then Maruts here).

6. Tirtha naryah paunyani tastuhuh, like the manly energy of an enemy in the field of battle; tirtha, battle; Dayananda interprets tirtha as a boat to carry across and na aryah, like a rich businessman (vaisya); naryah may mean enemies too.

7. Rnavanam, one in debt, debtor (Daya.); a contemptible enemy (Sayana). The cloud is a debtor to the winds for its water content.

8. Vlsvajanya, for the creator of universe.

Surudbah, one who contains in himself the penetrating (causing injury) solar rays.

Go-agrah, (gavah, गावः = solar rays), the one who has rays in the fore-front.

Hymn-170

For verse 1, see Nir. I. 6.

1. There it seems, it does not exist; i.e., there is no today (nunam) nor indeed tomorrow. Today (adya), on this day (asmin dyavi). Dyuh. is a synonym of day because it is bright (dyut). Tomorrow (svah) the time that is still expected. Yesterday (hyah), the time that is expired. “Who knows that which is yet to come (i.e. the future? This other word, abdhutam (wonderful) = abhutam, i.e. something, which, as it were, is unprecedented. “The mind of another is apt to waver” (anyasya cittam abhisamcarenyam), i.e. fickle. Another, a person not to be introduced (anyasya), to good people. Cittam, mind is derived from cit, to know. Utadhitam vinasyati (lol the expected is lost), assigned, i.e. a thing intended (for offering) Nir. I. 6.
2. Samarane, in battle (Nigh. II. 17).

Bhratah agastya, friend agastyā. Agastya, the person full of enlightenment—Daya. (An interchange of benefits; presentation of oblations by one; the reward given by the other—Wilson).

4. This refers to Indra or Agastya (Wilson).

Amṛtasya, never-dying immortal soul, with consciousness (cetanam).

5. Vasupati, the lord of riches.

Mitrapati, the sustainer of friends.

Marudbhīḥ, by the learned people—Daya.

Hymn-171

1. Mucadhvam asvan, let loose your horses; take the horses out of car that you may not come back to the sacrifice in anger. Wilson thinks that this hymn indicates a trimming between the worship of Indra and the Maruts.

Maruts, learned ones: brave persons, vital breaths.

Namasa, with salutation or with food (Daya.). (Nigh. II. 7). Turanam, those moving with speed. Helah—disrespect.

2. Stha=(ष्ठ) stha (ष्ठ).

Vṛdhhasah, the prospering ones.


Vanani, worthy of possession and enjoyment.

5. Sthavirah, an experienced old person; the grateful one. (स्तवरः—Daya.).

6. Avayata-helah, one free from disrespect and disrepute.
Hymn-172

1. Yamah (याम:)—Movement.
   
   Ahibhanavah, the illuminator of clouds—Daya. = प्रहृदयमान-प्रकाशा:
   =lights never diminishing (Sayana).
   
   Sudanavah, the liberal givers, चुदु दत्तार—Daya. शोभनवाना:—Sayana.
   
2. Saruh, the double edged sword which is the killer of evil ones.
   
   3. Tṛnaskandasya, of the one with a blade of greed; of the one
   who is encouraging greed.

Hymn-173

1. Gayat sama nabhanyam, sing the heaven-ascending Samas. Samas are
   the hymns which the udgati chants: nabhanyam नभसि साः
   (वर्णव्यवस्थेन सरस्य न; a transposition of letters), pervading throughout the
   space—Daya.
   
   Gavaḥ, cows; as if, rays (किरणा द्वर); dhenaḥ, cows giving milk;
   adadbhah, unimpeded; not permitted to be killed (हिंसितमयम्यम्:—Daya).

2. Maryah, the mortal; yajatraḥ, invoker; mithuna, pair of man
   and woman.

   Vṛṣa, showerer of true knowledge; vṛsabhik, by them who
   enlighten—Daya.

3. Krandat avah, as a horse neighs; naya-manah, the one
   carrying things; this perhaps refers to the roaring sound of the fire
   (Wilson). Saradah—autumn.

4. Cyautmani, the Stotras or praises—Daya. It is, properly,
   causing to fall down; firm, hard (व्याधिविपुषी स्वदीर्घि स्तोत्रायणि कर्मांगि स्वकौकानि
   क्षामयानि वा—Sayana).

   Dasma-varcaḥ, with valour dominating over enemies.

