RGVEDA SAMHITĀ

ऋग्वेद संहिता
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IN MEMORY OF

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

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

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

He was elected as Deputy Mayor of the Municipal Corporation, in Lucknow. Later he was elected to the office of the Mayor. In 1964, he was nominated as a Member of the Uttar Pradesh Legislative Council. In 1967, he was awarded Padma Shri. In 1971, he became the recipient of the Padma Bhusan 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.
Foreword

by

Dr. L.M. Singhvi
Executive Chairman, Veda Pratisthana:

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 transcendent 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: पृथाश्च पृथिव्या:.......प्रम्बः. 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: प्रजाशास्त्रो प्रज्ञानित्वाद एवं, संदर्भो वाचुः: सौभग्याः। यज्ञः. 5.60.5.

The Vedas cautioned against recrimination, jealousy and ill-will among the human kindred: मां भासुता भारतं दिलख्यसः सा स्वसारसुत स्वस्ता:.......प्रम्बः. 3.30.3.

The Vedas aimed and aspired for an ambiance of unfailing and ubiquitous friendship:

भिन्नस्याः वधुरा सत्तान्ति सम्मृति समीक्षे।
भिन्नस्य वधुरा समीक्षामहे। यजुः. 36.18.
The Vedas celebrate the *vac* whose array of thousand syllables and thousand postures of consciousness manifested in a thousand ways appear as flame-songs of the earth and the empyrean. In their innermost recesses are embedded the eternal and cosmic powers of illumination. The Vedic words rising from the oceanic depths of creative consciousness provide a panoramic vision and a thousand vignettes of that real inner illumination, *svar*, reached by *dhi*, the two facets of which are *karma* (action) and *prajna* (knowledge). In that realm of invocation and sacrifice, faith (sraddha) converges with reason (tarka); intuition assimilates perception; light combines with vigour; wisdom coalesces with valour; speech and action become one. The science of Vedas seeks that true synthesis of faith and reason, and in that pursuit, its prayer is that we may be blessed with "faith" that has not degenerated into the somnolence of the spirit and that we may be endowed with "reason" that has not, in the words of Gurudeva Tagore, lost "its way into the dreary desert sand of dead habit" and which has its habitation in the meandering maze of pointless proxility:

\[ \texttt{ब्राह्मण है कथितो नरो भगवान नीन्द्रा रूप समायं} \]
\[ \texttt{वयम् संयमस्य विभवः प्रवयस्} \]


The true Vedic faith does not countenance dogma; the Vedic reason is not a euphemism for sophistry; the Vedic word is not a victim of verbiage. The essential perception of the Vedas is not a prisoner of perversions. The humanism of Vedas is not a hypocrisy and the Vedic teaching of tolerance is not a transient contrivance. The core commitment of Vedas is to truth and *dharma*, to harmony and happiness, to freedom and justice. The soulful Vedic voyage in ceaseless quest of the experience of inner illumination and with its rich symbolism and manifold meanings is perhaps the oldest and the most magnificent and many-splendoured pilgrimage of the human spirit.

The Vedas gave the *Magna Carta* of Human Brotherhood and Universal Goodwill and proclaimed a noble prayerful Preamble to the humanitarian Constitution of One World based on friendship, fellow-feeling, freedom and fearlessness in words which are immortal and ever inspiring and which are central to the basic teleology and technology of building impregnable defences of peace in the minds of men. The Vedic seers who viewed the world of perception and the world of thought as a continuum prayed for the composite benediction of hearing noble thoughts and seeing noble deeds:

\[ \texttt{कर्मोऽसे भूतुपाली भ्रमिताः समायं} \]

25.21

In that endeavour of building a universe of noble thoughts and noble deeds, the Vedic seers convened a cosmic convocation based
on the fundamental human quest for truth and the acceptance of its many facets (एकं सत्व विना: वहुधा वदिति):
प्रान्ते न भास: क्रोधः यतु विभिन्नोत्रविय अश्वशी उद्भद :।
देवा नो यथा सदिमिद्, वृद्धिः प्रहन्न्यायुः रक्षार्थस दिलं दिजे।। ॥ ऋू. 1.89.1.

In the Vedic vision of human society, man in his relation to man was not predatory, aggressive and oppressive as in the Hobbesian nightmare which conjured up *homo homini lupus*. The Vedic ideal was that Man was under an obligation to protect and preserve and to aid and comfort mankind everywhere: पुण्यस्य चूषणं परिपतलूः
विषमतः।। ऋू. 6.75.14.

The Vedic philosophy of freedom and fearlessness reached a credal and climactic crescendo in the earthy yet ethereal invocations:
ग्यथवतः मिलयात्मविमत्तताः रातताकारम् परीथाकृतः
ग्यथवतः नक्षत्रभर्तिः दिवा न: सत्यं ग्राहा मम मिलं चन्द्रम्
ग्यथवतः।। 19.15.7

Equally, the Vedic hymn of *togetherness* remains a refreshing reminder and a beacon light to the fractured and fragmented world out of whose womb the new world order is struggling to be born:
संकुच्चयां सववदम् सं वो मनसि जानताम्।
देवा भागयं यथा पूपं सङ्ज्ञानात उपासते।। ऋू. 10.191.2.

These noble thoughts made the culture of the Vedas the first and foremost foundation of the edifice of universal values: सा प्रथमा संस्कृतिविश्ववारः।। 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 Ratan 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 Ratan 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, Parkash 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.

Preface

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

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

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

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

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

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

The task of rendering the four Vedas into English was entrusted to the Veda Pratishthana by the Foundation. Dr. Govardhan Lal Dutta, a famous educationist and Head of the Pratishthana, requested the Vedic scholar Svami Satya Prakash Sarasvati to undertake the highly onerous responsibility. Indeed one could think of no other scholar better qualified than Svami Satya Prakashji to accomplish this task. I am happy that Svamiji was kind enough to accede to the request. He is devoting most of his time to the translation work though he is a 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
Ṛgveda Samhita
Tvām agne dyūbhīs tvām āśuṣukshāṃśis tvām adbhhyās
Tvām āṣmanas pāri | tvām vānebhīyas tvām əṣhadhībhīyas
Tvām urināṃ nripate jāyase sūcīḥ || 1 || tāvāgne hotrāṃ
tāva potrāṃ ɾitvīyaṃ tāva neshtṛāṃ tvām agnīd ɾitāyatāḥ|
tāva praṣastraṃ tvām adhvariyaṃ brahmā cāsi grihāpatiś
ea no dāme || 2 ||
O self-effulgent, the sovereign Lord of men, ever eager to flare up around, your glory is manifested in firmament waters, around rocks, in forests and in plants of the earth. 1

O foremost adorable, yours is the function of invoker, of purifier, of preceptor, and of initiator; you are the bearer of lustre. When you inspire us for selfless actions, you become the promoter, the priest and the master of the ceremonies in our homes. 2
tvām agne ānuro ṣātrum asī
tvām vishṇur urugayō namasyaḥ | tvām brahmā rayivīd
brahmaṇas pate tvāma vidhartaḥ sacace pūraṃdhya | 3 |
tvām agne rāja vāraṇo dhṛitāvratas tvām mitrō bhavasi da-
sma ulyaḥ | tvām aryanā sātpatir yasya sambhūjam tvām
āuṣo vidāthe deva bhājatāḥ | 4 |

tvām agne tvāśṭḍā vidha-
tē suvīryaṃ tāva gnāvo mitramahḥ sajātyaṃ | tvām āsu-
hēma rarishe svāṣṣyaṃ tvām naraṃ śārdha asī purūvāsuḥ | 5 |

tvām agne rudrō āsuro mahō divās tvāma śārdha mā-
ratam prikṣā śishe | tvām vātair aruṇair yāsi sāṃgavyās
tvām pushā vidhatāḥ pasi nū tmāna | 6 |
tvām agne dra-
vinodā arāṃkrite tvām devaḥ savītā ratnadhā asī | tvām
bhāgo nripate vāsya śishe tvām pāyūr dāme yāśte te 'vi-
dhat | 7 |
O foremost adorable, you are our resplendent Lord, the most powerful. You are all-pervading to be worshipped with obeisance. O master of the sacred hymns, you are the high priest, the source of wisdom, and the sustainer of each and all; you are the embodiment of wisdom, the fountain-head of intellect. 3

You, the adorable Lord, are venerable and thus upholder of truth; you, O the destroyer of evils, are our praiseworthy source of light. You are Lord of justice, generous and liberal to all men, you are self-radiant, and so may you give us reward of our virtuous endeavours. 4

O Lord, you are the architect of universe, and bestower of strength to your dedicated worshipper. All our prayers are for you only. O benevolent source of light, you are our brother; you swiftly inspire us for noble deeds and amply reward us with productive wealth. O the possessor of all treasures, verily you are the real source of vitality for mankind. 5

O adorable, you are the lord of the vital power of cosmos; you are the inspirer of vital winds, the provider of nourishment. You travel as if, with ruddy winds and go to the house of benevolent man. You are the granter of food. Thus you speedily guard your worshipper in every way. 6

O adorable Lord, you are the giver of wealth to him who worships you. You are divine source of enlightenment, the bearer of all precious treasures. O protector of men, you are the gracious ruler of all riches. You are the guardian of the worshipper who serves you with dedication. 7
tvām agne dáma ā vispátim víśas tvām rágānāṃ suvidátram rūjate | tvām vísvāni svanīka pátyase tvām sa-
haśrāṇī sātā dáśa práti || 8 || tvām agne pitáram ishitibhir náras tvām bhrātrāya śaṁyā tanūrūcam | tvām putró bhav-
vasī yās tē 'vidhat tvāṁ sákhā susēvāḥ pāsy adhrīshah || 9 ||

tvām agna rībhūr akē namasyās tvāṁ vājasya kshu-
māto rāyā iśishe | tvāṁ vī bhāsy ānu dákshi dávāne tvāṁ
viśikshur asī yajñām ātānīḥ || 10 ||

tvām agne āditir deva dāsūshe tvāṁ hótrā bhārati var-
dhase girā | tvām śa śatāhīmasi dákshhase tvāṁ vītrahā
vasupate sārasvati || 11 || tvām agne sūbhriṭa uttamāṁ vá-
yas táva spārhé várna á sāndrīśi śṛiyāḥ | tvāṁ vājah pra-
táraṇo bṛihān sv asī tvāṁ rayir bahuló viśvātas prithūḥ
|| 12 ||
O adorable, protector of mankind, the devotees enshrine you in their own homes and hearts and thus they propitiate you as a benevolent sovereign. O the embodiment of perfect knowledge and divine light, you are the sovereign lord of universe and the granter of tens, hundreds and thousands of rewards.

O self-radiant Lord, men approach you as their guardian with their impelling prayers and with their pious work for the sake of winning your brotherhood. You become protector from evils to them who worship you and as a very kind friend guard them from the violence of adversaries.

O adorable, you are all-wise, and even from the nearest approach, worthy of worship with obeisance. You have mastery over the store of the plenitude and the riches. You shine and enlighten favourably for the sake of granting benefits. You are our careful instructor and giver of rewards to our work and worship.

O adorable, you are the source of enlightenment to the dedicated devotee. You are an inspirer and embodiment of culture, glorified by hymns. You are a living symbol of divine wisdom, helping us to live vigorously for hundred winters. You are master of treasure, an incarnation of divine speech and dispeller of darkness.

When well-pleased, O adorable Lord, you become the highest vigour incarnate for your worshipper. All glories abide in your enviable lustre and appearance. You are the plenitude that carries up to the end of our journey; you are a multitude of riches spread out on every side.
tvām agna ādityāsa āśyaṁ tvām jihvāṁ śucayaś ca-
kriye kave | tvāṁ rātishāco adhivarēshu saścīre tvē devā
havir adanty āḥutam || 13 || tvē agne vīṣve anṛātaś adrūha
āsā devā havir adanty āḥutam | tvāyā mārtāsah svadanta
āśūtin tvāṁ gārbho virūdhham jajñīshe śucīḥ || 14 || tvāṁ
tān sāṃ ca prāti cāśi majmānāgne sujāta pra ca deva ri-
cyase | pṛikhō yād ātra mahnā vī te bhūvad ānu dyāvā-
pṛithivī rōdasi ubhē || 15 || yē stotṛībhya gōagrām āsvap-
śasam āgne rātīṁ upaśrijānti surāyaḥ | asmāṁ ca tāחס ca
pra lī nēśhi váṣya á bṛihād vadēma vidāthe suvīrāḥ
|| 16 ||

2.
Yajñēna vardhata jātāvedasam agnīṁ yajadhvaṁ havī-
śā tāṇā girā | samidhānāṁ suprayāsāṁ svāṛṇaraṁ dyu-
kshāṁ hōtāraṁ vṛijāneshu dhūrshādam || 1 ||
O adorable Lord, the suns of the universe are just like your mouth. O poet of penetrating vision, the pious people have made you their tongue. Nature’s bounties accompany you to the place of worship, and partake and enjoy the offerings which are presented to you. 13

O adorable Lord, all the faithful and immortal Nature’s bounties enjoy the oblation offered to you, with you as their mouth. Through you do the mortals tastefully enjoy their food and drink. You are manifested with lustre, as if, of a freshly born plant. 14

O adorable Lord, perfectly manifested in Nature’s bounties, you on your own accord are equal to them and by your greatness superior to them. WHATSOEVER is offered to you here in dedication spreads out itself over the two worlds, heaven and earth. 15

May you, O adorable Lord, lead us and those wise men to fortune who liberally give away fine cows and good horses to the chanters of hymns. May we along with our descendents ever repeat our solemn prayers to you at our congregations. 16

Glorify the adorable, the fire-divine, cognizant of all, by work and worship. May you worship Him with intense love and extensive hymns, Him who is well kindled, and who receives rich offerings, much lauded, resplendent, the conveyor of oblations, the giver of strength, and a prominent leader in struggles. 1
अभि ल्या नक्षिनमां चवासिणौं चृतः न स्वसर्गः द्वेषनेवः।
दिव इवदेवतामांश्वा युगा क्रष्णे भासि पुरुवार संयते॥२॥
ते क्रेा खुसे रजसे: सुदन्दसंगदेवस्यनिधिने वेदुरी।
स्वयतबैरै शुक्राशोचिमुखि मिथ्रे न लिनितुषु नृशास्येः॥३॥

abhī tvā nāktir
ushāso vavāśirē 'gne vatsām nā svāsareshu dhenāvah| divā ivēd aratīr mānushā yugā kshāpo bhāsi puruvāra samyātaḥ
|| 2 || tāṃ devā budhmē rājasaḥ sudānasaṃ divāspṛthivyōr
aratīm ūy ērire | rātham iva vēḍyāṃ śukrāśocisham agnim
mitrāṃ nā kṣhitishu praśānṣyam || 3 ||

tuṣākāśaṃ rojasī sva ā dāme candrām iva surūcaṃ hvārā ā dadhuh |
priśnyāh patarām citāyantam akshābhiḥ pātho nā pāyūm
jaṇasi ubhec ānu || 4 || sā hōta vīśvam pāri bhūtv adhvarāṃ
tāṃ havyāir mānusha riṇjate girā | hīrṣiprō vṛdhhasānāsau
jārḥurad dyaūr nā strībhiṣ citayad rōdasi ānu || 5 ||

sā no revāt samidhānāḥ svastāye saṃḍadasvān rayim
asmāsu didihi | ā naḥ kriṇushva suvitāya rōdasi ūgne ha-
vāyā mānusho deva vītāye || 6 ||
The nights and dawns bow to you as the milch-cows do
towards a calf in their lairs of rest. O fire-divine, adored
by all, you, self-controlled, are verily spread through the
space, and you brightly shine on human generations of all
ages through successive days and nights. 2

Nature’s bounties have established the fire-divine at
the roots of the world; this adorable fire pervades all
through heaven and earth, worthy to be adored like a well-
fashioned chariot, possessed of bright flame and deserving
to be appreciated by all men like a friend. 3

Men establish the fire-divine in an isolated place in their
own hearts, which illuminates like the brightly shining
gold in the heaven’s vault, and is delightful like moon. Its
glory pervades the whole earth and is recognized by the
characteristic flames, providing protection on our path in
both the realms, heaven and earth. 4

He, the universal fire, the invoker, encompasses the entire
cosmic sacrificial creation for providing protection. Men
crown Him alone with their offerings and hymns.
Possessed of golden flames, He distinguishes Himself alone
both the regions of the universe like the sky with stars,
while hastily rustling through the growing herbs. 5

O universal fire, opulently kindling for our peace, may
you bestow wealth on us by your light. May you make
our paths easy in heaven and earth for happy journeying,
and may you invoke Nature’s bounties to accept the
offerings of devotees. 6
da no agne brihatò dáh sa-
hasríña duró ná vájam śrútyā ápā vṛidhi | práci dyává-
priēva brāhmaṇa kriyā svār ná śukrām usháso ví didyu-
tāḥ || 7 || sá idhānā usháso rámyā ánu svār ná dided aru-
shēna bhāmānā | hótrābhīr agnīr mānushah svadhvaró rája 
viśām átithiś cárun āyāve || 8|| evá no agne amṛīteshu pūr-
vya dhūsh pipaya brihiiddiveshu mānushā | dúhānā dhēnūr 
vrijaneshu kārāve tuñānā satīnam purūrūpam ishāṇi || 9 ||

vayām agne árvatā vā suvīryam brāhmaṇa vā citayemā já-
naḥ átī | asmākaṃ dyumnām ádhi páñca kṛishṭishuccēśa svār 
na śusucita dushṭāram || 10 || sá no bodhi sahasya prasān-
syo yāśmin sujātā iṣhayanta sūrāyāḥ | yām agne yajñām 
upayānti vajīno nītye tokē didivāṁsaṃ svē dáme || 11 || ubhā-
yāso jātavedāḥ syāma te stotāro agne sūrāyaṃ ca sārmanī 
vāsvo rāyāḥ puruścandrásaḥ bhūyasaḥ praśavātaḥ svapatyā-
sya śagdhi naḥ || 12 ||
O universal fire, may you give us vast possessions, the thousand-fold riches. May you open to us the gates of abundance, so that we may be glorious. May you make heaven and earth favourable to us. The dawns have broken up into splendour and yonder shines the brilliant sun. 7

Kindled at the beautiful dawns, it breaks up into roseate splendour like solar rays. O fire-divine, may you, exhilarated by our offerings, help us in instituting the worship. You are the king of people and our benign guest. 8

O fire-divine, most brilliant of all divine immortals, may our prayers, offered to you in the congregation of men, please you. May you spontaneously bestow hundred-fold wealth of various forms to the chanter of hymns just like a milch-cow yielding milk for nourishment. 9

May we, O fire-divine, gain good vitality and intellectual vigour. And may we distinguish ourselves far above other people through our devotion. May our sun-like glory shine perpetually far above in the midst of all the five classes of men. 10

O mighty fire-divine, may you listen to our aspirations. It is to you that our noble-born priests address their prayers to obtain nourishment. O revered and illustrious one, our opulent devotees enshrine you in their hearts, and kindle you in their homes, for the sake of never-failing posterity. 11

O universal fire, knowing all that is born, may both of us, sages and poets, be blessed with your protection. Bestow on us fine dwellings and rich treasure consisting of abundant wealth and wisdom, accompanied by a host of family members and virtuous offspring. 12
ये स्तोत्रम् गोजग्रामं भवेशसम्म गृहितमुस्मृतिनि सुरये:।
अस्माद् तां क्रुः प्र हि नेषि वस्य आ बुधहेद्वम् विद्ये च सुवारः:॥१३॥

yē stotṛēbhyo — ॥ १३ ॥

(२) कृतीयं सन्तु
(१-२१) एकादशकथाकथा पृथकम् श्रीलक्षण पृथकम् कक्ष: । (२) प्रवत्तिसम् इहः सरस्वती पवित्रः । (३) हितीयाया
नारायण: । (३) कृतीयाया हि: । (४) कलिमात्राविहारः । (५) पञ्चमो देवमािरारः । (६) पञ्चमो उपासानात्,
(७) पञ्चमो हृदयो हृदयारो प्रक्षलमी । (८) समस्यायत: हस्यो देवस्य शिवरिवतान्तः ।
(९) समस्यायत: । (१०) नारायण्य: सन्दर्पितः । (११) एकादशकथासृष्टिस्तोहः नारायणोऽन्येन!
देवसः । (१-२१) प्रवत्तिसमितवरसः अद्वितीयकुस्तिमकः
विषयः । (३) समस्याया जगत्ती इत्यः ॥

उस्त्रीयो अन्निनिहिन: प्रतिक्षायो परिमानवात् भुवनात्मकम् ।
होता पाकः प्रटिवः सुमेधः तेव/computer: तेविषालं जयवात् इतरः ॥

मरामीक: प्रति सर्थानयांजनिनिहिन तिव: प्रति महाय स्वरिचः।
वृतेश्वरः मन्तसः हत्यमुनिनमधुनयश्च सर्वनन्दे देवायः ॥

इष्टस्वरूपे अंके मन्तसः नो अन्तर्वायत्तिच मारुणपावृत्ती अयः
मा वह भुल्लो गायो अच्युतादि नरो बहिष्यः जयत्वाय ॥

3.

Sāmīddho agnir nihitāḥ prithivyām pratyān visvān bhuvanāny asthāt | hōtā pāvakāḥ pradīvāḥ sumsṛdhā devō devvān yajāt avagrī avgrī arhan || 1 || nārāśiṇasaḥ práti dhāmāny añi
jān tisrō dīvāḥ práti mahānā svarcī | ghṛitaprūśā mánasā havyyām undān mūrdhān yajñāsyā sam anaktu devvān || 2 || ili to agne mánasā no árhan devvān yakṣhi mánuśhāt pūrvo adyā | sa á vaha marútaṁ sārdho ācyutam indraṁ naro
barhishādaṁ yajadhāv || 3 ||
O adorable, may our men of devotion and intellect who profusely give horses and cows in gifts, and thus immensely contribute to the vitality and intellectual growth be led on the path of wisdom and affluence. May we, accompanied with our offsprings glorify you with praises in our work and worship. 13

The universal fire, being kindled and established on the earth, rises up and spreads over all the created worlds. May the fire-divine, the invoker and purifier, the ancient, the all-wise and adorable establish our relations with Nature’s forces. 1

May the fire-divine, adored by all men and possessed of brilliant flames, shine revealing the triple heavens by his greatness. May our offerings moistened with butter (i.e. dedicated services sweetened with love) invoke Nature’s bounties at the place of our worship. 2

O fire-divine, men may or may not, but you please invoke Nature’s bounties while being praised by us. May we procure, through you, the co-operation of vital principles and the benevolence of the resplendent Lord. O devotees, may you worship the Lord, enshrined in your hearts. 3
देव बाद्रीकृपामाने मुद्रिते स्नेही गर्ये मुघरे वेश्यायम्। पुनःनानं क्षेष्णः सीतेन्द्रे विषमेव देवा आदित्या विनिर्माणस: || ||
वि भध्यन्त्मविद्या हुस्मानं हारें द्रव्यः सुप्रयुक्तं नमोभिः।
व्यक्तस्वस्विनी ध्रुवन्त्रामुख्याय वणी पुनानं बुधासे सुवीरसें || 5111

deva barhir várdhamānaṁ su-víram stīrṇam ráyé subháram vódy asyám | ghṛṭénaṇktāṁ
vasavaḥ śidatedāṁ visve devā adityā yajñīyasaḥ || 4 || ví
śrayantām urviyā hūyānānā dváro deviḥ suprāyaṇā nāmoh-
bhiḥ | vyācasvatir ví prathantām ajuryā vārṇam punānā
yasāsmaṁ suvíram || 5 ||

साध्वापासः सुनामं न दाहिने उपासानकं वेर्पेति रघवनः।
नन्नु तन्न संवर्णी समीची दुरग्यम पेशोः सुङ्गदे परस्वानी || 4111
देव्या होनाना प्रथमा विद्रुप्येन रूपं येष्यकं समूचा उपर्या।
द्रुपाय्येत्नावतृथा समलब्धा नामाः पृथ्वियाः अवि सार्वनु विद्वे। || 4111
सम्प्रदायी साध्वापासः निधयं न इत्या देवी भार्ती विधातनांनिः।
निमो देवीः स्वच्छ्या स्वार्थसाधनां नान्तु ग्रंनां निकर्त्या । || 4811
प्रियारूपः सुनामं क्षेत्रोः श्रृंगी ब्रह्म जयेन्द्रे कष्टकं।
प्रजाम लघू वि प्रेमात नाभिमासं अथो द्रुपाय्येत्नु पार्थ: || 19,11

sādhvā āpānsi sanātā na ukshīte ushāsānākta vayyēva
ranyitē | tāntum tataṁ samvāyanti samicē yajñāsya pēsaḥ
sudūghe pāyasvati || 6 || daivyā hōtāra prathamā vidūshṭāra
rijū yakshataḥ sām ṛcā vapūṣṭāra | devān yājantau ritu-
thā sām anājato nābhā prithivyā ádhi sānushu trishū || 7 ||
sārasvati sādhyānti dhīyām na īla devī bhāratvi visvātur-
tiḥ | tisrō devīḥ svadhāyā barhir ēdām āchidram pāntu sa-
ranān nishādyā || 8 || pīṣāṅgarūpah subhāro vakodhāl śru-
shṭi virō jāyate devākāmāḥ | prajām tvāśṭa vi shyatu nā-
bhim asme āthā devānām āpy etu pāthāḥ || 9 ||
O cosmic altar, the universal sacrifice, may you be the cause of our prosperity; may you furnish us with good progeny. May you extend your affection all around us for our sustenance. May all the vital forces and Nature's bounties, all the divine suns, and all the participants in the cosmic sacrifice play their respective roles with harmony and loving regards. 4

May the divine doors of the universal sacrifice, affording easy approach, be thrown open when invoked with our prayers. May they, the spacious and the ageless ones, stretch themselves far and wide, conferring sanctity upon the illustrious devotees possessed of virtuous progeny. 5

May dawn and night, ever growing in strength, interweaving in concert, full of milk which they easily yield, and beautiful participants in the universal sacrifice, extend the thread to complete the web of creation like a pair of female weavers and impel us for noble actions. 6

May the two divine invokers (dawn and night) full in wisdom and stature, properly pay tributes together with illumining sacred verses of Rk. May they invoke Nature's bounties in due season on the navel of the earth (home) and at the three high dimensions of space. 7

May the divine speech perfecting our understanding and divine knowledge and all-satisfying divine culture be with us at our faultless altar of work and worship and protect us for our welfare. 8

May a brave, strong and wise son be born in the house of the worshipper. May he, with a golden halo around him, be well-nourished and healthy, and favourite of the learned. May our sculptor, the Creator, give us progeny to continue our line of succession. May we have ample food to tread along the path of divine wisdom. 9
वनस्पतिनिमुखं स्थायिन्ति संदृष्टिं प्र श्रीमिं।
क्रिया समस्ते नयनु प्रजानेनेवतेः देवेः श्रमिनांप हवयम् ॥ १०॥
पुनः मिमिषेऽप्रूणमस्य व्यविध्येने श्रीमो श्रुतमप साधम्।
अनुपपुतमा वेंह मादयस्व स्वाहातुः दुषभं वक्षि हवयम् ॥ ११॥

vānaspātir
avasṛjānn upa sthād agnir havīḥ südayāti pra dhibhiḥ|
trídāh sāmaktaṁ nayatu prajānan devēbhīo daivīyaḥ śamitōpa havīyāṁ ॥ १० ॥
ghṛitām mimikshe ghṛitām asya yōnir
ghṛtē śrītō ghṛitāṁ v asya dhāma | anushvadhāṁ ā vaha
mādāyasva svāhākṛitaṁ vrishabhā vākshi havīyāṁ ॥ ११ ॥

( ४ ) नार्थ मुद्राम्
(११) नार्थसयश्य मुद्राम भागवे ब्रमद्राधिमणक्षरि।
भ्रण्डेशना व विनियाप्न ॥

हुवे वं मृणात्माणेन सुप्रवृत्तिः विद्यास्मिन्निदिः सुप्रयासम।
मित्र इव यो विनियाप्न भूतव आदि जने जानेना। ॥ ११॥
इमे विधानस्य अपां समस्य विनाशधुः परं विश्वादे योः।
यथा विनियाप्नमित्व भूमी वायुपायास्मिन्निदिः ॥ १२॥
अथि दुष्यमेण मात्रापरं विष्टिः परं श्रद्धापे न मित्रम।
स दीयदुधशीलस्मृयं आ द्वारात् यो दामने दम आ ॥ १३॥

4.
Huvé vah śudyōtmānaṁ suvṛktim viśām agnīm ātithim
suprayāsam | mitrā iva yō didhishāyyo bhūd devā ādeve
jāne jātāvedāḥ ॥ १ ॥ imāṁ vidhānto apāṁ sadhāsthe dvitā-
dadhur bhṛgavō vikshv āyōḥ | esha vīṣvāṇy abhy āstu
bhūmā devánām agnīr aratī jirāṣvāḥ ॥ २ ॥ agnīm devāso
mānushāśnu vikshu priyāṁ dhuḥ ksheshyānto nā mitrām |
sā didayad uṣatīr ūrmyā ā dakshāyyo yō dāsvate dāma ā
॥ ३ ॥
May the universal fire, preserver of plants, be with us spreading out his light on all sides. May it by its special potentialities help us in preparing proper oblations. May the friendly fire-divine carry the offerings to Nature’s bounties, the offerings which have been triply anointed and presented by the devotees. 10

We pour out our constant love, for it is born of love. It is lodged in love and verily, love is its source of strength. O mighty Lord, may you convey to Nature’s bounties our offerings, blessed with auspicious word SVĀHĀ, and fill them with rapture. 11

I invoke fire-divine who is refulgent and cognizant of all things. It is sustainer of all including the sun in the sky and men on the earth. It strips, as if, all sins from us, and is friendly like the well-entertained guest of the people. 1

The wise men worshipping it in the cosmic ocean of the firmament establish its two-fold light among the people of universe. May it, the messenger of Nature’s bounties, possessed of swift flames, be superior to creatures of all regions. 2

As men, settled in a home bring therein a beloved friend, the divine powers establish the fire-divine amidst human races. It illumines the eagerly loving nights, and deserves full reverence in the home of liberal worshippers. 3
asyā ranvā svāsyeva pushṭīḥ sāmdrīṣṭīr asya hiyānāsyā dākshoh | ví yó bhūriḥbhrad óshadhiḥshu jihvām átyo
ná ráthyo dodhaviti vārān || 4 || á yán me ábhvaṁ vanádah
pánantogībhaho nāmimīta vārṇam | sá eitrēṇa eikite rāṁsu
bhāsā jujurvāṇi yó mūhur á yuvā bhūt || 5 ||

आ यो वना तात्र्पणो न भाति वार्ण पुष्था रणेव स्वामातः
क्रुणाच्छा तपू रणधिकेत क्राहित श्रवणात् नेमोधः || 6 ||
स यो व्यस्तात्मित तद्युत्त्विः पुनर्चिन्तै श्रवणगोपोऽः।
अस्मि: श्रोतिमेति अनुस्मर्यात्मरणक्रुणात्मितस्वस्ववत्यः
भूतः || 7 ||

ा yó vánā tātrishāṇo ná bhāti vār nā pathā ráthyeva
svānīt | kṛishṇādvā tāpū ranvās eiketa dyaūr iva smāyamāno
nābhobhīh || 6 || sá yó vy ásthād abhí dākshad ur-
vim pasūr nātī svayūr ágopāḥ | aguh śocīshmān atasāny
nshnān kṛishṇāvayathir asvadayan ná bhūma || 7||

नू ते पूर्वस्यवस्तो अर्थाति नूसीवेच्छ विद्वेच्छ सन्तो शासिः।
अस्मे अस्मे सून्दरीश्वर बहुन्ते भुमन्ते वान्ते नवत्माः रूचि त्वः। || 8 ||
लध्वा वषो ग्रिस्तमायोत्स हो सून्दरा वुनवत पर्वेण अभि भु:।
सूनणासि अभिमाधिपाधः: समाविश्वे गृहेण नह्याया ध्वः। || 9 ||

nū te pūr-
vasyāvaso ádhātau tṛtiyē vidāthe mānma śaṁśi | asmē agne
saṁyādvirom brihántam kshhumántam vájam svapatyām ra-
yīṁ dāḥ || 8 || tvāyā yāthā grītsmadāsos agne guhā van-
vánta úparāṁ abhī shyūḥ | suvīrāso abhिनितिशाहहः smāt
sūrbhyo grinatē tād váyo dhāḥ || 9 ||
The growth of fire-divine is as delightful as the growth of one's own possessions. Rapturous are its looks as it bursts into flames on its way. It brandishes its tongue-like flames amongst plantations, as a chariot-horse lashes with tails. 4

When my thoughts enjoy its glory, sing its praises, it lends its choicest variegated colours to us. Though it seems growing old and out-worn, it becomes young again and again. 5

Like a thirsty man, it lifts its flames to the forests, and roars like a flood advancing on a road. It neighs like a chariot war-horse leaving black trail of the blazing fire. It distinguishes itself like a well-lit sky full of smiling stars. 6

It, the fire-divine, difuses its light far and wide along the vast earth while burning and moves like a beast that wanders asunder, and has no herdsman to keep in control. It with its blazing flames and its black affliction assails the dry plantations with its heat as it completely consumes the moisture out of them. 7

Now a hymn is being sung to you at the third session of the ceremonial worship, while your earlier favour is gratefully appreciated. May you grant us vast treasures and continuous succession of brave followers, and also wealth of wisdom along with brave and disciplined progeny. 8

O fire-divine, may you bestow such vigour on your singer as well as on his patrons, as may enable the exalted devotees, strong and heroic, and over-throwers of insolent foes, to overpower and finally conquer their superior rivals working against them in secret. 9
5.

Hótâjanishtâ cétanaḥ pitā pitríbhya ūtāye | prayáksaṁ jényaṁ vásu šakéma vājíno yámam || 1 || á jáśmin saptá raśmáyaś tátā yajñásya netári | manushvád dāivyam ashtāmám pótā viśvam tād invati || 2 ||

dadhanvē vā yād īm ānu vócad bráhmāṇi vér u tát | pári viśváni kávyā nemís ca-krám ivábhavat || 3 || sákám hi śúcina śúciḥ prasáśtā krátunájani | vidváh asya vratā dhruvá vayá ivánu rohate || 4||

ta āsya varṇamāruṣo nētu: sathun ōvēr:.
kuvítśrīvē ṛṣa varṇa śvamsaṁ ya īdrē yug: || 5|| yádi mātur úpa sváśa ghrítam bhárancy ásthita | tásám adhvaryúr ágatau yávo vṛishițva modate || 6||
The distinguished invoker (fire divine), giver of consciousness, the protector, reveals itself for the protection of men during all ages, offering them its covetable wealth. May we be able to achieve that wealth of wisdom which becomes the means of our preservation.  

The seven rays are extended in this leader of worship. There is a divine eighth that manifests itself in the mankind, and as protector of all beings, it, as if, the priest of purification, sets everything else in motion.  

When devotee firmly establishes the sacred fire and sings the devotional prayers with a definite objective to glorify it, then all the hymns, as if, embrace this fire from all sides as the rim surrounds the spokes of a wheel.  

The pure universal fire, born out of pure wisdom, manifests itself as the prime element of creation. The person, who knows the eternal laws of this fire, successively grows like branches of a tree.  

These sister-like fingers, in action resembling the ever approaching waters, enhance the triple brilliant glory of the leading fire-divine.  

When the sister vessel comes near the maternal fire-altar bringing with it the purified butter, the fire-divine, the invoker priest, rejoices at its approach just as a field of barley revelling in the rain.
svāḥ svāya dhāyase kṛṇu-tām ṛitvīg ṛitvijam | stónam yajñām cād áram vanēmā ra-rimā vayām || 7 || yāthā vidvāh áram kárad víśvebhyo ya-jatébhyaḥ | ayám agne tvé ápi yāṁ yajñām cakrminá vayām || 8 ||

(6.) Páthá svāya

(1-8) Ātmānandāná Svāmin vajrāk āchatvān: Swahottamānā: śuddhīsūryānam. Īśvarīsūryānām.||

Imám me agne samādham imám upasādam vaneḥ | imá u shú śrūdhī girāḥ || 1 || ayá te agne vidhemórjo napād áśvanishṭa | enā sūkténa sujāta || 2 || tāṁ tvā gír bhír gir-vañasaṁ draviṇasyúṁ draviṇodāḥ | saparyéna saparyávah || 3 || sá bodhi sūrīr mahává vásupate vásuḍāvan | yuyo-dhy ásmád dvéshānsi || 4 || sá no vriśhtím divás pári sá no vajam anarvānām | sá nah sahasrānir íshāḥ || 5 || ílānáyāva- syáve yávishtá dútā no girá | yájishtha hotar á gahi || 6 ||
May the fire-divine itself assume the role of the priest and carry on work for its own firm establishment. May we worthily repeat its praise and through it offer to the Lord our homage. 7

May we offer our worship to you, O fire-divine, in the manner wise men pay reverence to all the adorable Nature's bounties, and may this sacred act of ours also be perfected in you. 8

6

O adorable Lord, accept my prayers and the offerings which I make to you; and also hear graciously these songs of praise that I sing. 1

O adorable, the Lord of vitality, nobly born, let us honour you with prayers and songs of praise. 2

O bounteous, worthy of our worship and wealthy offerings, let us as devotees propitiate you with our songs. 3

O Lord of riches and bestower of prosperity, may you, the bounteous and inspirer, drive away our hatred towards adversaries. 4

May He give us rain from the skies, strength which no man may resist, and hundred-fold nourishment. 5

O herald, ever young, most adorable, the one invoked by us all, may you come near him who worships you with his song and seeks your favour. 6
antār hy āgna īyase vidvāṁ jānmo bhāyā kave | dūtō jānyeva mītryah ||7|| sā vidvāṁ ā ca piprayo yākshi cikītva ānushāk | ā cāśmīn satsi barhīshi ||8||

7.
Srēshṭhāṁ yavishṭha bhāratāgne dyumāntam ā bhara | vāso purusprīham rayīm ||1|| mā no ārātīr īṣata devāsya māṛtyasya ca | pārshi táśyā utá dvishāḥ ||2|| viṣvā utá tvāyā vayām dhārā udanyā iva | āti gāhemahi dvishāḥ ||3|| sūcīḥ pāvaka vāndyo 'gne bṛihād vī rocāse | tvām ghritēbhīr āhutaḥ ||4|| tvām no asi bhāratāgne vāsābhīr ukshābhīḥ | ashtāpadībhīr āhutaḥ ||5|| dvānāḥ sarpīrāsūtīḥ pratnō hōtā várenyah | sāhasas putro ādbhutaḥ ||6||
O all-wise, and adorable, you dwell in the inner-most (hearts), and are aware of both, our past births and past deeds. You are friendly to mankind like an envoy.  

May you, who is all-knowing, fulfil our aspirations; may you, who is intelligent, convey to Nature’s bounties our offerings in due order; and may you grace this place of worship with your blessings.

O Lord of supreme strength, our guardian and preserver, and Lord of wealth, may you grant us splendid and coveted riches.

O Lord, let no enemy of men, learned or otherwise, prevail against us; may you save us from all adversaries.

Thus protected by you, may we force a way through our enemies, like torrents of water.

O adorable and purifier, you are venerable and holy and you shine forth bright when adored with loving devotion.

O adorable Lord, our sustainer, you are entirely ours when we rear and take care of pregnant cows, castrated, bullocks and octapeds.

How beautiful is this sacred fire of which wood fuel is the food, and butter is the drink, and which is the ancient one, the giver of gifts and is venerable.
8.

Vājayānīn iva nū rāthān yōgān agnér ūpa stubhī | yaśās-

tamasya mīḻhūṣhāh || 1 || yāḥ sunīthō dadāśūshe 'juryō ja-
rāyann arīm | cārupratīka āhutāh || 2 || yā u śrīyā dāmeshv
á doshōshāśi praśasyāte | yāsya vratāṁ nā mīyate || 3 || á
yāḥ svār nā bhānīnā cittro vibhāty arcīshā | aṅjāno ajārīr
abhī || 4 || ātrim ānu svarājyam aṅgin ukthāṁ vāvṛidhuhḥ |
vīśā ādhī śrīyo dadhe || 5 || agnér īndrasya sōmasya de-
vānām utībhīr vayām | ārishyantaḥ sacemahy abhī shyāma
prītanatāḥ || 6 ||
May you praise the adorable Lord, seated, as if, in a harnessed chariot, glorious and bestower of happiness, as you who strive for material wealth.

May we invoke Him, who offers good guidance to His worshipper, who is ageless and invulnerable and wears out inimical thoughts of the one who propitiates.

May we invoke Him, who has lustrous glory, and who is loudly praised at dusk and dawn in our homes, and whose law is never violated.

(May we invoke Him) who indeed is a lovely one, decorated by his imperishable lights, and shines with His lustre, as the heaven with the light of the sun.

Our hymns glorify the adorable Lord, who is also the destroyer of evils according to His set laws. He is possessed of all glory.

May we ever remain under the protection of the adorable Lord, all-blissful and resplendent, and also under the care of Nature's bounties. May we over-power all the evil forces battling against us.

The adorable Lord is seated, as if, on the highest throne as invoker. He is ablaze with light and vivid in radiance. He is full of knowledge and perfect in judgement. He is most wise, and his laws are inviolable. He is exceedingly rich in treasures. The most adorable Lord, with brilliant radiance is the sustainer of thousands of luminaries.
tvāṁ dūtās tvāṁ u naḥ paraspās tvāṁ vāsya á vṛishabha praṇetā | ágne tokāsya nas táne tanūnām áprayuchan dídyad bodhi gopāḥ ||2|| vidhēma te paramé jānmann agne vidhēma stómaír ávare sadhāsthc | yā- smād yóner udārithā yāje tám prā tvé havīishi juhure sáṃiddhe ||3||

āgne yājasva havīshā yājīyāṁ ehrushiṭi deshnām abhī griṁiḥi rádhaḥ | tvāṁ hy ási rayipāti rayiṅām tvāṁ sukrāsya vácasa manótā ||4|| ubhāyaṁ te ná kshiyaṭe va- savyāṁ divé-dive jáyamānasya dasma | kṛidhī kshumāntam jaritāram agne kṛidhī pátiṁ svapatyāsya rāyāḥ ||5|| sainānikeṣu suvidātro asmé yāṣṭā devāṁ áyajishṭhaḥ svasti | ádabdho gopā utá naḥ paraspā ágne dyumād utá revād didihi ||6||
O adorable Lord, you are our envoy; you are indeed our protector here and far beyond. You are our guide for a prosperous life, O mighty God. May you be our unfailing and refulgent defender, O adorable, of our people and posterity. 2

O supreme Lord, may we worship your glory manifested in the suns and stars of the highest celestial regions, and may we also worship you with our chants for your glory pervading in the middle region. I adore again the same glory of yours which is manifested in the fire on the earth, to which our offerings are poured when kindled and ablaze. 3

O adorable Lord, you are the supreme performer of the unending cosmic sacrifice. You are the sovereign Lord of all riches, and inspirer in us of the divine speech. May you bless us with all that is our due. 4

O splendid adorable Lord, your both kinds of wealth, material and spiritual, neither decay or diminish and are replenished day to day. May you grant nourishment to your worshipper and make him the master of riches in addition to good progeny. 5

O adorable Lord, may you grant us prosperity through your brilliant glory as you are the best invoker of Nature’s bounties. May you be our indomitable defender and our protector even in the far off places. May you shine in us with your light; shine in us with your opulence. 6
10.

Johútro agnīḥ prathamāḥ pitévelās padē mānushāḥ yat sāmiddhāḥ | srīyam vāsāno amṛtō ticētā marmṛijényah sravasyāḥ sā vājī || 1 || srūyā agnīṣ citrābhānur hāvam me vīśvāthir gīrhir amṛtō ticētāḥ | śyāvā rāthāṁ vahato rō-hitā votārūshāḥ cakre vibhrītraḥ || 2 ||
The adorable Lord is the foremost, and frequent inspirer of Nature's bounties. He is kind like a father when kindled by man at the performance of sacred selfless acts. He is clothed in radiance, immortal, perfect in knowledge, bestower of food, powerful, and He is to be worshipped.

May the adorable Lord (in the sun), diversely rich in lustre, the immortal and all-wise, listen to my invocations accompanied by sacred hymns. The brown, red and ruddy horses (rays of the sun at dusk, morn and during the day) draw His chariot of creation. Then His glory is diffused in all regions.

Men kindle this universal, hidden, asleep fire in sacred wood. May the fire divine rest in the embryo of the herbs of varied colours. Even during nights, this kindled fire, fed with oblations, abides conscious in the night, un-enveloped by darkness.

I anoint the fire-divine with my oblation of butter where-upon it brightens, all the regions, wide in its all comprehending vast expansion. It is most spacious owing to its glory, exalted by rich offerings, seen in the impetuosity of its flames.

I kindle all-pervading fire-divine with my loving devotion. May it gladly accept my regards, when offered with unhesitating mind. When this venerable fire divine assumes any form, that may be whichever desired, and whilst blazing with radiance, it cannot be endured and touched.
bhágám sahasánó vāreṇa tvádūtāeso manuvád vadema | ánunam agníṃ juhvā vacasyā madhuprícaṃ dhanásā johavími

11.

Srūdhí hávam indra má rishāṇyaḥ syáma te dáváne vásūnām | imá hi tvám úrjo vardháyanti vasúyávah síndhavo ná kshárantaḥ || 1 || srijó mahír indra yá ápiuvaḥ púrishtità áhina śūra púrvíḥ | á martyrám cid dásám mán- yamánam ávábhinañd ukthaír vávṛídhanáḥ || 2 || ukthésivā in nú śūra yéshu cákán stómeshiv indra rudríyesv ca | túbhíyé ṣtá yásu mandasánāḥ prá váyáve sisrata ná śuhrāḥ || 3 || subhrám nú te śúshmañ vardháyantaḥ subhrám vájram báhvórdádhanáḥ | subhrás tvám indra vávṛídhanó asmé dáśīr víśāḥ súryena sahyáḥ || 4 ||
May you, O fire-divine, the destroyer of evils by your strength, listen to our invocations. May we speak out to you, our messenger, like our wise ancestors. I repeatedly, with eloquence, invoke fire-divine who is sweet and perfect in all aspects whilst offering oblations to it for procuring wealth of wisdom.

Listen to our call, O resplendent; do not harm us. May we get your gift of spiritual treasure. May these thoughts like the streaming rivers, designed to obtain divine light invigorate you.

You set free the many streams of virtuous thought, formerly arrested by vicious tendencies, and make them dynamic. Glorified by our hymns, you crush the pretentious devil of ignorance, who feigns to be deathless.

O resplendent mighty self, these hymns and prayers in which you take delight, and the laudations which you greatly relish, are, in fact, addressed to you.

We are now invigorating your brilliant strength and placing the adamantine power of will in your hands by our prayers and thoughts. Growing powerful for our sake and being effective, O resplendent Self, you should overpower the servile elements with the help of spiritual illumination.
gūhā hitām gūhyam
gūḷbām apsv āpiṃrtam māyināṁ kṣhiyāntam | utō apō
dyām tastabhvāṁsam āhann āhīṁ śūra viryēṇa || 5 ||
stāvā nū ta indra pūrvaṁ mahāṇy utā stavāma nūtana
kriṇi | stāvā vājram bāḥvōr uṣāntaṁ stāvā hārī sūryasya
ketū || 6 || hārī nū ta indra vājāyanta ghṛitaścūtaṁ svārāṁ
asvārṣṭām | vi samanā bhūmir aprathishṭāraṇaṁ pārvataś
cit sarishyān || 7 ||

nī pārvataḥ sādy āprayuchan sām mā-
tibhir vāvaśanō akrān | dūre pāre vāṇīṁ vardhāyanta
indreshitāṁ dhamānim paprathan nī || 8 || indro mahāṁ
sindhum āṣayanam māyāvīnaṁ vṛitrāṁ asphuran nīḥ | ārejetāṁ
rōdasī biyānē kānikradato vṛishno asya vājṛāt || 9 ||
āroravid vṛishno asya vājro 'mānusham yāṁ mānusho ni-
jūrvāt | nī māyīno dānavasya māyā āpādayat papivān su-
tāsyā || 10 ||
By your mighty strength, O brave self, you destroy the serpentine devil who lies secretly concealed in evil thoughts, the crafty, blocking the flow of virtues and arresting the rains in the sky of mental regions.

Let me praise your earlier great deeds, O resplendent self, and also praise those that are newly performed: let me praise your adamantine will power which is inherent in you, and let me praise the vital beams which are the heralds of spiritual illumination.

Your two horses (yoked to the sun)—mental and vital faculties in the body complex—with all their vigour have announced the rain of forthcoming virtuous thoughts. The level earth,—physical personality—anxiously expects the fall of the rain, as the gathering cloud passes by.

The rain cloud, over conscious of its functions is settled down, resonating with the maternal waters, it has spread wide. The winds augmenting the sound in distant horizon, have promulgated the inner voice of the resplendent self.

The powerful resplendent self strikes down the dark evil forces who lay across the river of virtuous thoughts. At that time vital and mental faculties of the human body tremble through fear of the roaring adamantine will power of the soul.

The adamantine will of the benevolent resplendent soul voices its strength to strike down the hostile forces of evil, concealed in the sense organs. Having realized the spiritual bliss, the soul overthrows the wickedness of the dark forces of evil.
पिबः-पिबेद इंdra शुरू सोमं मन्दान्तु ल्या मिद्धि: सुतासः।
पुण्यंते कुशी वर्षायतन्वत्या सुति:। पौर ्रांद्रमावः।।।।
लेक ह्यार्यम् बिषा धियं वन्सम्र अत्यं सर्पसः।
अवस्यएः शीर्मधि प्रतिहस्ति सुसैन्ते रायो भ्रुवः स्यामः।।।।
स्यामः तेन इन्द्र येन तेन उनी अवस्यैः उँचौः वर्ष्यंसः।
शुमिन्तामेण ये चाक्रनीष देवास्मेण रूपि: रासिः शीर्मस्तमः।।।।

गसि क्षतं गसि मित्रसम्मेण गसि शर्यं इन्द्र मार्यं न:।
सुजोप्सों ये च मन्दसमा:। व्रावः। पुर्यवयांगनिमः।।।।
व्यवंचः येषु मन्दस्मांतुप्स्तोमेण पाहि ह्राह्यथिन्दः।
अस्माथुः पुर्प्या नैष्कर्षियोः याय भुक्तिवर्षपकः।।।।
हृहुल इन्द्र ये तेन तहोक्षिप्रार्थिण्य सुसमाविवसासः।
स्तुणात्मसो ब्रह्म:। पुर्प्यावप्तोमा ह्राह्य वाज्ञमणः।।।।

रासि क्षियाः
रासि मित्रसम्मे रासि शर्यं इन्द्र मार्यं न:।
सुजोप्सों ये च मन्दसमा:। व्राअयः। पुर्प्यवयांगनिमः।।।।
व्यवंचः येषु मन्दस्मांतुप्स्तोमेण पाहि ह्राह्यथिन्दः।
अस्माथुः पुर्प्या नैष्कर्षियोः याय भुक्तिवर्षपकः।।।।
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रासि क्षियाः
रासि मित्रसम्मे रासि शर्यं इन्द्र मार्यं न:।
सुजोप्सों ये च मन्दसमा:। व्राअयः। पुर्प्यवयांगनिमः।।।।
व्यवंचः येषु मन्दस्मांतुप्स्तोमेण पाहि ह्राह्यथिन्दः।
अस्माथुः पुर्प्या नैष्कर्षियोः याय भुक्तिवर्षपकः।।।।
हृहुल इन्द्र ये तेन तहोक्षिप्रार्थिण्य सुसमाविवसासः।
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रासि क्षियाः
रासि मित्रसम्मे रासि शर्यं इन्द्र मार्यं न:।
सुजोप्सों ये च मन्दसमा:। व्राअयः। पुर्प्यवयांगनिमः।।।।
व्यवंचः येषु मन्दस्मांतुप्स्तोमेण पाहि ह्राह्यथिन्दः।
अस्माथुः पुर्प्या नैष्कर्षियोः याय भुक्तिवर्षपकः।।।।
हृहुल इन्द्र ये तेन तहोक्षिप्रार्थिण्य सुसमाविवसासः।
स्तुणात्मसो ब्रह्म:। पुर्प्यावप्तोमा ह्राह्य वाज्ञमणः।।।।
O resplendent self, may you drink and drink again the consummate spiritual bliss and may this joy invigorate you by inspiring the entire physical personality. Verily this consummate bliss would give full satisfaction of self-realization to the soul. 11

We the devotees fully belong to you, O resplendent soul. May we be able to receive your wisdom while engaged in performing noble deeds. Seeking your favour, may we be able to adopt your divine virtues. May we ever become worthy of the gift of your riches. 12

O resplendent self, may we, your faithful devotees, continue to appreciate more and more your glory. We are ever eager to have your protection; may you give us, O self, the coveted, most inspiring wisdom and brave sons. 13

May you give us comfortable homes and sincere friends. Grant us the assertive strong vitality to share your spiritual joy, and may the vital breaths experience the benign bliss. 14

O resplendent self, on the occasions of such sacred acts as you have most appreciated and on the occasions of struggle of life, may you enjoy the satiating nectar. Also may your devotees and prayers associate themselves in this enjoyment. O liberator, may you in association with other vital elements augment our prosperity and make us worthy of your enlightenment. 15

Great indeed become they who seek to win your favour through holy hymns, O liberator from evils. They open out their affectionate hearts in your devotion, and are blessed by your protection. They verily acquire special benefits of home and sustenance from you. 16
ugrēshv in nú śūra mandasānāśa trīkadruc−
shu pāhi sómam indra− pradōdhvave chmaśrushu prīṇaṇo
yāhī hāribhyāṃ sutāsyā pitīm || 17 ||

dhishvā sāvah śūra
yēna vṛitrām avābhinad dānum aurṇavābhām | āpāvṛṇor
jyōtir āryāya nī savyataḥ sādī dāsyur indra || 18 ||

yē ta utiḥhis tāranto vishvā sprīḍha āryeṇa dāsyūn | asmā−
bhyāṃ tāt tvāshrāṃ vishvārūpan ārandhayāḥ sākhyāsya
tritāya || 19 ||

asyā suvānāsyā mandinās tritāsyā ny ārбу−
daṃ vāyṛdhnānā astaḥ | āvartayat sāryo nā cakrāṃ bhī−
ṇād valām āndro āṅgirasvān || 20 || nūnāṃ sā te prāti vāraṃ
jaritrē dūhiyād āndra dākṣiṇā mahghōnī | śikṣhā stotribhyo
mātī dhag bhāgo no bhūhēm vādema v. s. || 21 ||
Exulted by the spell of spiritual ecstasy, may you, O resplendent self, further relish the nectar through three realms—physical, mental, and spiritual. May you enjoy the bliss with the satisfaction of smiles on your face, and with your vigour in vital organs and be delighted. 17

May you put in yourself once more, O resplendent self, the same strength by which you strike down the devilish evil, the coverer of enlightenment, who extends its web of influence like a spider. May you restore the light of wisdom to the men of truth and faith, so that the infidel is finally crushed by you. 18

May we honour those men who, through your help, surpass all their rivals, as the infidels surpassed by men of truth and faith. This you have done for us. You have subdued the variegated types of passions, born out of the creative mind, through the friendship and control of the triple realm (physical, vital and mental). 19

The divine soul, has cast down the demon of ego, the enemy of the triple realm (physical, vital and mental) having realized the spiritual bliss. In order to kill the devil of pride, it aided with the life-essence, wields his adamantine determination as the sun whirls round his wheels. 20

May your liberality in granting wisdom be shown to your singer. May you bestow vitality to your worshippers. May you not keep us out of reward. May we sing your glory loudly at this sacred assembly and be blessed with worthy descendants. 21
12.

Yó játá cvá prathamó mánasvān devó deván krátunā paryábhūṣhāt | yásya śúśmád ródasi ábhhyasetām nṛımānsya mahná sá janása índraḥ || 1 || yáh príthivíṃ vyáthamānām ádriṅhad yáh párvatān prákupitān áramnāt | yó antáriksham vínamé várīyo yó dyám ástabhñāt sá janása índraḥ || 2 ||

yó hatváhim árínāt saptá síndhun yó gá udájad apadbhá valásya | yó ášmánor antár ágníṃ jajána saḿvrík saḿátsu s. j. í. || 3 || yénemá víśvā cyávanā kṛitāni yó dáśam várnam ádharam gúlākāḥ | śvaghniva yó jigīvān lakshám ádad aryáh pushtáni s. j. í. || 4 ||

yáṁ smā príchánti kúha séti ghoráṃ utém ähur naíshó astíty enam | só aryáh puśaṭfr víja ivá mináti śrád asmai dhatta s. j. í. || 5 ||
O men, it is the resplendent self, the foremost, who, as soon as it is born excels other divine faculties with its power and under its submission, the dual complex of body and mind functions, owing to the supremacy of its strength. 1

O men, it is the resplendent self who makes the trembling earth, i.e. the body physique, firm; who tranquillizes the agitated senses, who measures out the mid vital region and keeps the celestial mental realm upright. 2

O men, there is another, the supreme resplendent Lord who having destroyed the evil forces, has set free the seven channels of virtues, who has restored wisdom concealed in dark caves of ignorance, who manifests the fire-energy hidden between the rocks and who is invincible in battle. 3

O men, He is the resplendent Lord by whom all this fast revolving universe has been created, who drives away to oblivion the dark devil forces and who snatches off the riches of the malicious like a hunter striking his prey. 4

O men, He is the resplendent Lord, the one whom all fear. They inquire "Where is he?" They say "He is not (at any one particular place.)" He takes away the inimical tendencies of the senses like a hunting bird. O men, have faith in Him. 5
yó radhrúṣya codítá yáh kriśasya yó brahmáno nádha-mánasya kírēḥ | yuktágrávño yó ’vítá susípráḥ sutásoma-sya s. j. í. | 6 || yásyáśvásah pradíṣí yásya gávo yásya gránā. yásya víśve ráthásah | yáḥ súryaṁ yá udbhásam ja-jána yó apám netá s. j. í. | 7 || yáṁ krándasi saṁyaṭti ví hváye te páré ’vara ubháyā amútrāḥ | saṁánaṁ cid rátham átasthiváuśa nánā havete s. j. í. | 8 || yásmaṁ ná ōtété víja-yante jánaso yáṁ yúdhyaṁánaṁ ávase hávante | yó víśvasya pratimánam babhúva yó aeyutacyút s. j. í. | 9 || yáḥ śi-śvato máhy éno dádhanān ámanyakánaṁ chárvā jaghána | yáḥ sárdhate nánudádáti śrīdhyaṁ yó dásyor hantá s. j. í. | 10 ||

yáḥ sámbaram párvateshu kshiyántam catváriśyám śa-rády anvávindat | ojáyámanāṁ yó áhiṁ jaghána dánum śa-yánam s. j. í. | 11 ||
O men, He is the resplendent Lord, who is the inspirer of the rich and poor, and of the priest who recites His praise and is a suppliant. He is charming, and defender of him who initiates worships and constantly sings devotional songs for Him. 6

O men, He is the resplendent Lord who has a control over horses and cows, villages and all chariots, brings forth the sun and the dawn, and who orders the waters to flow. 7

O men, He is the resplendent Lord who is invoked both by heaven and earth, both by enemies and friends even whilst encountering with each other, and also by two persons, sitting on the same chariot. 8

O men, He is the resplendent Lord, without whose blessings no man can conquer, and whom the fighters invoke for protection. He is more than a match, or prototype for everyone and He moves even the immovable. 9

O men, He is the resplendent Lord, who destroys with His punitive justice the infidels and who pays Him no homage, and is cruel towards innocent, and virtuous. He does not grant success to the arrogant and is the slayer of the vicious persons. 10

O men, He is the resplendent, who finds out the arrogant clouds of devilish tendencies concealed in the dark rocks of sin for long forty autumns. He destroys the sleeping venomous serpent born of evils, growing in strength and blocking the way of the flow of divine light. (The resplendent here in this verse may also be the sun who ultimately wins over the clouds, thickly wide-spread for forty days). 11
य: सुसम्भवस्युवमातस्यस्ततत्त्वं सत्सिद्ध्वन।
यो शीतार्थस्युवस्युवाहादृश्याः सत्सशेषे।'\|\$
पिन्यां चिदानेव प्रृथ्विये नामस्ते शुभमापिद्यस्य परम्परा मयां।
यो संगमपा सिद्धितो वज्रिकाहूः ब्रह्महरस्तं सत्सशेषे।'\|\$
यो सुब्राह्मण्येत्ति यो परम्परं यो श्रीरं यो श्रीमानमुनी।
यस्व ब्रह्म वर्धनं यस्य संगमं यस्येत् राथं सत्सशेषे।'\|\$
यो संगमर्ते परम्परे दु:ध्रा। चिदानेव दोषं स फिटास सत्स।
वयं तं इत्य इत्वं भिषवं भिन्नगः सुविषाणान् विद्यमाणा वैदम।'\|\$

याहि सप्तारथिम्व्रिशाभहस्तुविश्वमाणातस्यभित्ति मस्तसीध्वन।
यो राहुनाम्यासप्युद्रयुद्धस्य रावणेश्वरं। क्रिणेन। इच्छा। \|\$
ध्येयम् इत्यते। \|\$ कृपाधीक्षा कृपाधीक्षा। \|\$ कृपाधीक्षा। इस्योह। \|\$

\|\$

(१२१) पथ्यांस्य सम्बन्धम्
(१२२) पथ्यांस्यस्य शास्त्रम् शरीरविश्वास्य स्मरणोद्वर्णम् प्रथमक्रिया। इत्यदेक्षा। \|\$
(१२२) पथ्यांस्यस्य विश्वास्य स्मरणोद्वर्णम् प्रथमक्रिया। \|\$

\|\$

१२१०

श्रुतिनिमित्ती तस्या अपएक्षिणैः महूर्तम् जाण आविष्कारः विभेदः।
लोहिनानं अन्वेषणयुक्तं पतिवृत्ता: पीयुषम् प्रथमं तदुक्तच्यम्।'\|\$

13.

Ritūr jānutri tasyā apās pāra makṣhā jātā āvīṣaṇa yāsu vārdhate | tād āhanā abhavat piṇyūṣāḥ pāyo ṭisōḥ piṇyūṣaḥ prathamām tād ukthāṃ | 1 |
O men, He is the resplendent, who with His majestic strength controls with seven reins and sends down the seven streams of light to flow forth. He with the bolt in His arms invigorates the ascending clouds. 12

O men, He is the resplendent Lord, before whom bend all the powers of celestial and terrestrial regions. He is widely known as the cherisher of all benevolent thoughts and deeds bearing the bolt of punitive justice in His hands. 13

O men, He is the resplendent Lord, who with His help favours a devotee who repeatedly sings devotional prayers, performs benevolent acts, and verily toils for the Lord. He is the one whom the devotional prayers and our benevolent deeds exhilarate. 14

O resplendent Lord, you indeed are difficult to approach, and a true benefactor, and bestower of sustenance on him who offers the libations of selfless acts in life, and who ripens his devotion to you. May we always be dear to you and sing a hymn in the congregational hall of worship and be endowed with brave posterity. 15

The rainy season is the mother of nectar, which as soon as born of her, enter into the waters. The mother cherishes this nectar, the first essence of it, and hence all praises to it. 1


sadhrīm ā yanti pāri bibhratih páyo visvāpnyāya prá bharanta bhójanam | samāno ádhvā pravātām anushyāde yās tákrīnoḥ prathamam āsásy uktvyāḥ || 2 || ánv ēko vadati yād dādāti tád rūpā minān tádāpā ēka īyate | visvā ēkasya vinúdas titikshate yās tákrī|| 3 ||

prajābhyāḥ pushtoḥ vibhājanta āsate ra-yām iva prishthām prabhavantam āyaté | ásinvan dánśhtraih pitur atti bhójanam yās tákrī|| 4 || ádhaákrinoḥ prithivīm samārye divé yó dhautināṁ ahiham árīnāk pathāḥ | táu̇ tvā stōmēbhīr udābhīr ná vājīnām devām devā ajananān sāsya uktvyāḥ || 5 ||

"|| yó mójēnān ē cā dvayān ē cā vṛtīnānānān śukkā śravyām bhūtān | sa śāntiḥ cī na śāntiḥ śāntiḥ śāntiḥ śāntiḥ saśtyāk|= 6 ||

yó bhójanam ca dāyase ca várdhanam ārdhrād ā śūshkam mádh humad dudóhitha | sá śevadhīṁ ni dadhishe vi-vāsvati visvasyaikā iṣīshe sāsya u. || 6 ||
The rivers flowing together bearing this nectar come from all around, and offer their waters to the sea, which are its food. The flow of all these channels is directed towards the same sea. O resplendent Lord, all this goes on according to your first assignment and hence all praises to you. 2

One worshipper speaks about that which he offers; another moves about, supervising the forms of oblations, the third one removes all the deficiencies of the two. O resplendent Lord, this goes on according to your first assignment and hence all praises to you. 3

They (the house-holders) continue distributing nourishment to the people, whilst (the priests) offer ample and sustaining presents to the guest, the sacred fire, who relishingly masticates (and thus consumes) the food offered by the patron. O resplendent Lord, this goes on according to your first assignment and hence all praises to you. 4

Indeed you make the earth visible in the celestial region, you set open the paths of the on-rushing streams of virtues. O destroyer of the dragon of evils, the learned priests exalt you with sacred hymns as people offer water to a thirsty horse. O resplendent Lord, this goes on according to your first assignment and hence all praises to you. 5

You give food and prosperity to the worshipper and you milk out dry and sweet corn from the wet plants. You grant riches to the priest. You are the sole sovereign of the whole world. O resplendent Lord, this goes on according to your first assignment and hence all praises to you. 6
yāḥ pushpāṇīṣ ca prasuṣvāṣ ca dhārmanādhi dāne vy avānir ādhirayah | yāṣ cāsamā ājano didyūto divā urūr ūrvāṇ abhīṭaḥ s. u. || 7 || yō nāmarāṁ sahāvasaṁ niḥantave prikṣhāya ca dāsāvēṣāya cāvahah | ūrjāyantyā āparivishṭaṁ āsyāṁ utāvādyā purukriṭ s. u. || 8 ||

satāṁ vā yāsyā dāsa sākām ādya ēkasya śrṇuṣṭau yād dha cōdām āvitha | arajjau dāsyuṁ sāṁ unāb dabhīṭaye suprāvyo abhavaḥ s. u. || 9 || viśvēd ānu rodhanā asya paṁśyaṁ dadūr asmai dadhirē kritnāve dhānaṁ | shāl astabhna vishṭāraḥ pānea saṁdrīṣaḥ pāri parō abhavaḥ s. u. || 10 ||

Supravācanāṁ tāva vīra vīryāṁ yād ēkena krutunā vin-dāse vāsu | jātūśṭhirasya pra vāyaḥ sāhasvato yā cakārtha sendra viśvāya uktāḥ || 11 ||
You are the Lord who has by culture caused the flower and fruit plants to spread over the fields and also generated the various luminaries of the celestial region, and who has created the wide-stretched mountains; and hence all praises to you. 7

You are the one who without hesitation has violently crushed cruel men and along with them their rich treasures, with your sharpened thunder-bolt (the clear out punitive laws) for purposes of the defence of sacred possessions of the virtuous and for the destruction of evil forces, and hence all praises to you. 8

O resplendent Lord, you bind the undisciplined in a bond. You have the pleasure of being assisted by ten-hundred (1000) natural forces for the protection of the helpless one. You are the one by whom all are to be fed, and you are the protector of the worshipper. For the sake of your devotee, you have cast the evil forces into unfettered captivity. You alone are to be approached by all and hence all praises to you. 9

All obstacles yield to your manly strength, and all the virtuous lay before you, the victor, all their possessions. You are the door of mighty deeds and uphold the regions of the six extensions or cardinal points and offer protection to the five classes of men who look up to you and hence all praises to you. 10

The valour of yours is laudable, O hero, with your single effort you acquire all the wealth that you wish. You are powerful, and you accept the offerings of one who is firm in his devotion. Such are your multifarious performances, and as such, all praises to you. 11
अरमनय: सर्पमसस्त्रायु कं तूर्वीतिंयं क वृष्याय च सर्विनम।
नीचा सन्तुमतिनय: पराधव्यू ग्राथ्यं श्रोण्यं श्रव्यसातसुक्तोऽयं। ॥ १२ ॥
अस्माचं नहसं दुःनाय राजस: समधरशस्त्र युहु ते वमवयम।
इन्द्र विष्णुः अंकोऽनु दून्यह्यदेति विवेषे सुवीरः। ॥ १३ ॥

ारमनयाः सुरापसस सुराया
kāṁ turvītaye ca vavyāya ca srutīm | nicā sāntam ūd anayāḥ parāvṛśijam prāndhām śroṇāṁ śravāyant s. u. ॥ १२ ॥
asmābhyāṁ tād vaso dānāya rādhāḥ sām arthayasva bahū
te vasavyām | indra yāc cītrāṁ śravasyāā anu dyūn bṛhi-
hūd vadema v. s. ॥ १३ ॥

( १२ ) पतावेसं सुकम
(१२-१३) दारायवसाय शूलाय श्रीमुः सुमस्त्र अकित्। हुद्दो देवतो। वीशुपु इन्द्र।

२२॥
अधवर्णवेशो भरतेन्द्रयः सोपामावेतिः: सिद्धता मुत्तमेवः।
कामी हि गीर्ह: सदर्मस्य पीतिः जुहोत ब्रज्येन तदन्दुर्तं वर्षिः। ॥ ११॥
अधवर्णवेशो या आपो विषयवांसेव रूपं जायस्तान्येव वशकम।
नास्मां पुते भरत नागशास्त्रेषु पुष इन्द्रो अर्हन्त पीतिमेवः। ॥ १२॥

14.
अधवर्णवेशो भरतेन्द्रयः सोपाम अमत्रेव्हिः स्वस्तिः
mādyam āndhaḥ | kāmī hi virāḥ sādam asya pīṭham juhōta
vṛisho tād ād esā vashtī ॥ १ ॥ अधवर्णवेशो यो apō vavr-
vāṃsaṃ vītraṃ jaghānāśārayo vaśkṣām | tāsmā etām
bhāra tādvasāyaṇa esā índro arhati pīṭham asya ॥ २ ॥
You are the one who regulates the flowing waters for an easy crossing for the benefit of courageous and benevolent persons. You are also well-known for bringing up the forlorn or destitute who has been blind and crippled and cast down under the burden of miseries and lowlines of affliction; you are such, and hence all praises to you. 12

O resplendent Lord, may you set aside that treasure for a gift to us. Ample is your wealth. May you willingly and kindly grant us that wealth day by day. May we be endowed with brave sons and in your praise, sing out brilliant hymns in the congregation. 13

14

O presenters of offerings, sing your devotional songs to the resplendent Lord. Pour out the intense love of your heart before the Lord, for the sovereign Lord is always pleased to entertain your love. Offer Him with dedication as He always prefers you to do it. 1

O worshippers, sing your devotional songs to the resplendent Lord, who loves to hear them. He destroys the devil of ignorance which obstructs the path of virtuous thoughts as the lightning burns a tree. The resplendent Lord is worthy of the enjoyment of these laudations. 2
अध्वर्यवो यो दीभिकाः जाग्हाना यो गाः उदात्तसः हि कुल वः।
तस्मां एनमतरति न वातमिन्दृ सोमेन्गणिन्त जुनः वषेषः।
अध्वर्यवो यो उर्फः जाग्हाना नदेन चरुवासिः नवगिः च चाहृन।
यो अगुजेमवं नीचा वेकथे नगिन्स सोमसश्च भृथे हिनो।

ाद्वर्यवो यो दीभिकाः जाग्हाना यो गाः उदात्तसः हि कुल वः।
तस्मां एनमतरति न वातमिन्दृ सोमेन्गणिन्त जुनः वषेषः।
अध्वर्यवो यो उर्फः जाग्हाना नदेन चरुवासिः नवगिः च चाहृन।
यो अगुजेमवं नीचा वेकथे नगिन्स सोमसश्च भृथे हिनो।

अध्वर्यवो यो अस्थिषः जाग्हाना यो गाः उदात्तसः हि कुल वः।
तस्मां एनमतरति न वातमिन्दृ सोमेन्गणिन्त जुनः वषेषः।
अध्वर्यवो यो उर्फः जाग्हाना नदेन चरुवासिः नवगिः च चाहृन।
यो अगुजेमवं नीचा वेकथे नगिन्स सोमसश्च भृथे हिनो।

अध्वर्यवो याः स्वाय स्माः यो गाः ग्रुणामधुः यो व्यससमः।
यो निन्दः नायतिः यो श्रविकः तस्मां इश्वायस्मासः सुजीतैः।
अध्वर्यवो यो श्रुः श्यामसः पुरसः विभेदास्मेव पुरवः।
यो वर्चिनः शरतः सहस्रमवः पुनः सामसमे।

अध्वर्यवो याः स्वाय स्माः यो गाः ग्रुणामधुः यो व्यससमः।
यो निन्दः नायतिः यो श्रविकः तस्मां इश्वायस्मासः सुजीतैः।
अध्वर्यवो यो श्रुः श्यामसः पुरसः विभेदास्मेव पुरवः।
यो वर्चिनः शरतः सहस्रमवः पुनः सामसमे।

अध्वर्यवो याः स्वाय स्माः यो गाः ग्रुणामधुः यो व्यससमः।
कृपामयोरतिघ्रामेव नीराग्रान्तमभरताः सामसमे।
अध्वर्यवो यः क्रोः कामयाः सुपष्ट्या वहतो नाग्या तनिद्रे।
गणस्किष्टुम भृत्य श्रुतयेन्द्रः सामे यथः जुहौ।

अध्वर्यवो याः स्वाय स्माः यो गाः ग्रुणामधुः यो व्यससमः।
कृपामयोरतिघ्रामेव नीराग्रान्तमभरताः सामसमे।
अध्वर्यवो यः क्रोः कामयाः सुपष्ट्या वहतो नाग्या तनिद्रे।
गणस्किष्टुम भृत्य श्रुतयेन्द्रः सामे यथः जुहौ।

अध्वर्यवो याः स्वाय स्माः यो गाः ग्रुणामधुः यो व्यससमः।
कृपामयोरतिघ्रामेव नीराग्रान्तमभरताः सामसमे।
अध्वर्यवो यः क्रोः कामयाः सुपष्ट्या वहतो नाग्या तनिद्रे।
गणस्किष्टुम भृत्य श्रुतयेन्द्रः सामे यथः जुहौ।

अध्वर्यवो याः स्वाय स्माः यो गाः ग्रुणामधुः यो व्यससमः।
कृपामयोरतिघ्रामेव नीराग्रान्तमभरताः सामसमे।
अध्वर्यवो यः क्रोः कामयाः सुपष्ट्या वहतो नाग्या तनिद्रे।
गणस्किष्टुम भृत्य श्रुतयेन्द्रः सामे यथः जुहौ।
O worshippers, sing your devotional songs to the resplendent Lord, who destroys wild tendencies and who restores to us the lost wisdom and subdues passions. Sing profusely His praises and fill His heart with your love like the wind filling the firmament. Pour out your love and cover the Lord with it as a disabled and sick person covers himself with garments.

O worshippers, when our devotional songs are sung, may you invoke the resplendent Lord, who destroys the obstructive forces possessing ninety-nine arms, and cast the serpent-like dark forces down head-long.

O worshippers, pour out the delightful devotional songs to that resplendent Lord, who easily dispels obstinacy and exploitation; who subdues violence, ego, everclinging evils and obstacles.

O worshippers, sing your devotional songs to the resplendent Lord who, as if, with a stone batters hundreds of strong holds of law-breaking tendencies and who humbles down a hundred-thousand forces of blazing evils.

O worshippers, sing your devotional songs to that victorious Lord, who dispels and destroys and thus uproots hundreds and thousands of aggressors, and who humbles down the forces opposing the virtues of generosity, liveliness and hospitality.

O the leading worshippers, you obtain from the resplendent Lord whatever you desire when you bring your offerings willingly to Him. Sing the devotional songs and dedicate your sanctified actions and offer them to the adorable Lord, O priests.
अध्वर्यवः कर्ताना श्रुतिं सम्मेवे वेन नित्यं वनं उत्तरितम।
जुष्णो हस्तवशिलि वांगशे व इन्द्रायु सोमं सतिरं जुहोत ॥ २१॥
अध्वर्यवः पवुसोधवत्या गोः सोमेनिरो पृणत्व भोजमन्त्रेः।
केतुहस्तमु निहितं म प्रतिर्द्वानं भूयो युज्ञितिकेत ॥ २१॥

ाध्वर्यवाहिकार्तनाः श्रुष्ठिं अस्मायवस्य वाने निपुतान वाने नायद्वम् जुष्णो हास्यवम अभिवावस्य वाय इत्रिया सोमान मदिराम जुहोत ॥ ९ ॥ अध्वर्यवाहिवत्पायसौधर याथः गुह सोमेभिर इम परिनाति भोजाम इत्रियम् वेदाहाम अस्य निब्भित्यम् मा इतिद संताम भूयो याज्यस इतिकार ॥ १० ॥

अध्वर्यवः यो द्विवस्य वस्ते च: पाधिकस्य अन्वयस्य राजो।
धमुस्तं न प्रृणता येवेनेवं सोमेनिर्दत्तं वो अस्तु ॥ २१॥
अस्तम्येन तद्यथा दुरुस्याय राज: समयस्य भुजः ते वन्ये युधम्।
इन्द्र याचित्वां आत्मस्य अनु युद्धहहरादेभवेनिदाये मुनीः: ॥ २२॥

ाध्वर्यवाहिवत्पा दय्यतयाह वास्य यिः पार्थिवस्या क्षायमया-स्याराजः। त्म इत्रियाम न परित्या यावेनेंद्राम सोमेभिस तद इतिद अस्तो वावस्यो वावस्यो इतिद अस्तो वावस्यो ॥ ११॥

अध्वर्यवाहिवत्पायसौधर याथः गुह सोमेभिस इति इतिद अस्तो वावस्यो इतिद अस्तो वावस्यो ॥ १२॥

(१९) पमज्याः सुक्तम्
(१०-१०२) इतरङ्गस्यायः सत्यम् शोभायो युज्ञितम कमः। हन्द्रो देयला। विभुव देवः।

प्र कथा नायस्य महनो महानिं मर्या मर्यास्य करणानि वेचयः।
विक्रेत्रकेत्यपिव्यसनस्यायः मदूः अहिदिन्त्रेऽ जङ्गान ॥ २७॥

15.

प्राया नव अस्या महातो महानि सत्यास्या कार्यस्यानि वोकाम। त्रिक्रृतकेश्वापिबत सत्यास्या मादें आहिं इत्त्र जाग्यान ॥ १ ॥
O worshippers, just as medicinal offerings to a fire are crushed, washed with water and purified and lifted up in ladles, so may your devotional songs, free from malice and hatred, be offered to the resplendent Lord, who when well-pleased, gladly accepts it from your hands. 9

O worshippers, may you offer to the bountiful resplendent Lord your sweet devotional songs, like the udder of a cow getting filled with milk. May He liberally accept our devotions, so affectionately offered to Him, and may He say in acknowledgement, "I know him, I am sure of this, and I would surely give him more". 10

O worshippers, may you offer to the bountiful resplendent Lord, who is master of the treasures of heaven, mid-heaven and also of the earth. May you offer your songs so profusely as people fill the granary with corn. May such (pious) act be for your good. 11

O resplendent Lord, may you set aside that treasure for a gift to us. Ample is your wealth. May you willingly and kindly grant us that wealth day by day. May we be endowed with brave sons and in your praise sing out brilliant hymns in the congregation. 12

I proclaim the praise of the great and authentic deeds of the resplendent Lord, who is an embodiment of truth. In three regions He partakes of the divine bliss, and exhilarated by it, He destroys the serpentine devil of evils. 1
आवश्ये यामस्तभायुहन्नमा सोदाय अप्रभुन्तरिक्षम।
स धारिकयुपिवी पुष्पवेश सोमस्य ता मदु इन्द्रशक्यार।
सवेभ धारो वि निमायु मानेवेजै जायमत्त्व्यनींत्री।
वुयायवेश्वराधिकिर्यथैः सोमस्य ता मदु इन्द्रशक्यार।
स श्रीनिवाशगतिविश्वमभयायुपम्यादि अत्रो।
से गोमिरच्छरुरुज्जरेष्मि सोमस्य ता मदु इन्द्रशक्यार।
स इह महिं धुनिमेनोग्रामसाना अस्मानूपरयत्रफूटित।
न उत्त्रायु रविमुनि प्र तत्त्वः सोमस्य ता मदु इन्द्रशक्यार।

avaṇ्झे dyāṃ astabhāyad bṛihāntam
ā rōdasī aprinad antāriksham | sā dhārayad prthivīm pa-
prāthac ca sōmasya tā máda īndraś cakāra || 2 || sādmeva
prāco vi mimāya mānair vājrenā khāny atṛinan nadīnām |
vṛthāsṛijat pathbhir dīrghayathāhī sōmasya tā — || 3|| sā
pravollīrin parigātyā dabhīter vīsvam adhāg āyudham iddhē
aṅgaū | sāṃ gōbhīr āśvair asṛijad rāthebhīhī sōo || 4 || sā īm
mahīṃ dhūnim ētor aramṇāt sō anātṛin apārayat svasti |
tā uṣnāya rayīm abhī pra tāsthūḥ sōo || 5 ||

sādēṃ śīdhūṃpiṣभावांमहाविको bhaṭēnāṃ vāṣṣmā | sē vīṇī |
ajvase jñāvīnīभिन्तविभुवत्ससोमस्य ता मदु इन्द्रशक्यार।
s vīhēṃ aṅpanōḥ kūnīṃmāvimbhavāntiśrīdvrēkaḥ āśvē.
pratī bādeṃ sthānavagchēṃ soṃsāsy tā maṇu inndrashed.arka.|| 6 ||

sōdaṇcam śīdhūṃ arinān mahitvā vājrenāna ushāsaḥ
sām pīpesha | ajāvāso javinibhīr vivṛścān sōo || 6 || sā vid-
vāṇa apagohāṃ kanīnām āvīr bhāvann ūd atishśhat para-
vṛśk | prāti sṛoṇā sthād vy ānāg acāṣṭa sōo || 7 ||
He establishes heaven in the supportless space. With His power, He fills the inter-space, heaven and earth (with His light). He has upheld and extended the wide earth. All this He does in the ecstasy of His benign bliss. 2

Like buildings He has measured out the space (eastern and other quarters), and He has dug the beds of rivers with His adamantine bull-dozers, and has sent them forth by the long-continued paths. All this He does in the ecstasy of His benign bliss. 3

Surrounding the malicious forces, which suppress the faculty of right discretion, He burns all the demonic weapons in the kindled fire and restores (the faculty), and enriches it with all its zeal, sustenance and motive power (cows, horses, and chariots). All this He does in the ecstasy of His benign bliss. 4

The resplendent sun slows the velocity. He tranquillizes this great river of toil and turbulence, so that it might be crossed. He conveys across it in safety, those righteous persons who are unable to pass over it and who having crossed it proceed to realize the wealth they have been seeking. All this He does in the ecstasy of His benign bliss. 5

With His strength, the resplendent Lord makes the rivers flow towards the north. He crushes the cart of the dawn with His adamantine radiance, scattering the tardy enemy of darkness with His swift forces. All this He does in the ecstasy of His benign bliss. 6

The eclipsed sun of the divine enlightenment manifests himself and stands up high for revelling with the maiden glories. The crippled lame is enabled to stand upon his legs and the blind now begins to see. All this, He (the resplendent Lord) does in the ecstasy of His benign bliss. 7
bhūnād

valám āngiro bhīr grītānō ví párvatasya dṛiṇhītāny aīrat

riṇāg rōdhaűsi kṛitrīmāṇy  ēshām sōḍō || 8 || svāpnenābhyū-pyā cūmūrīm dhūnīm ca jaghānte dāsyum āra padaḥ āvaḥ

rambhī cid ātra vivide hīrānyaṃ sōḍō || 9 || nūnāṃ sā
te prāti — || 10 ||

16.

Prā vaḥ satām jyēśhṭhatamāya susāhū tuṣṭiḥ agrāv iva sam-

idhāne havīr bhare | īndrām ajuryām jarāyantam ukshī-
tām sanād yūvānām āvase havāmāhe || 1 || yāsmād īndrád
brihatāh kīm cañēm ṛītē víśvān asmin sāmbrhṛtādhi vir-
ya | jathāre somaṃ tanvi sāho māho hāste vājram bhārati

sirshaṇi krātum || 2 ||
Well pleased with the fire-priests, the resplendent Lord dispels dismal darkness. He breaks open the strong gates of the mountain. He casts away the artificial walls of the dark fortresses of evil. All this, He does in the ecstasy of His benign bliss.

Having laid laziness and timidity low through sleep, the resplendent Self slays them and preserves the faculty of discretion. His chamberlain, the mind, in this contest finds the golden treasure. All this He does in the ecstasy of His benign bliss.

May your liberality in granting wisdom be shown to your singer. May you bestow vitality to your worshippers. May not your grace keep us out of reward. May we sing your glory loudly at this sacred assembly and be blessed with worthy descendents.

For your protection, O worshippers, I offer an excellent hymn to the resplendent Lord, the best amongst holies, in the same way as an oblation is offered to the kindled ceremonial fire. We invoke, for our protection, that Lord who is ever-youthful, eternal, invincible and powerful destroyer of the evil.

All prowess is centred within that mighty resplendent Lord, without whom this world were nothing. He is the embodiment of the benign bliss, carries great strength and energy in His body, bears adamantine forces in His hands and wisdom in His head.
न क्षोणिभ्यां परिभेषणं न इन्द्रियं न संमूहे: परितेष्ठते ने स्वः ।
न ते ब्रजमन्वयोनिः क्रष्ण युद्धश्रुतम्: पतिः योजना पुरु ॥३॥
विशेषे हासे यज्ञनां ऋणे रुपम् रथं भर्तिः ऋषिनां सहिः ।
रुपं जनस्व ऋषिवा विदुरुर्वः पिंकंट्र सोमेऽ ऋषीभेष्यं भानुना ॥४॥

नां क्षोणिभ्यां परिभेषणं ते इन्द्रियं नां समुद्राः पार्वतारं इंद्र ते राठाः 
नां ते वाण अन्य अन्तो काश कन्या याद आसुंभिः पातसी योजना युद्धः 
विश्वे हृदयाय यज्ञनयो ऋणे रुपम् रथं भर्तिः ऋषिनां सहिः 
रुपं जनस्व ऋषिवा विदुरुर्वः पिंकंट्र सोमेऽ ऋषीभेष्यं भानुना ॥५॥

रुपाः कथाः: पवने मचे उमर्नभानां ऋषिनां पातवे 
रुपाचार्यु ऋषिभान्या अद्वे रुपाः सोमेऽ ऋषिनां सुष्टिः ॥६॥

vrishnaḥ kosaḥ pāvate mādhva uṃmīr vrishabhāṇṇāya vrishabrāya pātau 
vrishanādhyavayuḥ vrishabhāsō ādrayo vrishanāṁ sōmaṁ vrishabhbāya sushvati ॥५॥

vrishā te vājra uta te vrishā rātho vrishanā hāri vrishabhbhāny ayudhā | 
vrishno mādasya vrishabha tvām īśisha in 
dra sōmasya vrishabhāsya tríphuli ॥६॥ prā te nāvam nā 
sāmane vacasyuvam brāhmanā yāmi sāvaneshu dādhrishiḥ 
kuvin no asyā vācaso nibōdhishad īntram ūtama nā vās 
uṇaḥ sīcamahe ॥७॥
O resplendent Lord, your might is not over-come by heaven and earth and when you traverse many leagues with speed, your chariot is not stopped by oceans and mountains, and nobody can escape from your laws of punitive justice. 3

All devotees offer worship to this hero, the resplendent Lord, who is adorable, powerful, munificent and ready to help. You, wise and liberal, are expected to worship this Lord with oblations. May you, resplendent Lord, showerer of blessings, accept our devotional songs with compassion and affection. 4

(From the heart of the devotees) the stream of devotional emotions, strength-giving and sweet, is flowing towards the resplendent Lord, who would gladly accept it with his affectionate response. May these emotions be expressed out of our heart in the same way as the two priests (a priest with his assistant) express the juice out of the invigorating medicinal herbs with the help of strong pressing stones. 5

Shower of bounties is your adamantine weapon and shower of blessings is your chariot; and so are your horses and armoury. You are the Lord of the spiritual happiness. May you enjoy to your satisfaction your own benign bliss. 6

I sing forth to you an eloquent hymn on my success in this struggle of life carrying me across like a boat. I approach you being bold, with a hymn of prayers for your acceptance and appreciation. We pour out libations to the resplendent Lord, who is a receptacle of treasure as a well is of water. 7
पुरा संबाद्धार्थम् वेदस्य नै चेनुन्तु वत्सं यथसत्य धिश्चुर्यः।
सुक्तमु ने सुचिमित्ते ग्राहकेन से पवित्रितन्त्र धृण्यो नसीमहि॥
नु न दा ते प्रतिन्य तस्मि जयः प्रहितान्त्र श्रवणेण सुन्दरी।
शिक्षा स्तोत्रम् मानसे धुःर्मणो नो वृहदेदम् विद्वुषेन सुब्रजे॥

पुरा sambādhiḥ abhy ā vavṛitsva no
dhenūr nā vatsām yāvasasya pipyūṣiḥ | sakṛt śū te sumatībhiḥ satakrato sām pātnibhir nā vrīṣaṅgo nasimahi || 8 ||
nunāṃ sā — || 9 ||

(17) saṃdrasat suktasya
(1-9) grahyakāra śuddhakāra śīvanā śūnasat āryā. Ṛbandscape ṛṣiśī (1-3) pradhānavibhāge varṇam.
(8-9) pradhānavibhāge śrīvām satpradāna.

17

Tād asmai nāvyam aṅgirasvād arcata śūṣhman ādya asya pratnāthodīrate | vīṣvā yād gotrá sāhasā pārvīrītā madē somasya drīṇhitāny airayat || 1 || sā bhūtu yō ha prathā-
māya dhāyasa ājo mūnāno mahimānam ātīrat | śuṛo yō yutsū
tanvāṃ parivyāta sīrshaṅi dyām mahinā prāty annu-
ceta || 2 || ādhaṅkṛitoḥ prathamāṃ vīryāṃ mahād yād asyāgre
brāhmaṇaṇa śūṣhman aṅrayaḥ | ratheshṭhēna hāryasvaṇena ví-
cyutāḥ prā jirāyaḥ sisrāte sadhryak prīthak || 3 ||
May you conduct us to safety before the calamity comes, as a cow grazing in a meadow leads her calf (out of peril). O performer of hundreds of selfless actions, may we well receive your favours, as wives receive their loving husbands. 8

May your liberality in granting wisdom be shown to your singer. May you bestow vitality to your worshippers. May not your grace keep us out of reward. May we sing your glory loudly at this sacred assembly and be blessed with worthy descendants. 9

Like the fire-priests, sing a new hymn in honour of Him who has been maintaining His energies as such from immemorial times, and who breaks open with His strength all the hurdles and obstacles under the ecstasy of His divine bliss. 1

May that resplendent Lord be exalted, who manifesting His glory exhibits His might in His ecstasy of divine bliss and who stands self-defended in combats, and who by His greatness sustains the heaven, as if, on His head. 2

That great prowess you have displayed first to the worshipper in his presence, and when he sees you approaching, seated, as if, on a solar chariot, his evil thoughts of once are hurled down, get scattered and finally disappear by the spell of the prayerful hymns. 3
अधः यो विष्णु भुवनाभि मूक्षनेिशानकृत्यवां महाकृत्यं।
आदि भूमिः ध्यानिः विनाशरतावतीत्वमस्तीति दुःखिता सम्भव्यपति।
सस्प्राच्छीनायाविद्वेषन्तर्द्विनयावा धराचीनामकृत्यूपामयी
अधिकरयत्वृष्णिः विश्वाधौसमस्तअन्नायायः ध्याम्बुक्तं।

ाधाः यो विष्णु भुवनाभि मूक्षनेिशानकृत्यवां महाकृत्यं।
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अधिकरयत्वृष्णिः विश्वाधौसमस्तअन्नायायः ध्याम्बुक्तं।

सास्मा अर्थाः बाहुः ये ऋतुक्रियोदिष्टस्मादा जन्मकृत्य केदस्यामि।
वेदोऽपि प्रश्नेः ति किंकष्यं श्रवणं हृदयं भृत्यवकृत्वाद्राहणिः।
अमः जस्तिः पियस्मि च सच्च मन्नी समानातास धनसुमुखामिः भगोः।
कृपिः प्रक्रियापुर्वे मामया भर तुष्टि मानां तवं ते वेनेमामहः।

सास्मा अर्थाः बाहुः ये ऋतुक्रियोदिष्टस्मादा जन्मकृत्य केदस्यामि।
वेदोऽपि प्रश्नेः ति किंकष्यं श्रवणं हृदयं भृत्यवकृत्वाद्राहणिः।
अमः जस्तिः पियस्मि च सच्च मन्नी समानातास धनसुमुखामिः भगोः।
कृपिः प्रक्रियापुर्वे मामया भर तुष्टि मानां तवं ते वेनेमामहः।

भोजे लघुमिनद्र एक दहवें दृष्टिभिं भृत्यमिन्द्रायपृच्छि वाजनं।
अविभूतः चिन्त्रायम् न उनं क्रिपि दृष्टिभिः वस्यायां न।
ननि सा ते प्रति वरं जरिये दृष्टिभिः दृष्टिभिः मन्नाः।
द्विः स्तुतिः मानिः भुवनाघोऽ नो वृक्षेदित्यं विदिः मुखिः।

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द्विः स्तुतिः मानिः भुवनाघोऽ नो वृक्षेदित्यं विदिः मुखिः।

bhôjâm tvâm indra vayâm huvema dâdish tvâm indrâpânsi vâjân \| avidhihindra citräyâ na úti kridhi vrishann indra vâsyaos nañ\| 8 || númâm sá — || 9 ||
He (the resplendent) with His prowess, supremacy and sovereignty maintains a control over all the worlds. He sustains earth and heaven with His effulgent light, and scattering the malignant gloom and darkness, He pervades the entirety. 4

He with His might makes firm the shaky and unstable mountains. He channels downwards the course of the waters. He controls the earth that nourishes us all, and with His skill, stays the heaven from falling. 5

Quite powerful is He for the protection of this world, of which He is the sole defender, and which He has fabricated with His own prowess for the sake of mankind, and over whom He is supreme by His wisdom. He also with His thunder, strikes the malicious with His adamantine forces, and consigns them to eternal sleep on the earth. 6

I pray you for good fortune, as a maiden that remains unmarried and grows old in the house of her parents and prays to get a husband. May you give us the inner vision by which we become prosperous and bodily strong. By these blessings, you have been honouring your worshippers. 7

Let us invoke you, O bounteous resplendent Leader. You are the giver of works (opportunities) and foods. May you help us, O leader, with manifold assistance, affluence, and happiness. 8

May your liberality in granting wisdom be shown to your singer. May you bestow vitality to your worshipper. May not your grace keep us out of reward. May we sing your glory loudly at the sacred assembly and be blessed with worthy descendents. 9
18.

Prātā rātho nāvo yoji sāsniṣī cāturyugas trikaśāh sap-tāraśmiḥ || dāśāritro manushyāḥ svarshāḥ sā isṭībhir ma-tibhi rāṇhyo bhūt || 1 || sāsmā āram prathamāṃ sā dvitiyam utō tṛitiyam mānushaḥ sā hōtā | anyāṣyā gārbhāṃ anyā ā jananta sō anyēbhīḥ sacate jēnyo vrīṣāḥ || 2 ||

ḥrī nū kē rū ṛṇḍrā Ṛṣyāṃ yōjāṃ yāṃ sūktēṇ āvāṣāṃ nāvena. mī pu vṛčmēṃ būhēṃ hī vitrēśa ni gīrmanāṇjanāsaṃ anyē || 3 ||

hāri nū kaṃ rātha īndrasya yojam āyai sūktēṇa vācāṣā nāvena | mó shū tvām ātra bahāvo hī viḍrā ni rīramā yājanānāso anyē || 3 ||

ā hāṃ bhī ṛṣībhīṃṭra ṛṣyāṃ bhūṭmēṃ ṛṭīḥyamānō.  
ā ṛṣībhīṃṭraṃ sāmāṃ yāṃ sūṁāvā mā ṛṭmēṃ || 3 ||  
ā vīrāḥyā vīrāṇāṃ yāvṛtōḥkā ṛṭvāśisāṃ ṛṭirīḥyudnānō.  
ā vāṇāḥyāṃ sūṁēṃbhīṃṭrāḥ ṛṭrāvaṃ sātāya sāmāṃyāṃ || 5 ||

ā dvābhīṃ hāribhyāṃ indra yāhy ā catūrbhīr ā shud-bhīr hūyāmānāḥ | āśhīṭabhīr daśābhiḥ somapēyam ayāṃ sutāḥ sumakha mā mṛīdhās kāḥ || 4 || ā viṇṣatāḥ triṇṣātā yāhy arvān ā catvāriṇṣātā hāribhīr yujnānāḥ | ā paṇcāṣātā surāthebhīr indra śaśtyāḥ saptatāḥ somapēyam || 5 ||
In the morning the new and splendid chariot is harnessed, furnished with four yokes, three whips, seven reins, ten wheels, beneficial to mankind. May it confer happiness and be sanctified with solemn ceremonies and praises. (The verse indicates the chariot of the sun, the chariot of human body and the sacrifice). 1

That (chariot) is worthy of the resplendent sun, the great beneficiaries of mankind, to carry him through the first, the second, and even the third. The embryo of one is hatched by someone else. He goes as a noble bull. The victorious (chariot of the sun) the showerer of benefits, coordinates with the movements of other heavenly bodies. (The sun measures the universe in three steps; first step, at the morning rise, the second at the midnoon, zenith, and third at the evening setting). 2

May I now harness by means of a well-chanted new hymn the tawny horses of the sun’s brilliant chariot, so that he (the resplendent sun) continues to proceed on his journey. Amongst us here are many worthy poets and priests. Beware of other institutors of sacred rites, lest they tempt you away. 3

O resplendent sun, the performer of the cosmic sacrifice, may you being invoked, come on a chariot driven by two, by four, by six, by eight or ten horses; may you come to accept precious offerings of cosmic saps, but do not scorch us to the extreme. 4

Come hither yoking your chariot with twenty, thirty, forty, fifty, sixty or seventy horses, O resplendent sun, to accept the cosmic saps. 5
अश्यं नवत्यां याहं अवरुध्द्वते श्रेनुह वर्मिकं रुपमणां।
अर्यं हि ते शुनान्त्रितु सोमं इन्द्रं लघं मार्गको दर्थाय ॥६॥
मम वद्यन्त्र याहस्त्व वर्शा हरि पुरी विष्णु रथधाय।
पुरा हि विन्यान्य सुमृसामि म्यीत सर्वं मार्गमय ॥७॥
न मृ इन्द्रमण सर्वं वि योंपदस्मयमय दलिताण दृढ़ति।
उप जोये वच्चे मम चंद्री विमानाय जिगीवारसे स्मां ॥८॥
नाने सा ते भानि वरे जरिवे दृढ़त्ति दलिताण मधोरी।
शिद्धा स्तोत्रध्वे मानि घुमगाण नो बुहन्देस्व विन्ध्येन सुवृङ्गकाः ॥९॥

आश्यं नवत्यां याहं अवरुध्द्वते श्रेनुह वर्मिकं रुपमणां।
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(१६.) एकोनविंशो सुतम्
(१६.) एकोनविंशो सुतम्
(२३.) एकोनविंशो सुतम्
(२३.) एकोनविंशो सुतम्

19.

अपाय अस्यं इस्तो मध्यम मानिशिन श्वैनस्या प्रायसाः।
यस्मिन्ते वाच्यान्य अर्थो द्वेषे व्रीण्यांस्य नारे।
अस्य मानिनानो मनो वञ्जस्योहिनिम्न्यं अर्णान्ते वि ब्रह्मत्।
प्र बहयों न स्वस्याण्य प्रयासि च नानानो चर्ममण ।

अपाय अस्यं इस्तो मध्यम मानिशिन श्वैनस्या प्रायसाः।
यस्मिन्ते वाच्यान्य अर्थो द्वेषे व्रीण्यांस्य नारे।
अस्य मानिनानो मनो वञ्जस्योहिनिम्न्यं अर्णान्ते वि ब्रह्मत्।
प्र बहयों न स्वस्याण्य प्रयासि च नानानो चर्ममण।
Come hither, O resplendent sun, yoking your chariot with eighty, ninety or even a hundred horses. The cosmic sap has been poured out to you in delightful containers (that is, in Nature's wide spread beauty) for your exultation.

Come towards my prayer, O resplendent sun, may you yoke both your horses to the pole of your chariot. You have indeed been the object of glorification by many, but may you rejoice yourself in these celebrations.

Never may our appreciation of the resplendent sun be diminished. May his bounties continue to flow towards us. May we, under the excellent protection of his arm, be victorious in every struggle.

May your liberality in granting wisdom be shown to your singer. May you bestow vitality to your worshippers. May not your grace keep us out of reward. May we sing your glory loudly and be blessed with worthy descendents.

O wise men of learning, the worshipper has offered the libation of exhilarating spiritual bliss to the growing resplendent self (the soul), dwelling in the abode of enlightenment, which he relishes.

Exhilarated by this sweet spiritual bliss, the resplendent self, arming himself with the adamantine determination, controls the venomous evil tendencies, and the delicious streams of river of this bliss begin to flow as birds towards their nests.
स माहिन इत्यद्रो अणी अपां व्रेंयददिहाच्छ समुद्रस ।
अजनयतस्वाय विद्या अकुनाकां वचुनन वाक हात ।
सों अप्रतिनि ननों पुरुषीन्द्रा दाताः अवो हारत व्रम्भ ।
सुधो येन चक्षो अनासयसो मुख्यग्राहनेयस्यः सूर्यस्य सातो ।
सूर्यस्य इत्यः सुर्यमध्ये देवो रिण्यज्ञाविग्य स्वतान ।
आ यद्यथिः गृहदेवथमस्ये भस्म नेत्रः दुषिस्यते ॥ 15॥

सा माळिन इत्यद्रो अपां प्राधयेद अहिमाच्छ समुद्रम ।
ाजनयत सूर्यम विद्याग्नि अंकु नाकां वचुननि साधत ॥ 3॥
तो अप्रतिनि मान्वेपुरुणिन्द्रे दाताः अवो हारत व्रम्भ ।
सुधो येन चक्षो अनासयसो मुख्यग्राहनेयस्यः सूर्यस्य सातो ।
सूर्यस्य इत्यः सुर्यमध्ये देवो रिण्यज्ञाविग्य स्वतान ।
आ यद्यथः गृहदेवथमस्ये भस्म नेत्रः दुषिस्यते ॥ 15॥

उवाच
स रंगवतस्यदिवः सारथे शुभमपवर्त्यं कुर्यां कुर्यां ।
दिवोदमाया नविन च नवेन्द्रः पूर्वो ज्ञुरुपमस्य ॥ 6॥
पवा ते इत्थैवचर्च्येमेधम श्रवः न तमास्व वाजर्ग्यः ।
अहायं तत्स्वासमुग्धाय मुनों वशुदेवस्य पीयोऽः ॥ 7॥
पवा ते श्रुतसुगं शूर्व ममकस्येव न वचुननि तस्यः ।
कालयं इत्य ते नवेन्द्रं इमस्य सुस्थिति सुस्वयं ॥ 8॥
नूमे ता ते प्रति वर्ष जळपे दुःखदेवः दक्षिणा मुखोऽर् ।
ुभि भास्कोऽनुत्थये माति भृगोऽनो बृहदेक्ष्ये विद्ये सुशीरः ॥ 9॥
That mighty resplendent self, the destroyer of the demon of evils, sends forth the stream of thoughts towards God; thereon he illumines the intellect, and discovers the cows of wisdom, and further accomplishes the day to day duties of life. 3

That resplendent self gives many matchless rewards to the presentor of libations and destroys the nescience for all of them, who vie with each other for the attainment of the sun of enlightenment. 4

The praiseworthy resplendent self unveils the sun of spiritual radiance for the benefit of the mortal, and provides to the munificent learned seer, mysterious and inestimable riches, as (a father gives to his son his) due share. 5

He, the resplendent self, for the benefit of the mind, the charioteer, destroys the demons of pettiness, greed, and malice; and for the devotees of the enlightened, demolishes the ninety-nine cities of the demon of violence. 6

Thus, O resplendent Lord, we address you our praise with a desire of procuring sustenance and vigour from you; may we have the privilege of your friendship. You always make the violent weapons of the infidel adversary ineffective. 7

O brave resplendent Lord, the blissful sages, seeking your favour, worship you, and sing your glory, May they, the pious, obtain food, strength, habitations, and felicity, from you. 8

May your liberality in granting wisdom be shown to your singer. May you bestow vitality to your worshippers. May not your grace keep us out of reward. May we sing your glory loudly and be blessed with worthy descendents. 9
20.

Vayam te vaya indra viddhi shu naḥ prā bharāmahe vājayūr nā rátham | viṇanyāvo didhyato manīśhā sumnām iyakshantas tvāvato nṛṇ || 1 || tvām na indra tvābhīr uti tvayaṭo abhishtipasi jānān | tvām ino dāśūho varūtēthadhīr abhī yō nākshati tvā || 2 ||

S no yuvenāṁ johūtraḥ: saṁv dhiyo naśāṃśtu paṭa. | y: ūraṇantī y: ūdaśmāmanūti panchaṇe ca strutantaḥ ca ṣrṇeṛṇeḥ. || 13 ||

Tastu stutu iraṇe tṛ keśiṣṇu ca virānvaro: gāndhāranaḥ.
S vaś: kāmī piśpadīyaṇo bhakṣyato naśāṃśyato: || 14 ||
So abhirasamuchāraḥ cūrūvājantrakā naśāṃśyato gāndhāranaḥ. 
Mūrṇaṇaḥ: mūṣīṇaḥ strвуānaṣṭasya vihirṛṣṭaṃvājāṇi. || 15 ||

Sā no yuvenāṃ johūtraḥ sākhā śivō naraṁ astu pāṭā | yāḥ saṁsantaṁ yāḥ saśāṃśamānāṁ uti pācaṁtam ca stuvāntām ca pranēšham || 3 || tām u stusha śindraṁ tām grīṁshrhe yāsmin puraḥ vāvridhūḥ śaśādus ca | sā vāsvaḥ kāmaṁ pīparat iyāno brahmanyātā nūtanasyāyōḥ. || 4 || sō aṅgirasaṁ ucāthā jujushvān brahmaḥ tūtod indro gātum ishnān | musiṇāṁ ushaḥ saḥ sūryena sta-vān āśnasvā cēc ehiṣṇath that pūrvyāni || 5 ||
We bring, O resplendent Lord, this offering to you, as one desirous of obtaining food brings his waggon. We are well-skilled in devotional song, and enlightened with wisdom, and we seek great bliss from you, the benefactor of people. 1

You are our own with all your aids, and a guardian to our men, who are loyal to you, O resplendent Lord. You are rich in affluence and the protector of your devotees, who approach you with sincerity. 2

May that resplendent Lord be the saviour of our people. He is ever-young and a beneficent friend deserving to be invoked. He offers his protection to that admirer who implores, toils, collects offerings, and Him who praises. 3

May I praise our resplendent Lord; I indeed admire him, from whom since ancient days, the priests have been deriving their strength and amazing power. May He, being approached, fulfil the desire for wealth of this present day young person who is composing hymns for Him. 4

That resplendent Lord, gladly accepting the songs of energetic pious men, makes their prayers effectual and effective, forging out a way for them. He batters down the strongholds of malicious enemies as the sun snatches away the light from dawns. 5
सा हा श्रुतः इन्द्रो नामे रूपो शुक्लमणुकि द्रव्यतमः।
वै सिद्धम्बायाम् साधारणिहृदि भवास्यं शुचाविच। ॥६॥
स ब्रह्मांहेदः कृपणयोऽति पुराणो दासीरिहुः।
अजन्यस्य मनः सामुपवणे सुता शुक्ले यज्ञमानसं तूतो। ॥७॥

tāsmāi tvāsyaṁ
ānu dāyi satrēndrāya devēbhir ārṇasātān | práti yād' asya
vājram bāhvōr dhūr hatvā dáśyūn pūrā áyasir nī tārit ॥८॥
nūnam sā — ॥ ९ ॥

(२१) पक्किंय सङ्गमः
(१३) पद्मस्याय शुचस्य शरीरको शुचस्य श्रविते । हंसो देवता । (१३) प्रथमा-हिर्य
पाणि जगती । (५) स्त्रावाभ किरुपखं देवहसी ॥

21.
Viṣvajīte dhanajīte svarjīte satrājīte nṛjīta urvarājīte |
asvajīte gojīte abjīte bharēndrāya sōmaṁ yajatāya haryat- |
tām ॥ १ ॥
May that resplendent and victorious Lord stand up ready to act as the greatest wonder-worker for man. May the self-reliant mighty leader cast down the head of the mischievous disloyal man after overpowering him. 6

May that resplendent Lord, the killer of the enemies, the scatterer of dark clouds of evils, and the breaker of strongholds of foes batters the cities of infidels. He makes land fertile and provides irrigation to the fields. He surely makes the efforts of the worshippers effectual. 7

In the tumult of the conflict, all Nature's forces concede every bit of theirs to the supreme power of the resplendent Lord for the shower of happiness and prosperity. When they place the best of the adamantine weapons in His command, He smashes down the iron forts of the malicious, and kills them. 8

May your liberality in granting wisdom be shown to your singer. May you bestow vitality to your worshippers. May not your grace keep us out of reward. May we sing your glory loudly and be blessed with worthy descendents. 9

May you express sweet devotional prayers to the resplendent Lord who conquers all, who is the Lord of wealth and happiness, and Lord of time and space. He is the Lord of men and Lord of earth, Lord of horses, Lord of cattle and the Lord of waters. 1
abhibhūve 'bhībhāṅgāya vanvate 'śāḥḥāya sāhāmāṇāya vedhāse |
   tuvigrāye vālmayē dushṭāritave sarṇāsāhe
   nāma īndrāya vocata || 2 ||

satrāsāhō janabhakshō janaṃsa-
   hāṣ cyāvano yudhmō ānu jōśham ukshitalḥ |
   vritamcayāḥ sāhurir vikshv āritā īndrasya
   vocam prā kṛitāni vīryā || 3 ||

anānudō vyāshabhō dōdhatō vadhō gambhirā rishvō āsas-
   ashṭakāvyah | radhracodāḥ suāthano vīlataṁ
   prithūr īndrāḥ suyajñā uśāsāḥ svār janat || 4 ||

yōnaṁ gautmāmṛtasya vibhīdurē dhīyō
   hīnāvāna uṭāgāyō manāpīṣeō |
   abhīsvarē niṣṭhā rā gato vāsyā
   ēdrāḥ hīnāvāna drājanaṇyaṣaṣat || 5 ||
   ēndṛ śreṣṭhāni drājanaṇi ēdhī
   cittīṁ daksasya subhagatvam
   asme | pōṣham rayāṁ ārishtīṁ
tanānāṁ svādmānam
   vedaḥ suṇāntvāṁ āhnām || 6 ||

yajñēna gātūṁ aptūro vi-
   vidrire dhīyō hīnāvā
   nūśjo manāshīnāḥ | abhisvārā nishādā
gā avasāyāva indre hīnāvā
drājīνāy āsata || 5 ||
   īndra śre-
   śūṣṭhāni drājīnāni dhehi
cittīṁ daksasya subhagatvam
   asme | pōṣham rayāṁ ārishtīṁ
tanānāṁ svādmānam
   vedaḥ suṇāntvāṁ āhnām || 6 ||
May you offer your reverential prayers to the resplendent Lord, who is overpowering, ever-conquering, the munificent, the invincible, the all-enduring, all-wise, all-adorable, the sustainer, the unassailable, and the ever-victorious. 2

He is ever victorious and supreme benefactor of man. He overthrows the braggart, and casts down the foes; He is a fighter. He is praised amongst men as a victorious scatterer of enemy, and is gratified by our devotions. May I proclaim the achievements and the mighty accomplishments of the resplendent Lord. 3

The resplendent Lord is unequalled in liberality, the showerer of benefits, the irresistible hero, the destroyer of the mischievous, profound and endowed with imperetrable sagacity, an inspirer of the timid, a powerful and all-round smasher of foes. He, with his benevolent nobility, is the primal source of the pleasing light of the dawn. 4

The aspirants of gratifications, sending their prayers to Him, the thought provoker, are led to the right path by worship, and thence they conquer calamities. Seeking His favour and sending their invocations and prayers to the resplendent Lord, they enjoy riches. 5

O resplendent Lord, bless us with the best of treasures, the spirit of ability and fortune. May we obtain from you an abundance of wealth, security of person, sweetness of speech and auspiciousness of days. 6
22.

Trīkadrukeshu mahishō yāvāśirām tuviṣūshmas tripāt sómaṃ apibad vishaṇuma sutāṃ yāthāvasat | sā īm mamāda māhi kārma kārtave mahāṁ urum saīnaṃ saṣcad devō devām satyām āndraṃ satyā āndhaḥ || 1

Adhā tvishaṃ abhy ājasyā krivim yudhābhavadv ā rōdasī aprinād asya majmānā pra vāvridhe | ādhattānyāṃ jaṭhāre prēm arīcyata saīnaṃ — || 2 ||

Sakām jatāḥ krūtāna sākām ājasyā vavakśithā sākām vriddho viryaiḥ sāsahīr mṛdho vīcarnaṅīḥ | dātā rādha stuvāte kāmyāṃ vāsu saīnaṃ — || 3 ||
Just as in sacred rituals, the offerings of the medicinal herbs are mixed up with barley and milk and the libations given thrice a day (morning, mid-day, and evening), similarly the resplendent self enjoys in participation with the all-pervading vital complex, the enjoyments of the divine sap of the spiritual realm during the three periods of life (youth, adult and old age). The draught of the divine sap considerably inspires the great and mighty resplendent self to perform exceedingly supreme actions. May that divine sap (of the spiritual realm) pervade the divine self. True is the self and true is the divine sap. 1

And mighty resplendent self dispels nescience with His radiance in the conflict. He fills up the earth and heaven as He grows with His prowess, after invigoration with the divine elixir. He holds a part of this, and the rest He distributes over to the gods (the sense organs). May the divine sap pervade the divine self. True is the self and true is the divine sap. 2

O Self, cognate with wisdom, and cognate with vigour, you have risen and with that you support the universe. Mighty with your heroic energies, you are the subduer of the malevolent; you are the distinguisher (between good and evil), and the giver of substantial wealth to the chosen devotee. May the divine sap (of the spiritual realm) pervade the divine self. True is the self and true is the divine sap. 3
तव त्यतैः नूतोपेण इन्द्र प्रथमं पूत्रे त्रिवं प्रवाचयं कृतम्।
श्रेयसं शारिरं प्रार्थिणा अथैरं विगतपः।
सुबहिष्क्रेम्यांद्रेत्तमेजसा विदाहूः श्रुतकेतूर्विदाहिसम्।

तावा त्यानं नर्यां न्रितो 'पा इन्द्र प्रथममं पुर्व्यांं दिवं प्रवाचयां
क्रितं | यदं देवस्या शास्त्रं राष्ट्रिया अस्मि रिन्यां अपांहं |
भुवदं विश्वं अभ्युं अद्वयं ओजसं विदां उरजमं सताक्रतर |
विदां इशम।

(२२) परोंविंधु साध्वम्

२२९।
गुणानी स्वमुखं जूर्वितं कविं कृष्णानुमबुधस्रवस्तम्।
ज्ञेयो ज्ञतं ज्ञातं ज्ञातं ज्ञातं ज्ञातं ज्ञातं ज्ञातं ज्ञातं।
देवानिन्त्यं असुरं अश्रवतं दुर्हस्तेपं बहुः भगवानं।
उद्देश्यं कृष्णं मद्योपाधिभिः प्राघभं ज्ञातं।
आ विवाहिनं परिपुरश्चमसं च ज्ञेत्रिपुरां रघुवत्स्ते तिस्त्रसं।
दुर्हस्तेन भिन्नमप्रतरतमेन रघुवर्यं गोयामानं।

28.
Gaṇānāṁ tvā gaṇāpateṁ hari-paḥ kavīṁ kavinām upa-

मुरस्वस्तमां | jyesṭhaḥ kāryam brāhmaṇaṁ brāhmaṇas pata-

ा नाः स्रियां संग स्वभीषो सिद्ध सादानम।

॥ ॥ devās cīt te

सूर्यं ज्योिक भाग्यं अनाशुः |

० रा इव सूर्यं ज्योिक भाग्यं अनाशुः |

॥ ॥ अंकौं रायां तानादि काजोङं राईं ज्योिक 

॥ ॥ ब्रह्मास्ते भ्रामणं ग्रुप्तं ग्रुप्तं स्तुतिं।

॥ ॥
That foremost accomplishment of yours, O Self, the delighter of all, deserves renown in heaven, when for the good of man, you arrest by force the breath of evil forces (the dark clouds), thereby sending down the rain of virtues. May the resplendent self overpower darkness of every corner with His radiance. May He, the accomplisher of hundred-fold selfless actions, procure vigour and procure food for us.

We invite you, supreme Lord, suprascient amongst preceptors, who is the head of the common folk, a supreme seer amongst seers, superb in glory, and the supreme Lord of the hymns. Listening to us may you occupy this seat at this place of worship, coming with all your protections.

Through your favours, even the benevolent Nature’s bounties enjoy their share of worship, O mighty Lord supreme. As the sun generates dawns with his light, so you are the source of divine knowledge.

Having repelled the revilers and darkness out of our hearts, you, the Lord supreme, mount upon the chariot of eternal truth that is lustrous, formidable, humiliator of enemies, slayer of the evil forces, the cleaver of the clouds (of nescience) and the bestower of bliss.
sunitibhir nayasi trāyase jānaṃ yās tūbhyaṃ dāśāṃ nā tām ānho āśnavat | brahmadvīhas tápano manyumīr asi brīhaspate māhi tāt te mahitvanām || 4 || nā tām ānho nā duritāṃ kūtaḥ canā nārātayasa titiru nā dvayāvīnaḥ | viśvā īd asmād dhvārāsō vi bādhasa yāṃ sugopā rákshasi brahmaṇas pate || 5 ||

\[\text{वृः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः सः S


tvāṃ no gopāḥ pathikṛḍa vicakṣaṇās tāva vratāya matībhir jārāmahe | brīhaspate yō no abhi hvāro dadhē svā tām marnmartu duchhina hárasvati || 6 || utā vā yō no marcayād ánagaso ‘rātīvā mártah sānukō vṛīkaḥ | brīhaspate āpa tām vartayaḥ pathāḥ sugāṃ no asyaī devāvitaye kridlī || 7 || trātāraṃ tvā tanūnāṃ havāmahē 'vaspartar adhivaktāraṃ asmayām | brīhaspate devanīdo nī barhaya má durēvā úttaramaṃ sumnāṃ īn nasan || 8 || tvāyā vayāṃ suvṛūdhā brahmaṇas pate spārhā vāṣu manushyā dadīmaḥ | yā no dūre taḻīto yā ārātayo 'bhī sānti jambhāyā tā anapnāsāḥ || 9 ||
With your excellent guidance you properly lead a person and protect him; no danger would overtake him who brings you his offerings. You punish the one who despites knowledge and humble the wrath of a wicked. Supreme is this greatness of yours, O Lord-supreme.

Neither sin nor sorrow from any quarter, neither enemies nor hypocrites and double-dealers ever harm the person, whom, you, the Lord supracient defend and protect, for you drive away from him all that is treacherous and injurious.

You are our careful defender and guide on our path; with our hymns of adoration we sing in your honour, abiding by the holy laws. Whoever lays snare for us, may his own wickedness precipitate and destroy him, O Lord-supreme.

And also drive away from our path that hostile mortal, that greedy wolf, who harms us, the innocent, O Lord supreme. Give us fair access to the divine enlightenment.

We invoke you, O saviour, the preserver of our persons, our champion, our friend. Strike down, O Lord-supreme, the revilers of the divines. May not the malevolent enjoy a high favour from you.

May we obtain enviable riches worthy of men through you, O Lord-supreme, a great promoter; kill all those enemies of ours who attack us whether from far or near, and deprive them of all their possessions.


त्यो ब्रह्मुपतं भ्रमो वयो ब्रह्मस्ते परम्ग्राणम् सत्यभवा युज्या।
मा नेतृ दुःशोऽभिष्यति धर्म सुण्डरस्य सत्यभवस्त्रित्वार्थामि। ॥ १०॥

अनुनन्दो वर्धयं वश्यागराह्व निपृणे शंकु प्रतन्ताय सासंधः।
आलस सत्य ओण्या वश्यागस्त सुण्डरस्य चिह्नितम् वीण्यौ जिर्यौ जिर्यौ। ॥ ११॥
अदेवेन मनसस्यो यो किर्मृणाति शास्त्रयुनो मन्य्यामाते निर्माणसं।
ब्रह्मस्ते मा प्रणंतः नो वयो नि कर्म स्वनु दुर्वेदस्य शर्यतः। ॥ १२॥

tvāyā vayām uttamāṃ dhīnahe vāyo bṛhaspate páprinā sásninā yujā | mā no duḥṣāūsā abhidipsūr
ięcie pāra susāūsā matbhīs tūrismāhī || 10 ||

anānudā vṛishabhō jāgmir āhavāṁ nishtāpta śātrum
prātanāsū sāsahī | āśi satyā rīnayā brāhmaṇas pata ugra-
sya cid datātā vīḥharshīṇaḥ || 11 || ādevena mānasā yov ri-
shanyāti sāsām ugrō mānyaunā jīghāīsati | bṛhaspate
mā prañak tāsya no vadho nī karma manyūṃ duṅevasya
śārdhataḥ || 12 ||

भेंधु हमो नमस्सोपसिंहो गन्ता वाजेनु सत्यभवा धर्मवननम्।
विश्वा हन्यो अनिलिद्योऽऽ शोऽऽ ब्रह्मस्त्रितिविव वेवही रथो इव। ॥ १३॥

नेनिज्ञया नपुन्नी रक्षसस्तपे ये लो निन्दे दिशे दिशेब्रह्मविध।
आविसकहर्व यद्यतं उक्तमेण ब्रह्मस्ते वि परिश्रापेण अदेया। ॥ १४॥

ब्रह्मस्ते अति यद्यो आहिवहुमहिभािति कर्मान्तानुव।
यशिद्युच्यवसं कतर्जनात तुस्मात्तर्वीविशे विश्रम। ॥ १५॥

bhāreshu hávyo nāmasopasādyo gānta vā-
jeshu sānītā dhānaṃ-dhanan | vīṣvā ād aryo abhidipsvō
mṛdilo bṛhaspātir vī vavarha rāthau iva || 13 || tējīśthaya
tapāni rakshāsas tapa yē tva nide dadhirē dṛśītvāyram |
āvis tāt kṛishva yād āsat ta ukthāṃ bṛhaspate vī pari-
rāpo ardaya || 14 || bṛhaspate āti yād aryo ārhad dyumād
vibhāti krātumaj jāneshu | yād dīdāyac chāvasa rītaprajāta
tād asmānun dṛśīnañ dhehi citrām || 15 ||
May we gain highest vigour of life through you, as you are our rich and liberal associate, O Lord-supreme; may not the reproachful and deceitful person be our master. May we, with our devotion and wisdom cross over the hurdles of life. 10

You are, O Lord-suprascent, never yielding, a warrior and a showerer of benefits, ever-ready to proceed to the battlefield, a destroyer of the enemy and a victor. You are true, the discharger of debts, the humiliator of the fierce and of the boastful exultant. 11

May not the weapon of him reach us, who with a godless mind seeks to harm us and designs to kill the devotees, and who is fierce and arrogant, O Lord-supreme, may we on the other hand humble the pride of that wicked and defiant foe. 12

Fit to be invoked in battles, fit to be adored with worship, going into fights, giver of wealth and its dividend, may you, O Lord-supreme, overthrow like an armoured car, all the assailing malignant enemies. 13

Burn up with your fiery wrath the evil forces, which try to look to you with contempt. O Lord-supreme, may you manifest that valour of yours which is worthy of praises, and destroy the revilers. 14

May you bestow on us that wonderful treasure, which is worthy of the pious and righteous, is endowed by its lustre, and which may be effectively utilized for public purposes, O Lord-supreme, born of truth. 15
मा ने: स्नेध्योऽयं अभि दुहस्पदे निरामिनां रिवोस्यें जत्युनः।
आ वेबानामोहेि वि ब्रह्म हृदि दुहस्पदे न पुर: सामो विहु॥ १६॥

मा ना स्तनेयो ये अभि द्रुहास पादे निरामिनो रिपावो
'मेशु जाग्रिदहुः। आ देवानामोहेन। वि ब्रह्म हृदि द्रुहस्पदे न पुरः सामो विहु॥ १६॥

विशेष्यो हि ला सुके न्युस्परि वस्त्रान्तान्तास्वाय: सापि कुच:।
स ऋगुच्चरियाः भ्राह्मणपत्रिवेदीहो हल्ता मह ऋतस्य ध्रुवीः ॥ १७॥

विश्वेभ्यो हि त्वा
भुवनेयो स्थायेस पाति त्वां जानतो संभु-संभुक्तो कवीः।
सा रिनाचउ रिनाय भ्राह्मणां पाति द्रुहो हंता महां रितस्या
धर्ताः ॥ १७॥

तत्र श्लिष्ये व्यजहीत परिन्दे गभवी गोत्रमुद्रेष्यो यद्वेद्विर:।
इन्द्रेण युजा तमस्या पातिवर्तेदुहस्पदे निरिपामथो अपंवम ॥ १८॥

तावा स्रीये ये आजिहा पारतो गावम् गत्राम
उदास्रिच्च याद आगिता इंद्रेता युजा तमसाः पारीवितम् द्रु-
हस्पाते निर्ल पाम अवि अर्नावम ॥ १८॥

भ्राह्मणपत्रे लघुस्य युन्ता स्रुतस्य बोधि तनंया च जिन्व:।
विशेष तन्त्रं यदवन्ति देवा दुहस्पदेन दित्ये तुस्मीः: ॥ १९॥

भ्राह्मणां पते
त्वम आस्य याद सुक्तस्या बोधि तानयाम् का जिन्वा।
विश्वम्
ताद भद्राम याद अवती देव भ्राह्म धदमा ॥ १९॥
O Lord-supreme, deliver us not to the thieves, the enemies, who delight in violence, ever seize upon the food of others and who in their hearts bear a contempt towards righteous, and do not know the extent of your power (against evil). 16

Our Lord-architect, has created you a gem amongst the entire creation, you are a poet singer of every divine hymn. The Lord-suprascient acknowledge the debt of every performer of a great noble selfless act, and He is the acquitter of the debt and a destroyer of the oppressor. 17

The mountain, who conceals the cows (the intellects), goes asunder at your approach and thus you set free the cattle. O resplendent Lord-supreme, you force down the ocean of waters which gets enveloped by darkness. 18

The Lord-suprascient, who is the controller of this world, understands and appreciates this hymn of ours and grants us posterity. All that which the divines regard with love is blessed. May we and our family loudly praise you in these sacrificial assemblies. 19
24.

Sémám aviddhī prabhṛtiṇī ya īsishe 'yā vidhema nāvaya mahā girī | yathā no mūḍhvān stāvate sākhā tāvā bṛḥhaspate sīsadhalah sōtā no matīm || 1 || yó nāntvāny ānāman ny ójasotādardar manyūmā sāmbarāṇi vi | prácyāvadyad ácyutā brāhmaṇās pātir á cāviṣad vāsumantaḥ vi pārvatam || 2 ||
Would you, the one who superintends over all, be pleased with this proffered oblation. May we worship Him with this new and great poem. You are the only Lord to be invoked and are our closest friend; may you, O Lord-preceptor, such as you are, favour us with pure wisdom.

You are that Lord-suprascient who, by His might, bends down things which deserve to be bent, rends asunder the disrespecting infidels with His wrath, moves those who are apparently immovables and enters into the depth of knowledge which is full of wisdom.

That is the characterising feature of our Lord-protector, the most godly among the divines, that in His presence, the firm (closed gates of knowledge) are thrown open, and the strong (barriers) become relaxed. He sets the cows of wisdom at liberty, breaks the wall of darkness with our sacred prayers, dispels ignorance and causes the spiritual radiance to shine.

The Lord-suprascient breaks open with His powerful will the heavy rocky lid, covering the stores of the sweet-streaming knowledge, and thereon all they, who see the light start drinking their fill. They abundantly empty out together the fountain of blissful nectar.
स्मता का विद्वेशना भविष्या माध्रीः शुरूप्रें वसत ।
अयतंता चरतो अन्यदंयदिया चुकारि वृषुना ब्राह्मणस्पतिः || ५ ||

साना ता का चिन्तन क्व ज्ञानसु भावित्वा मुळल्ह शारद-भिर् दूरो वरांता वा । आयतंतां चरतो अन्याद-नयाद इद या चकारा वयुना ब्राह्मणस्पतिः || ६ ||

अभिनस्ती अभि ये नर्माङ्गनिर्यिक्षिणिं शंकविश शंकविशं गुहा हिनम् ॥
ते विनासं: प्रतिवेयानुसारं पुनर्बन्धे उ स्वस्त्वतरांजिनिश्वरनिश्वरप्रजाती ॥ ७ ॥
अन्तर्द्वचनाः विषाणुश्रविन्यासं पुनर् आ नरस्व: क्रयों महस्यथ: ।
ते बाहुव्या धार्मिकादिरक्षमर्यादिति नकः: पो अस्त्वर्णयो तुह्हि नम ॥ ८ ॥

अभिनक्षान्तो अभी ये तम ानसुर निधिम पानिनाम पारमाण् गुहा हिनम् ।
ते विनासं: प्रतिवेयानुसारं पुनर्बन्धे उ स्वस्त्वतरांजिनिश्वरनिश्वरप्रजाती ॥ ७ ॥
रितावनाम प्रतिभाक्ष्यान्यां पुनर्या आ तस्विक्या तस्विक्याद तस्विक्या तस्विक्याद: ।
ते बाहुब्यां धार्मिकादिरक्षमार्यादिति नकः: पो अस्त्वर्णयो तुह्हि नम ॥ ८ ॥

अभिनक्षान्तो अभी ये तम ानसुर निधिम पानिनाम पारमाण् गुहा हिनम् ।
ते विनासं: प्रतिवेयानुसारं पुनर्बन्धे उ स्वस्त्वतरांजिनिश्वरनिश्वरप्रजाती ॥ ७ ॥
रितावनाम प्रतिभाक्ष्यान्यां पुनर्या आ तस्विक्या तस्विक्याद तस्विक्याद: ।
ते बाहुब्यां धार्मिकादिरक्षमार्यादिति नकः: पो अस्त्वर्णयो तुह्हि नम ॥ ८ ॥

नंतरेण विष्णु ब्राह्मणस्पतिः विष्णुस्ते वर्णसापति चन्द्रेन ।
तथ्यं साध्विरिक्षयो वायुप्रस्तिनित नृचक्षेण सुपुरुषेऽन्ति सुपुरुषानाम् ॥ ८ ॥
स संविधं स बिनयं पुराहितं स सुपुरुषं स पुरुषं ब्राह्मणस्पतिः ।
चाश्मो यद्राज्ञे भर्ते मूली ब्राह्मणस्पतिः परस्परप्रस्तिनित नवनिवार्य ॥ ९ ॥

रितायणेन क्षिप्रेण ब्राह्मणस्पतिः पातिरि
यात्रा वास्थति प्रा ताद ानोति धानवनाश: ।
तास्या साध्विर इशचवो याभिः ातिः न्रिज्ञक्षरसो द्रिसाये कार्णयवानाश ॥ ८ ॥
स सामनवाना हि विनायां पुरोहितां स सूपुरुषोत्सवक्षे ।
स सवर्णामां ब्राह्मणस्पतिः ।
चाश्मो यद्राज्ञे भर्ते मूली ब्राह्मणस्पतिः पातिरि ॥ १० ॥
For you (O devotees), the constant and manifold bounties of the Lord-suprascient, through months and through years, set open the gates of future rains (of divine knowledge). As a result of this, the two regions (the earth and space, or the physical and mental realms), mutually and without effort, have their shares of joy. 5

Those learned sages, searching on every side, discover the highly precious treasure (of divine wisdom), hidden wrapped in the cave of greed and malice. When they perceive the falsehood, they go back, only to come again by the same route to force an entrance. 6

The holy sages, lovers of truth, having observed the falsehood, once more pursue the main road thither, and with their hand, they set the rock cave (of ignorance) to destructive fire and keep it burning till they are sure that no evil continues to persist there. 7

With His swift-shooting bow furnished with the string of truth, stretching to the ear of the marksman, the Lord-suprascient surely accomplishes whatever He aims at. Holy are the arrows with which He shoots; human eyes being the target, thus receive His enlightenment. 8

The Lord-suprascient, with the honoured place in the first rank, adopts the doctrine of alliance and non-alliance in the conflicts. He is the minute observer, and the bestower of food and riches with proper discrimination, and like the glowing sun, He scorches the oppressor, who harms others on no fault of theirs. 9
विभुः प्रभृत्र श्रीमंगलम महानवमोऽवर्न्यस्ते: सुविशेषवृत्तिः राज्याः।
द्रमा सतानिः वेय्यस्य वा जिनाः येन जनाः उभायेः सुखने विषे: ॥१०॥

vibhū prabhū prathamām mehānāvato bṛhaspateḥ suvidātrāṇi rádhyā|
imā sātāni venyāsyā vājīno yēna jānā ubhāye bhuṇjate
vīśāḥ ॥ १० ॥

yā vāre vṛjāne vīśvāthā vibhūr mahām u raṇvāh sa-
vāsā vavākṣithaḥ | sā devō devān prāti papraṭhe prīthu
vīśvēd u tā paribhūr brāhmaṇas pāṭiḥ ॥ ११ ॥ vīśvaṃ sa-
tyām maghavānā yuvōr īd āpas canā pra minanti vrataṁ
vām | áchendrābrhahaṇaspati havir nó 'nmaṃ yūjeva vā-
jīnā jīgātam ॥ १२ ॥

उतारिष्टो अनुं श्रुण्वति वझय: समेयो विवेयो भरणे मती थनो।
वीणुश्रृṣ्टि अनुं वखो रुणमाण्डृत: स ह वाजी समिष्ठे ब्रह्मणस्पर्श: ॥ १३ ॥
ब्रह्मणसपतरमचावशः सुवो मुन्यसिन्ह कर्मी करिष्ट: ।
यो गा उदाजुल्ल दिव्रे विचोभजस्मीविरीति: श्रवणसारस्त्रुऽधक। ॥ १४ ॥

utāśishtā anu śrinvantī váhnayāḥ sa-
bhēyo vípro bharate matf dhānā | viludvéśha anu váṣa ri-
ñām ādādhī sa ha vājī samithē brāhmaṇas pāṭiḥ ॥ १३ ॥
brāhmaṇas pāṭer abhahad yathāvaśāṃ satyō manyūr maḥi
kārmā karishyataḥ | yō gā udājat sa divē vī cābhajān ma-
hīva ritiḥ sāvasāsarat prīthak ॥ १४ ॥
The gifts of the bounteous Lord-supreme are vast, abundant, of first grade and easily obtainable. These well-given benevolent acquisitions are from the lovable mighty Lord-supreme, whereby both classes of people, high and low, are able to enjoy. 10

He, the Lord-suprascient, is in everyway, supreme and blissful, and sustains by His strength the noble worshipper as well as one who is in true distress. He is greatly renowned amongst the divine forces, and therefore, He encompasses this entirely. 11

O Lord-suprascient, from you and from the resplendent lower self, proceed all eternal laws of Nature. Even the waters serve you and do not violate the order established by you, may both of you come to these offerings as the pair of horses go to their fodder. 12

The swift bearers of our invocations listen, whilst the priest of the assembly offers wealth along with devotional praises. May the Lord, the despiser of oppression, accept (the payment of) the debt, remitted willingly. May He be the acceptor of our food and other presents at this sacrifice. 13

The fury of the Lord-suprascient becomes effective according to His wishes when He engages Himself to perform a great deed. He restores (the stolen) wisdom-cows concealed in the dark caves of malice for the sake of enlightened ones, and divides them amongst them. Then like the channels of a big river, they, with the treasured wisdom, move away in different directions. (The wisdom flows through the channels of sense organs). 14
brāhmaṇas pate suyāmasya viśvāhā rāyāḥ syāma rathyō vāyavataḥ | vīrēshu vīrāṇ āpa śrīndhi nas tvām yād īśāno brāhmaṇā vēshi me hávam || 15 ||

brāhmaṇas pate tvām asya — || 16 ||

25.

Indhāno agnim vanavad vanushyatāḥ kṛitābrahma śuṣuvad rātāhavya īt | jātēna jātām āti sā prá sarsrite yāṁ-yāṁ yūjāṁ kṛṇute brāhmaṇas pātih || 1 || vīrēbhir vīrāṇ vanavad vanushyatō gōbhi rayim paprathad bōdhati tmānā |

tokām ca tāsya tānayaṁ ca vardhate yāṁ-yāṁ — || 2 || sīndhur nā kshōdha śīmivāṁ rīghayatō vṛśheva vādhrīṇur 

abhī vāshty ējāsā | agnér iva prāsitir nāha vārtave yāṁ-yāṁ — || 3 ||
O Lord-suprascient, may we be the masters of the well-disciplined wealth of wisdom and vigour. Bestow on us waves after waves (posterity to posterity). May you, the Lord of all, listen to our invocations addressed through your divine word. 15

The Lord-suprascient, who is the controller of this (world) understands and appreciates this hymn of ours and grants us posterity. All that which divines regard with love is blessed. May we and our family loudly praise you in these sacrificial assemblies. 16

The one, whomsoever the Lord-suprascient takes for his friend, would surely overpower his adversaries and grow strong as he kindles the fire, repeats the hymns and offers oblations to the supreme power. He lives to behold the child of his child, and thus prospers. 1

The one, whomsoever the Lord-suprascient takes for his friend, would verily conquer his enemy’s warriors with his own, increase his wealth with cows, would grow wise by himself, and his children and their children would prosper. 2

The one, whomsoever the Lord-suprascient takes for His friend, would rule over his infuriated foes with his might, like a bull over oxen and would grow impetuous like an on-rushing stream; and further, like the spreading flame of fire, it would be impossible to stop his progress. 3
नमः अर्ननि द्वित्या अस्वभन्त: स सत्यभ: प्रथमो गोष्टु गच्छति।
अनिष्कृतं सत्वतिसन्योजतं यथं युज्य क्रुःते ब्रह्मपरवति॥१॥
तमसा हि पञ्चवन्तु लिङ्गमोक्षस्वरूपमेव द्रष्टे पुरुषी।
देवानी सुचे सुभमां स पुष्पे यथं युज्य क्रुःते ब्रह्मपरवति॥५॥

tāsmā arshanti divyā asaścātaḥ sā sātvabhīḥ
prathamō gōśhu gachati | ānibhrishta-tavishir hanty ojasā
yām-yām — || 4 || tāsmā ād viśve dhunayanta sindhavō 'chidrā śarma dadhīre puruṇī |
devānāṁ sumne subhāgāḥ sā edhate yām-yām — || 5 ||

(२६) प्रवेन्तिर्मं सत्कम्
(१-४) वतुत्तमास्यात् सुमहस्त्व दीनस्या शुभस्य मानसं क्राणं।
तद्वग्नित्वं प्रथमं || २६-॥

क्रुःतच्छलो वनवन्चलो नेतृयासिद्धवत्वममध्यस्यत।
सुभाविसिद्धवत्वसु दुर्ग्रुः यथेयात्ज्ञोत्वम् संग्राह्यो भोजनस।|| ११॥
यज्ञश वीर विविह मनायि मनो मनो क्रुःचु व्रततृः।
ह्रिथन्युज्य सुभासं यथस्य सबीसि अध्यभस्येतु आ द्रूपीमेन।२॥
स इत्येन स विषास स जन्मना स पुष्पवाँज अर्ते धना निर्मित।
देवानी यः पितानामाविषासंति श्रुद्धामना ह्रिथः अध्यभस्ये ॥३॥

26.
Bijūr ēc chaṃśo vanavad vanushyatō devayānī ād devayānīm abhy āsat | supravīr ēd vanavat pṛtsū dushta-rām yājvēd āyajyor vī bhajāti bhōjanam || 1 || yājasva vīra pṛā vīhi manāyatō bhadrām mānāḥ kṛiṇuṣṭa vṛitratūrye |
havīśa kṛiṇuṣṭa subhāgo yathāsaśi brāhmaṇas pāter āva ā vṛiṇimāhe || 2 || sā īj jānena sā visā sā jānmanā sā pu-trair vājam bharaite dhānā nṛtibhīḥ |
devānāṁ yāḥ pitāram āvīśati śraddhāmanā havīśa brāhmaṇas pātim || 3 ||
Any one, whomsoever the Lord-suprascient takes for His friends, the blessings of Nature's bounties descend unimpeded for his sake, goes foremost amongst the devout, he acquires wisdom—cattle, and further, of unimpaired vigour, he kills the enemies with his might. 4

Whomsoever the Lord-suprascient takes for His friend, for him all rivers of bliss flow; him do uninterrupted and numerous pleasures await, and blessed with the felicity of Nature's bounties, he ever progresses. 5

The honest praiser alone conquers violent enemies; the god-loving man alone overpowers the infidel. The earnest worshipper alone defeats a formidable opponent in conflicts; the selfless sacrificer alone appropriates for the common good the possessions of the faithless. 1

May you perform selfless acts, O brave devotee, and proceed resolutely against those who are provoking hostility. May your mind be of firm and best intents in the conflicts against vices and prepare the offerings so that you may be prosperous. We also solicit the favour of the Lord-suprascient. 2

That man alone who with a dedicated mind worships and offers to the Lord-suprascient, the protector of enlightened ones, acquires riches sustenance and his posterity through his people, his folk, his inheritance, his sons and leading persons. 3
यो अस्मे ह्रद्येंचत्वेत्तायुर्विन्धस्यं तन्म प्राचा निर्जनस्यपानिः।
उरुचाक्षरितस्य रक्षति प्रमाणं निर्जनक्षमस्य उरुचाक्षरितम्।।

asmāi havyair ghṛtāvadbhir āvidhat pṛā tāṁ pṛācā nayati
brāhmaṇas pātih | urushyātīṁ āṅhāso rākṣati rishō 'ūhōṣ
cid asmā urucākrisr ādbhutaḥ || 4 ||

( २७ ) सत्यमतिनां सुयज्ञम
(१-२) समाजस्वयत्त्वायसुहस्य गृहसम्र मात्रामात्रा गात्रामात्रा: हृदयम् च दृष्टिः। अदित्यवेदत:। निमुन् चतः॥

ह्रद्यं गिरं अदित्यवेदः ग्रहतः: सन्तखनप्पग्रजुहान जुहान जुहामिः।
शुरूणों तित्रों अर्गमां भगों नस्तुविनासो वर्गों दृढळों अद्रोः।॥१॥
ह्रद्यं स्तोमं स्त्रीतनो में अभी तित्रों अर्गमां वर्गों जुहानं।
अदित्याय: शून्यं भारपुत्रं अन्विन त्वा वर्गाय अदित्यवेदः।॥२॥
त: अदित्यायस्य उरुचाक्षरिताः भूमिर अनुवेदात् भूर्यभासः।
अन्त: पथ्यमिनि ब्रजिनों साधु साधू राजभ: परमा किरिनि।॥३॥
धारणत अदित्यासों ज्ञानस्थ: तेवा विश्वस्य सुवेणस्य गोपत:।
ईयाद्धिशों रक्षमाण: अनुप्रयुक्तवान्तः धर्यमाना अश्वानि।॥४॥

27.

Ima gīra ādityēbhya ghṛtāsnuḥ sanād rājabhya juhā
dujmoni | śrīnōtu mitrō aryamā bhāgo nas tuvijātō vāruṇo
dāksho ānshaḥ || 1 || imām stōmaṃ sākratavo me adya mitrō
daryamā vāruṇo jushanta | ādityāsah śucayo dhārapūtā āvri-
jinā anavadyā ārīṣṭāḥ || 2 || tā ādityāsa urāvo gabhirā ādab-
dhāso dipanto bhūryakshāḥ | antatā paśyantī vṛjiniotā
saddhū sārvaṃ rājabhyaḥ paramā cīd ānti || 3 || dhārayanta
ādityāsa jāgat sthā devā vīśvasya bhūvanasya gopāḥ | dir-
ghādhiyo rakṣhamanā asuryām rītavānaṃ cāyamanā rīṇāni
|| 4 ||
The Lord-suprascient leads him forward to success, who honours him with love and precious presents. That munificent and wonderful (Lord) saves him from sins and sorrows, protects him from distress and raises him to greatness. 4

I offer my invocations with words of sacred hymns and intense love to sons of Mother Infinity, the cosmic stars of self-effulgence. May the sun, the dwarf-stars, cold-stars, giant-stars, and other twinkling ones, listen to us. 1

May those of equal splendour, the sun, the dwarf-stars, and the giant-stars be pleased today by our invocations,—they who are sons of Mother Infinity, luminous, purified by showers of effulgence, who abandon none and are irreproachable and unassailable. 2

These stars, sons of Mother Infinity are of huge dimensions, unparallel, provided with super brilliance, radiating out, as if, from innumerable eyes. Whether far from or near to the royal celestial bodies, they appear, as if, beholding from their innermost our vices and virtues both. 3

The brilliant stars (sons of Mother Infinity) are the upholders (of all gravitational bodies), movable or apparently stationary. They are the protectors of the universe (by balancing the equilibrium), are provident in acts, dispellers of darkness, true to eternal law, and the acquitters of Nature’s debts. 4
vidyām ādityā āvaso vo asyā yūḍh aryaman bhayā ā 
cin mayobhū | yushmākam mitrāvaruṇā prāṇītau pārī śvā-
bhrevā duritāni vṛjjīyām || 5 ||

sugō hī vo aryaman mitra pānthā anṛıksharō varuṇa 
sādhūr āsti | tēnādityā āḍhi vocatā no yāchatā no dushpa-
rihāntu śārma || 6 || pīpartu no ādītī raṁjaputrāti dvēshānsy 
aryamā sugēbhīh | bṛihān mitrāsya vārūṇasya śārmōpa 
syāma puruvīrā ārishtāḥ || 7 ||

tīrśre bhūmaṁbodhvarṣṇāḥstūpīrāṇi bhāna śrīvṛṣṭe 
śrīvṛṣṭe anṛteṣamā.  śrītēnādityā mahī voh mahīvām 
naddṛṣṭāmvarṇā mitre chāre. || 8 ||
shī rēchunā śrīvṛṣṭe dūrāntaḥ hiṁ).[svayaḥ dūrānta]. 
avśīvānu aṁšīnyaḥ anṛteṣa uṛṣṭosamah śrīnuvā 
maṁyā. || 9 ||
tīrśre bhūṁrīr dhārayan trīνr 
utā dyūn trīṇi vratā vidāthe antār esham | īritēnādityā 
mahi vo mahitvāṁ tād aryaman varuṇa mitra eāru || 8 ||
trī rocanā divyā dhārayanta hiranyāyāḥ śucayo dhārapū-
tāḥ | āsvapnajao animishā ādabdhā uruṣāṁsā rījāve máṛtyāya 
|| 9 ||
May I be conscious, O suns (sons of Mother Infinity) of this protection of yours, the cause of happiness and (security) in danger. O Dwarf-stars, the sun, and the giant stars, so long as all of you stay on, may I (by Lord’s grace) get over sins and sorrows, which are like pitfalls (in my path). 5

O Dwarf stars, the sun and the giant stars, (by God’s grace) so long as you are, may we be led on easy path, pleasant and free from thorns. May you speak to us favourably and grant us unobstructed happiness. 6

May Goddess Infinity, the mother of royal sons carry us beyond malice by easy paths. May we, unharmed and endowed with many descendents be blessed with the motherly protection and happiness which is enjoyed by the dwarf-stars, the sun, and the giant-stars. 7

In this creation are held in balance the three regions, terrestrial, interspatial, and celestial, and the three divine realms, pertaining to body, mind, and spirit, provided with three eternal functions—physical, mental, and transcendental. O sons of Mother Infinity, the dwarf-stars, the sun and the giant-stars, you are excellent and great since you further the eternal law (of our Lord). 8

The brilliant sons of Mother Infinity, shining like golden ornaments, purified by the shower of effulgent pleasure never sleep, never close their eyelids, are unassailable and uphold the three bright celestial regions and admired by such persons as repose full confidence in eternal laws. 9
tvāṁ viśveshāṁ varunāśi rāja yē ca devā asura yē ca mārtāḥ | satāṁ no rāśva śarādo vicākshe 'cyāmāyūṇāśi sūdhitaṁ pūrvā || 10 ||

na dakshinā vi cikite nā savyā nā prācīnam ādityāṁ nōtā paścā | pākyā cīd vasavo dhīryā cīd yushmanito abhayāṁ jyōtir āṣyāṁ || 11 || yo rájabhya ritanībhya dādāsa yāṁ vardhāyanti pushṭāyaś ca nityāḥ | sā revān yāti prathamō rāthena vasudāvā vidātheshu praśastāḥ || 12 ||

śucir

apāh sūyāvasā ādabda ṛpa ksheti vriddhāvayāḥ suvīraṁ | nākīṣaḥ tāṁ ghunanty āntito nā dūrād yā ādityānām bhāvati prāṇītāu || 13 || ādite mītra vārunotā mṛiṣa yād vo vāyāṁ caṣṭrimā kāc cīd āgāḥ | urv āṣyāṁ abhayāṁ jyōtir in-dra mā no dīrghā abhi naṣan tāmīṣrāḥ || 14 ||
O giant star (one of the sons of Mother-Infinity), the destroyer of foes, you are the sovereign over all heavenly bodies, whether they be self-luminous or terrestrial-like, (with no light of their own). May you grant unto us a long life to behold for hundred autumns, and may we enjoy blessed lives of our forefathers. 10

Neither is the right (i.e. south) nor the left (i.e. the north) do I distinguish; neither that which is in front (i.e. the east), nor the one on our back (i.e. the west). O giver of dwellings, may I, who are immature in knowledge, and timid in spirit, obtain, when guided by you, the light that is free from fear. 11

He who presents offerings to the royal and eternally true—Mother Infinity, and recognises her glory working behind her sons (the suns and celestial stars), and he whom her favours exalt, becomes wealthy, renowned, munificent and honoured, and is encouraged to perform noble acts as one proceeding to sacrifices in his chariot. 12

Those devotees who are safe in the good guidance of the Mother Infinity and her sons, become pure, live long, remain un molested and acquire abundant food and virtuous sons, and further, enjoy sweet fruits of their noble actions. No one, whether near or far, would harm such a man. 13

O Mother Infinity, and her sons—the sun and the giant stars, may you have pity on us, even although we may have committed some offence against you (and your laws). May I obtain, O resplendent Lord, that great light which is free from peril. Let not the protracted glooms (of night and nescience) envelope us. 14
ubhé asmai

pipayataḥ samīcīr divō vṛishṭim subhāgo nāma pūshyan |
ubhā kshāyāv ājāyan yāti prītsuḥbhāv ārdhau bhavatah |
sādhū asmai || 15 || yā vo māyā abhidruhe yajatrāh pāsā |
adityā ripāve vīcīttāḥ | asvīva tān āti yesham rāthenāri- |
shtā urāv ā sārman syāma || 16 || māhām maghōno varuṇa |
priyāsyā bhūridāvna ā vidam śūnam āpēḥ | mā rāyō rājan |
suyāmad āva sthān brihād vadema — || 17 ||

(28) अश्वाचिष्य सुनम

111. इदं क्वेरैपियस्य स्वाके याधानि सान्तायसृस्तु महास।
अति सद्र्य युज्यां वेदः सुप्तिहि भिषो वर्गेयस्य मरेः।
तव वेदे सुभृगासः स्याम स्वायः सरुण तुष्टवासाः।
उपायेऽ उष्मां गोमतीनाममप्रति न जरमाणा अनू दून।

28.

Idam kavēr ādityāsyā svarājo viśvāni sānty abhy āstu |
mahā | āti yō mandrō yajāthāya devāh sukirtim bhikshe |
vārunasya bhūreḥ || 1 || tāva vratē subhāgāsaḥ syāma svā- |
dhyō varuṇa tnshtuvānasaḥ | upāyana ushāsām gomatinām |
agnāyo nā jāramānā ānu dyūn || 2 ||
Both, the loving wife and her blessed husband flourish when Mother Infinity offers them protection. Verily prosperous, the family thrives with the heavenly rain of blessings. Victorious in life’s conflicts, it defends its possessions and assails that of its adversaries. To him and the family, both portions of material and spiritual realms become propitious. 15

O adorable sons of Mother-Infinity (the celestial suns), may I pass safe in your chariot over the deluding obstacles which you devise for the malignant, the snares which are spread for the enemy, in like manner as a horseman passes over a difficult stretch of road. Thus may we abide secure in infinite felicity. 16

May I never be worried, O Lord of giant stars, at the elevation of a wealthy charitable man who does good (and leads a prosperous life). May I never, O radiant one, lack in your well-awarded riches. May we, blessed with excellent descendants, worthily glorify Nature’s bounties at this worship. 17

This is the praise of the self-radiant farseeing enlightened one. May He excell all the existing ones by His greatness. I beg for glory of this sovereign venerable one, a divine, who, when much pleased is propitious to His adorer. 1

May we, O venerable one, deeply meditating on you, earnestly praising you every day at dawn and abiding by your discipline, be prosperous; and may we shine like fires. 2
तत्वम पुरुवीरस्य शर्मसुक्लांस्त्य वरण प्रणेतः ।
युवं नं पुत्रा अन्तिल्यूस्याध्य अभ्र क्षमच्छ शुच्याय देवा ॥३॥
प्र सीमामेवो अनुज्जितहि तथं सिन्वेभी वरणस्य चन्द ।
न अस्मीपति न विषु चंसुन्तिते यथे न पंसु रघुराय परिभन्त ॥४॥
विषु मच्छ्र्याय राज्यामिनिवागते क्रुष्यामं ते वरणा ख्याताय ।
मा तत्तुष्णेति वयंनो धियं ते मा मात्राः शार्यंसि: पुरा ऋतोः ॥५॥

táva syāma puruvīrasya sārman uruśāṁsasya varuna pranetaḥ | yūyāṁ naḥ putrā aditer adabdhā abhi kshamadhiyāmba yūjyāya devaḥ
|| ३ || prā sim ādityo asrijad vidhartāṁ ritāṁ sindhavo vā
rāṇasya yanti | nā śrāmiyanti nā vī mucanty ete váyo ná
paptu raghuyā páriyaman || ४ || vī mac chrathāya raśanām
ivaṅa ridhyāma te varuṇa khāṁ ritāsyā | mā tantuṣ chedi
vāyato dhīyam me mā mātra śāry apāsah purā ritōḥ
|| ५ ||

अपो सु व्ययत्व वरण नियमसं मलसस्मात्यानायेऽन्तु मा ग्रहम्य ।
दामेव ब्रह्मस्ति सुमूखद्येऽन्तिः न द्वै लवहास नियमश्वानेः ॥६॥
मा नेन वर्णेऽन्ति यन्ते ब्रह्मवेवेयेन: क्रुष्णतमसुर श्रीफळित ।
मा व्योतिः: प्रसाधानी गम्य च षु सुष्ठे: शिष्यथे जीवेः नाते ॥ ॥७॥
नमः: पूरा नेन वर्णेऽन्ति नर्ममुतापरं तुविजाति ब्रवमः
तेन हि क्षति न श्रीसताम्यस्यचुरवाति दृढमस्य ब्रजानि ॥८॥

ápo su myaksha varuṇa bhiyāsam māt sāmrāl riṭāvo
'nu mā gṛbhbāya | dāmeva vatsād vī mumugdhy ānho nahi
tvād āre nimīsahs caneṣe || ६ || mā no vadhaír varuṇa yē
ta ishtāv énah kriṇvantam asura bhrinānti | mā jyōtishāh
pravasathānī gānma vī shū mṛdhaḥ śisṛatho jivāse naḥ
|| ७ || nāmāḥ purā te varuṇotā nūnām utāparāṃ tuvijāta
bravāma | tvē hi kama pārvate nā śrītāny āpracyutāṇi dū-
labha vratāni || ८ ||
O venerable one, chief guide of men, may we abide in the felicity of yours, who is endowed with great prowess and glorified by many. O invincible divine sons of Mother Infinity, may you have compassion, and admit us to your friendship.

The enlightened one, the upholder, creates the cosmic waters, and the same venerable Lord inspires the rivers to flow, which never get weary, and never stop. They have descended with swiftness, like birds upon the circumvient earth.

Cast off sin from me, O venerable one, as if it were a rope. May we obtain from you a channel of cosmic waters (divine cosmic intelligence). Cut not the thread of my life engaged in weaving pious works, and may not the total awards of my action be shattered before time.

Keep off all danger from me, O venerable one. O supreme sovereign, the sustainer of eternal laws, may you bestow your favour upon me. Cast off sin from me, like a tether from a calf. I am not even my leylid's lord without you.

Do not harm us, O venerable God, repeller of foes, with those destructive weapons which are meant to demolish the person who commits sins on sacred occasions. Let us not depart (before our time) from the region of light. Destroy the malevolent that we may live.