5. Vavabrusah, good-looking, charming.
6. Opasamiva dyam bhartti, he upholds the sky; opasam, near to, i.e. earth and sky as contiguous to heaven,—īva, प्रस्तवत चम्ब्व, quite close and contiguous—Daya.; also a horn—Sayana. He upholds the sky as easily as a bull bears his horns.

7. Samatsu, in the battles (Daya).

8. Samudra, in the midspac or antariksa—Daya.

Gauh, speech.

Eva एवा = eva (एव). 


Mitrayuvah, friend to the allies; madhyayuvah, learned ones maintaining neutrality.

Purpatim, master or mayor of a city.

11. Juhuranah, with mind averted, with a crooked mind (पुष्पेढु खुटिल:—Daya).

Tirthe na tatrsanam, like a lake to a thirsty.

12. See also Yv. III. 46.

Yavya, as if river (Nigh I. 13).

Gih, truthful speech.


Gatum, to the earth.

Isam vrjanam jiradanum, food, strength and long life.

**Hymn-174**

For verse 2, see Nir. VI. 31.
1. Tarutraḥ, one who takes us across the ocean of miseries —Daya.

Asura, one like a cloud —Daya.

2. Mṛdhra-vacah—mṛdu-vacah, one with soft, sweet and refined speech.

Saradiḥ, pertaining to autumn.

Dano visa indra mṛdhravacah—Indra, make the tribes liberal and sweet in speech (Nir. VI. 31).

Purukutsa, the one having numerous rays potent like thunderbolt—Daya.

You have made the subject (rain), soliciting forbearance, descend (in showers); when you had rent as under the gliding, world filling (clouds), then, irreproachable one, you did make the waters flow in channels and did open the chief cloud for young purukutsa—(Sayana).

3. Vṛtah Indra, O the accepted and acknowledged Indra (the head of a state).

Surapatnīh, the wives of the brave.

Asusam agnim, fire strong enough for smelting.

Puruhuta, respected by many—Daya.

Vṛtah surapatnīh, to the cities inhabited by raksasas.

Raksah simhah na etc. protect or defend like a lion. As a lion protects the forest, in which his lair (dame) is, from the depredations of other animals.

4. Arnansi, waters.

Gah, earth; hari, two horses driving the chariot.

5. Kutsam, the thunderbolt (वचनम्).
Rṛra, straight and direct moving.

Asva, (वस्व), two horses.


Aryamanam, the judicial officer.

7. Arka sātau, in the distribution of food.

Dasaya, for the Sudras.

Danucitraḥ, actions pertaining to unusual liberal gifts.

Tisraḥ, three regions, or the best, ordinary and the worst. Sayana refers this to three states of the earth, identical with three rituals of darsa or lunar periods, the pasu or victim, and soma or libation, or as implying earth, firmament, and heaven.

Kuyavacam, those who speak in favour.

Ku-yava, rotten barley (cf. I. 104.4 for Kuyava, vagrant, or दुःश्रीति).

Sirah, nerves or veins.

Na sravantih, like flowing rivers.

Paraya turvasam yadum svasti, you have protected; svasti, without loss or detriment; paraya पराय यान may mean, bear across, convey over in safety.

**Hymn-175**

1. Harivah, O, the one possessing excellent horses.

2. Matsarah, pleasure giving.

Sahavan (सहावन)—saha-van (सहावन).

Pṛtanasaṭ, over thrower of hosts—or armies. (प्रतनान्त्र सहस्रे तन दया).
3. Dasyum osah, burn the evil mischievous person.

4. Susnaya, the one who harms others and exploits.

5. Vṛtraghna, the killer of Vṛtra; the sun who disperses the clouds.

Madah, intoxication; pleasure (ढूँ:—Daya). Kratuḥ, big achievements.

Hymn-176

2. Vesaya (वेसया)—vesaya (वेसय), food (Daya).

Girah, speech; vṛsa, adept in agricultural operations.

3. Panca, five; five classes in society;—Brahmana, Ksattriya, Vaisya, Sudra, and Nisada (cf. I. 7.9).

4. Surīḥ, a learned person.

Dunasam, one destroyed with difficulty.

5. Dvibharhasah, one who succeeds on account of his two attributes, learning and efforts (Daya.); doubly devout.

Arkesu, in prayers; in well-cooked food.

Sanusak, combination or co-ordination.

6. Purvebhyah, jarteṣbhyah, the earlier seekers of the science of yoga, or ancient encomiasts.

Hymn-177

1. Kṛṣtinam, cultured persons.

Puruḥutah, respected by all.

Madrik, desirous of fulfilment of passions (or desirous of the oblations).

In this and subsequent verses, we have terms of alike nature;
Dayananda translates \textit{vṛṣabhah}, as exceedingly strong (प्रतीव बलवनः), \textit{vṛṣana}, as strong horses (वलिध्वज्वली); \textit{vṛsanah}, as strong youths; \textit{vṛṣabhasah} as bulls or creatures with all round strength and vigour (परिशस्तिबन्धकः); \textit{vṛṣarathasah}, as strong cars; mighty carriers; \textit{vṛsanam} as strong (दुधम), \textit{vṛṣabhyam}, the two strongs; and so on.

4. \textit{Brahmani}, riches, wealth (Nigh. II. 10).

\textit{Hari} (हरी) (dual), two horses; two powers, electrical and gravitational attractions.

\textit{Miyedha}, from \textit{medha}; Sayana interprets it as a victim of sacrifices; one which is further enlightened, when something is thrown in it. (मियेन प्रोकपेनैः प्रबीणं यस्य सः—\textit{Daya}).

\textbf{Hymn-178}

1. \textit{Srūśtih}, knowledge acquired by hearing (शब्दशा विश्वा)—\textit{Daya}.

\textit{Uti}, protection; \textit{jaritṛbhyah}, for adorers.

2. \textit{Svasara}, the sisters (day and night).

\textit{Gha} (घ) = \textit{gha} (घ) = \textit{eva}.

\textit{Yonau}, यौनः, in the house (\textit{Daya}).

\textit{Sutukah}, such ladies as are always prepared to accept the best.

3. \textit{Pṛtsu}, in the battles (\textit{Daya}).


\textit{Pṛksah}, the enquired one; the desired food.

5. Dayananda translates \textit{isam} as the inspiration for work \textit{प्रेणम्}, \textit{vṛjanam} as strength, and \textit{jiradanum} as the consciousness (cf. I.177.5); otherwise the terms also mean food, strength and long life.
Hymn-179

For verses 4 and 5, see Nir. V.2 and VI.4 respectively.

1. **Dosah**, nights; **vastoh**, days; **usasah**, dawn.

**Vṛsanah patnih jagamyuh**, let husbands approach their wives.

2. **Ṛtasapah**, disseminators of truth.

**Patnih vṛsabhī jagamyuh**, let wives be approached by their husbands.

**Ajitum**, battle.

**Mithunam**, pairs of husband and wife.

4. **Lopamudra**, hiding in shyness is the characteristic of whom, such a lady (लोप मुद्रा समतात तद्विद्यकारिणी वस्त्राः सा—Daya.). The verse refers to the sexual coitus during the climax of passions.

**Nadasya ma rudhataḥ kama agaṇa**—Here *nadhah* means a seer, *ṛsi*; it is derived from *nad*, नद, meaning to praise. "The love of the self-controlled seer has come to me"—self controlled (*rudhataḥ kamaḥ*) i.e. of one who is celibate and who has controlled himself with regard to procreation, has come to me. It is said that with these words, the seer's daughter wailed (a legend says that seer's daughter is Lopamudra, wife of Agastya).

5. **Pulukamah**, exceedingly sexy; with many desires.

6. **Agastyah**, those who tread on the path of righteousness alone and not drifted to any other course—*Daya*.

**Khanitraiḥ**, with implements (of digging etc.). *Khanamanah*, one who carries the digging or ploughing operations.

**Asisah**, the fulfilled desires.

Hymn-180

1. **Diyat**, may go (Nigh. I. 14).
Pavayah, wheels as of a potter.

2. Visvagurti, workers of all crafts—Daya; variously going (in relation to car).

3. Vaninah, corona of the sun with rays; of a thicket.

Ṛtapsu, the drinkers of water (Ṛta—water) Nigh. I. 12; one whose forms are truth.

Hvarah na, like a thief (Sayana); Ṛvarah, the one who dispels anger (हृष्टप्रभृत्याय निवारकः—Daya.).

4. Gharmam madhumantam, heat as soothing as sweet (butter or honey); gharmam, दिनम, day (Daya.).

Pasvah-isti, the concordance (sangāti) of the family of cattle (Daya.); Sayana interprets pasu as fire; (प्रभु: पञ्चसात्तेङ्गा Tait. S. V. 7.26)

5. Dasras, see earlier references I. 117.5; dispeller of pain (Daya.).

Taugrya, belonging to Tugra (see earlier references I. 117.14); belonging to the strongest amongst strongs (Daya.).