As we have been offering adoration to you, O venerable Lord, in the past, so we offer it now; so may we offer it in future too, to you, the invincible. In you, as on an immovable mountain, all statutes are firmly established, and are not to be disregarded.
परे कुण तांतिकत गतात्ति माहं वर्ज्युङ्क्तेतेन भोजम्।
अन्युष्ठ्र इत्युथ्यमीस्त्रास अ न मृत्यांच्छुण तस्मु शासि। ॥९॥
यो में राज्युष्ट्रो तास्यं वा सवधं वा सवधेण भवं भीसेणे महामाहं।
स्वेसं वा यो दिव्यसं ने वृक्षास्व त्ये नस्तिंत्र्महं पदध्वस्मान्। ॥१०॥
माहं मध्यशं श्रवणं भृयास्वे मृतिः उत्तरथाः अ विन्दुः शुरुवः।
मा शृणां राज्युङ्क्तमामवर व्याहं वृहस्तिम विन्द्येण सुवीर्गैः। ॥११॥

पारा रिनासावस्य अर्धा भक्तितानि माहाम्
राजान्याक्रितेना बहोजम्। आण्युष्ठाति िनु भृयासिर उष्यासा
ानो स्वायं वरुणात्तसु साधि ॥ ९ ॥ यो में राजायु युज्यो वा
साक्षात्त स्वाप्नेत्त भयाम के छोटे त्ये माह्यमाने ा। स्तेनेत् या
यो दिव्यसं ने वृक्षास्व त्ये नस्तिंत्र्महं पदध्वस्मान्। ॥१०॥
माहं मध्यशं श्रवणं भृयास्वे मृतिः उत्तरथाः अ विन्दुः शुरुवः।
मा शृणां राज्युङ्क्तमामवर व्याहं वृहस्तिम विन्द्येण सुवीर्गैः। ॥११॥

(२९) एकौंतिः यूहम्
(२७) शाक्यास्त्री तुक्कत्त दस्तिये गाल्मये। कुमारं वा काँक्षा। विन्द्येत देवा दिक्ता। विन्दुपुः देव। ॥

२१॥

श्रुततता आतिष्था देशिस आरो मद्यम रेषदुर्गिमाण्।
श्रुव्यमां वेष वरुणं मित्र देवा भुरस्य विद्वा अरस्ये हुभेः व। ॥११॥
युहं देशस सम्मुतियोऽरववसिद्धमध्यं सामुदुहोल।
अभिकारी अभित च कराधस्यो वेष ने भुरुष्यतापुये च। ॥२॥

29.

Dhrītavrata ādityā āśīrā āre māt kartā rahāsūr ivā-

gah | śrīnvaṭā vā vāruna mītra deva bhadrāśya vidvān

āvāse huve vaḥ ॥ १ ॥ yūyāṃ devāḥ prāmatir yūyāṃ ojo

yūyāṃ dvēshānā sanuṭār yuyota | abhikshāttāro abhī ca

kshāmadhvam adiyā ca no mṛilāyatāprāṇ ca ॥ २ ॥
O venerable God, may you discharge me from the debts incurred by me, or for my sake by others. May I not, O illustrious God, be dependant on the wealth earned by others. Many are the mornings that have, as it were, indeed not dawned; make us, O venerable one, alive in them. 9

Protect us, O venerable one, against every peril with which a kinsman or a friend threatens in my slumber, or from a thief or wolf or a crooked man who attempts to destroy us. 10

May I never be worried, O venerable one, the elevation of a wealthy charitable man who does good and leads a prosperous life. May I never, O radiant one, lack in your well-awarded riches. May we, blessed with excellent descendents, worthily glorify Nature's bounties at this worship. 11

O wise men, enlightened as suns, and upholders of law, may you remove sin far from me, as a woman who secretly delivers does hers. O divine and vital, as inbreath and outbreath, knowing your benevolent spirit, I invoke you, the listener of prayers, for my protection. 1

O illustrious ones, you are superior intelligence. You are inspiring vigour. May you drive away malevolent subduing instincts, and overcome them entirely and grant us falcity both now and in future. 2
kim ū

ná vah kr̥ñavāmāpāreṇa kīṁ saṁcena vasava āpyena | yu-yāṁ no mitrāvaruṇādite ca svastāṁ indraṁnaruto dadhāta || 3 || hayē devā yūyāṁ īd āpāya stha té nṛtiīata nādhāmānāya māhyam | mā vo rātho madhymavāl rite bhūn mā yushmāvatsv āpīshu śramishma || 4 || prá va ēko mīmaya bhūry āgo yān mā pitēva kitavāṁ sāsāsā | āre pāśā āre aghāni devā mā mādhi putrē vīṁ ivā grābhīṣṭa || 5 ||

pr v ēkēṁ mīṣṭu śūryāṁe yamāṁ pīteva kītāṁ īśaṁ।
āre pāṁśa āre ā pāṁśaṇe dēva ma mādhāḥ pūṣṭe vīṁśṭv śrīṁīśtv āṣām || 5 ||

āravāṇo āravāṇo nṛtiīata yajña vyātā hārdvā bhavyāṁo vṛṣṭyaḥ।
ḥrāvāṁ no nṛ tiīrṇe bṛṛkṛśa bṛṝdhī kṝṇaṁparṇe yajña || 16.1

māṁ śṛṇaṁ kṛṣṇo vṛṣyaḥ prīṇāṁ śṛṇiīuṣa aṁ vīṁśtv hṛṣṭāṁte।
ma śṛṇo roṣṭhāṁ mārhāṁtv eva bṛṛkṛśaṁ vīṁśtv śṛṇaṁ || 16.1

arvāṇco adyā bhavatā yajatrā ā vō hārde bhāyamāno vyayaṁ।
trādhaṁ no devā nijūro vṛikṣaya trādhaṁ kati tād avapādo yajatraṁ || 6 || māhāṁ maghōṇo — || 7 ||
What may we do for you, O learned upholders, either now or in future; what may we do, O life-bearing planets, by perpetual and practicable acts of devotion? May you yourself make us comfortable and happy. May you assist, O friendly and virtuous, benevolent as Mother Infinity, resplendent and vital as inbreaths and outbreaths, in maintaining our well-being.  

O illustrious ones, you are our friends and well-wishers. Being so, grant salicy to us, who now implore you. Let not your moving car be slow in coming to our aid in our noble actions. Such as you are, never let us be weary of relatives.  

You are to me as a father to his son, and therefore, alone in you I have confided my evils and offences. May all the bonding forces stay away from me; may all sins be far from me. A son, as I am of yours, do not seize me, as a fowler catches a bird.  

O adorable illustrious ones, abide by me today, so that I cast off fear and gain your affectionate love. May you protect us from the rapacity of the wolf and wikkeds. May you protect us from him who works us misfortune.  

May I never witness, O venerable one, distress or destitution of my kinsman, who is opulent and good. May I never, O royal and radiant One, be lacking in well-earned riches. May we, be blessed with excellent descendants, and may we worthily glorify Nature’s bounties at this worship.
ḥṛhaspate tápushásneva vidhya vṛṣka-
dvaraso ásurasya virán | yathā jaghāṁtha dhṛishatā purā
cid eva jahi ś atrum ásmákam indra || 4 || áva kshipa divó
āśmānam uccā yena ś atrum mandásanō nijúrvāḥ | tokasya
sātaú tánayasya bhúrer ásmān ardhám kṛnutād indra gó-
nam || 5 ||

30.
Ritāṁ devāya kṛṇvaté savitrā índrāyāhīghné ná ra-
manta ápah | áhar-ahar yāty ankúr apām kīvyāty á pratha-
māh sārga ásām || 1 || yó vṛitrāya sínám átrābharishyat prá-
tām jānitrí vidúsha uvāca | pathó rádantir ánu jósham
asmái divé-dive dhúnya yo yánty ártham || 2 || īrdhvó hy
ásthād ádhy antárikshé 'dhā vṛitrāya prá vadhám jabhāra|
mīhām vásāna úpa hím ádudrot tigmáyudho ajayac chá-
trum índraḥ || 3 ||
The deeds, sacred or otherwise, dedicated to the supreme creator, the resplendent Lord, executor of laws, and the dispeller of serpentine darkness incessantly continue to flow day by day; who knows at what period of time does their first dedication take place?  

The Mother Infinity discloses to the resplendent soul name of the evil one who offers oblations to the dark forces. Obedient to the will, the stream of illustrous actions flows, day by day, to their objective goal, tracing out their assigned paths like roaring rivers.

As soon as the evil stands upright in the mind, the resplendent soul equips itself with adamantine will power to destroy the devil of ignorance enveloped by delusions. The soul conquers the hostile dark forces with its sharp intellect and will.

O the Lord supreme, strike with your blazing will power as with a bolt, the children of nesciences. You are known to destroy our sins; may you destroy them today as ever.

In the ecstasy of your spiritual bliss, may you hurl down the heavenly bolt of your adamantine will power, to destroy the sinful tendencies. Make us your copartners, O resplendent soul, for the acquisition of cows, children and progeny in abundance.
प्र न हि क्रतुः व्रहः ये व्रन्धु युधः स्त्रो यज्ञानस्य चोके ।
इन्द्रसोम युधश्रवः अविरुःमिन्नःस्यः क्रुःन्तुः लोकः ॥६॥
न मा नस्म्य त्र्यम्भितः नंश्च बौःचामुः मा सुनोतेति सोमम।
ध्रीये मे पृणाया त्रूः नविएः यो मा सुनवत्तुः गोःमद्यंतः ॥७॥
सरस्तिः लवःस्याः अविज्ञानः मुस्तःती व्रष्टीः जेति वांच।
तद् विच्छेद्येव तत्विर्ययथाश्चिमं हनि च्रुःमां श्राण्डकानं ॥८॥

प्राहि क्रतुः व्रिहाधो याम वनाहो राध्रस्या स्थो
याज्ञानाय सोऽहुः क्रृःत युवाम अस्मान अविष्टः अस्मिन
भयास्ते क्रीःताम् न लोकः ॥६॥ ना मात्रे तन ना
साराय नोतु तंत्र ना वोकाम मा सुनोतेति सोमम्
यो मे प्रिन्यात् यो दादात् यो निबौधात् यो मा सुनामात् उपा
गोःध्री आयत् ॥७॥ सरस्तवति त्वम् अस्मान अविज्ञानः मुस्तःती
ध्रीशति जेशि सात्रात् । त्याम् सोऽहुः चार्धानं तविश्यायम्
नाम इत्या हनि व्रिशाहाम् साण्डकानं ॥८॥

यो नः सर्नुष्ठ उत्त वा जियुःसुमििख्याय ते नखनेने विष्य।
बुधस्तत्त आयुःधृष्टि झराष्ट्रुः श्रीपन्ते वारि भेषि राजन् ॥९॥
अस्मकेभः सतिीभः स्वर ऐरायियिः कृति याविते कृति ने
तवनी ॥५०॥ तेहे तेनात् सुनुष्ठुरारप बुधे नमस्ते देव्ये जनम।
यथा कृति सर्व्येकं नम्पाया अपत्यसच्च श्रूत्ये निवित्रिते ॥११॥

यो नाथ साः
नुत्या उता वा जीघात्नुर अभिक्ष्याया ताम् तितितेना विद्या |
ह्रिहस्पता आयुःधृष्टि जेशि सात्राद्री दुहे रिहान्त एरि
झे नारिन्द राजन् ॥९॥ अस्मावेभः सतिीभः स्वर ऐरायियिः कृति याविते कृति ने
तवनी ॥५०॥ तेहे तेनात् सुनुष्ठुरारप बुधे नमस्ते देव्ये जनम।
यथा कृति सर्व्येकं नम्पाया अपत्यसच्च श्रूत्ये निवित्रिते ॥११॥

यो नाह साः
नुत्या उता वा जीघात्नुर अभिक्ष्याया ताम् तितितेना विद्या |
ह्रिहस्पता आयुःधृष्टि जेशि सात्राद्री दुहे रिहान्त एरि
झे नारिन्द राजन् ॥९॥ अस्मावेभः सतिीभः स्वर ऐरायियिः कृति याविते कृति ने
तवनी ॥५०॥ तेहे तेनात् सुनुष्ठुरारप बुधे नमस्ते देव्ये जनम।
यथा कृति सर्व्येकं नम्पाया अपत्यसच्च श्रूत्ये निवित्रिते ॥११॥

यो नाह साः नुत्या उता वा जीघात्नुर अभिक्ष्याया ताम् तितितेना विद्या |
ह्रिहस्पता आयुःधृष्टि जेशि सात्राद्री दुहे रिहान्त एरि
झे नारिन्द राजन् ॥९॥ अस्मावेभः सतिीभः स्वर ऐरायियिः कृति याविते कृति ने
तवनी ॥५०॥ तेहे तेनात् सुनुष्ठुरारप बुधे नमस्ते देव्ये जनम।
यथा कृति सर्व्येकं नम्पाया अपत्यसच्च श्रूत्ये निवित्रिते ॥११॥
O resplendent soul and blissful divine power, eradicate the effect of the painful evil. You are the inspirer of devoted worshipper. May you protect us on all occasions of peril and make the world free from fear. 6

Let it not vex me, tire me and make me slothful, and may we never say, "do not offer devotion and dedication"; for it is the resplendent one that fulfils my wishes, gives me prosperity, hears my prayers and rewards me fully. 7

May you protect us, O divine speech. May you suppress the devil of ignorance in alliance with the vital principles, and mean' while, may the resplendent soul destroy even the foremost formidable ferocity. 8

May you find out the one who is in hiding and planning to injure us, and then pierce him with sharpened weapons. May you conquer with your ingenuity, O supreme intellect. May you destroy the offending evil spirits by your sharp adamantine will, O resplendent soul. 9

May you achieve all, that you ought to, O the supreme hero, the resplendent self, in alliance with your associates, i.e. your vital organs. Our evil forces have long been inflated with pride. Destroy them and may we get the reward which was so far withheld due to obstructions. 10

Desirous of happiness and comfort, O vital principles, I glorify with prayers and offerings your divine, manifest, and congregated strength so that we may thereby daily enjoy distinguishable affluence, accompanied by valiant family members including children. 11
31.

Asmākam mitrāvaruṇāvatam rātham ādityāt rudraṅś vāsubhīḥ sacābbhūvāḥ | prá yād váyo ná páptan vāsmanas pári śravasyávo hrishivanto vanarshādāḥ || 1 || ádha smā na úd avatā sajoshasa rātham devāso abhī vikshu vājayūm | yād aśāvaḥ pádyābhis tátrato rájah prithivyāḥ sānau jāṅghanaṁ páṇiḥbhīḥ || 2 || utá syā na índro vīṣvācaryānir divāḥ śaṅdhena mártena sukṛtōuḥ | ānu nū tiṣṭhy avṛkābhīr úttībh rātham mahē sanāye vájasātaye || 3 ||

उन स्ये दूषे भूर्वनस्य मुक्तमयमधुद्ध भाषिः सुजाजा जतुवधूषे।
इत्या भांगो वृहदिवंतं गार्त्ती पुष्पा पुष्पिलिनानवयम पनि।
उन ते दूषे मुममो मिठुड्रसासानात्या जगमामपीणु।
स्नुप यद्य पुष्पिलिन नातैंस्या वचो: स्थानुभु कृष्णीवंश्या उपस्निः।

utá syā devó bhūvana-sya sakshānis tvāśṭa gnābbhīḥ sajōshā jūjuvād rātham | îlā bhāgo bhṛhaddivótā rōdasī pūshā pūraṇḍhir asyānv ādhā pātī || 4 || utá tyē devī subhāge mithūḍrśoshasāmakta jāga-tām apiñūvā | stushé yād vāṁ prithivi nāvyasā váca stha-tūṣ ca váyas trīvayā upastīre || 5 ||
O cosmic light and cosmic plasma, may you accompanied by self luminous-suns, the cosmic vital principles and powers conferring prosperity preserve our chariot of human body when our restless mind and senses fly away like cheerful birds from their nest in search of food, perching on trees of the woods.  

When our senses traversing the space and raising the dust with their paces, trample with their feet upon high mental level of human earthly body, O divine power, of one accord, may you protect our ever-moving chariot gone forth in quest of food, to live in harmony with the people.

And may our all-beholding and powerful soul associated with the vital energies of the body support us with beneficent helps so that we may obtain ample wealth and abundant food (great wisdom and prosperity).

And may that glorious architect of universe, the sovereign Lord of the world, associated with the divine powers, well-disposed, guide us on the chariot of life. May He the embodiment of culture, may He, the resplendent gracious Lord, the master of the mental and physical faculties, sagacious nourisher and the divine twin-powers the protectors, guide and conduct the chariot of our activity.

And may those brilliant, blessed dawns and night, that appear by turns and are the inspirers of all creatures show us our true path. And may you, O cosmic powers of earth and heaven, carry our chariot of human body on the path of progress. I praise you with a fresh hymn and offer homage of three types (praise, prayer, and meditation).
उत व: शंस्मुद्रिन्जानिमव इम्यन्याचिंयतः एकक्षप्रस्तुत ।
त्रित रूपाः: सत्वना चनो वृक्षां नपादाश्चर्मां निया आयम ॥ ६॥
एता वो वृक्षार्धान यज्ञा अतेत्वायोम नवयने समस 
सार्वयो वाजः चक्ष्या: सत्वने ग्रहः अह श्रीनिवेश्याः ॥ ७॥

उता वह सान्सम उशीयम
iva śasya áhir budhnyó 'já ékapád utá | tritá riḥbhuksaḥ
savitá cánó dadhe 'pāṁ nápaś āśuhémā dhiyā śámi || 6 ||
etá vo vasmy údyata yajatrā átakshann āyávo návyase
sám | śravasyávo vájam cakānáḥ sáptir ná ráthyo áha dhí-
tíṃ asyáḥ || 7 ||

(32) द्राविंशमज सुकम्
(१-८) भूतप्रभवण्य मुक्तप्य शानको सुनसर कणिकः। (१) व्रतमां सावर्ताक्षीय, (२-३) दिनाया-
वीकायोनित्रस्ता यथा, (४-५) वन्यवविवस्य राक्षा, (६-७) श्रीसांस्यमां विशेषाणाही,
(८) आह्य् याद नागिकाः हेतुः। (१-८) वर्माविभवं श्रावणी, जनमाः।
(२-७) पशुवाहितप्रस्थण यात्रेऽपे चक्षृं देवसी।

अयां में यावाधुःी मनःत्रिकी तथासूततमुनि वर्चस: सिष्पस्तः।
योरfal: नतत् ने द्रवत पुरं उपस्तते वस्यात्मां महो वद्धे ॥ १॥
मा ने शुद्धा रिपे आयवथन्त्रभूतमा ने आभ्यो रिरभो दृष्टानीतः:।
मा नो वि यीः: सुत्या विद्रित तस्य न: सुजायता मनसा तच्छेमहेऽ ॥ २॥
अर्हला मनसा श्रुद्धिमा वे दुहाना ये पु० फिप्युपुष्मभृतम्।
पधोभिराः वर्चसः च गः जिनं वा हिनामि पुष्टत विवहाः ॥ ३॥

32.
Asyá me dyāvāprithivi ritāyatō bhūtam avitri vācasāḥ
śishāsatāḥḥ yāyor āyuh pratarām te idām purā úpastute
vasāyur vām mahō dadhe || 1 || mā no guhyā ripa āyor
āhan dabhan má na ābhyyo riradeho duchūnābhyaḥ | mā, no
vī yauḥ sakhyā viddhi tāsyā naḥ sunnāyatā mánasā tát
tvenahe || 2 || āhelatā mánasā śrushtim á vaha dūhānām
dhenum pipiṣhīm asaṣeṣatam | pādyābhīr āṣuṇ vácaśa ca
vājyāḥ tvāṃ tinomi purṇhūta viṣvāhā || 3 ||
We love to praise you, O divine powers, like those men who love to propitiate. May the divine sun, the sustaining power behind the interspersed clouds, the un-born, one-footed, and possessing three-fold attributes and endowed with cosmic eternal light and the lightning residing in water-clouds be a blessing to us. 6

I love to appreciate, O adorable ones, your benevolent services. The worshippers have composed these appreciations for your services with earnestness. May you, who are desirous of food (applause) and vigour (love of service) continue to serve like a chariot-horse. 7

May you, O heaven and earth, possessor of exceedingly great might and praised by all, be champion of my sacred hymns. Full of intense devotion and coming out of a worshipful heart, I glorify you. I honour you both for blessings and my prosperity. 1

May the secret intrigues of the hostile men never hurt us any day. Do not subject us to the inflictions of such evil-doers. Do not deprive us of our friendships. Grant us the prayer which we are advancing with earnestness, and with a crave for your blessings. 2

May you grant us the well-nourished, and compact divine speech, yielding milk of devotion and conferring happiness. Daily I propitiate you, with earnestness in my deeds and words, O Lord, the one praised by all. 3
राकां अहां

suhāvāṃ sushtutī huve śrīnōtu nāḥ subhāgā bōḍhatu

tumānaḥ | sīvyatv apāḥ sucyāchidyamānaya dādātu vīrāṃ sa-
tādhyam ukthyaṃ || 4 || yās te ráke sumatāyaḥ supēṣaso
yābhīr dāḍāśi dāṣūshe vāśūni | tābhir no adya sumānā
upāgahi sahasrapoṣhāṃ subhage rārāṇa || 5 || śiṁvāli prī-
thūṣṭuke yā devānām āsī svāsa | jushāsva havyām āhutam
prajāṃ devi dididēhi nāḥ || 6 || yā subāhūḥ svāṅgurīḥ su-
shūmā balusūvari | tāsaya vispāntyai havīḥ śinivāyai juho-
tana || 7 || yā guṅgūr yā śiṁvālī yā rākā yā sārasvatī | in-
drānum ahva utyāye varumānīm svastāye || 8 ||
I invoke the praiseworthy full-moon night with my nicely-composed hymns. May she who holds great wealth listen to our prayer and appreciate it. May she stitch our fabric of actions with unbreakable needle. May she grant us brave and praiseworthy opulent children. 4

O bounteous full-moon night, possessing graceful form and excellent wisdom, may you grant prosperity to the faithful devotees. May you favourably be with us, bestowing thousandfold blessings. 5

O night of extensive and deep darkness, (the new moon night), dear as sister to Nature’s bounties, may you enjoy the homage offered to you. May you bless us with prosperous children, O divine night. 6

Offer homage to that divine night of extensive and deep darkness (night of new moon), who has lovely arms, loving fingers and who gives new life to all men. 7

I solicit my well-being and protection from my Lord, the Creator of the divine speech, as also of the first night of the waxing moon, the no-moon night, and the night of the full-moon, the speech which is an embodiment of divine knowledge, the divine glory and the divine excellence. 8

May your favour come to us, O the sustainer of cosmic vital principles. Do not deprive us from the sight of the sun. May our brave sons, O cosmic vital physician, subdue the adversaries. May we be multiplied with continued progeny. 1
Tvādattebhī rudra śaṁtame-bhiḥ satām hīmā aśīya bhesajēbhīḥ | vy āsmād dvēsho
vitarām vy ānho vy āmīvās cātayavā vīśūciḥ || 2 || śreś-
śtho jātasya rudra śryāsi tavāstamas tavāsām vajrabāho |
pārshi naḥ pārām ānhasaḥ svastī visvā abhitī rá paso yu-
yodhi || 3 || mā tvā rudra cakrudhāmā nāmobhir mā dū-
śutī vrishabhā mā sāhūti | ūn no virāṁ arpaya bhesajē-
bhir bhishāktamam tvā bhishājām śrīnomi || 4 || hāvimabhīr
hāvate yō havībrīh āva stōmebhī rudrāṁ dishiya | ōrdūdā-
raḥ suhāvo mā no asyaś babhrūḥ suṣipro rīradhān manāyai
|| 5 ||

Unmā mamanda vrishabhā marūtvān tvākṣhiyāsā vā-
yasa nādhamānam | ghrinīva chāyām arapā aśīya vivāse-
ym rudrāsya sumnām || 6 || kvā syā te rudra mahāyākur
hāsto yō āsti bhesajā jālāshaḥ | apabhārātā rá paso daivyā-
syābhī nū mā vrishabha cakshamithāḥ || 7 ||
May I enjoy a hundred winters with the help of the most blissful medicinal cures given by you, O cosmic vital physician. Drive away enmity and hatred from us, drive sin far away, and drive away maladies and troubles to distant quarters. 2

O cosmic vital physician, in glory greatest amongst all born, the mightiest of the mighty, wielder of the adamantine justice, may you carry us safely beyond danger; chase away from us all assaults of physical injury. 3

May we never provoke you, O cosmic vital physician, the showerer of benefits, with our ill-addressed prayers, never with a badly composed joint invocation. May you tone up our sons and heroes with your medicinal cures; I hear you to be the most competent one among physicians. 4

With my hymns may I pacify cosmic vital physician, who is invoked with calls and offerings. May he, the one easily accessible, and of beautiful form, pleasing manners, and a soft heart, never subject us to malevolent disposition. 5

The showerer of benefits, by the vital principles has filled me, His grace-seeker, with joy by giving me invigorating nourishment. Having become free from injury, may I so propitiate the cosmic vital physician, that I enjoy it as one distressed by scorching heat gets relief in shade. 6

O cosmic vital physician, where is that kind hand of yours, which heals, cures, and gives comfort? O showerer of benefits, may you be gracious to us. 7
प्र ब्रह्मवेयः ब्रुप्याय श्रिवीर्च यहः पर्वती सुभूतिमीर्य्यादि।
नमस्यां केलम्बक्किर्तिः नामां सत्त्वगृहिणीमिः लेवेयः श्रव्याः नामेः।
श्रीवैश्चर्यः धृतुराध्यः उत्त्रो वधुः शुक्रेश्वरः शिवपिपोः हिरण्येः।
धर्मानन्दस्य सुरवनस्य भृकुटिः व उ योगव्रद्धार्धस्य।
अहिन्नविश्वासः सर्वेदनः श्रव्यान्ति विश्रुतेऽपि।
अहिन्नविश्वासः द्वेषे विश्रुताम् न व आरतियोऽहः लवदृश्यः।

प्राण कब्रह्मवेयः वृषभः स्विते महो महिम मुस्ततिम हृतयामि | नामस्यां कल्लम्बिकिनः नामोद हृतिमास्य विश्वाम रुद्रास्यं नामा ॥ ८ ॥
स्थिरेश्वरः अंगिनः पुरुषुप पुरुषुप बहुः शुक्रेराहः पुष्पी महतिस्मः।
िषां धरणाः अहिन्नविश्वासः सर्वेदनः श्रव्यान्ति विश्रुतेऽपि।
अहिन्नविश्वासः द्वेषे विश्रुताम् न व आरतियोऽहः लवदृश्यः।

स्तुहि श्रुतं गतिम युवानेः वृषभं गृहः न भीमस्युपालस्यायम।
मुद्ध परित्रं ड़क लस्य नामस्य अभासः वेषपु लस्य अनय।
कर्मकार्यस्य वन्द्मानं प्रति नामाम स्तुद्धेन्द्रनम।
भृहस्पति सत्यात्मः श्रव्यामि स्तुतिस्य स्तुतिस्य भृहस्पति गृहमेः।
या वी भृहस्पति मर्तुः चूरीतिः या श्रव्यामिः वरणोः या योगेषु।
याति महुर्दशिनैति पिन्ता नस्तता धृतं च। योगेः स्तुतिस्य विश्वः।

स्तुहि श्रुताः ग्रतसादाः युवानेः म्रिगामिः नामभिमाम उपधतुनां उग्रां | मर्तला जरित्रे रुद्रा स्तवावामने न्यामां ते अस्मान मुनिवं सेनाः।
कर्मकार्यस्य वन्द्मानं प्रति नामाम रुद्रेन्द्रनम।
भृहस्पति सत्यात्मः श्रव्यामि स्तुतिस्य स्तुतिस्य भृहस्पति गृहमेः।
या वी भृहस्पति मर्तुः अर्हीतिः या श्रव्यामिः वरणोः या योगेषु।
याति महुर्दशिनैति पिन्ता नस्तता धृतं च। योगेः स्तुतिस्य विश्वः।

stūhī śrutāṁ grataśādāṁ yūvānam mrīgāmīṁ nā bhimāṁ upahatunāṁ ugrām | mṛilā jāriṭrē rudra stāvāno 'nyām te asmāṇ nī vapantu senāḥ | 11 | kumāras cīt pitārāṁ vandamānām prāti nānāma rudropayāṅtam | bhūrer dāṭāram satpātim grinīshe stutāṁ tvāṁ bhesajāśa ṛasy asmē | 12 | yā vo bhesajā maruṭaḥ śucini yā śāntamā vṛishanō yā mayobhū | yāṁ māṇur āvṛṇītā pitā nas tā śaṁ ca yōṣ ca rudrásyā vaṁṣī | 13 |
I send forth a big hymn of earnest praises to the showerer of benefits, the one of pleasing manners, with spotless garments; may we bow down to Him; my homage to the brilliant one. We glorify the splendid name of the cosmic vital physician.

The cosmic vital physician with His sturdy and steady constitution, multi-forms and pleasing manners, is bedecked like sun with brilliant golden ornaments. The supreme vigour never goes away from Him who is the supreme ruler of this universal order.

Deservingly you, like the solar orb, hold the arrows and the bow, deservingly you wear the necklace of gold showing all its beautiful forms; deservingly you distribute among your worshippers all this wonderful power of yours. Nothing is mightier than you, O cosmic vital physician, Lord in the sun.

Glorify the cosmic vital physician (Lord in the sun), sitting high in his cosmic chariot. He is dreadful, deadly and fierce like a wild beast. Propitiated by praises, O Lord, grant happiness to him who praises you, and may your hosts overpower others who are our adversary.

I bow down to you, O cosmic vital power, just like a son bows to his greeting father. I praise the benevolent leader who gives much. On being praised may you grant your healing cures to us.

I long for those of your medicaments, O mighty vital principles, which are pure, most healing and a source of happiness. I long for those which our elders have found efficacious in their experience and also for those obtained from cosmic vital physicians for my cure and prevention.
पारि नो हेतु रुदराया व्रिजया पारि 
तवेश्या दुर्मतिर माहि गाति। 
अवे सिद्धा मधुराधवसङ्गतम् महीद्धस्मोकायः 
नन्त्याय शुद्धि। || 14 ||

पुष्य ब्रह्मण सेानितम् वयं देव न हन्ति 
न हंसिः। 
हृदन्तसङ्गो रुडेह सेषिः बुधहन्तेम विनयेः 
सुवीरोः। || 15 ||

( १४ ) पन्निंदसं स्वहि
(१२-१५) पञ्चकपार्श्वस्य स्वस्थस्य स्विनंको गुणसमां करिः। महो देशता। (१२-१५) प्रवकादिः 
व्याख्याताः प्रसन्नी। (१२) पञ्चकपार्श्व सिद्धुः क्रियेः व्याख्याः।

"19" 
धारावर दर्शो धृष्टवंशो मुगा न भिमवर्तविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविवि

34.

Dhārāvāra maruto dhūrīśhvājosa mrigā nā bhimās tāvishībhīr arcinaḥ | agnāya nā suṣucānā rījīśhīno bhṛmīm dhūmanto āpa gā avṛṇvata || 1 || dyāvo nā strībhiṣ cita-
yanta khādino vy ābhṛīyā nā dyutayanta vrīshṭāyah | ru-
drō yād vo maruto ruknavakshasvo vrīšājani prīśnyāḥ su-
krā ūdhani || 2 || ukshānte āsvān ātyān ivājūshu nadasya kārṇais turayanta āśūbhīh | hīranyasyāprā maruto dāvidhv-
tah pṛkshām yāthā prīśhatibhīh samanyavaḥ || 3 ||
May the missiles of cosmic vital physician, Lord in the sun, avoid us. May the great wrath of the impetuous Lord go away from us. May you turn away your strong bow of destruction from our wealthy friends and bestow happiness upon our sons and grandsons. 14

O, one of pleasing manners and showerer of benefits, omniscient and divine, bearer of our invocation, may you not show your wrath on us, nor kill us. May you now hear our invocations, O cosmic vital physician, Lord in the sun. May we loudly sing your praises in the sacred public worship and be gifted with brave sons. 15

O dynamic mortals (verily mortals are vitals), possessed of bold spirit, formidable like wild beasts, reverencing the world by their energies. Brightly shining like fires and soft in temperament, restore the wealth of the earth by blowing up whirlwinds of doubts and superstitions. 1

Since the mighty cosmic vital power procreate you in the womb of firmament, O cloud-bearing thunder winds (verily, these winds are vitals) you shine like starry heavens. You, the showerer of rain, illuminate the world like flash of lightnings. 2

The winds charge the clouds to move with speed like the racings of swift steeds, or like the boatmen rushing through water channels with their oars. O winds, with golden forms, may you go ahead one-minded badly shaking the trees, with your multicoloured clouds to receive your sustenance. 3
प्रिक्षेः

ताविष्ठा भूवनाव ववकश्रे मित्राया वा सतृमा जीर्दान्वः।
पुष्पदधासो अनव्ययार्जनः क्रिययायो न वयुनेपहुँ धुर्ष्यः॥५॥
हर्मवतिः राजायां राजायां सार्वजनिकः पुच्छिः सार्वजनिकः।
आ हृदामो स्वसर्गाणि गन्तन मध्येश्वराय गमेः समांवः।॥५॥

आ नो ब्रह्मांच मरुतः समन्वयः न नो शेषः सङ्विनानि गमन।
आशीचिथ्न प्रयत्न वेनुमुच्यनि कर्नां प्रियि मजित्व वानेरसाम॥६॥
ते न नो दत्त मूलो रभिजने सर्व आपाने ब्रह्माः प्रियि विदायिण्ये।
इं र्मोत्तुरो बुजनेपु कर्भवेक सूनि मेधामिति रुपयै सहः॥७॥
युषुतने मूलो रघकृतस्माणाचैव भग आ सुदानसे।
वेनुम विदिषे स्वसरिपु विन्तने जनाय राहविये महीमिथ्ये॥८॥
शे ने मूलो वृक्षानि मायति रिपुरथे भंजने रत्ना रिपि।
उपवेष नुपुरा चाचित्याय तनेन रुद्धा अनामे हनना रचसे॥९॥

अ नो ब्राह्मांच मरुतः समन्वयः मराम न सादाहां सावानानि गमना।
स्यां वायु विपयता ध्युनयाम उदहारी कार्ता ध्यान जरित्रे व्यापि वासमा॥६॥
तमो नो धारा मारथे स्तोत्री प्रियि ध्यानं यदु विदायिण्ये॥७॥
शे ब्रह्मांच मरुतः सावानानि गमनात अनुवृत्तो महानन्दायम।
They, the cloud-bearing winds, are quick in giving waters to all places, as friends offer help to their friends. They bear dappled clouds as their steeds; their gifts are never small; seated in their chariots, they go straight ahead. 4

O learned mortals (for they are verily vitals) of one mind, may you come like full-uddered cow, with enlightenment like shining lances. May you come for the divine enjoyment, just as swans fly to their nests. 5

O learned mortals, moving with one common directive, may you come to the place of learning and worship, adored by all. May you be enriched with benevolence, like the udders of milk cow or a mare, and for the singer grace the songs with rich rewards. 6

Grant us, O benevolent mortals, the vigour which may lead our toil to success and that hymn which daily reaches and glorifies supreme God. May you grant food for the singers in the midst of their followers, and also liberality, wisdom, unimpaired invincible vigour. 7

When the golden-breasted learned mortals (verily they are vitals) yoke their horses to their chariots to participate in the auspicious occasions of providing learning, they promise to procure rich nourishment to the offerer of devotional homage, as the milk cow does to her young calf. 8

O mortals, the granter of shelter, (for they are vitals), may you, protect us from the malignity of the man who cherishes wolf-like enmity against us; encompass him with your burning diseases; may you save us from injury and strike down the weapon of the cursing enemy. 9
citrām tād vo maruto yāma cekite prīṣ-nyā yād údhar āpy āpāyo duhūḥḥ | yād va nidē nāvamā-nasya rudriyās tritāṁ jārāya juratāṁ adābhyāḥ || 10 ||

तानों महो मरुने पद्याहो विष्णुरिष्यव प्रभुवे हत्यामह || हिरण्यवर्णकुहान्यसन्तुष्टं अश्ववंतः शास्तं राव्ह ईस्वे || 111 ||

ते झण्नावः प्रधमा यस्माहिः ने मो हिंक्लप्पो व्युपियु ||

उपा न गमीरुणौणुहे महो व्यानिप अनुना गोर्ज्यसमा || 1211 ||

ते वोरीविरीणिनिसिंही उदाश कुन्तम सदनेपु वाणुः ||

निमेघनासा अलेन पाठसा मुहुर्मू वणों विष्णुभो मुरूः || 1311 ||

ताः इयानो महो व्रस्थमुन्नु उप पेद्रुना नमसा यत्तिमिस ||

विनो न यान्वु हृदेष्णि मुद्रा चर्माधक्ष्यि मयसी || 1411 ||

यथा रथ्य पाल्यायथ्यह यथा निर्दं मुबढं वर्त्तिरं ||

अरवती सा मरुने या बं दुनिरं पु वृहेन सुमन्तिज्ञातु || 1511 ||

tān vo mahō marūta evaēvānā vīśnorc eshasya pra- bhrīthē havāmahe | hīranyavarnaśāhu kakhān yatasruco brahmanyantah sānyasam rādha imāhe || 11 | tē dāsagvāh pra-thamā yajñām uhirē tē no hinvantūśāso vyūshthiśu | ushā nā rāmīr arunaśīr āporṇute mahō jyōtishā śucatā goūnarmā || 12 | tē kshoṇbhir arunōbhir nāṇībhī rudrā śitāsya sada- neshu vāvridhul | nīmēghamānā ātyena pājasā suṣcandram vārnam dadhirē supēśasam || 13 | tāṇ iyānō māhī vārūtham utāya úpa ghēd enā nāmasā grīnāmāśi | tritō nā yān pāṇca hōtrē abhīṣṭaḥ āvavāradā āvarrān cakrīyāvase || 14 | yāyē radhrēm pārāyathāty ānōhī yāyē nidō muṇcātha vandītā- ram | arvācī sā maruto yā va utīr ō. shū vāṣrēva sumatīr jīgātun || 15 ||
O mortals, brave and gallant, your marvellous energy is well-known, whereby seizing the udder of interspace, you milk it for your friends, and destroy your revilers of faithful adorables. 10

We call upon those learned dedicated mortals (for they are vitals) who willingly attend the worship offered to the all-pervading Lord. May we, singing our hymns and raising our well-kept, golden-hued pre-eminent ladies of the fire-ritual, invoke them for the wealth which all extol. 11

The master minds controlling ten sense organs are the first who bring offerings to the divine powers. May they inspire us at the breaking of dawn. With the blazing light of their hymns, surging with wisdom, they uncover the truth concealed under the dark covers of evil, obstructing the light of truth, as the dawns uncover the dark shadow of night by her ruddy rays. 12

Those cosmic vital powers have grown powerful, abiding by the eternal laws of nature, roaring in rhythmic tunes and decorating clouds with golden colour. Showering rains with vigour, they assume a lovely and well-decorated complexion. 13

We praise with reverence and humility those five excellent invokers (five vital breaths) for great protection and praise them with this hymn for support. May the seer of three comforts (physical, mental and spiritual) bring them here with him in the chariot (of vital complex) for superior help and favour. 14

May your favour, O vital mortals, with which you help the meek during a calamity and with which you liberate your admirers from reproach, be turned hereward. May your grace come to us well like a lowing cow (towards her calf). 15
35.

Upekm asrikshi vajayur vacasyan cino dadhita nadyo giro me | apam nepad asuhemaa kuvit sa supesasas karati joshishad dhii || 1 || imam sv asmai hrida a sutashtam mantram vocema kuvit asya vedit | apam nepad asuryasya mahnai visvany aryoh bhuvanajajana || 2 || sam anya yantyupa yanty anyah samanam urvam nadyah prinanti | tamo i sucim sucayo didivansam apam napatam pari ta-
sthur apah || 3 ||

tamo asmera yuvatayo yuvanan marmri-

jyamanaa pari yanty apha | sa sukrabhi shikvabh revad
asme didyanihidmo ghritanirnig apsu || 4 || asmai tisro
avyathyaya nair devaya devir didhishanty annam | krita
ivopa hi prasarsre apsu sa piyushaam dhayati puvasanam
|| 5 ||
I recite this poem for obtaining prosperity. May the hydrodynamic power lying latent in the flowing stream, be wealth-giver, to me, the reciter. May this impetuous electric power so utilized be decoratively useful to me. 1

Let us sing well, in its appreciation this poem which has been well-fashioned out from the heart; who can say whether it would be appreciated! The hydrodynamic power, the noble Nature's force, has generated good many things existing by its supreme might. 2

Some waters collect together, other's join them. As rivers they flow together to a common reservoir (ocean). The pure waters have gathered round the hydrodynamic power, pure and shining. 3

The young and modest waters, the bashful maidens, wait upon that youthful hydrodynamically produced fire repeatedly decorating him. He (the fire) has richly shone for us with his brilliant and powerful limbs in the midst of waters, unfed with fuel and yet shining as if nourished by butter. May all this bring abundance to us. 4

To this unshakable divine power (hydrodynamic), the three divine females (wisdom, speech and culture) personified, supply the sustaining elements. This power is formed, as if, in waters, but is utilized far and wide. He (the personified hydrodynamic power) enjoys the ambrosia of gravitational energy, already acting thereupon from before hand. 5
अश्याय्यांत जनिमाय्य च स्वंदृष्टो रिप: समुच्चं: पाहिः सुरीन ।
आमास्ने पुरस्से परो अप्रमृतः नारातयो विष नं वसुर्धारङ्गात तिन। 16॥
वं वा दमे सुदुर्धा वस्य ध्रुवतुः सर्वां वासस्य सुभाषितमिति ।
सो अपां नयांस्त्रज्ञख्येप्याः सर्वसुदुर्ध्याय विचारे विष भावति ॥ 17॥
यो अपां शुचिन वैदेशेन श्रवालग्नं उदितः विभावति ।
वयम् हतं न्यायाम् भूवालग्नम् प्र जैत्यं कीर्त्यं प्रजापि: ॥ 18॥
अपां नपाल्य हल्लांस्त्रप्येन निगृहायामां विचारे वस्नाम ।
तत्त्वे चेततु महिमानं वहन्ति हरियायवर्णाः परि यत्सि यहंकः ॥ 19॥
हरियायवर्ण: स हरिययास्त्रपायन नपालेस्तु हरियायवर्णः ।
हरिययास्त्रपरि योऽन्नि यत्सि हरिययदा तद्वसुर्धारङ्गसमस्मेऽ ॥ 20॥

अश्याय्यांत जनिमाय्य च स्वंदृष्टो रिप: समुच्चं: पाहिः सुरीन ।
आमास्ने पुरस्से परो अप्रमृतः नारातयो विष नं वसुर्धारङ्गात तिन। 16॥
वं वा दमे सुदुर्धा वस्य ध्रुवतुः सर्वां वासस्य सुभाषितमिति ।
सो अपां नयांस्त्रज्ञख्येप्याः सर्वसुदुर्ध्याय विचारे विष भावति ॥ 17॥
यो अपां शुचिन वैदेशेन श्रवालग्नं उदितः विभावति ।
वयम् हतं न्यायाम् भूवालग्नम् प्र जैत्यं कीर्त्यं प्रजापि: ॥ 18॥
अपां नपाल्य हल्लांस्त्रप्येन निगृहायामां विचारे वस्नाम ।
तत्त्वे चेततु महिमानं वहन्ति हरियायवर्णाः परि यत्सि यहंकः ॥ 19॥
हरियायवर्ण: स हरिययास्त्रपायन नपालेस्तु हरियायवर्णः ।
हरिययास्त्रपरि योऽन्नि यत्सि हरिययदा तद्वसुर्धारङ्गसमस्मेऽ ॥ 20॥

तद्धानिकम् ताः नामांपीस्य बंधनं नसुपास्तः ।
मिन्ये यूतंतः समिः त्वा हरियवर्णं नुसस्मातस्य ॥ 21॥

ताद अश्यानिकम् उतां सार नामांपीस्य वंधनं नसुरपास् ।
यं यां युवरयायुः सम महीर्यायवर्णाः ग्रितां अन्नां अश्यं ॥ 11॥
In him (the hydrodynamic power) lies the source of mechanical horse-power, and also of other advantages. May you defend the pious patrons against malice and oppression (utilization for defence purpose). Neither the enemies nor the untruthful villains would be blessed by this energy, whether abiding in the immature or mature waters.  

He, the hydrodynamic power personified, abides in his own dwelling; he is a cow which can be easily milked; he augments the nectar, and eats the sacrificial food. He gathering strength (high driving or propelling forces) in the midst of waters, shines for the sake of conferring wealth upon the worshipper (the person or the organization harnessing the energy).  

All other creatures and the creepers with their offspring are indeed born forth as the branches of this hydrodynamic energy, who, untired and holy, shines abundantly in the midst of waters and vegetation with his pure and divine lustre.  

The hydrodynamic energy, arrayed in lightning, ascends in the midst of curled clouds. The flowing clouds of golden colour surround him, carrying with them his exceeding glory.  

The hydrodynamic energy in the form of fire and lightning has a golden form and a golden appearance; he (personified) indeed has the same golden complexion even when he is enshrined on the altar away from his golden home. The givers of gold offer him his sacrificial food.  

The hidden face and lovely name of this eternal fluid-dynamic energy grow powerful. Golden-coloured water (or butter) is the food of this fire divine and as such, the youthful waters of the aerial ocean enkindle him well here.
अस्मि बहुनांमेवायु सर्वेऽऽृजःविशेषम् नमस्वा हृदिभि: ।
सं सामु मार्क्खुम विशिष्ठमाति विस्मेरभाष्ये: परि वन्द श्रुतिम् ॥ १२॥
सै इव ज्ञानं ज्ञातसु गम्य सै इव श्रुतुर्वर्तिनः तं हिंदुः ।
सौ अपानां नापदभिमन्तरणांमत्रेऽर्चेन्नम्येवेहि नन्वा विषेष ॥ १३॥
अस्मिमये देवधिनी नस्याव्यास्मधुभिमिदिवाहि दीनिवासंम ।
आपो नवेऽधूतमुखं वहनती: स्वयमर्कः परि दीर्घवति यहकः ॥ १४॥
अर्यास्मसेः सुक्तिनि जनायायायसु मद्वच्चवत्: सुखिम् ।
विशं तद्युः अद्विनि देवं बुधवेदम विद्वेयं सुविरीमि: ॥ १५॥

asmai bahunam avamaya sakhye
yajnaiv vidhema namasa havirbhiv | sam samu marjmi
dhishami bilmaiv dadhamy annaiv pari vanda rigbhiv || 12 || sa im vrishajananat tasu garbham sa im sishur dha-
yati tatu rihami | so apam napad anabhimlatavarno nyas-
veveh tana vivesha || 13 || asmim padé paramé tashti-
vamans adhvasmabhir visvabha didivamsam | apo napitre
ghritam annam vahanti svayam akail pari diyanti yah-
viv || 14 || ayanam agne sukshim janyayaansam u maghá-
vadbhyaḥ suvriktim | visvam tād — || 15 ||
Let us wait upon this nearest friend among the many with the sacrifices, a prayer and offerings. I decorate his high place (the establishment), feed him with chips of wood, support him with food and exalt him with songs. 12

He is his own revealer and sows the seed of plasma in the vast expanse of universe. He indeed draws life-giving element from them and they lick him. That fluid-dynamic energy with unfaded effulgence, here unites as it were with other manifested forms of divine powers (energies). 13

The great waters bearing rich nourishment to feed their offspring flow and surround him who in his supreme position is resplendent with the rays that never perish. 14

O most adorable and effulgent Lord, the giver of good homes, I have come to you for the prosperity of my people; I have come with a good hymn for the sake of procuring opulence from you. May all auspicious gifts which Nature’s bounties can give to others be ours. May we, surrounded by brave followers, loudly praise you, O Divine, in this sacrificial assembly. 15

O resplendent Lord, the first and foremost to rule, we invoke you by presenting these sweet songs which the poets have composed, just as a herbal oblation is pressed with stone and filtered through wool with great effort. Accept these sweet emotional expressions of homage presented by the priests with the exclamation SVAHA and VASAT (two forms of HAILS). 1
yajñāñāḥ
sāmmiśāh prishatībhir rishṭībhir yāmañ clubhrāso anjīshu
priyā utā | āsādyā barhīr bharatasya sūnahāḥ potrād ā sō-
mam pibata diso naraḥ || 2 || amēva naḥ suhavā ā hī gān-
tana ni barhīshi sadatana rāṃishṭana | āthā mandasva juju-
shānō āndhasas tvāśtār devēbhir jānibhiḥ sumādgaṇaḥ
|| 3 || ā vakshi devāu ihā vipra yākshi coṣāin hotar ni shadā
yōnishu trishū | prāti vihi prāsthitaṃ somyām mádhuh pī-
bāgniḍhrāt tava bhāgaśya tīṇṭhuḥ || 4 ||

puṣ sv te tāvō sūmāvṛtīḥ: saḥ oṉaḥ: pranītvī bādhaṅkāṅtvīnt.

nuṭvī sūtaḥ maṇvānmaṇmāṇayeśaśtasvāma bāhaṃḍaṃa nūpāśtuva || 5 ||

jūpeśaṃ yākṣa vēṛtāṃ hastēn maṇvān maḥ tuḥtā nātītvāṃ: puṇyā tānu

acchā raṭvaṃa nṛm atyābhrāṃ prābhāśaṃa pibhātuśaṃ maṃśa maṃśa || 6 ||

eshā svā te tāvō
nuṛimnavārdhaṇaḥ saḥa ọjāḥ pradīvi bāhvōr hitāḥ | tūḥhyāṃ
sūtaḥ maghavan tūḥhyāṃ ābhītās tvāṃ asya brāhmaṇaḥ ā
tripāt pība || 5 || jūshēthāṃ yajñāṃ bōḍhatām hāvasya me
sattō hōtaḥ nividaḥ pūrveyā ṣaṇu | āchā rājānā nāma cty
āvītāṃ praṣāstrād ā pibataṃ somyām mádhuh || 6 ||
O cloud bearing winds, engaged in sacred dedications, while on march, you appear as if adorned with spears and riding on spotted (mares or deers), and wearing attractive ornaments; you are offsprings of the luminous heaven, leaders in the firmament. May you be enshrined in the firmament and accept sweet songs from the pious priests.

O Nature's forces, easy to be invoked, may you all come to us together; and the supreme Lord, architect of the universe also come to bless us, along with the brilliant consorts in this creation, with Nature's bounties and their divine counterparts and may you accept our loving prayers and be delighted.

Bring Nature's bounties here and worship them, O poet sage, and ardently longing for them please be seated in the three spheres (knowledge, words and action). O inviting priest, cherish the sweetness of the blissful elixir—spiritual experience—realized by you through the aid of the preceptor and be satisfied with your share.

O bounteous person, here is the augmenter of vigour of your body, and the strength of your arms. It has been specially prepared and dedicated to you. May you accept it, as offered to you by the high priest, and rejoice.

O persons incharge of the departments of welfare and benevolence, may both of you be gratified with this public functions of service, and hear our invocations. Our priest, sitting on the dias, is repeatedly reciting the traditional benedictions. May you come to accept our greetings offered to you by our director.
मांदस्व होत्राद्वन जोयमन्धसोधचर्चं: स पूणा वैस्त्रयसिद्धम्।
तस्मां पुनः मंत्राभ्य तद्विषो इदिन्त्रिष्ठति: इव ज्ञातमस: || 111
यमु पुरुषमहिः तस्मांत्व हुः सेंदु हन्यों इदिन्त्रिष्ठयेव नाम पत्तिते।
अच्छुस्मिस: प्रसिद्धं सोम्यं मुखः पोत्रात्सामेऽऽविणोऽुः: पवेः क्रमजस्तमः: || 1211

37.

Māndasva hotrād ānu jōsham āndhaso 'dhvaryavah śa
purṇāṁ vashṭy āsācam | tāsmaḥ etām bharata tadvāgṛ da-
dīr hotrād sōmam draviṇodah pīha rūtubhīḥ || 1 || yām u
pūrvam āhuve tām idām huve séd u hávyo dadīr yō nāma
pūtyate | adhvaryūbhīḥ prāsthitam somyām mádhuk potrā
sōmam d. p. ū. || 2 ||

मेचन्तु तेव भ्रात्रो वेम्पिम्पेसुसुरिण्यवीक्षयव: अनस्ये।
आयुर्वेद्वर्णो अभिगुर्गो तव नेष्ट्रासामेऽविणोऽुः: पवों क्रमजस्तमः: || 1311
अपांकांशवतु गोटालसामो नेष्ट्रासामुपतु प्रवों हिन्म।
पूरयें पात्रमेद्युममल्लेऽविणोऽुः: पवेः द्राविणोऽुः: || 1411

médyantu te váhnayo yēbhīr iyāse
'rishanvyan vilayavā vanaspate | āyūyā dhrishno abhigūryā
tvam neshtrāt sōmam — || 3 || āpad dhotrād utā potrād
amattotā neshtrād ajushata práyo hitām | trūyām pátram
āmiktaṁ āmartyāṁ draviṇodāḥ pibatu draviṇodasāḥ || 4 ||
O Lord, bestower of gifts, may you by gratified by the dedicated service offered by your devotee (food-liberations offered by the priest). O priests, He loves homage in abundance. Offer this to Him; in consequence He would be your benefactor. May you, O Lord, accept the elixir of sweet devotional prayers (as if, the herbal juice) from the cup of invoking priest, appropriate to the seasons.  

I invite Him today, whom indeed I have invited before; He indeed deserves invocation who is renowned as a benefactor. The sweet expressions of devotion have been presented to you, by the priests. O Lord, the donor of gifts, may you accept the elixir of sweet devotional prayers from the cup of purifying priest who present it, appropriate to the seasons. 

O donor of gifts and the Lord of vegetation, may these bearers, by whom you are borne along, be gratified. You are always firm, do no injury and are strong, steadfast in your resolves. O showerer of gifts, may you accept the elixir of sweet devotional prayers from the cup of the leading priest, who, uttering the words, presents the spiritual elixir, appropriate to the seasons. 

Lord, the bestower of gifts, has accepted the sweet devotional elixir from the cup of the invoking priest, from the cup of the purifying priest and as well from the cup of the leading priest. He also equally enjoys the fourth one, undisturbed and immortal from the offerer of gifts (the presiding priest).
arvāṇcam adya yayyāṁ nṛivāhaṇaṁ rātham yuṇāṭāham ihā vāṁ vinocanam | priṅktāṁ havīnshi madhunā hī kāṁ gataṁ āthā sōmam pibatam vājinīvasū || 5 || jōshy agne samīdhaṁ jōshy ābhitum jōshi brāhma jānyam jōshi sushtutum | viśvebhir viśvāṁ ṛtūnā vaso maha uṣān devāṁ uṣatāḥ pāyaya havīḥ || 6 ||

(38) 88
(1-11) Ādāvāsya manth ||

Uḍ ṣṛṇeḥ saṃvina mūraya sthātum nṛṇaṁ bhūrjayat ||

nūṇe ṣrīveṣṭoḥ vai hī ṛtāṁ raṅgabhāmeṣṭhāviṁ nātstō || 11 ||

viśrabāya hī ṣrūṇeḥ ṣrīveṇeḥ | pr bāhvaṁ pūrpāṇiḥ | sisrānī ||

ārpaṇabhyo bhūnte hā niṣṭhāya aṁ ṛgvaṁ viṣhtale hīniṁ pārsvmaṁ || 12 ||

āṃsambhīṣṭaṁtyaḥ sūcana niṣṭhāya mūtṛaṭmānān chīdeteḥ ||

ūṃḥuṁ vānām nyāraṇyāṁ ṛtāṁ saṃvīnāmśaṁy aṅgaṁ || 13 ||

Úd u shyā devāḥ savitā savāya ṛṣyaṛtāmāṁ tādapat vālmir asthāt | nūnāṁ devēbhīyo vī hī dhāti rātām aṭhābhajad viṭṭhotraṁ svastāu || 1 || viṣvasya hī śrusṭīye deva ārdhvaḥ pā bāhavā prāthuṃ āṇeḥ śiscarti | āpaś cid asya vratā a nirmiṛgrā ayāṁ cid vāto rāmate pāriṣman || 2 || āṣūbhīś cid yān vī mūcāti nūnāṁ āriṇāmaḥ ātāmaḥmān cid ētoḥ | ahyārśhūnām cin ny ayāṁ avishyāṁ ānu vratām sa-

vitur móky āgāt || 3 ||
May you two yoke your hero-bearing and swift-moving chariot, pilot it to this direction and come hitherwards. Your landing place is here. May you moisten the offerings with your sweetness. Do indeed come here. Then O twin-divines, showerers of gifts, partake in the beauties of creation. 5

May you be pleased with the fuel of dedication, O adorable God; accept our offerings of prayers; accept the hymn beneficial to the people; accept our earnest praises. May you, O loving divine, let all the sweet Nature’s bounties and divine powers accept the sweet elixir, appropriate to the seasons. 6

The divine creator, the bearer of life, has been perpetually creating, for such is His function. Verily he bestows lovely gifts on Nature’s bounties. May he give prosperity to the devout worshippers. 1

The resplendent sun with his arms stretching extensively, rises for the good of the world. It is in accordance to the eternal ordinance that the waters (in oceans) purify and the wind (in the interspace) sports in its circling region. 2

Having gone speedily, no sooner he (the sun) winds up his rays and stops the traveller from his onward journey. He restrains the activity of those (i.e. the rays) that have been attacking the serpentine clouds: It is in accordance with the creator’s eternal laws, (that as the sun sets), night approaches. 3
पुनः समेध्यविष्ठनं ब्रवत्ती सुध्या कर्मोऽय्यथाच्यक्ष्या धीरे।
उस्तहायमेवत्सुकृत्वद्यर्गतिः सचिना देव्य आगतं।
नानोकालसि हुसूं विष्मायुक्ति तिंदुः प्रमुहः शाकृति अस्मे।
हेष्ठुः माता सुनवे भगवाशयङ्कस्य कर्मिनिसत्वं सचिना।

पुनाः समव वितात्म वायुत्ति
मद्ध्यकालं कार्तरं न्य आद्वक चाक्मा धिरासः।
उत्सहायगात्मकं उदास्यृ नानाकालसि दुर्यो विज्ञाम अयुर वि तिस्तुहते प्रभकावः सोको
ाग्नीं ज्येश्ठं हमता सुनावे भ्रगुम आद्वः अव अया
केतम इश्तितः विस्वराः ॥ ५ ॥

समाववानि विष्ठना जीगीपोविशांगी
कामश्रृणामामामां ।
श्राहः अपो विष्ठने हित्यालाकानु ब्रह्मणी बिनीविभेंवेश।
तव अमुनमयस्य भागवं भयावतो सुगमसो वि नदः ।
वनानः विभ्या नकस्य साते ज्योतिमनस्त्तम्भिन्याः ।
ढ़नाः चोदायः बवः नविन्दमुहमनिस्तमितिः रिमिश्च जमुगाणः।
विभां नारोणाः मानाणी वच्च रमणीत्यास्य जमानिन सचिना व्याकः।
गयाकः ॥ ॥

न यस्येन वरः न मित्रो वनकुमयाम न मित्रमिति रदः।
नारात्मस्तिमिदं वस्तति हुवे केव बिनवारं नमोमिः।

समैववार्ति विश्वितो जगिस्वर किस्वेशः कामास्य कारा
ताम आभूतिः। शास्वाः आपो विकृतां गत्व अगाद अनु व्रात्
भिंष्ठ सवितुर दायवायः ॥ ॥

तव आभूतिः अपयां अप्सु भ्रागाम द्वान्वान्व्य अव ग्रहयायस्य वि तस्त्तुः।
वनानवि विभ्या नकस्य साते ज्योतिमनस्त्तमितिः रिमिश्च जमुगाणः।
विभां नारोणाः मानाणी वच्च रमणीत्यास्य जमानिन सचिना व्याकः।
गयाकः ॥ ॥

न यस्येन वरः न मित्रो वनकुमयाम न मित्रमिति रदः।
नारात्मस्तिमिदं वस्तति हुवे केव बिनवारं नमोमिः।

samāvavarti vīśṭhito vīśveshāṁ kāmaś ca ca-
tāṁ amābhit | śāśvāṁ āpo vikṛitaṁ hitvā āgāṁ ānu vrat-	āṁ savitūr daivyasya ॥ ॥

tvāyā hitāṁ āpyam āpsū bhā-gaṁ dhāvanvāṁ a mrigayāsa vī taśthuḥ | vānāni vībhīyo nā-
kir asya tāni vratā devāsyā savitūr minanti ॥ ॥

yādṛc-
dhyāṁ vāruṇo yonim āpyam ānityaṁ nimishī jārhhurä-
naḥ | vīśva mārtāndā vrajām a pāṣūr gat sthaso jānnāni
savitū vā ākaṁ ॥ ॥

nā yāsyoṇḍro vāruṇo nā nitrō vratām
aryānā nā minānti rudraḥ | nārātayas tām idāṁ svasti
huvē devaṁ savitaṁ nāmobhiḥ ॥ ॥
Once more has she (the night) spread it out, weaving her extended web over the world. The prudent person lays down his work incomplete. But every one springs up when the unwearied divine sun, having rested for a while, rises and well defines the seasons.

Now the powerful glow of the household fire is lit, door to door, in a number of homes throughout the world. The mother (dawn) lays down the full share for her son (the fire), sent to him according to the wishes of the creator.

Everyone who goes out to various places for earning, returns, for home is the desire of all moving beings. A labourer returns home leaving his work half-done, according to the indications of the divine sun (now set).

The animals of forests, in arid places, go in search of water which has been collected in the firmament. The wild beasts spread themselves over the dry land. The trees of forest are assigned to the birds; no one ever disregards these laws of the divine sun.

On the closing of the eyes of the sun (i.e. sunset), the venerable God, provides agreeable places of rest to all movable creatures. The birds go to their nests on trees and the cattle go to their lair. The sun disperses creatives in various directions to their respective places of rest.

Here I implore with obeisances prosperity from that resplendent creator of universe whose law neither divine powers of heaven and earth such as sun, ocean, cosmic light, cosmic law giver, vital principles nor even their opponents violate.
bhágam dhīyam vá-jáyantaḥ púramdhím náraśánsa guáspátitir no avyāḥ | aye vámáśya samgathé rayiñún priyá devásya savitiḥ syáma || 10 ||

asmábhyaṁ tād divó adbhyaḥ prithivyás tváyā dattám kámyaṁ rádha á gát | sám yát stotribhya ápáye bháváty uruśánsaẏa savitar jaritré || 11 ||
May the lord of creation, the one adored by men, the Lord of speech, preserve us. He is the one, all-wise, worshipped by all, auspicious, and the sole object of meditation. May we be dear to resplendent Lord of creation in the acquisition of wealth and prosperity. 10

May that desirable wealth given by you come to us from heaven, from the waters and from the earth, which, O creator, shall continue to be a source of happiness to friends and to those who praise you. 11

Move quickly to the goal like a pair of clouds purposefully descending. Fly like eagles to a tree of treasures, or like two venerable priests to chant the hymns in the assembly of learned seers or like two royal messengers invited with honour in a land of many people. 1

You go forth in the morning like heroes mounted on chariots. You are like a pair of goats clinging to each other by their own choice. You are similar to two birds shining with their brilliant body. You are like a married couple conscious of their obligations in society. 2

Come foremost to us (like a bull) with two horns, or like (a horse) with two hoofs stamping with speed. O twins, may you come here every morning like two loving birds (cakra-vaka, Anas Casarca), awaiting the morning or like two heroes, over-throwers of foes, mounted on chariots. 3
nāvēva nah pārayatam yugēva nābhyeva na upadhīva pra-
dhīva | svāneva no ārishanyā tanūnāṁ khrīgaleva visrāsah
pātam asmān || 4 || vātevājuryā nadyēva ritir akshī iva ca-
khushā yātam arvāk | hāstāv iva tanvē sāmbhavishthā pā-
deva no nayataṁ vāsyo ācha || 5 ||

ōshthāv iva mádhv āśne vādantā stānāv iva pipyataṁ
jivāse nah | nāseva nas tanvō rakshitārā kārnāv iva su-
srūtā bhūtani āsne || 6 || hāstevā śaktim abhī samadādi nah
kshāmeva nah sām ajataṁ rājaṁi | imā gīro āsvina yu-
shmāyantī kshnōtrenēva svādhitiṁ sāṁ sīgātam || 7 || etāni
vām āsvina vārdhanāni brāhma stōmām grītsamadāsō akra

 Śomāpūshaṁ jānanā rayināṁ jānanā divō jānanā pri-
thivyāḥ | jatau visvasya bhūvanasya gopau devā akriṇaṁ

(40) Sūnātīrthā mukham
(1-1) Sastrasastri muktāya līkhaṁ kośaṁ 40—46
(1-5) Prakasaṁśaya bhavāya purasāy
C mahātrāparsbhāvatāṁ bhūwanāhāyā
C viśnuh khaṇā ||

Śomāprāṇa jānanā śṛṣṭīṁ jānanā tīrṇo jānanā prāṇītya: |
Jaṁō viśnusya bhūvenāy māyāṁ dēva akṛṣṭasvamūtya

Nābhīm || 1 ||
Carry us safely across the danger as if in a boat; guarding our bodies against injuries like hounds, save us from a breakdown, like two armours, like yokes, like axles, like spokes, and like fellies. 4

Indestructible like two winds, moving rapidly like two rivers, seeing like two eyes, may you come here, O twin divines. Like two hands and like two feet most serviceable to the body, lead us towards excellent wealth. 5

Speak like the two lips uttering sweet words, feed us like the two breasts yielding nourishment, that we may live. Be the protectors of our person like the two nostrils and be like the two ears, for the hearing of agreeables. 6

Be the givers of strength to us like two hands. May you give us extensive space like the earth. Sharpen, O twin divines, these hymns which are addressed to you, like a hatchet sharpened on a grindstone. 7

The cheerful sages have composed these hymns which glorify you, as also the prayer for you, O twin divines. O brave warriors, come to us accepting them. Being endowed with brave sons may we sing aloud in the sacrificial assembly. 8

O divine bliss and sustenance, both of you are the generators of riches, heavenly and terrestrial; as soon as born, you are guardians of the entire world. Nature's bounties have made you, as if, the source of immortality. 1
 imaú devau jáyamánaú jushantenaú támánsi gūhatám ajuṣṭā | abhyám indraḥ pakvám amásv antāḥ somāpūshābhyaṁ janad usrīyāsu || 2 || sōma-pūṣāṇa rājaso vindanāṁ saptacakraṁ rātham āvisvamīn-

vam | vishuvrītam mānasā yujyāmanāṁ tāṁ jinvaṁtho vṛi-
shaṇā páṃcaraśūmim || 3 ||

livy ányāḥ sádamāṁ cakra ucca prithivyām anyó ádhy antārikṣe | táv asmābhyam puru-
váram purukshúṁ rāyas pósam vi śhyatāṁ nābhim asmé || 4 || viśvāny anyó bhūvanā jajāna viśvam anyó abhiča-
kṣaṇa eti | sōmapūṣhaṇaṁ ávatam dhīyam me yuvābhyaṁ viśvāḥ prítanaṁ jayema || 5 || dhīyam pūśa jinvatu viśvam-
invó rayiṁ sómo rayipátir dadhātu | ávatu devy áditir anarvā brī || 6 ||
Nature's bounties have been propitiating these two divinities (bliss and sustenance) from the earliest times of creation, thereby driving away the disagreeable glooms. With these two, bliss and sustenance, the resplendent Lord generates the mature milk in the immature heifers.

O bliss and sustenance, showerer of benefits, may you set in motion that cosmic chariot which measures out the space, and which has seven wheels (the seven: two eyes, two ears, two nostrils and a tongue), quite unique in the universe, and which turns in all directions, which is harnessed by mind and which has reins (of five breaths).

One of them (bliss) has taken his seat high in the heaven, while the other (sustenance) has done so on the earth and in the mid-air. May the two grant us much desired abundance of riches, the great source of enjoyment to us.

One of you (the bliss) created all beings, the other (sustenance) goes onward all beholding. O bliss and sustenance, enlighten my intellect for protection, so that we conquer all hosts of adversaries through your grace.

May all-pervading sustenance grant us happiness through intellect, and in the same way, may the bliss, lord of prosperity, grant us riches. May the resistless divine eternity preserve us. May the Mother Infinity who is without an adversary, protect us so that we, accompanied by brave progeny, worthily glorify you, our Lord, in this assembly.
41.

Váyo yé te sahasríño ráthásas tēbhūr á gahi | niyútvān sómapîtaye || 1 || niyútvān vāyav á gahi ayām sukro ayāmi te | gántási sunvatō grihúm || 2 || šukrāsyādyā gāvāśira indravāyā niyútvatah | á yátam pibataṁ nara || 3 || ayāṁ vam mitrāvaruṇā sutāḥ soma réśvridhā | māméd ilá śrutaṁ hā- 
vam || 4 || rājānāv ánabhidhrā dhruvé sádasy uttame | sa-
háśrasthūṇa ásāte || 5 ||
tā samrájā ghṛtāsuti ādityā dáunās páti | sácete ánava-
hvaram || 6 || gómad ū shú násatyāsvāvad yátam aśvinā | 
varī rudrá nripáyyam || 7 ||
You are most welcome, O sense of touch, to come with your entire awareness in thousand-fold chariots which you possess, to participate in enjoying the glory of creation.

May you, O sense of touch, with all your awareness come. This graceful sensitivity of sweet taste is offered to you. You are fond of visiting those houses, where you get it.

O self and the sense of touch, with mind and horses, yoked together, may you come to participate today in the enjoyment of the bright juice blent with milk and herbal extracts.

This offering is made to you, O instinct of affection and benevolence, cherishers of truth; please do come and enjoy the drink.

O both of you, the sovereigns, free from prejudices, please be seated in the most elegant, firmly-based hall of thousand pillars.

These two sovereigns (instincts of affection and benevolence), sweetly nourished with tender feelings, the inseparables, and lords of liberty, show favour to them who are sincere.

O in-breaths and out-breaths, of breaths of vital complex, in whom there is no untruth, may you go with your wisdom and vigour by the direct road to the place where sense-organs are getting their enjoyments directly from natural sources.
न यते नान्तर आदृढ्यमुक्तम्। दुःशंसे मल्लिक रिपुः।
तथा उ आवृत्तम्भिना रूपं पिषाङ्गसंद्रकम। धिश्वण्या वर्योदिनेऽम्।
इन्द्रः अयु मृहिष्यमभी पदस्य चतुष्यत। स हि स्थिरो विरचित्यः।

नायति पारेयि नान्तरा आदधार-शद्व विश्वनायसः। दुःशंसे मण्यो रिपुः॥ ८ ॥
तथा उ आवृत्तम्भिना रूपं विषाङ्गसंद्रकम। धिश्वण्या वर्योदिनेऽम्।
इन्द्रः अयु मृहिष्यमभी पदस्य चतुष्यत। स हि स्थिरो विरचित्यः।

इन्द्रः वाक्यायिनि न नें पथातुर्यं संक्षित । भुद्रे भवायति नें पुरः॥ ११ ॥
इत्थ आवृत्तम्भिना सक्ताः अस्यं संक्षित । जेता शरीरिन्चरणी॥ १२॥
विशेषे हेतुवास आ गतं श्रुतं शुंचमें इत्थं हरम । परं बहिनि वीतुि॥ १३॥
तीतो नें मण्यो अयु मृहिष्यमभी पदस्य चतुष्यत। स हि स्थिरो विरचित्यः।

अन्येषु मन्त्रमें नर्तीयिने नें संस्कारति।
अन्येषु मन्त्रमें नर्तीयिने नें संस्कारति।

इंद्रसः का मरीयिनि नें न नें गङ्गा गङ्गाय नासाने।
भद्रधे भवायति नें पुरः॥ ११।।
इत्थै आवृत्तम्भिना सक्ताः अस्यं संक्षित । जेता शरीरिन्चरणी॥ १२॥
विशेषे हेतुवास आ गतं श्रुतं शुंचमें इत्थं हरम । परं बहिनि वीतुि॥ १३॥
तीतो नें मण्यो अयु मृहिष्यमभी पदस्य चतुष्यत। स हि स्थिरो विरचित्यः।

अन्येषु मन्त्रमें नर्तीयिने नें संस्कारति।
अन्येषु मन्त्रमें नर्तीयिने नें संस्कारति।
O showerer of wealth, grant us those riches which neither distant nor near malevolent man or foe shall rob. 8

May you, resolute twin-divines, bring to us riches of various sorts, and wealth begetting wealth. 9

May resplendent Lord drive away all great and overpowering danger, for He is firm and active; and beholder of all. 10

In case the resplendent Lord is gracious to us, no vice would reach us from behind, and virtue auspiciousness would be ever in front of us. 11

May the resplendent Lord, the conqueror of adversaries and all-wise, provide us security from fear from all quarters. 12

O Nature’s bounties, may all of you come and listen to my invocation. May you be with us in our hearts. 13

This fresh, sweet and exhilarating nectar of devotional prayers is for you, presented in the house of the learned and dedicated devotees. May you accept them at your pleasure. 14

May you all vital breaths, of whom the self is supreme and the divinities of whom Lord the nourisher, is the benefactor, hear my invocation. 15

O best of mothers, O best of rivers, O best of godly powers, O divine speech, we are, as if, unworthy of repute; please favour as with renown, O mother. 16
tvē víśvā sarasvatī śrītāyūnī devyām | śunāhotreshu matsva prajām devi di-
dūḍdhi nah || 17 || imā brāhma sarasvatī jushásva vājinivatī|
yā te māmma grītsamadā śītāvari priyā devēshu jūhvati ||
18 || prētām yajūṣasya śambhūvā yuvām īd ā vṛṅṅīmahe |
agnīm ca havyavāhanam || 19 || dyāvā nah prithivi imām
sidhrām adyā divisprīsān | yajñām devēshu yachatām |
20 || ā vām upāstham an uha devāh sidantu yajū Śyāh |\nihādyā sómapitaye || 21 ||

(42) हिन्दुवासियों सूत्रम

(1-2) नृषणाकाश सन्तरथ श्रीमणो शूषमद कमः। श्रीमणो ( किंवश्रममणों ) देवता। निपुषु पदः॥

42. Kānikradaj janūsham prabruvāṇā iyarti vācam ariteva nāvam | sumaṅgalaś ca śakune bhāvāsi mā tvā kā cid
abhībhāh vīśvā vidat || 1 || mā tvā śyenā úd vadhin mā
suparṇo mā tvā vidad īśhumān vīrō āstā | pītryām ānu pra-
dīṣam kānikradat sumaṅgalo bhadravādi vadehā || 2 ||
All life-vigours are vested in you, O godly divine speech. May you, O goddess, delight in the company of men of enlightenment.  

O divine speech, full of bounties, accept these sacred hymns, dear to the divine powers, which the blissful poets offer as acceptable to you.  

May you both make our worship fruitful. We seek you alone and the fire-divine, the carrier of oblations.  

May heaven and earth (the innermost and outermost sheath of body-complex) carry our noble efforts to the highest region of illumination.  

May the adorable divine powers devoid of malice, come today and join with you both to cherish the elixir of life.  

You, crying aloud and announcing your arrival, send forth your note as a boatsman guides his boat. And since you are very auspicious, O inner conscience, may no calamity, whatever befall on us from any quarter.  

May the hawk not kill you (O inner conscience), nor the eagle. May not a fighting Bowman with arrows catch you. The sun has gone to the southern solstice; may this, speak season be also benign and benevolent to you. O Lord, speak out kindly and bless us on this occasion.
भद्रावदी समुन्नते। नव राजस्थान राज्यात। नव राजस्थान राज्यात।

ध्रुवाकृती झाली तथा झाली तथा

अवं क्रन्द दलितो ग्रहणो हुमक्षो भद्रावदी झाले।

क्रन्दो आनंदो झाले।

आवा क्रन्द दलितो ग्रहणो हुमक्षो भद्रावदी झाले।

क्रन्दो आनंदो झाले।

प्रदक्षिनिद् abhi griñnti kāra-vyo vādyo vādanta rītuthā

सकुंतलयाहः। उभे vācau vadati sāmagā iva gāyatrām ca

त्राः-श्तुभम् cānu rājati || 1 || udgātēva ouchu sāma gā-

यasi brahma pintrā iva sāvaneshu sān̄sās iva vṛśheva vājī ॐ-

s̄matīr apītā sarvāt mah naḥ ouchu bhadrām ā vada vi-

śvāto naḥ ouchu pūnyam ā vada || 2 || āvādaṁ vām ouchu

sakune bhadrām ā vada tūṣhīm āsīnaḥ sumati cikiddhi

nāḥ yād utpātan vādasi karkarīr yathā bṛihād — || 3 ||
O bird (the voice of inner conscience), the proclaimer of all that is good, benign, and benevolent, may you cry from the right (or south) of our dwellings (or hearts). May no thief, no evil doer, prevail against us. May we, blessed with excellent descendents, worthily praise you in this assembly of devotees. 3

May the bird of inner conscience guide us from time to time proclaiming the circum ambulations, according to circumstances, like the chanters of hymns. The conscience speaks out both the types of hymns like a Sama-singer, having a mastery over the Gayatri, the Usnik, the Tristubha and the Jagati songs. 1

Like the master-singer, you sing the songs of Saman, O the bird of inner conscience. You praise at the libations like a preceptor. Like a powerful male mating with a female beloved, may you speak out benevolent and auspicious words to us from every quarter; may you proclaim aloud prosperity to us from every side. 2

When you speak out, speak out auspicious things, O bird of inner conscience; when you remain silent, be pleased to cherish kind thoughts towards us. When you speak out flying upwards, your voice is like sweet musical notes of a lute. May we, blessed with excellent descendents, sing aloud your praises in the sacrificial assembly. 3
1.
Sómasya mā tavásam vākshy agne vāhnīṁ cakartha
vidāthe yájadhyai | devāṁ áchā dídyad yuñjé ádriṁ sa-
māyē agne tanvāṁ jushasva || 1 || práñcam yajñāṁ cakṛima
vārdhatāṁ gīḥ samīdbhir agnim námasá duvasyan | divāṁ
śaśāsur vidáthā kavínāṁ grītsāya cit tavāse gátūṁ ishuḥ
|| 2 ||
Rgveda Samhita

Book Three

1.

O Supreme fire-divine, render me vigorous, since you wish me to be the bearer of spiritual bliss for offering worship at the congregation. O fire-divine, while I toil and make preparations for conducting worship, may you shining brightly assume your brilliant form and invoke Nature's bounties for the protection of my person. 1

We, the devotees, have made the performance of worship progressively enhancing by serving fire-divine with offerings of fuel-wood and reverence. Let our hymns glorify this fire. May the poet sages of divine virtue guide the sacred rites of our singers for proper worship of this mighty and glorious fire-divine. 2
मायो दश्ये मेधिरे पूर्वकर्त्तो दिव: सुक्ष्मप्रेते स्वेदया:।
अविन्दतर दुर्भोग्नि ब्रजात्मको अंबिपथसि लघुनमाण॥३॥
अर्धस्यसुभर्गि सत यहि: श्रेणं जदधानमकणे मेधिरे ।
शिर्कु न जातन्वयारऽस्य वेदोऽस्य असि जनित्वकु पुष्यन ॥४॥
शुरुक्षितैः रज्ज आतन्वयान्तत्तु पुनान: कु शिते: पुविशी: ।
शेषिष्यसात: पर्याययुः भ्रेत्रोऽस्मिनि भ्रुट्टिनः । ॥५॥

वायुः से मनुदान्तस्वत्वत् दिबो यहि स्वेदसानि अर्हि: ।
सना अत्र युवन्ति: सवेनिरक गर्भे दृशिनः सत वाणि: ॥६॥
सोऽस्य संहतो विशिष्टं चुर्स्त्य योनिः सख्ये महानाम ।
अखुश्च वेषन: फिन्मानाः महा कुस्त्ये मानव समाची ॥७॥
व्यश्रणः सनोऽसतो व्यहिर्वाहः शृजः रामसा वधुपच: ।
शोतिकति वारा मण्डुनो चुर्स्त्य श्रुः यच वाक्ये कार्यन ॥८॥

वाव्र्याः सिम अनादातिर ादधा दिवो यहि वासान ानानः ।
साना अत्र युवन्ति: सायनरीक गर्भे दृशिनः सत वाणि:। ॥६॥
सोऽस्य संहतो विशिष्टं चुर्स्त्य योनिः सख्ये महानाम ।
अखुश्च वेषन: फिन्मानाः महा कुस्त्ये मानव समाची ॥७॥
व्यश्रणः सनोऽसतो व्यहिर्वाहः शृजः रामसा वधुपच: ।
शोतिकति वारा मण्डुनो चुर्स्त्य श्रुः यच वाक्ये कार्यन ॥८॥
The fire-divine, the one, full of understanding, pure in
discernment, closely associated with celestial and terres-
trial regions, bestows bliss upon us. Nature’s forces have
found the fire-divine in the midst of ethereal vapours of
the cosmos and also right in the movements of waters. 3

The seven great attributes glorify the blessed fire-divine,
white (pure) at birth, and red (radiant), when waxen.
Nature’s bounty approaches him, and cherish with affection
as mares approach a new-born youngling 4

Overspreading himself through the mid-region with his
radiant flames, purging his power with wise purifications,
clothed in radiance, this cosmic fire-divine, spreads abroad
his own unmitigated and extensive grandeurs. 5

The fire-divine seeks heaven’s mighty glories. He is
unconsuming, unimpaired, not clothed and yet not naked.
These seven channels of radiance (as of a speech), eternally
young, sprung from the same source, receive him as their
one common embryo. 6

After the sweet rains in the inter-space which is the source
of waters, the compact rays of omni-form scatter in all
directions as milk coming from the full-udderred cows.
The mighty (heaven and earth) are the fitting parents of
this graceful fire-divine. 7

O source of strength, carefully cherished, you shine
brightly, assuming refulgent and lasting beauties. The
streams of love and sweetness flow forth where the mighty
fire-divine grows strong by his praise. 8
पितुश् गर्भम् जनितुस्य वसे पुरविरे कर्मणि अध्युगविभ्याणाः।
गुहे धनेन जनितस्य बसे पुरविरे अध्युगविभ्याणाः।
वृण्यं सुपत्ती धर्मेऽं सर्वन्धु उभे अस्मे मनुष्ये नि पार्हि।

पितुश् cid उद्धर जानुष्ठां विवेदा vy अस्या धारा
सर्वज्ञाया विद्वानः सर्ववेदा अश्च यद्यस: से हि पूर्वः।
उस्मै द्विषयां अन्विताय: विवाष्याः अव्वति यथास: से हि पूर्वः।

erau mahāṁ anibadhē vavardhāpo agnīṁ yasāsah sām
hi pūrvīḥ | rītasya yonāv aṣayaḥ dāmūnā jāmināṁ agnīr
apāsi svāśrīṇāṁ || 11 || akrō nā babhrīṁ samithē mahīṁ
āpāsam gārbho nṛtamo yahvo agnīḥ || 12 || apāṁ gārbhāṁ
dagrutāṁ oṣadhināṁ vānā jajāna svabhāṅga virūpam |
devasasya cinn maṉasā sām hi jagmnā pānīṣṭham jatām
tam dvasyaṇa || 13 || bṛhānta id bhānāvo bhārījikaṁ agnīṁ
saśanta vidyūte nā sukrāḥ | gūheva vṛddhāṁ sādasi śve
antār apārā uvṛte amṛtaṁ duḥhānḥ || 14 ||
From his first manifestation, he (the fire-divine) is conversant with the secret knowledge of the cosmos. He sets his voices and his streams in motion. Even though he is moving invisible with his young dames of heaven—Nature’s bounties—he himself does not stay hidden.

He (the fire-divine) nurses the embryo of his sire (firmament) and generator (this world). He alone sucks many a swelling bosom—by their over-flowing love. Both, these fellow-spouses are bright and strong, and are friendly to men. May you, O fire, preserve them.

The mighty fire-divine grows in space unbounded; many cosmic vapours give strength to him. He, the friend of mankind lies there within the lap of nature’s laws, enjoying the affection of sisterly cosmic rivers.

This cosmic fire is the generator of universe, the embryo of waters, the leader of men, most manly, defender in struggles, and is illumined by his own radiance. He himself produces water for his loving children.

The auspicious wood genders this fire divine, who is varied in his graceful forms and is present in all the vapours of the cosmos and plants. All the bounties of Nature approach with reverence this newly revealed, strong and resplendent fire-divine which is mighty and worthy of praise.

Like brilliant lightnings, mighty luminaries accompany the light-diffusing divine fire (the fire of conscience). Then he grows powerful, and imperishable in his boundless dwelling, as if in a deep cavern, whence they milk out immortal light.
ईष्टे च त्वा यज्ञानो हृदिन्मसिद्धं संख्यं सुमति निकामः।
दुर्बेल्यं ममिष्ठिः सं जंगित्रं रक्षाः च नो दुर्बेक्षिभूषणीकः। ॥ १५॥

इले का तः युक्तमानो हविर्भिः इले सक्षित्वान् सुमतिम निकामहः ।
देवैर्हृ त्विमित्ति सम्य जरित्रे रक्षेः च नो दुर्येब्भिः अनिकायः। ॥ १५॥

उपक्षेतासत्वं सुपर्णानांवते विश्वन्ति अनं दंडानां।
सुरक्तमा अर्वसा तुर्ज्ञाना अभि ध्वाम पृत्तिः सुदेवानाम ॥ २६॥
एक देवनामांवते: के तुर्समुः सुद्रेः विश्वन्ति काल्याणि विदानाः।
प्रति ममृते अवासयथा दश्वां अनु देवानाथद्विगुः श्रीसि सार्वेन ॥ १७॥
नि दुरुपाने अभृतो भविनां राजसे ससाद विख्यति सार्वेन।
धुतर्तिक उद्धव लय्योध्युच्विश्वनाहुको विदानां विदानां ॥ २०॥
एक नै गृहि सुधययमः श्रीविभिष्टमनहमहिलस्वतिः श्रीप्रेयः।
अस्मि गृहि बहुत संतस्त्रां सुहर्ष्व भागे यूषाः कृषी नः ॥ २१॥
पुरा तेन अभि जाकमा सानति य पुर्वययु पूर्वनानि योचि।
महान्ति धृष्टे सर्वेन गुप्तं ज्ञेस्तमा जन्ममानुष्ट्रिहितो ज्ञेवेदः। ॥ २०॥

उपक्षेतात्सत्वं तत्वा सुप्राणि ज्ञेव विस्वाय दहाय दा-
धानयाः। सुरजास्त स्वावसा तुजामाना अभि शय्या प्रितनामे-
युक्ति अद्वेः। ॥ १६॥ अद्वेः अभि माहाते अन्धरो विस्वाय काव्याय विद्वान्।
प्रति मातृत अवासयां दश्व अनु देवानााधिसे श्रीसि सार्वेन ॥ १७॥
नि दुरुपाने अभृतो मन्यां राजसे ससाद विख्यति सार्वेन।
धुतर्तिक उद्धव लय्योध्युच्विश्वनाहुको विदानां विदानां ॥ २०॥
एक नै गृहि सुधययमः श्रीविभिष्टमनहमहिलस्वतिः श्रीप्रेयः।
अस्मि गृहि बहुत संतस्त्रां सुहर्ष्व भागे यूषाः कृषी नः ॥ २१॥
पुरा तेन अभि जाकमा सानति य पुर्वययु पूर्वनानि योचि।
महान्ति धृष्टे सर्वेन गुप्तं ज्ञेस्तमा जन्ममानुष्ट्रिहितो ज्ञेवेदः। ॥ २०॥
I worship you with dedication, and crave for your goodwill and friendship. May you along with Nature’s bounties bestow grace upon the chanters of hymns, and protect us with your benign radiance. 15

O fire-divine, the illustrious leader of all, may we, your followers, masters of all treasures become strong by honest and earnest action and good reputation, so that we may overpower the godless opponents (i.e. evil desires), when they come in conflict with us. 16

You are the banner of Nature’s bounties, O fire-divine; you are the bestower of bliss and knower of all secret wisdom. You provide dwelling places to the mortals, and enlighten them. With great speed, like a charioteer, you march towards godly men and fulfil their aspirations. 17

The immortal king of universe takes his place in the heart of mortal men, and blesses them in all their sacred aspirations. The divine-fire, with his spiritual radiance reflecting intense love and knowing all secret wisdom shines extensively, as fire fed with butter. 18

O Lord of creations, come unto us with your auspicious friendship; come speedily with your mighty strength to protect us. Bestow upon us abundant wealth, safe from dangers, well-spoken of, desirable and renowned. 19

O fire-omniscience, I address you, who are ancient, these old and new adorations. These invocations are offered to you, O showerer of benefits. You are the cognizant of all that exists and you are established in this life and all the lives to come. 20
jánmañ−janaṁ nḥito jātāveda viśvāmitrebhir idhyate ājasraḥ | tāsyā vayām suma-
tau yajñīyasyāpi bhadrē saumanasē syāma || 21 || imām ya-
jñām sahasāvam tvām no devatrā dhehi sukrato rārānāḥ |
pṛa yaṇī hotar bhīhatir īsho nō 'gne māhi drāvinam ā 
yajasva || 22 || flām agne purudāṁsaṁ saṁiṁ goḥ ṣaśvattā-
māṁ hávamāṇāya sādha | syān naḥ sūnūs tānayo vijāvāgne 
sā te sumatīr bhūtv asmē || 23 ||

Vaiśvanārāya dhishānām rītāvṛtdeck gṛhitāṁ nā pūtvam 
agnaye janāmaś | dvitā hōtāram mānushaṁ ca vāghato 
dhiya rāthaṁ nā kūlīsaḥ sām rīnvaṭi || 1 || sā rocajay ja-
nūshā rōdasi ubhē sā mātrōr abhavat putrā īdyaḥ | havya-
vāl agnīr ājāraṁ canohito dūṭabho viśām ātithir vibhāva-
suḥ || 2 ||
The omniscient fire-divine (the fire of conscience) is established in every person in his every birth. This perpetual fire-divine is kindled by devotees who are friendly to all. May we ever be held in the good grace and favour of that supreme creator, worthy of our adoration.

O mighty fire-divine, the performer of good deeds, may you rejoicingly convey our noble acts to the bounties of Nature. O invoker of Nature’s bounties, bestow on us abundant food and grant us great wealth.

O fire of inner conscience, may you acquire for your most devoted worshipper nourishing food which enables him to obtain wisdom and which works wonders. May we have children, to multiply our race; may that gracious will of yours be ever upon us.

We present our praises, pure as butter, to fire-divine, illustrious leader of the universe, who promotes eternal law. With thoughtful insight, worshipper and priests bring this eternal invoker anear to the two-fold functions as an axe of carpenter fabricates a chariot.

By his first manifestation he (the terrestrial fire) makes both the worlds (heaven and earth) resplendent. He, the praise-worthy offspring of his parents, becomes ageless, gracious, infallible carrier of oblations, rich in radiant light and inviolable guest of the people.
कृत्वा दक्षस्य तरूणे विश्वेषणि द्वासों अभिं जनयतु चितित्वे: ।
हर्षचन्द्राभासना स्तोत्रमयाः महामयेन न वार्ते सतििष्ठलुप्तिः कुचे ॥३॥
आ मुन्द्रस्य सतििष्ठलुप्तिः कीणेऽः वृहीमहे अहैव वार्तेमित्यथम ।
ग्राहिते भुगोणुस्सिरजु कृत्वकेतुनामिः राज्ञियं लिध्येऽः स्तोत्रिणाः ॥४॥
अभिं सुप्रायं दिशो च पृथ्वीं जन्मा वार्तेमभीष्म वृक्षवृक्षं: ।
यतःसत्र: सुप्रायं विश्वविश्वं हृदं यन्त्रानां सार्थदिशःप्रथा ॥५॥

krátvā dáékshasya tárusho vídharmāni devāsá
agnim janayanta cíttibhiḥ | rurucánám bhānúnā jyótishā
mahám átyam ná vájaṃ sanishyāná úpa bruve || 3 || á
mandrásyā sanishyánto váreṇyām vṛṣṇimbāhe áhrayam vá-
jam rīgmiyam | rātīm bhrigújām usījam kavikratum agninā
rājantāṃ divyéna śocishā || 4 || agninā sumnāya dadhīre puró
jánā vájasravasam ihá vṛiktábarhishāḥ | yatásrucaḥ surú-
cam visvādevyaṁ rudrāṁ yajūnānāṁ sádhadishṭān apásāṁ
|| 5 ||

पावकगोचे तथ त्व हि क्षयं परि होत्येश्चु वृक्षवृक्षेऽः नर: ।
अस्य हर्षस्य हुक्षमनास्य आप्यमुपायं द्रविं चेशि नेवत्यः ॥६॥
आ रोदसी अप्रस्त्य द्रविं चेशस्य येदं द्विमुपायं अथरर्य: ।
सो अप्रशायं परि नीत्ये वृक्षवित्ये न वार्तसत्ये चनेनहितः ॥७॥
नम्मेत्यं हुक्षमदात्तैं स्वाच्छं हुक्षस्त द्रम्यं जातवेनसम: ।
रूपोऽत्यस्ये ब्रह्मो विश्वः विश्वविश्वास्याममभवत्युरोहितः ॥८॥

pávakaśoce táva hi ksháyam pári hótar yajñeshu vri-
ktábarhisho náraḥ | ágne dúva ichámaṇāsa ápyam úpásate
drávinäm dhebi tēbhyaḥ || 6 || á rōdasí aprīṇad á svár ma-
háj játām yád enam apáso ádhrārāya | só adhvarāya pári
nīyate kavír átyo ná vájasātaye cánohitāḥ || 7 || namasyāta
havyādātin śvadvaram duvasyāta dámyam játāvedasam |
rathir ōritasya bhrihatō víecharśanīr agnír devánām abhavat
puróhitāḥ || 8 ||
The enlightened priests generate the fire-divine in multi-form by their surpassing strength of power, and with their inventive thoughts. I, eager to win a reward, address him who is speedy like a horse and resplendent with his solar brilliance.

Eager to obtain the enviable, ample, and praise-worthy reward, we choose out fire-divine, who is the giver of gifts to the enlightened ancient seers, with poet's wisdom, and shines forth with a heavenly lustre.

For happiness, men, having practised austerity, and uplifted ladies set the sacrificial fire glorious, before performing any noble act. This fire is renowned for giving benefits, is extremely brilliant, is dear to all divine powers, inflictor of punishments, and he enables men to accomplish good and benevolent deeds.

O invoking priest, the fire-divine of purifying flame, men spread out their loving devotion at the place of worship, and enshrine you in their hearts. They wait on you, O fire-divine, for your service and friendship. May you bestow wealth and wisdom on them.

The fire-divine fills heaven and earth and also the great realm of light, as soon as manifest. The wise men glorify him by their noble deeds. He, the giver of food, is led forth to the place of worship like a steed, so that he may grant us wealth and wisdom.

He is oblation-bearer and knower of all laws and regulations; he serves all household friends and knows everything. May you honour and revere fire-divine, who drives the chariot of imperishable laws. He is most active and foremost among the divine powers.
तिरो यह्वास्या सामिदह ग्नेर
अपूतं उसी अम्तियावह | तस्यं भक्तम अदाधुर मार्त्ये
भुजम उ लोकम उ द्वे उपा जाम्यम यातुह || 9 ||
विषाम काव्यम विस्वाति मानुषिर मिर ाम यक्श्मन सा सम अक्रियायण स्वाधितिम
ना तेजास | सा उद्वातो निवातो याति वेविशार सात्याम ईशु
भुवनेशु दीधरत || 10 ||

स जिन्वते जश्वेत्यु प्रजाज्यावान्युय विशेषु नानव धिनशः ।
वेश्यातः पृथिवाय अमत्यां चनु राजा दश्मनों विवृत्त्यों || 11 ||
वेश्यातः पुराखा नाकमार्कारितमृयूयु भन्तमानम : सुमममिम : ।
स पूर्ववज्ञनान्त्येव च वै सम्मानम परमित जायति : || 12 ||
जनावनां यशिलिङ विश्रामुक्तमता यं कुष्ठे मात्रिक्षवा विनव कर्षम ।
तेन चित्रयामेक हरिकराममहे सुरिनुम्स, सुविषाप नव्यस || 13 ||
शुष्णि न यामान्यिरुणु दूर्दिक् केनु तुवो रोचनासमुत्तरमें ।
अभी मूर्तां दिव्यं अप्रतिकर्तं दमामषेन नमस्मा ग्राजिनेब्रह्म || 14 ||

सा जिन्वते जश्वेत्यु प्रजाज्यावान्युय विशेषु नानव धिनशः ।
वेश्यातः पृथिवाय अमत्यां चनु राजा दश्मनों विवृत्त्यों || 11 ||
वेश्यातः पुराखा नाकमार्कारितमृयूयु भन्तमानम : सुमममिम : ।
स पूर्ववज्ञनान्त्येव च वै सम्मानम परमित जायति : || 12 ||
जनावनां यशिलिङ विश्रामुक्तमता यं कुष्ठे मात्रिक्षवा विनव कर्षम ।
तेन चित्रयामेक हरिकराममहे सुरिनुम्स, सुविषाप नव्यस || 13 ||
शुष्णि न यामान्यिरुणु दूर्दिक् केनु तुवो रोचनासमुत्तरमें ।
अभी मूर्तां दिव्यं अप्रतिकर्तं दमामषेन नमस्मा ग्राजिनेब्रह्म || 14 ||
The immortal priests consecrated three splendours of the
great and all-pervading divine fire; one of them, they
placed in the world of mortals as the nourisher; while the
other two (lightning and the sun) have passed into the
sisterly worlds of space. 9

The sacrificial offerings presented by men brighten the
fire-divine, wise and protector of men, just as they
sharpen and polish the axe. Repeatedly he goes to high
and low places; and lays down his vital seed of life within
these worlds. 10

While manifest in multicoloured receptacles of cosmos,
the mighty fire-divine, the immortal illustrious leader of
the universe, a divinity or profound lustre, grows roaring
like a lion, and bestows wealth and wisdom on dedicated
worshippers. 11

The illustrious leader of the universe, ascends as ever the
heaven above the summit of firmament, well greeted by
the singers of brilliant hymns. He, as in old times,
producing riches for the folk, and ever vigilant, traverses
the common way again. 12

We invoke the fire-divine for new prosperity, him who
goes high in a splendid way, whose flames are golden and
excellently bright. The cosmic wind brings and establishes
on earth, this holy fire, adorabe, true to law, wise and
originally a dweller in high heaven. 13

We with mighty prayers implore him, who is pure, swift,
giver of food, beholder of light, and who strides in heaven's
bright sphere like banner, whom none may turn aside and
who is awakened at dawn. 14
mandram
hota rama sucion advayavinam damunasam utkthyam visvagarshanim | ratham ná citram vapushaya darsatam manurhitam sadam id raya imaha || 15 ||
We solicit wealth and wisdom of the adorable fire-divine (or the fire of inner conscience), who is cheerful, invoker of bounties of nature, pure, the suppressor of enemies, praise-worthy and dear to all mankind. He is beautiful to behold like a splendid chariot, benefactor of men. 15

They, the intelligent priests, offer precious things to the immensely powerful fire-divine, the leader of mankind, during the firmly-founded (holy rites) so that they may go (on the right path). The immortal fire-divine honours Nature's bounties, and therefore, let no one violate the eternal laws. 1

The splendidous fire-divine goes between heaven and earth, as the messenger of Nature's bounties, having taken his seat as man's invoking foremost priest. The fire-divine urged by powers, prays with hymns, and diligently adorns great heights in the celestial region. 2

By their earnest thoughts, the sages glorify the fire-divine, the ensign of their faith, the one who fulfils their sacred aspirations. To him the sages dedicate their benevolent actions, and the worshipper looks for joy and happiness. 3

The fire-divine is a preserver of faith, the invigorator of learned, the measure and the symbol of the sages. He in many different forms pervades heaven and earth. He is the popular sage, who is glorified on account of his great might and splendour. 4
candrám agním candráratam hári-vrataṁ vaisvanarām āpsushádam svarvidam | vigāhām tár-ṇim távishibhir ávritam bhúrṇim devása ilá suśríyam dādhulḥ || 5 ||

agnír devēbhīr mánushaś ca jantúbhīs tanvānó yajñám purupéṣasaṁ dhiyā | rathér antér īyate súdhadishṭibhir jiró dámūnā abhisasticátanah || 6 || ágone jārasva svapatyá áyuny úrjá pínvasva sám īsho didhi naḥ | váyānśi jinva bṛihatāś ca jágriva uṣig devānām ási sukrátur vipám || 7 || vispátim yahvám átithim náraḥ súda yantáraṁ dhínám uṣijan ca vághátam | adhvaránam cétanām jatávedasanā prá śaṁsanti námasā jútibhir vṛdhé || 8 || vibháva devāḥ suráṇah pāri kshitir agnír bahhūva śāvasā sumádrathah | tásyā vratāni bhuriposhino vayām úpa bhūshema dāma á suvṛkṣtābhīḥ || 9 ||
The divine men have established here the lovely fire-divine, the illustrious leader of the universe, whose chariot is charming, whose actions are golden, who dwells in cosmic vapours, and is full of bliss. Pervading swiftly and wildly he is surrounded by powers. He is vivacious and very glorious.

Perfect in performance the multiform sacrifice, the fire-divine (the universal fire), the subduer of evils, the charioteer, swift-moving, goes to and forth along with Nature’s bounties in his cosmic chariot, in the space between heaven and earth.

O fire-divine, may you bless us in order that we be gifted with good progeny and long life; may your radiance increase in brilliance and may you invigorate us with energy, and provide us with food, ever vigilant, may you bestow upon us plentiful crops. You are active envoy of nature’s bounties, and lord of our inspired songs.

The leaders always praise with their salutation and extensive devotion, the fire-divine who is ever young and mighty lord of people and their guest and the inspirer of pious thoughts. He is the eternal priest of eloquent poets and the omniscient enlivener of worshippers for their prosperity.

The fire-divine, the resplendent, the giver of great joy, accompanied by his lovely cosmic chariot, encompasses the whole earth by his might for protection. Let us, with excellent laudations, place ourselves under the laws of that supreme who nourishes multitudes in his own abode.
वैश्वानर तव धामाम्य चोके ये ये हि सुविदः संयोगः विच्हाणि।
जात आप्रवो भुवनान्ति रोदस्मी अंगे ता विश्वः परिमुर्गीम् तमनः॥१०॥
वैश्वानरस्य दसनाध्यो वृद्धांगः वृद्धांगः कः कृतः।
उभा विपरी शूर्यान्तम्यात्मकदापुरुषः भूरिषेसा॥११॥

vaśvānara tāva dhāmāny ā cakē yēbhīh svarvīd
ābhavo vicakṣhaṇa | jātā āpṛīṇo bhūvanānī rōdāsi āgnea tā
vīśvā parībhūr asī tmānā || 10 || vaisvānaraśya dansānābhīyo
brihād ārīnād ēkaḥ svapāsyaāyā kavīḥ | ubḥā pitārā mahā-
yān ajāyatāgniḥ dyāvāprīthiḥ bhūrihetāsā || 11 ||
O illustrious leader of the universe, the seer of all, I celebrate your glories wherewith you become blissfull. You fill the entire creation down from heaven to earth as soon as you get manifested. O fire-divine, you yourself surround all the creatures of the universe and thus provide them protection.

Following the deeds of the universally devoted person, one attains greatness (or prosperity). Such a sage alone bestows rewards of noble actions. This fire-divine, adoring both the parents, (heaven and earth), has become manifest, by his own supremacy.

May you be gracious to us with each kindled wood of fuel, and with every flash grant the boon of prosperity. O fire-divine, may you bring divine powers to help us in our benevolent actions. May you favour your devotees, as friends favour friends.

May the fire-divine, the universal protector of bodies, who is devotionally sustained thrice a day, every day, by Nature's bounties like the sun the surveyor during the morning, by terrestrial fire—the adorable, the venerable, during the day and by moon and stars, during the night, enrich the source of our devotional enlightenment with his sweetness and love.
dūdhitīr viśvāvāra jīgāti hōtāram iḷāḥ prathamāṃ yāja-
dhyai | āchā nāmabhīr viśhabhāṃ vandāḥhyāi sā devān
yakshad ishitō yājīyān || 3 || urdhvō vāṃ gātūr adhvarē
akāry ārdhvā sōcīṃshi prāsthītā rājāṃsi | divid vā nābhā ny
āsādi hōtā strīṇīmāḥi devāvyaacā vī bārhīh || 4 || saptā ho-
trāṇi mānasā śrīṇāmā invantu viśvan prāti yann rātēna |
uripēsaso vidātheshu prā jāṭā abhīmāṃ yajūnāṃ vī caranta
pūrvih || 5 ||

ā bhāndamāne uṣhāsa úpake utā smayete tanvā vīrūpe |
yāthā no mitrō vāraṇo jūjoshad īndro marūtvān utā vā
māhobhīḥ || 6 || daivyā hōtārā prathamā ny ōñje saptā pri-
kshāsah svadhāyā madanti | rītāṃ sāsanta rītām īt tā
āhur ānu vratāṃ vratapā dūdhyaṇāḥ || 7 || ā bhārati bhāra-
tibhīḥ sajōṣā śa devāir manushyēbhīr āgniḥ | sārasvatī
sārasvatēbhīr arvāk tīsrō devir bārhīr ēdāṃ sadantu || 8 ||
May the universally recognized divine wisdom proceed to adore the first invoker of our sacred worship. May we honour the mighty Lord, the showerer of benefits, with our homage. Being urged may He invite the worshipful Nature's bounties to our assistance.

The fire is enkindled for both (the householder and the priest) to carry you upwards, in the sacred ritual. Its radiant flames soar aloft to celestial regions. The invoker has his firm seat in the midst of the navel, and the proper cushion mirth have been assigned to the learned participants.

Nature's bounties which gratify the universe with rain are invoked during the seven processes of the fire-ritual, when solicited with all sincerity of mind. May the personified Nature's bounties be with us for bringing prosperity in our fire-ritual.

Night and dawn, both being praised come here together, smiling in different forms and colours. May divine powers, such as the wind, the ocean, and the lightning (fire from electric and other sources), associated with vital principles, serve us with their glories.

Of all the invokers, I propitiate the two foremost celestial ones, fire and the sun. The seven ministering priests also please them by the offerings of milk, butter and food. Honouring the eternal truths and meditating on these laws, they always abide by them.

May the divine culture together with the masters of cultural studies, the divine wisdom, together with wise, and the divine speech, together with eloquent speakers come to us and all these three divine virtues be enshrined in our hearts.
तन्न नास तुरिपां अध्वा पोषयितुम् देव तवश्चार वि राजनाः 
स्याः स्याः | यातो विराह कर्मण्याः सुदाकशो युक्ताग्रावः जयायते 
देव्यकामः || 9 || वानसपते 'वा स्रिजोपा देवान अग्नि हविः 
शम्तिसुधायति | सेद उ होता सत्यातारो याजी यात्ते देवानां 
जनिमानि वेदा || 10 || आ याहे अग्ने सांध्यानो अर्विण्डेन्द्र देवः 
सुरथे तुरेमि : | बहिः अस्तांमितिः: सुभृत्रा स्वाहा देवा 
अत्राः मादयान्ताः || 11 ||

5.
प्रत्यो अग्नि उष्मासः सेवकाः सुधी विप्राः पदविः 
कविनाम || प्रथुपां देवयाव्भिः सामिद्वायु धारा 
तमसो विविक्रमः || 12 || प्रेमित्वालिम्बिः: स्तोत्राणं नम्यं उक्तेः: 
पुर्वः तत्बं सर्वंरक्त्वितसम्: सं दीर्घो अंचुदवां 
विषेषे || 12 ||
O supreme architect of creation, may you be generous to grant us strength and vigour so that we give birth to such a child who is intelligent, ever-active, proficient in sculpture and beloved amongst enlightened persons. 9

O master of forests, may you send forth Nature’s bounties to help us. May the sustaining fire-divine ripen our corn for offerings. May He, the embodiment of great truths be our invoker, since He alone knows the divine secrets. 10

O fire-divine, kindled into flames, may you, associated with the rays of the sun and other divine powers, come here speedily as if mounted on the fast-running chariot. May the mother earth cherish us in our sacred works. May the immortal environmental divine powers appreciate our devotional exclamation ‘Svaha’. 11

The fire-divine, the eloquent leader of the wise and the enlightened sages is awakened to greet the dawns. He, kindled by the pious priests, throws open the gates of darkness with his far-spread lustre. 1

The adorable fire-divine is magnified by laudations, sacred hymns, and praises sung by the chanters. Like eternal truths, the messenger, particularly shines forth at the first flash of dawn. 2
अधायः अग्निर्माणस्तिमिति विक्रयां गम्यं मित्रा क्रतुन्त साधारण।
आ हर्षकों जयतं सांकेतकांस्युदु बिधो हृद्यो मन्त्रिनाम।
मित्रो अश्विनीविवर्तित स्वसमिद्धो मित्रा होतं क्रतुन्तो जात्वंबंतो।
मित्रो अवधृष्टिरिद्धो दर्शना मित्रा: सिन्धुभूतम प्रवीणानाम।
पाति प्रयं रिपो अय पुंद के: पाति यहां शरणं सुर्यस्य।
पाति नाभं सुर्याणिः सुमुल्लिम: पाति कृत्वादि-समुदायम:।

अधाय: अग्निर्माणशुष्क विक्रयां अपां गर्भो मित्रा र्तेना साध्य:। अहर्यतो याज्ञावह क्रव साहाद अभुदु: विन्ध्य: मतिनाम। 3।
मित्रो अग्निर्माण यत सामिद्धो मित्रो होतां सार्वां जात्वंबंतो।
मित्रो अध्वर्युर्गः दर्शना मित्रा: सिन्धुभूतम प्रवीणानाम। 4।
पाति प्रयं रिपो अय पुंद के: पाति यहां शरणं सुर्यस्य।
पाति नाभं सुर्याणिः सुमुल्लिम: पाति कृत्वादि-समुदायम:।

चौत्रेसको ईश्वर चाहु नाम: विधानिः वे युपो युपो विधान।
सुमुल्लिम: कपालं गृहवत्स्युदु: वेदंविद्रुण्युदु:।
आ येविन्दमुर्तिवन्तस्यावामृगामुन्तस्वास्तिहु:।
दीयान: शुचिवन्य: पारक: पुत्रे: पुनरज्ञानो नव्यस्ती कः। 8।
सुतो जात: औपकीमिर्मश्ये: यद्दि वर्धिति पूर्वो: भूतं:।
आपि इव भवता युप्मान: उज्युपम: पित्रेणस्यस्ये। 9।

त्रिविशु काकि इस्ते चाहु नाम: विधानिः वे युपो युपो विधान।
सुमुल्लिम: कपालं गृहवत्स्युदु: वेदंविद्रुण्युदु:।
आ येविन्दमुर्तिवन्तस्यावामृगामुन्तस्वास्तिहु:।
दीयान: शुचिमश्य: पारक: पुत्रे: पुनरज्ञानो नव्यस्ती कः। 8।
सुतो जात: औपकीमिर्मश्ये: यद्दि वर्धिति पूर्वो: भूतं:।
आपि इव भवता युप्मान: उज्युपम: पित्रेणस्यस्ये। 9।

रिभुस्य क्रक्षा इत्यं कारु नाम: विधानिः वे युपो युपो विधान।
सुमुल्लिम: कपालं गृहवत्स्युदु: वेदंविद्रुण्युदु:।
आ येविन्दमुर्तिवन्तस्यावामृगामुन्तस्वास्तिहु:।
दीयान: शुचिमश्य: पारक: पुत्रे: पुनरज्ञानो नव्यस्ती कः। 8।
सुतो जात: औपकीमिर्मश्ये: यद्दि वर्धिति पूर्वो: भूतं:।
आपि इव भवता युप्मान: उज्युपम: पित्रेणस्यस्ये। 9।
The fire-divine is generated amidst cosmic waters through eternal truths. He is the friend of the pious and is enshrined in the homes of men. Loved and adored he mounts upon the summit (the altar) and becomes worthy of our invocations.  

The fire-divine when duly enkindled becomes friend; and as friend, he becomes invoker, venerable, and knows of all that exists. And again as friend, he functions as an active priest, an inspirer and disciplined. Verily he is benefactor of flowing rivers and moving clouds.  

The graceful fire-divine guards the lovely extensive summit of the moving earth. Mighty, he guards the daily course of the sun. At the navel of the earth, (i.e. between heaven and earth) he guards the seven-fold vital principles and sublime deeds of pious devotees.  

The wise fire-divine knows all that is to be known; he shines both in his latent and manifest forms, and assumes a fair name for adoration. The fire-divine guards with care that spiritual bliss which flows unceasingly.  

The blazing fire-divine, which is refulgent, pure, sublime, and purifier, enters his bright sweet extensive chamber and provides fresh life to his parents, i.e. earth and heaven.  

As soon as generated he ascends to heights and the tender shoots of plants flourish along with descending waters. May this fire-divine protect us while he grows in the bosom of his parents (heaven and earth).
उद्धु ष्टुत: सुमिष्टः यशो अंगोरप्रमन्नुको अविष्ट नाना प्रथिव्यः।
मित्रो अभिलोच्यो मातरिष्ठा दूतो चक्रवाहवाय देवायाः || 9-10
उद्भस्तमीतसुभिष्ठा नाखूमुवोऽसि मेवचतुल्लो रूपानामः।
यष्टी चुषुङ्गः पूर्वो मातरिष्ठा गुहा सन्ते हन्तवाह समीपे || 10
इधाऽमेव पूर्वं सुनि गोः श्रेष्ठतम दवममाय सावः।
प्रादः सुनुतनन्त्यो विद्वानः सा तेन सुमनिष्ठः || 11

उद u shrutatāḥ samidhā yahvō adyaud vārshman
divō ádhi nabhā prithivyāh | mitrō agnīr Ídyo mātarīśvā
dūtō vakshad yajāthāya devān || 9 || úd astambhīt samidhā
nākam rishvō 'gnir bhāvann uttamō rocanānām | yādī bhṛ-
gubhīyāh pāri mātarīśvā gūhā sāntāṁ havyavāham samidhē
|| 10 || Ílam agne — || 11 ||

(1) प्र कार्यो मनना वृक्षमाना देवद्रीची नयत देववन्तः।
दृष्टिवाहुःजिनी आच्येति द्विवर्षेन्द्रस्ये भूताति || 11
आ रोदासी अभिश्र जायमान उन प्र रिक्षा अथ नु प्रप्रयोऽ।
द्विवर्षेयाम महिना प्रृथिव्या वृक्षति ते वहीः सुसज्ज्यः। || 12
वीराम ला प्रविष्टी उष्णायासो नि होतारं सादयाने दमयाः।
यही विषो मानुषीद्रववन्तः प्रवेण्सीरीच्छोऽति शुक्रपृष्टः || 13

6.
Prá kāravo mananā vacyāmānā devadrīcīṃ nayata de-
vayántah | dakshināvād vājini prácy eti havir bhāranti
ahyaye ghṛtāci || 1 || á rōdasi aprinā jáyamāna utā prá
rikthā ádha nú prayajyo | divāś cid agne mahinā prithi-
vāya vacyāntāṃ te váhnayaḥ saptájihvāḥ || 2 || dyauṣ ca tvā
prithiví yajñīyāso nī hōtāram sādayante dāmya | yādī
viṣo mānushir devayāntih práyasvatīr ālate śukrām arcīḥ
|| 3 ||
Being extolled, the youthful fire-divine shines with kindled fuel to the summit of the celestial region and to the navel of the earth. May he, the benefactor, the adorable, the cosmic breath, bring here Nature’s bounties to help us in the accomplishment of our selfless noble deeds.  

For the sake of enlightened sages, the cosmic wind generates the fire-divine, the bearer of oblations, so far concealed in the caves. Now himself having become the best of all luminaries, and rising aloft he supports the firmament with his radiance.

O fire-divine, may you grant wisdom to your most devoted worshipper and may we have sons and grandsons to perpetuate our race. May your gracious favour ever remain with us.

Inspired with the divine urge, O devout singers, bring forward the divinity-approaching ladle directed towards the ritual fire. Charged with sacrificial food and brought to the forefront (east), from the south and filled with butter, it goes forth presenting an offering to the fire.

From your manifestation, O cosmic fire, you fill both heaven and earth, O most adorable, you excell them. May your seven-coloured flames roll on, far and wide, beyond the expanses of heaven and earth.

Whenever human race, aspiring to be divine and bringing offerings, praises your splendid lustre, heaven and earth, and adorable Nature’s bounties, accept you as their prime invoker in the cosmic sacrifice.
mahán sadhásthē dhruvā ā nishatto 'ntār dyāvā māhine háryamāṇaḥ | áskre sapátni ajāre áṃrikte sabardúghhe urugāyasya dhenū || 4 || vrata te agne maható maháni táva krátvā ródasi á tatantha | tvāṁ dūtō abhavo jáyamānas tvāṁ netā vrīshabha carshaṇinām || 5 ||

ritāsya vā keśinā yogyābhīr ghṛitasnúvā róhitā dhurí dhishva | áthā vaha devān deva visvān svadhvarā krīṇuhī jātavedāḥ || 6 || divās cid ā te rucayanta rokā ushó vibhā- tīr ānu bhāsi pūrvīḥ | apō yād agna usādhag vāneshu hōt tur mandrāsya panāyanta devāḥ || 7 || urū ā vā yē antāri- kshe mādantī divō vā yē rocanē sānti devāḥ | ūmā vā vē sūhāvāso yājatrā ayemirī rathyo agne áśvāḥ || 8 || aśbhīr agne sarāthama yāhy arvān nānārathama vā vibhāvo hy áśvāḥ | pātnivatas triṁśaṭam triṇṣ ca devān anushvadhām ā vaha mādāyasva || 9 ||
The great and beloved cosmic fire is surely established between heaven and earth. They (heaven and earth) may be regarded as powerful fellow brides (of the sun), or they may be compared with the two milch cows of the wide extending cosmic fire, furnishing their uninjuring nectar.

Great are your deeds, O great cosmic fire; you have fully spread abroad heaven and earth by your supremacy, as soon as you get manifest. You become a messenger between the two worlds and mighty leader of men.

May you harness with traces to your cosmic car, your long-maned ruddy steeds (solar rays) to proceed to participate in the cosmic sacrifice. O divine knower of all that is born, may you take along with you Nature's bounties and make them propitious to the divine oblation.

O blissful fire, when you abide in the forests and with your blazes, you dry up water at your pleasure, your brilliant lights shine right down from sky, and you beam through many a shining dawn. The learned devotees command your performance whilst you burn these forests.

(Along with) the divine powers who rejoice in the vast mid-region or dwell in the heaven's realm of brightness, or those, who are holy helpers and prompt to hear our calls, or who, whilst on their chariots turn their horses towards us; O cosmic fire, (may you approach us).

May you approach us with these, borne on one car, or on many, for your steeds (beams) are very powerful. May you then bring thirty and three divines together with their consorts (i.e. their virtues, attributes), according to your sweet will, and rejoice.
स होता यास्य रोदसिद् चिन्दुर्गी यण्ययंहमिति कोऽग्रीणिः।
प्राची अथवे तस्तन्तु समेते क्रुयण्ये कर्त्तानासम् स्वले।
इथलमेष पुदेंसे सुनिः गोऽ श्रेष्ठतम् हर्षमानाय साध।
ख्याति: सुमुखस्या विजावः सा ते सुमुखमीत्रस्य।

sā hōtā yāsya rōdasi cid urvī ya-
jūm-yaśām abhi vṛḍhē grīnītaṁ | práci adhvarēva tastha-
tuṁ sumēke rītāvaṁ rītājātasya satyē || 10 || śām agne
— || 11 ||

7.
Prā yā ārūḥ śitiprayasīhāsya dhāsēr ā mātārā vīvīruḥ
saptā vāniḥ | parikśhitā pitārā sān ca retē prá sarsrāte dir-
gham āyuḥ prayākshe || 1 || divākhsoso dhenāvo vṛṣhṇo
āṣyā devīr ā tashthau mādhunmad vāhantīḥ | rītaśya tvā sā-
dasi kṣheṃyaṃtam pāry eka carati vartaniṃ gauḥ || 2 || ā
sim arohat savyām bhāvantīḥ pāṭīṣ ciktiṃna navīd rayi-
nām | prá nīlāprīshṭho atasāsya dhāsēs tā avāsayat puru-
dhā pratikāḥ || 3 ||
He is the priest at whose repeated worship, even the vast heaven and earth sign out for the sake of expansion and evolution in the cosmic sacrifice. They, fair holy and true, stand to offer worship to Him who is born of truth, and is truth personified. 10

O fire-divine, may you grant wealth and wisdom to your most devoted worshipper; and may we have sons and grandsons who perpetuate our race. May your gracious favour ever remain with us. 11

The radiations of the white-backed, all-sustaining cosmic fire, have arisen and pervaded the spacious heaven and earth, and seven channels of speeches. The encompassing parents—heaven and earth—co-operate with him, and bestow long life for the sake of assiduous worship. 1

The sky-traversing beams of the showerer of benefits are the milch kine of the cosmic fire. They dwell in sweet streams of rivers. O fire, desirous of response, one of your divine attributes—the speech, always glorifies you pacifying your flames in the abode of everlasting truth. 2

The solar fire, the careful selector of treasures, mounts upon the well-trained mares (beams). The blue-backed and multi-faced solar corona grants them a good place of rest for cherishing of their rapid speed. 3
mahī tvāśhtrām urjāyantir ajuryām stabhūyāmānaṁ vahāto vahanti | vy áṅgebhīr didyutānāḥ sadhāsthā ēkām iva rōdasi ā viveśa || 4 || jānānti vrīshṇo arushāsyā śévam utā bradhānāsyā sāsane raṇanti | divorūcaḥ surūco rōcamāṇā bā yēśhāṁ gīyā mahinā gīḥ || 5 ||

utō pitribhyām pravidānu ghōsham mahō mahādbhyām anayanta śūshām | ukshā ha yātra pāri dhānāṁ aktör ānu svām dhāma jaritūr vavāksha || 6 || adhvāryūbhīḥ paṃcābbhīḥ satpā vīprāḥ priyāṁ rakshante nīhitam padāṁ vēḥ | prāṇo madanty ukshāṇo ajuryā devā devānāṁ ānu hi vratā gūḥ || 7 || daivyā hōtārā prathamā — || 8 || vrīshāyānte mahē ātyāya pūrvīr vrīshne citrāya raṃmayāḥ suyānāḥ | deva hotar mandrātaraś cikītvān mahō devānā rōdasi ēhā vakshi || 9 ||
Invigorating him, who is mighty and immortal source of creation, the radiant waves carry him forward. The fire-divine, radiant with his various forms in celestial region, enters both the worlds as if they were one. 4

Men comprehend the blessings of the imperishable showerer of benefits, and exult in the command of the powerful fire-divine; their frequent, earnest, bright and radiant hymns are illuminating heaven. 5

Verily the devotees get knowledge of two mighty parents, heaven and earth, and by glorifying them aloud bring strength to the fire-divine. Then the fire-divine, the bestower of bliss, radiates his own light to the worshipper to dispel the darkness of night. 6

Seven sages with five priests guard the firmly settled place which is prepared for the fast moving sacrificial fire. The undecaying divine sages with their faces turned to the east, sprinkling the lipations-rejoice as they themselves follow the path of godly sages. 7

I propitiate the two first divine offerers of worship; the seven priests rejoice in their own ecstasy. The illustrious celebrators of holy worship reciting the praises call him the true protector of eternal law. They speak of truth praising the truth-eternal, and declaring that living unto the truth is accepting the truth. 8

O divine invoker of Nature’s bounties, the vast and wide spreading beams shed moisture for you, the powerful, the victorious, the splendourous and the showerer of benefits. May you, the omniscient and bliss-bestowing lord, bring here nature’s bounties, heaven and earth. 9
प्रिक्षाप्रयाजो द्राविणः सुवाचः सुक्तस्य उपस्तेऽर्वदः।
उतो विचारस्मृतिः महिना प्रःथिवियः कृते विचेत्तः सं महे देवस्य। ॥१०॥
इतिमसे पुपतंसु सगी गोः इश्वरस्य हर्षमानाय साध।
स्याशः सुनुस्त्वनो विजावः सा ते सुपतिसुतिः। ॥११॥

प्रिक्षाप्रयाजो द्राविणः सुवाचः सुक्तस्य उपस्तेऽर्वदः।
उतो विचारस्मृतिः महिना प्रःथिवियः कृते विचेत्तः सं महे देवस्य। ॥१०॥
इतिमसे पुपतंसु सगी गोः इश्वरस्य हर्षमानाय साध।
स्याशः सुनुस्त्वनो विजावः सा ते सुपतिसुतिः। ॥११॥

(८) समर्थ मुक्तम्
(१-११) एकादशस्य युक्तम् गाथिनो विभाषितं दृशः। (१-१७) प्रथमाविलोचनः युपस्,
(१-०) पादविविषयां युपसा, (८) अद्वित्यो विचे तेषा या, (१२) एकादशम् वास्तवो देवसा।
(१-२, ६-१२, ८-५१) प्रथमावधिकारोने अन्यायस्य वर्धिष्ठानाय वर्धिष्ठान स्वाक्षराः विचे गुरुः,
(१३, १४) हृदयालापस्य अन्वेषणेऽहुः क्रमसं।

अन्नःनि त्वारस्य देवान्तर्वस्तेऽवनस्तेः महुःना देववेनः।
उद्धवस्तिस्तु इविणेऽह धनायः अथे मातुस्या उपस्तेः। ॥११॥
समिहस्त्य अर्थार्याः: पुरस्तांब्राह्मण वनस्तो अज्ञे सुविष्ठम्।
आऽते अन्नतदमि बाप्तमानु उद्देश्येऽवह महते सौभंगाय। ॥१२॥
उद्देश्येऽवह महते वर्मेभुषिविष्ठाय अधीः
सुमिती मयानो सीवेः तथा युज्वाहिः। ॥१३॥

8.

अण्जांति त्वांधवाः देवत्यां वनस्पते माद्वनं दायवेना। याः उर्ध्वस्ति तिश्चित्या द्राविणेहा द्वित्यां याः वा
क्ष्याय मतुरयाः अव्याः उपास्ते। ॥१॥ सामिद्धहस्या स्रयमानम्।
पुरस्ताद व्राह्मन वनस्तो अज्ञे सुविष्ठम्। आऽते अन्नतदमि
बाप्तमानु उद्देश्येऽवह महते सौभंगाय। ॥१२॥
उद्देश्येऽवह महते वर्मेभुषिविष्ठाय अधीः
सुमिती मयानो सीवेः तथा युज्वाहिः। ॥१३॥
O ever-moving lord, may the dawns gleam forth in splendour for us; these are full of oblations, full of pious prayers and full of auspicious signs that confer wealth. O fire-divine, may you with the might of your diffusive flame consume all our sins committed. 10

O fire-divine, may you grant wealth and wisdom to your most devoted worshipper; and may we have sons and grandsons who perpetuate our race. May your gracious favour ever remain with us. 11

8

O Sun, the lord of beams, the faithful devotees aspiring to be divine annoint you with divine sweet melodies at the worship; whether you are at a lofty place (at the zenith) or on the lap of your mother earth (i.e. at the horizon), grant us riches. 1

May you rising on the east go up further high for the sake of our great fortune, dispensing food as the source of undecaying health and excellent progeny. May you keep off our enemy at a distance and go up high for great auspiciousness. 2

O Sun, the lord of radiance, be exalted on the loftiest spot of the earth, and may you give splendour, fixed and measured well, to him who toils on the soil. 3
युवा दृवासः परिवीत आगातं उ श्रेयश्वन्नविति जायमानः।
ते धीरांसः कृवायु उद्विषयति स्वाभ्योऽऽु मनसा। देशुयन्ते।।
जातो जायते सुदितले अहं समयं आ विद्वेषे कर्मकानः।
पुनिन्ति धीरा अपसो मनीषा देशया विश्र उद्विपिति वाचनं।।

युवा सुवासः परिवीता
अगैः सौ श्रेयय भवयति जयमानः। ताम द्विःसः हायमानः कावया उन नयानि स्वाध्यो मनासः। देशयंताः।।
जायते सुदितः अहं समर्थं आ विद्वेषे कर्मकानः।
पुनिन्ति धीरा अपसो मनीषा देशया विश्र उद्विपिति वाचनं।।

यान्यो नरो देशुयन्ते निमिष्यकर्त्तते श्रवित्तिना तत्तथे।
ते देशयाः स्वयंस्वन्नवांसः। कृवायकुसः दिधिफल्नु रक्षम्।।
ये कृष्णवो अधि क्रमं निमित्ततो सनस्यं।
ते नै व्यवनु वर्षे देवता श्रीसर्वकासः।।
आदित्या शा वर्षे सुनीया चाभस्यां वृष्णद्वी अन्तर्षिषम्।
सुजोपेशो यथावक्रमः। देशा ऊऽऽ द्विः श्रीपथांवर्षषे देभुः।।
हुना इव श्रीसंशों यथातमः। शुक्रा वसानः। र्नवेणः न आर्यः।।
उष्णियमानः कृविहि। पुरस्ताहि। देवाराम्यं विन्ति। पार्थे।।

यान्य नरो देशुयन्ते निमिष्यकर्त्तते श्रवित्तिना तत्तथे।
ते देशयाः स्वयंस्वन्नवांसः। कृवायकुसः दिधिफल्नु रक्षम्।।
ये कृष्णवो अधि क्रमं निमित्ततो सनस्यं।
ते नै व्यवनु वर्षे देवता श्रीसर्वकासः।।
आदित्या शा वर्षे सुनीया चाभस्यां वृष्णद्वी अन्तर्षिषम्।
सुजोपेशो यथावक्रमः। देशा ऊऽऽ द्विः श्रीपथांवर्षषे देभुः।।
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उष्णियमानः कृविहि। पुरस्ताहि। देवाराम्यं विन्ति। पार्थे।।

युवा सुवासः परिवीता
अगैः सौ श्रेयय भवयति जयमानः। ताम द्विःसः हायमानः कावया उन नयानि स्वाध्यो मनासः। देशयंताः।।
जायते सुदितः अहं समर्थं आ विद्वेषे कर्मकानः।
पुनिन्ति धीरा अपसो मनीषा देशया विश्र उद्विपिति वाचनं।।

यान्य नरो देशुयन्ते निमिष्यकर्त्तते श्रवित्तिना तत्तथे।
ते देशयाः स्वयंस्वन्नवांसः। कृवायकुसः दिधिफल्नु रक्षम्।।
ये कृष्णवो अधि क्रमं निमित्ततो सनस्यं।
ते नै व्यवनु वर्षे देवता श्रीसर्वकासः।।
आदित्या शा वर्षे सुनीया चाभस्यां वृष्णद्वी अन्तर्षिषम्।
सुजोपेशो यथावक्रमः। देशा ऊऽऽ द्विः श्रीपथांवर्षषे देभुः।।
हुना इव श्रीसंशों यथातमः। शुक्रा वसानः। र्नवेणः न आर्यः।।
उष्णियमानः कृविहि। पुरस्ताहि। देवाराम्यं विन्ति। पार्थे।।
Well-robed and beautifully covered and the young (Sun) comes and grows glorious as soon as it springs to life. Steadfast and God-blessed forces, in a most meditating thoughtful manner, upraise him. 4

Born on the horizon of the cosmic sacrifice, it (sun) creates days, so auspicious: steadfast, active, and intelligent devotees consecrate him with wisdom, and the devout worshipper recites praises in his honour. 5

May those splendid timber trees which the God-loving forest-dwellers have firmly planted on the standing posts which their axe have trimmed, bestow upon us wealth and progeny. 6

May those timber posts which have been cut down upon the earth, and which have been fabricated by the craftsmen be helpful in accomplishing benevolent works, and bear our precious gifts to divine powers. 7

May the cosmic divine powers such as sun, wind and life-giving breath afford protection and may heaven and earth and other divine powers cherish our worshipful acts with a common consent. May they raise aloft the banner of our dedicated action of public good. 8

Arrayed in bright garments these timber posts ranging in rows erected by devoted craftsmen on our front, are seen like the row of swans. They being bright proceed, as if, on the path of divine radiance. 9
श्रुत्सनावेच्छुव्रिन्दा सं तद्भरे चुषार्तवत्तेः स्ववेवः प्रृथिव्यामः
वाचप्रविवो बिहवे श्रोपनमाण असाम अंवन्त पत्तनायेवধु ॥१०॥
वर्णस्य प्राण्वक्षो वि प्रेम सहकस्त्तो वि वये श्रीमत ॥
ध्ये त्वामुप्य स्वप्रखितिलोकस्यातः प्रणिनाय भद्रे सीतंगाय ॥११॥

श्रीणगानीवे चूर्णिनम सां दद्रिष्रे चश्चालवाताहः
स्वारावतं प्रिथिव्याम | वाग्हाद्विर वा विहवेश श्रोशामानः
अस्मां अमुन्त प्रितामायेवशु ॥१० ॥
वानस्पते शतावल्लो वि प्रेम सहास्राल्पो वि वये श्रीमत ॥
रोहा सहास्रावल्लो वि वयाम रुहेमा | याम मुम महाम स्वको
धितिः तेजमानाल प्रणिनाय महाते साउरानाय ॥११॥

(९) नवम भीतम ॥
(१०-२) नवखचाणालु सुकल्ल गाथिनो विभावविभ अकि:। भिन्निवशता। (११-८) प्रवहमाल्लोहुती।
(५) नवमाल्लुंकुवर, कवनी।

सल्लोयस्वत्ता बयुमहे देवं मचासु तथाः ॥
अपां नर्तात सुमाग्न श्रुमहीदिति सुमधुर्विदितम्भस्रीसम ॥११॥
कार्यमानो वुन्ना त्वं युन्नातूर्ज्ञाक्षश:।
न तते असे दुःस्थो वनितत्ति युद्धे सिन्धार्मः। ॥१२॥
अति तुष्ट वेर्षत्यादेव सुभुम्ना असि ।
प्र्राणायेशे यत्रिति एवद्य असि स्ववेव असि स्ववेव ॥१३॥

9.

सक्कायस्व त्वा वच्चवाहेहै देवम पृतासा वायो ॥ अपाम
न्यपताम सुहागाम सुभिंदित्त सुप्रात्तुर्तम सथासम ॥ १ ॥
कायमानो वुन्ना त्वा महिरि अजगाम अपाम | नात ते
अग्ने प्रमाणीशे नव्यार्तानम यदेस साची भवहाम ॥ २ ॥
अति त्रिश्ताम ववक्षिथश्वात्विया सुमाना असि । प्राप्राणीं
यांति पर्यं आसात येश्वाम सक्काये आसि श्रीत ऋ। ॥ ३ ॥
Entire in all parts and girded with iron chains, they appear upon the earth like the horns of horned cattle. Having received laudations from expert craftsmen, may they protect us in the days of our conflicts. 

O Lord of the wood, may you whom the sharpened hatchet has brought for great auspiciousness, mount up with hundred branches, so that with thousand branches, we may rise to greatness.

We as your mortal friends choose you, the divine, for our protection. You are imperishable life—force auspicious, resplendent, the best guide and sinless and as such take us across the miseries.

You go up to the motherly cosmic ocean through your love to stay in the woods, O cosmic fire, your tarrying away so far has now become unbearable. So, in a moment, may you come to be with us from afar.

O God, you exceedingly wish to provide the satisfaction to your worshippers and are well-disposed to them; of those in whose friendship you are cherished, some show steady progress, while others sit around without any.
váusam áti srídhaḥ sásvatír áti saścātah | ánv ím avindan niciríso adúrho 'psú siñhám iva śritáṃ || 4 || sásriváusam iva tmánāgním itthá tiróhitam | aínám nayan mātaríśvā parāváto devébhyo mathitám párí || 5 ||

té la màrthí agrámná devébhóh havyáhahān ।
viśámyáshúhá omikhás mànuśa táv krútvá yavishya ॥ 6 ॥
trátvám táv dúsum pákáy cholkávyadánti ।
laśım yudháṃ púraś: sámakáy sahíshúmñaśá Traverse ॥ 7 ॥
á júhotá svarchá ré rír pàvakhóchápam ।
áauhú dútarménján prajámar śúrdhi dhréván sártyast ॥ 8 ॥
tríghútrí tirla śrúhápya śrúhápya tronvá naye káśápyaś ।
ojasúnyántarstúgámáhiráseta ádevdávádóra rév náyáṣadánt ॥ 9 ॥

tám tvá mártā agribháta devébhyo havyávahana |
viśván yád yajñaḥ abhipáśi màunuṣha táv krátvá yavishṭhyá ॥ 6 ॥
tád bhadrám táv dánsánā pákáya cíc chadayati | tváṁ yád agne pasávah samásate sámiddham api-
sarvaré ॥ 7 ॥ á juhothá svadhvaráṃ śrúm pávakáśocísham |
ásúm dútá̄m ajirám pratnám ídyaṃ śrushtī deváṃ saparyātā ॥ 8 ॥
trí ni śatá trí saháśrány agním trínsác ca devá |
náva cásaparyan | aúksahan ghritáfír ástrínaḥ barhír asúm |
ád íd dhóta rāṃ ny āsádayanta ॥ 9 ॥
The benignant and long lived enlightened ones discover the inner fire hidden in vital regions like a lion in a cave, at the time of their conflict with constantly ravaging internal conflicts. 4

The cosmic wind brings from afar the fire-divine, hidden so far, for the sake of enlightened devotees, by a process of attrition like a father reclaiming his fugitive son. 5

O fire-divine, the bearer of oblations, benefactor of men, most youthful, since you guard all benevolent devotees by your selfless deeds, they accept you as their invoker. 6

O fire-divine, auspicious is your worship, for it inspires faith even in the ignorant person. The herds of cattle gather around you when kindled at the dead of night. 7

May you offer obeisance to that fire-divine who burns with purifying glow, who is dormant in every fuel, who is a swift messenger, active, immortal and adorable. May you serve him with quiet devotion. 8

Three thousand, three hundred and thirty-nine countless enlightened men pay homage to the fire-divine. They profusely present loving devotion to Him and enshrine Him in their worshipful hearts and make Him their invoking priest. 9
10.

Tvām agne maniśīṇah samrājaṃ carshaṇīnām | devāṃ mártāsa indhate sām adhvārē || 1 || tvām yajñēśv ṛtvijām āgne hōtāraṃ īlāte | gopā ṛtāsya didīhi svē dáme || 2 || sā ghā yās te dādāṣati samidhā jātāvedase | só agne dhatte suvīryaṃ sā pushyati || 3 || sā ketūr adhvārānām agnīr devēbhīr ā gamat | añjānāḥ saptā hōtrībhīr havishmate || 4 || prá hōtre pūrvyāṃ vāco 'gnāye bharatā bṛihāt | vipāṃ jyōtīṃśhi bibhrate nā vedhāse || 5 ||

agniṃ vardhantu no gīro yāto jāyata ukthyāḥ | mahē vājāya drāvināya darṣatāḥ || 6 || āgne yājīṣṭho adhvārē devān devayatē yaja | hōtā mandrō vi rājasy āti śridhaḥ || 7 || sā nḥ pāvaka didīhi dyumād asmē suvīryaṃ | bhāvā stotṛśibhyo āntamaḥ svastāye || 8 ||
The wise sages, the mortals, enshrine you in their loving hearts, O adorable Lord, resplendent like fire, and the sovereign king of people. 1

They glorify you as the priest, the invoker of Nature's bounties to help in the performance of the sacred acts. May you shine, in your own way, O Lord, the destroyer of nescience, the preserver of all noble deeds. 2

Verily he acquires good virility and prospers, who dedicates all his wealth and offers devotion to you, O omniscient Lord. 3

May our Lord, resplendent like fire, and the banner of all benevolent deeds, come along with Nature's bounties. He is honoured with love and devotion by the seven officiating priests of the universe for the benefit of the worshipper. 4

To the adorable Lord, may you offer your highest and foremost regards, for He enlightens the intellectual genius, the men of wisdom. 5

May our hymns exalt the divine fire so that his glory may be magnified and become manifest for the purpose of bestowing abundant food and riches. 6

O fire-divine, you are profoundly expected at the performance of the dedicated sacred acts. May you honour Nature's bounties on behalf of the devotees aspiring to be divine. We are under your supreme sovereignty, since you are the invoker, blissful and giver of protection against calamities. 7

May you, O purifier, bestow on us your shining, glorious virility. May you be very much close to your devoted chanters for their well-being. 8
tām tvā víprā vipanyāvo
ejāgrivānśah sám indhate | havyavāham āmartyaṁ sahovṛīdham || 9 ||

11.

Agnir hótā puróhito dhvarāsya vícarshaṁ | sá veda
yajñám ānushāk || 1 || sá havyavā! āmartya usīg duṭāś cá-
nohitah | agnir dhiyā sám rīṇvati || 2 || agnir dhiyā sá cetati
ketūr yajūśasya pūr vyāḥ | ārtham hy āsya tarāṇi || 3 ||
agniṁ sūnūṁ sānaśrutaṁ sāhasto jātāvedasam | vālmīnī
devā akrīṇvata || 4 || ādābhyah puraetā viśāṁ agnir mānu-
shinām | tūrṇī rāthah sādā nāvah || 5 ||

sāhvān viśvā abhiyūjaḥ krātur devānām āmṛiktaḥ |
agnis tuviśravastamaḥ || 6 ||
The wise, intelligent and vigilant priest kindle the divine light such as is yours (in their hearts). You are the conveyer of offerings, immortal and augmenter of strength.  

The adorable God is our medium of devotion and is the supreme guide of our sacred deeds. He knows the course of all events as they proceed.  

The adorable Lord, medium of devotion, immortal, divine carrier of enlightenment and the cherisher of our dedicated actions, inspires the devotees with divine wisdom.  

The adorable Lord, the earliest banner of virtuous actions, knows all objectiveness through his wisdom; His radiance carries us across the darkness.  

The enlightened ones are privileged to recognize the adorable Lord, as the source of strength; the Lord who is eternally renowned, the knower of all that is born, and carrier of divinities.  

The adorable Lord, the predecessor of human race, the speedy carrier of virtues is ever new and unsusceptible of any harm.  

The adorable Lord is the most liberal contributor of food and is able to resist all assailants when confronted. He is the inspirer and nourisher of Nature's bounties.
अभि प्रयांसि वाहसा द्वारः । अंशोऽनि मल्ये । कर्त्ये पारुकः।
परि विश्रान्ति सुधिनामेरसङ्गाम मन्मभिः । विश्रासि जातङ्गरसः ॥
अमृत विश्रानि वार्षिक वाजेषु सनिजामहे । लेवे देवस्व पैरिः ॥

abhi prayaansi vahasā dāsvān
aṣnoti mártyaḥ | kshāyam pāvakāṣocishaḥ ॥ 7 ॥ pári visvāni
śudhitāgnér asyāma mānmaḥbhīḥ | víprāso jātāvedaśaḥ ॥ 8 ॥
āgne visvāni vāryā vājeshu sanishāmahe | tvē devāsa érire
॥ 9 ॥

( १२ ) द्वारा सूक्तम्
(१-६) नवरेस्वरया सुल्तन्य गाधिसि विश्रामिनि क्राफः । हनुमानी देसते । गायम्पि छन्दः ॥

"१२" हनुमानी आ गांते सुते गृहिन्मेंरूः क्राफः । अया पांते यन्निविषिता ॥
हनुमानी जरितु: सची यज्ञे जिगाति चेतन: । अया पांतमम् सुतम् ॥

12.

Indragnī a gataṁ sutāṁ gīrḥhīra nabhoh váreṇyam | asyā
pātaṁ dhiyēshitā ॥ 1 ॥ indragnī jaritūḥ sācā yajñō jīgāti
cētanaḥ | ayā pātam imām sutāṁ ॥ 2 ॥

इन्द्रमृणि कृत्विच्छद्रः यहस्य जूत्या बृंगे । ता सोमस्ये तंत्याः ॥
तोषा चृत्रहणां हुवे सुजित्यापाराजिता । हनुमान理想信念 ॥

indram aguim kavi-
chādā yajñasya jūtyā vrīne | tá somaśeḥa trimpatām ॥ 3 ॥
toṣā vṛitrahaṇā huve sajītvānaparajīta | indragnī vājasā-
tamā ॥ 4 ॥
From the adorable Lord of purifying radiance, the liberal mortal worshipper receives from all sides abundant food and prosperity. 7

May we, endowed with intelligence obtain precious rewards through our adoration to the omniscient adorable Lord. 8

O adorable Lord, may we win all precious gifts in our struggles of life, since all Nature’s forces derive inspirations from you only. 9

12

O radiation from the cosmic sun and lightning within our inner conscience may you come to our acceptable libations, presented in the form of sweet hymns full of heavenly bliss; may you please enjoy them to your satisfaction. 1

O radiations from inner cosmic sun and lightning, the conscious worship of the devotee proceeds to you. May you, when invoked come to us to enjoy the devotional bliss to your satisfaction. 2

Urged by the force of faith, I implore cosmic rays of the inner sun and lightning, the protectors of the pious sages. May they be satisfied with the sweet nectar of joy, here presented. 3

I invoke the rays of the inner cosmic sun and lightning, the destroyers of the foes, the removers of the darkness, the victorious, the invincible and the bestowers of abundant nourishment. 4
प्रावाम अर्काह्यो निथाविदाः जरिताराः। इन्द्राग्नी इशा आ व्रीणे ॥१५॥

प्रावाम अर्काह्यो निथाविदाः जरिताराः। इन्द्राग्नी इशा आ व्रीणे ॥५॥

इन्द्राग्नी नवतिष्णु पुरग्रासविर्योपसु तमसूक्तमः। लक्ष्मीकरमेन कर्मीणा ॥५॥

इन्द्राग्नी अपस्प्युप्पः प्रयत्नि शीत्यः। ज्ञात्येपुष्यातु अत्रु् ॥६॥

इन्द्राग्नी तविर्याणि वां साधवित्वानि प्रयस्वित च। युवोन्मूर्यं हितम् ॥७॥

इन्द्राग्नी रूचना उन्तु वर्षायु प्रमुण्यः। तदाय चेत्ति प्रावेष्म ॥९॥

इन्द्राग्नी नवतिष्णु पुरादसापत्निः अधुनूतमः। सिकाम एके नारमणाः ॥६॥

इन्द्राग्नी अपस्प्युप्पः प्रयत्नि शीत्यः। ज्ञात्येपुष्यातु अत्रु् ॥७॥

इन्द्राग्नी तविर्याणि वां साधवित्वानि प्रयस्वित च। युवोन्मूर्यं हितम् ॥८॥

इन्द्राग्नी रूचना उन्तु वर्षायु प्रमुण्यः। तदाय चेत्ति प्रावेष्म ॥९॥

13.

प्रावो देवायाग्नये बार्हिष्ठयाम अवास्माय। गामवदेवेश्वर अस्माय नो याज्यम्। बार्हिष्ठयाम संदेह ॥७॥

कृताया यथा गार्ति नृत्यं सचेत्ति जनयं को। हर्विन्द्रमुखस्मालसैं तेन संनिधानांस्यसि ॥१२॥

Prá vo deváyagnáye bárhishtham arcásmai | gámad devébhí a sá no yájishtho barhír a sadat || 1 || rítává yá-

Prá vo deváyagnáye bárhishtham arcásmai | gámad devébhí a sá no yájishtho barhír a sadat || 1 || rítává yá-

Prá vo deváyagnáye bárhishtham arcásmai | gámad devébhí a sá no yájishtho barhír a sadat || 1 || rítává yá-

Prá vo deváyagnáye bárhishtham arcásmai | gámad devébhí a sá no yájishtho barhír a sadat || 1 || rítává yá-

Prá vo deváyagnáye bárhishtham arcásmai | gámad devébhí a sá no yájishtho barhír a sadat || 1 || rítává yá-

Prá vo deváyagnáye bárhishtham arcásmai | gámad devébhí a sá no yájishtho barhír a sadat || 1 || rítává yá-

Prá vo deváyagnáye bárhishtham arcásmai | gámad devébhí a sá no yájishtho barhír a sadat || 1 || rítává yá-

Prá vo deváyagnáye bárhishtham arcásmai | gámad devébhí a sá no yájishtho barhír a sadat || 1 || rítává yá-

Prá vo deváyagnáye bárhishtham arcásmai | gámad devébhí a sá no yájishtho barhír a sadat || 1 || rítává yá-

Prá vo deváyagnáye bárhishtham arcásmai | gámad devébhí a sá no yájishtho barhír a sadat || 1 || rítává yá-

Prá vo deváyagnáye bárhishtham arcásmai | gámad devébhí a sá no yájishtho barhír a sadat || 1 || rítává yá-

Prá vo deváyagnáye bárhishtham arcásmai | gámad devébhí a sá no yájishtho barhír a sadat || 1 || rítává yá-

Prá vo deváyagnáye bárhishtham arcásmai | gámad devébhí a sá no yájishtho barhír a sadat || 1 || rítává yá-
O rays of the inner cosmic sun and lightning, the devotees who know the right path and are well-versed in the melody of divine symphony, invoke both of you. So I too beseech you for getting super nourishment. 5

O rays of the inner cosmic sun and lightning, with one united effort you overthrow ninety strong holds possessed by evil forces. 6

O rays of the inner cosmic sun and lightning, the enlightened persons always tread the paths of truth. 7

O rays of the inner cosmic sun and lightning, in you vigour and food are abiding together; your readiness for dispensing justice is highly commendable. 8

O rays of the inner cosmic sun and lightning, you illuminate the lucid realms of heaven with victory in inner conflicts. So well-known is the prowess of both of you. 9

13

I loudly sign with utmost power the glory of adorable Lord, so that He, the best offerer, may come to us with the bounties of Nature and be seated in our hearts. 1

The adorable God is the observer of truth and the Lord of the inner conscience celestial and cosmic regions. The protective nature's bounties wait on Him for strength. He is adored by dedicated devotees and those who seek wealth approach Him for protection. 2
स युन्त्रा चित्रे पर्ष्या स यहाणामथः हि पः।
अमिः ने यन्त्र दुवस्यत दाना यां बिनिँता मधम।
स नै श्रमीण शीतोष्णस्मर्थचतु श्रंस्त्रा मा।
येन नै प्रवृष्टिहसु द्विवि शिल्तिमृयो अर्ध्वा।
दृश्यनमुस्मुर्ष्टि द्विविशिष्यशः शीतिनिः।
ऋक्केण अस्मिनिः हाताय मित्रपिनिः दिशाम।
उत्ते नै ब्रह्मविष उक्षेयु देव्यपने॥
शु नै शोचा मुख्योपांमें सहस्यानमें।
नूऽ नै प्रस्थ महसेवलोकविद्रिष्टहस्तु।
गुस्यंदेयं गुस्यं वापित्थमुनुपितनम॥

सा यूऽता विप्रा ऋषां सा
याज्ञनाम आथा हि शाह।| अग्निम तम वो दुवस्यता दत्ता
यो वानिता माध्यम || 3 ||
सा नाह शुर्मानि विताये 'गन्द्र या
चातु शांतमा | यातो नाह प्रश्नावद वासु दिव्य क्षितिभ्यो
ाप्सव आ || 4 ||
didivāṃsām ápūrvyaṃ vāsāvibir asya dhītibhiḥ.
राक्षवो अग्निम इधातेहो होतारम विपातिम विसाम || 5 ||
उत्ते नो ब्राह्मण्यव अविश्वेश्वु देवकितामाः
शाम नाह शोच मारुद्व्रिद्धो 'गने सहस्रसातामाः || 6 ||
नू नो रास्व सहास्रवत तवक पुष्ठिमाद वासु ||
दयुमाद मन्ने सुविरयाम
वार्षिष्ठ्यम अनुपाक्षितम || 7 ||

(14) पुनर्मा मुलम
(13) श्रावामयाय शूरस्य 'वाभास्य श्रयम नाः||
अाहिंग्नाः । निपुष्पमः। ॥

आ हातान मुन्त्रां विद्युर्माय्‌न्यायस्मथाया यत्राः कृत्वामाः।
स देव्या। ॥

विद्युतायः साहस्यमुत्त्रां अम्वैः श्रोधिकृताः।
पुष्ठिक्ष्मां पापे अनेजाः॥

14.

अोतां मण्ड्रो विदाथ्यै अस्त्यो याज्यां कवितामाः सा वेद्याः।
विद्युर्थ्रताः साहसस्म पुत्रो ग्निहो सो
सिस्वकेशाः प्रिथिव्यां पापो अश्वेत || 1 ||
He, the sage, is the guide of those who worship; He is the regulator of sacred dedicated acts. May you pay homage to Him as He is the benefactor and the bestower of great wealth. 3

May the adorable Lord, grant us more prosperous dwellings and beneficial comforts for our maintenance. So that from Him infinite wealth, whether it is derived from heaven or from earth, or from waters, may come to us. 4

The devotees kindle love for the adorable Lord, who is self-radiant, the unprecedented invoker and the protector of people through His own excellent designs. 5

May you, O adorable Lord, the most competent of Nature's bounties perfect our prayers, as well as songs. You are glorified by mortals, and are the showerer of thousands of blessings; may you augment our felicity. 6

May you now grant us wealth by thousands along with progeny, nourishment, brilliant treasure, and exalted vigour, and may you be infinite and inexhaustible in your blessings to us. 7

May the adorable Lord, the invoker, the exhilarator, evertrue, most-wise, and ordainer be in our thoughts whilst we are in this synod. He, the source of strength, with lightning as His chariot and with lustrous flames as his hair manifests His glory on the earth. 1
अयामि ते नमस्तिक्ष जुष्क्ष अतोतस्त्रुष्ये चेतनेऽसहस्यः।
विही आ वैलिनं विन्दुष्णो नि पंक्ति मध्य आ वृक्षालनं यज्ञव || 21||
द्रव्यम् न उपरस्य राजच्छवी अभ्य वानस्य पुष्पागुर्भिः।
यति सङ्ग्रेश्य पूर्व्ये हिमिषा बुन्दुर्लेव नस्ल्युष्णोऽर्ग || 23||
मिश्रस्तु निःस्तु वरेण। सहस्रोऽस्त्रुष्ण मनुः सुङ्गमेष्य।
चङ्गेषभयं सहस्त्रुष्ण नीतः अभिविहिः। वाक्याल्पुष्णोऽर्ग नृत्त। || 111||
पुष्पे ते अथ रितम हि कामशुचानहस्ता नमस्तोपर्ययः।
जलद्वार नरस्य यक्ष देवानसेधान नमस्ता विमोच्यो अभी। || 115||

आयामि ते नमस्तिक्ष जुष्क्ष अतोतस्त्रुष्ये चेतनेऽसहस्यः।
विही आ वैलिनं विन्दुष्णो नि पंक्ति मध्य आ वृक्षालनं यज्ञव || 21||
द्रव्यम् न उपरस्य राजच्छवी अभ्य वानस्य पुष्पागुर्भिः।
यति सङ्ग्रेश्य पूर्व्ये हिमिषा बुन्दुर्लेव नस्ल्युष्णोऽर्ग || 23||
मिश्रस्तु निःस्तु वरेण। सहस्रोऽस्त्रुष्ण मनुः सुङ्गमेष्य।
चङ्गेषभयं सहस्त्रुष्ण नीतः अभिविहिः। वाक्याल्पुष्णोऽर्ग नृत्त। || 111||
पुष्पे ते अथ रितम हि कामशुचानहस्ता नमस्तोपर्ययः।
जलद्वार नरस्य यक्ष देवानसेधान नमस्ता विमोच्यो अभी। || 115||

लविन वृष्ण सहस्य वि वेद्वर्त्वय वन्ययोऽवि वानिः।
ल्ये देवहि सहस्त्रिण राविन्ना वर्षासूर्यमेघे। || 116||
तुर्ये दुष कविकनो यातिमा देव मर्तसोऽवि क्षेत्रे।
ल्ये विशालम् सुरयमेघे चोधि सर्व तामसः अमुक स्वस्ते। || 117||

tvād dhī putra sahaso ví pūrvir devasya yānty
utāyo ví vájāḥ | tvāṁ dehi sahasrīṇaṁ rayim no 'droghēṇa
vācasā satyāṁ agne || 6 || tūbhyaṁ daksha kavikrato yā-
nīmā déva mártaśo adhvarē ákarma | tvāṁ vísvasya surā-
thasya bodhi sārvaṁ tād agne amṛita svadehā || 7 ||
To you, O adorable Lord, the sustainer of eternal laws, I offer my reverential salutations. O possessor of strength, expounder of ceremony, may you accept them; and wise as you are, may you bring men of wisdom here. O pious one, may you enshrine hearts of devotees for protection. 2

May the food-bestowing evenings and dawns hasten towards you, O adorable Lord, come on a chariot moving as if on the paths of wind. The priests worship you at these hours as usual with offerings. May the evenings and dawns come united like a yoke to stay in our dwellings. 3

O vigorous adorable Lord, all Nature's bounties, such as the sun, ocean and space-winds offer their praises to you, O the source of strength, you stand like the sun shedding lustre on man-kind. 4

With uplifted hands, approaching you with reverence, we present to you today our deep devotion. May you, O wise lord, honour Nature's bounties with great affection and unwearied appreciation. 5

From you, verily, O source of strength, many and various benefactions and various kinds of food devolve upon the devout worshipper. May you grant us, O adorable Lord, infinite wealth and a children observant of truth and with speech devoid of guile. 6

O mighty, omniscient, radiant adorable Lord, these offerings, which we mortals present to you in our worship are for you. May you, O immortal Lord, cherish and bless everyone who is worthily virtuous. 7
वि पाजसा पृथुना श्रीछुँचाने वांग्य स्नियो रक्षणो अभिवादः।
सुमार्गेण उत्साहः श्रीमणि यस्मातः सुहवस्य प्रणाति ॥१॥
लेने नो अर्या उपास्य इत्यौऽर लेनुर उदिते विक्र मोहा:।
जन्मेवः नित्यं तन्यं जुष्ट मो अर्या में अर्या नस्ते सुनात ॥२॥
लेनुर्तहस्य उद्यमानु युर्य: कृष्णाक्ष्मो अर्या वि बहानः।
वसो नेष्व व पपिन चाळेः कृष्णा नो रागा उद्यजो विन्य ॥३॥

15.
Vि pájasā prithúnā śośucáno bándhasva dvishó raksháso ámiváh | suśármano bhrihatáh sármaní syám agnér ahám suhávasya pránítau । ॥ १ ॥ tvám no asyá usháso vyúsháv tvám súra údite bodhi gopáh | jánmeva nityam tánayám jushasva stóman me agne tanvá sujáta । ॥ २ ॥ tvám núcaka-kshá vrishabhánú púrví kṛishnásv agne arushó vि bháhi | vásá nési ca párshí cátí áňháh kridhi no ráyá usťjo yaviśthá ॥ ३ ॥

अष्टां अर्घ्यो ब्रुह्मो विनीयि पुरो विब्धा: सोममा संतिीवाचः।
युज्यं नेता प्रणमस्य पुर्वोर्जाति सस्तोऽस्त: सुप्रणाति ॥४॥
अविन्द्वां श्रांति जश्ते: पुरुषो द्वेषां अच्छा दीयान: सुमेः:।
रथो न संसिरभि वलिर बालस्य लेन रादसी न: सुमेक्ष। ॥५॥

áśhālho agne vrishabhó didihi puro víśváh saúbhagá śaṃjigíván | yajñaśya netá prathamásya páyór játavedo bhrihatáh supranite ॥ ४ ॥ áchidrá śárma jarañáh pu-rúñi deváñ áchá didyánañáh sumedháh | rátho ná sásnir abhi vakshi vájam ágne tváam ródasí nah suméke ॥ ५ ॥
Resplendent with your wide extending lustre (as exhibited in solar rays), may you drive away the infections and the diseases. May the supreme adorable Lord be guide and shelter to me and may I continue to be with the Lord, easily invoked. 1

May you become our protector whilst now the morn is breaking and may you be a guardian when the sun has mounted high up. O Lord, manifested by your radiance, may you be pleased with my constant prayer as a father with his son. 2

O adorable Lord, the showerer of benefits, beholder of men, radiant even amidst darkness, may you shine with abundant glow as usual. O bestower of comforts, lead us on righteous paths and keep us away from evils. May you, ever-young, fulfil our aspirations for prosperity. 3

O adorable Lord, mighty and showerer of benefits, may you brighten all the strongholds of the virtuous and their fortunes. O omniscient Lord, you are the foremost guide of the benevolent noble deeds. 4

You are endowed with sharp intelligence and radiance, and are the invoker of Nature’s bounties. May you bring many faultless shelters and convey to them our homage as a chariot carries the food. May you illuminate the beautiful heaven and earth. 5
प्राप्तया वृषभाय जिन्हा वाजान्यें लं रावलो न: सुमुद्नेच।
ेनव्यंभेत् सुरुचा रुचनाः मा नो मर्याह दृषतिः परस्य ग्राहः।
इत्यमेव पुरस्यें सृषि गोः: अङ्ग्नुसंह महेनानाय साध।
स्यां: सुनुस्ततनयो विजावाशे सा नस सुमुर्गुस्सुमेशे।

प्राप्तया वृषभाय जिन्हा वाजान्यें लं रावलो न: सुमुद्नेच।
ेनव्यंभेत् सुरुचा रुचनाः मा नो मर्याह दृषतिः परस्य ग्राहः।
इत्यमेव पुरस्यें सृषि गोः: अङ्ग्नुसंह महेनानाय साध।
स्यां: सुनुस्ततनयो विजावाशे सा नस सुमुर्गुस्सुमेशे।

16.