Yajatra, the co-ordinators (संगमवितारो—Daya.).

7. Panih, tradesman—Daya.

Vipanirhitavan, according to Sayana, panih is पञ्चाधारः, or the pitcher in which the commodities for sale are placed; or the jar or vessel for storing the Soma juice after filtration. (Hitavan, being placed). He further suggests that pani may mean a trader, and hitavan would mean opulent—हिंत विचारे यथा सः, the one whose advantage is involved—Daya.).

8. Karadhuniva, kara is sound and hence like an instrument of sound—काराद्भुनिवा—Daya.).

10. Isam, something worth having, a pleasure.

Vṛjanam, movement; jiradanum, to the soul (Daya.).
Hymn-181

For verse 4, see Nir. XII. 3.

2. **Manojuvah**, those possessing the speed of mind—*Daya*; **vataranhasah**, those who have speeds of winds.

3. **Ahampurvah**, emulative, very generous—*Sayana*; "this is me", one who has such a knowledge—*Daya*.

4. **Iheha jata**, born in this world; got recognition in this world—*Daya*; the two *asvins* or moon and the sun (here and there born a pair).

**Subhagah putrah**, auspicious son (moon and the sun).

**Arepasas tanva namabhih svaih**: *Arepasas* one free from sin (*repah*, sin). (Sayana recalls the legends of Dadhyanc—I. 84.13)—as faultless in your forms and (perfect in) your many excellences—*Wilson*.

*Born here and there*, they two are praised together with reference to a body unstained by sin and to their own names. One of you two is the victor, the promoter of noble sacrifice; the other is regarded as the blessed son of heaven—Nir.XII.3.

5. **Kakubhah**, all directions—*Daya*; points of horizon (*Wilson*); the best—*Sayana*.

**Asvin**, a pair of air and the sun—*Daya*.

**Hari**, two horses; the electrical and gravitational forces—*Daya*. *Rajansi*, regions.

6. **Saradvan**, pertaining to autumn and other seasons—*Daya*; also *saranavan*, the disperser of clouds and leaves of trees, or very old and withered.

**Evaiah anyasya**, the faculties of the other. (एवः भाष्यः—*Daya*.; कायः: गमगः: वः—*Sayana*).

9. **Purandhih**, one who sustains the world—*Daya*; one who sustains all, the earth or Pusan—*Sayana*. 
Hymn-182

1. Vispalavasu, the two who protect the entire community, and provide accommodation; rich in benevolence to mankind. (Sayana refers to the legend of the iron or golden leg given to Vispala).

2. Indratama, maruttama, the superlatives of Indra and Marut (excessively prosperous, or most imperial and exceedingly vital).

Rathitama, excellent possessor of cars.

4. Ratninim, attractive, charming—Daya; effluent in precious rewards.

Vacam-vacam, every word.

Rayatah sunah, barking dogs.

5. Plavam paksinam, winged bark; plava—a raft or float; a boat.

Taugryaya, for the one related to Tugra, strongest amongst strongs.

6. Catasro-navah, four boats. This refers to a legend, about which Professor Roth presented genuine difficulties. Samudra means mid-space or antariksa; How Bhujyu should have fallen into jeopardy in the sky, how he should have got there at all? Here the occurrence of the term navah, clearly indicates a reference to boat and sea and not the mid-space (Wilson).

7. Parna mrgasya pataroh-iva arabhe—As the leaves for the support of a falling animal. Sayana translates mrgasya as of the cleaner scavenger, a sweeper. Dayananda also translates as नाज्यितु दोषयृ.

Hymn-183

1. Tribandhurah, see I.34.2; three bindings; tricakrah, three wheels, and tridhatu, three metals (gold, silver and copper); bandhur is the charioteer’s place, सारवि स्थान; see III.43.1 also कुशरेखा.

Vih na parnaih, just as a bird (vih) with wings.
2. Kratumanta, highly mechanized. In this verse we have a reference to the mechanized space-vehicle. On the spiritual side, this vehicle would take one to the inner world sojourn from the annamaya kosa, to the innermost cavity of self-realization.

3. Suvṛtmat rathah, rolling car, the car, whose every part is functioning satisfactorily and nicely (सुवृत्तमः सर्वांशि: स्थिरमस्तम्).