Ayām agnīḥ suvīrasyayēse mahāḥ saūbhagasya | rāyā
īṣe svapatyāyā gómaṭa īṣe vṛitrathānaṁ || 1 || imāṁ
naro marutaḥ saṣcate vṛīḍham yāsmin rāyāḥ śevrīdhaṁ |
abhī yē sānti prītanāsu dūḥyo visvāhā śatram ādabhūḥ |
2 || sā tvām no rāyāḥ śisīli mīḥvḥo agne suvīrasya |
tūvidyumna vārshishṭhāsyā praṇāvato 'namūvāya śushmi-|

नाह | 3 ||
O mighty fire-divine, be propitious and grant us food full of nutrition and make heaven and earth yield milk for us. May you, O Lord, shine with divine radiance. Let not the ill will of any mortal prevail against us.  

6

O adorable Lord, may you grant to the offerer of oblations, such earth as is the giver of cattle and is useful in our sacred ceremonies and is of long endure. May you bless us with sons and grandsons and may your favour be productive of good unto us.  

7

This adorable God is the lord of heroic strength and of great good fortune. He is the lord of wealth, comprising progeny and cattle; he commands the forces which repel evils.  

1

O vital principles, you always associate with the adorable Lord for glory, in whom is stored wisdom contributing to bliss. You always overpower the wickedness in struggles and everyday humble evil-hearted adversaries.  

2

O opulent glorious adorable Lord, showerer of benefits, may you enrich us with riches, comprising vigour, numerous progeny, health and happiness.  

3
cākrir yó viśvā bhūvanābhī sāsahīś cākrir devēshv ā dúvah | ā devēshu yātata ā suvīrya ā śaṁsa utá nṛṇām || 4 || má no agnē 'mataye māviratāyai riradhah | nāgōtāyai sahasas putra má nidé 'pa dvēshāṁsy ā kridhī || 5 || śagdhi vájasya subhaga praỳavatō 'gne bhirātō adhvarē | sāṁ rāyā bhūyasa śṛiṇa mayobhūna tūvidyumma yāsasvatā || 6 ||

17.
Samidhyāmānaḥ prathamānu dhārmaśaṁ aktūbhīr ajyate viśvāvārah | sociēśkeśo ghritāniṁīk pávakāḥ suyajñō agnir yajāthāya devān || 1 || yāthāyajo hotrama agne pṛthivyā yātha divō jatavedaś cikītvān | evānena havīśa yaksī de-vān manushvād yajñām prār tirēmām adyā || 2 ||
He, who is the creator, pervades all worlds; He the enduring maker, conveys our offerings to Nature’s bounties. He is present with the devout worshippers and amidst the heroism and devotion of men. 4

May you not consign us, O adorable Lord, to malignity or to the absence of posterity; nor, O source of strength, to the sensuousness nor to slander. May you drive away all animosities. 5

O auspicious adorable Lord, bestow upon us at the time of our ceremony, food or any enjoyment which may lead to happiness and glory. 6

The sacrificial fire, the purifier, the one whose hair is flame, when duly first kindled and worshipped at the altar becomes the object of adoration by all. He is sprinkled with butter, so that He may convey our oblations to Nature’s bounties. 1

O omnipresent fire, just as you have been providing nutrient offerings to the earth and just as you have been doing it from time immemorial, in the same manner provide these to Nature’s bounties. May you lead our sacred ceremonies to success today as you have been doing all the years. 2
tríny áyúnsi táva jātavedas tisrā ajúnir ushásas te agne | tábhir devánām ávo yakshi vidván áthā bhava yájamānaya sám yoh || 3 || agnīṁ sudyāṁ sudrīṣam grīṇānto namasyāmas tvādyām jātavedah | tvāṁ dūtām aratīṁ havyavāḥm devā akṛṣṭvāmn amṛtatasya nābhim || 4 || yás tvád dhóta púrvo agne yújyān dvítā ca sátta svadhāyā ca śambhūḥ tāsyānu dhárma prá yaja cikitvó 'tha no dha adhvarāṁ devávītau || 5 ||

( १८ ) भड्डाद्वर्ष सूर्य
(२०४४) याम्याियास्य सूर्यव्र वेदांतिक वास पास || भड्डाद्वर्ष । विघु ३ग्रंध ॥

भवं नौ अस्मे सुमान्म उपेनी सर्वेक्ष सर्वे पितर्व भायुः ।
पुष्पाः हि रित्यो जरायनं प्रति प्रतिच्छिदेहनादर्तीः || १२१||
तपे भव्यं अन्तरस्य अभियास्यां श्रास्मारकः परस्य ।
तपे वसो चिन्तिकानो अधिराच्च ते तिछ्यतामयस्स अयासः || २२||

18.

Bhāva no agne sumānā upetau sākheva sākhyec pitāreva sādhūḥ | purudrāhu hi kshitāyo jānānāṁ prāti prāti dhāhatād ārātiḥ || 1 || tápo shv āgne āntarāṇ amitrāṇ tápā saṁsam āraunshah párasya | tápo vaso cikitāno acittān vi te tishṭhāntam ajārā ayāsah || 2 ||
O omnipresent fire, yours are three forms of manifestation; and three are your forms born of (seasonal) dawns. May you in these various forms convey our homage to Nature's bounties and willingly be the bestower of happiness on the institutor of this worship.

O omnipresent fire, the centre of ambrosia, we venerate you; you are glorified with brilliance and beauty and are worthy of adoration. Nature's bounties have made you their messenger, the disinterested leader of oblations for the environments.

That priest who is the presenter of oblations is most diligent offerer of worship. He is seated with sacrificial food in two places (at the altar) and is the source of happiness. May you, O fire, cognizant of our devotion, officiate in accordance with tradition and thus render our rituals acceptable to Nature's bounties.

Be kind to us when we approach you, O adorable God. May you be the fulfiller of our aspirations like a friend to a friend, or like parents to their child. Since men are great oppressors of men, may you consume the adversaries who are against us.

Burn up thoroughly, O adorable God, our assaulting enemies who are near us. Reject the course of infidels, who do not worship. May you, O granter of comforts, cognizant of sacred works, destroy the foolish, so that your undecaying, all-pervading virtues may ever prevail.
idhménáagna ichámáno
ghriténa juhómi havyáñ tárasc báláya | yávad ísc bráh-
maná vándamána imáṃ dhíyaṃ sàtaséyáya devíṃ || 3 || ísc
chocíshá sahasas putra stutó bryáh váyaḥ šásumáneśhu
dhchi | revád agne visvámitreshu sáṃ yó rämrjímá te
tánvá bhúri krítvah || 4 || kridhi ráñmañ susanitar dháná-
náṃ sá ghéd agne bhavasi yát sámiddhaḥ | stotú duraññé
subhágasya revát sripá karásná dadhishe vápúñishi || 5 ||

( 19 )

19.
Agníṃ hótaram prá vriñce niyédhē grítsám kaviṁ vi-
śvavidam ámúram | sá no yakshad devátátyá jáiyán ráyé
vájáya vanate magháni || 1 || prá te agne havíśmatim
iyarñy ácha sudýunnám rátiññí ghritácim | pradakshíníd
devátátim uraññá sáṃ rátibhir vásubhir yajñáṃ ásret || 2 ||
Desirous of wealth and overwhelming might, I offer you, O adorable Lord, my dedicated actions further enlivened by devotion, and supported by knowledge. Praising you with sacred hymns, as much as I can, I propitiate you, that you may render this praise resplendent with infinite treasure. 3

Rise up with your glow, O adorable Lord, the source of strength, when praised in hymns, and give abundant vitality, in rest and stir; to them who belong to the universal kinships, and who toil to serve you. May you grant them exemption from sickness and danger. 4

O adorable God, liberal donor of riches, bestow upon us the most precious of treasures, for such you do when served well. You promptly bestow riches on your fortunate devotees, with your arms extended to them. 5

I have the honour to invoke the adorable Lord to be our guide in the fire-ceremony. He is most wise, all-knowing and infallible. In our worship, may He, the adorable one, transfer our homage to divine powers, and accept our precious offerings for wealth and nourishment. 1

O adorable Lord, in your honour in this fire ritual, I lift the ladle, full of offerings, shining with brilliance and food. May you, propitiated by the presented offerings, sanctify this sacrificial ritual by your circumambulation. 2
स तेजायन्यां मनासा लोततं उत्त धिश्च स्वप्नः यितातां।
अः सुयो युतस्यवः प्रगृहा भुयाम ते सुपुर्णांस्य वलं।।
मुर्दिः षि हि ले दीर्घे अनीकाम् क्रेयस्य यथास्यो जनास।।
स आ बह हें दैवताय यवी नाचे यतु च दिव्यं च सुससिः।।
बल्ला होतारमांजिश्चर्ये निपाद्यश्चप्ते यज्ञांक देवः।।
स लं नेः अस्मा विनेन्द्र बोधिय अवससि शेषि नस्तनुः।।

sā téjyaśā mánasā tvōta utā śikṣha svapatyāśya śikṣhōḥ
āgne rayō nṛtamasya prābhūtān bhuyāna te sushtūtāyaś
ea vāsvaḥ || 3 || bhūrīḥ hi tvē dadhirē anikāgne devāsya
yājyavo jānāsaḥ || sa ā vaihā devātatiṃ yavishṭhaḥ sārdho
yād adyā divyāṃ vājasi || 4 || yāt tvā hōtāram anājan
miyēdhe nishadayanto yajāthāya devāḥ || sa trām no agne
vīteḥā bodhy ādhī śrāvānśī dhehi nas tanūshu || 5 ||

( 20 ) स्त्री सुताम्

(1-9) सद्भावनां युद्धाय मनासम् कृषिको मार्यी कृपिः। (1, 9) स्याम्यवचनायोऽधिकारविष्ये देनाः।

(2-9) भिन्नान्यवचनं च चार्यविशेषः। विलुप्तः कविः।

अभिसमुत्सामिन्नां दृविकां वृष्टिषु हवेते विभिन्नस्ये।
सुष्णातिपो न: नष्टाचु क्षुद्रुः देवं सुजोध्यसे अवहृ वाच्यानात।।
अभी ते ते वायुग्ना ती प्रवस्या तिसस्ये जित्या संतजात पूर्णी।
तिस्म ते ते तनाचे पूव्यवालासाधिनिः पाहि गिरे अत्रपुष्चन।।

29.

Agnīṁ uṣhāsam aṣvīna dadhikrām vyūshtishu havate
vāhnir ukthaḥ | sujayōtisho naḥ śṛṇvantu devāḥ sajōshaso
adhvarām vāvasānāḥ || 1 || āgne trī te vājinā trī shadhāstāh
tirsās te jihvā riṭajāta pūrvīḥ | tirsā u te tanvā devāvāṭās
tābhīr naḥ pāhi gīro āprayuchan || 2 ||
O adorable Lord, the person who has the privilege of your protection becomes endowed with a most luminous mind; may you bestow upon him excellent progeny. As you are a very liberal dispenser of riches and a superb leader, may we ever remain under your guidance and glorify you for wealth and prosperity.

O resplendent fire-divine, the worshippers have set on you full many a brilliant flame. O ever-young Lord, may you invoke all Nature’s bounties here today, and inspire them for effulgence.

O fire-divine, in as much as enlightened devotees, attending the ceremony, annoint you as their invoking priest, may you be our protector on this occasion and grant abundant food to our descendants.

The leading priest invokes with praises at the break of morn, the divine fire, the dawn, the twin pair of divine powers, and the divine gravitational forces. May the resplendent divinities, cherisher of sacred works, hear our invocation with common consent.

O divine fire, enkindled through eternal laws, three are your viands and three are the abiding places, three are your tongues, three are your forms, which the divine powers delight in. May you with unceasing care be propitious to our praise.
अम्म सूरिणि तव जातवेदों देवे स्वाद्योग्यत्तस्य नामः।
याब्द माया माध्यिनि विश्वभिभु ते पुरवीः सत्रुधुः पूष्पवन्योः।
अधिनिता भर्ग इव स्पिनीन्द्रे ते कुन्तुष्पा जुतावो।
स झुँझ्रा सुनवे विश्वभुः पूर्वहितार्थे दुर्विशा गुणस्तगमः।
हिशकाम्मिल्ल्यस्व स श्रेष्ठो ब्रह्मचर्य सवितार्था च ध्रुवमः।
अधिनिना शिवाकरुणा भर्ग च वर्धेण त्री आयुत्त्वाः इष्ठ हुवे।

अग्ने भुरिणि तावा
जातवेदो देवा सवधावो मृतस्या नामः | यास का मयाम भन्यन्नम् विश्वमिन्वा त्वेपुरविन सान्दधुहः प्रिसोताबंधो || 3 ||
अग्नि नेताभ्या इवा इवा कश्चिनाम् दातिनाम् देवा रिषुपा
रितावः | स विश्राम सान्यो विश्वावेदाः पार्श्वद मियाति
दुरिति ग्रिनांतम् || 4 ||
दाधिक्रम अग्नि उष्मास्म च देवाम् | आस्विना मियावारुण्या भागम्
चा वासु रुद्राभ्या अद्यायन् इहाः हुवे || 5 ||

( २१ ) एकविंश सूक्तम्
(१०५) प्रामणपञ्चम नित्रावे गोपीशु कर्तिके गायकी क्रियाम्।
अधिनिता। (२१०) प्रामणपञ्चम, (२५२०) विश्वमिनि
कर्तिके गायकी, (२५६०) चुरुलायो बिराहुप्रा, (२५६०) प्रामणपञ्चम श्रमोकाम्यां काठार्थि

हुरे नाए व्यासस्य तु भेदीमा हव्या जातवेदों जुष्पस्व।
स्थोकानाम्मो मेदेस्मो व्रतस्व होतं: प्रातान मथ्मो निष्वर्य।
घुतवंतः पावक ते स्थोका: श्रीततिनि मेदेस्म:।
स्वधायुः क्वचिं अर्थे नो भेदे त्याम्।

२१।

इमाम नो याज्ञाम अम्रितेशु धेहिमाहव्याजातवेदो
जुशस्वस्व | स्तोकानाम् अग्ने मेदासो ग्रहितस्या होताः प्राशाना
प्रात्रानो निष्वर्य | १ | ग्रहितावंतः पावका ते स्तोका
शोतानि मेदासाह | स्वाधिर्मन देवावित्ये श्रेष्ठाम्नो
धे हिम्याम | २ |
O adorable Lord, omniscient and divine, many are the names you bear. O fulfiller of all aspirations, accomplisher of prayers, you are very well acquainted with the delusive practices of charmers, used against the enlightened ones. 3

The fire-divine is the guide of devout men, as the sun is the regulator of seasons. May He, the observer of truth, the destroyer of evil forces, the ancient, and the omniscient, convey His devotees safe over all troubles. 4

I invoke here the divine gravitational forces, the fire-divine, the dawn, the lord of vast universe, the divine creator, the twin faculties of mind and body, the lord of the luminous world and the cosmic ocean, and the master of riches and comforts, as also the provider of all dwellings, the cosmic vital principles and radiant rays of the sun to help us in our sacred works. 5

May you convey our devotional worship, O omniscient Lord, to the immortals and be pleased with our offerings. O adorable Lord, ever-enshrined in our hearts, may you gladly accept our humble homage of love and devotion. 1

The dedication full of love is offered to you, O adorable Lord, the purifier, and the ordainer for the enlightenment of pious devotees. May you grant us excellent affluence. 2
tūbhyaṁ stokā ghireścūtō 'gne vīprāya santya | rīshiḥ sreśṭhaḥ sāṁ idhyase yajñāsya prāvitā bhava || 3 ||

(22) sahasrāṇaḥ

(1-8) pāparājyaś caśataṁ kāmaso gāthi kṛṣṇa || 1-1 ||

(1) pāparājyaś caśataṁ kāmaso gāthi kṛṣṇa || 1-8 ||

22

Ayāṁ sō agnir yāśmin sōmanām indraḥ sutām dadhē jāthāre vāvasānāh | sahaśrīnaṁ vājam ātyam nā sāpśim sa-
savān sān stūyase jātavedaḥ || 1 || āgne yāṁ te divī vārcaḥ

prthivyāṁ yād oṣhadhiśhv apsv ā yajatra yēnāntāriksham

ūrv ātātāntha tveshāḥ sā bhānūr arñavō nṛcākshāḥ || 2 ||
The humble homage, full of love and dedication, is offered to you, O all-wise adorable Lord. You are kindled like sacred fire, as you are the best of seers. May you be the protector of our sacred acts. 3

The humble offerings full of love and dedication are presented to you, O irrepressible and powerful Lord. Therefore, praised by sages, come with great splendour, O all-wise Lord, and be pleased with our offerings. 4

We present to you the most intense love from the deepest core of our heart. O bestower of comforts, may our love touch your compassion and may you convey our devotion to your Nature’s bounties in appropriate manner. 5

This is that universal fire-divine in whom the resplendent sun pours out its loving homage for its own benefit. You are praised by us, O omnipresent divine fire, enjoying the oblation of many sorts like a rapid courser (enjoying many pleasures in battle). 1

O adorable universal fire-divine, your splendour is visible in heaven and earth, in the plants and in water; your glory over-spreads the vast mid region, with shine and effulgence of an ocean overlooking men. 2
agni divid áñam ácchá jigāṣy áchá devān úcishe dhāishnya yé | yá rocané parāstāt sūryasya yās cāvāstād upatīshthañta ápah || 3 || purishyásom agnayaḥ prāvanēbhiḥ sajōshasah | ju- shántam yajñām adūho 'namivá isho mahīḥ || 4 || flām agne — || 5 ||

(२३) प्रोषिताः सङ्करः
(२३३) प्रवर्षणाय सुनogenesisn मातृौ देववटवेश्वराईवसमषयी | ताक्षितात | (२३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३३
You move, O universal fire, to the vapour in heaven. You intigrate the activities who are the vital airs of the body. You animate the waters in the bright region above the sun, as well as those that are in the firmament beneath. 

May the universal fire-divine, benign and protective, variously manifested in combinations, cherish our noble benevolent deeds and grant us abundant food, free from disease and malice.

O adorable Lord, may you grant to the offerer of oblation, such earth as is the giver of cattle and is of long endure. May you bless us with sons and grandsons and may your favour be productive of good unto us.

Properly kindled and established in the altar (of hearts), this youthful, ageless, divine fire, becomes promotor of beneficial sacred deeds. May this imperishable divine light, blaming amidst consuming forests of delusions grant us here immortalizing elixir.

The enlightened sages, gifted to hear divine message, and divinely inspired, churn the powerful and bliss-bestowing divine fire. May you, O adorable Lord, lead us to the vast riches and nourishment day after day.


dāṣa kṣīpah

pūrvaṁ śīṁ ajjanaṁ sūjatam mātrīshu priyāṁ | agnīṁ
stuhi dāivavātāṁ devaśra沃 yō jānāṁ āśad vaśi || 3 ||
tvā dadhe vāra ā prithivyā śāyāṁ padē sudinatvē āhnāṁ |
drīshādvatyaṁ māṇusha āpayāyāṁ sārasvatyaṁ revād agne
 didihi || 4 || ṭāṁ agne — || 5 ||

( २४ ) चन्द्रिनिङ सूक्ष्म
(१०४) पश्चिनमात्र सूक्ष्म गायने विशालम् अक्षि || अभिनवक | (१) प्रकार चरिणः जुनुकः,
(२०३) विंतीयागिनिमात्राः गायनी कवास ||

"24"|| ahṁ sarhasa phutaṁ bhūvāntaṁ pralayaṁ ||
drīśādvatyaṁ āpayāyāṁ sārasvatyaṁ revād agne ||

24.

Aṅgne sāhasva prītanā abhumātiṁ āpāṣya | dusṭāras tā- 
rann ārāṭīr vārce dhā yajñāvāhase || 1 || āgna ilā sāṁ
idhyase vitḍhotro ānartyaḥ | jushāsva sū no adhvarāṁ
|| 2 || āgne dyumnēna jāgrive sāhasaṁ sūnav āhuta | ēdām
barhiṁ sado māma || 3 ||
Ten fingers (ten senses) generate this inner fire. O sages gifted to hear divine message, may you adore this divinely inspired fire, which is the benefactor of mankind. 3

I establish you, O divine inner fire, on the excellent altar of the earth, on an suspicious day of days; may you, O inner fire, shine gloriously in the voice of such men as speak with hard conviction and are possessed of life-giving message and as are endowed with the words of wisdom. 4

O adorable Lord, may you grant to the offerer of oblation, such earth as is the giver of cattle and is useful in our sacred ceremonies and is of long endure. May you bless us with sons and grandsons and may your favour be productive of good unto us. 5

Repel, O adorable Lord, hostile evil forces; drive away adversaries. O invincible, foe-surpassing, conquer formidable forces and give splendour to the institutor of worship. 1

O adorable Lord, you are immortal and lover of devotional offerings, and kindled by divine wisdom. May you accept our homage with joy. 2

O ever-vigilant, source of strength, adorable Lord, may you be with us when invoked and dwell in our heart with your full glory. 3
अग्ने विष्वेभिर अग्निभिर देवेभिर
महायागीराह | यज्ञेशु य उ त्वायाश | 4 || अग्ने दा दाधसुङ्गे रघी वीरवन्ते परिषासंम | सिष्ठिहि नाह सुनमाताह || 5 ||
O adorable God, may you with all the divine fires, energy in various forms exalt the praises of those who worship you with full dedication. 4

O adorable Lord, grant abundant wealth and brave children to the dedicated brave devotee. Make us prosperous and father of brave progeny. 5

O adorable God, you are omniscient, discriminator of actions and the source of all divine as well as earthly treasures. May you, who knows everything, inspire Nature’s bounties particularly on this occasion. 1

The all-wise adorable Lord, bestows faculties (securing prosperity and descendents), adorning (the world with lustre) he provides strength for immortality, may he, the Lord of all nourishment inspire Nature’s bounties to come hither. 2

The adorable Lord, the infallible, is the granter of dwelling; He is brilliant and illuminates the divine immortal sources of everything,—the heaven and earth—through his vigour and wisdom. 3

O adorable Lord, may you and the resplendent sun, while protecting our noble deeds, come to the place of worship in the dwelling of the offerer of homage to share the spiritual joy. 4
āgne aparāṃ sām idhyase durōṇe nītyaḥ sūno sahaso jātavedaḥ | sadhāsthāni mahāyamāna ūtī || 5 ||

(26) Vāisvānarām mānasāgniḥ nicāyyā havishmanto anushatyāṃ svarvīdam | sudānum devāṃ rathirāṃ vasūyāvo girbhī ranvāṃ kuṣikāso havāmahe || 1 || tām śubhrām agnīm āvasa havāmahe vāisvānarām mātarīśyānam ukthyām | brīhaspātim mānusho devātātaye vīpram śrōtāram ātīthiṃ raughushyādam || 2 || āsvo nā krāndaṅ jānibhiḥ sām idhyate vāisvānarāḥ kuṣikēbhir yugē-yuge | sā no agnīḥ sūvīryaṃ svāvyāṃ dādhātu rātnam anṛśteshu jāgrīvīḥ || 3 ||
O source of all powers, the eternal and omniscient adorable Lord, your protective radiance is exalted and illumined in all the inhabited regions and in the vast cosmic ocean. 5

Revering in our heart, we of the race of preceptors, seekers of wealth, offering devotion, invoke with sons the supreme leaders of the universe, who is the observer of truth, the bestower of happiness, bountiful, the fast moving and the beautiful. 1

We invoke you, for our own protection and for the devotion of mankind, the radiant supreme leader of the universe, the permeator of the firmament, the adorable Lord of ceremonies, the wise, the one prompt to hear supplications, the swiftly-moving, and the guest of man. 2

Age after age, the supreme fire-divine, neighing like a foal, nourished by mother, is kindled by the preceptors. May that fire-divine, vigilant among the immortals, grant us wealth and precious stones, along with heroic and noble deeds. 3
प्रत्येक ब्रजस्तन्त्री सप्तकोनाला पूर्वार्धस्यक्त । 
होठो रुद्धारको बिश्वकेशरको प्रष्टपत्ति विश्ववादवस्त्रको प्रकाशन्ति जगत्याह ॥ ५॥

अष्टदिशी महाकुटहरू बिश्वकेशरस्य अवलोकनमहो विश्ववादवस्त्रको प्रकाशन्ति जगत्याह ॥ ७॥

व्रतमा-व्रतमा गा́णि-गा́णि सुस्तानीभिक्षार्थ रुद्धारको महाकुटहरू बिश्ववादवस्त्रको प्रकाशन्ति जगत्याह ॥ ९॥

प्रत्येक ब्रजस्तन्त्री सप्तकोनाला पूर्वार्धस्यक्त । 
होठो रुद्धारको बिश्वकेशरको प्रष्टपत्ति विश्ववादवस्त्रको प्रकाशन्ति जगत्याह ॥ ५॥

अष्टदिशी महाकुटहरू बिश्वकेशरस्य अवलोकनमहो विश्ववादवस्त्रको प्रकाशन्ति जगत्याह ॥ ७॥

व्रतमा-व्रतमा गा́णि-गा́णि सुस्तानीभिक्षार्थ रुद्धारको महाकुटहरू बिश्ववादवस्त्रको प्रकाशन्ति जगत्याह ॥ ९॥
May the swift flames of fire, combined with the vigorous wind, proceed to the pure cosmos, condensing the rain drops. And may we have such cloud-bearing winds, as are irresistible, and present everywhere, and make the mountains shake. 4

These cloud-bearing winds are friends of men, glorious as fire. We implore their fierce radiance for our protection. These storming offsprings of vital powers, clothed in robes of rain are givers of good gifts, and loud like roaring lions. 5

These cloud-bearing winds are like partly-coloured steeds, dispensers of unfailing wealth, firm and frequenters to the congregation. We solicit the might of these cloud-bearing winds and the radiance of fire-divine with solemn prayers in every assembly, band in band and troop following troop. 6

I, the fire-divine, have since my first manifestation, been endowed with the knowledge of all that exists. The butter is my eye and the ambrosia my mouth. I am the living breath of three-fold universe. The measurer of the firmament, and the exhaustless warmth. I am also the burnt oblation. 7

The wise man first comprehends the light of God in his heart, then with three—the minds, the speech, and the deeds—purifies the soul. By his own nature he further makes himself most excellent and contemplates on earth and heaven. 8

O heaven and earth, may you fulfil the aspirations of that sage, who is many-chanelled, and inexhaustible stream of knowledge, the collector of holy texts, rejoicing in his parent’s bosom and whose words are truth. 9
27.

Prá vo vájá abhúdyavo havíshmanto ghritácyá | deváú jígáti summayúḥ || 1 || íc ægí núm vîpascitaṃ girá yajñáṣya sádhanam | śrúshëtvànam dhítavánam || 2 || ágne śakéma te vayám yáman devásya vájínah | áti dvésháñsi tarema || 3 || samídhyámáno adhvaré 'gñíḥ pÁvaká údyaḥ | śocéshkeśas tám ímahe || 4 || prúthupúyá ámartyo ghritánirñik sváhutaḥ | ægnír yajñáṣya harvaváț || 5 ||

tám sabádho yatásrnea itthá dhiyá yajñávantah | á ca-kur agním útayë || 6 || hótá devó ámartyaḥ purástad eti mâyáya | vidátháni pracódáyám || 7 || vájí vájeshu dhiyate 'dhvaréšhu prá niyate | vípro yajñáṣya sádhanaḥ || 8 || dhiyá cakre vârenyo bhútánam gárhama á dadhe | dákshásya pí-táram tánā || 9 ||
With the powerful and brilliant food and with butter-yielding cows and other things worthy of oblations, the worshipper in search of happiness goes to the enlightened teachers. 1

I glorify adorable God, with excellent songs who is inspirer of sages, accomplisher of all dedicated deeds, bestower of bliss and prosperity. 2

O powerful and divine, may we, offering homage, be able to keep you enshrined in our hearts, and overcome all our animosities. 3

We glorify that adorable fire-divine who is kindled by our worship, who purifies, and whose flame is like a bunch of hairs. 4

The fire-divine, who shines bright, is immortal, enrobbed with butter, well-worshipped, and is a carrier of the offerings of worship. 5

The priests, imbued with pious thoughts, and with lifted-up ladles, bring here this fire-divine for their protection. 6

He, the invoker, the immortal fire-divine comes first directing solemnities by his wondrous wisdom. 7

Both in battle and worship, the valerous fire-divine is brought forward reverently at the holy worship, for, he is the sage who accomplishes noble acts. 8

He, the chosen one, is revealed through noble deeds. He comprehends the germ of all creatures. He has been received by the children of wise as the parents of the world. 9
नि त्वा दद्धे वारेण्या दार्शनिको सहस्थता। अथो सुद्रातिमुद्रिजिम्।

अष्टि युन्तुमयुमुर्तिस्य येने वृष्णः। विमा वाजे: समिन्धेते।

ऊँ नापतमधोऽदृष्टिवासस्य दलितः। अमितान्त्रकः। क्रिष्टतम्।

इक्षुण्या नमस्तिस्तिस्तमसि दृश्यत:। समिखिरलुक्ते वृष्णः।

वृष्णः अत्यः समिन्धिकः न देन्तवहान:। ते हुनिन्मत्त इत्यन्ते।

वृष्णः व्या वयं ब्रह्मचर्यः। समीक्षिन्महः। अथो दीर्घते वृहत।

नित्वा दद्धे वारेण्या दाक्षशयेला साहक्रिता। अग्नेच सुदितिमुसिम्य:।

अग्निम यन्तुरामा अप्तुरामा रितास्या योगे वणुशाहः। विप्रावाज: साम इन्द्रहात:।

११। उर्जो नापतम अध्वरे ददीवाँसमा उपा द्यावि। अग्निम इले कविक्रतम।

१२। इलेयो नमस्तिस्तिस्तमसि तिरस्ताः सम अग्निद्यतेव्यशाः।

१३। व्रिशो अग्नी साम इद्यतेव श्वो नादेववावहाः।

१४। ताम वृष्णम वाजः । ताम हविश्वमता इताः।

१५। व्रिशोना ताम व्यायामां वायुम व्रीशानाः साम इद्विमाहि। अग्ने दिद्याताम ब्रीहाः।

(२८) अहारविषयं सुतम्।

(२९) पर्वश्चात्या संतत्या मार्गिनो विभाव्यित कपिः। अपरिवेक्तः। (२८) यथावते यथाशिरसामितिः।

(२१) अस्मे जुपस्त्वो नो हृदि: पुरोज्यार्ज साबके।

(२२) पुरोज्याः अपम पच्चस्तोभ्य वा भा परिभर्न:। ते जुपस्त्व। विषयः।

28.

अग्ने जुश्वद्वा नो हृदि पुरोज्यां जातवेदः। प्रातासूवे द्यियावसो।

पुरोज्या अपम पच्चस्तोभ्य वा भा परिभर्न:। ते जुपस्त्व। विषयः।
O strength engendered fire-divine, you are sustained by wisdom of the wise. You are the resplendent, the desirable and you love to be offered homage. 10

The wise devotees kindle with dedication, the fire-divine regulator of the world and the prompter of rain. 11

I adore in this worship the fire-divine, the prime source of strength, dynamic in action. His radiance reaches beyond the firmament. 12

The revered, adorable, splendidous, showerer of benefits, and dispeller of darkness, such fire-divine, is to be kindled. 13

The dedicated devotees glorify that fire-divine, who is the showerer of blessings, the bearer of homage to divine powers, just as a horse bears the rider to his home. 14

Profusely offering homage, we kindle the mightily shining fire-divine, who showers benefits on his devotees. 15

O omniscient, adorable God, who rewards pious acts with wealth, may you accept our cakes offered with butter. 1

O most useful fire-divine, accept these offerings of cakes, dressed in butter (prayers poured out of devotion), prepared particularly for you. 2
अमेव वीर्म पुरोजायामाहंते निरोजाल्पमः। सहसः मुनरस्यचिरे हिर्ग। ॥ १३॥
माह्यन्ते समेव जातवेदः पुरोजायामाहं कवे जुस्व।
अमेव यहंस्य तवं भागप्येत्न न प्र भजन्ति विद्यते वृहतः। ॥ १४॥
अमेव तुत्तिये सवेने हि कालिष्ये पुरोजायामः सहसः यद्वाह्यतमः।
अथा द्वेष्यतुरेण विपप्यणं या रल्पवत्तमस्तुरुः जायुःविरः। ॥ १५॥
अमेव व्रत्यान आह्यति पुरोजायामः जातवेदः। जुस्व निरोजाल्पमः। ॥ ১৬॥

अग्ने विहु पुरोजाम अहुतम मिरोह्यम | साहसः सुनृिर अश्य अध्यरे हिताः || ३ || माध्यमदिने सावाने जातवेदः पुरोजाम इलाके जुश्यस्वा | अग्ने यावस्यांत तत्वा भागाध्यणां न ताप मिनान्ति विदाथेशु हिर्गः || ४ || अग्ने त्रित्यस्य सावाने हि कानिष्य पुरोजाम साहसः सुनाव अहुतम | अृतां देवेश्व अथवा ध्यायां विपन्याय अथवा रल्पवत्तमस्तुरुः जायुःविरः || ५ || अग्ने व्रिद्धानां अहुतिम पुरोजाम जातवेदः | जुश्यस्वा मिरोह्यम || ६ ||

(२९) ऋक्मार्गार्य शुभ्राम,
(१३-१६) प्राणाक्रमाय शुभ्रात्म गार्दीवो विभावित्वं कवि। (१३-१६) प्राणाक्रमागायुः परमा-
वेदार्थानामासः, (१४) प्राणाक्रमाभुिविष्याहौ ओदया: (१४, १५, १६) प्राणाक्रमाभुिविष्यातः अध्यरे
हरसीवाभुषण, (१५, १६, १७) श्रीशत्रुकृपायाः प्रकाशः सम्बन्धीत्वमस्य प्रकाशः प्रकाशः प्रकाशः
वेदार्थानामासः, (१५, १६, १७) प्रकाशः प्रकाशः प्रकाशः प्रकाशः प्रकाशः प्रकाशः।

अति तमाय विपणाय तु सम्बंधित्वं मन्नखम् पुरवः। ॥ १३॥
पुताम विश्वप्रलयम् संग्रहित्म मन्नखम् पुरवः। ॥ १३॥

29.

अश्विनानं आधिमांतिनानं आश्विनानं क्रितां | एतां विस्पात्तम अ बहराः न मान्थम पुरवाणः। भूतमः || १ ||
O fire-divine, enjoy these specially prepared oblations that are presented to you as the day passes. You are the source of strength. We enshrine you at our place of worship for our benefit. 3

O omniscient fire-divine, enjoy our specially prepared offerings presented to you at the mid-day worship. O mighty one, the prudent sages in the solemn assemblies do not reject your portion of offerings. 4

Be pleased, O fire-divine, the source of strength. With our oblations, offered at the third daily worship (evening). And through skill and may you, propitiated with praise convey these precious imperishable and refreshing offerings to immortal divine powers. 5

O wise omniscient fire-divine, elevator of the devotee, accept our invigorating oblations offered further as the day disappears. 6

This, the apparatus of attrition for the first generation of fire is ready; the generation of the flame is ready; may you hold it (the wooden stick) the matron of mankind. Let us churn the fire as has been done since earliest times. 1
अर्यदेवीहरु जान्देखा गर्ने इन सुधितो गौरिनिंदा।
द्रिविदेश् इत्यादि जागृतिविधिहरुमिति भिन्निप्रमि:॥२॥
उन्नायामवे भरा चितिक्यान्त्यः प्रव्रत्ता वृक्षण नतन।
अःपृष्ट्यो दक्षदक्षा पाज इत्यायस्योऽयुक्तेऽजनिनः॥३॥
इत्यायात्मा पूर्वे क्षत्वा नानाप्रविधिया अधिः।
जान्देखा हिं धीमहि इत्यायु वोध्वे॥४॥
मन्यता नरः कविमहिक्यः प्रचेतससृजः सुप्रसीतक्षम।
युजल्ये केवलं प्रथमं पुरस्तिविन्दुं नसे जनयता सुगोविव॥५॥

arânyor

nîhito jatâveda gárthasaiva súdhito garbhañîshu | divé-diva
íddo jâgrivâdhibhir hâvikâshmadbhir manushyèbhbir āgniḥ || 2 ||
uttamâyham áva bharâ cikitvân sadyâḥ prâvîtâ vîshânaṃ
jâjâna | arushâstûpo rûsad asya pâja śâyâs putró vayûne
'janishṭa| 3| śâyâs tvâ padé vayâm nàbhā prîthivyâ ādhi |
jâtavedo nil dhîmahy ágne havyâya vó̤lhave || 4 || mánthatâ
narah kavîm âdvayantam prâcetasam âmyritam suprâtikam |
yajñasya ketum prathamâm purâstâd âgniḥ naro janaṇata
suṣēvam || 5 ||

यदी मन्यन्ति बाहुरिवं रूपः सेभो न बान्धवः बनेन।
विश्वो न याममाधमोरिनिवृत्तः पौरि बुज्जनममनुष्ठमन। दहन || ६ ||
जातो अभी रूपः चेतिंतानो वा जीवि विन: कविष्टतः सुदारः।
यं देवास इन्द्रं विशुद्धिं हविभववहस् युक्तेऽयुः॥७॥

yâdî mânthati bâhûbhir vî rocaté 'śvo nâ vâjya ārûshó
vâneshv á | citró nâ yâmanu asvînir ânirvitaḥ pári vri-
ñakty ásmanas trîṇa dáhan || 6 || jâtâ agni rocate cēkitâno
vâjí vípīraḥ kavîsaṣṭâḥ sudânuḥ | yâm devâsa śâyaṁ viśva-
vidam havyāvaham âdadhrur adhvareśhu || 7 ||
This omnipresent fire lies in the two fire-sticks as the embryo is well-set in pregnant woman. This fire-divine must be exalted day by day by vigilant men laden with devotional offerings.  

Let the intelligent priest place the lower side of the sticks with the face upwards, and the upper with the surface downward, so that, quickly impregnated it generates the flame, the showerer of benefits. With his red pillar,—radiant in splendour, the flame, produced by the process (of attrition) be regenerated as the son of the goddess of wisdom.  

We set this omnipresent fire-divine upon the central point of the earth—which is the seat of knowledge—for the purpose of receiving the oblation.  

Institutors of the ceremony produced by attrition this fire-divine who is the sage, the guileless, intelligent, immortal, very wise and splendid to look on. O leaders, bring forth this most propitious fire which is the first ensign of worship and the source of felicity.  

When with their arms they rub him, this radiant fire bursts forth like a fleet courser and like multi-coloured-chariot of twin-divines, unresisted in its course, this fire spreads wide around consuming stones and burning up vegetation.  

As soon as manifested one sees the glow of this fire-divine shines who is observant, mighty, swift moving, praised by the wise and liberal in giving rewards. It is he whom divine powers hold as the bearer of oblations at worship and who is adorable and all-knowing.
सीता होत: स्य उ लोके चिकित्वान्त्सादया युण्डू सुकृतस्य योऽनेः।
द्रैवीद्वावन्त्विपः यजास्मेऽहृत्यजातानां वयोः घा: ॥१८॥
कृशोत: भृषों गुर्गाण्य सभायोपदेशं इत्त्वमधच्छ।
अयुक्तसं: प्रतितार्थ सुवीरो तेने देवासो असहस्तं दस्यूऽन ॥१९॥
अथ ते यांशुर्बिनेये यतो जातो अरोचायः।
तै जनमेव आ सीतायो नै वर्षणा गिरे: ॥१०॥

स्यास उ लोके चिकित्वान्त्सादया युण्डू सुकृतस्य योऽनेः।
द्रैवीद्वावन्त्विपः यजास्मेऽहृत्यजातानां वयोः घा: ॥१८॥
कृशोत: भृषों गुर्गाण्य सभायोपदेशं इत्त्वमधच्छ।
अयुक्तसं: प्रतितार्थ सुवीरो तेने देवासो असहस्तं दस्यूऽन ॥१९॥
अथ ते यांशुर्बिनेये यतो जातो अरोचायः।
तै जनमेव आ सीतायो नै वर्षणा गिरे: ॥१०॥

तनुनपद्यच्चे नरभूमी नरासांसे भविति यक्षायसे।
मातिरितश्च यद्यमिष्टत मातिरि वारस्य सरसं अमिस्तरीब्धमिनि ॥११॥
सुनिर्मश्च सुनिर्मया निर्देषितं: सुनिर्मया निसितं: कुचि:।
अभे स्वपनु भृषु चृषु देवावन्त्विपे यज ॥१२॥
अर्जजनमेवसे मल्लकोषेक्षमाणं तुर्णं वीरुज्जम्मम्।
द्वै ख्सांसे अभृवे: समीचिः पुरूषों स्तिष्ठसं जातनित्व सं रूपमें ॥१३॥

tanunapad neyate garbha asuro narasauso bhavati yad
vijayate | matarisva yad amimita matari vatasya sargo
abhat saramani | 11 | sunirmathah nirmathitah sunidhah nihilah kavih|
agne svadhvarah krishu devan devayate yaja |
12 | ajijananu amritam marthyaso 'sremanaam taranim vilujambham |
dausahaan agruvah samudih pumaisham jatah
abh sama rabhante | 13 |
O priest, may you sit down in your own place; you are cognizant of holy acts; may you initiate the ceremony at the chief place of sacred worship. O fire-divine, you are dear to divine powers and carry oblations to them; may you bestow abundant food on the host-worshipper. 8

My friends, may you raise smoke, the showerer of benefits, and attain wealth indefatigably. This heroic fire-divine is able to encounter adversaries and through him divine powers overcome animosities. 9

O fire-divine, this is your right place of birth, in all seasons, whence as soon as you spring to life you ever shine. Knowing this, may you stay here and thrive by our praises. 10

When he exists in the form of embryo, he is called imperishable; and when he is born he is known as one strong and popular with people. When he displays his splendour in the firmament he is called cosmic force; and in due course he becomes the rapid flight of mind. 11

O fire-divine, you are rubbed to life, with reverential attrition and deposited with respectful care. May you render our ceremonies faultless and bring Nature’s bounties for the benefit of devout worshippers. 12

Mortals have brought to life this immortal unconquerable, unfailing fire-divine possessing mighty jaws to consume the oblation. All the sisters, the ten fingers, jointly rejoice at the birth of their infant brother. 13
प्र सप्ताहोता सनकादरोपत्र मातुरस्त्वे यद्वोऽचूर्धैनि।
न नि अस्विनि सुररूपे विभेविद्वे यदसुरस्त्व जम्भाद्वथापति || 1511
अभिमन्युण्डु मृत्युविमुक्त् प्रया: प्रांत्रसन्या अवघोषे विभरमिद्वे।
घुमघुमं कुस्मिकास परिर्न एकेको दशे अशि समीपिले || 1511।
यदुश त् यो अस्विनिलक्षिकोटरुणीमिट्रीह।
घुर्वमण्या घुर्वमुनारूपिन्द्व: प्रजानन्तिृहृ उप याहि सोंमण || 1511।

प्रासप्ताहोतासा सनकादरोपत्र मातुरस्त्वे यद्वोऽचूर्धैनि।
नालु मिष्ठासुररूपे दुवी-दुवै यद्व असुरस्या जाठराद्याह आजयता || 14 ||
अमित्रायूहृ धरायथेजाय भार्मनो भास्याम इव विदुह।
द्युम्मन्वद भृम्मकुशिकास्यं रिरा एक-एको दशे अन्नसि।
समान अस्यूहृ त्रायित्वो भ्रातीमिट्रीह।
घुर्वमण्या घुर्वमुनारूपिन्द्व: प्रजानन्तिृहृ उप याहि सोंमण || 16 ||

(२०) विष्णु भागम्र
(१०-२२) अभिविष्णुस्याय सूक्ष्माय गायिनो विभासित्र अस्यः।
हन्त्रो देनता। विष्णु हन्त्र:॥

"१४ इच्छित्वं त्वा सोम्यमास: सक्तवृः सुमन्तिः सोमां दशस्तिः प्रायसाः।
नैतिकस्ते अभिश्चित्सम ज्ञानानिमित्त त्यधि कन्यन हि प्रक्षित: || 111।"

30.
Ichánti tvā somyásah sákhāyah sunvánti sómaṁ dādhati práyānsi | titikshante abhíśastim jānānām índra tvād ā kāṣ canā hi praketaḥ || 1 ||
Served by the seven priests (the vital breaths), he (the life-fire) shines eternally; when he blames the lives with upon the bosom and lap of his mother (earth), he delight. Day by day, he never closes his eyes since his first manifestation from the interior of the spark-emitting wood. 14

The highly enlightened sages, the first born of Lord, the creator, armed against evil forces, possessing the energies of the vital principles, comprehend the universe and each one singly kindles fire and singing prayer in his home offer homage to this divine fire. 15

O omniscient fire-divine, cognizant of all ceremonies as we today approach you in the course of our progressive worship, may you steadily convey our offerings to Nature's bounties or tranquilly be at rest. May you, O enlightened and all-knowing one, approach and cherish the libations of medicinal herbs. 16

O resplendent Lord, your loving friends wish to commune with you. They sing sweet melodies and offer you their homage. Supported by you, they endure patiently the calumny of men; for who is wiser than you. 1
न ते दुर्गे परस्मा चिद्रजास्या तु प्र याहि हरियो हरिभ्याम।
स्थिरायु ब्रजोऽ सवनो कृतेना युक्ता भ्रावण: समाहने अति || 22
इति: सुधारे मधुपा तरंगो मुहावातस्तुचित्वृक्षमिर्गावान।
युद्धारो धा बांधदो मर्यादा क्रि त्या ने ब्रह्म ब्रह्मीणे || 23
लं हि न्याय वेदवाचाच्युतान्येको वृणा चर्चिति जिग्रेमाण:।
तद्व धारागृहिनी फर्भीनासेरुऽ ब्रह्म निभितेव तस्य: || 24
उतामभे पुष्पे अर्धेनिरोहे वेदवाचाच्युतान्येको द्रुतसा सन।
इमे चिन्तने रोदसे अपोरे यत्‌सुम्मणा मंगवन्कानिश्रिति॥ 25॥

ना ते दुर्गे परस्मा चिद्रजास्या तु प्र याहि हरियो हरिभ्याम।
स्थिरायु ब्रजोऽ सवनो कृतेना युक्ता भ्रावण: समाहने अति || 22
इति: सुधारे मधुपा तरंगो मुहावातस्तुचित्वृक्षमिर्गावान।
युद्धारो धा बांधदो मर्यादा क्रि त्या ने ब्रह्म ब्रह्मीणे || 23
लं हि न्याय वेदवाचाच्युतान्येको वृणा चर्चिति जिग्रेमाण:।
तद्व धारागृहिनी फर्भीनासेरुऽ ब्रह्म निभितेव तस्य: || 24
उतामभे पुष्पे अर्धेनिरोहे वेदवाचाच्युतान्येको द्रुतसा सन।
इमे चिन्तने रोदसे अपोरे यत्‌सुम्मणा मंगवन्कानिश्रिति॥ 25॥

प्र सू ते इति प्रवता हरिभ्यां प्र ते वते: प्रमूण्येतु शान्त ।
जहि जोशी अंतुहां: परसे विश्व सुर्ये कृष्णहि विष्णुस्तु || 26॥
यथे धाराजिता मत्यायमेव चिद्रज्ज्ञ से:।
भुद्रा ते इति सुपरित्नषर्ता सहस्यदाना पुष्पते रातिः॥ 27॥

प्र सू ते इति प्रवता हरिभ्यां प्र ते वते: प्रमूण्येतु शान्त ।
जहि जोशी अंतुहां: परसे विश्व सुर्ये कृष्णहि विष्णुस्तु || 26॥
यथे धाराजिता मत्यायमेव चिद्रज्ज्ञ से:।
भुद्रा ते इति सुपरित्नषर्ता सहस्यदाना पुष्पते रातिः॥ 27॥
O lord of sun-rays, the remotest regions are not remote
for you; please do come speedily with your radiance. O
steady showerer of benefits, these offerings are for your
presentation. While inner fire is being kindled, we are
pouring forth the expressions of devotion, as juice from
herbs flows out when pressed between stones.  

O bounteous resplendent Lord, you are showerer of
benefits, of loving countenance, conveyer of men beyond
troubles, the supreme-willed, the accomplisher of many
great deeds, the devastator of hostile regions, the terror of
foes. Where are those heroic deeds which you performed
against sinful mortals, when opposed.  

You alone cast down the firmly footed evil-doers; you
alone proceed destroying the evil forces. The heaven and
earth and the mountains under your command stand still
as if immovable.  

O bounteous resplendent Lord, destroyer of evils by your
prowess, when invoked by many, you come alone and
proclaim to Nature's bounties, "fear not". O opulent
Lord, vast is your grasp, wherewith you over-power these
boundless worlds, heaven and earth.  

O resplendent Lord, let your radiance come from all sides;
let your bolt of punitive justice destroy evils. May you
slay those who assail you in front or in rear or those who
fly from the combat. Make the universe (an abode of)
thrust. May all powers be concentrated in you.  

O resplendent Lord, invoked by all, Lord of all treasures,
the man, to whom you give blessings, enjoys unpreceden-
ted domestic prosperity. Your auspicious favour, loving
and soothing, brings unbounded wealth.
saḥā-dānum puruhūta kṣhiyāntam ahaśtām indra sām piṇak ku-ṇārum | abhī vṛitrāṃ vārdhamānaṃ pīyārum apādam indra
tavāsā jagbantha || 8 || nī sāmanām ishirām indra bhūmim
mahīm apārāṃ sādane sasattha | āstabhnaḍ dyām vrisha-
bhō antāriksham ārshantv āpas tvāyelā prāśūtāḥ || 9 || ala-
trinō valā indra vrajō gōḥ purā hāntor bhāyamāno vyāra | sugān pathō akrīṇon nirāje gāḥ právan vāṇīḥ puru-
hūtāṃ dhāmantīḥ || 10 ||

éko dvē vāsumatī samīci āndra ā paprau pṛthiviv utā
dyām | utāntārikshād abhī naḥ samīkā ishō rathīḥ sayūjaḥ
śūra vājān || 11 || dīṣaḥ sūryo nā mināti prādishṭā divē-dive
hārāyasyaprasūtāḥ | sām yād ānalā ṛdhvana ād id āśvair
vi-mōcanam krīṇute tāt tv āṣya || 12 || dīdrikshanta ushāso yā-
mann aktōr vivāsvatyā māḥi eitrām ánīkam | vīṣve jānanti
mahīnā yād āgād āndrasya kārma sūkṛtā purūṇi || 13 ||
O resplendent Lord, invoked by all, may you grind to dust the reviling evil force, associated with demonic tendencies, and increasing in might, may you deprive it of its hands and also its feet, and destroy him completely by your strength. 8

O resplendent Lord, you have established in its position the silent earth, the vast, unbounded and fertile. You are the showerer of benefits and sustain the heaven and earth; let the rain waters engendered by you flow hither. 9

O resplendent Lord, the heavy cloud, the receptacle of water, in silence has dready opened itself (i.e. rained) before you could cast your blow on him with your bolt. Then you make the path for waters to issue easy. Loud-sounding they proceed to meet the waters of the earth, invoked by many. 10

The resplendent Lord alone fills up with His magnanimity the two, earth and heaven, mutually associated and rich in treasures. May you, O hero, come with your aurora of glory as if mounted in a chariot and bring wholesome food and vigour from the firmament. 11

The resplendent sun does not transgress the ordered limits already set, days in and days out, by the Lord of radiant universe. When he approaches the terminus, his journey comes to an end; he sets free the horses of his chariot for such is his assignment. 12

All men are eager to behold the broad, bright phase of the refulgent dawn after whilst the night has disappeared. And when dawn comes in glory, all people acknowledge the manifold and glorious deeds of the resplendent Lord. 13
माहि ज्योतिर् निषिद्धान् वाकशङ्कायां सूक्ष्मचर्ची विश्वस्ति निभस्ति गोः।
विश्व स्वाधृत संस्कृतमुसिद्धाये यस्मीमन्त्रो अद्वैतानोन्नाय ॥ १५॥
हृद्य दरङ्ग यामकोशः अभेडव्युञ्जायं शिष्य गृहणे सत्वन्मयं।
इर्मावेन दृष्टेन मत्तेनो निष्क्रियां रिपये हान्त्वेसः ॥ १५॥
mahi jyotir nishita vakshanasya ama pakvam carati bhurati gauh | vishva svadma sambhritam usriyyayam yat sim indro adadhad bhojanaya || 14 || indra drishya yamako sa abhuvan yajnya sikhast grihate sakhibhyah | durmayavo durova martyaso nishaangino ripavo hantvasah || 15 ||

स च घोषे श्रवेद्वृमेशर्मतैन्ती न्याय्यशास्त्रनि तत्पर्यायः।
बुधमधुसूदनो रुपं सहस्व जूहि रक्षो मधवव्रत्यस्य ॥ १६॥
उहृह सल तास्मात्मकद्वृत्ताः वुधा मध्यूपर्य सुग्धिहि।
आ कीतात् सल्तकाचर्य मधुविवेच नतौष्टि हेतुमयेऽः ॥ १७॥
स्वस्तं वाजिनिधिष्ठप्रणेते सं वनमुहिरिपत्स्मस्य पूर्वी।
रघो वर्नाते क्रमो ब्रह्मा श्वासस्मे अंत्व मंगे इन्द्र प्रजावेन ॥ १८॥
आ नोभ मगमित्तु दुःस्त्त नि ते क्रिष्णस्य धीम्हि प्रेमेने।
उर्व इव प्रप्रेपे कामें ओमे तम उपेयं वर्श्वेनाम ॥ १९॥
sam ghoshah sirnve 'vama'ir' amitrair jahi ny ceshv aasanam tapishtham | vriscem adhastad vri rujah sahasva jahi raksha maghavan randhayasva || 16 || ud vriha rakshah sahamulam indra vrisecam madhyam prayat agram sirniihi | a kivatah salalukam cakartha brahmadvise tapushim hetm asya || 17 || svastaye vajibhi ca pranetah sam yam mahir isha aasatsi purvih | rayo vantaro brihatata syamasmme astu bhaga indra prajavan || 18 || ano bharah bhagam indra dyumanam ni te deshnasya dhimahi prareke | urviva iva paprathe kamo asmee tam apriha vasupate vasunam || 19 ||
A mighty splendour rests upon the bosom of the rivers. The cow yet immature grazes in the fields bearing the ripe milk in her udders, for resplendent Lord has placed in the cow all this integrated sweetness for our nourishment.  

O resplendent Lord, may you be firm for there are obstructors on the path of righteousness. May you secure to the worshipper and his friends, the means of completing the dedicated service. These mortal malignant enemies armed with malicious weapons and approaching with evil intentions must be destroyed.

The effect of your punitive justice has been heard by the foes approaching near us. May you hurl against them your fierce and blazing bolt and cut them up by the root. O bounteous Lord, may you subdue them and crush these cruel infidels completely.

O resplendent Lord, may you pluck up the race of these infidels by the root; cut asunder the middle and blight the summit. May you drive away the greedy people to remote regions and cast your fierce bolt of punitive justice upon those who are opposed to the Lord and the divine knowledge.

O resplendent Lord, supreme regulator of the universe, may you provide us with vitality for our welfare. May we become strong in your proximity, and be the winners of abundant food and riches, and may there be to us wealth accompanied by progeny.

O resplendent Lord, bring to us splendid affluence; we rely on the over-flow of bounties from your side. Our desire is as insatiable as the fire of the ocean. May you appease it, O Lord of infinite riches.
इमाम कामाम मंदया गोभिरजैश्रण्विता राजसा पूजर्चक्र।
स्वर्गोऽव मूलतयस्ती विया इन्द्रवं वाहः कुशिकासो अकन। ॥२०॥
आ नो गोष्टा दर्दौहि गोपने गा: समस्मयं सन्यो यन्त्र वाजळ।
तिक्षतो असि उयाम सत्यार्यो मार्गस्मयं सु मंचावकोडळ। ॥२१॥
शुनं हृदेम मधव्यम्सिन्द्रम्मस्पर्शे नृतं राजसाती।
भृणत्मुप्रमूत्यं समल्लु मन्त्रं क्रुद्याणं संज्यं चन्द्रनाम। ॥२२॥

31.
शसाद वाह्निर दुहितूर्ण नप्त्याम गाद विद्वान रितास्या दी-
धितिम सपर्यानं | पिता यात्रा दुहितुः सेकाम रिन्त्यं साम
शग्म्येन मानसा ददाहन्वे। ॥१॥ न जाम्ये तान्यो विक्ष्मराक्षकः गर्भं सान्तिनिवानैः
यद्वी मातारं जन्तुन्त्र वद्धक्षम्यं: कर्तारं सुक्ष्रवेन्त्रं रूपव। ॥२॥
O resplendent Lord, with cows and horses, and with shining treasures, gratify our longings, and may you please make us renowned. The wise preceptors, desirous of heaven offer praise to you with pious prayers. 20

O Lord of earth, divide the clouds and send us rain, whence nutritions food may come to us. O showerer of benefits, you pervade the sky and your might is truth. O bounteous Lord, please consider yourself as our protector. 21

We call on our bounteous Lord for our protection. He is a distinguished guide in our struggles, and the supreme provider of food. He is terrible in battles, the destroyer of evil forces and the conqueror of wealth. 22

The disciplined and wise father, relying on the sanction of natural rights, honours his grandson, the son of his daughter, with valuable gifts. The father trusting to the impregnation of the daughter consoles himself with cheerful mind. 1

The son does not transfer paternal wealth to his sister. He makes her receptacle of the embryo of her husband. When parents procreate children of either sex, one (the male) becomes the performer of holy rites (he is the legal inheritor), the other (the female) is to be enriched with gifts. 2
agnir jajñe jhulvā réjamāno mahās putráun arushāsya prāyakshe | mahān gārbho máhy ā jatām eshām mahī pravṛfd dhāryaśvasya yajñāiḥ || 3 || abhī jaṭhir asacanta sprīdhānām máhi jyōtis tāmaso nīr ajānan | tām jānatiḥ práty úd āyann ushāsāḥ pātir gāvām abhavad ēka índraḥ || 4 || vilāu satīr abhī dhīrā aṭrīndan prācāhinvan mānasā saptā víprāḥ | víśvām avindan pathyām rītāsya praṇānān ≥t tá nāmasā viveṣa || 5 ||
For the worship of the resplendent Lord, the fire-divine with its glowing flames, has begotten its mighty sons (that is, rays). Great is that germ, and great is their birth, and great is their efficacy for the worship of the resplendent Lord, the source of radiant emanations.

The victorious vital principles of body and mind join with the soul while it contends with dark evil forces. The dawns of spiritual light issues forth from darkness. At last the soul becomes the sole sovereign of the realm of the spiritual world.

The seven dedicated and intelligent seekers, the seven senses having ascertained that wisdom is concealed in the strong cavern of the physical body propitiate the soul through concentrated efforts of mental devotion. They recover the lost wisdom by the path of dedicated actions. For the soul, having realized their pious acts and offerings, enters the cave of ignorance to recover wisdom.

When the sanctified mind discovers the broken entrance of the mountain of dark forces, then the soul first makes a straight and broad path as previously promised. Then the sure-footed mind, recognizing as if by lowing, proceeds and comes close to the imperishable cows of spirituality.

When the most virtuous and realized soul prompted by the friendship of the true seekers proceeds to the cave of ignorance, then the big cave hiding the wisdom behind its dark walls of embryo gives way, and yields its contents to the valiant soul. Ultimately the soul, the destroyer of the evils, recovers the cattle, and immediately, afterwards the sages become devout worshippers.
सताह-सताह प्रतिमानम पुरोभुर्विश्रावः वेदु जानिमा हंति शुर्पणाम।
प्र छो दिवः सुरवीर्योर्वत्सलसः सक्षेत्रशुरुबिनियुत्यात। ॥८॥
नि गंव्यता मनसा सेतुर्कः अवलोकनो अस्रत्वाये गातम।
इदं विचु वदनं सर्वत्र अवैश्वय येन मासौ असिष्पालं देवनेन। ॥९॥
स्पक्यानामा असादभिनि सं परः प्रभुत्व रेतंसो दुधान्या।
वि रेतंसी अतुप्रदेष्य एषं जतै निःश्चामदुशुर्गुणं कीर्तान। ॥१०॥

स जातीभिः गुंध्रा सेतु दुर्घेर्मुखिया असुजिनिभिः अर्जः।
उरुच्यसेमूहुर्दुर्जनीये मधु स्वाध्र दुधु जेन्या गो। ॥११॥
श्रे चिंचकः सर्वसं सर्वसं महि स्वर्गविनाशकानो वि वि लघु।
विश्वभस्तत: स्कम्बनेना जातिभी आसिन्ना इत्यं येषां स्वर्गेः वि मिन्य। ॥१२॥

सां जातेभिः विजत्रहारे सेदु हवयाई उद उस्र्या अस्रिजाद
इंद्रो वर्काः | उरुच्यसे मधु स्वाध्र दुधु जीया गो। ॥११॥
पित्रे सी सक्रुणाः सादनाः सम आसमा मारी त्विश्निमा सुक्रिो विलश्ण क्ष्याः ।
विश्काभुनायों सक्रुभनेन जान्तिः आसिना उरुध्वाः द्वादसाः द्वि
मिन्य | ॥१२॥
May he be free from all reproach, who is the representative of all that is excellent, who is the anticipator of evil forces, who knows all that is born, who destroys petty-mindedness and has wide vision. He restores the lost wisdom, and there by becomes our friend as if having come from heaven honours us as his friend. 8

The sages, with minds intent on receiving wisdom, proceed to propitiate soul with devotional hymns, leading along the road to immortality. Great has been their perseverance, by which they seek for months to accomplish their final objective. 9

Meditating on their own recovered cows of wisdom and bestowing the milk of prolific knowledge to their progeny, the sages feel highly delighted; their shouts of joy spread through heaven and earth,—body and mind. They put their faith on the recovery of the lost wisdom and keep constant vigilance to sustain it. 10

The soul, assisted by vital organs, provided born for its aid, becomes the destroyer of evils, and thus it receives praises and oblations. The excellent cows of wisdom contribute abundantly to sacred offerings and yield butter of devotion, and the spiritual sweet nourishing milk. 11

These sages while performing pious acts make an auspicious and splendid abode for their protector soul and engage themselves in its worship. Then they establish the soul in commune with the universal soul, sustaining heaven and earth—body and mind, and upholds it providing the pillar of the firmament, the central spine of the human body. 12
mahī yādi dhishānā śīsnāthe dhāt sadyovrī-
dham vibhvam rōdasyoh | gīro yāśmin anavadyāh samieir
visvā īndrāya távishir ānutāh || 13 || máhy ā te sakhyām
vasmi saktī ā vṛitragnē niyūto yanti pūrviḥ | máhi stot-
trām āva āgamaṁ sūrēr asmakām sū maghavan bodhi go-
pāḥ || 14 || máhi kṣhētram purū ścandrām vividvān ād īt
sākhībhyaḥ carāthaṁ sām āirat | īndro nṛśbhir ajanad ḍī-
dyānah sākāṁ sūryam uñhasaṁ gātūṁ agnim || 15 ||

apāsa cid eshā vibhvo dāmūnāḥ prá sadhrīcīr asrijad
visvāscandrāḥ | mādhvāḥ punānāḥ kavībhīḥ pavītraṁ dyū-
bhir hinvanty aktūbhir dhānūtryāḥ || 16 || ānu kṛṣṇē vāsa-
dhiti jihāte ubhē sūryasya maḥānā yājatre | pārī jāḥ te
mahimānam vṛijādhyaī sākhāya īndra kāmyā rījipyāḥ
|| 17 || pātīr bhava vṛitrahan sūnṛtānaṁ girāṁ visvāyur
vṛishabhō vayodhāḥ | ā no gahi sakhyēbhīh śivēbhir ma-
hān mahībhir ūtībhīh saranyān || 18 ||
Inasmuch as the soul, swiftly waxing, the sustainer of all senses, coordinates the activities of body and mind (earth and heaven), to it, our faultless and extensive commendations are due. And therefore, all the invincible powers belong to the soul. 13

I wish to gain your friendship and extensive powers; many energies come to you. O the destroyer of evils, O wise soul, we offer to you glorious praise and dedication. May you be, O bounteous Lord, our God and protector. 14

He (the resplendent Lord) having found vast, splendid and rich tracts of land, sends life and motion to his friends and lovers. The radiant resplendent Lord in association with the leading vital principles animantes the sun, dawn, the earth and fire with activity. 15

Resplendent Lord, the destroyer of evil forces, manifests the widespread, commingled, all-delighting cosmic vapours. These watery elements are the producers of food and they generate swift flowing streams of blissful elixir, incessantly flowing have been day and night. These waters benevolent to all sanctified by sages. 16

O resplendent Lord, to you proceed the two alternations of successively revolving day and night; both of them sanctified by the might of the sun, while your sincere and acceptable friends, the cosmic vital principles, are ready to encounter your adversaries and maintain your greatness. 17

O immortal resplendent Lord, destroyer of evils, the showerer of benefits, the giver of food, may you be the lord of our true and delightful expressions; may you, O great divine leader while intending to cherish our noble deeds, come to us with loving affection and preserve us with your auspicious protection. 18
तमा आङ्गिरस्वान नामसा सपर्याण्याम कृणोमि सायसे पुराजाम।

उष्णो वि याहि बहुः अदेवी: खंडः नौ मध्वाल्लातले धा: ||19||

सतः पावः पवतो अभुवाल्लनिः ने: पिरूर्दर्शियासाह।

इस्त लं रूपिः पाहि नौ रिवो मधुमंडुः कृशषषि गोजिस्तो ने: ||20||

अदेविन्द्र कुःश्राहाय गोपिनान्यां अन्तः कृणां अङ्गिरच्चमन्विन्तः।

प्र सुवातं वियामानं सतातं दुर्पुर्णं विश्वं अङ्ग्येदिश स्था: ||21||

शुष्ये हृदेम मध्वानिर्मयमिन्नान्ये सतामं वाजंसातातो।

भुज्यन्तेदुहुमस्तादे समतुः प्रम्प्ते कुव्राणि समिस्ते धर्मनामाः ||22||

tám aṅgirasván ná-
masā saparyán návyām kṛṇomī sānyase purājām | drūho
vi yāhi bahulā ādevī śvaś ca no maghavan sāṭāye dhāḥ
|| 19 || mīhāḥ pāvakāḥ prātata abhūvan svastī naḥ piprīhi
pāram āsām | āndra tvām rathirāḥ pāhi no rishó makshú-
-makshū kṛṇuhi gojīto naḥ || 20 || ādhashṭa vrītraḥ gō-
patir gā antāḥ kṛishnāṁ arusahaan dhāmabhīr gāt | pra śu-
nṛṭā diṣāmāna rītēna dúraḥ ca viśvā arvīṇod āpa svāh
|| 21 || śunāṁ huvema — || 22 ||

( 3.2 ) दानित्यं सुकम्
(3.1-2) सादरर्धस्वाय तत्तपेय गाधिनो विशालमिन वामि ।
इत्यो देवता । विज्ञुपुष प्रम्प्त ।

इस्त सोमम सोमपते पित्रेम माक्येदिनं सतातं चास्तं तेते।
मधुष्या दिशे मधःभुजीपिनिपुच्छुषा हरि इह माद्यस्व। ||19||

32.

इndra sómam somapate pibemám mádhyaṁdinaṁ săva-
nam cāru yát te | prapráthyā śípre maghavann riśishin vi-
múcyā hāri ihā mádayasva || 1 ||
I worship you with deep reverence, as realized sages do. O eternal Lord, I glorify you with new compositions. May you destroy the many impious oppressors of your worshippers and bestow upon us, O bounteous Lord, your own wealth for our benediction. 19

O resplendent Lord, your purifying and bless-bestowing streams of water are spread on all sides. Make us worthy to swim across it with safety. May you defend us from the malevolent, and make us strong to quickly conquer the cows of wisdom. 20

The slayer of evil forces discovers the cows of wisdom and by his radiant effulgence drives away the black devils. May he, importing us eternal truth throw, open all portals of knowledge for us. 21

We invoke you for our protection the opulent Lord, who is purifier, brave, the best guide in all the combats of life, the terrible fighter in his battles, the destroyer of foes and the conqueror of wealth. 22

O resplendent the lower self, fountain of bliss, accept our devotion which is dedicated to you at noon-day worship. O bounteous, bliss lover, loosen your strenuous actions, relax mentally and physically, and rejoice to the fullest extent. 1
गवाशिरं मुद्धिनिन्द्रा शुष्कं पिवा सोमं रिमा ते मद्यः।
श्रमणं मातृगेन ग्रंठं सुजोवं श्वेतस्तुपदम् वणपाः॥२॥

श्रमणं से ते शुष्कं श्रमणं से तविक्षेपवेदनं इन्द्र मरणस्त मार्दः।
सुजोवं श्वेतस्तुपदम् सुजोवं श्वेतस्तुपदम् महापाणि ॥३॥

त इन्द्रस्य महामहिषिनम् इन्द्रस्य श्रमणं महापाणि आसन।
वेदपरस्परस्यम् विवेदादमास्त्रो नात्मां वास्त्रं महामास्त्रं माम् ॥४॥

एव इन्द्रस्य इन्द्रस्य इन्द्रस्य इन्द्रस्य इन्द्रस्य इन्द्रस्य
महामास्त्रं महामास्त्रं महामास्त्रं महामास्त्रं महामास्त्रं महामास्त्रं।

गवाशिरं मातृगेन ग्रंठं सुजोवं श्वेतस्तुपदम् सुजोवं श्वेतस्तुपदम् महापाणि ॥५॥

tvām aprāya dha vṛitrāma jaghanvāna ātyān iva praśrijāh sārtavājau | sāyānam indra cārata vadhēna vavrivān-

sām pari devīr ādevam | 6 || yājāma in nāmasā ṣṛiddhām

indram bhrīhāntam ṛishvām ajāraṃ yūvānam | yāsya priyé

mamātār yajānyasya na rōdasi mahimānam mamāte | 7 ||
O resplendent self, accept our devotional love, mixed
with milk or butter, milk-like purity of heart and mind;
we offer it for your exhilaration. May you, along with
the company of devout organs and vital breath, enjoy it
to your full satisfaction. 2

These are the vital organs, O resplendent self, who,
worshipping your prowess, augment your strength and
vigour. O possessor of the adamantine determination
and splendid form, may you along with the vital breath
cherish our devotion at the noon-day worship. 3

These are the vital organs who are the strength of soul
and who gently encourage it. Animated by them it
pierces the vital part of evil which imagines itself
invulnerable. 4

O resplendent self, like an intelligent being, pleased with
our homage, may you cherish our devotion for the
sake of perpetual vigour. O lord of sturdy organs
may you come along with adorable (vital organs),
and traversers (of the cosmos) and send down the nectar
of spiritual joy to blend with the joys of body. 5

O resplendent self, inasmuch as you destroy the slum-
bering and darkling thought, obstructing evil forces, you
let forth the pure thoughts like horses rushing into
battle. 6

Therefore, we worship with reverence the resplendent
self, who is great and sublime, eternal and ever youthful,
and whose magnitude the great heaven and earth could
never measure nor can, conceive to measure in future. 7
इन्द्रस्य कर्म सुहृत्ता पुरुषण श्रतानि द्रव्या न मिनन्ति विषये।
दुःधार यः पृथिवीं थानुकेमां जनान सुघ्रे मुपस्य सुदंसरः।
अन्यथा सुवस्य तव तत्त्वमिलेव सुबोधो यजनातो अपविषयं हृ सामस्य।
न वारस इत्यादिनतं नामो नाद्धा न मासः। श्रद्धेति वरस्त।
लं सरोऽपविषयं जात सुपुर्ण मद्याय सोमम प्रमे व्येरमन।
यद्य वार्ताणुतात्तिकी आत्मार्माणमावः। पुष्यः। कारण्याः।

िद्रस्या कार्म सुक्रिता पुरुष्यी प्रसत्यणि देवा नाम मिनान्ति
विषया। दात्ताया याह प्रतिपथितः द्याम उतेमाम जाजाणा 
सुर्यांम उष्णाः सुहिद्धाः। ॥ ८॥ अद्रोहा सत्याम ताता तान महित्वम्
सद्यो याज जातो अपिभो हा सोमाम। नावा इंद्रा इंद्रा 
तवासात नां मासां शारादो वरांसात। ॥ १०॥

अहान्नि परिश्रावयनां किरा कर्माणि तुजायत तन्धभां।
न ते महित्वमुः मृदुपुरुष प्रयासस्य श्रमवर्षा। ॥ ११॥
कितो हि ते हर्ष वर्गीयो भुजूत। रियू। सूतस्योऽभक्त।
कितों युहामयो युक्तियो। सम्युक्तस्य वुपनित्यहर्ग आवर्त। ॥ १२॥
कितोत्तमस्य हृष्य अर्थाम्या अन्यायम् नववसेन 
यो चतुभवक्षयो अयुत्तियो। श्रमवर्षीमयाः।

अहान्न अहिम परिश्रयायमां अर्णा ओजायमानम तुविजयता 
ताव्याः। नाते महित्वमुः भुदुपुरुष आविष्कारस्य श्रमब्रह्मा। ॥ १३॥
याज्यो हि ता इंद्रा इंद्रायन कारणाम अवाद्भुत।
याज्येन्न्यो अवाद्भुत भुजूतमाया आर्यापाणस्य 
यो चतुभवक्षयो अयुत्तियो। श्रमवर्षी 

यो च तोमेम्महिम वायुद्वेद्विभी पूर्वक्षयों भूयमेम्महिम नृत्यितः। ॥ १३॥
Even all Nature’s forces cannot belittle the greatness of the glorious exploits, and pious works of this resplendent self, of one who sustains the earth (body) and heaven (mind), and who is performer of marvels. The same self instigates the sun and dawn, source of intelligence and divine inspirations.  

O guileless soul, this is your true greatness, that as soon as you take birth in the human form, you taste the elixir of spiritual bliss. Neither the heavens, nor days, nor nights, nor months, nor years can check your mighty powers.  

As soon as you take birth in the highest realm of divine world, O resplendent self, you taste the elixir of spiritual bliss for your exhilaration. Thereby you command the sphere of mind and body and become the prime artificer of all activities.  

O resplendent self, inspirer of all creative works, you with your vigorous action dispel all serpentine instincts, which envelop the dormant mind. Yet the mental complex does not apprehend your greatness, as with one of your arms, you keep the physical body concealed.  

O soul, our devotional worship is the augmentation of your glory, for the ritual, in which we offer our regards, is acceptable to you. O most worshipful, may you protect the solemn worshippers with determination and may this sacred worship strengthen your adamantine will-power for the destruction of our demoniac impulses.  

The worshipper by his traditional rituals establishes close proximity with the self which has always been exalted by praises of sages whether ancient, medieval or recent; may I further invoke him for new blessings.
विवेश यथा विपणं जजनं तथं पुरा पार्श्वं दिनं स्मः।
अंहसो यथा पीपलाधिनं नो नाशेव चान्तस्मायं हवनम्॥१४॥
आपूर्विणं अस्य क्रमं: स्वाहा सेतुनिव चोरीं सिस्वे पिवेचे।
सत् ह्रि आयेत्वंकर्णायं प्रदश्चित्तिवनं सोमस्व इन्द्रेम्॥१५॥
न लो गमिर्: सुपष्टं सिष्युन्हदियु: परि पतं करत।
इत्या सर्वस्मिन्दं द्रिष्टोत्य धनिष्ठा इति इति ज्ञाते गायन्त्येवम्॥१६॥
शून्यं ह्रि श्रवणं महाविद्यानिद्र्यस्मिनं नुस्तं जाजसालो।
शृण्णन्नमुर्मृत्यो समस्तं गहं वृत्ताणि सुजितं यदनानाम्॥१७॥

vivēsha yāṁ mā dhishānā jajāna stāvai purā paryād īndram āhnaḥ | āhhaso yātra pi-
pārad yathā no nāvēva yāntam ubhāye havante || 14 || āpūrṇo asya kalāsāh svāhā sēketeva kōsām sīsice pīva-
dhyai | sām u priyā āvāvritraṇa mádāya pradakshiṇūrd abhī
sōmāsa īndram || 15 || nā tvā gabhīrāh puruhūta śīndur
nādrayaḥ pāri shānto varanta | itthā sākhibhyata ishitō yād
indrá drīlham cidd ārujo gāvyam ūrvām || 16 || śunāṁ hu-
vema — || 17 ||

(३३) प्रमिलास स्मृतमः
(२-२१) प्रमोदार्ज्जुनायाम स्मृतमः (२-२, ३, ४, ५, ६, ५, ११-१३) प्रयामित्वपि च प्रामाणिसःमी.
सन्तनोमात्रकं द्वारित्वम् च गाजिणो विशार्यम् क्रिकु (४, ६, ८, १०) चुदचारी.
पत्तिवादिराजमित्वम् तव कारिका (२-२, ३, ४, ६, ५, ६, ११-१३) प्रयामित्वपि च प्रामाणिसः.
सन्तनोमात्रकं द्वारित्वम् च गाजिणो विशार्यम् क्रिकु (४, ६, ८, १०) चुदचारी.
विशार्यम्, (२, ३) पत्तिवादिराजमित्वम् देवता (२-२, ३) प्रयामित्वपि च प्रमोदार्ज्जुनायाम स्मृतमः.

३३.

प्र परितानामुनाशतिः उपस्थादृशेः इति विपिने हस्तमाने।
गावें शुभ्रे मातरों रिहाणे विपार्द्वं शुद्धी पर्यसा जवेते॥३३॥

Prá párvatánam usátí upásthād áśve iva víshite hása-
mānec | gáveva śubhre mātārū rihānc vípāt cluntudrī páyasā
ejavete || 1 ||
When the idea of glorifying the self enters my mind, I sing praises. May I laud him before encountering distant (evil days), whereby he may lead us beyond troubles; and both of us mind and the self, as if existing in Two opposite sides invoke him (the soul), just as those on either bank of a river hail a passenger in a boat. 14

The vase is filled with elixir homage for his acceptance. I pour it out for your acceptance, O soul, as water carrier pours out water from his bag. May the sweet streams of devotional elixir flow in reverence round the soul for his exhilaration. 15

O self, the soul, summoned by all, when you break through even the firmly built stalls of dark impulses neither the deep flowing flood of waters nor the accompanying hills can arrest your movement. 16

We call on our bounteous Lord for our protection. He is a distinguished guide in our struggle and the supreme provider of food. He is terrible in battles, the destroyer of evil forces and the conqueror of wealth. 17

Two rivers are flowing with a variety of movements, the one is slow getting readily whilst the other flooded, both flowing from the flanks of the mountains, eager (to reach the sea) like two mares with loosened reins, contending with each other in speed, or like two fair mother-cows hastening to lick their calves, subsequently they flow rapidly beyond their confluence in one stream with united waters. 1
इन्द्रिष्टेनप्रस्ववेनिलोमोऽद्यःसमुद्रावःर्तेयः यादः ।
समारंगेनुपर्वसीः पिन्वमानेः अन्यः वायुमयामयेति हुःसे।
अच्छा सिद्धं मातृसमुदायसं जिवादामुं सुभगमागमः।
वृत्तां मातां संग्रहणं समां योगः सूचने सुन्दरः।
पुनः वर्ण पर्यासं पिन्वमानं अनु योगः देवक्रियः।
न केवलः प्रस्रवः सर्वतकः किंयुविधिं नयो जोहर्वित।
समवं ने वर्षे सोमपायं रत्नस्त्रेस्यं महर्षमः।
प्र सिद्धमच्छा ब्रह्मती मनीपासुपसं कुशिकस्य लगुः।

िन्द्रीष्टे प्रसावान भृक्षणानं अच्छा समुद्रां रथये वायः याथा व।
समारंगे अर्निन्थ मातृशक्तिः अन्याध्य विपसमं सुभागासं अग्न्मा |
वत्सां मातां संग्रहणं समां योगमां सूचनैः।
पुनः वर्ण पर्यासं पिन्वमानं अनु योगमेवं देवक्रियः।
न केवलः प्रस्ववः सर्वतकः किंयुविधिः न यो जोहर्वित।
समवं ने वर्षे सोमपायं रत्नस्त्रेस्यं महर्षमेवः।
प्र सिद्धमच्छा ब्रह्मती मनीपासुपसं कुशिकस्य लगुः।

िन्द्रीष्टे अर्निन्थ अर्निन्थधारापांहार्लुङ्गे परिवर्ते न द्रुतानं।
क्रोणत्वस्थिता सुप्रणस्तस्य कर्मं प्रसवं योगमर्यां उठी।
प्रवचनं श्रुतं वीर्यं तत्स्रेस्यं कर्मं यत्विनः विरुक्षत।
वि वज्रेण परिवर्ते जगाणानापायमप्रयत्नाच्छमाने।

िन्द्रीष्टे अर्निन्थ अर्निन्थधारापांहार्लुङ्गे परिवर्ते न द्रुतानं।
क्रोणत्वस्थिता सुप्रणस्तस्य कर्मं प्रसवं योगमर्यां उठी।
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प्रवचनं श्रुतं वीर्यं तत्स्रेस्यं कर्मं यत्विनः विरुक्षत।
वि वज्रेण परिवर्ते जगाणानापायमप्रयत्नाच्छमाने।

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क्रोणत्वस्थिता सुप्रणस्तस्य कर्मं प्रसवं योगमर्यां उठी।
प्रवचनं श्रुतं वीर्यं तत्स्रेस्यं कर्मं यत्विनः विरुक्षत।
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क्रोणत्वस्थिता सुप्रणस्तस्य कर्मं प्रसवं योगमर्यां उठी।
प्रवचनं श्रुतं वीर्यं तत्स्रेस्यं कर्मं यत्विनः विरुक्षत।
वि वज्रेण परिवर्ते जगाणानापायमप्रयत्नाच्छमाने।

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क्रोणत्वस्थिता सुप्रणस्तस्य कर्मं प्रसवं योगमर्यां उठी।
प्रवचनं श्रुतं वीर्यं तत्स्रेस्यं कर्मं यत्विनः विरुक्षत।
वि वज्रेण परिवर्ते जगाणानापायमप्रयत्नाच्छमाने।

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क्रोणत्वस्थिता सुप्रणस्तस्य कर्मं प्रसवं योगमर्यां उठी।
प्रवचनं श्रुतं वीर्यं तत्स्रेस्यं कर्मं यत्विनः विरुक्षत।
वि वज्रेण परिवर्ते जगाणानापायमप्रयत्नाच्छमाने।
Impelled by the sun, soliciting his commands, both of you go to the ocean like charioteers to their goal: flowing together, and swelling with your waves, bright rivers, each one of you proceeds to meet the other. 2

I go to the most resourceful rivers; I go to the one, with variety of movements flowing together to a common receptacle, like parent cows hastening to caress the calf. 3

[The rivers speak] Fertilizing the land with our current, we are flowing to the receptacle which has been appointed by the divine Lord, the course appointed for our journey permits no delay. Of what is the sage desirous, that he addresses the rivers? 4

[The sage speaks] I, the disciple of an enlightened teacher, having acquired necessary knowledge, now desirous of protection, solicit your favour and address with earnest prayer to you the rivers before me. O rivers, charged with water, rest a moment from your course at my request. 5

[The rivers speak] The resplendent sun, wielder of the sharp rays, defines our course when he slashes obstructive forces blocking the path of waters. The sun leads us on our path, and obedient to his commands we flow as ample streams. 6

[The sage speaks] The heroic endeavours of resplendent sun are ever to be celebrated as he sets asunder the dark venomous obstructive forces and with his sharp lightning destroys the surrounding obstructors of rains. Then the waters proceed in the desired direction. 7
etād vācō jaritar māpi mṛishthā ā yāt te ghōshān úttarā yugāṇi | ukthēshu kāro prāti no jushasva má no nī kaḥ purushatrá nāmas te || 8 || ó shū śvasāraḥ kārāve śrīnota yayaū vo dūrād ānasā rāthena | nī shū namadhvam bhāvatā supārā adhoakshāḥ sindhavah srotābhīḥ || 9 || ā te kāro śrīnāvāmā vācānsi ya- yātha dūrād ānasā rāthena | nī te naṁsai pipyānēva yōshā máryāyeva kanyā śaśvacaś te || 10 ||

yād aṅgā tvā bharataḥ saṃtāreyur gavyān grāma ishitā īndrajūtaḥ | ārshād āha prasavāḥ sārgatakta ā vo vṛiṇe su- matim yajñīyānām || 11 || ātārishur bharata gavyāvah āṃś abhakta víprah sumatim nādīnām | prá pinvadhvam ishā- yantih surādhā ā vakshānāḥ pīnādvahmaḥ yātā śibham || 12 || ūd va ārmiḥ śāmyaḥ hantv āpo yōktraṇi muṇcata | mādu- shkṛitaiv vyēnasāghnyaśa śūnam āratim || 13 ||
[The rivers speak] O praiser of the resplendent sun, forget not this praise, nor the words of reverence that you have addressed to us for these words will be remembered in future too. O celebrator of holy rites, be favourable to us in solemn prayers. Treat us not in the arrogant manner as usually men do. May you accept our salutation. 8

[The sage speaks] O sister streams, kindly listen to him who praises you, who has come from afar with a chariot (cart). May you bow down lowly; become easily fordable; remain, rivers, lower than the axle of the wheel with your currents. 9

[The rivers speak] O singer of the hymn, we hear your words, that you have come from afar with a cart and a chariot. We bow down before you like a woman nursing her child and like a maiden bending to embrace a man, so will we do for you. 10

[The sage speaks] Since, rivers, you have allowed me to cross, so may the people of this land pass over your united stream. May the people desiring to cross the streams, permitted by you and impelled by the sun, pass. Then let the course appointed for your going be resumed. I appreciate and admire the wisdom of the holy ones like you. 11

Illustrious people of the land, seeking wealth, pass over; the sage enjoys the favour of the rivers. May the streams irrigate the fields to make them fertile and produce wealth and abundance. May rivers fill the fields in full. 12

Let your waves (rivers) so flow that the pin of the yoke remains above the waters. And may the two streams, exempt from misfortune or defect, and unrestrained, stay within limits for our abundance. 13
इन्द्र: पुर्वभूतसमस्यः सिद्धपूर्वकयामानो वि श्रद्धा
बहुजलस्य नार्थ्रानो भूतिनां आर्थ्रकोश्लस्ति उभैः ॥
मुखस्य ते नवयतिस्य ॥ प्र पृथियिर्मिति नावम्यश्ताय भूपेन ॥
इन्द्र लिनीनामस्य माणुषीप्रि विशा देवानापात पूर्वायाि दः ॥

34.

इंद्राः पुर्ण्हुद अतिरदि दासं आरकाः विद्यावसुर दायमानो वि सात्रूः
ब्रह्माजुसतस cxनवृंविर्धनामो भुरिदात्रा
अप्रिन्दारदि रटासि उभे ॥ दक्षत्वा ते तवित्वश्याः प्रा जुधी
तिम इयों वहां समर्थित भहुशन । इंद्रा क्षितिनाम अस्मां
माणुषिनाम विशि दािविनाम उता पुर्ययावः ॥

इन्द्रो वृत्तमायङ्ग्चछत्रिकीति: ॥ मार्यासखमिनांहृप्रीणीति: ॥
अहस्यसमस्यः भूयमायांविभोऽस्माः
इन्द्रो: स्वर्णः जनयश्नानो जिगायत्विभिम: परैना अमिति: ॥
प्रारोच्चयमनावे केतुद्वारमिनुंयश्चति विद्वेदि रघुणो विश्वास
इन्द्रस्तु वहायं आ विद्वां नुवश्च नायो नासं पुरुषी ॥
अचेत्युदिनय इमा ज家装ि प्रेमेम वर्णमितिरक्षकमसायम ॥

इंद्रो व्रित्रां आव्रीको चार्धनतित्थ ग्राह मायिनाम अमिनाम वार्पनितिः
अहां व्यासम उसादहाव धववी धहेन आकर्णो नामावः
मार्यादा स्वार्षाय जनाययान अहानिजङ्गावोश्चह भ्रात्र
प्रताना अभिश्चिति: । प्रारोच्चारावे केतुमायायक्ष्चायति विद्वेदि
ज्यौरी भ्रात्रत परा या वीशां नुष्मानो नासं पुरुषी ॥
अचेत्युदिनय इमा ज家装ि प्रेमेम वर्णमितिरक्षकमसायम ॥

 índra vri-
The resplendent self, dispeller of the strongholds of evils, manifesting his greatness, mercilessly destroys his adversaries and overwhelms the wicked impulses with his radiant wisdom. Inspired by prayers, he expands his stature and armed in many ways he imparts spiritual joy to both the realms of body and mind.

O resplendent self, adorable and mighty, decorating you, I address sincere prayers to you for the sake of obtaining immortality. You are the leader of human generations as well of Nature’s heavenly bounties.

The resplendent self, the inspirer of glorious deeds, destroys evils; resistless in combats, he overcomes deceivers who resolve to consume him. He completely annihilates the mutilated demoniac ideas lurking in the confused human brain and recovers the stolen wisdom, hidden in the dark caves of ignorance.

The bliss-bestower soul, as if like the sun, brightens the days, and helping brilliant sages subdues the gloom of evil impulses. He then illumines the banner of divine consciousness for the benefit of mankind and provides divine wisdom to win over conflicts of life.

The powerful soul breaks through all adversities like a leader piercing through the army of wicked enemies. It radiates wisdom in the minds of devotees and widely spreads out splendour by his own radiance.
mahó maháni panayanty asyéndrasya kármá súkritá purúṣáni
vrijánueva vrijinán sám pipesha máyábhír dásyúńr
abhíbhútyojáh || 6 || yudhéndro mahná várivaś cakára devé-
bhyáḥ satpátiś carshanípráḥ | vivásvataḥ sádane asya tání
víprá ukthébhiḥ kaváyo gráññanti || 7 ||

satrasáham váreṇyam
sahódam sasavánsam svár apiś ca devíḥ | sasána yáḥ při-
thivím dyám utémám índram madanty ánu dhíraṇásah
|| 8 || sasánátyaí utá súryám sasanéndraḥ sasána purubhó-
jasam gámi | hiranyáyaṃ utá bhógam sásána hatví dásyúṇ
práryaṃ várnam ávata | Índra oṣhadhir asanod áláṇí vá-
napátiśñr asanod antáriksham | bibhédá valáṃ nunudé ví-
vāco 'thábhavad damítábhíkratúnam || 10 || šunám huveṇa
— || 11 ||
Many great and glorious achievements of this mighty soul are universally celebrated. It crushes the strong by its own strength, and through its overpowering prowess, it overcomes the malignant by its wondrous art and wisdom. 6

The resplendent self, the protector of the virtuous and fulfiller of the aspirations of men gives opulent rewards to the sense-organs in the fierce struggle. Therefore, prudent sages praise his achievements with sacred hymns in the sacrificial chamber of the worshipper. 7

Devout and wise worshippers propitiate resplendent self, the subduer of evils, superb, the giver of strength, the enjoyer of bliss and fruits of divine actions, and granter of consciousness to the terrestrial and cosmic realms (of body and mind). 8

The soul gives vitality and divine consciousness. He gives speech which like a cow nourishes all. He enriches men with golden wisdom. Verily, he destroys the wicked ones and protects the group of virtuous people. 9

May the resplendent Lord, day by day, give us medicinal herbs, and plants and trees, and the water-laden clouds in the mid-space. He cleaves the clouds of ignorance, scatters opponents, and subdues proud adversaries. 10

We call on our bounteous Lord for our protection. He is a distinguished guide in our struggle and the supreme provider of food. He is terrible in battles, the destroyer of evil forces and the conqueror of wealth. 11
निलग्र हयि रथ आ युज्यामना याहि वायुर्न निफ्तनो तो अन्ये ।
पिबाःश्वयः अभिलोक्तो अस्मे हन्त स्वाहा रत्मेन ते मद्यः || 111
उपोजिता पुंश्वताय सति हयि सरस्य घुष्य युनस्मृत ।
हल्लास संगः ते सिर्भस्तिझुदेम युज्याम वहाम इत्येष्मेः \\| 12 ||

35.

蒂श्वाहा हरि राथा आ युज्यामनायः याहि वायुर्न नाति नियुतो
ना अच्छे | पिबाःश्वयः अभिलोक्तो अस्मे इत्येष्म न मद्यः || 1 ||
उपाजिता पुंश्वताय सति हयि सरस्य घुष्य युनस्मृत ।
हल्लास संगः ते सिर्भस्तिझुदेम युज्याम वहाम इत्येष्मेः \\| 12 ||

उपो नयस्व व्रुष्णा नुपपोस्तेमवुः वें व्रुष्णा स्वाृवः ।
भगिन्तामशा विन नुपेश शोणा विनिविद्विन वर्षस्त्रीहरिन्द्र धान्यः || 13 ||
वर्षाण्य ते वर्षाण्य युनस्मृत हयि सतवाय सधस्मार्य आशृः ।
सिर्भर स्वाः सुरसमन्नायितिःप्रजाननानिताृः उपे याहि सासमुः || 14 ||
मा ते हयि व्रुष्णा बीतपुः नि सर्जस्मानसामातो अन्ये ।
अत्याहित सरम्भर सुथे ते सतरे सोपेशः क्रुणार्म सामीः || 15 ||

उपो नयस्व व्रुष्णात तपुपोस्तेमवुः वें व्रुष्णाम स्वाृवः ।
भगिन्तामशा विन नुपेश शोणा विनिविद्विन वर्षस्त्रीहरिन्द्र धान्यः || 13 ||
वर्षाण्य ते वर्षाण्य युनस्मृत हयि सतवाय सधस्मार्य आशृः ।
सिर्भर स्वाः सुरसमन्नायितिःप्रजानननिताृः उपे याहि सासमुः || 14 ||
मा ते हयि व्रुष्णा बीतपुः नि सर्जस्मानसामातो अन्ये ।
अत्याहित सरम्भर सुथे ते सतरे सोपेशः क्रुणार्म सामीः || 15 ||

vrīshaṇā tapushpōṭēm ava tvām vṛishabhā svadhamvah | grā-
setām āṣvā vi muchhā sōṇā divē-divē sadṛśiρ addhi dhā-
nāḥ || 3 || brāhmaṇā te brahmāyūjā yunajmi hāri sākhāyā
sadhamāda āsū | sthirām rathāṁ sukhāṁ indrādhisthıtham
praṇānān vidvāṁ upa yāhi sōmam || 4 || mā te hāri vṛṣiṣṭa
vītāprishtiḥ ni rīramān yājamanāso anye | atyāyīḥ śaśvato
vayāṁ te 'rāṁ sutēbhīḥ kriṇāvāma sōmaṁ || 5 ||
O resplendent self, having yoked the two faculties—mental and intellectual—in the chariot of human body, come to us, as the cosmic wind rushing towards us. We offer to you with reverence our loving devotion for your exaltation. 1

I harness for you, O resplendent self, invoked by all, the swift-gliding pair of mental and physical energies—to the chariot like human form, so that they may bring you to my well-set place of sacred work. 2

O showerer of benefits and giver of nourishment, may you bring your vigorous and protective steed-like faculties here and protect your worshippers. Let your sturdy senses relax here and enjoy nourishing food. May you also find the same nourishment day by day. 3

Reciting sacred prayers I harness these faculties which are your allies and swift-paced in the struggle of life and which are to be yoked with prayerful mind. O resplendent self, may you mounting on your firm and comfortable chariot, come to our devotional worship to participate in our spiritual joy. 4

Let not your vigorous and charming faculties be attracted by other host-worshippers. May you pass by them all and hasten onward hither. With loving devotion, we shall propitiate you to your full satisfaction. 5
तावयाः सोमस्मेद्वर्षवः शश्वतः सुमानं अस्य पाहि।
अस्मिन्यः बहृंच्या निषयं दशिश्चेमें जुटर इन्दुस्मिन्द्र। ॥६॥
सीणं ते वृष्टि सुत इन्द्र सोमं कुता धानाय अर्द्वे ते हरिभ्याम।
तदेवकेव पुत्रशालाय श्रुणे महत्वे तुष्म्य गता हर्विष्य। ॥७॥

tāvayāṁ sōmas tvāṁ ēhy arvān chaśvatamāṁ sumānā
asyā pāhi | asmīn yajūṁ barhīshya ā nishādyā
dadhishvē-
māṁ jathāra īndum īndra || 6 || stirṇām te barhīḥ sūta in-
dra sōmaḥ kṛtā dhānā āttave te hāribhyām | tādokase pu-
rusākāya vṛiṣhne marūtvate tūbhyaṁ rātā havīnshi || 7 ||

इंसं नईः पर्वतनुभुमापः। सामिन्द्र गोभिरमेवुपन्तमनः।
तत्त्वागत्या सुमाना अस्य पाहि प्रजानन्वित्यस्यानुः। अनु त्वा:। ॥८॥
यौँ आसमें मुरत इन्द्र सोमे ये लिंगविर्जनमकुमाः।
तेदेनें सुजोषाः वाकशासनोऽसे: पिव जिस्या सोमभिन्द्र॥९॥
इन्द्र पिव स्थः स्वस्य विश्वास्यास्याः पाहि विस्याः यज्ञः।
अच्छ्यायं यमङ्ग्यां शक्त हर्तादोतुः युः हरियः जुध्यः। ॥१०॥
शुन इवेम मर्चावनुमित्यमुसिम्ये नुस्तं वार्जसातोः।
श्रुण्तन्नुभुमोऽसे मस्तु प्रत्ल वृष्यम संजिते धनोनासं। ॥११॥

imāṁ nāraṁ pārvatās tūbhyaṁ āpaḥ sāṁ indra gōbhīr mahā-
dhumantam akran | tāsyāgatyā sumānā rishva pāhi prajā-
nāṁ vidvān pathyā ānu svāḥ || 8 || yāṁ ābhajo marūta indra
sāme yē tvāṁ āvardhann ābhavan gānās te | tēbhīr etāṁ
sajōshā vāvasāṇo 'gneḥ pibā jihvāya sōmam indra || 9 || in-
dra pibā svadhāyā cit sutāsyāgnér vā pāhi jihvāya yajas-
tra | adhvayōr vā práyatām śakra hástād dhōtur vā ya-
jām havīsho jushasva || 10 || śunāṁ huvema — || 11 ||
O resplendent self, this loving devotion is for you; hasten to approach it, and well-disposed, taste it unceasingly. May you be enshrined in our prayerful heart and accept our humble love in full.  

O resplendent self, our hearts are opened for you; our emotional affection is poured forth. The nourishing food for the physical and mental faculties has been made available. O showerer of benefits, may you dwell in our heart, girt with vital breaths. For you, these dedications are offered.  

The leaders of the ceremony have prepared for you, O resplendent self, this elixir which has been sweetened with intellect, austerity and pure thoughts; O beautiful self, may you be favourably disposed to accept this elixir which suits well to your characteristic aptitude.  

O resplendent self, may you drink this divine elixir, in the company of those vital breaths who share in this libation, who encourage you and are your associates. May you with your eagerness relish it with burning enthusiasm.  

O resplendent self, may you drink of this effused spiritual nectar either your own by relish O adorable, or by burning compulsion. Drink it, O strong and potent, offered by the hands of presenters or accept it from the hands of the pious devotees.  

We call on our bounteous Lord for our protection. He is a distinguished guide in our struggles and the supreme provider of food. He is terrible in battles, the destroyer of evil forces and the conqueror of wealth.
36.

Imám ū shú prābhṛtiṁ sātáye dhāh śāsvac-chaśvad utībhir yādamānāḥ | suté-sute vāvṛidhe vārdhanebhir yāḥ kārmabhīr mahādbbhīḥ sūsruto bhūt || 1 || ñādrāya sómāḥ pradīvo vídānā ṛibhūr yēbhir vrīshaparvā víhāyāḥ | prā-yamīmanān prāti shú gṛihbāyéndra pība vrīshadhūtasya vrīshnāḥ || 2 ||

ḥīṃbha kṛtasya tāvā dhā saṁtālā naṁ sīkṣāṁ sāmās: prāsma útame |

yathāpiṁ: pūrvaṁ ēntu sāmbaṁ āmāḥ pāhī panyo aśtu nāvīyān || 3 ||

maḥāṁ āmatro vṛijāne virāsya ugrāṁ sāvah patyate dhṛishnv ójaḥ | nāha vívyača prithivi canaimāṁ yāt sómāso hátyāsvam ámandan || 4 ||

maḥāṁ ugró vāvṛidhe vīrṇaya samācakre vrīshabhāḥ kā-

vyena | ñndra bhūgo vājada asya gāvaḥ prá jayante ḍa-
kṣiṇa asya pūrviḥ || 5 ||
O resplendent self, ever-ready to help your associates with protective measures, accept our offerings for the grant of wealth. You are the one who grows with augmenting energies through reiterated libations and are renowned for glorious deeds. 1

For the resplendent self, the divine happiness is derived from the innermost celestial region, and thereby it becomes strong-jointed, vast and wise. O resplendent self, may you drink in full this divine happiness a juice, as if churned out and effused, capable of exhilarating and invigorating you, and providing you control over evil tendencies. 2

O resplendent self, accept the divine happiness and thrive. These blessings are offered to you from ancient times. O self, the adorable, cherish today the recent dedications as you have been enjoying in the past (previous lives). 3

The great illustrious self is invincible in battles and he is the defier of foes. His fierce strength and resistless vigour are exerted everywhere. When verily the divine happiness exhilarates this master of vigorous strength, his glory, neither the earth could comprehend nor the other one (heaven). 4

The mighty, fierce, auspicious and illustrious self, the showerer of benefits, augments in power as he is animated for heroic acts by praises. His senses of wisdom provide prosperity, and thus his contributions are manifold. 5
प्रा यत्र सिन्धवाह प्रसावां याथायां अपावह समुद्रानां रथ्येवा जागमुह | आताश विद्या इंद्राह सादसो वारियान्यम्यावह अनुष्ठान | 6 || समुद्रे निषेधे एवमण्याचि इंद्राय अनुष्ठाने सुवर्णे सुमुद्रे भर्तर्न।

हुदा इव कुश्ले: सोमादानाः समी विण्याखं सर्ववा पुरुणि।

अभ्या यद्वेव: प्रथमाः यथां वृंि सेतु आन्याः अनुमित अर्थम् ।

आ तू में मारक्षितपरि माहिष्या हि ल्या वसुपति वसुनाम।

इन्द्र यते माहिने द्रवमत्स्वरमहे तथर्यक्ति प्रा यमी नृ।

असे प्रा यमी शिपप्रवेशांनी शुरू देववाचक्षरस्य सू मे।

असे श्राध्वं श्राध्वं इवाभिः भा असे शीरायाय महत्त्य इन्द्र शिन्धव।

शुरु हुये मुद्रजानिद्रायुर्वनिद्रायुर्वन वाचातसातो।

प्रवान्त्युगमूलाये सुमात्र प्रांते कुण्डाणि संजिते धनातानाम।

hradá iva kuksháyaḥ somadhánah sám ī vivyäca sávanā purúṇi | ānā yádvá indhrá prathamá vy āsa vrítrám jaghanvanā avriniṇā sámah | 8 || ā tū bhara mákir ctāt pāri shtād vidmā hī tvā vásupatiṁ vásünām | īndra yát te máhinman dátaram ásty asmábhyaṁ tád dharyaśva prá yan-

dhi | 9 || asmé prá yandhi maghavān riṃshhinn īndra ráyó visvávarasya bhūreh | asmé satāṃ sarādo jivāye dhā asmé virān chášvata īndra śiprin | 10 || śunāṁ huvema —

|| 11 ||
As the rivers pursue their course, or as the rain-waters rush to the ocean, or chariots march to a goal, in the same manner, the milk of divine happiness rushingly fills the soul in full, and in this sense, the self becomes superb in his realm. 6

As the rivers are solicitious to fill up the ocean in the same way, the sense organs milk out the divine happiness, remove the evil impurities from it through proper filters, and carry it as an offering to the resplendent self. 7

The capacity of the resplendent self (the soul) for holding and enjoying the divine happiness is immense as that of a lake, for he has been receiving it and accumulating at numerous selfless sacrifices through the series of life. Inasmuch as he has enjoyed it at the first occasion, he has been simultaneously slaying the demon nescience, and then further enjoying the divine happiness, sharing it with other faculties. 8

O resplendent self, bestow prosperity, without delay; let no one impede you, for we know you to be the Lord of wealth of abundant treasures. And since your greatness is munificence, therefore, O Lord of speedy vitality, grant us ample riches. 9

O oppulent resplendent Lord, you are our guide on a straight path, charming and handsome; may you give us riches in ample quantity; bless us to live for hundred years and bestow upon us continued prosperity. 10

We call on our bounteous Lord for protection. He is a distinguished guide in our struggles and the supreme provider of foods. He is terrible in battles, the destroyer of evil forces and the conqueror of wealth. 11
Vártrahatyāya sāvase pritanāshāhyāya ca | índra tvā vartayāmasi || 1 || arvācēnaṁ si te māna utā cākshuḥ satakrato | índra krīṇvāntu vāghātath || 2 || nāmāni te satakrato visvābhir gīrbhīr īmahe | índrabhimātishāhye || 3 || puruśhtutasya dhāmabhīḥ satēna mahayāmasi | índrasya carshaniḥḍhītaḥ || 4 || índraṁ vṛitrāya hāntave puruhūtām úpa bruve | bhāreshu vájasaṭaye || 5 ||
We invoke you, O resplendent Lord, to exert the strength that destroys evil nescience and over-power forces of hostility. 1

O Lord, the performer of hundred selfless deeds, may our praises direct your spirit and eyes hitherward. 2

O performer of hundred selfless deeds, we recite your many names in all our hymns for strength and for the triumph over evils. 3

We repeat the praise of universally lauded resplendent Lord, the supporter of man, invested with a hundred glories. 4

I address you, O resplendent Lord, invoked by all for destroying evils by nescience and granting us food as a reward of battle. 5

The victorious in struggles, O resplendent self, performer of hundred brave deeds in battles; we solicit you to destroy nescience. 6

Overcome, O resplendent self, those who are adverse to us in riches, in battles, in wars, in glories, and in martial strength. 7

O resplendent self, performer of hundred selfless deeds, for our preservation, accept our loving devotion which is superb in excellence, glory and exhilaration. 8

O illustrious self, performer of hundred selfless deeds, I regard the five organs of senses, provided to the five classes of people in society, as dependent on you. 9
अगान्न इंद्र श्रावो ब्रह्मध्ययो दुःखस्य दुष्टारः।
उन्ये शुष्कम तिरामसि ॥ १०॥
अगान्न ये आ गहयो ज्ञात परावते।
उ लोको यस्ये अद्रिस हङ्गेह तन आ माहि ॥ ११॥

अभि तद्युद्रे वधया मन्त्रणयो न वजी सुधूरो विहानः।
अभि प्रियाणि मन्त्रेश्चतशरणि कृष्णच्छामि सुवद्धे सुमेधा: ॥ १२॥
इन्द्रे वधश्च जनिमा कविनां मनोप्रेतं सुकृतस्वनं द्वाघ।
इहा उहे प्रभृत्येव कविनां मनोव्रवं अपः नु चर्यणं मन्त ॥ १३॥

न श्रीमिद्धशु गुरु दश्यना उत्त श्रवण्य रोदेन्त समजं।
सं मात्राविममिरे स्वसुहु अत्त्वैंृती सक्ती धार्यसे चुः: ॥ १३॥

38.

अभि तास्वेता दिधयां मनिश्याम अत्यो नावजी दुस्हुरो
जितानि च अभि प्रियाणि मार्मिषतं पराणि काव्यृहर इच्छिं सम्प्रिेते सुमेधां ॥ १॥
inotā prīcha jānimā kāvīnām mano-
dhrītaḥ sukṛitas takshata dyām | imā u te prānyo vārdhama-
mānā mānovātā ādha nū dhārmanī gman ॥ २॥ nī shīm ād
ātra gūhyā dādhnānā utā kṣhattraya rōdasā śām aūjan | sām
mātrabhāḥ manirē yemūr urvē antār mahī sāmṛtī dhāyase
dlūḥ ॥ ३॥
O illustrious self, may you receive from us the offerings; may you grant us such wealth as may not be easily surpassed. We shall acclaim and applaud your vigour. 10

O radiant illustrious self, come to us from far and nigh. May you, from any region whatsoever come to us, O thunderarmed. 11

Compose a pious praise, as a carpenter carves the wood zealously or as a quick horse comfortably carries his load, pondering upon what is dearest and noble, I with clear vision aspire to understand the teachings of our sages. 1

Ask of the holy teachers, the origin of these poet sages, who with well-disciplined minds and virtuous deeds achieved the heavenly bliss. May these expediatory praises, rapid as the mind, augment your power and reach you. 2

Comprehending hidden mysteries here on this earth, they, through their power, measure the secrets of the realm of mind and body. They set limits to their elements connect both of them mutually together wide spread and vast and fix the intermediate realm of vital breath to sustain them. 3
त्रि राजानां विदाथे पुरुषोत् पारिः पित्री विद्यकी भूषणं सदृशसि। अर्थशास्त्र मर्यादा जगन्धार्त गण्यवृद्ध अर्थ बाणकेष्ठान।
तद्रवलय बुधभये धनोर नारभिमनिन्दे रक्षये गोः। अन्यदत्तसुहृति वस्तुनिहि नि मायायेम समायो रुपमतित।
तद्रवलय सत्यतिनिंहि हिरण्यगत्यमति यामिष्टिंहि।
आ सुपुडु रोदसी विश्वाभीने अर्जु दोषा जनितानि वो नौँ।
युवं प्रशस्तं साधयं महो येहीं स्वसि। पारिः णा: स्यातं।
गोपानिशास्त्रसुपुरुषों विश्वे पदयति मायन्ये: कुत्तानि।

आतिर्थिन्तं परिः विश्वे अमूल्यात्रों वस्तुनिहर्ति स्वरूपः।
महत्तुम्ते असुरश्च नाम विश्वरूपे अस्तृतानि तत् वै।
अर्पण पूर्वे बुधभये ज्यातिनिमा अंश स्वरूपः सन्ति पुरूषः।
दिवं नपात विद्वेश्य श्रीमि: श्रृंगः राजाना प्रदद्विते दृश्याय।

atishtham pári víṣve abhūshaḥ chṛṣyō váṣa-

naṣ carati svárociḥ | mahát túd vṛiṣho ásurasya náma vi-

śvárūpo amṛitáni tathau || 4 || ásūta púrvo vṛiṣhabhó jyá-

yān imá asya ūrúdhah santi púrviḥ | dívo napātā vídá-

thasya dhibhíḥ kshatráṁ rājána pradívo dadháthe || 5 ||

śrīmण राजाना विदाथे पुरुषों पारिः पित्री विद्यकी भूषणं सदृशसि।
अर्थशास्त्र मर्यादा जगन्धार्त गण्यवृद्ध अर्थ बाणकेष्ठान।
तद्रवलय बुधभये धनोर नारभिमनिन्दे सक्षये गोः।
अन्यदत्तसुहृति वस्तुनिहि नि मायायेम समायो रुपमतित।
तद्रवलय सत्यतिनिंहि हिरण्यगत्यमति यामिष्टिंहि।
आ सुपुडु रोदसी विश्वाभीने अर्जु दोषा जनितानि वो नौँ।
युवं प्रशस्तं साधयं महो येहीं स्वसि: पारिः णा: स्यातं।
गोपानिशास्त्रसुपुरुषों विश्वे पदयति मायन्ये: कुत्तानि।
They all adorn him, who is riding in his chariot of human form; self luminous, he travels clothed in splendour. Wonderful are the acts of this showerer of benefits, the influencer of universal conscience, who being omniform stays in the domain of immortality. 4

The eternal showerer of benefits, the precursor and elders generate thoughts; these are his many alleyers of thirst. These sovereign divines, sustainers of firmament, possess that wealth which is acquired by the splendid worship of holy synod. 5

These royal divines embellish the three universal sacrificial acts and make them full of requisites of the celebrations. With my mental perception I behold you at the place of worship. I see your steeds in the activity of sense-organs with their hairs waving in the wind. 6

The sages, for the realization of the Lord, the showerer of benefits, milk the milch-cow of knowledge, that is known by many names. They further invest it with the diversified strength of the vital force and become adept in the mystic art and then they realize the existence of God within themselves. 7

No one distinguishes my golden lustre from that of universal creator, in which the inner self has taken refuge. Gratified by pious praises, the soul cherishes the all-fostering mind and body as a mother cherishes her children. 8

You two secure the great felicity of the ancient worshipper and provide heavenly bliss. May you ever stay with us. All those wise sages, who perform wonderous acts, perceive manyfold forms of this resplendent lord. 9
 иногда хувена — || 10 ||

(39.) एकोनवनारिसं सुगम
(२२२) नववचारस्य सूक्तस्य गायिको विभाषिणि क्रमः || हेथो देशता || त्रिभुज ह्रदः ||

इत्य विभिन्द आ वृध्यमानाण्यत् पति स्तोमतश्च जिगति ।
या जागृविविविद्ये श्रयमानेन तरं जाश्चिन्द्र तस्य || ११।।
दिन्त्रकिर्दा मुख्यं जाप्यान्त्र वि जागृविविविद्ये श्रयमान्त्रा ।
जुत्वा वक्ष्ण्यवृवृतां चास्ता सेयमक्षे संहारा विन्यः वी: || २२।।
युमा विद्वं यम्यसङ्गुत जिःहास्या अर्थं पत्रदा बाल्यांतः ।
वर्णिष्ये जाता मिसुना संतुकते तमोहना तपस्यो दुबुष एतां || ३३।।
नकरिष्यं नल्लिता मल्लघुं ये अशार्क पितरो गोचरं योधा: ।
इत्य एतां रंगलिता माहिनावतुद्वेशणे संधे हुससंवावः || ४४।।

39.

इंद्रम मात्र ह्रदां अ वच्यामानाच्छ पतिम स्तोमतश्च जिगति ।
या जागृविविद्ये श्रयायमाने तरं जाश्चिन्द्र तस्य || १ ||

divāś cid ā pūrvyā jāyamānā vī jāgri vī vidi thē śrayāmānā ।
bhadrā vástrany ārjunā vāśānā sēyām
asmē sanajā pītryā dhīḥ || २ ||
yamā cid ātra yamasūr asūta
jīhvāyā āgram pātad ā hy āsthāt ।
vāpūnshi jātā mithunā
sacete tamohānā tāpūsho budhnā ētā || ३ ||
nākir eshm
nindita mártyeshu yē asmākam pītāro gōshu yodhāḥ ।

इंдра eshm dhīnhitā máhināvān ūḍ gotránī sasrije dánsanā-
vān || ४ ||
We call on our bounteous Lord for protection. He is a distinguished guide in our struggles and the supreme provider of food. He is terrible in battles, the destroyer of evil forces and the conqueror of wealth. 10

The praise that is prompted by heart, and uttered by the reciters of sacred hymns, proceeds to the resplendent Lord and arouses His compassion. When sung forth in holy synod. O Lord please be cognizant of this praise, composed for you. 1

The hymn, revealed before the dawn of day, is the awakener of Lord’s compassion when recited aloud in holy synod. It is ancient, auspicious and decked with shining melody. It is our perennial heritage. 2

The mother inspirer of the twins has brought forth the twin faculties on this occasion. The tip of my tongue gets eager to praise them. They too, born at the end of night, combine to dispel darkness and thus attain their beauty. 3

There are no revilers amongst men of our progenitors and fighters for the recovery of lost wisdom. The mighty resplendent Lord, the accomplisher of great deeds restores vast knowledge for the benefit of these sages. 4
sākhā ha yātra sākhībhir nāvagvair abhijñāv ā sātvabhir gā anugmān | satyāṁ tād āntra dasābhīr dasagvaiḥ sūryāṁ viveda tāmāsi kṣhiyāntam || 5 ||

इन्द्रो माधु संभ्रवितमसियां पुढढेवेद ्शुफ्रवमेम गोः ।
गुहां हितं गुह्यमुख्यं हस्ते देशे दक्षिणावन १५।
व्योरिष्दशः तममी सिज्जान्धगीर स्त्राम दुरिस्ताद्भिहे ।
इत्या गिरेः सोमपा सोमवृद्ध जुपशेन्द्र मुखतमस्य कारोः । १६।
व्योरिष्दशः रेदसी अनु व्यादिरे स्त्राम दुरिस्तस्य भूरेः ।
भूरि विधि तुलतो मल्लस्य सुप्रासों कसवो कहेणावत । १७।
शुनं हुवें मुखवान्निन्द्रमुखिन्वे नृततं वाजितात ।
भूषान्त्वमुसूमुलं समतु भ्रान्त वृहाणिं संजितं धर्मनामाद । १८।

इन्द्रो माधु संभ्रवितम usríyāyām padvād viveda saphāvan nāme gōḥ | guhā hitāṁ gūhyāṁ gūlhām apsū āhaste dadhe dākshiṇā dākshiṇāvān || 6 || jyōtīr vriniṭa tāmāsā vijānān ārē syāmā duritād abhike | imā girah somapāḥ somavriddha jushāsvendra purutāmasya kārōḥ || 7 || jyōtīr yajñāya rōdas ānu shyād ārē syāmā duritāsyā bhūreḥ | bhūri cīd dhī tujatā mártiyasya supārāso vasavo barhānayat || 8 || sūnaṁ huvema — || 9 ||
The resplendent self plans to trace out the missing cow (the inner light) with the assistance of nine faithful friends (the five vital breaths + the four inner behaviours, mind, conscience, intelligence and ego), and the other ten friends (five organs of senses, with their five cognitions, colour, taste, smell, touch and sound). Ultimately, he attains success in discovering the true light of the sun, lying so far concealed in the darkness of the innermost cavity. 5

The resplendent self discovers the sweet milk of wisdom secreted in the milch-cow and thereupon brings forth from its concealment, the herd of cattle (feet and hoof) theory and practice. He holds in his right hand such gifts as had been hidden in the obscure corners and was confused in the waves of illusive intellect. 6

The discriminating intellect separates the light from the darkness. May we be removed afar from all evils. O soul, may you accept our highest regards nourished with devotion and be pleased with the tributes paid by most zealous worshipper. 7

Let there be light through both the realms of body and mind for worshipful acts. May we be far removed from overwhelming evils. May the grantor of prosperity on the receipt of presents bestow increasing affluence upon the benevolent man. 8

We call on our bounteous Lord for protection. He is a distinguished guide in our struggles and the supreme provider of food. He is terrible in battles, the destroyer of evil forces and the conqueror of wealth. 9
इंद्र त्वा वृश्चिकः वयाम् सुतेः सोमां हवामेहे। स पाहि मथे अनथसः।।
इंद्र कर्तवेद वृत्ते सोमं हर्षं पुक्तत। पिवा ईश्वरं नारिमिः।।
इंद्र त्र प्रणं विनाबृहे युष्मं विश्रेणिः।। लिः स्तंभानं विजः।।
इंद्र सोमां सुताः यसे तत्र प्र यन्ति सतपते। कर्ष चन्द्रवस इन्द्रवः।।
दुधिण्या जतनं वृतं सोममिन्दु कर्ष्यम। तत्र वृक्षाः इन्द्रवः।।

40

इंद्र त्वा वृश्चिकः वयाम् सुतेः सोमां हवामेहे | स च पाहि मथे अनथसः || 1 ||
इंद्र वृहिद्वन्तं सुतां सोमां हर्ष कर्तवेदः || 2 ||
इंद्र त्र प्रणं विनाबृहे युष्मं विश्रेणिः || 3 ||
इंद्र सोमां सुताः यसे तत्र प्र यन्ति सतपते। कर्ष चन्द्रवस इन्द्रवः || 4 ||
दुधिण्या जतनं वृतं सोममिन्दु कर्ष्यम। तत्र वृक्षाः इन्द्रवः || 5 ||

गिर्वनाहः पाहि नाः सुतां मथे योगिर्भिष्कस्य || 6 ||
अभि चुल्लाँ चुल्लवत् हर्षं सञ्चाते अस्तिता। नीर्वनी सोमएत्र वावः च।।
अर्घावतः न आ गंपि परावर्त्तेः चत्रवहन। इहमा जुष्पाः नौ गिरि।।
वर्द्धनाः परावर्त्तमिन्द्र च हृदयः।। इन्द्रेव तन आ गंपि || 7 ||

girvanah pahi nah sutam madhoh dharaabhah ajyase ||
indra tvadatam id yasa || 6 || abhi dyumnani vanina indram sacante akshitah ||
pitvi somasya vairidhe || 7 || arvavato na a gahi paravata sa vritrahan ||
imah justhah na gira || 8 || yad antarah paravatah arvavatam ca hueyase ||
indreh tata a gahi || 9 ||
We invoke you, O resplendent Lord, the showerer of benefits for coming to the place where offerings are presented. May you relish our exhilarating devotional love. 1

O swift moving powerful resplendent Lord, accept our hearty compliments revered by all which are exhilarating and inspiring for noble deeds. 2

O resplendent Lord, protector of people, highly admired by all and associated by Nature’s bounties, may you promote our wealth-bestowing actions. 3

O resplendent Lord, protector of the virtuous, our brilliantly expressed loving greetings flow towards you only. 4

O resplendent Lord, your celestial luminaries are blissful. May you accept our devotional love and keep it in your heart. 5

O widely praised resplendent Lord, accept our loving homage. These exhilarating streams of love flow to you. May we obtain food sanctified by you. 6

The brilliant and undiminished devotional love offered by His loyal subject overwhelms the resplendent Lord. Through these loving regards His glory increases vigour. 7

O destroyer of enemies, whether from near or afar, come to us and accept our devotion expressed through words. 8

Whether called from near or afar, or from midspace may you come hitherward, O illustrious Lord. 9
41.

अ तु ना इंद्र मद्रयाग गहवनाः सोमपिताये | हारी- 
ब्याम् याह अद्रिय || 1 || त्यतो होता ना रित्वियास तिसिरे 
बर्हिर अनुष्क | आयुज्रण प्रतार अद्रयाः || 2 || इमा ब्राह्म 
ब्रह्मवाहाह ब्रह्मान्तका | ब्रह्मा सिद्ध मृदोु यु अम्बरहि 
उक्तेश्व गिरीयाः || 3 || रारंदित सवानेशु नर इशष्टो शोभेशु व्रित्रावह | 
उक्तेश्व इंद्र गिरवाह इ प 4 || मतायाः सोमपाम उरुम रि- 
हांि गवासास पाति | इंद्यत्र वत्साम न माताराः || 5 ||

स मेंद्रस्यारमयो गंगेये तन्व महे | न स्तोतरे निश्चं कर्तं || 6 || 
ब्रह्ममुद्रम व्यायामो हिििस्तो जरामेहा | उत्त वमस्मुमयो || 7 || 
भरी अमहै सुकु मुच ब्रह्म्रियाला ब्रह्माण | इंद्र व्यायाम नस्तेव || 8 || 
अवैं त्वा मुखे रथे वहताम निश्चं किरित || गृहर | वहिगामो || 9 ||

सावं मंदसवः ह्य आंधसास राजः हां तन्व महेन || नाम सोतारं 
निदेक कराः || 6 || वयाम इंद्र त्वायावो हविश्मंटो जरामेह | उत्त त्वाम अमम अः 
मुच ब्रह्माण याहि || इंद्र स्वाहायो मात्सवह | इंद्र त्वायाम 
अवैं त्वा मुखे रथे वहताम निश्चं किरित || गृहर | वहिगामो || 9 ||
O resplendent Lord, wielder of the punitive justice, when invoked may you accept our devotional love at the place of our work and worship, come to me with a speed and with vital aura of glory.  

The invoking priest is seated at the proper place and season. The cushion mat is spread, and the stones have been placed for preparing morning libations.  

O mighty bearer of wisdom, these prayers are offered by us: be enshrined in our hearts and cherish our dedicated noble deeds.  

Destroyer of evil, O resplendent Lord, relish our adorations and hymns offered at the daily worship.  

Our praises caress the mighty lord, the cherisher of the devotional love, as cows lick their calves.  

May you be delighted with our loving devotion, we offer for your own great munificence, may you not put your adorer the reproach.  

O resplendent Lord, bestower of habitation, offering oblations, we dearly love you. May you also draw us to your love.  

Lover of your radiating vitality and enjoyer of the offerings, O resplendent Lord, loosen not the horses of your car whilst far from us, but come with them to us, whenever invoked and be delighted.  

Whilst we think of you O Lord, may you speedily come in your chariot as if, drawn by long-maned and sleek-coated steads, and be seated on the matty cushions of our heart.
42.

Úpa nah sutáṃ á gahí sómam indra gávāśiram | hári-
bhyāṃ yás te asmayúḥ || 1 || tám indra mádam á gahí bar-
hishtháṃ grávabhiḥ sutáṃ | kuvín ny āsyā trípnávaḥ
|| 2 || índram itthá gíro mámáchágar ishitá itúḥ | áyrité só-
mapitaye || 3 || índram sómasya pítáye stómair ilá havá-
mahe | uktébhiḥ kuvíd ágámat || 4 || indra sómóḥ sutá imé
tán dadhishva sátkrato | jaṭháre vājinívaso || 5 ||

vidmá hi tvá dhanamjayáṃ vájeshu dadhrishám kave |
ádhá te sumnám ímahe || 6 || imám indra gávāśiram yávāśiram
ea nah piba | ágatyá vríshabhíḥ sutáṃ || 7 || túbhyéd indra
svá okyê sómam codámi pítáye | eshá rárantu te hridí || 8 ||

42. उप नः सुतमः गहः सोममिन्द्र गवाशिरम्। हारिभयं यस्ते असमयः। तमिन्द्र भद्रमः गहः बहुः: श्रद्धा आर्थिमः सुतमः। कुविन्द्रस्य तुप्पवः। इन्द्रसिथ्या गिरे ममाच्छगुरिपिता इतः। आदोऽ सोममिन्द्रिये। इतः सोमस्य पितृः सोममिन्द्र हवामहे। उक्तेभिः कुविन्द्रगमितः। इतः सोमः सुतमः गहः तान्त्रिक्य शतकोः। जात्वरे वाजिनिवसः।

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vidmá hi tvā dhanamjayám vájeshu dadhrisháṃ kave |
ádhá te sumnám ímahe || 6 || imám indra gaváśiram yaváśiram
ea nah piba | ágatyá vríshabhíḥ sutáṃ || 7 || túbhyéd indra
svá okyê sómam codámi pítáye | eshá rārantu te hridí || 8 ||

vidmá hi tvā dhanamjayám vájeshu dadhrisháṃ kave |
ádhá te sumnám ímahe || 6 || imám indra gaváśiram yaváśiram
ea nah piba | ágatyá vríshabhíḥ sutáṃ || 7 || túbhyéd indra
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ea nah piba | ágatyá vríshabhíḥ sutáṃ || 7 || túbhyéd indra
svá okyê sómam codámi pítáye | eshá rārantu te hridí || 8 ||
Come resplenden Lord, to cherish devotional love, blended with thoughts and deeds as if the herbal juice mixed with milk and curd. Favourably disposed may you come speedily, as if on a car drawn by horses. 1

Come, O resplendent Lord, to cherish the exhilarating devotional love expressed by the stones of our holy endeavours and as if placed upon the matty cushions of our pious heart; drink of it to your satisfaction for there is plenty. 2

May my praises, addressed from hence and in this manner, reach resplendent Lord, to bring his mercy here to inspire our dedicated deeds. 3

We invoke resplendent Lord here with sacred hymns and prayers to accept our loving devotion; may He, repeatedly invoked, come here. 4

O resplendent Lord, embodiment of hundreds of selfless noble deeds, rich in wealth and wisdom, these are the deeds dedicated to you as if poured out with love. May you accept them with full satisfaction. 5

Far-seeing resplendent Lord, we know you to be victorious and winner of wealth and battles, therefore, we ask of you to grant us riches. 6

Being present, O resplendent Lord, be delighted to cherish our holy love as one accepts herbal juice expressed by stones and mixed with curd and barley. 7

O resplendent Lord, I offer my devotional love to you, who are seated in the heaven of innermost cavity, for your kind acceptance. May you in your heart enjoy its ecstasy. 8
tvāṁ sutāsyā pitāye pratnām indra havāmahe | kuśikāso avasyāvah || 9 ||

43.

Ā yāhy arvān āpa vandhureshthās távōd ānu pradīvah somapēyam | priyā sākhāyā vī mucópa barhīs tvām inē havyavāho havante || 1 || ā yāhi pūrvīr āti carshanīr ān aryā āsīshu āpa no háribhyām | ima hī tvā matāya stōmašaṭā īndra hávante sakhyaṁ jushānāḥ || 2 || ā no yajñām namovṛṭdham sajōshā īndra deva háribhir yahi tá-yam | ahāṁ hī tvā matībhīr jōhavī mi graṭāprayaṁ sadha-māde mádbhūnam || 3 || ā ca tvām etā vṛṣihaṁ váhāto hārī sakhyaṁ sudhūrā svāṅgā | dhānāvad īndraḥ savanam jushānāḥ sakhyaṁ sakhyaṁ śriṇavad vāndanāni || 4 || kuvīṁ mā go-pāṁ kārase jānasya kuvīd rájānam maghavann riṣīshin | kuvīṁ ma riṣhim papivāṁsāṁ sutāsyā kuvīṁ me vāsvo amṛtasya śīkṣāṁ || 5 ||
We, the descendents of austere sages, and desirous of protection invoke you, O eternal Lord, so that you relish our devotional love. 9

Descend to us, riding as if in your cosmic chariot, for verily this celestial elixir devotional love is for you. May you unyoke your dear horses near the place of worship for the worshippers solicit your presence here. 1

Passing by multitudes, come here, Lord of celestial world, with your radiance, to receive our benedictions; for these praises, composed by the devout, invoke you, soliciting your friendship. 2

O resplendent Lord, come speedily with your heavenly radiance and be pleased to bless our food-augmenting worship. With the food of my thoughts and butter of love, I invoke you in my heart, the chamber of sweet libations. 3

May these two vigorous friendly burthen-bearing and well-limbed steeds of radiant faculties bring you here. May the resplendent Lord approve of the ceremony offering grains. May He as a friend hear the praises of His friend. 4

O bounteous Lord, a guide to the righteous path, make me the guardian of the people, a monarch of men. Make me a holy sage, the lover of spiritual bliss, and grant me the wealth that lasts for long. 5
आ लो बृहस्तो हर्ष्यो बुजाना अर्णगिन्त्र सध्यामादेव वहन्तु।
प्र ये द्वित द्विते करङ्गव्यः सुसम्पश्यासो ब्रह्म सुरा। ||6||
हर्षद्वियत्तुस्तु व्रज्य आ ये तें रूझन उद्दृते जुभारे।
यस्य में्ये च्यायव्यस्थि प्र कृष्णयंस्य में्ये अर्थ गोत्रा ब्रव्येः। ||7||
रुश्नं हुश्दे मुछानलिनिन्द्रुस्फिन्निन्धे नुति में राजसाति।
रुण्वत्तुमें ग्रुस्तवे सुमतु अर्न्ते ब्रजाणि संजिते हन्तानाम। ||8||

ा tvā bṛihánto hārayo yujānā arvāg indra sadhamádādo vahantu | prā yē dvitā divā rīnjānty ātāḥ
sūsammṛśiṣṭāso vrishabhāsyā mūrāh || 6 || índra pibā vrī-
shadluṭasasya vrīśṇa ā yām te śyenā uṣatē jahāra | yāsya
māde cyāvāyasi prā kṛishṭīr yāsya māde āpa gotrā va-
vārtha || 7 || śunāṁ huvema — || 8 ||

(44) bṛihāvārāṅg śu₄kṣa
(1-5) pārśvasvāsya śu₄kṣa yāpyo vṛṣṭānā jāyam | hṛṣīkeśo yāpya
। hṛṣīkeśo yāpya।

अथ तें अस्तु हर्षत: सोम आ हरिभि: सुन:।
जुस्पण हर्षद्वियत्तुस्तु व्रज्य आ गुहया तित्तु हरितं स्थितं ||7||
हर्षद्वियत्तुस्तु व्रज्य: सुन: हरितसरोच:।
विहारित्त्वान्हर्षितवेश कष्ठो हर्षद्वियत्तुस्तु विपः अभि श्रीयो। ||8||

44.
Ayām te astu haryatāḥ somā ā hāribhiḥ sutāḥ | jushāṇā
indra hāribhir na ā gahy ā tishṭha hārītam rātham || 1 ||
haryāṇn uṣhāsam arcayah śūryam haryāṇn arocayah | vid-
vānś cikitvān haryāsya vardhasa índra vīṣvā abhi śṛīyaḥ
|| 2 ||
May your mighty horses harnessed and exhilarated, bring you to the car as if O resplendent Lord to our presence. They, are the destroyers of your foes, O showerer of benefits, and when well-groomed, they traverse swiftly to the furthest limits of heaven demarcating it into two.

O resplendent self, cherish devotional sap of love offered and expressed as if by the beneficent stones of thoughts and deeds. It is that which the falcon of the intuitive mind brings you. Exhilarated by this you cast down opposing men and set asunder the dark clouds of ignorance.

We invoke the bounteous resplendent Lord for our protection, who is distinguished in these combats, the leader in the food-bestowing strife, hearer of our praises, terrible in battles, the destroyer of foes, and the conqueror of wealth.

O resplendent Lord, may this delightful sweet sap of love expressed as if by the stones of vital and mental faculties be offered to you. Ascend the cosmic verdant chariot, and with your spiritual radiance come and stay with us.

O Lord of vital radiance, relishing the sap of love. You make the dawn glow; relishing the same you make the sun shine. Knowing and discriminating all our wishes you increase glory of joy.


dyām īndro háridhāyasam prīthivīṁ hārivarpasam
ādhārayad dharītor bhūri bhōjanaṁ yāyor antār hāriś cārat || 3 || jajñānō hárito vṛīśhā vīṣvam ā bhāti rocanām
hāryaśvo hāritam dhatta āyudham ā vājram bāhǒvār hārim || 4 || īndro haryāntam ārjunam vājram śukraūr abhīvrītam
āpavṛīṇod dhārībhīr ādribhīḥ sutām úd gā hāribhir ājata || 5 ||
The resplendent Lord upholds the heaven with streams of golden hue and the earth with her green and gold. The green golden pair of heaven and earth yields plenteous nourishing material for Him. Between the pair moves the cosmic wind. 3

As soon as resplendent Lord gets revealed, He illuminates all the realms of celestial regions. He holds the radiant weapon, the thunder bolt of punitive justice, in his hands. 4

The resplendent sun with his shining lustre and alround holo rises up on the horizon. His rejoicing rays beam out through the clouds and uncover the darkness; there by, he throws out the gloom with the help of his rays from the surface of earth. 5

Come, resplendent Lord, with your beautiful multicolour radiant rays like that of a peacock. Let no obstruction detain you and catch you as the fowlers catch a bird, by throwing snares: pass them by quickly as travellers cross a desert. 1

The resplendent Lord is the devourer of evils, destroyer of the clouds of ignorance, He is the demolisher of strongholds of evil tendencies and inspirer of virtuous acts. He comes speedily, as if, mounted on his cosmic chariot urging his horses to move towards us. 2
gambhirān udadhīr iva krātum pushyasi gā iva | prá sugopā yāvasaṁ dhenāvo yathā hradāṁ kulyā ivāṣata || 3 ||
ā nas tūjaṁ rayim bharāuṣaṁ nā pratijānatē | vṛikshāṁ
pakvām phālam aṅkīva dhūnuhīndra sampārantam vāsu || 4 ||
svayūr indra svarāl asi småddiṣṭiḥ svāyaṣastaraḥ |
sá vāvridhanā ójasa purushṭuta bhāvā naṁ suṣrāvastamaḥ || 5 ||

46.
Yudhmāsyā te vṛishabhāsyā svarāja ugrāsyā yūna
sthāvīrasya ghrīshveh | ājūryato vajrīṇo viryāṇindra śrutā-
sya mahatō mahāni || 1 || mahān asi mahisha vṛishnyebhir
dhanasprīḍ ugra sāhamāno anyān | ēko vīśvasya bhūvana-
sya rājā sā yodhāyā ca kshayāyā ca jānān || 2 ||
You cherish the performer of the sacred deeds like pools of water, deep and full; or like a careful herdsman who cherishes the cows, or like milch-cows that go well-guarded to the mead, or like water brooks that reach the lake. 3

Grant us riches, securing us against adversaries, as a father bestows his portion on a son arrived at maturity. O resplendent Lord, shake the tree of wealth to fulfil our aspirations as with hooks one brings down ripened fruit. 4

O resplendent Lord, you are self-opulent, the sole sovereign, Lord, good leader and of most glorious fame. Increasing in vigour and glory may you be a most bountiful bestower of food and fame to us. 5

Vast are the energies of yours, O resplendent Lord, the warrior, the showerer of benefits, the sovereign ruler, fierce, ever-youthful and eternal, the overcomer of foes, the undecaying and the wielder of punitive justice. You are great and great are your heroic achievements. 1

Adorable and powerful resplendent Lord, you are great and magnificent, overcoming adversaries by your prowess: you alone are the ruler of all the world: may you help us in fighting against our adversaries and give safety to the inhabitants of the world. 2
प्र मात्राभी रिति रोचमान्। प्र द्वेषेन्यंशनि अभ्रतीत्।
प्र मुख्मनं दिव इन्द्रः पृथिव्यः प्रोरोमहो अन्तरिष्टाश्रीपी।
इन्द्रं संस्तं ज्ञानास्युर्यं विश्ववंशयस्मात् मतीनाम।
इन्द्रं सोमाचार्। प्रतिविव मुनास्तं सुमुद्रं न स्वयं आ विश्रावत्।
वे सोममल्ल वृथिवीशायां गार्भं न माता विश्राभस्वया।
ते हिंचवति तत्तवे ते जज्ञासूचकों वृषम पातवां उ।

प्रामात्रबी रिरिष मोक्षमानः प्रादेवभिः विकानति। प्राम
मात्राभी दिव इन्द्रः पृथिव्यः प्रोरोमहो अन्तरिष्टाश्रीपी।
इन्द्रं संस्तं ज्ञानास्युर्यं विश्ववंशयस्मात् मतीनाम।
इन्द्रं सोमाचार् प्रतिविव मुनास्तं सुमुद्रं न स्वयं आ विश्रावत्।
वे सोममल्ल पृथिवीशायां गार्भं न माता विश्राभस्वया।
ते हिंचवति तत्तवे ते जज्ञासूचकों वृषम पातवां उ।

इन्द्र खुशभो रणाय पिबा सोममल्ल समाचार।
आ सिब्रश मज्जर मध्य ऊर्मिः लं राजा यस्मात् प्रदिवं खुरदानाम।
सोमों इन्द्र रंगरो मुल्लकते सोमपं पिब खुशभा शुरु विहान।
जहि शारुपयं श्रौं नुदस्वावार्थं कुणुहिं विश्वाते न।

47.

Marútvaṇa indra vṛishabhō rāṇāya pibā sōmam anushvadhām mādāya | ā siṃcasva jaṭhāre mādhva ūrmīṁ tvām rájasi pradīvalḥ sutānām || 1 || sajōṣā indra sāgano marūdabdhiḥ sōmam pibā vṛitraḥā śūra vidvān | jahi sātrūṁr āpa mṛdho nudavāthābhayaṁ kriṅuhi vīsvāto naḥ || 2 ||
He surpasses all measures in His brightness, and far exceeds Nature's forces; for none may be His equal. He is more vast than heaven and earth together, or the widespread spacious firmament. 3

The ambrosial streams of devotion, daily poured out, enter into the vast and profound resplendent Lord, as rivers flow into the ocean. He is mighty deep and fierce from his inception, and is the protector of the pious worshippers. 4

O resplendent Lord, the heaven and earth bear divine nectar for you, as a mother bears the embryo. O showerer of benefits, the priests pour it out for you and purify it for your acceptance. 5

O resplendent self, the showerer of benefits, may you associated with vital breath cherish the spiritual joy offered to you for exhilaration during battles with evil forces. May you be delighted to take in full the wave of this inebriating elixir, for you are lord of spiritual experiences. 1

O brave resplendent self, rejoicing with and accompanied by the group of vital breaths, cherish the spiritual joy, for you are the annihilator of evil forces, and you are the sage. May you subdue our adverse impulses, drive away the malevolent and make us safe on every side from peril. 2
उतः कृत्वाभिमुख्येता। पाद्वी संसुगिर्मिन्द्र खंचिति। सत्त्वं तु नं। यौं आभंजो मुखो ये ल्याल्यहेऽत्वायदुस्तुत्ययोजस्। इस्तु। ये ल्याल्यहेऽ शब्दवार्तः शामुरे हरियो ये गविशो। ये ल्यान्त नृषिम्बुद्धान्तम मित्रोऽपिशेः सिंहभो मुखिष्णुः। इस्तु॥

मुखः ते श्रुण्मव रश्यतान्तविधेय शास्मिन्द्राः। विवेसाहस्वेवे नूत्त्वापोऽस शङ्कराविश्वम् ते श्रक्षम॥ ॥

उतु रितुभि कृतुलुप्त धारी सोमम इतु देवभीह साक्षिहं सुताम नाह। यां अभाजो मरुतो रे त्वां राहु व्रित्राम अदाल्हस तुभ्याम उऽज। ॥ ॥ ये त्वाल्हिद्वते मागहवान्तु वादाहृ ये सा भारे हरिवो ये गाविश्तान। ये त्वां नूनाम अनुमादान्तु विप्राः पिबेंद्रा सोमभो सागाण्म मरुदब्लिः। ॥ ॥

मरुत्वेंत्र व्रिश्चाह्राहृ व्य्रिधानाह अकावारीः दिवयां गासा इत्राम। रिवासा हमाः अवसे नूत्त्त्वायोऽर्थम् सहोदाम। इहां तां हुवेमा। ॥ ॥

(४८) महायातारीण सुतस्। (२-४) पश्चात्त्वयुष्म सत्त्वस्य गारिन्यो विन्यायाम सत्स। हाङ्ग्रे देवता। बिरुषुः हन्द। ॥ ॥

सुधिन्दो हे जाता इत्वभुः। वैनुः। प्रामुन्तमवदर्वेस। सुतायः। साचोऽर्द्वः प्रद वार्ताम यथो ते सरावित। प्रथेम सोम्यस्त्व। ॥ ॥

यज्ञयास्वस्तदर्शुः कामेन्द्रोऽपि सुमापिषो गिरिष्माः। ते ते माता परि योश्च जतिचिः महः। पितुदेः आसिभुद्वेः। ॥ ॥

48.

Sadyo ha jātā vrishabhāḥ kanīṇāḥ prābharmāt āvad āndhāsāḥ sutāsya। sādhūḥ piba pratičānam yathā te rāsāsirah prathamaṃ somyāsya। ॥ ॥ yāj jayathās tād āhar asya kāme 'ūsōh piyāsham apiço girishāhām। tām te mātā pāri yōshā jānitrī mahāḥ pitūr dāma āśiṇead āgre। ॥ ॥
Cherisher of the spiritual bliss on all appropriate occasions, may you, associated with your divine friend, the vital breath accept our devotional love presented by us. These vital principles whose aid you have enjoyed follow you and give you the strength whereby you overcome evil forces. 3

O bounteous resplendent self, may you associated with those vital faculties who assist you to subdue serpentine impulses and help you in the conflict with destructive elements and in the recovery of wisdom, and who, possessed of wisdom contribute verily to your exhilaration, accept our loving devotion. 4

We invoke the resplendent self, the lord of vital elements, the showerer of benefits, to grant us protection. He augmenting in glory overcomes all adversities. He is the celestial ruler and subduer of all evil forces. He is fierce in struggles and bestower of strength. 5

May the showerer of rains, who from the very inception becomes the object of affection and protects the offerer of the devotional love. May you, O radiant sun, drink before others at will to your full satisfaction the essence of sweet herbal juices. 1

On the day on which you come to existence, you drink at will the juice of herbal plants growing on mountains,—that juice which your ever-young mother (nature) who bears you, had poured for you in your father's dwelling (in firmament). 2
उपस्थाये मातरममेंदृ तिमसंपव्युत्कसर सोममूलि:।
पुटावङ्कवरुद्धो अन्यानुमानि चिने पुरुषप्रतीक।।
उपस्तुरुपमस्मिन्योजः यथावर्तै तन्वे चक्र गुप्त।।
त्वाष्ट्रिनिन्दृ जुषुपमभुजासबुधा सोममिनिन्द्रमुखुष।।
शुंनं भुविम सप्तवन्तनिन्द्रसम्मिन्न्तेषु वृत्तमवानसदीतै।।
शुषुष्कन्तसुखुष्कसुरेष्वे समस्तु धन्ते वृत्ताणि सम्जिन्ते चन्द्रनामास।।

उपास्था्या मातारम आनाम आत्ता तिमाम अपायद अभि सोमम उधा्ह | प्रयावयवन्म आचरद ग्रंथसो अयान्म महानी चक्रे पुरुषह्प्रतिकाश | ||
3 || नग्रास तुशारि अभिभुष्योजा यथावासं तन्वाम चक्रे आश्ल पाय ||
त्वाष्ट्रिनिन्दृ न्यायो ज्ञानविवासांशु वृत्तमवानसदी ||
शुषुष्ककान्तसुखुष्कसुरेष्वः समस्तु धन्ते वृत्ताणि सम्जिन्ते चन्द्रनामास ||

49.
साङ्गा महाम इंद्रम साम्यमिन्य सि स्वयां अ क्रिष्टायः सो-
मापो यदम अवयान् | याम सुक्रानं धिष्ठाने विभ्वात-
स्थाम गहाम वृत्तसां जान्यान्यां जनर्यदें च्वान ||
1 || याम नु नाक दुतानासु स्वारावेंं दितान नर्ततै नर्तम हरिस्ताम ||
इन्याम: सत्तिमोः हे श्रुपिः पुरुषस्यो आमिनादुरुम्दर्षोः ||

(५०) एकोन्यासी सुहृत
(१५५) महाबत्त्वस्य सूक्तहुत गात्मो विचारार्थ निषिद्ध:। इन्द्रे देवता। विबुध्य हृद्द: ||

१२१
शिशां सुमालीमन्ने यस्मिनिन्य आ कृयायः: सोममोः: काममव्यवः।
यें युक्तेन विवावां चनं बुद्धां ज्ञायन्त देवाः ||
यें तु मक: युद्धानु स्वराजें दिता नर्ततै नर्तन्तम हरिद्राम ||
इन्याम: सत्तिमोः हे श्रुपिः पुरुषायः आमिनादुरुम्दर्षोः ||
Approaching his mother earth, he asked for food and behold the pungent essence of herbal juice upon her bosom (mountains). Wisely he proceeds further dislodging the adversaries of light; and putting forth manifold energies, he performed great deeds. 3

Fierce, rapid in assault and of over-powering strength, he frames his form as he likes. From his very inception he conqueres obstructions, by his inmate vigour and carries off the divine essence and deposited in ladles he drinks it. 4

We call on our bounteous Lord for our protection. He is a distinguished guide in our struggles, and the supreme provider of food. He is terrible in battles, the destroyer of evil forces and the conqueror of wealth. 5

I glorify the mighty resplendent Lord, in whom all men drinking the essence of bliss, obtain their wishes and whom the powerful heaven and earth delight. He is the doer of great deeds, the dispeller of dark forces fashioned by the all-pervading ignorance. 1

Whom when manifested by His own beams, foremost, and eminent in struggles of life, no one ever surpasses. He breaks evil tendencies in two parts, He is supreme in His own sway, associated by His faithful ones, hastening to fight His foe-withering energies. He destroys the existence of wickedness. 2
सहावः पुल्लु तरण्नाखः व्यानाखः रोदसी मेहनाथाम
भुगो न करो हायो मतिनाः पितेवः चाःः सूहौ वगोधः ||
भर्तां दिवो रजसपूः जुणो रश्यो न भावुर्मुर्मिन्तुवात्
कसं बुस्ता ज्ञिनं सुरस्थिरं विरुक्ता भांगः विश्वेशौ वारंभः ||
शुनं हृते मुहर्मुनिन्त्रमुष्टिमिन्त्रे नुतं स्वरूपसती
शुन्तंत्रमुमुन्त्वे सुमल्लु हस्तेन वुद्गा गान्नो ज्ञितं कर्तनानम् ||

sahāvaṃ prīṣtu taraṇī nārvā vyānaṣī rōdasi mehānāvān | bhāgo nā kārē hávyo matinām pitēva cāruḥ
suhāvo vayodhāḥ || 3 || dhartā divā rājāsas prīṣṭā ērdhāvā
rātho nā vāyūr vāsubhir niyūtvān | kshapāṇāṃ vastā janitā
sūryasya vibhaktā bhāgaṃ dhishāṇe vājām || 4 || śunāṃ
huveμμ — || 5 ||

(५०) पवारश मुघम
(२५) पापार्वाचम सुमत्य गातिसा विवास्य साक्ष : वसो देवता : विभुषु ध्वन :

इहः स्वाहा पित्रेतu यस्य सोमे आगत्या तुल्यो घुप्तो महावाङ्
ओरुङ्गवाचः | पृणतस्मभ्रेत्रस्य हृदितस्यः | कामशापश्चः ||
आ ते सुभू मववेत् चुलिस्मि चोकेवथु प्रिन्दः | श्रुतिमावः
इह लो धर्महर्षः | सुधिम पित्रा लवस्य सुरुस्य चाऽः ||

50.

Indraḥ svāhā pibatu yāsa soma āgātyā tūnro vṛishabhō marūtvān | oruvyācāḥ pīṇatāṃ ebhīr ānmaṁ āsva ha-
vis tanvaḥ kāmaṁ rīdhyāḥ || 1 || ā tē saparuṣyā jāvāse yu-
najmi yāyor ānu pradīvah śruṣṭihm āvah | ihā tvā dheyur
hārayaḥ susīpra pibā tv āsvā śūshutasya cároḥ || 2 ||
Vigorous, rushing through like a war horse, he encompasses heaven and earth. Whilst He showers blessings in tribulations He is to be invoked at the solemn rites. He is a father to those who adore him; He is handsome, worthy and giver of food.

The upholder of heaven and of the firmament, the wind; he is like a chariot ascending the celestial region accompanied by the vital breath. Illumining the nights the precursor of the day, He distributes nourishment and strength.

We invoke for our protection the opulent soul who is distinguished guide in our struggles for obtaining material and spiritual wealth. He listens to our praises. He is effective in all our struggles and invincible.

May the resplendent Lord having come to us accept our auspicious dedication. He is the repeller of adversaries, the showerer of benefits and the Lord of vital principles. May he, the widely pervading one, be pleased with these oblations. May our devotions be adequate to the glory of His cosmic body.

I yoke docile horses to your (cosmic) vehicle to bring you here immediately for our quick protection. O handsome Lord, may your energies bring you here and accept these well-prepared devotional melodious prayers.
गोभिः मिमिक्षुभं दद्ध्रे सुपारमिन्द्रे ज्याधीमुः धार्यसे गृहानः। मन्त्राः सोभ् प्रविभयों कृतिशिल्समस्माः पुत्राः गा धृतेः। इभ्ये काह्म मन्त्राः गोभिः श्राह्द्रत्वना राधेसा पुरस्वेभ। स्वर्य्योऽन्तरिद्वयं चिमा इन्धानुः वाहः कुशिकासः अकणं। शुनं हृत्वेम मुधवानुमिन्द्रार्थमभरे चैत्ये वाजस्यां। भूष्ण्तलुम्प्रलेभेषु समतुर्वणि सुधिते वृष्णाणि सुधिते धनोऽनामं।

mimikshuṁ dadhire supāram ṛndramā jyaśthethyāya dhāyase griñānāḥ | mandanāḥ sōmam papivāṁ rījishin sām asmā- 

bhyam purudhā gā ishānya || 3 || ināṁ kāman — || 4 || su- 
nāṁ huvema — || 5 ||

(१२१२) शास्त्राद्वाग्यास्तु सुकलम् गांवको विभाषिनं क्रिकं। हत्रों देवन। (१२१३) कठमादिः 

तववया वर्तात्, (१२१४) चतुर्दहत्वसप्रयस्तविखुरु, (१२०१३) वसामहिनवतस्मव 

य गांवमें बजायली॥

वसिः गीते मधवानमुक्तुः मिर्बं गीते ब्रह्मिर्मयृयमतें। वाजस्थामुं पुरुषे सुधिकिर्मयमत्ते जर्मार्द्वे दिविनिधे। शत्रवानुमाणवं शाक्यं न गीते मृ इन्धरुपं यत्न विधितोः। 

वाजस्थामुं पुरुषे सुधिकिर्मयं जामसाचमिनियाचे स्वविद्यम॥

51.