Nasatya = na + asatya = truth, person with true knowledge and true action.

4. Vṛkha, wolf, a thief (Daya.); a crooked person; vṛkṣa, she-wolf; wife of a crooked person—Daya.

Gih, speech.

5. Gotamah, intellectual person.

Purumidhah, impregnated with various substances (Daya.).

Atriḥ, ever-moving; one free from three categories of pains.

Dasra, the dispeller of poverty and miseries—Daya.

6. Ratreh, of the night; of the sea of darkness.

Devayanaḥ, paths of superior ones; or the paths of learned people.

**Hymn-184**

1. Ukthaiḥ, with laudatory verses or praises.

Divah napata, grandsons of heaven (Sayana); one who has no failure in enterprises (divah = दिवस्वरुप; napatāḥ = न चबले पात्रो यथोत्तरता).

2. Panin, to traders (प्रवश्नावहरक्षीन्—Daya.).

Urmya, with night (Nigh. I. 7).

3. Isu kṛta-iva, the two, established by speech (वाणिकृताविवच—Daya.). Pusan, शेषः, the sustainer, perhaps the sun. According to
Sayana, it indicates the pair of Asvins, i.e. the sun and the moon.

**Surya**, सूर्य the beloved of Surya (सूर्यस्य कान्ता—Daya.). See I. 116.17. There is a legend associated with Surya. The Surya (सूर्य) was desirous of giving his daughter, Surya (सूर्या), to Soma, but the gods desired her as a wife; they agreed that he who should first reach the sun as a goal, should wed the damsel. The Asvins were victorious, and Surya, well pleased by their success, rushed immediately to their chariot. Sayana, commenting on the present verse, adds to the legend, that besides Surya, a prize was offered of a hymn of a thousand verses, which the Asvins also won; but at the request of Agni and other competitors, they gave up to them portions of the hymn.

**Varunasya bhureh**, of the interrupted sacrifice, which is obstructive of the sin that intercepts the reward (Sayana); sin-removing sacrifice (Wilson); the abundance of the best (or of water)—Daya.

4. **Madhvi**, one associated with sweetness; **karoh**, of the worker.

5. **Stomam**, praise.

**Maghavana**, the prosperous two.

**Vartthi**, right path.

6. The same as I. 163. 6.

**Hymn-185**

For verse 1, see Nir. III. 22.

1. Of these two, which is prior, which posterior? How were they born? O sages, who know them thoroughly? They themselves support all their functions, whatever, they are. And their two days, i.e. day and night, roll on as if placed on chariot wheels. With these words, the seer describes the greatness of heaven and earth. Nir. III. 22.

**Ahani cakriya iva**, two days, as if, wheeled (i.e. day and night in succession like rotations of a wheel).

2. **Raksatam no abhvah**, defend us from the great danger
(Wilson). Abhvat, from the great (i.e. the great pain arising out of pernicious actions like untruth etc.—Daya.); from the terrible sins, महती भयेति: पापात्—Sayana.

3. Aditeh, of the indivisible; of the earth, or of the sun—Daya.; of the mid-space, since that is also indivisible like the earth—Sayana.

4. Devanam ahnam, divine days, i.e. days and nights; Dayananda translates devanam as waters etc.

Devaputre, sons of God; ahnam, in the midst of days; ubhayebhih, alongwith the two, the stationary and moving (स्थावरज्ञाताः: सह —Daya.).

5. Svasara jami pitroh upasthe, sisters and kindred, placed on their lap as its parents; abhi jighanti bhuvanasya nabhim, scenting the navel of the world.

Nabhim, centre of gravity (तह्वन मध्यस्थमाकर्णाणाम् वन्यनम्—Daya.).


7. Prthvi, extensive; urvi, the one possessing innumerable substances.

8. Jah patim, the protector or sustainer of the wife, the husband; or jah = daughter, and hence jah-patim is son-in-law (Sayana).

Caṅrma (चक्रम) = caṅrma (चक्रम). Agah, crime, fault.

9. Sudarastaraya, for the one who gives extensively and liberally.

10. Avadyat, from abuse (निवयत्); duritat, from vicious actions (Daya.). Mata, lady architect (मातायकर्णेः—Daya.) i.e. mother.

11. Bhutam devanamavame avobhīh, be ever with your protection in the proximity of those who praise you.

Avame, in the proximity of.