Carshahānīdhṛtām maghāvānam ukthāyāṁ ṛndramā gīro bhṛhatē abhy ānūshata | vārvīdhanām puruhūtām suvṛkṣti-

bhir āmartyaṁ jāramānaṁ dīve-dīve || 1 || satākramam arnavām sākimāṁ nāraṁ gīro ma ṛndram upa yanti viśvātaḥ | 

vājasānim pūrbbhādaṁ tūrṇim aptūraṁ dhāmasācam abhi-

shācam svarvīdam || 2 ||
His adorers support the resplendent Lord with wisdom since He is willing to fulfil their aspirations and ready to come to the place of worship for granting wealth and prolonged life. O the best guide, acceptor of devotional love, may you be exhilarated with our devotion and grant us wealth and wisdom in abundance. 3

May you fulfill our desire of wealth with cows, with horses, with shining treasure, and make us renowned. The wise sages offer praise to you, O resplendent Lord, with pious prayers obtaining happiness. 4

We call on our bounteous Lord for our protection. He is a distinguished guide in our struggles, and the supreme provider of food. He is terrible in battles, the destroyer of evil forces and the conqueror of wealth. 5

Let abundant praises celebrate resplendent Lord, the sustainer of mankind, the possessor of opulence, the adorable, increasingly prosperous, invoked by all, the immortal, who is daily to be propitiated with sacred hymns. 1

My praises constantly propitiate resplendent Lord, who, associated with vital energies is the object of all our sacred actions, the showerer of blessings, the leader of all, the giver of food, the destroyer of strongholds of evils, the swift, the prompt deliverer of benefits, the distributor of riches, the subduer of wickeds, and the conferrer of bliss. 2
ākāre vásor jarítā panasyate 'nehāsa stúbha índro duvasyati | vivásvataḥ sádana á hi pi-priyé satrásáham abhimátihánam stuhi || 3 || nṛñám u tvā nṛñtanaṁ gîrbhir uktháfr abhí prá virám arcatá sabádhah | sám sáhase purumáyó jihíte námo asya pradíva éka iese || 4 || púrvír asya nishshídho mártyeshu purú vásúni príthivi bibharti | índráya dyáva óshadhír utápo rayím rakshanti jiráyo vánáni || 5 ||


túbhyam bráhmani gíra indra túbhyam satrá dadhíre harivo jushásva | bodhy ápír ávaso nútanasya sákhe vaso jaritríbhya váyo dháh || 6 || índra marútva íhá páhi sóman yáthá sáryáté ápibah sutásya | táva práñtí táva śúra sármann á vivásautí kaváyah suyajñáh || 7 || sá vávásáná íhá páhi sóman marúdbhír indra sákhibhíṣ sutám nah | játám yát tā vá pári devá ábhúshan mahé bháráya puruhúta viśve || 8 ||
The resplendent Lord, the dispeller of adversaries, is praised as a mine of wealth. He is propitiated by righteous commendations and is glorified in the homes of dedicated devotees. May you glorify Him who is the conqueror and dispenser of enmities.

The priests glorify you, heroic leader of men, with praises and with prayers. The resplendent Lord who is the author of all wonders, exerts himself for manifesting his prowess. Since eternity, He alone is the Lord deserving this worship.

Innumerable are His blessings for the benefit of mankind. Many are the treasures that the earth enshrines. Verily with the support of the resplendent Lord, the firmament, the plants, the rivers, men and priests preserve their rich treasures.

To you, O resplendent Lord, the pious sages address prayers and praises, and offer worship. Accept them, O Lord of all vital energies. You are bestower of dwellings, friend of men and pervader of the whole universe. May you partake of this new homage and grant abundant wealth to your faithful devotees.

Resplendent Lord, associated with vital cosmic principles, accept our devotional love as you always accept the homage of proficient people. Your far-seeing and devout worshippers adore you through their offerings for security.

O resplendent Lord, may you, together with your associates, the cosmic vital principles, come to our place of worship and be gratified by the elixir and accept our devotional love offered by us. You are invoked by all and whom all the divine powers adorn as soon as revealed for the great struggle of existence.
अमृतेऽ महत आपिश्वोऽमन्न्दिल्ल्द्वमुऽ दालिवारा: ।
तेविन: साक्षं पितां द्रुताद: सुरं तोम्यं द्रवु: च स्वं सप्ते ॥९॥
इदं ब्रह्मवंज्जेः सुरं रघनां पते । पिव्वः लग्न्यः निर्विदः ॥१०॥
यते अन्य सूतासमस्तंत्रं नि रंच्छ तुनव्यं । स तां ममन्तु समस्यम् ॥११॥
प्रते अभोतु कुरुक्षेऽः प्रेम्य बहुंगः शिरः । म भांतू शूरं राखेसे ॥१२॥

aptārye maruta āpir eshō 'mandanā āndram ānu dāti-
vārāḥ | tēbhīḥ sākām pibātu vṛtrakhāḍāḥ sutāṁ sōmaṁ
dāsūshāḥ svē sadhāsthe ॥ ॥ idāṁ hy ānu ojasā sutāṁ rā-
dhānāṁ pate । pibā tv āsya girvāṇaḥ ॥ ॥ yās te ānu
svadhāṁ āsāt sute nī yache tanvām । sā tvā mamattu so-
myām ॥ ॥ prā te aśnotu kūkṣhyoḥ prēndra brāhmaṇā
śīraḥ । prā bāhū śīra rādhase ॥ ॥

(१२) विश्वामति सुकम
(१०-१२) वायवस्यम मूलकम गाथिनो विश्वामति क्रम: । हर्ये देवता । (११-१२) प्रयावित्तस्यां
गाथ्री, (२, ३) शास्त्र: सत्साहस्यं भविषय, (१) श्रवया गर्गीति न्यायसिह ॥

धानवांत्र कर्मकीर्तमपवंतमुक्तिनम् । इन्द्र प्रात्तुसर्व न: ॥१॥
पुरोजानां पचाय सुप्रसेन्द्रा गुरस्व च । तुम्य हव्यानिन सिस्ते ॥२॥
पुरोजानां च नेनचे जगसहोऽसे गिरोऽभ न: । विवृत्रि योज्यानाम ॥३॥

52.
Dhānāvantam karambhīṇam apūpāvantam ukthīṇam ।
indra prātār jushasva naḥ ॥ ॥ purolāsama pacatyām jushā-
svendrā gurasva ca । tūbhyam havyāni sisrate ॥ ॥ purolā-
ṣam ca no ghāso joshayāse gīraḥ ca naḥ । vadhūyūr iva
yōshaṁ ॥ ॥
O vital principles, this resplendent sun is your comrade for sending of the waters. These cloud-bearing winds, the givers of strength, have yielded full co-operation to the sun. May the dispeller of darkness, accept devotional love offered by the worshippers in his own abode. 9

Lord of riches, deserving our praise, this nectar of sweet devotions is prepared for you with deep emotion; may you come to cherish it quickly. 10

May you be exhilarated by this devotional love, that has been poured out as food for you. May it cheer you who loves it. 11

O resplendent Lord, may our devotional love aided by prayer work through both your flanks, and through your arms, So that they distribute wealth. 12

Accept, O resplendent Lord, at our morning fire-ritual, this homage of worldly gains consisting of fresh barley, roasted corn, curds, and bread, sanctified by holy prayer. 1

Accept, O Lord, the libations of processed bread and butter; relish them eagerly; these oblations flow freely for you. 2

Relish, O illustrious Lord, our delicious roasted corn and butter. Derive enjoyment from our praises, as a lover from his beloved. 3
puroloṣaṁ sanaśruta pṛataḥśāvya jushasva
naḥ | īndra krātur hī te bṛihān || 4 || mādhyaṃdinasya sāvanaśya dhānāḥ purolōṣaṁ īndra kṛishvēhā cārum | prā yat stotā jari takī tūrṇyartho vṛishāyāmaṇa āpa gīrbhīr ītte || 5 ||

trītye dhānāḥ sāvane puruṣṭuta purolōṣaṁ āhuṭam māmahasva naḥ | ribhyāntaṁ vājavantaṁ tvā käve pra-yasvanta āpa śīkṣhema dhūṭibhīḥ || 6 || pūshaṇvāte te ca-kṛimā karambhāṁ hūrivate hāryāsvāya dhānāḥ | apūpām addhi sāgaṇo marūdbhīḥ sōnam piba vṛitralā śūra vidvān || 7 || práti dhānā bharata tūyam asmai purolōṣaṁ virāta-māya nṛṇāṁ | divé-divé sādṛśir indra tūbhyāṁ vārdhantu tvā somapēyāya dhrīshno || 8 ||
O illustrious Lord, renowned eternally, accept our delicious offering, presented at the morning fire-ritual, for great are your deeds. 4

May you partake, O illustrious leader, of the roasted corn and other delicious bread and butter of the mid-day fire-ritual, when your zealous and strong worshipper, hastens to adore you, and celebrates you with hymns. 5

O illustrious leader, glorified by many, accept readily the roasted delicious bread and butter, offered at the third or evening fire-ritual: laden with sanctified viands, we approach with praises to you, O sage Lord, accompanied by the wise and opulent. 6

O Lord, provider of nourishment and possessor of speed, we have prepared for you, the parched grain and curd. O brave, wise and dispeller of evil forces, may you, attended by the group of vital elements, relish our bread and butter, and accept our devotional love. 7

Offer to him quickly priests the fried barley. Offer to the most brave formidable vital elements the bread and butter. May similar offerings, O victorious Lord, presented to you daily, augment your vigour for cherishing the herbal extracts. 8
Indrāparvataḥ bṛihatā rāthena vāmīr īśa ā vahataṁ suvīrāḥ |
vetām havyāny adhvarēşhu devā vārdhethām giṁbhir flayā mādantu || 1 || tīśṭhā sū kam maghavan nā pārā gāh somasya mu tvā sūshutasya yaksī || pitūr nā putrāḥ STEM ā rabhe ta īndra svādishthayā girā sācivāḥ || 2 || śān-svāvadhvayo prāti me grīnihīndrāya vahāḥ kriṇavāva jūshtam | ēdām barhīr yājamanāsya sidāthā ca bhūd ukthām īndrāya īṣṭam || 3 || jāyēd āstam maghavan sēd u yōnīs tād īt tvā yuktā hārayo vahantu | yadā kada ca sunāvāma somam agnīś tvā dūtō dhanvaty ācha || 4 || pārā yāhi maghavam ā ca yāhīndra bhrātār ubhayātrā te ārtham | yātrā rāthasya bṛihato nidhānām vimōcanaṁ vājino rāsabhasya || 5 ||
May the Lord of sun and clouds bring here, in a spacious vehicle, delightful food, generative of good progeny. May you, partake of the offerings presented at our sacred worship, and gratified by the sacrificial homage, be elevated by our praises. 1

Stay with us at ease, O bounteous Lord; go not away, for I offer to you the brilliantly composed prayers. O resplendent Lord, I take your refuge singing sweet melodious songs, as the son clinging to his father. 2

O priest, let both of us agree to offer praise; let us address pleasing invocations to the radiant Lord. May you occupy, O Lord, the cushion mat prepared by the institutior of the ceremony; and may our commendations be acceptable to the most honoured one. 3

May man’s wife, O bounteous sun be provided with a dwelling, so that she gives birth to your child. Let the horses be harnessed to your car and convey you there. We prepare the herbal juices proper to the season. May the fire-divine come as our messenger before you. 4

O bounteous rays of the sun, may you go away from us or come close to. Both-ways, O protector, there is a benign motive whether you tighten the reigns of the neighing horses yoked to the chariot, or loosen. 5
अपाः सोममस्तमिन्द्र प्र वधि कल्याणीर्या सुरणी गृहे ते ।
यथा स्थः स्थतो निधाने विमोचनं वाजनो दक्षिणावत ॥ ६॥
इमे भोजा अन्नरसो विहेंसा दीवस्मुत्रताः अवुरुप्य सीरः ।
विश्वामित्रायु दृढ़ते मुधाने सहस्रावेष प्र तिरनु आयुः ॥ ७॥

आपाः सोमम स्तम त्रिंद्र प्रायः कल्याणी जयाः सुराणी गृहे ते ।
यथाः स्थः ब्रहे निधाने विमोचनं वाजनो दक्षिणावत ॥ ६॥
इमे भोजा अन्नरसो विहेंसा दीवस्मुत्रताः अवुरुप्य सीरः ।
विश्वामित्रायु दृढ़ते मुधाने सहस्रावेष प्र तिरनु आयुः ॥ ७॥

रूपम्-रूपम माघवाम

bobhaviti mayaḥ krivanas tanvam pari svam | trir yad
divah pari mührtam agat svair mantrair anrittupā yitava
g | 8 | mahān rishir devajā devājūtō 'stabhnaś sindhum ar

नरिकाष्ठाः | viśvamitra yad avahat sudassam aprim

yaya kuśikēbhir indraḥ | 9 | haṃsā iva kriṇutha ślokaṃ

ādhibhir mādanto gīrbhīr adhvarē sutē sācā | devēbhīr vi-

pra rishayo nṛicakshasa vī pibadvam kuṣikēh somyām

mādhu | 10 |
Having enjoyed the elixir, O Solar rays, turn to your home; an auspicious life abides pleasantly in your dwelling. There if you so choose, you may tighten the reigns of the horses yoked to the chariot or loosen them for refreshment. 6

Bounteous are these rays like lfire—priests, multicoloured and offsprings of cosmic vital energies. They provide hundredfold treasures to the friends of mankind and prolong their life through countless precious rewards. 7

Bounteous sun becomes repeatedly manifest in various forms, creating wonders characteristic to his own and spontaneously accord. He comes in a moment from celestial region to the three daily worships and is the drinker of herbal juices, irrespective of seasons in observance of external laws. 8

The radiant sun is a great sage, generator of all Nature's forces, and associated by them the supervisor of the works of men, and the friend of all. He regulates the flowing rivers, performs sacrificial works for dedicated devotees and favours holy preceptors. 9

O sages and saints, supervisors of the leaders of sacred rites, O the preceptors, when the prayers are recited with intense devotion, like the pressing stone expressing out the sap at the place of worship, then exhilarating Nature's bounties with praises, may you sing sacred hymns aloud like singing swans and together with Nature's bounties, partake in the sparkling glory of lord. 10
२१४

उपे प्रेते कुशिकाशेतयंप्रचमां रुपे प्र सूक्ष्मता सुदासः।
राजा वृष्ण जपन्तस्यागपारुषगायते सर्वा आ प्रृथिव्या: ॥ ११॥
य इने रोदस्वि उभे अहस्मिन्तरंदुध्वमः।
विश्वामित्रस्य रक्षित इवेंद्र भरते जनमः ॥ १२॥
विश्वामित्रा अरासत भ्रोण्ड्रय विनिग्रेण।
करित्स्वे सुराचेतसः ॥ १३॥
किं ते कृप्तङ्गी कीकेदेयु गायो नामिन्यु दुहेन न तपतिः धर्ममः।
आ नेता भर प्रमगन्ध्य वेदो नैणाशाले मंघवर्धन्या न: ॥ १४॥
सच्छरीमद्वि बार्त्त्वामा वृहनिमाय जुमद्विसिद्वा।
आ सुर्यस्य दुहिता तता न अवेन क्रेरप्रस्ततमसुर्यमः ॥ १५॥

२१५

ुपे प्रेता कुशिकास्य जेतायध्वाम अष्वः रायेन प्रां मुनि

catā sudāśaḥ | rājā vītrāṁ jaṅghanat prāg āpāg udāg āthā
yajate vāra ā prāthivyāḥ || ११ || yā ime rōdasi ubhé ahām
indram ātushtavām | visvāmitrasya rakṣhati brāhmēdhām
bhāratam jānam || १२ || visvāmitra arāsata brāhmēndrāya
vajrīne | kārad īn nāh surādhāsaḥ || १३ || kīṁ te kriṁvantī
kīkātesu gāvo nāśirām duhrē nā tapanti gharman | ā no
bhara prāmagandasya védo naicāsākhām maghavan ran-
dhaya nāh || १४ || sasarpāri āmatim bādhāmānā bṛihān mi-
māya jamādagnidattā | ā sūrayasya duhitā tatāna śrāvo de-
vēṣvam amṛtām ajuryām || १५ ||

२१६

sasarpāri abharat tūyam ebhyō ’dhi śrāvah pāncajan-
yāsu kṛishṭishu | sā pakṣyaṁ nāvyam āyur dādhānā yāṁ
me palasijamadagnāyo dadūḥ || १६ ||
O preceptors, go close to the steed-like vigorous virtuous man, animate him and provoke him to win rich oblation for the illustrious Lord; for the Lord dispels darkness in the east, in the west and in the north. Therefore, let the faithful devotee worship him in choicest places on the earth.  11

I glorify the resplendent Lord by these two,—heaven and earth, and this prayer of one; who is the friend of all, protects the race of illustrious people. Friends of universe sing the glory of the resplendent Lord, the wielder of punitive justice. May he therefore bestow prosperity upon us.  12

O friends of universe, may you favour us with excellent wealth and may our indomitable soul he endowed with divine wisdom.  13

O bounteous Lord, of what avail are the cattle of infidels to you. Neither they yield milk nor do these faithless persons kindle sacred fire. May you bring wealth of these unbelievers to us and give us possessions of people of low mortality and crush them.  14

The first-born rays of divine light, manifested by the prime source of universal illumination gliding everywhere and dissipating ignorance issue forth like the Dawn, daughter of the sun, and diffuse ambrosial imperishable food amongst Nature’s bounties.  15

May she, gliding everywhere, quickly bring us food suited to all the five classes of men; may she, the daughter of the sun appraised by the grey haired men of experience be the bestower of new life.  16
sthiraú gávau bhavatám vilúr áksho mésáh ví varhi má yugám ví śāri | indraḥ pātalye dadatám śāritor ārishtaneme abhí naḥ sacasva || 17 || bālam dhehi tanuśhu no bālam indrānalātu naḥ | bālam tokāya tānāyāya jivāse tvāṁ hī baladā āsi || 18 || abhī vyayasva khadirāśya sāram ojo dhachi spandanē śūn- sāpāyām | áksha vilo vilīta vilāyasva má yāmād asmād āva jihipo naḥ || 19 || ayām asmān vānaspātir má ca hā má ca ririshat | svasty á gṛihēbhyā ávasā á vimōcanāt || 20 ||

indrotiḥbir bahulābhir no adyā yāechreshtābhbir ma- ghavaṇ chūra jinva | yo no dvēshty ādharah sās padishṭa yām u dvishmās tām u prānō jahātū || 21 || paraśūm cid ví tapati śimbalām cid ví vṛisacati | ukhā cid indra yēshanti práyastā phēnam asyati || 22 ||
May the horse-like rays be steady, the axle strong, the pole faultless, the yoke not rotten; may the resplendent sun preserve the two yoke-pins from decay. May the cosmic chariot of the sun with uninjured fellies, be ready for us. 17

Give strength, O radiant sun, to our bodies; give strength to our sons and grandsons; that they may live long; for you are giver of strength. 18

May you fix firmly the hard position of the Khadir timber, and give solidity to the floor of the car with the teak wood. May the strong axle, fixed by us, be strong. May you throw us not from the chariot of universe whereon we travel. 19

May this Lord of the universe never desert us, nor do us harm. May we travel prosperously towards home till the end of our journey, and then alone the horses be unharnessed. 20

O resplendent Lord, brave and opulent, protect us this day against our foes with many and excellent defences; may the vile wretch who hates us fall before us; may the breath of life depart from him whom we hate. 21

As the tree suffers pain from the axe, as the Simbala flower is easily cut off, as the damaged large boiling vessel leaking scatters foam, so may my enemy perish. 22
न सार्वकस्य चिकिते जनासो लोधे नेय्यलि पशु मन्यमानाः।
नवजीव जनिनां हास्यलिनृ न गर्भसं पुष्रो अष्टाश्यलिनृ॥२३॥
इम इत्यदु भरतस्य पुष्रा अर्पितस्य चिन्तितुः प्रकृतवम्।
हिन्यथाश्रमर्गं न नित्ये ज्यामानं परिः व्यास्यानी॥२४॥

नास्यकस्या cikite janāso lodhāṁ nayanti pāsu mānyamānaḥ | navaṁjinaṁ vājīnā hā-
sayanti nā gardabhāṁ purō āśvān nayanti || 23 || imā indra
bharatasya putrā apapitvāṁ cikitūr nā prapitvām | hinvānty
āśvam āraṇāṁ nā nityāṁ jyāvājam pāri nayanīt ājau
|| 24 ||

(५४) जनत्ध्वारां सुकुमः
(२१-२२) इवित्वायुःस्वाय जास्तिक्य वैभागिनो वायवो त् त्यमार्त्यनः।
विचे देशा
देशा: | विमुः, कप्पे: ||

||२५॥
इम महे विन्यथाप शुपे श्रुप्तिक्य इद्याय येन जेनुः।
शुप्तीक्य नो देश्यार्प्पाणि: श्रुप्तिक्य मित्रायनर्माणेः।||२५॥
महे महे द्वे अंच्छ प्रथिट्यां कामो म इन्त्यार्प्पार्ट्यां प्रजानम्।
यक्ष्यो लोमें विद्येषु के भाता: संपर्यां मात्यन्ते सत्यायोः।||२५॥

54.
Imām mahē vidathyāya śushām śāsvat kṛtva īdyaya
prā jabhrūḥ | šrīnōtus no dāmyebhir ānikaiḥ šrīnōtv agnir
divyaār ājasraḥ || 1 || māhi mahē divē arcā prithivyai kāmo
ma ichān carati prajānān | yāyor ha stōme vidātheshu de-
vāḥ saparyāvo madāyante sācāyōḥ || 2 ||
Brave men do not care for the arrow. They carry away the greedy enemy regarding him to be a mere animal. The wise condescend not to turn the foolish into ridicule; they do not lead the ass before the horse. 23

O resplendent Lord, these sons of the patrons understand severance and not the alliance with the enemies. They urge their horses against them as against a constant foe; they bear a stout bow for their destruction in battle. 24

They recite repeatedly the gratifying praise to the great fire-divine manifested during the cosmic sacrifice. May he, who is endowed with his own radiance, hear us. May the imperishable fire-divine, endowed with divine radiance, hear us. 1

Knowing their greatness, offer compliments to the vast heaven and to the earth. May my eagerness to felicitate heaven and earth reach them, in whose praise the revered learned people along with their associates in the assemblies, rejoice with a desire of adoration. 2
युवोऽर्तते रोदसी सुत्मस्तु महे छु णि: हुवितायु प्र मूतम।
ईदं दिव्ये नमो अमेव पुरैत्वं संपुर्वामि प्रवस्ता यामि वरम्।
उतो हि वा पुराया आविविन्द्र नानावरी रोदसी सत्याचेः।
नरमिबहा समिये शुरसाती ववनिसे पुमिविवे वेबिदाना।
को अहा चेतुः क द्रु ह प्र वे चेतुः अच्छे पुरायुः का समेतत।
दद्ध्रश एषामद्वा सर्दैौ स्योर्यु या गुह्ये ब्रंतेः।

युवोर रिताम रोदसि
satyām astu mahē shū nāḥ suvitāya prā bhūtam | idām
divē nāmo agne prithivyaśa saparyāmi prāyasā yāmi rātmanam
|| 3 || utō hi vām pūrvyaḥ āvividā rītavari rodasi satyavā-
caḥ | nāraś cid vām sanimē śūrasātau vavandirē prithivi
vēvidānāḥ || 4 || kō addhā veda kā ihū prā vocad devān
āehā pathyā kā sām cti | dādṛśra eśaṁ avama sādānśi
pāreṣhu yā gūhyeshu vratēshu || 5 ||

कविंचनः अभि शिवमन्डुः कत्स्य योना विभृते मदत्ती।
नानां चकाते सदृशं यथा के: समाीनै कुतुः संविषूनेऽ॥ ६ ॥
सुमान्या विभृते दूरेअन्ते एवे पदे तस्यतुंजागुले।
उत स्वसोला मुदरी मदत्ती आद्वे मुदवेमिषुनानि नाम।
विभृते रजिमा से विभिकी मुहो एवाविभ्रितो न विभृते।
एवंौ वं पल्लेवे विविषुमेके चर्यात्मित वित्वूः वि जातम्।

kavir nričākṣhā abhī shīn acāshā rītāṣya yōnā víghṛite
mādanti | nānā cakrāte sādāṇāṃ yāthā véh samānēna krā-
tunā samvidānē || 6 || samānyā víyute dūrēante dhruvé padē
tasthatur jāgarūke | utā svāsārā yuvatī bhāvantī ād u bru-
vāte mithunāni nāma || 7 || víśvād etē jānimā sām vivikto
mahō devān bibhrati nā vyathete | ējad dhruvām patyate
viśvam ékaṃ cārat patatrī víshūnāṃ vī jātām || 8 ||
Heaven and earth, your laws are ever inviolable. Be propitious to us for the due completion of our benevolent deeds. This adoration is offered to heaven and earth. I adore them with complete dedication. I solicit of them all kinds of precious wealth.

O earth and heaven, the sustainer of truth, the ancient preceptors declares of truth have always obtained from them whatever worldly riches they wanted from you. And O earth, men, cognizant of your greatness, pay tributes to you for the sake of gaining victory over the hostile people in the battle.

We know what is the truth or who may here declare it? What is the proper path that leads to the divine forces? Only their inferior abiding places are perceived, not those which are situated in superior mysterious locations.

The far-seeing beholder of mankind (the sun or the Supreme Self), surveys this heaven and earth, rejoicing when deficient in moisture in the womb of the eternal orderliness both concurring in community of function, although they occupy different dwellings like the diversified nests of a bird.

Common in function, disjoined, of distant termination, they both remain vigilant in a permanent station; being, as it were, a pair of sisters, and ever young, they therefore address each other by twin appellations. [Dual appellations like urvi and rodasi meaning heaven and earth].

These two keep all born things discrete, and, although comprehending Nature's great bounties, are not distressed: all moving and stationary beings rest upon one base, whether animals, or birds, or creatures of various kinds.
सन् पुराणमपेय्या पराः भविष्यति नरः।
देहासो यत्र पतितार एवेदो पुरि क्षुद्रे तत्सूक्तान्।
हृदम स्तोतम रोतस्याः प्रा कृत्यांस्यद्वितरे।
प्रणालिका सर्वाणि वर्णो तु वृन्दावन आदित्यासि।
कथ्ये परशुरामः।

सन्न पुराणम एव्य एरु महान सिद्ध जानिनि तान
नाहृ देवासो यत्र पानिर एवार उरायु मथा तस्त्युर अन्तः।
हृदम स्तोतम रोतस्याः प्रा कर्तमिकाः।
प्रणालिका सर्वाणि वर्णो तु वृन्दावन आदित्यासि।
कथ्ये परशुरामः।

हिरण्यवर्जनिः सवितासु जिल्लिमये।
देशेन्द्र शक्तिः प्रेमुपासे।
भूवं सुभागुपतिः।
पुरुषस्य अप्रविचितः।
विन्देना वर्णो तवं विन्देना मयां विन्देना अविनं।
विन्देना अविनं।
उर्जुवे।

हिरण्यवर्जनिः सवितासु जिल्लिमये।
देशेन्द्र शक्तिः प्रेमुपासे।
भूवं सुभागुपतिः।
पुरुषस्य अप्रविचितः।
विन्देना वर्णो तवं विन्देना मयां विन्देना अविनं।
विन्देना अविनं।
उर्जुवे।

हिरण्यवर्जनिः सवितासु जिल्लिमये।
देशेन्द्र शक्तिः प्रेमुपासे।
भूवं सुभागुपतिः।
पुरुषस्य अप्रविचितः।
विन्देना वर्णो तवं विन्देना मयां विन्देना अविनं।
विन्देना अविनं।
उर्जुवे।
I consider at present the eternal and ancient sisterhood to us of yours, our great protectress and progenitrix, within whose vast and separated path your eulogists, the natural forces, travel in their chariots. 9

I repeat this hymn, heaven and earth, to you; and may the disherated and brilliantly eloquent friends, royal and virtuous people dealing with law and order, and enlightened learned youths, most wise and renowned, hear it. 10

The divine light of cosmic intelligence, which has golden radiance and sweet voice, descends from heaven to inspirers thrice at our assemblies. May you accept, O divine light, the praise recited by the eulogers and thereupon fulfil all our aspirations. 11

May the divine architect of creation, the able artificer, the dextrous handed, the possessor of wisdom, the observer of truth, bestow upon us those things which are necessary for our preservation: wise sages, associated with vital elements, make us joyful, as the priests, with their recitations at high pitch, offer devotion. 12

May the cloud-bearing, rapidly-moving winds armed with spear-like lightning, dispellers of obstructive forces, showerers of rain, restless and praiseworthy and accompanied by the divine speech, hear my praise. May you, swift and liberal divine winds bestow upon us prosperity and long life. 13

May our praises and prayers, the causes of good fortune, attain at this worship all-pervading God whose love is the target of all sorts of work and worship: He traverses all regions as if with His big strides. The many blended regions of space, the twin mother of all beings, never disobey His commands. 14
नासत्या मे पितार बन्धुपुत्रह भजयमिशिैनेलक्ष्मान नाम।
युैं हि यो रघुवरे नौ रघुणां द्वारे रघुने अवकृतद्वै।
महाते काश्यपाय नाम यदि देव भवत । विश्व इत्येऽ।
सर्व क्रुष्येऽ पुष्करं प्रयुष्मिरिे चिरे माते तस्तता न।
अर्जुण गो अदिति महद्वा सर्व वस्तु ममति।
युधोते नान अनवनि गंगोऽ प्रजावैकः पशुमां अस्तु गातु।
दैवानं दूतं पुष्कर प्रस्थो नागानागानो वोचु सुर्वेणीति।
श्रुणूनां न पृथियः योष्ट्यः सुधी नस्तेस्वतिः सतिः शुष्कात्।
आदिवेनां अदिति। श्रणून्त यच्चाण्ते नौ मनु सम्र।
शमे मन्मत। ॥२०॥

नासत्यामा पितारां बन्धुपुत्रां सजात्यमधिनेत्राङ्गां नामः।
युवं हि यो रघुवरे नौ रघुणां द्वारे रघुने अवकृतद्वै।
महात् काश्यपाय नाम यदि देव भवत । विश्व इत्येऽ।
सर्व क्रुष्येऽ पुष्करं प्रयुष्मिरिे चिरे माते तस्तता न।
अर्जुण गो अदिति महद्वा सर्व वस्तु ममति।
युधोते नान अनवनि गंगोऽ प्रजावैकः पशुमां अस्तु गातु।
दैवानं दूतं पुष्कर प्रस्थो नागानागानो वोचु सुर्वेणीति।
श्रुणूनां न पृथियः योष्ट्यः सुधी नस्तेस्वतिः सतिः शुष्कात्।
आदिवेनां अदिति। श्रणून्त यच्चाण्ते नौ मनु सम्र।
शमे मन्मत। ॥२०॥

नासत्यामा पितारां बन्धुपुत्रां सजात्यमधिनेत्राङ्गां नामः।
युवं हि यो रघुवरे नौ रघुणां द्वारे रघुने अवकृतद्वै।
महात् काश्यपाय नाम यदि देव भवत । विश्व इत्येऽ।
सर्व क्रुष्येऽ पुष्करं प्रयुष्मिरिे चिरे माते तस्तता न।
अर्जुण गो अदिति महद्वा सर्व वस्तु ममति।
युधोते नान अनवनि गंगोऽ प्रजावैकः पशुमां अस्तु गातु।
दैवानं दूतं पुष्कर प्रस्थो नागानागानो वोचु सुर्वेणीति।
श्रुणूनां न पृथियः योष्ट्यः सुधी नस्तेस्वतिः सतिः शुष्कात्।
आदिवेनां अदिति। श्रणून्त यच्चाण्ते नौ मनु सम्र।
शमे मन्मत। ॥२०॥
Resplendent sun, invested with all energies, fills both heaven and earth with his greatness: may he, the destroyer of all strongholds of darkness, the dispeller of evils, the leader of victorious forces, gather cattle and bestow them abundantly upon us. 15

O divine pair of twin powers, you are our protectors, vigilant well-wishers of your dear devotees, possessor of your beautiful well-known forms. May you be the liberal donor of riches to us. May you, O irresistible pair of twin divines, protect the presenter of the offerings, with unfailing means. 16

O wise twin divines, great and glorious is your fame which you acquire working under the command of our resplendent Lord. May you; loving Lord, invoked by us, accompanied by wise sages, help us in shaping this euloger for our benefit. 17

May the ordainer, indivisible and adorable God and the unimpeded function of cosmic order protect us. Keep us away from following the path which may be unpropitious to children and may our homes have abundance of progeny and cattle. 18

May the fire divine, the messenger of Nature’s bounties manifested in various forms, guide us everywhere along sinless paths. May the Lord of earth and heaven, the cosmic watery space, the sun and the vast firmament with constellations, listen to our prayers. 19

May the divine showerers of benefits, the divine clouds moving in vast firmament, propitiated by our reverential homage, hear us: may the Lord of eternal luminous regions hear us: may the cloud bearing winds grant us prosperity in abundance. 20
sādā sugāḥ pitumāḥ astu pānthā madhyā deva óshadhīḥ sām pipriktaḥ bhāgo me agne sakhyē nā mṛdhīḥ āūd rāyō asyāṃ sādānam purukṣhōḥ || 21 || svādāsva havyā sām īsho didihy asmadrīyak sām mimihī śrāvāṇaśi viśyaḥ agne pṛtsū tān jeshi śātrūn āḥ śī ṣvāya sūmāna didīlī naḥ || 22 ||

55.
Ushāsaḥ pūrva ādha yād vyūshūr mahād vī jajña akshāram pādē gōḥ vratā devānām āpu nū prabhūshan mahād devānām asūratvām ēkam || 1 || mó shū no ātra juhuranta devā nā pūrve agne pitāraḥ padajñāḥ purāṇyōḥ sādmanoḥ ketūr antār maḥo || 2 || vī me pūrtrā patayanti kāmāḥ sāmy áchā didye pūrvyaṇi sāmiddhē agnāv āhītāma ēd vādemā maḥo || 3 ||
May our path ever be easy to tread and comfortable. May Nature’s bounties sprinkle the plants with sweet water. Safe is your friendship, O adorable God, may prosperity never diminish and may I live in a luxurious home with riches and ample food. 21

O divine leader, accept our reverential homage and provide for us adequate food. May you measure out the viands before us. May you guide us to overcome all those who are our enemies in conflict. Favourably inclined towards us, may you lighten up our life, day by day, with loving kindness. 22

When the preceding dawns appear, the great imperishable light is engendered in the firmament, in the vast expanse of cosmic ocean. Then the worshipper starts his ceremony of presenting homage to Lord through Nature’s bounties. For God’s glory in Nature’s bounties is great and unequalled. 1

O adorable god, let not the natural forces, at any time do harm to us. Neither the forces responsible for continuation of progeny nor the sun, the manifester of light existing between two eternal regions of the earth and heaven, do any harm to us. For God’s glory in Nature’s bounties is great and unequalled. 2

My desires’ fly across to many places. And hence, may I at the solemn place recite ancient hymns: when the fire is kindled, verily, we speak the truth. For God’s glory in Nature’s bounties is great and unequalled. 3
समानो राजा विष्टं: पुष्करा श्रेयं श्रायसु अष्टुं वनातु।
अन्या वसं भरति श्रेष्टिः माता महेष्वरामसुरत्वमेक्षम।
आभिपृत्वभग्यं अनुशुस्यो जातातु तरणिर्मण्यं।
अन्तर्यणीति: सुवेतं अप्रवीता महेष्वरामसुरत्वमेक्षम।

समानो राजा विभ्रितां पुरुत्त्रा सायेः सायासु प्रायुतो वानानु।
(anyā vatsām bhārati kshēti mātā ma) अक्षित pūrvāv अपरा anūrūt sadyo jātāsū tārunishy antāḥ | antārvatīḥ suvate apravitā ma (4) 5 ||

श्रूः पुरस्तादेः न हिमातावन्त्हन्तरति वसी एक:।
भृत्रश: ता वर्णस्य ब्रुतानि महेष्वरामसुरत्वमेक्षम।
हिमाता होताः विद्येषु सुभ्रांवन्यं चरति श्रेष्टिः बुधः।
प्र रण्यानि रण्यवाचां भरते महेष्वरामसुरत्वमेक्षम।
हुरस्वेशु युज्यते अन्तमार्गे प्रतिचीने वट्टे विश्रम्यत।
अन्तमृतश्चरति निष्प्राष्ट्रेः गोमहेष्वरामसुरत्वमेक्षम।

श्रूः परास्ताद ाः नु dvimātābhandhannaḥ carati vatsā
(ekaḥ | mitrāsya tā vārunasya vratāni ma (6) dvimātā hōtā
idātheshu samrāl ānu ágrama cārati kshēti budhnaḥ | pra
rānyāni ranvatāvāco bharante ma (7) śrasyevasa yūdhyato
antamāsyā pratiemāṃdādraśī viśvam āyāt | antār matīś
(carati nishshūḍhaṃ gör ma (8) ||
The glory of the universal sovereign is manifest in many directions. It is dormant in the places of repose and extended to the forests. One mother (heaven) nourishes the child; the other earth, gives him a dwelling. For the God’s glory in Nature’s bounties is great and unequalled.

The divine fire existing in the earliest biokingdom and abiding afterwards in the newer ones, enters into the young maiden groups, as soon as they are produced. Unimpregnated they become pregnant and bear fruit. For God’s glory in Nature’s bounties is great and unequalled.

The child of two mothers lies far away, but in the morning the single infant proceeds unobstructed through the sky; these are the functions of cosmic light and cosmic plasma. For God’s glory in Nature’s bounties is great and unequalled.

The child of the two mothers, the invoker of Nature’s bounties at the places of work and worship, the universal sovereign, proceeds thenceforward in the sky. He is the root of all, and abides in the houses of the pious. The reciters of pleasant words offer him agreeable praises. For God’s glory in nature’s bounties is great and unequalled.

All creatures, approaching too close to his confines, are beheld with their faces turned away, as an enemy flies from a combatant; obvious to all, he penetrates the obstructing clouds for its disbursement. For God’s glory in Nature’s bounties is great and unequalled.
नना चकले यम्यादु व्यःपूर्वित्वते क्लाणात्मकं। 

व्यावी च यदर्धी च खसारी महेश्वरामसुरलमेकम्।

नानां चकले यम्यादु व्यःपूर्वित्वते क्लाणात्मकं।

व्यावी च यदर्धी च खसारी महेश्वरामसुरलमेकम्।

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व्यावी च यदर्धी च खसारी महेश्वरामसुरलमेकम्।

नानां चकले यम्यादु व्यःपूर्वित्वते क्लाणात्मकं।

व्यावी च यदर्धी च खसारी महेश्वरामसुरलमेकम्।
In the biokingdom the eternal messenger of Nature’s bounties constantly abides. He is majestic and travels with the radiant sun, through the regions of space. Assuming various forms, he looks complacently upon us. For God’s glory in Nature’s bounties is great and unequalled.

Pervading and protecting all, possessing grateful and immortal radiance, he preserves the supreme path of the rains, for the divine fire is conscious of all these worlds. For God’s glory in Nature’s bounties is great and unequalled.

The twin pair of day and night adopts various forms: one of them shines brightly, the other is black; twin sisters are they, one black and the other white. For God’s glory in Nature’s bounties is great and unequalled.

Where the mother and the daughter, two productive milch-kine, unite, they nourish each other. I worship them both in the firmament, the living place of the clouds. For God’s glory in Nature’s bounties is great and unequalled.

Licking the calf of the other, one of them lewls aloud: the milch-cow offers her udder for the one that is without moisture (the earth), and she, the earth, is refreshed by the milk of the rain. For God’s glory in Nature’s bounties is great and unequalled.

The earth wears bodies of many forms. Cherishing the sun, the sustainer of all the three regions, the status of earth goes up very high. Having known the abode of truth (the sun), I offer homage to him. For God’s glory in Nature’s bounties is great and unequalled.
पदेदे इव निहिते कुस्मे अनतर्योन्न्यहुतांगिर्यत।
सप्रिधिनाम पुष्याः सा विपूर्वी महेश्वरामसुर्ख्येकम्।

PADÉ IVA NĪHİTE DASNÉ ANTÁŚ TÁYOR ANYÁD
GÚHYAM ÁVÍR ANYÁT | SADHRIČINĀ PATHYĀ ŚÁ VĪŚHUČI MA" || 15 ||

43.11

आ धेनवो धुनयान्ताम उस्यिविह सबाःवाः: श्रीया अपेतुभाः।
नव्यानव्या युत्‌तोऽः सर्वनिर्म्मिति महेश्वरामसुर्ख्येकम्।

YUVTUṭA⊗ BṛUHō SO RAIHITI Sā AṆYASINHŪTHE Nī DAIHATI RAI\(\)
S Hī KṢRAPANōS BAŚ: S RAIJH MAHESAṆAMAṢUR̥KHYEKENM.\(\)

43.12

वीरस्य जनसाध्य जनात्‌: PR S UŚCUMBHATI: VITRITYA DEHA।
पोळ्यां युः: PHAMBHA VHATI MAAHESAṆAMAṢUR̥KHYEKENM.\(\)

43.13

DEVASTHĀN SAMIČA VIBHARŚ: PUPÓPNI PRAJH: PURHÜ DEHA JĀNAN।

43.14

SAMBH Tu VIBHṛ ŚRUVANAŚY MAAHESAṆAMAṢUR̥KHYEKENM.\(\)

43.15

MHI ŚRUVANAŚY MAŚIČHI UMBE TE ĀŚY VṚNANĀ NYÜTṛ।

43.16

ŚRUPHE ŚRĪRO VIŅIČINĀNO VADIHṛ MAHESAṆAMAṢUR̥KHYEKENM.\(\)

43.17

ā dhēnāvo dhunayāntām āśisvih sabarūghah śaśayā
āpradugdhah | nāvyā-nāvyā yuvatāyo bhāvantīr ma" || 16 ||

yād anyāsā vrishabhō roroaviti so anyāsmin yūthē ni da-
dhāṭi rētaḥ | sā hi kṣhāpāvān sā bhāgaḥ śā rājā ma" || 17 ||

vīrasya nū svāsyyam janāsah pra nū vocānā vidūr asya
devāḥ | sojāya yuktāḥ pāñca-pāñca vahanti ma" || 18 || de-
vās tvāshtā savitā visvārūpaḥ pūpōsha prajāḥ purudhā ja-
jāna | imā ca visvā bhūvanāy asya ma" || 19 || mahī sām
airač camvā samiċi ubhe té asya vāsunā nyūṣhte | śrīṅve
vīrō viṇḍāmāno vāśūni ma" || 20 ||
As if in two steps, day and night, descend and are placed in the midst between heaven and earth, one hidden, one manifest: the path of both is common and get leads in two directions. For God's glory in Nature's bounties is great and unequalled. 15

May the milch-kine without their young abiding in the heaven and though unmilked, yet yielding stream of nectar and ever fresh and youthful, be awakened to perform their functions. For God's glory in Nature's bounties is great and unequalled. 16

When the showerer roars in other regions, he sends down the rain upon different fields, for he is the victor, the auspicious, the sovereign. For God's glory in Nature's bounties is great and unequalled. 17

May we, devotees proclaim the might of the powerful soul. The learned men know his prowess. Six and five (sense and action organs inclusive of mind) and another five (vital principles) harnessed in his car, convey him. For God's glory in Nature's bounties is great and unequalled. 18

The divine architect, the impellar of all, the multiform, has begotten and nourished a numerous progeny, since all these worlds belong to Him. For God's glory in Nature's bounties is great and unequalled. 19

The resplendent Lord has filled the two regions, heaven and earth, united with life force. They both are penetrated by his lustre. May I, the hero procuring riches listen to the divine voice. For God's glory in Nature's bounties is great and unequalled. 20
इमाम च न: पृथिवी विश्वाधाया उपे क्षेति द्वितिमियो न राजाः।
पुरंसदे: शारुम्भेऽन वीरा महेश्वरानामसुरमन्मेकम् इ।
निष्प्रवरीस्तु आर्योक्ततापि रत्ने ते हन्य पृथिवी विनिष्प्री।
सङ्कल्यस्ते वामुभारेः: स्याम महेश्वरानामसुरमन्मेकम् इ।

imām ca naḥ prithivīṁ vīṣvādhāyā upa ksheti hitāmitro nā rájā | purahsādāḥ sar-
masādo nā virā ma0 || 21 || nishshidhvaris ta óshadhīr utāpo
rayim ta indra prithivi bibharti | sākhāyas te vāmabhājāḥ
syāma ma0 || 22 ||

(१६) प्रत्यज्ञापत्य सूत्र

न ता मिनन्ति मायिनो न धीरं ब्रता देवानां प्रयुमा ध्रुवाः।
न रोदसी अनुहाऽ देवामिभ पल्लवता निनमें वस्तिवांस:।
पढ़ भाराः एको अनुचरितम्यूँ वरिष्ठमूप गाव आये।
निश्च महार्यासर्वसुरुः गुहा के निनिहि दुस्मेणाः।
विवास्यो श्रवण्यो विग्रहेन उष शुभ्रां प्रजावां।
वा: माहिनावान्स रेणाधा श्रुष्म: शाश्वेतीनाम्।

56.

Nā tā minanti mayino nā dhīrā vrata devānām prā-
thamaha dhruvani | nā rōdāsī adrulā vedyābhir nā pārvātā
nināme tadhivāṁsah || 1 || shād bhārañ ēko ácaran bibhary
ritām vārshishṭham upa gāva águḥ | tisró malhūr úparas ta-
thur atyā gūha dvē nīhite dārsy ēkā || 2 || tripājasyō vri-
shabbō vīṣvārupa utā tryudhā purudhā prajāvān | tryān-
kāḥ patyate máhināван sa retodhā vīṣhabhāḥ sāsvatānām || 3 ||
The resplendent Lord, the sovereign king, the nourisher of all, abides in the firmament, and yet nearest to this earth like a benevolent friend. In His protection heroes rest in safety. For God’s glory in Nature’s bounties is great and unequalled. 21

The plants flourish through your blessing; by your order the waters flow; earth bears her treasures for you. May we, your friends, share these blessings. For God’s glory in Nature’s bounties is great and unequalled. 22

56

Neither men of worldly wisdom nor men of supreme divine intellect can interrupt our Lord’s eternal perpetual laws, nor do the heaven and earth, nor anything innocuous interrupt them, nor the mountains standing on the earth with all their propensities can overrule Nature’s laws. 1

One stationary sustains six burthens; the radiations proceed through what is ever true and superb. Three revolving spheres travel swiftly, two are concealed from sight and one is apparent. 2

The triple-breasted, the omniform, the three-udderred, the generator of multiform creation, the possessor of magnitude, followed by three hosts, such a bull advances—vigorously impregnator of the perpetual life. 3
abhīka āsām padavīr abodhy ādityānām ahve cáru náma | ápaś cid asmā aramanta devīḥ prīthag vrājantiḥ pári shīm avrīñjan || 4 || trī shadhāstha śindhavas trīḥ kavi-nām utā trimātā vidūtheshu samrāṭ  | ritāvarir yōshanās tisrō ápyās trīr ā divó vidāthe pátyamānāḥ || 5 ||
The (year, the bull) is awake, with a path in the vicinity of those. I invoke the suns with various beautiful names. The divine waters wandering severally sometimes enclose the solar rays with delightful effects and sometimes they move away from it. 4

O flowing waters, you dwell in three places and three types of Nature’s bounties are associated with you. The mother of the three worlds is the sovereign force in cosmic creation. Three females of water, charged with rains, descend from heaven thrice to partake in the solemnity. 5

O divine conscious light, descend from celestial region, may you bestow upon us blessings thrice every day. The gracious sun, the saviour, may you grant us, thrice a day, riches of three elements. May heaven and earth enable us to acquire spiritual and material wealth. 6

May divine conscious light bestow upon us wealth at the three periods of the day, and may cosmic light and cosmic plasma, possessor of glorious and benevolent attributes and may the waters, the vast heaven and earth, solicit precious things from the bounteous, divine light. 7

Three are the excellent impregnable bright realms, three scions of the powerful (sun or year) are shining which are ever true, quick moving, of rare radiance: may the divine powers be present thrice to contribute to the performance of our sacred duties. 8
57.

Prá me vivikváh avidan maniśhám dhenúm cáraṇtīṃ prá-yutām ágopām | sadyaṣ cíd yā duduhé bhúri dhāśér índras tád agníḥ panitāro asyāḥ || 1 || índraḥ sú púshā vṛś-shaṇā suhāstā divó ná pritāḥ sāṣayām duduhre | víśve yād asyāṃ raṇāyanta devāḥ prá vó 'tra vasavaḥ sumnām asyāṃ || 2 || yā jāmáyo vṛśiṁśa ichánti śaktīṃ namasyántīr jānate gárbham asmin | áchā putráṃ dhenávo vāvasānā mahās caranti bībhraṭāṃ vápuṇshi || 3 ||
My thought with fine discernment has discovered the milch-cow, who wanders free without a herdsman and straightway pours me food in plenty. And hence celestial and terrestrial bounties are her praisers. 1

Cosmic powers of celestial region and cosmic nourisher, the showerers of benefits, and the delightful pair of twin divines, well-disposed towards us, have milked the clouds reposing in heaven. Wherefore, O universal wealth-bes-towing divine powers existing close to the place of work and worship, may I derive loving kindness from you. 2

The maidens anxious to lend vigour to the partner, go to him with reverence and recognize the germ within him. The cows desirous to reward come to the presence of the calf, invested with many forms. 3

I glorify with praise the beautiful heaven and earth, making all efforts—physical and mental—to express my devotion at the place of worship and work whilst your graceful, adorable and bliss-bestowing glories mount up for the well-being of mankind. 4

O adorable God, with your spreading flames of glory, sweet, intelligent, renowned among Nature’s bounties, may you command all physical forces for our protection and let them partake in the sparkling glory of your creation. 5
yá te agne párvatasyeva dháráśasćánti pipáyad deva citrá | tám asmábhyaṃ prámatiṃ játavedo váso ráśva su-
matiṃ visvájanyām || 6 ||

58.

Dhenúḥ pratnásya kámyaṃ dúhāṇántañ prutrás carati
dákshiṇáyaḥ | á dyotáníḥ vahati śubhráyámosháṣa stómo
ásvináv ajígaḥ || 1 || suyúg vahanti práti vám ríténordhva
bhavanti pitáreva médháḥ | járethám asmád ví pañér ma-
nisháṃ yuvórv áváś cakrimá yátam arvák || 2 || suyúgbhir
ásvaḥ suvírtá ráthena dáśráv ímáṃ śríṇutam ślókaṃ ádṛéḥ |
kíṃ aṅgá vám práty ávartíṃ gámishtháhūr vípráso àsviná
purájáḥ || 3 || á manyéthám á gatam kác cid évair víśve
jánáso àsviná havante | ímá hi vám górijikā mádhúni prá
mítráso ná dadúr usró āgre || 4 ||
O all-knowing adorable God, bestower of comforts, may you extend to us that unmatched benevolence which cherishes us like the showers of rain-cloud;—that kindness which is beneficent for all mankind. 6

Bounteous dawn, the milch-cow of eternal times, yields the desired milk, and the son of this dawn (the sun) travels within the firmament, she with the cosmic chariot brings refulgence. The praise of dawns awakens the twin divines (cosmic light and life). 1

(O twin-divines)—the well-yoked horses bear you both in your truth-preserving cosmic chariot; the offerings proceed towards you (as children to their parents): discard from us the disposition of the greedy businessman: we have made ready for you our offering: come to our presence. 2

O twin-divines, light and life, the destroyer of darkness, hear the praise of the worshipper while coming to us, as if, mounted on your well-yoked and well-constructed chariot for have not the sages since eternal times declared you to be most ready to come to the aid of the destitute? 3

O twins, light and life, if you regard my prayer, come with your swift beams. All men invoke you. To you they offer the sweet loving expressions (milk with sweets) of devotional prayers, as friends offer to friends. The sun has risen high. 4
पुराणमोक्षम् सुख्यं शिवं वै युवोनेन दृश्वं जहान्याम्।
पुनः कृष्णानाम् सुख्या शिवानि मध्यं मदेम सूह नू सम्मानाम्।
अथिना वायुनां युवं सुदस्ता नियुक्तिः सुन्दर्श्या युवाना।
नास्त्या निरोधं हेयं जुष्माणा सोमं पिष्टमस्तिः सुदान्।
अथिना परं वामिषोऽभिसुरूपं गियते वामि अर्ग्रामा।
रथों ह वास्तवं अदिर्जङ्गः परि वायव्यः योंति संथ:।
अथिना मधुरूस्तेन युवाकु: सोमसं पालमा गमं दुरोगोऽ।
रथों ह वृं भृंगैः कर्क्कुस्तावतो निष्कृतमाणमिष्ठः।

पुराणां ओकह वशयां सिवां वै युवौर्नां द्विवं जहान्याम्।
पुनं कृष्णानाम् सुख्या शिवानि मध्यं मदेम सूह नू सम्मानाम्।
अथिना वायुनां युवं सुदस्ता नियुक्तिः सुन्दर्श्या युवाना।
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रथों ह वृं भृंगैः कर्क्कुस्तावतो निष्कृतमाणमिष्ठः।

पराः गुणावकः सुख्यं शिवं वै युवोनेन दृश्वं जहान्याम्।
पुनं कृष्णानाम् सुख्या शिवानि मध्यं मदेम सूह नू सम्मानाम्।
अथिना वायुनां युवं सुदस्ता नियुक्तिः सुन्दर्श्या युवाना।
नास्त्या निरोधं हेयं जुष्माणा सोमं पिष्टमस्तिः सुदान्।
अथिना परं वामिषोऽभिसुरूपं गियते वामि अर्ग्रामा।
रथों ह वास्तवं अदिर्जङ्गः परि वायव्यः योंति संथः।
अथिना मधुरूस्तेन युवाकु: सोमसं पालमा गमं दुरोगोऽ।
रथों ह वृं भृंगैः कर्क्कुस्तावतो निष्कृतमाणमिष्ठः।

पुराणां ओकह वशयां सिवां वै युवौर्नां द्विवं जहान्याम्।
पुनं कृष्णानाम् सुख्या शिवानि मध्यं मदेम सूह नू सम्मानाम्।
अथिना वायुनां युवं सुदस्ता नियुक्तिः सुन्दर्श्या युवाना।
नास्त्या निरोधं हेयं जुष्माणा सोमं पिष्टमस्तिः सुदान्।
अथिना परं वामिषोऽभिसुरूपं गियते वामि अर्ग्रामा।
रथों ह वास्तवं अदिर्जङ्गः परि वायव्यः योंति संथः।
अथिना मधुरूस्तेन युवाकु: सोमसं पालमा गमं दुरोगोऽ।
रथों ह वृं भृंगैः कर्क्कुस्तावतो निष्कृतमाणमिष्ठः।
Eclipsing by your splendour many regions, O opulent twin-divines, come here. Sincere devotion awaits you amongst men. Come to the place of worship by the paths traversed by Nature's bounties. O destroyers of darkness, you will find ample nectar of spiritual bliss to greet you here. 5

O leaders of sacred ceremonies, your eternal friendship is desirable and auspicious, your treasure is with austere sages. Renewing that auspicious friendship, may we, your associates, delight you with sweet expressions of devotional prayers. 6

O twin-divines, light and life, endowed with strength, ever young, ever true, munificent, acceptors of homage, may you associated with the divine wind and its waves enjoy the nectar of bliss, together with them, offered at the close of day. 7

O twin-divines, light and life, abundant sacred offerings are presented to you, and blameless worshippers salute you with praises. Your water-shedding cosmic chariot, attracted by the virtuous devotees, in a moment compasses earth and heaven. 8

O twin-divines, the most enjoyable sweet expressions of devotional prayers are composed. Come to our homes to cherish. Your cosmic chariot, repeatedly bestowing wealth, is coming to the appointed place of the offerer of homage. 9
59.

Mitró jánán yātayati bruvāṇó mitró dādhāra prithivívīm utá dyám | mitráḥ krishtír ánanimishābhī cashṭe mitráya havyām ghrítavaj juhota || 1 || prá sá mitra márto astu prá-yasvān yás ta āditya śikshati vraténa | ná hanyate ná ji-yate tvóto náinam ánho āśnoty ántito ná dūrāt || 2 || anamivása ṛlayā mádanto mitájñavo várimann ā prithivyāḥ | ādityásya vratám upakshiyánto vayám mitrásya sumatau syāma || 3 || ayám mitró namasyāḥ susévo rájā sukshatró ajanishṭa vedhāḥ | tásya vayāṃ — || 4 || mahāṁ ādityó ná-masopasādyo yātayájjano griñaté susévah | tásma etát pán-yatamāya júśhtam agnau mitráya havír á juhota || 5 ||
The self-radiant of Lord illumination when worshipped invigorates men to exertion. He sustain both terrestrial and celestial regions. He looks upon men with ever vigilant eyes. May you offer to Him your devotion extremely loving like butter. 1

O self-radiant Lord of illumination, O eternally infinite, may that man enjoy abundance who abides by your sacred law. Protected by you, he never dies nor decays; he never falls, from near or far, into the pit of sin. 2

May we be exempt from disease and relish abundant food, rambling free over the wide expanse of the earth. May we ever dwell in the sacred law of the eternal infinite and remain in gracious favour of our radiant Lord. 3

The aborable self-radiant Lord of illumination, the benign creator of the universe, has come with sovereignty over all, and with vigour. May we enjoy the grace of Him, the holy, and rest in His propitious loving kindness. 4

The great Lord, eternal and infinite, the inspirer of men to action, is to be approached with reverence. He is the giver of happiness to him who honours this Lord of illumination and offers homage with zeal and reverence. 5

Glorious wealth and enlightenment and splendour of fame and food are the gifts of the eternally divine radiant Lord of illumination, the sustainer of mankind. 6

The glory of radiant Lord of illumination, spreads far and wide. He pervades vast expanse of firmament by His magnitude as well as surpasses the limits of this vast earth by His gifts of food. 7
mitrāya
pānca yemire jānā abhīshṭiṣavase | sā devān viśvān bibharti
|| 8 || mitrō devēshy āyuḥbu jānāya vṛiktābarhishe | śha
ishtāvratā akāh || 9 ||

( 60 ) Vadhānī śuddhā.

( 61 ) Sarvāṅgāyāyā yuṣ底气 gāryāmā vṛtābhārā prābhā.

( 62 ) Prābhādādārtā prabāmā yuṣ底气 bhrāmānātā.)

Ihēha vo mánasā bandhūtā nara usījo jagmur abhī táni
vēdasā | yābhir mayābhih prātijūtivarpasah saūdhānvanā
yajūṣyam bhāgām ānasā || 1 || yābhī śācibhiś camasaṁ śāpā-
ṣata yāya dhiyā gām āriṇīta cármānāh | yēna hārī má-
nasā nirātakshata téna devatvām ribhavaḥ sām ānasā || 2 ||
indrasya sakhyām ribhavaḥ sām ānasur mānora nāpāto
apāso dadhanvire | saūdhānvanāso amṛitatvām ērire viśhtvī
śāmibhiḥ sukṛitaḥ sukṛityāyā || 3 ||
All the five classes of men solicit favour of the radiant Lord of illumination, for He sustains all Nature’s bounties. 8

The radiant Lord of illumination is He who amongst Nature’s bounties and men bestows food and other blessings as the rewards of their pious acts on men who make the void of their hearts receptive of the divine life. 9

60

O brave wise men, possessor of effective weapons, manifesters of glory by attacking wicked, here is your hearty and sincere comradeship with commonfolk when by skilful means he obtains the deserving rewards of his noble deeds. 1

With those faculties by which you have broken up the clouds of ignorance, with that intelligence with which you have taken the cow out of her skin (i.e. have decorated the past knowledge with the fresh one), with that will by which you have fabricated the two energies—potential and kinetic, with those means, O wise sages, you have attained divinity. 2

The wise sages, the performers of good works, the descendants of the ancestral man, have attained and sustained love of the resplendent Lord. They, the possessors of effective weapons, and credited for noble works, win immortality. 3
इन्द्रेण यथा सराथम सुते सचि अथो वडाना भवथा सह भ्रिया।
न वे: प्रतिम सुकृतानि वाङ्ग: सौचवना क्रभो धीयाःणि च इः॥
इन्द्र ऋघुमिर्जांवंदन: समुपितं सुते सोममा द्रवस्या गर्वस्योऽ।
धियेश्वरो मधवन्त्रुश्च गुहे सौचवन्येणि: सह मंत्स्या चौथीः॥
इन्द्र ऋघुमानार्जवानस्य नोदिसिस्तत्तने शच्चा पुरुषुः॥
इमानि तथा स्वसराणि येमि: इन्द्रा क्रेवानं मनुष्या चिन्हम्।
इन्द्र ऋघुमिर्जिंविर्जनस्य स्तोमे जस्तिरुपे याहि युतियम्।
इन्द्रं केतिरिबिरिचिते सुहस्त्रणीयो अधिवर्य होमिन्॥

इन्द्रेण यथा वाचा सराथम सुतेसा सचानि अथो वाचा श्रिया।
न वेण कृति सुकृतानि वाङ्ग: सौचवना क्रभो धीयाःणि च इः॥
इन्द्र ऋघुमिर्जांवंदन: समुपितं सुते सोममा द्रवस्या गर्वस्योऽ।
धियेश्वरो मधवन्त्रुश्च गुहे सौचवन्येणि: सह मंत्स्या चौथीः॥
इन्द्र ऋघुमानार्जवानस्य नोदिसिस्तत्तने शच्चा पुरुषुः॥
इमानि तथा स्वसराणि येमि: इन्द्रा क्रेवानं मनुष्या चिन्हम्।
इन्द्रं केतिरिबिरिचिते सुहस्त्रणीयो अधिवर्य होमिन्॥

उपो वाजेन वाजिनिः प्रशेता: स्तोमे जुपस्य श्रुण्तो मंथोपिन।
पुराणी देवि युक्ति: पुरूस्तमुऽ तन्तं चरसि विश्ववरे॥

61.

उष्णो राजया वाजिनि राजतुः स्तोमष्ट जुपस्य श्रुण्तो मंथोपिन।
पुराणी देवि युक्ति: पुरूस्तमुऽ तन्तं चरसि विश्ववरे॥
O wise sages, sons of glorious ancestors, bestowers of rewards of pious acts, your good deeds and heroic acts are unparalleled. May you come in the company of the resplendent one to the place of work and worship where the sweet expressions of devotional prayers are being offered. Then gloriously your wishes shall be fulfilled. 4

O resplendent leader, along with the resourceful men of wisdom, accept with both hands our loving devotion. Being exhilarated, O bounteous leader, rejoice with the descendents of possessors of effective weapons in the homes of dedicated devotees. 5

O resplendent leader, adored by all, associated with wise sages and strong men, exult, with brilliance at this place of work and worship. These self-revolving days, as well as eternal laws of Nature and human code of conduct look to your guidance. 6

O resplendent leader come here with resourceful men of wisdom, rewarding the singer's holy praise with prosperity. May you with hundreds of prompt responses come to the sacred place of performances, free from violence, and meant for the welfare of mankind, yielding thousands of blessings. 7

Affluent dawns—first rays of divine consciousness, giver of sustenance, possessed of intelligence, be propitiated by the praise of him who lauds and worships you with intense devotion. O divine dawns, you are cherished by all, aged, and still young, are the object of manifold worship; and you move as the law ordains. 1
उषा देवै विभव्य वि महि चन्द्रभाग समुद्रां इरवंती।
आ ला वहन्तु सुभाष्मो अस्य हिरव्यवणिः पुभुपार्जनो ये॥१॥
उवः प्रत्येऽविवर्तपरः विभव्याः नित्याः प्ररंप्तः केतुः।
सम्रानमश्च वर्णनीयां चक्रवर्ति न्ययु्तयाः वेद्रूपः।
अव स्यमेव सन्नित विधानपुरषो याति स्यसरस्य परि।
वद्धजेनत्ति समुन्तरा सुदर्शे आत्मादिवः पैप्रथ आ युः।

ñus हूँ भवीष्टा चारा बस्निः भ्रायणी त्रायुः वहान्तु स्वयंम अस्य हिरान्यावर्णम् प्रश्चुपायशो येऽः \| 2 \| उषाः प्रतिक्ष्यर्वत स्वर्यम् तिश्चत्साय अम्रितस्या केतुः। समंसार्वत्य अर्थां चारणियामाणां कक्क्राध्य इवान नव्यस्य ा वव्रित्स्य।  || 3 \| भा युमे नवत्क यव्हो नम्बरी यात्रा स्यसरस्यां पात्म। स्वां जाणां शुभागाः सुदानां अंवथा निवधा पप्रथाः ा प्रश्चियस्य। \| 4 \|

अध्यां भो देवीपुरस्य विभव्याः यस्यो भरवयं नम्बसा सुवश्चितम्।
दुःस्य भृग्वया तिचि पाजो अश्रेष्ठा राजा नामो रूढ्यो रूह्यात्मकः।  || 5 || रात्रं भो देवीपुरस्य विभव्याः यस्यो भरवयं नम्बसा सुवश्चितम्।
आप्साराः वाणः विभव्याः याणां गुणाः त्रिवं निभः निर्भमाणः।  || 6 || रात्रं भो देवीपुरस्य विभव्याः यस्यो भरवयं नम्बसा सुवश्चितम्।
मही नरेन्द्रस्य सयाः चन्द्रेवाः भावो वि दैवेभु पुरुसस।  || 7 ||

अच्छां भो देवीमयको विभव्याः प्रवो भरवयं नम्बसा सुवश्चितम्।
द्यूस भृग्वया तिचि पाजो अश्रेष्ठा राजा नामो रूढ्यो रूह्यात्मकः।  || 5 || रित्रविरिभ विभव्याः यस्यो भरवयं नम्बसा सुवश्चितम्।
आप्साराः वाणः विभव्याः याणां गुणाः त्रिवं निभः निर्भमाणः।  || 6 || रित्रविरिभ विभव्याः यस्यो भरवयं नम्बसा सुवश्चितम्।
मही नरेन्द्रस्य सयाः चन्द्रेवाः भावो वि दैवेभु पुरुसस।  || 7 ||

áchá vo devím ushásam vibhátim prá vo bharadharma námasásu svirákṣitá | Úrdhvaṁ madhuhá diví pácjọ aśretpra rocaná ruruce ranyavasamádrik | 5 | ritaúyati divó arkaír abodhy á reváti ródasí citrám asthát | áyatín agna usháSaṁ vibhátim vánam eshi dráviṇam bhikshamánah | 6 | ritaúyati budhná ushásam ishánán vírśhá mahí ródasí á vivesa | mahí mítroasya várúnasya mâyá candréva bhánum ví dadhe purutrá | 7 |
Dawns, you are divine and immortal. May you, mounted on a glowing chariot, shine with radiance, with the eternal laws functioning effectively. May your golden-coloured, well-disciplined steeds, rays of light, spreading radiance on all sides bring you here. 2

O dawns, with your rays spreading over all the regions; you stay on high, as if, the ensign of the immortal sun, ever rolling round and round along the same road and repeatedly coming back ever-new. 3

The auspicious opulent dawns, as if, the bride of the far-penetrating sun, throws away the darkness behind like a garment and proceeds. Diffusing her own lustre and promoting the sacred acts, she spreads out her light from the bounds of earth and heaven. 4

Offer with prostrations, due praise to the divine dawns, shining upon you. Bearing sweetness, she manifests her brightness aloft in the sky. Radiant and lovely, she illuminates the regions. 5

The Upholder of eternal order, the dawn, is recognized in the sky by her radianee: bearing the richness of light she has taken a marvellous station in earth and heaven. O enlightened worshipper, soliciting splendid riches, may you proceed to the radiant advancing dawns. 6

The showerer (of rain, the sun), urging on the dawn, at the break of the truthful (day) has pervaded the vast heaven and earth; the mighty dawn reflecting the radiance of cosmic light and cosmic plasma spreads her splendour everywhere in different direction. 7
62.

Imá u vām bhrimáyo mányamānā yuvávate ná tújyā abhūvan | kvā tyād indrávaruṇā yāso vām yéna smā sī-

nam bhúratháh sákhibhyah || 1 || ayám u vām purútámo ra-
yiyán chaśvattamáṃ āvase johaviti | sajóshāv indrávaruṇā

marúdbhir divā prithivyá śrīnutám hávam me || 2 || asmé
tád indrávaruṇā vásu shyād asmé rayír marutaḥ sárvavi-
rah | asmán várútrih śranaśr avanty asmán hótrá bháratí
dákshinābhiḥ || 3 || bṛhaspate jushásva no havyáni viśvade-

vya | ráśva rátnani dáśúshe || 4 || śúcim arkaír bṛhaspátim

adhvaréshu namasyata | ánámy ója á cake || 5 ||
O Lord of the two realms of enlightenment and bliss, may these people who are relying upon you, and wandering about in alarm, sustain no injury from a youthful adversary; for where is that reputation you enjoy on account that you bestow sustenance on your friends?  

O Lord of the two realms of enlightenment and bliss, the devotee most diligent in pious rites and desirous of wealth, incessantly invokes you for protection. May you hear my invocation and come accompanied by vital principles along with the bounties on earth and sky. 

May you grant us, O lord of the two realms of enlightenment and bliss, such wealth as we covet. May you grant us, O vital principles, prosperity and progeny. May Nature's delightful bounties give us comfortable homes. May the faculties of art and culture enrich us with gifts.

O Supreme Lord, full of all divine virtues, accept our homage and grant precious treasures to the offerer.

May you pay your respectful regards to the pious and supreme Lord with hymns at the sacred gatherings, I solicit of him that power that none may bend.

Honour to the supreme Lord, the showerer of benefits on men, possessor of many forms, irreproachable and most excellent.

O Lord-nourisher, the resplendent, we recite this fresh and new laudation to you.
तां जुष्क्यां गिर्य मम वाज्यथनामं विष्णु। व्रूशुर्विनिः प्रसेष्याम ॥ ८॥
यो विश्वाभिः विपर्ययैं सुवन्तनं सं च पद्यन्ति। स नै: पुष्याभिः सुन्दर ॥ ९॥
तस्माति नवं रेणुः भगोः व्रूशुः धीमहि। वियो यो नै: प्रकोटाम ॥ १०॥

tām jusha-
sva gīram māma vājayāntim avā dhīyam | vadhūyūr iva
yōshaṇām || ८ || yō visyābhī vipāsyati bhūvanā sāṃ ca pā-
syati | sā naḥ pūshāvitā bhuvat || ९ || tāt savitūr vāreṇyam
bhārgo devāsya dhīmahi | dhīyo yō naḥ pracodāyāt
|| १० ||

कवास्य सविुतुः वाज्यः; पुर्वभा। भागस्य गृहातमीः ॥ ११॥
कवास्य सविुतुः सविुतुः युधोः सूक्तकिभि। नमस्यान्ति दिष्येतिष्वातः ॥ १२॥
सोमोऽजगमागति मात्स्येवानाभिः नित्यनम्। ऋताः सुतिः राज्यसंताः ॥ १३॥
सोमोऽस्माय द्विपोऽच च प्रस्थोऽच अन्नाया। इश्वरस्वः ॥ १४॥
अस्माक्याय यज्ञवर्धितांहि: सह्रमाण:। सोमोऽस्मायसंताः ॥ १५॥
आ नै: नित्रवस्वः पृथ्वीवर्धिन्मधुः। मद्वा राेजसी सुक्रस्वः ॥ १६॥
उर्ध्वासे समयावर्मी भृष्य आयास्य राजाच:। इश्वरस्वः शुचिबन्ध। ॥ १७॥
गृहाः जम्भवर्मी योजनावर्मी संद्रुः। पाणि समयावर्मी ॥ १८॥

devāsya savitūr vayām vājayāntaḥ pūramdhyaḥ | bhāga-
sya rātīm imāhe || ११ || devām nāraḥ savitāram viprā ya-
jīnaiḥ suvṛktībhīḥ | namasyānti dhiyēshitāḥ || १२ || sómo ji-
gāti gātvīd devānām eti nishkṛtām | rītāsya yōnim āsā-
dam || १३ || sómo asmābhyaṃ dvipāde cātushpade ca pa-
sāve | anamivā īshas karat || १४ || asmākām āyur vardhlāyann
abhīmātih sāhamānāḥ | sómaḥ sadhāsthām āsadas || १५ || ā
no mitrāvarunā ghrītaīr gāvyūtīṃ ukshatam | mádhva rá-
jānsi sukratū || १६ || uruṣāśaḥ namovriddhā mahānā dākhisasya
rājathāḥ | drāghishtāhābhīḥ sucivrata || १७ || grīnānā jamād-
agninā yōnāvi rītāsya sūdatam | pātāṃ sómaṁ rītavriddhā
|| १८ ||
May you be pleased with this praise and be gracious to the earnest thoughts as a devoted bridegroom to his bride. 8

May that provider of food, who sees all the worlds and sees them together at a glance, be our protector. 9

May we imbibe in ourselves the choicest effulgence, of the divine Creator, that he evokes our intellects. 10

Desirous of wealth and wisdom, with earnest understanding, we solicit of the divine creator the gift of affluence. 11

Devout and wise men, urged by the impulses of thoughts, adore the divine creator with dedicated actions and devotional songs. 12

The stream of bliss knowing the right path proceeds to the central seat of divine faculties, the source of truth. 13

May that stream of bliss grant to us and to our biped and quadruped animals, wholesome food. 14

May that stream of bliss, prolonging our lives and overcoming our adversaries, stay at our place of worship. 15

May our Lord, friend and venerable, the performer of good works furnish our cow-stalls with butter and sprinkle worlds with sweetness. 16

The performer of benevolent works, glorified by all, exalted by adoration and celebrated by prolonged praises, may you reign through your majestic might. 17

O the one, exalted by truth, glorified by praises, may you be seated at the altar of truth and enjoy elixir of bliss. 18
NOTES

Book II: Hymns 1—43
Book III: Hymns 1—62

द्वितीयं मण्डलम्: सूक्तानि १—४३
तृतीयं मण्डलम्: सूक्तानि १—६२
NOTES

[Text not legible]
NOTES ON BOOK II

Hymn-1

For verse 1, see Nir. VI I

1. The Nirukta explains the passages thus: O Agni, burning quickly with thy flames, thou art born with bright days. The words *asu* (आसु) and *su* (सु) are two synonyms of quick (स्वप्ननामनी). *Ksani* (क्षणि), the latter part of (प्राणी-शु-श्लिष्ट) is derived from व्याख, to injure; it quickly injures (or flares up), or procures (स्वरूपाः) with its flames *Suk* (शुक्न) is derived from व्या, to shine. Or the nominative has been used for the oblique; this is shown by the context. The former part of धर-शुशश, i.e., the letter धर is a preposition, the latter is formed from the desiderative of the causative of व्या; i.e., desirous of kindling quickly. *suci* (शुचि), glowing, is derived from व्या, meaning to glow. The other meaning of *suci* (pure) is derived from the same root also. "Sin is removed from him",—say the etymologists.

The verse, when applied to the man-discovered fire (agni) means: thou art born, glowing with bright days, from the waters, from within the flintstones (पस्प), from the forest trees and the herbs; when spoken of our creator, the Lord, it speaks of the divine glory in mountains, oceans, and forests.

2. The eight words used in this verse *hotaram, potaram, rtvijam, nestram, prasastram, adhvariysi, brahma, and grhapati,* in the ecclesiastical period became eight out of the sixteen priests involved at solemn ceremonies. The sixteen priests enumerated by Kulluka Bhatta in his commentary on Manu VIII.210 are: Group I-hotṛ, adhvarya, udgatṛ and brahman,—each getting a *daksina* of twelve cows; Group II—maitravaruna, pratistotṛ, brahmanachchamsi and prastotṛ, each getting a daksina of six cows each; Group III—acchavaka, nestṛ, agnidhra, and pratihartṛ, each getting four cows; Group IV—gravastut, netṛ, potṛ and subrahmanya, each getting three cows; thus in all, sharing one hundred cows.

*Hotaram—होत्रे दीक्षेप परिसेसल्ल (Daya.); होत्र: क्रमं शस्त्रयावधिर तत्सर्वं यदस्ति तदसि (Sayana).*

*Rtvijam—the karma or duty of a ṛtvik (Daya.), प्राप्तकालमालिवान तवेष (Sayana).*
Potaram— the sacred, पवित्रम् (Daya.) ; the duty of pota (Sayana).

Nestram— the act of conveying, नवनम् (Daya.) ; the duty of a nesta.

Agnit, the agnidhra (प्राणीध्रष्टच—Sayana) ; the one who arouses fire (पावक प्रदीप्तकरः—Daya.).

Prasastram, the duty of maitravaruna (Sayana) ; the general management (प्रवासनम्—Daya.).

Adhvariyasi, the function of one who takes care that injury is done to none (प्राताल्सनीकृतमितिविद्यतिः—Daya., also see Nir. I.8 for adhvara—स्वयं रक्षयुः क भवें मुनिति । ... श्रव्य इति यज्ञाय एवरतिदसाःकम एव मन्त्रिपित्)।

Adhvara is a sacrifice, unstinted by an act of injury or violence.

Brahma, also brahmanacchamsi (ब्रह्मणागच्छिती) — Sayana ; the knower of all the four Vedas (Daya.).

Grhapati— the one who performs the duties of a householder (Daya.).

According to Kumarila Bhatta, the sixteen priests are:

1. ब्रज्युः, प्रतिप्रस्थात, नेव्या, उन्नेता ;

2. बहु, ब्राह्मणागच्छिः, ब्रम्हीं, योता ;

3. उद्गाता, प्रस्तोता, प्रतिहर्ष, सुप्राह्या ;

4. होता, मैत्रावर्ष, सुचखावां, ग्रावदुः।

6. Asurah, like a cloud (Daya.) ; the expeller of enemies, शरुण निरिकला—Sayana. We have rendered it as inspirer of vital winds (asura=prana); asuh (शरुन:) is strength also.

11. Ilā satahima—Ilā of one hundred winters ; ilā is one worthy of adoration (स्तोत्रम्हरि—Daya.) ; ilā=earth (Sayana).
Vṛtraha, destroyer of sins (Sayana); destroyer of clouds, i.e. the sun (Daya).

14. Corn and grain ripen through the heat of the sun or the fire, and in this sense, the terrestrial fire is also simultaneously invoked in this verse.

Hymn-2

The hymn describes fire or energy as is terrestrially present, and by and by, the description merges into the one, which we may aptly call the cosmic energy, or the Fire-Divine, which more or less is the manifestation of our adorable Lord’s tapas, fervour or austerity. The hymn raises the level of the household fire to the ceremonial fire, and thence to the terrestrial and cosmic fires, to the lustre in dawns and in the sun and finally it takes us to Agni, the adorable Lord. This trend of description is universally found in the Rgvedic verses.

3. Budhne rajasah, at the root of the world—रजस्: रजस्तत्त्वकस्य लोकस्य, बुधे मूले—Sayana; Dayananda translates budhne as ‘in the mid-space’, pramaśīrṣe and rajasah as in the middle of the world (लोकस्य मध्ये).

4. Candram-iva, like gold; when in neuter, the word candram in Veda means gold (not the moon)—Daya, and Sayana (Nigh. I.2).

8. Raja visam, king of the peoples; master of the visas or people.

10. Panca Krṣṭisu, five types of men; krṣṭi=culture; according to Aupamanyava and Sayana, people of four varnas and the Nisadas (निषद्य).

The Nirukta (III.8) refers to पंचंजना गम होतं जुष्वम् (Ṛv. X.53.4); the five tribes are Gandharvas, Pitarah, Devah, Asurah and Raksasas; also Ṛv. VIII. 63.7.

Hymn-3

According to tradition, the devata of the hymn are the Apris, but Dayananda gives Agni as the devata. For the Apri Sukta (प्राप्रवस्त), see I.13; I.142 and I.188.
Agni as personified is described as the Apris. The hymn I.142 is somewhat identical with I.43, with a difference due to change in metre (Gayatri to Anustup); the metre of the present hymn is Tristup (and in one verse Jagati).