Avobhīh, with your protection.
Devanam, the praisers.

Hymn-186

1. Also see Yv. XXXIII. 34.

Visvanarah, leader of every one—Daya; does good to all men.

Ilabhîh, with food etc.; vidathe, in all acts pertaining to enlightenment (प्रवेश)—Daya.

Matsatha (मत्सथा) = matsatha (मत्सथ).  
3. Atithim, like the guest, like a sanyasin.

Agnim, man of enlightenment.

Varunah, respectable learned person.

Surih, highly intellectual.

4. Namasa, with food etc.

Usasanakta—Day and night.

Dhenuh, speech.

Ahan = ahani, in the day.

Payasi, in water.

5. Ahirbudhnyah, a cloud in the midspace (ahih—cloud, budhnyah—one in antariksa or inter-space). (See Nir. V. 4; ahih and budhna both synonyms of antariksa.).

Napatam apam, see previous notes.

Sindhuh, a river in general.

6. Tuvih-tamah, superb in strength.

7. Surabhistamam = surabhih-tamam, superb in fragrance; most
fragrant fruit.

8. *Avanayo na rathah risadasah*, like the protecting vehicles or defence cars (*Wilson*); *avanayah*, pertaining to earth (*Daya.*); *risadasah*, the destroyer of enemies.

*Mitrayujah*, the group of allies.

9. *Saruh*, darkness; i.e. light destroyer.

*Irinam*, oscillating world; the arid land (*उष्ण प्रदेश—Sayana*).

*Sudine*, cloudless day; a fine day.

*Senah*, as if army (*Daya.*); the army of clouds; rain-bearing clouds; the army of Maruts.


*Svatavaso hi santi*, who are of independent powers. (*Svatavasah—स्वतवसः सती बल वेयायाय—Daya.*); the possessors of their own strength.

**Hymn-187**

For verse 1, see Nir. IX. 25.
This hymn has also been known traditionally as one pertaining to food or nourishment.

1. *Pitu*—*palakam*, that which nourishes (*pitu, पालकः भर्तम्—Daya.*). *Tritah*, mind, speech and action—a triad—*Daya*. (Name of Indra also, whose fame spreads over three regions—*Sayana*); three statured Indra—*Yv.* XXXIV. 7.

*Tavisim*—This is a synonym of strength, from *√यः*, to increase, with whose vigour, *Trita*, i.e. Indra who abides in three regions renews *Vṛtra* limb by limb. (Nir. XI. 25).

3. *Sivah, sivabhīh utibhih, mayobhih* all of them mean pleasure-giving; source of delight or auspicious.

*Advayah*, not being two-fold; having none but agreeable properties (*सुस्वच्छ: सुन्दर्मुखः—Daya.*).
4. Rasah, juices, tastes, tasty food; food with six sorts of tastes. Rajansi, regions of space; vatah-iva, like winds.

5. Tuvigrivah iva irate, those with strong or stiff necks. Usually tuvi means many or much, तुविरूः. Sayana interprets तुविरीवा as अनुसरणनिष्ठा enlarged necks (people when eat sit erect, दृढः, and firm; and when they are without food, the neck is bent). If we consider the case of great eaters, then tuvigrivah would mean, as if, they have many throats.

8. Vatape pivah it bhava, body, do you grow fat or strong (शेष: वृक्षकर.—Daya.). Body is vatapa (शास्त्र), since it is sustained by vital air (vata).

9. Gavasirah, foods prepared from milk.

Yava-asirah, (वच्च्वासिरः), prepared from barley or flour.

10. Vṛkkah, curative in respect to diseases.

Karambha, a cake of parched meal, prepared from saktu (सक्तु); this is the name of a medicinal herb also.

Udarathih, carminative, appetizer.

**Hymn-188**

The hymn is addressed to the various forms of Agni, referred to earlier as apris, (आप्रि), (apriyah). (For apri hymns, see Nir. VIII. 21).

1. Samiddha, glowing like fire; or well-kindled (cf. शुष्कायत्र).

3. Idyah; praised.

4. Barhīh, sacred grass (I.13.5); enlightenment (संविदित केवल द्वा बिज्ञानम्—Daya.).

5. Durah, doors (द्वारचिनि).

Virat, and samrat are similar terms, from rat, राज्ये, shining;
Vibhvih and prabhviḥ are also similar terms. (One is श्यापिका, pervading, vibhviḥ; the other is समर्थ or potent—prabhviḥ)—Daya.

8. For Bharati, ida and Sarasvati, see earlier notes.

Bharati, the possessor of entire knowledge (सकल विज्ञानारिका).

Ila, worthy of adoration (प्रशस्ता).

Sarasvati, the possessor of enlightenment, movements (सरं) etc. (प्रशस्त सरो विज्ञान समन्त व विचारते स्या हैलान्नुभो—Daya.).


10. Svahakrtisu, in the duties performed with endings of svaha (स्वाहा कृतयः विष्य बेयु भवहरेैयू तेनू—Daya.).

Hymn-189

1. For this see also Yv. V. 36; VII. 43 and XL.16. It also occurs in the Isa Upanisad as the concluding verse, and according to some commentators, it has been put in the mouth of a person, almost now departing from this world.

Vayunani, intentions, prajnanani—Daya. and Sayana; also virtuous and non-virtuous actions.

Juhuranam, born out of the crooked ways, (कुटिलगतिजयम्—Daya; कुटिलकारी, crooked, Sayana), that would force us astray.

Enah, sin.

2. Tvam paraya navyah asman svastibhiḥ, (paraya) convey us, (svastibhiḥ) beyond all evil ways by the sacred acts.

Navyah, adorable in the newer ways; durgani, the evil acts, difficult to be overcome, दुर्गमनानि पापानि—Sayana; दुःखेन गम्यो योगानि—Daya; prthvl, extensive earth; puh ca, the city also.

Urvi bhava, may become spacious; tokaya, to offspring or children
and *tanayaya*, sons; *sam yoh*, bestower of happiness.

3. *Amivah*, diseases; *anagnitrah*, unprotected by heat (fire, here fever) प्रकोपन्तन्तः, protector from the non-existing fever—*Daya*. 

*Krśtih*, cultured person; *yajatra*, adorable divinity the one always in accompaniment, सप्ताहमान—*Daya*.

4. *Payubhiiḥ*, by the means of protection, रक्षणोपारः—*Daya*.

5. *Ducchunayai*, to the crooked ones, to the malevolent; *aghaya*, sinful or wicked; *avisyave*, vicious, righteous, voracious. 

*Dasate*, to the one who bites.

*Datvate*, to the one with teeth or fangs.

6. *Ṛtajata*, born for noble acts or sacrifice.

*Yansat*, may give, यास्य—*Daya*; विना जीवने वा, may except or release himself—*Sayana*.

*Ririksoh*, from those who are inclined to harm him.

*Vispat*, those who obstruct in particular; those who do wrong.

8. *Avocama nivacanani*, we address our pious prayers, (or our words which are definitely pious or righteous—*Daya*).

*Manasya sunuh*, son of mantras (or prayers)—*(निववत इति मनो मन्त्रः—Sayana)*; or son of enlightened persons—*Daya*.

**Hymn-190**

For verses 1 and 5, see Nir. VI.23 and IV.25

1. *Anarva* means one who is not dependent on others. Increase the independent, mighty (vrasabham) sweet tongued (mandrajihvam) and praiseworthy lord of prayer (brhaspatim) with hymns (arkaih). Increase (vardhaya) the lord of prayer, who is independent, who does not depend on others, the mighty, sweet-tongued (whose speech is delightful), or whose tongue is fascinating, the praiseworthy with hymns, i.e. stanzas of praise (arkaih), which are means of worship (Nir. VI. 23).
Bṛhaspati in this hymn is the protector or cherisher (पालयितार्म) of the prayer.

2. Ṛtviyah, the hymns of seasons (particularly of rains).

Ṛte, in truth.

Matarisva, like air or wind.

3. Namasah, respectful.

Slokam, the true speech.

Saviteva, like the sun.

Ahanyah, pertaining to day, or daily (revolving sun).

4. Vicetah, persons with keen intuitions (विविधाश्रेष्ट: प्रब्जा यस्य—Daya.).

5. Bṛhaspate cayase it piyarum, O Bṛhaspati, may you destroy the derider. Here piy means to deride (Nir. IV.25); piyarum, those who wish to enjoy the drinks (पानेष्यक्कम)—Daya.; lover of Soma drinks (Sayana).

Vamam, reputed, a synonym of प्रणलय (Nigh. III. 8).

Manyamanah, stupid; papah, sinful; pajrah, mean.

Dudhye, दुःध्येऽ—दुःध्येऽ, one who thinks viciously in respect of others (Daya.).

Usrikam=usriya, an old cow who has stopped giving milk; also old bullock; उत्सिथकम् उत्सिथके गोनाम कुस्तितामत्स्चे रोश्चे विषि न्वाबं वा—Sayana.

6. Suyavasah=suyavasah (सुयवसः), one rich in food grains.

Apiṅṭha ap urnuvantah astuhuh, enveloped in ignorance, stand extricated from that covering.

7. Rodhacakra, river with whirls (Nigh. I. 13).
8. Tuvijatah, beneficent.

Tuvisman, the powerful.

**Hymn-191**

This is the concluding hymn of Mandala—I of the Rigveda with a reference to poisons and poisonous creatures. The deities are water, grass and the sun, (परीवारिक्षार्दश देवता) and has 16 verses. It starts with words *kankatona* and therefore, it is known as the *kankatona suktam*. In respect to this, Saunaka says: 'let anyone who is afflicted by poison diligently repeat the hymn' and as the traditional superstition says, that if so repeated, the person would not suffer, though inflicted by a serpent or an envenomed spear. Of course, the hymn is an instructive one with no superstitions associated with it. The superstition that mere repetition of the verses would remove the malady is a much later innovation in the degraded society.

1. Kankatah, na kankatah, satina, kankatah—*Kankatah* is something with very little of venom; *nakankata* is opposite to little, i.e. exceedingly poisonous (snakes); *satina* is synonymous of water in the Nirukta.

**Draviti**, of two types, one with a little venom, and exceedingly venomous.

**Adrstah**, the invisible poisonous creatures.

**Alipsata**, have smeared; always get stick (*Daya*.).

2. **Avaghnati**, a strong antidote, अवगन्धति (*Daya.*); a drug or antidote being destroyed (literal translation—*Wilson*), or a certain drug, understood, destructive of poisonous creatures.

**Ayati**, coming; *parayati*, departing.

3. **Sarasah**, like blades of grass; *kusarasah*, like blades of thorny grass; *darbhasah*, soft *kusa* grass called *darbha*; *maunjah*, munja grass: Poa cynosuroides, Saccharum spontaneum, saccharum Munja, Andropogon muricatum. (*Wilson*).

4. For this see, Av. VI. 52.2 (slight variation).
5. Prati adṛṣran, discovered in the dark, (not by actual seeing); as snakes by their breathing (Sayana).

Visvadrṣtah, seen by all, such poisonous ones.

6. Ilayata, go to your respective places; soma, moon.

7. Ye ansyah ye anyah, those who move by their shoulders, and the others moving by their body.

Ansyah, अन्सय उन्नकऽयु भवा, born in (or on) shoulders—Daya. Sayana gives other renderings also; ansarhah (संसाहः), being suited to the shoulders; ansagah (अंसगः), moving by the shoulders; ansabhyam khadanto va, (संसायम खादतो वा), biting with their shoulders. We have similar interpretations of anyah also. (बहुगा बहुग्पन शरीरेण हलारो वा लूलितायाः)—Sayana.

Sucikah, having sharp needle-like stings (like scorpions)—Daya.

8. Adṛṣtaha, अदृष्टहा, destroyer of the unseen; dissipator of darkness (Daya.). (See Av. V. 23. 6 also).

9. See Av. VI. 52. 1 with some variations.

10. Dṛtim, leather bag for holding liquor.

The verses 10 to 13 deal with the science of poisons or visa vidya also known as madhu-vidya or science of ambrosia. "Having taken the poison in the solar orb (surye) with the fourth finger, having made it ambrosia, and caused them to blend together, may it become poisonless." (Sunlight with its actinic rays is considered as intrumental in counteracting, the effect of poison.) The science of antidotes is known as madhula, or madhuvidya (verse 1).

11. Iyattika, insignificant bird.

Sakuntika, kapinjala bird; francoline partridge.

12. Trih-sapta vispulingakah, 3×7=21 kinds of small birds; vispulingakah, a small bird; catika, female sparrow. [Seven tongues, with three variations (red, white and black) of each also gives the number 21.]


*Agruvah, rivers (Nigh. I.13).

15. Kusumbhakah, nakulah or mongoose (Viveta Mungoose), whose hostility to the snake is so well known.


According to M. Langlois, this hymn alludes to the state of sky before the commencement of a sacrifice. According to him visa is darkness which is dispersed by the morning light, or by the rays of the sun.