2. Narasamsah, नरासंस्क, worthy of adoration by men; another personification of Agni, the adorable. Tanunpat, the second personification of Agni is omitted in this hymn. The twelve personifications of Agni are, as in I.13—(1) समिद्ध: प्रति; (2) तनुनपत (3) नरासंस्क: (4) इङ्कः (5) राहुः, (6) देवी: धर: (7) उपासानकता (8) दैविको होतारी, (9) तिलो देव्यः, सरस्वती, इवो and भारती (10) लवद्ध, (11) वनस्यि: and (12) स्वाहाकृतिः:

All but tanunpat are represented in the present hymn also, which is of eleven verses (not twelve). For the details of the twelve Apris, see Nir. VIII. 5-21 (हतीमा श्राप्री देवता भनुक्त्ता: भानवेया इवके).

6. Vavya-iva, like a female weaver (or two female weavers); Dayananda translates as परसाधिका नविकेष, like a weaving tube or shuttle.

7. Daivyā hotara, two divine invokers, i.e. the personified fires of earth and the firmament (under the charge of two ministering priests—Sayana). Two adepts, amongst learned. The pair of acceptor and donor (Daya.).

Sanusu trisu, on three auspicious occasions of worship (morn; midday and evening); or on three high places, bad, medium and good, the three sacred fires—garhapatya, ahavaniya and dakinsa.

Pṛthiviya nabha, navel of the earth; may be also the fire-altar, or the householder’s home of worship.

10. Havih tridha samaktam—offerings triply anointed: that is with butter, with cooked food, and with medicinal herbal extracts like the Soma juice. The traditionalists refer to three rites, उपस्तरण, वक्वान and शिष्यारण.

11. Refer to Yv. XVII.88.
Hymn-4

For verse 5, see Nir. VI.17.

2. Dvita adadhuh, two-fold light, i.e. light from two sources, one from lightning in the firmament, and the other from culinary fire on earth. Dayananda refers to two types of bhavas: शरणिभाव and पंचकलाभिभाव (only in Hindi commentary, not in the Sanskrit one).

3. Urmyah, nights (Nigh. I.7) either all nights, or even the whole night; usatiḥ, loving or मामपणमाना: or फलणीया:, being to be desired.

5. Ramsu, delightful; choicest (रमणीयम् — Daya.) from √रम्, giving delight (रंसु रमणीयम् — Nir.VI.17)

Hymn-5

1. Pitrbyah utaye, for the protection of men of all ages, particularly elderly persons; for the preservation of our patrons (Wilson); (लितुः: पालकेष्य: समाकेरणम्—Sayana—patron or the instigator of sacrifice; पालकेष्य: or patron—Daya.).

Hota, होता invoker.

2. Netari, नेतरि the leader; Netr is one of the sixteen priests; and so is pota (बोधक: or purifier—Daya.).

Sapta rasmayah, seven rays; also in rituals, the seven priests engaged in their respective functions.

3. Brahmaṇi, ब्रह्मणि, of the one, well-versed in divine knowledge.

4. Prasasta, प्रासात, the regulator of the sacrifice; the one who obviates all obstructions to sacrifice.

5. Nestuh, नेतुः of a leader (नापकक्ल्य—Daya.); the leading fire-divine.

6. Adhvaryuh, अध्वर्युं, the sacrificer (सबकर्ता—Daya.).

7. Rtvijam, र्तविजं, a priest in general, working in accordance
to seasons or times (See I.1.1). Agni himself is invited, as if, to officiate for himself as the ministering priest.

(In the first seven verses, we have respectively the terms hotṛ, netṛ, brahma, prasasti, netṛ, adhvarya, and ṛtvik—also the names of seven priests (sapta rasmayah of verse 2; or visvebhyyah yajatebhyyah of verse 8).

**Hymn-6**

2. Urajah napat, the grandson of vitality or energy; in fact, the lord of vitality (नपता, यो न पालवति तत् समुद्री; the one who prevents from a decline or fall—Daya.; तर्को नपता, बलस्य नवत: तस्य नवतिविचै—Sayana).

4. See Yv. XII.43; yuyodhi, drive away (वियोज्य—Daya., पूषक कृह—Sayana).

6. Itanaya, to the worshipper; to the one who worships.

Avasyave, to him who wishes his own protection (भात्मनो नो रसामिर्चि—Daya.), to the one who seeks favour.

**Hymn-7**

1. Bharata (भारत)—descendent of Bharata; (भारता कुलिन्या; तेषां सम्बन्धी भारत: ;—Sayana) ; guardian or preserver (or custodian of all knowledge —Daya.). It may refer to agni, which is produced by priests by rubbing sticks together—Sayana.

5. Vasabhih (वसाभिः)—barren cows (Sayana) but excellent cows (नमोपायिचीनि:—Daya.).

Astrapadibhīḥ—by octapedes, or eight-footed animals, i.e., cow along with a calf in the womb (Sayana); by speech or poem of eight feet; or with eight steps of argument or proof for the ascertainment of truth—Daya.)

Ahutah, invoked (not offered as burnt)—offerings.
Hymn-9

3. उदारिषा=उत्तुआरिष (प has become था).

Hymn-10

4. See Yv. XI.33 with slight variations.

5. See Yv. XI.24. In rituals, the verses 4 and 5 are to be repeated together, but the first half of the verse 4 is to be repeated with the second half of the verse 5; and the first half of the verse 5 with the second half of the verse 4. (Katyayana).

Hymn-11

For verse 21, see Nir. I.7

1. शुपी=शुपि ;
11. पिवापित=पिवापित ;
6. स्त था=स्तब ;
18. गिर्या=गिर्य

3. Rudriyesu stomesu, hymns and prayers commending the vital powers; also in the praises uttered by the praisers (Wilson). Sayana interprets rudriyam as pleasure (मुखन); rudrah as worshippers (स्तोतराः); शिवम् खळाणां प्रायान्ती प्रतिपादनेषु.—Daya.

4. Suryena,—We have in verse 6, हरि सूर्यस्य केतु the two horses the signs of the sun; on this basis, Wilson gives the rendering as “the signs (of Indra as) the sun”.

Sayana translates: सूर्यभ भवत् प्रेषकेष, i.e. by the instigator. Suryana sahyah, with the help of spiritual illumination.

17. Trikadrusesu, through three realms, physical, mental and spiritual (वशीर, मनस् and भ्रत्य) —Daya. According to Sayana, this denotes three days, or three celebrations of the ceremonial abhiplava, called severally jyotiḥ, gauh and ayuh (विक्रेद् केवल ज्योतिः प्राचे रापिके विनितास्यस्यक आयः भ्रमितः त्रिक्रदुस्तः).

18. Danum aurnavabham, spider-like son of Danu (aurna=spider, abha=resembling); spreads web of influence like a spider.
19. Trita, the triple realm,—mental, vital and physical. (To Sayana, it is the name of a Maharsi).

21. See Nir. I.7—May that reward of thine milk every boon to the singer. Boon (वर), what is to be chosen, बरित or singer is praiser. Rich reward (विविध मथोति), i.e., abounding in wealth. The word magham is a synonym of wealth; it is derived from बश्, meaning to give. Daksina is derived from वेश meaning to cause to accomplish; it causes the imperfect to be accomplished, or else, it may be so called from circumambulating. With reference to the quarter, it means the quarter natural to the hand, i.e. the right hand. Daksinah (right) is derived from वेश, meaning to work strenuously, or from meaning to give. Hastah (hand) is derived from वाश् to strike; it is quick to strike. Fulfil the desires of the worshippers. Do not pass us over; do not give, leaving us aside. Let good fortune be for us. May we speak loudly in our own assembly. Bhaga (good fortune) is derived from वश् to distribute. The word brhat is a synonym of ‘great’; it is grown all round. Having heroes, or having blessed heroes. A hero, he disperses (वि—द्वितिति) the enemies or it (वि—र) may be derived from वृ meaning to go, or from वृ, to be powerful, (Nir. I.7).

Hymn-12

For verses 1 and 3, see Nir. X.10 and VIII.2 respectively. See also Av. XX.34 for the whole hymn with an additional verse.

1. We have in Nir. X.10: Who as soon as he was born became foremost, the wise good, who with his strength, i.e., strong action, subdued, i.e. seized all around; protected all around, or surpassed (other) gods; at whose power, even heaven and earth trembled on account of the greatness of his might i.e. on account of the mightiness of his power. He, O men, is Indra. Thus the gratification of the seer who had an intuitive insight into reality expresses itself conjoined with a narrative.

There are several legends attached to this hymn. Wilson in his note has narrated three. One of them runs thus: Gṛtsamada, by his devotions, acquired a form as vast as that of Indra, visible at once in heaven, in the firmament and on earth, the two asuras, Dhuni and Chumuri, taking him, therefore, for Indra, were proceeding to attack him, when he arrested their advance by repeating this hymn, intimating
that he was not Indra.

The legend thus is based erroneously on basis of the repetition in all verses of this hymn of the ending words (स जनाम इति; he, men, is Indra).

2. **Parvatan prakupitan a ramnat**, who tranquilized the incensed mountains, (or agitated senses). According to Sayana, the mountains had wings originally, and hence they used to go hither and thither; Indra cut these wings off, and thus they are now stationary. Pervata—clouds also (Nigh. I.10).

12. **Saptarasmih**, the seven-rayed, the seven forms of parjanya, rain-cloud (named in the Taittiriya Aranyaka I. 9.4-5).

    वराहव: स्वतपसो विद्वत् महूरसो धुपय: स्वायपो महमेघास्वेतेवे।
    के चन्द्रशिमिसंधिविश्व: पर्वतम: सप्त वृविनविभि स्थिति भृगिभि।

Sapta-sindhun—Seven rivers; according to Sayana, Ganga and others.

**Hymn-13**

3. The hymn refers to three wise men, with their respectively assigned functions. According to Sayana, these are the three priests, *hotr*, adhvaryu and *brahman*.

4. **Asinvan danstraih pitur atti bhojanam**—here asinvan is बन्धनित bind (Daya.); Sayana explains it as पालिक्तस्वातूतुः बन्धनादिविभ कर्म कृत्व लोकः, doing acts, such as building bridges. Literally the phrase means constructing, eats with his teeth. This may equally refer to fire or to a guest of honour, who relishingly masticates the food offered by the patron (pituh, पालिक्ष्यम्).

8. **Narmaram Sahavasum**, cruel man along with his treasure; नामरम्, नूत्तम महुप्याम् गार्हस्तीति, the one who kills people, सहं=with, कस्तु=wealth or treasure (बुधुगसहं व्यवत्तं शति सहवसु:). Sayana regards them as two *asuras*, about whom nothing further is known.

9. **Dabhitaye**—for killing (मार्गायम्—Daya.); for Dabhiti, a र्षि (Sayana).
10. **Sad-vistirah**—Six expansive objects, heaven, earth, day, night, waters and annuals (plants). तार्क श्रीवर्ष पृथ्विवर्ष चाष्णर राजिर्वाचप्राचूर्यथ इहंवर्ष रुपः (Sayana).

They may equally be six cardinal points or quarters of space—प्राणी, दक्षिण, प्रतीर्ति, उद्दीपि, भूच और प्रवर्त.

**Panca Sandrasah**, five classes of people, of four वर्णs and fifth, the निसाद; or the five organs of Cognition (ब्यम्क्त विषयति ते—Daya.).

11. **Jatusthirasya pra vayah sahasvatah**—जातु कदाचित् सर्वश्च स्वरूपस्य सहस्रत: बलवति यज्ञादेः; कर्मणः सम्बन्धिन: यमः हृदिनस्त्रायणमपि मूले इति समन्वयः (Sayana) i.e. thou hast given (स for ब्रह्म) food to the vigorous Jatusthira; and also Indra's being the occasional (jatu) agent in sacrificial offerings (वयम) in relation to constant and essential ceremonies.

12. **Paravrjham prandham sronam**—blind and lame, Paravirjja (See Ṛv. I.112.8) in connection with Ṛjravsa and Asvins. **Paravrjham**, परावृज्ञम् वृज्ञम् व्याप्तकारा यस्मात्य— the person who has been deserted—Daya.

Tūrvitaye—तूघन्त्यालये—or for the one accomplished with measures and assistance—Daya.; see notes on I.36.28; 54.6; 61.11.

Vayyyaya—तन्तुसन्त्वान काय, for the weaver (Daya.). See notes on I.54.6.

**Hymn-14**

For verses 1 and 11, See Nir. V.I. and III.20 respectively.

1. **Amatrebhih sincita madyamandhah**—Pour out the intense love of your heart before the Lord. The word अथाह is a synonym of food (Nigh.II.7), because it is to be sought. With drinking vessels pour down the exhilarating food. **Amatram** means a vessel, so called because the householders eat from it (प्रमां पात्रम् प्रमा शिखायमन्दिनः प्रमा पुर्णिमिन्ति वसितः पात्र पात्रातः. The householders are called प्रमा, since they are innumerable. A drinking vessel is called पात्र because people drink from it. Darkness is called श्रव्य also, because no attention can be fixed in it or because nothing is visible. (Nir. V.I).

3. **Drbhikam**, terrible (अष्ठकरण—Daya.; सर्वां विदर्यार्थि भिरं करोदति दूषिको
नामाङ्गुरः—Sayana; an asura).

Balam, strength; an asura—Sayana; the one mighty.

4. Urnam, the one enveloping, ध्रुवादस्त्य—Daya.; the name of an asura, Sayana.

Arbudam, a numeral, one hundred million (Daya.); an asura, Sayana (See I.51.6),

5. Svasnam=Su+-asnam; good cloud (सुपुत्रेऽपि—Daya.; Nigh.I.10); one who eats animals, or one who is all-pervading; an asura—प्रसन्नमः प्रसन्नम भक्षयति प्रसतांतत्तित । यदृ वा प्रसन्ने स्वते यज्ञा सत्यो जातिवन्म: काल्यितगुरः । —Sayana.

5-7. For Susnam, see I.54.6; for Pipru, I.51.5; for Namuci, I.53.7; for Sambara I.54.4; for Kutsa, I.33.14; 51.6; 53.10; for Ayu, I.53.10.

5. Rudhikram, one who opposes law and order—यी धधीनामारुक्तम् कामति तभु—Daya.; an asura, Sayana.

6. Varcinah, of the enlightened (वर्नोत्तमस्य—Daya.; वर्णो दीप्ति—Sayana; वर्णी दीप्तेऽसी वर्णी दीप्तेऽसी वर्णी दीप्तेऽसी वर्णी दीप्ते: पुर्रोपि वा—Unadi IV.190).

Name of an asura also—Sayana, the name derived according to Unadi IV.6—(गमेशिनि).

7. Atithigvasya, of those who receive atithis—Daya. It refers to Divodasa according to Sayana.

Viram, the assailants.

Indra is supposed to have destroyed the assailants of Kutsa, Ayu and Atithigvya. As three virtues, we have kutsa, generosity; ayu, liveliness and atithigva, hospitality.

**Hymn-15**

1. Trikadrukesu, see II.11.17 (त्रिकाद्रुकं: त्रिकाद्रुकं प्रक्रियायेतु—Daya.)
2. On the basis of this verse, Dayananda concludes that behind the gravitational attraction of heavenly bodies, works the supreme Force of the Creator.

4. There is a legend also, based on this verse. The *asuras* had besieged and taken the city of a royal sage Dabhiti, but on their retreat they were intercepted and defeated by Indra, who recovered the booty and returned it to the prince.

5. Dhunim, according to Sayana, *dhuni* is a synonym of *Parusni* or Iravati river; it shakes or dissipates the sins of worshippers. धूनिः धूनिः पाषाणीति धूनि: पशुणि नन्दी—Sayana; according to Dayananda, it means धूनिताः, the one moving.

6. Sindhum, sea or mighty river, not necessarily Indus (the one moving to the east—प्राप्तंकृतस्; it was turned to north—उद्वृत्वं प्रकरोत्तः—Sayana; or to upward direction, ऊँचे प्राप्तंकृतस्—Daya.

7. The legend says that certain girls made sport of the blind and lame Rśi, who thereupon prayed to Indra, and recovered his sight and the use of his legs. (See II.13.12).

9. Cumurim, the one who makes the face of a thief व्रज संपुस्कत्—Daya.).

Dhunim, the one trembling or wavering—(कम्पनतप्—Daya.). According to Sayana, *Cumuri* and *Dhuni* are two *asuras*. (See also Rv. VII.19.4).

Rambhi, one who starts the work (=धृष्टी—Daya.); chamberlain Cit, चित्क—Sayana interprets as बेवधारे or staffbearer or दौबारिकः, a porter or door keeper.

**Hymn-16**

For verse 9, see Nir. I.7

4. *Vṛṣbhanā Bhanura*, together with the sun; but here in this verse, with compassion and effulgence by the showerer of blessings; *vṛṣbhenā*—वर्षके, by the showerer; *bhanuna*, प्रवीणा—Daya., Sayana translates *bhanuna* as by effulgent fire (श्रीयुक्तेनान्निन्न वह).
5. This verse exemplifies various modifications of meaning, of which the words \textit{vr{}san} and \textit{vr{}sabhya} are susceptible.

\textit{(i)} वृणा:==वर्षकार् सूर्यान्, from the showerer sun, \textit{fr{}st{}s} वास्तुः, of the one showerer of fruits of action (\textit{Sayana}).

\textit{(ii)} वृणास्मात्==वृणासूर्यास्मात् सूर्यात् तस्मै, for the one, source of healthy food —\textit{Daya}; तपस्वर्यकार्य ग्रहानि यद् तथोऽर्थः:, for the one to whom the strength-showering foods belong—\textit{Sayana}.

\textit{(iii)} बृणाम्==श्रद्धाय, to the most benevolent (\textit{Daya}); कामानि वाधिग् इमानि, to Indra, the showerer of benefits.

\textit{(iv)} वृणा==वरि superior (\textit{Daya}); सोमरस केचन समयोः, the two priests, capable of extracting out (or sprinkling) Soma juice (\textit{Sayana}).

\textit{(v)} बृणाः==वर्षकाः, the showerers (\textit{Daya}; \textit{Sayana}).

\textit{(vi)} वृणा==वस्त्रवर्ण, to the strength-giving (\textit{Daya}); स्वप्राच्छेदः \textit{fr{}st{}s} शेष्टार्ण, the sprinkler of fruits as \textit{svarga} and the like. (These terms carry more or less the sense of raining, shedding, showering, sprinkling, or figuratively, bestowing freely or liberally (\textit{Wilson}).

9. The same as II.12.21 and II.15.10 and as the last verse of several other hymns also, as II.17.9; II.18.9, II.19.9; and II.20.9 (as a sort of burden of the hymn)

**Hymn-17**

For verse 9, see Nir. I.7

1. \textit{Yad-gotra-gotra} for \textit{gotra}., meaning clouds, from \textit{go}==water, and \textit{tra}, to preserve or contain (\textit{मोहा मेघाण् । गा उदकानि व्रहस्ते रक्षनीति मोहा मेघा: —Sayana}) \textit{gotra==मेघ} (Night.I.10).

7. \textit{Amaju}, living at home (\textit{मोहा मुहे जूर्ष्यति तद्वस्त्—Daya}.; याब्रजीवि यूह एव धीरंपत्री, one who lives at home for the whole life; i.e. a virtuous maiden—\textit{Sayana}.

\textit{Sati}, सती, \textit{वर्तमाना, existing—Daya}; \textit{श्रहि} daughter,—\textit{Sayana}. Such a maiden has a claim in father’s property. (\textit{भाग भजनीयं कन्नु —claiming of}}
Hymn-18

For verse 9, see Nir. I.7

1. **Rathah**, a sacrifice (besides a chariot or car), derived from रथ, to go; and hence also to worship, रथ: रेंहुणाइमो यतः (Sayana). Chariot is a *vajna* figuratively, since in this verse, we have such terms as: योजि (chariot has been harnessed; योजःस्मानः:—Sayana), चन्द्रुपः, (provided with four yoke, प्राच्यवाँद्विगित्वविमाय या, four priests, adhvaryu etc. engaged—Sayana); तिसः, three whips (तिसः: काशाकाची भागाध्यायद्विज्ञाचाकाची तिसः तृतीयः, three types of speech or tones, low, middle and high—Sayana); सक्तरिकः, (with seven reins), लन्कुइते व्याप्तिः कृष्णांगति रक्षमुखवधयती, the seven metres, Gayatri to Jagati—Sayana); दशारितः, (with ten sides or faces—दश दरितयां स्मृतम् साधनाम् वर्णितं स:—Daya); (धरितयम् पापम्यतः इत्यारितः प्रहः: दश संयमकाः प्रहः यथा सा तत्तद्वः:। चमतात्वयेभिर्माय या, the ten grahas, the eradicator of sins, or *camasa-adhvaryu*—Sayana).

2. Prathamam, dvitiyam, trtiyam—first, second and third, Dayanandha refers to three types of vehicles, serving on roads, on the surface of water and in space, i.e. chariots, boats and aeroplanes. Sayana refers to morning rites (प्रातः सब्बने), midday rites (मध्यम विबने सब्बने) and evening rites (सूर्यम सब्बने).

4. Indra has two horses in particular, but may have four, six, eight or ten even; from their supernatural faculties, they may multiply themselves without limit (विभूति भेदान्यमन्तरम्: यदातनात्वदाध्यायद्विज्ञाचाकाची—Sayana). The number goes to thirty, forty, fifty, sixty and seventy in verse 5, eighty, ninety and hundred in verse 6. According to Dayananda, *haribhyam* means हरिवीरभयामां पदार्थांभिर्मायः (conveyable commodities), which in a means of transport could, of course, be of any large number. In an army, we can have any number of horses or horse vehicles (even motor-driven transports—see verse 8, which refers to victory—प्रश्रयान्य बिम्याः त्रिंमीत्राः स्वायम्—may we be victorious in every struggle).

8. **प्रश्रयान्यां**—in every struggle or battle, प्रक्षयन्तियते गम्यते योद्धाभिर्मिति प्रम पुरस्य:—Sayana). Dayananda translates as कमनीये कमनीये, in attractive.
For verse 9, see Nir. I.7

7. **Asyama tat saptam**—may we obtain the seven-type one; or may we have the privilege of your friendship (सम्बन्धः): साप्त वच्च्छन्ति संबन्धिः साप्तपदीन सम्बन्धस्—. *Sayana* (This refers to the *Saptapadi* ritual of marriage).

**Hymn-20**

For verse 9, see Nir. I.7

1. **Vajayuh**, one desirous of carrying food; or one desirous of good speed (यो वाजु चेय व्रेस्यन्यः स्वर्गः—*Daya*).

6. **Dasasya**, of the servant (सत्कारस्य—*Daya*.) To *Sayana*, *Das* is the name of an *asura*.

7. **Krṣnayonih dasih**—dark clouds of evils. Some render the words as the pregnant wife of the *asura Kṛṣṇa* (कृष्णयोनी: निरूपेन जाती:—the one of low caste; दासी: उपलियितीदासीत्री: भेणा, servile host or army of *asuras*); alternatively—*कृष्णयोनियुवः सत्कारस्यः दासीमेवः*—*Sayana*.

For कृष्णयोनिह also see Rv. I.10.1 (य: कृष्णयोनि निरूपसः सत्कारसाहि).

**Hymn-21**

1. Several compounds with *jit*, literally, conquerer; but the sense of *adhipati* or lord of or lord over is equally applicable.

विस्वजित—यो विश्वं जयति; प्रवेशित—यो धनेन जयति;
स्वाजित—यो सुंदरेन जयति; सत्त्विश्वजित—य: सत्त्वपरिक्षितः;
नृषित—यो नृथविश्वजित; अवराजित—य: अवरां सर्वपरिश्वस्वादिप्राप्तकां जयति;
सत्त्वाराजित—योऽदशेष्ववेष्वित; योविश्वजित—यो गा जयति;
प्रवेशित—योऽसनु जयति—*Daya*.

**Hymn-22**

Three out of the four verses have a common burthen; the verses occur in the Samaveda also, though scattered.
1. **Mahisah**—great or worshipful. Wilson suggests buffalo also.

**Trikadrukesu**, Dayananda translates as क्रीणि क्षणु कान्यज्ञानानि वेषु केषु or in the one, who has three ways of expressions. Sayana as the three days rites with the *abhiplava* ceremony (योगियोगारुपिलिक्षनात्मकेवरभिमोहितेत्त्वम्) See II.11.17.

2. **Krīvima**, nescience; well (दृष्ट—*Daya.*); name of an asura—Sayana.

4. **Nṛto**—One that delights or exults; who causes everyone to dance (संध्या नर्तितः—*Daya.* also Sayana); literally a dancer, or one who exults in battle.

**Hymn-23**

**Bṛhmanaspati**, Lord Supreme; = ब्रह्मण त—पति, Lord of wealth; the great or supreme protector; the protector of the entire world (ब्रह्मण) or of a country or nation; the protector of the Veda or knowledge—*Daya.* ब्रह्मणस्ते ब्रह्मणोदभूतं परिवृक्तं कर्मणा वा पते पालयति—the protector of cherisher of food, or of any great or solemn acts of devotion—Sayana.

**Bṛhaspati**, the great protector; protector of great ones, the preceptor of truth, the great saviour from sins, the learned, the ruler over a big state, dispeller of thieves and other wickeds—*Daya.* Usually, there is no essential difference between *brahmanaspati* and *bṛhaspati*.

4. **Brahmadvishah**, those who hate the Veda or God (ब्रह्मद्वीपितः—*Daya.*), or those who hate Brahmanas and the Vedic mantras or prayers, ब्रह्मण: मन्त्राय: वा हेप्त:—Sayana.

17. **Ṛna-cit**, the one who acknowledges a debt; the one who collects debts, य ऋणः चिन्मोति सः—*Daya*.

**Ṛnyat**, acquirer of a debt; the one who receives debts—य ऋणः याति चाप्नोति सः—*Daya*; the discharger or remover of the debt which is of the nature of sin, पापः ऋणयाविभूति पूर्वकतः—Sayana.

19. See Yv. XXXIV.58.
Hymn-24

For verses 3 and 4, see Nir. V.16 and X.13 respectively.

3. **Vihilta**—प्रवसतः—*Daya*.; **विद्वता** वीतिवता, the hard becomes soft; the words वीतिवता and वीतिवते meaning to be hard are joined together with the former (Nir. V.16).

4. All the rays of the sun drank that very stream of water, pervading and flowing downwards, which Brahmanaspati pierced with his might and together they poured an abundant spring rich in water. (Nir. X.13).

5. **Bhuvana bhavitva**, beautiful regions, भुवनानि भवानि (*Daya*.), of the future waters or rains; भुवनानि भवानि; भुवनानामुदकानां (*Sayana*); भुवनांम्—उदिकम् (Nigh. I.12, पूल, भ्रूक्षण and भविष्यत्, all the three are synonyms of water).

**Vayuna**, knowledge (*प्रश्नानि, Daya*.); object of prayer (*प्रश्ना संप्रश्ननाति* मूलूः *शानानि मन्तविषयानि—Sayana*).

Anyad-anyad caratah—On this, Wilson says: The phraseology is rather obscure, but the meaning is, that, by virtue of prayer and sacrifice, rain is engendered in the sky, which coming down upon the earth, causes fertility, whence food for men or for the sacrifice is provided; which being offered, is again productive of rain, and thus, as the result of prayer, a mutual and spontaneous interchange of benefits between heaven and earth is perpetuated.

6. The whole of this is allegorical, as in similar other places. The cows hidden in the caves are the rains accumulated in the clouds (or the divine wisdom hidden undernescience), which are set free by the oblations in fire (or by the inspired experiences) of which the *Angirasas* are the first expounders.

7. **Nakih so sati**—that is not; that fire formerly is not there, but they of their own power, having produced the fire that was not known, threw it there. (*म प्रश्ने: दूबे तद्व नकिः प्रश्न्ति न विवेदे—Sayana*. For *Angirasas* relation with fire, see I.1.6 and I 83.4).

8. **Nṛcaaksasah karnayonayah**—the arrows are oblations and
mantras; the first obvious to the sight and the second addressed to the ears of man. Whilst shooting the arrows the string is stretched up to the ears—योजनिद्रकायः प्राहा मंत्र मूलतः प्राकृति कृत्या वा बाह्यः—Sayana.

Nṛcaksasah, worth being seen by human eye, नृभिन्द्रेष्टवः: karnayonayah—कन्यं भोजं योनियज्ञाल्ये—Daya.

12. Apah, the vital breaths; all the breathing persons, एतद्विपस्वितानि सविश्चिनि पुतानि—Sayana.

Hymn-26

3. Devanam pitaram, the father of the gods (Nature’s bounties), the father or teacher of the learned—Daya; नितरं पालवितारं, protector or cherisher—Sayana.

Hymn-27

For verse 1, see Nir. XII.36

1. Ghrtasnuh, whose surface is brilliant with clarified butter, i.e. emitting butter, or distilling butter (or distributing butter, or dripping butter). I sacrifice oblation with ladle to the Adityas for a long time (in order to live long), or who are kings for a long time. May Mitra, and Aryaman, and Bhaga, and the creator of many births, Daksa, Varuna and Amsa, hear these hymns of ours. Amsa (मंस) is explained by Amsu (मंस).

The Adityas enumerated in this verse are only five: Mitra, Aryaman, Bhaga, Varuna, and Amsa. The Taittiriya Aranyaka (I.13.3) describes eight: (the three extras are Dhat, Indra and Vivasvat).

3. Bhūri-aksah, many-eyed; i.e. the universal penetration of the rays of light; also capable of being seen in many ways, भूरी बहुनिश्चिनि दर्शनानि वेष्याल्ये—Daya; also very brilliant, बहुलेखसः—Sayana.

Antah pasyanti, behold the innermost; seeing in the innermost conscience प्राम्यतन्त्रे प्रेषायले—Daya, or behold in the hearts of living beings, बल्तः सय भाविनिनिहृदिः प्रेष रक्तमः वर्तमानः: सत्नः—Sayana.

4. Cayamana ṛnani, the acquitters of our debts; the enhancers
of others due enlightenment, (वर्गः) वर्गः: (सर्वत्र) भव्यमय्यो देयानि विश्रामानि
—Daya.

8. Tisrobhumih, three regions, terrestrial, interspatial, and celestial (तीनं लोकाणं-भूम्यन्तरिक्षाणि:—Sayana).

Trin dyun, three luminous or divine ones, body, mind and spirit; or bhuh, bhuva and svah; or the tripe: fire on the earth, air in space and the sun in heaven.

Trini vrataḥ—the three eternal functions—physical, mental and transcendental; or the morning, midday and evening rites, (तीनः वर्तनं मध्यमनं नवमनं तृतीयं नवमनं तीनः कर्मभिनं रत्नवनं-ढारणविसमेन लक्षणानि, i.e. absorption, retention and redistribution of dew and rain as the acts of the Adityas—Sayana):

Adityah, sons of Mother Infinity

Aryaman, dwarf stars

Varuna, the sun

Mitra, the giant stars

Ṛta, the Eternal Law

Mahi-mahitvam, excellent and great (मही-महत्ये प्रभूमस्यः महीत्यें महत्यें सम्महाभायस्—Sayana).

11. Abhayam jyotih, light free from fear, i.e. light of day or the light of knowledge.

15. Ubhau ardhau, both portions of creation, two parts of the world, moveable or immovable or mortals and immortals (ताराचराः की मर्यामवर्त्तमको—Sayana).

Ubha ksayau, two habitations, one's own and the other of the foe (ती वर्त्तनाणां स्वकीयं निवासस्यानि, वर्त्तनाणाणि परकीयं निवासस्यानि च—Sayana).
Hymn-28

For verse 4, see Nir. I.7

4. Ṛtām—The word carries several senses—truth or eternal law, sacrifice or water; here it means water, rivers go of Varuna.

Parijman, circum-ambient earth. (परिज्ञानं भूयम्—Sayana; परित: सर्वोत्त्वं वर्तमानाः सूर्यो—Daya.).

9. Maham rajan anyakrtena bhojam—O God, may I not be dependent (or enjoying) on the wealth earned by others.

Avyusta innu bhuyasuras—The persons involved in debt are so overcome with anxiety that they are not conscious of the dawn of day, to them the morning has not dawned, they are dead to the light of day.

10. According to Sayana this entire hymn of eleven verses removes sin and danger, debt and poverty and counteract bad dreams, (रुपवारिद्रयं चुरान्तं नाशनं चैति शुभ्रम).”

Hymn-29

6. See Yv. XXXIII.51

Hymn-30

4. Bṛhaspati, is identified with Indra he uses thunderbolt and slays Vṛtra.

6. Kṛṣnutam-u lokam, literally make the world (i.e. make it free from fear, लोक्ष अराहितं स्थानं कुलम्—Sayana) make the world worth seeing —इद्द्रु योवम्—Daya.

8. Sandikanam, of Sandika; according to Sayana, they are descendents of Sanda (संड), who with Amarka is the priest of the asuras (Tait.S.V1.4.10.1)—वर्माकोवसुर पुरोहितो. We have translated it as ferocity (पुष्पं बलितद्रम्। बाणिकाण्तं बलुषं तस्मासब्ययं भुतानां मध्ये वर्तमानम्—Daya.)
Hymn-31

For verse 1, see Nir. V.5

1. Saca=Saha (together)—Nir. V.5

4. Gnabhīh, with the wives, perhaps devapatiṣ, wives of gods, the personified metres of the Veda—व्यवांशित वैमना: (Taittiriya).

5. Vayah, food (Sayana); charming (कमचीयम्—Daya.).

Trivayah, the one with stages of life, वैष्णव व्यवांशित वस्त्र स:—Daya.
Three types of offerings to sacrifice—butter, food and herbal extracts (वैष्णविधिपु सौमार्यकान्ति—Sayana).

6. Ahirbudhnya, cloud in midspace. (पर्य: व्यापनस्वीते नेप्ण: विद्यम्: ! बुधम्: ! बुधमेत्तलिखि व्याप्त:—Daya.).

Ekapad, the Sun, the unborn who goes on one foot.

Rbhukṣah—men of wisdom (नेप्णी—Daya.).

Tritah=तीयतम:—the most expanded (Sayana) accomplished in three virtues, celebacy, education, and lofty ideas—व्रद्धाष्टिर्गणन विषयरूपः—Daya.

Hymn-32

Raka, the full moon, is the devata of two verses, and Sinivali, the new moon, of the other two. The last verse to six female personifications: Gangu, Sinivali, Raka, Sarasvati, Indrani and Varunani.

For verse 4 and 6, see Nir. XI.31 and XI.32

Raka etc.—With excellent praise, I invoke Raka, to whom excellent invocations are addressed, May the blessed one hear us. May she wake up herself. With an unbreakable needle, may she sew the work together, i.e. function of procreation. Suci (शूक्ल), needle, is derived from siv, (विद्यम्), to sew. May she give us a hero of hundred gifts, worthy of praise, i.e. whose praises should be proclaimed.
"Sinivali (सिनीवली) and Kuhu (कुह) are said to be two wives of gods", say the etymologists. "They are the days on which the moon is invisible," say the ritualists. It is known: that which is the earlier day on which the moon is invisible is Sinivali, that which is later is Kuhu (Ait.Br. VII.11.3; Gop. Br. II.1.10).

Sinivali: from sinam (सिनम्) which means food: it makes created beings strong (विनाति); valam (वालम्) means a particular period, and is derived from √ष्म, to cover—i.e., rich in food in that period or hairy. Or it is so called because the moon being very minute during this period is to be attended, as it were, with a hair. (Nir.XI.31).

6. O Sinivali, having broad thighs. Stuka (स्तुक), thigh or tuft of hair, is derived from √ष्म, to be heaped together, means a heap, i.e., having a large tuft of hair, or praise. Thou art the sister of gods Svasa (स्वसा, sister)=Su+asa (सू+सा), i.e., she who sits (सोशति) among her own people (स्वेष). Enjoy this oblation, i.e. food, O goddess, grant us offspring.

Kuhu, (कुह) is derived from √ष्म, to conceal. Or, it is said, where has she been? Or at what place is she invoked? Or where does she sacrifice the oblation? (See Av. VII.47.1)—Nir. XI.32.

8. Gunguh, the dumb and mute (सम्बक्ष्यार्थवान्)—Daya. Sayana takes it to be Kuhu (घलण्डे सम्बक्ष्यार्थवान् राकासिनीवलीयो: साहचर्यार्थः कुहस्त्वते), the day of conjunction, when the moon rises invisible; it would seem as if these phases of moon were identical with Indrani, or Varunani or both (Wilson).

To us, it appears that the six feminine terms indicate the six phases of moon: Purnima is raka (full moon), Sinivali is amavasya (new moon); gungu is two days after amavasya, the crescent, and Sarasvati is the phase of moon, two days, prior to full moon day. Indrani and Varunani as the two astami (अष्टमी) days one in dark half of the month and the other in bright half of the month (कुण्डल, विकस्थल).

Hymn-33

4. Bhesajebhīh bhisaktamam, the chief physician amongst physicians; the most competent one among physicians.
5. **Rdu+udar (ऋदु+उदर)** — According to Nir. VI.4, the word means soma (ऋदुरः सोमामूदुररो मूदुरद्विभिः)—its inside is soft; or it is the soft inside of men.

8. **Svitice (विश्वित्से)**, for the one possessing the cover (शः विश्वितमाषण- 
रुपति तल्ले—*Daya*); the one who goes to or obtains whiteness, one with 
the white complexion (श्वेतमरुपते—*Sayana*).

10. **Niska**, an ornament (may be necklace) of gold.

13. **Manur-avrnita**, selected by Manu, a physician (बैशक वितावित् 
—*Daya*). Wilson says: it alludes, no doubt, to the vegetable seeds 
which Manu, according to the Mahabharata was directed to take with 
him into the vessel in which he was preserved at the time of the deluge, 
(this fact is not mentioned, however, in the Satapath Brahmaṇa).

14. Compare with **Yv. XVI.50**.

**Hymn-34**

1. **Rjisinah**, one with tender temperament (ऋसिनवस्थावः—*Daya*); 
Sayana derives it from ṛjisā, (ऋजीया) meaning water; or it may mean, 
Soma that has lost its strength (ऋजीयसुमुक्तः तद्वन्तः। यद्रः ऋजीयोपयत्सारः सोमः 
—*Sayana*).

2. **Pṛṣnyah sukra udhani**, the pure womb of Pṛṣni (*Wilson*); 
literally, pure udder of Pṛṣni, that is, on the elevated places of 
the earth in the mountains. Sayana refers to an allusion—a legend of 
the earth’s assuming the form of a brindled cow, and Rudra’s begetting 
the Maruts of her in the shape of a bull (but as Wilson says, it is 
more of a Pauranic than a Vedic legend).

3. **Hiranyesipra**, the golden helmed; *sipra* is usually a nose or a 
lower jaw (हिरण्यामिव शिप्राणि मुखानि येवाते—*Daya*).

10. **Pṛṣni**, is the firmament, and *udhah* (ऋधा) or udder is the 
cloud (Sayana). For Trita, see earlier notes, (I.52.5).

11. **Evayavnah**, a purely Vedic word; derived from *eva*, which 
is to be gone to (एवायावनः एवं गतवयः स्तोत्र याँ गतवनः, *Sayana*), that is worship 
or a sacrifice. Also, they who go to divine knowledge (भो एवं विज्ञान यात्ति,
12. Dasagvah, the priests belonging to the race of Angirasas, conducting the ceremonies lasting for nine or ten days. Here the office is assigned to Maruts (Wilson). See I.114.6. Sayana says: ते मस्तः
दशावतः। ये दशामष्टिः, निन्दक गता प्रक्षिप्तान्तरम् मूलः......ङ्गार्तियानामान्तरिः व स्वर्यः
प्रतिस्याधनानां मधे पूर्वमेवाङ्गातिः यागानुवाह ग्रथं प्राप्तः।

According to Dayananda. Dasagvah are those who accomplish with the aid of ten indriyas (organs of perception and action).

13. Ksonibhīḥ, with melodious lutes. (तोरणिः शंकरारिभः बीणाक्षः
वीणाविषेषः—Sayana). Ksoni = earth (Nigh. I.1).

14. Panca hotṛn, the five chief priests (prana, apana, vyana, samana and udana—the five vital breaths or airs—Daya and Sayana). According to Sayana, the verse alludes to the practice of Yoga, the five hotṛs, or offerers of the Soma, being the five vital airs, whom Tra, as a Yogi, suppressed and compelled to concentrate themselves in the Cakra (चक्र) or umbilical region for the attainment of superhuman faculties.

Hymn-35

For the verse 10, see Nir. III.16 and X.16.

1. Apam-napat—पपां जलानां। नपात, न पति मः—Daya.; see our notes on I.13.2; 14.3; 22.6; the son of the trees, i.e. fuel; the trees themselves are sons of rain or water; and hence fire is the grandson of water. This is also an epithet of the sun.

3. Urvam, submarine fire, समुद्रमधे वर्तमानं वहतानलम्—Sayana; the destroyer of pains and miseries, हुः खानां हिस्सकम्—Daya.

Sayana describes two types of water: one is ekadhanah एकधानाश्च; and the other vasatīvaryaḥ वस्तीवःयाः, which apparently is the juice of Soma. (Yv.VI.23). For its use in the later karma-kanda, see Katyayana VII.10 and VIII.9.

Sucayah apah, pure or shining waters; one present in clouds as lightning, and the other pertaining to submarine fire.
5. Tisro devih, three divine females, Ila, Sarasvati and Bharati.

6. Asvasya atra janim, in him is the birth of the horse. On this is based the much later Pauranic legend alluding to the production of uchchaisravas (उच्चाईश्रवस्), the horse of Indra, amongst precious things obtained by churning the ocean. Asva = maha or great (Nigh III.3) Svah, pleasure or सुख (Daya.).

7. Svadha = udaka or water (Nigh. I.12).

12. Bahunam avamaya, for the first or the best of many; for the younger of many; for the protection of many; बहुनामवराय रक्षकाय वा —Daya.), i.e. of the gods (cf. ब्रजिकां देवानामवरो—Ait. Br; for the earlier बहुमाय प्रायाय—Sayana.

13. Anyasya-iva iha tanva vivesa, has entered here, verily, with the body of another. Fire, originally ethereal, has come upon earth as culinary and sacrificial fire.

**Hymn-36**

The hymn has six verses, associated with six devatas; perhaps each again associated with a month; Indra with madhu, Maruts with madhava, Tvastr with sukra, Agni with suci, Indra again with nabha and Mitra-Varuna with nabhasya (the Vedic names of the Calendar-months). This is, however, conjectural.

1. Avibhuh, with sheep; but this indirectly means through woolen filters (व्यवतात्ततमवेदेष्यपतिवर—with purifying filters made of the hair of the sheep—Sayana. Dayananda translates the word as रक्षक, by the protecting ones.

In this verse, we have the term hotr; in verse 2 potr, in verse 3, tvastr; in verse 4 agnidhra, in verse 5 Brahna, or Brahmana; in verse 6, Prasatr.

2. Bharatasya sunavah, sons of Bharata, Rudra is Bharata, —Sayana, but धारकस्य पुत्र:—Daya.

4. Trisu yonisu, in three types of fire altars: garhapatyā, ahavaniya and daksina.

**Hymn-37**

For verse 3, see Nir. VIII.3.

1. Dravinodah, the giver of wealth, यो द्रविणो द्वाति तत्सम्पूर्वी—Daya.; see note on I.15.7. Drink dravinodas, according to the Rtu or times. Here the months isa, urja, sahas and tapasya may be added to the list given in Hymn 36.

3. May thy draught animals, i.e. the team which draws (the chariot) with which thou drivest, without suffering any injury become fat. Be firm. Having stirred and having approved, O courageous one, (drink) thou from the nestṛ (cup), placed on the subordinate altar. Dhisnya (धिस्या:) = विष्ण्य: i.e. the subordinate altar, (so called) because it is the place of recitation. Dhisana (धिषणा) [means speech (वाच)] is derived from √विष, used in the sense ‘to hold’. Or else, it distributes or procures intelligence. He is called the lord of forests (कलस्थति), because he is protector or benefactor of forests. Vanam (वनं) is derived from √वन, to win, Drink with seasons, i.e. with periods of time. (Nir. VIII.3).

4. Patram dravinodah pibatu dravinodasah, let Dravinodas drink the cup of Dravinodas; (the second dravinodas=rtvij, a priest).

**Hymn-38**

For verse 4, see Nir. IV.11.

1. The verse uses the term Savitṛ for the sun, and simultaneously, it gives the derivation of the term also; Savitṛ (सकलस्थति) from savaya (सवाया) from √सव, to create or to bring forth (सवायस्य लोकानाम्—Sayana); tadapa (तद्धपा), for such is his karma (तद्धप: करम् यथा स:—Daya.).

Devebhyyah, to Nature’s bounties; to gods; to the worshippers (स्वस्थाय:—Sayana); to the sporting souls (श्रीद्रामेत्यो जीवेष्य:—Daya.).

3. मुष्कति, the Vedic usage for मुष्कात् Moki, night (Nigh.I.7).
4. पुरं समवाहितं बहुतिः—Weaving what was spread, she wove again, i.e. she gathered together (Nir. IV.11).

5. Isitam savitra, imparted by Savitṛ; the Agnihotra rite is to be performed at dawn, which may be considered as enjoined or instigated by the rising sun (Wilson) (द्वैत सूर्यच तह—Daya.).

10. Gnaspatih, lord of speech (gnah=नाः=वाचः, Daya., Nigh. I.11); Lord of god’s wives (वेयवलीना पति—Sayana).

Hymn-39

1. Brahmana iva, बहुतरा इन—like the two persons knowing the entire Veda (सवा समवर्षद्वियो—Daya.). On this, Wilson comments: This looks very like a specific denomination, and recognizes the existences of the Brahmana, not merely as the title of an individual superintending priest, but as implying a religious or priestly order or caste.

2. The dual number is the speciality of this verse and several other such verses —वोरा=विन्यासकर्मणी (like two heroes); प्राचार्य=पश्चात्य (like two goats); नाग=प्रति (or गारी) (two sporting or twins); मेने=पश्चिमी (two birds) or नायक व (two ladies); संगती=जायपाली इन संगती (or husband and wife), and so on.

7. (Ksama=earth, Nigh. I.1).

Ksnotra=whetstone for sharpening knife or sword (सम्वायरकं साधने—Daya.).

Sisitam—सीति कुर्माण्य (sharpen—Daya.).

Hymn-40

1. Soma-Pusana, bliss and sustenance, incoming (prana) and outgoing (apana) breath—Daya. The soma may be moon or plant (Wilson). See verse 4.

Amṛtasya nabhī— the source (or navel) of immortality (मममायेः ते स्रवतव, the cause or source of not dying—Sayana).

2. Pakvam amasvantah janad usriyasu—Produced the mature
milk in the immature heifers (वामास्तु तत्तात्रिषु | विलियाषु गोषु | प्रत्रस्त: मद्ये यथा: प्रदेशं | पक्षं परिपक्षं पप: | जन्तु जनयति—Sayana) i.e. produced rain in the newly-risen clouds.

3. Vimanam saptacakram—the seven-wheeled car, the year consisting of seven seasons; the additional thirteenth month regarded as the seven season (सप्तचक्रं सप्तत्र० चक्रं | त्रियोदशीमाम: सप्तं श्रृं: | "प्रतिस्त्रियो द्वारः"—Tait. S. VI.5.3.4), Sayana.

Panca rasmim, five reins; this refers to the solar year, reduced by the amalgamation of the cold and dewy seasons into one to five seasons—Sayana (“द्रव्यमान्यः पञ्चबुद्धिमनोदिभयो: समासेन” Ait. Br. I.1. Five pranas, or vital airs (पञ्चव्यायाःपञ्चबुद्धिमनोदिभयो: रसमय ह्व वर्धितम्—Daya.).

4. Soma as a vegetable abides on the earth; in the second, or the firmament, he is represented by the moon.

5. Visvani bhuvana jajana—has generated all beings (or worlds—Daya.). Compare शोम: पञ्चत्वं जनवल्लोनम्—Rv. IX.96.5, Soma, the progenitor of wise or pious. Wilson thinks that allusion is intended to the effects of libations offered in sacrifice as productive of rain, and thence of nourishment, upon which existence depends.

Hymn-41

For verses 6,12,20 and 21, see III.13; VI.1; IX.38 and IX.37 respectively.

See the Yajurveda for verses 1 (Yv. XXVII.32), 2 (XXVII.29), 4 (VII.9), 7, 8 and 9 (XX.80—83), 13 (VII. 34)

1. Niyuts, the niyut steeds are the horses of the car of Vayu (Sahasrinahs 1000 in number); Niyutvān, नियम्य नियुत:—Daya.;

2. Sukra, bright or resplendent (Sayana); a graha, a vessel, a ladle or cup of Soma juice (Mahidhara).

6. Aditya danunaspati—Adityas, lords of the act of bestowing, i.e. lord of gifts (दानुष्कस्यति—दानपति)—Nir. II.13.

8. Parah, far off; antarah, nigh or near (समोपप्ति—Sayana); in the
middle (मध्यस्.—Daya.) (पर=सम्बंध, unconnected, गतर=सम्बंध, connected or related—Mahidhara).

12. Asah, means quarters, so called from being situated (a-sad भास्वनाला); asah also means intermediate quarters, so called from pervading, √/as, √/श, भास्वनाला—Nir. VI.I.

19. Sambhuva, may the two (heaven and earth)—who confer good fortune upon the sacrifice proceed to the altar—According to Sayana, the objects addressed are the two sakatas, carts or barrows, which are employed to bring the fuel or the Soma plants and are placed in front of the hall of sacrifice, north and south of an altar erected outside and which are considered here as the types of Heaven and Earth, who, properly speaking, are the deities of the trica (विन्ध, 19-21), and sakatas are requested, according to Sayana to proceed to the west part of the Southern Vedi or altar, (हुजनि प्रर्भपी तर्यं वा वास्तृपि वीं वा । प्रत्यासू उत्तरादेवै—परिमुखतार्—Sayana).

Havirdhana, oblation containers (See Yv. V.14-21).

20. Today, may heaven and earth extend further our performance, i.e. this sky-touching sacrifice, to the gods (Nir. IX.38).

21. See Nir. IX.37—Let them (gods) sit in your lap in your bosom (or else, O ye not to be injured). Holy gods, accomplishes of sacrifice; here today, for the drinking of Soma.

Hymn-42

For verse 1, see Nir. IX.4.

1. Crying violently and proclaiming its nativity, it impels speech as a rower a boat, O bird, be highly auspicious. May no apparition whatsoever find thee anywhere.

It cries violently, proclaiming its birth, i.e., its name is onomatopoetic. It propels speech as a rower does a boat. O bird, be highly auspicious, i.e. exceedingly auspicious. Mangalam (auspicious) is derived from √/क, meaning to praise. Or else, from √/फ़, to swallow, i.e. it swallows evil things. Or else the word is qnga-lam, i.e. having limbs. According to the etymologists, it is derived from √/मङ्ग, i.e.
it submerges sin (मुक्त्यतिशयाभयम्). Or else, people say, "let it come to me (from root gam (गम) with mam (माम). May no overpowering force find thee on any side. (Nir.IX.4).

In this verse, the name Kapinjala does not occur, but the Anukramantika gives कपिन्जलसप्तपिन्नी श्वेताः. Kapinjala is ordinarily the Francoline partridge (Wilson).

2. In the region of the pitrs (विद्वानसु प्रविष्ठ) i.e. in the South.

Hymn-43

2. Brahmaputra, the same as the Brahmanacchansi (ब्राह्मणाच्छन्सी), one of the sixteen priests, who recites the mantra that is not to be sung or chanted.

Sakuni, is Kapinjala bird.

3. Karkarih-yatha, like the lute (करकौरिक्ति वदसिः—Sayana, पृष्ठं कुवचन्—Daya.).
NOTES ON BOOK III

Hymn-1

For verse 12, see Nir. VI.17.

In this hymn, Agni stands for the terrestrial fire, obtained by attrition, but by and by, as we proceed onwards, it represents the Fire Divine, the cosmic fire, and ultimately the adorable Lord.

For verse 12, see Nir. VI.17.

1. Adrim, a stone, also cloud (Nigh. I.10).

Adrim yunje, I take hold of the stone, or I join the stone, i.e. I toil.

Accha = accha (नियतत्त्व चेति शीर्ष:) ।

2. Prancam yajnam cakṣma, made the performance of worship progressively increasing.

Yajnam, company of good people (Daya.).

Namasa, with prayer; with respect and service.

Kavi and gṛtsa, both men of wisdom.

3. Apsu, in ethereal vapours, in waters, in vital airs (जलेणु प्राणेणु
वा—Daya.); apasti, in actions (कर्मणि).

Svasṭnam, of sisters.

4. Yahvih, यहविः from yahu, restless, swift or mighty, strong.
In Nigh. II.2, one of the apatyā terms, offspring, child (cf. Ṛv. VIII.60.13, सहस्त यहुः—सहस्तो पुत्रः, Sayana).

Yahvah, यहव—continuously moving or flowing also = mahat (महत्),
यहव्य: महत्यो नयः: (Sayana); when masculine, means also yajamana, a
sacrificer, Unadi I.134; feminine and dual, heaven and earth; plural, then the flowing waters, as in *sapa yahviḥ*, seven great rivers. The seven waters are *urjasvati*, *payasvati*, *tarasvati*, *sarasvati*, *harasvati*, *rodhasvati*, and *bhasvati* (Nigh. I.13). Dayananda translates *sapa-yahviḥ*, as the seven prominent or great ladies, (or a lady with seven great characteristics, indicated by the seven terms *urjasvati* etc.).

For *Yahviḥ*, see Rv. I.32.12 also.

Seven *Yahviḥ* are Nature’s seven bounties (same as enumerated).


8. *Kavya*, the art of an artist; the creativity of a man of talents; poetry.

9. *Pituh udhah*, udders of the creator; *udhah* means clouds when used figuratively; also night (Nigh. I.7).

**Dharah**, currents, flows.

*Yahvibhiḥ*, by the mighty or great ones; i.e. by Nature’s great bounties.

10. *Sapatni*, the wife whose husband is of similar nature; also the lady who has only one husband (सपत्नी समान एकः सूर्यः पतियोस्तते—*Sayana*).

**Manusye**, for the good of mankind.

**Ubha**, the two, a pair of husband and wife; the pair of heaven and earth; (धातुपिप्पो).  

11. *Jaminam Svasṇam*, the sisters, the enjoying ones; the fingers of a palm.

*Apah*, waters, or showers of butter enkindling the fire.

12. *Yahvah*, great; an epithet of agni.

Apam garbham, embryo of waters; the one present in the core of breaths; vapours of the cosmos. *(भावानि अहिम्न् भेदः) — Daya.)*

15. Damyebhih anikaih, with the invincible valours. *Anika=* army.

17. Damunah rathirah, one possessing invincible chariots or war vehicles.

18. Durone, in the house.

Vidathani Kavyani, all sciences and techniques.

21. Visvamitrebhih, by those persons who are friendly and helpful to all.

23. Puru-damsam, to the one with a variety of actions and attainments; abounding in wonderful and mighty deeds.

Goh sanim ilam, गोः सानि इलां, the land sustaining cattle; *Sanim— विभक्ताः; goh—वाचः* *(Daya.)*; the discriminating speech.

The same verse *(इलामने) occurs as the burden of several other hymns of Book III 1,5,6,7,15,22 and 23.*

**Hymn-2**

1. Dvita hotaram, to the twofold functions; perhaps the lighting of the Garhapatya (domestic) and Ahavaniya (sacrificial) fires. *(Wilson); hotaram, शतारं (Daya.)*

2. Matroh, of mothers (here parents).

5. Vṛkta barhisak, with strewn holy grass, i.e. having practised austerity; by them who have covered the atmosphere with penetrating smoke of the fire sacrifice *(barhiḥ= interspace or atmosphere).*

8. Purah-hitah, the first sustainer; the foremost benefactor; placed foremost or in front; charged; commissioned; one holding a charge or responsibility, पुरोहितः पुर एवं बधिः, domestic chaplain is so called because they place him in front *(Nir.II.12).*
9. Tisrah, the three lights, (of interspace), terrestrial, electrical and solar—Daya; or three forms, material, ethereal and celestial (मनोमय, प्राणमय, प्रतारमय); the fuel fire established on the earth; the lightning in the interspace, and the solar in heaven.

10. Visam, people; vispatim, protector of the people.

13. Ṛtavanam, the one avowed for the pursuit of truth.


Hymn-3

For verse 4, see Nir. V. 2.

1. ध्रमा = ध्य

2. Dasmah, accomplishing wonderful deeds; the splitter of solid substances (पूर्णध्यायांध्यायं—Daya.).

3. Vidathasya, of the physical sciences (विद्याध्यायतस्य—Daya.). Vidatha, knowledge, wisdom; knowledge given to others; instruction, direction, rule command; vidatham a-vad, विदथम् अ-वद्—√वद्य to impart knowledge; also a meeting, assembly (for the observance of festive and religious rites); a council, congregation; also host, army.

Vidatham, विदातनकारकमध्यायनाध्यायं यथं (Daya. I.117.25, the noble work of teaching and acquiring knowledge); विदातन स्वभाव, God, the personified knowledge; (Daya. II.12.15); a war or struggle for righteousness (VI.52.17).

4. Bhandate, praises; applaud; bhandana (applause) is derived from √bhand, √वन्द् to praise (Nir. V. 2).

Dhamabhih, with many names.

Purupriyah kavih, the widely loved ward.

5. Candram, the giver of joy; shining like gold (प्राणन्दकरं देवीप्रकाशं नृणामिभवत्ता मानम्, Daya, also Nigh. I.2).
Candraratham, the joyful chariot; harivratam, the chariot provided with steady horses.

6. Jantubhih, with creatures, including men (jantu=man, Nigh. II.3).

7. Jarasva=jarati, an act of worship (Nigh. III.14) urja=energy, isah=food.

8. Namasa jutibhih, with praises and laudations.

11. Dansanabhyah, by the excellent actions; by the pleasant actions (Daya.).

Dansana, a surprising or wonderful deed, marvellous power or skill (Rv. I.166.13).

Hymn-4

1. Samit—that knowledge which really illuminates in all proper aspects; the fuel as of wood (Daya.). समिति गृहस्त देवस्तनया सा विद्या; क्राष्टाविव्रेद; वेद विद्या; also Vasanta or spring season. The words derived from it are Samidham, समित्य, समिष्ठा etc; also समित्य, to set fire to; set alight, light up, kindle or ignite; समिष्ठ्येत, to be kindled, take fire, or break out into flame; Samidha-kastha, log of wood, Samit-pani, holding fuel or fire-wood in the hands, usually pupils when they approach their preceptors; Samidadhana, the placing on of wood or fuel for the oblation to fire; Samidha, set alight or on fire, lighted, kindled; Samiddha-homa, a libation poured out upon lighted wood; Sam-eddhhr, one who kindles, kindling.

Suca-suca, हृण्यानं, by spoon or laddle for pouring oblations (Daya.), like butter into fire, शुचारुणा प्रस्तुरं प्रस्तुते व योत्षयि युक्तस्तवं—Sayana (from √, to shine; or from isucir, पूर्ति भावे, to purify); with extreme purity and supreme enlightenment.

Note the pairs used in this verse: Samit-Samit, suca-suca, devadevan, and sakha-sakhin.

2. Ahan-trih, thrice in a day.

Tanunapat, see earlier notes on it.
3. Ilah, the earth (Nigh. I.1).

प्रज्ञा = प्रज्ञ

Vṛsabham, showerer of benefits, showerer of wisdom (अष्टेव्वर्ष्णकः—Daya. I.165.7); the excellent one (भगवत्तम्—Daya.). The term is used as an epithet for the sun, for the supreme Lord; and for the foremost leader in the social structure.

4. Barhih, interspace (antariksa—Daya. also Nigh. I.3).

5. Sapta-hotrani, seven parts of the Havana or fire-ritual: agnyadhana, samidadhana, aiyahuti, jalasincana, svistakṛta-ahuti, havir-ahuti, and purnahuti, i.e. (i) kindling the fire, (ii) putting the fuel sticks, (iii) oblations of butter, (iv) sprinkling of water, (v) benedictory oblation, (vi) oblations of havih, i.e. food, sweets, fruits, milk products, and medicinal herbs; (vii) the final and concluding oblations.

Sapta-hotrani, may also mean seven hotrs or priests; Yajamana, Brahma, Udgata, Hota, Adharyu, Brahma, and the wife of the Yajamana. The seven-hotrs in our physical body are two eyes, two ears, two nostrils and one mouth.

6. Upaka, present in close proximity (Nigh. II.16).

Mitra, wind (Daya.); Varuna, water or ocean, Indra, fire from friction or electricity; Marut, vital principles.

7. Svadhaya, by water, by food.

Sapta-pṛksasah, सप्त प्रक्षास, the seven related ones; here the seven hotrs or ministering priests or the sense organs—two eyes, two ears, two nostrils and a mouth, or the five sense organs or sight, hearing, smelling, touch and taste, mind and intellect.

8. Bharati, Sarasvati and Ilā, see earlier notes (I.3.10)—Divine culture, divine speech, and divine wisdom. According to Dayananda, Bharati is speech supported by knowledge and good instruction; Ilā is prthivi, or the mother-land; and Sarasvati, is the divine intellect, with extensive knowledge.
Bharati bharatibhih sajosah, may in our social structure, the speech of one be in concordance with the speech of the other.

Manusyebhih devaih ila, may the thinking of general masses in society be in harmony with the thinking of learneds.

Sarasvati saravatebhih—may the learning of one be in consonance with the learning of others.

According to Dayananda again, may the concepts of our people be based on wisdom of learned, may the reputation of people be on sound merits, and may our utterances be based on the utterances of all in one unison.

9. Yukta-grava, the one incorporating the clouds (Daya., grava=cloud, Nigh. I.10); the one who performs yajna or sacred acts of dedication.

Deva-kamah, one cherishing to be a learned.

10. Vanaspate, O Lord of forests; the protector of rays (किरणानां पालकः—Daya.).

वर्ण=ray (Nigh. I.5).

11. Suputra aditih, the mother blessed with worthy children.

Svaha, excellent food; well-meant speech; with the oblations offered with deepest regards. (शोभनामेव सुभिक्षितया वाचा वा—Daya.); also, Hail; dedicatory syllable.

Hymn-5

1. Prthupajah, of mighty or extensive strengths.

Vahnih, the carrier (वोल्द) or conveyor; the fire.

2. Predvagnih=pri+it+u+agnih (प्र+द्वृ+अं ग्निः। घण्टः) u—an interjection of calling to (vitarke); of compassion; a particle implying promise to protect; a particle used at the beginning of a sentence.
Namasyah, adorable; deserving or paying homage, venerable, humble; other related words are namasah (नमस्क), favourable, kind (Unadi III.117); namasana (नमस्कर), paying obeisance, worshipping (Av.); namasya (नमस्त्या), to pay homage or worship, be humble or deferential; namasya (नमस्त्या), reverence, adoration (X.104.7) cf. to Arabic namaz.

3. Viksu, in the progeny.

4. The verse relates to the qualities of a friend or Mitra; he is purifier like Agni or fire; hota=धारात्रा=an acceptor; Varunah, venerable or exemplary.

Jatavedah, knower of all that is born or that exists; Lord of universe; also from विद्व, to have, to possess, and thence, having whatever is born or created as his property; all-possessor; or from vid, to know, and hence knowing all created beings; name of fire also.

Parvatanam, of clouds (Nir.X.9; Nigh.I.10); or rocks.

5. Sapta-sirsanam, of the seven-headed one; the one who has seven rays, i.e. the sun. (May also mean Seven-Maruts or seven vital principles, protected by Agni, adorable Lord). The Lord protects all the places on the earth (ripah=earth; Rx. X.79.3 also; Nigh.I.1); He protects the regions of the sun, of the interspace with the system of cosmic winds or maruts, and protects the sacrifices (upamadham, the rejoicing ones—upa+madam; also upama+dam (उपमा+दम) or उपमा ब्दाति तस्म, one who gives the similies).

6. Nama, नाम, speech or water (Nigh.I.11).

Visvani vayunanividvan, one who having the knowledge of all our actions (व्युन्न=action; also प्रजन or प्रज्ञ, intellect or knowledge).

In the Nighantu, vayunam (व्युन्न) is one of the prasasya (प्रसत्य) synonyms, the praiseworthy ones (III.8); one of the eleven synonyms of prajna (प्रज्ञ), or supreme understanding or intellect (III 9); one of the 84 padas or terms (IV.2).

The term vayunani vidvan (व्युनानि विद्वन) is commented in the Nirukta (VIII.20) as प्रज्ञानानि प्रज्ञान, i.e. well-versed in all branches of
knowledge. (X.70.10). Vayunani is also deserving or noble actions (प्रस्तावित कर्मणि, Yv.V.56; प्रस्तावित कर्मनीयानि बा कर्मणि, I.92.6.—Daya.). Our Lord is vayunavit, since He alone knows all our actions of merits and demerits (Yv. XXXVII.2).

7. Matara punah punah nava ys kah, provides again and again new glories to both the parents, earth and heaven.

8. Pitroh upasthe agnih urusyat—seated in the midst of the two parents, earth and heaven, may this agni protect us.

Urusyat, behaves in multiple forms प्रायन उद बृहत्वाकारति (Daya.) (Also Panini VI.3.133, to protect, secure or defend).

10. यदी—नदि

Nakam, where there is no pain (Panini VI.3.75); the non-existence of pain, i.e. pleasure or happiness (na+a+kam=not+pain); it also means the sun.

**Hymn-6**

1. Karavah=काथका:=निश्चिनि:, the accomplishers of arts and crafts (I.11.6; VI.46.1); similar terms are karum (I.102.9)—निष्ठाकायं कलार्मस्, I.31.8; 165.14). Karuh, कार्, is also the poet or bird who sings poems, I.83.6.

The Nirukta comments on IX.112.3—I am a bard (कार); my father is a physician, my mother a stone grinder; here karuh is a composer of hymns (Nir. VI.6, कार्त्ति स्तोमानम्), karu, according to Dayananda, is a technician or a technologist, a teacher in handicrafts (Yv. XXIX.32).

Gṛtaci, pertaining to gṛtta or water (gṛtta=water, Nigh.I.12; Nir. VII.24); abounding in ghee or clarified butter; filled with ghee; sprinkling ghee, shining with ghee. Gṛtaci is also a synonym of night (Nigh.I.7; Av. XIX.48.6).

2. Sapta-jihvah, seven-tongued one; for the seven tongues of flame, see Mundaka I.2.4—कार्ति, करारी, मनोजवा, सोहिता, धृतवणा, स्पुलिपिनी, विश्रुती, the colours of the flame; similarly seven rays of the sun,—seven
colours of the visible part of the spectrum—violet, indigo, blue, green, yellow, orange and red.

यदी = यदि, permissible in the Vedic metres.


Devayantih, with a desire to attain divinity or nobility; the one who longs for the enlightened ones (विद्या युग्म विद्युतो एव राजस्तिनि:—Daya.).

Prayasvatih, abounding in prayah, or luxuries or delicacies of various sorts (प्रियो बहुविध मथनम्).

4. Sapatni, the lady attached and dedicated to one husband alone.

Urugayasya, praised by many, loved by all, very popular (बहुविधः स्तूतस्य—Daya.).

Dhenu, धेनू, cows (dual).

5. Carsaninam neta, leader of people, leader of masses; of people (सत्तनवाणि—Daya.).

6. Kesina, the one with tuft of hairs; the one abounding in rays. (बहुव: केतच: किरण: बिकंतने ययोश्चरी—Daya).

Yogyabhīh, with earth (Daya.), or joined with cords.

8. Umah, उमाः, attractive (कामनीयच:—Daya.).

Asvah, अस्वः, penetrating rays (स्वत्तिचिलच: किरण:—Daya.). (Nigh. I.5).

9. Saratham, one with a chariot.

Nanaratham, one with an array of chariots.

Patnivatatah-Trimsatam-trin, thirty and three (33). That is, the thirty-three devatas with their respective wives. Nature’s bounties along with their beauties (beauties are their wives as if). The thirty-three devas enumerated are eight vasus, eleven rudras, twelve adityas,
Prajapati (yajna) and Indra (electricity)—Satapatha Brahmana, (Eight vasus are prthivi (earth); jala (water), agni, (fire), vayu (air), and akasa (ether); moon, the Sun, and stars or constellations. The eleven rudras are the eleven pranas or vital breaths; prana, apana, vyana, udana, samana, naga, kurma, kākala, devadutta, dhananjaya and the soul. The twelve months of a year are twelve adityas).

10. ṛtavari, the spiritual currents flowing from the eternal truth (Ṛta); the source from which flow the currents of numerous waters (Daya).

ṛtajatasya, of those who are born of eternal truth.

**Hymn-7**

1. Sitiprśtha, सितिप्रस्थ, white-backed (i.e. with whiteness background; also black-backed (Wilson, also Daya., Yv. 29.58); dhaseh, pertaining to one that holds; here fire.

Sapta-vanīḥ—seven tones; seven flowing rivers (Wilson); speeches coming out of seven doors (Daya)—guttarales, palatales, linguales, dentales, labiales, nasal, and laryngeal.

2. Ṛtasya Sadasī, in the abode of ever-lasting truth (Daya.); the abode of the water (the firmament—Wilson); dhena-vah, speech (Daya.); propitiators (Sayana).

3. Bhavantiḥ, mares; the existing ones (वर्ष माना:, Daya.).

Atasasya dhaseh, for the sake of cherishing of the perpetual going (Sayana); (स्वप्नस्य पानकस्य—Daya.).

5. Sevam, शेयम, pleasure (Nigh.III.6).


**Hymn-8**

For verse 1, see Nir. VIII.18.

The deity of this hymn is considered to be the Yupa (यूप) or the traditional sacrificial post, as single or as many (यूप for verses
6-10); but according to Dayananda, the deity is *visvedevah*, for the whole hymn.

1. **Vanaspati**, Lord of beams, the Sun; also the protector of forests (*Daya.* since *vana=* ray, Nigh. I.5); also Brahma, the sun etc. (*Daya.* Yv.IV.11); vegetation like *asvattha* is also *vanaspati* (*Daya.* Yv.XIII.29).

**Adhvare**, at the worship, or at a non-violent act of public good. (such as teaching, administration, etc. *Daya.*).

**Daivyena madhuna**, with divine melodies, heavenly meath (*Griffith*), sacred butter (*Wilson*); sweet temperament (*Daya.*).

For verse 1, see Nir. VIII.18.

"O Lord of herbs, lovers of the gods anoint you with divine honey in sacrifice. Whether you stand uplifted or whether your abode is in the lap of this mother, here bestow wealth on us." On this the Nirukta comments: "Lovers of the gods anoint you, O Lord of herbs (*vanaspati*), with divine honey and clarified butter in sacrifice. Whether you stand uplifted, or whether your dwelling place is made in the lap, i.e. bosom, of this mother, you shall give us riches.

"It is Agni," says Sakapuni.

3. **Yajnavahase**, to one who toils on the soil (toiling on the soil is a public act of selflessness for the production of food).

**Hymn-9**

For verses 2 and 8, see Nir. IV.14.

1. **Apam napatam**, imperishable life-force; (*प्राणान्त मध्ये प्रामले नासरहि—Daya.*); also fire, the grandson of water (fire wood is the son of water, since vegetation is born of water; fire is the child of wood, since it is obtained out of wood by attrition, and hence fire is the grand-child of waters).

2. **Apah**, vital regions; also waters.
Vana, वना, cherishable (वनानि याचनीयानि—Daya.).

Yat dure san iha abhavah, and hence though at a distance, is always close to us. (in the case of fire, although not yet kindled, yet as soon as attrition of the touchwood takes place, Agni, the fire, appears)

3. Prapryye yanti paryanya asate, some move forward, whilst the others sit close by. According to Sayana, an allusion is made to the sixteen priests, of whom the adhvaryu and eleven others take an active part in the ritual whilst the udgatr and other three are sitting by, engaged in the recital of the prayers and hymns. In fact, the theists, the believers in God, go ahead in their spiritual development, whilst the atheists, unbelievers or infidels lag behind.

5. Sasṛvamsam iva, like the one going; like the one approaching (प्राप्त्यत्वमिव—Daya.); like the fugitive or non-obedient son treated with harshness by his father.

7. Pasavah, cattle or animals, bipeds and quadrupeds.

Apisarvare, in the definite dim darkness of night.

9. Trini sata tri-sahasrani agnim trisatca devah nava—This means three thousand three hundred and thirty (plus three, ca standing for another three), 3330 (or 3333), and further nine (3339 or 3342).

(Hiranyagarbha etc.), For this enumeration, see Bṛhadaranyaka Anandagiri gives the figure 3336; but in the following verses of the Upanisad, only thirty-three have been enumerated—8 vasus+11 rudras+12 adityas+Indra+Prajāpati=33. Mahidhara explains part of the increase by multiplying 33 by 10 for the ganas of the deities, making not very correctly 333; and repeating this number twice, once for their multiplication by Brahma, Visnu, and Rudra, again by their Saktis, but these explanations are far from satisfactory.

The Vedic verse, in fact, appears to enumerate 3339 or 3342, but nobody has been so far able to give a satisfactory elucidation of such numerals.
Hymn-10

1. Agni, adorable Lord, resplendent like fire (Daya.).

Adbhava, the non-violent or peaceful yajna, here referring to the loving heart.

2. Agni, the Lord, who burns out the evils, like nescience etc. (Daya.).

Sve dame, in your own way; of your own accord; in our or your own house.

3. Jataveda, the omniscient or knower of all things that are born; also the omnipresent, or the one present in everything that is born (Daya.).

4. Saptahotṛ, seven officiating priests; on the human plane, the five vital breaths, mind and intellect (Daya.); in the material universe, they represent the five elementary substances, time and space (prthivi, apah, tejas, vayu, akasa, kala and dig).

Hymn-11

1. Vicarsaṅhī, all seeing विष्णुकृ द्वस्त; illuminator (नकाकः,—Daya.);—विष्णुद्रविभागः (Sayana); one of the अर्थसातिया, the seer (Nigh. III.11); also vi+kṛs, vi+kṛsa=vilekhan (Daya.).

2. Dutah, divine carrier of enlightenment across nescience (प्रविष्णवा परे प्रविष्णवा गमिनिता—Daya.).

4. Vahnim, carrier of virtues, सदृ गुणानां बोधार्म (Daya.); also fire.

Hymn-12

1-9. Indragni, air and electricity (or lightning); one with resplendence and knowledge; the destroyer of evil virtues like lightning and the consumer of evil persons like fire; sun and lightning; the one similar to the sun and lightning; air and fire, army and army chief
with characteristic virtues of air and electricity; (Daya.). Also a pair of vijnana and ananda.

Hymn-13

1. Barhih, a very common term in the Vedic terminology, used in numerous connotations. It is a pada-nama in Nigh.V.2; the one in which objects attain growth or development, and hence interspace (Daya. Yv. 2.22; Nigh.I.3); also the well-acquired knowledge (संबोधितं वेजं विव्यक्तं; Daya. I.188.4); a comfortable seat, may be of grass (उत्तमममात्म, Daya.IV.9.1); a big house or building, Daya.I.142.5; a bundle of grown grass, (उपद्वर्गेष्णमस्मृतः, Daya. Yv. XVIII.21); a good quality oblation (उत्तमं प्रन्तं हृति, Daya. VII.7.3); a decent place of meeting (Daya. Yv. 28.4).

Barhistham, the learned persons participating in Yajna or sacred acts (Daya.); it here also denotes, to the utmost power, superlative extent.

Yajistha, best offerer. (भृतिष्ठयन्मया—Daya.).

5. Vasyubhih dhitobhih, through his own excellent designs (dhitibhih,—by the sustaining and other characteristics, Daya. 1.22.14); also fingers (Nigh.II.5).

6. Sam saucah, may you augment felicity (or peace and prosperity).

Hymn-16

1. Vṛtrahathanam, वृत्रहथानम्—वृत्रहथानम् of the slayers of Vṛtva, the evil forces; i.e. those who repel evils.

Hymn-17

For verse 5, see Nir.V.3.

2. Jatavedah, omnipresent fire or the one present in every born or created object (यो जातेन प्रदेशप्रविविषयं विक्षेत संौितमः—Daya. VII.12.2); also used for one who knows all that is born, the omniscient Lord (यो जातानूप सन्ते वै, जातानूप विविषयं यां—Daya. 1.44.1); also used for learned persons (Yv. XXVII.22).
3. Trinyayunsi, three existences, or three forms of manifestations, the wood-fire, the sun-fire (atomic-fuel), and the metabolic fire. In ceremonies the three existences are due respectively to the burning of wood, butter, and other offerings of cereals, medicinal herbs etc.

Tisrah usasah, the three dawns pertaining to summers, rains and winters.

**Hymn-18**

2. Vaso, O giver of comforts; giver of dwellings, कसु इति धन नाम, Nigh. II.10, vasu is knowledge, wealth etc. (I.47.6), वसुरि सुभेन यज, तद् विज्ञानस् i.e. vasu is enlightenment, the cause of happiness (Daya.).

3. When applied to the ritual fire, ghṛta is butter, and idhma is wood fuel, and havya is the offerings of cereals and herbs. On the spiritual side, ghṛta is devotion, bhakti or upasana, idhma or fuel is the karma or dedicated actions, and havya is the divine knowledge or jnana.

4. Te tanvam bhuri krtvah, them, who toil to serve you, (repeatedly sprinkle thy substance—Wilson).

**Hymn-20**

1. Dadhikra, divine gravitational forces; a horse (ती धारकास् कामति, तत्तथम्—Daya.; also the fire or electricity or the gravitational force, पुनिष्कारदान धारकाण्ण कृमितरम्,—i.e. the fire, Daya. VII.42.2); horse, (Nigh. IV.11; Yv. IX.14, Rv. IV.40.4).

2. Trivajina, three viands, butter (ajya); fuel (idhma), and Soma and other medicinal herbs (havya); (knowing, going and attaining; यान, गयन and प्राप्त, Daya.).

Tri sadhastha, श्रीयस्या, three abiding places; three altars (प्रित्याथा), श्रानीद्रीय etc. or एकह, खस्त्रीय and साथ; or three daily sacrifices (प्रती, मास्म and तृतीय savanas, morning, noon and evening); the three worlds, prthivi, antariksa and dyau, earth, interspace and celestial.

Tisrah jihvah, three tongues, three fires—garhapatya, ahavaniya and daksina.
Tisrah tanvah, three forms or three fires termed as pavaka, pavamana and suci (पवमानपश्चातुष्ट्यायानकानि श्रीणि शरीराणि—Sayana).

**Hymn-21**

For verse 4, see Nir. V.11.

1. Stokanam, of any small portions; (पल्लवां पदार्थानां—Daya.): the word stokah has been interpreted by Sayana as विन्दु: or drops; the hymn according to Sayana is proper to animal sacrifice, pasu-yagam (पशुयागम).

Medasah, of oily, fatty, viserous, श्लेष्यच, श्लेष्या.—Daya.

Ghṛtasya, of classified butter. On the adhyatma paksā (mystic interpretation), the term means love, affection, or devotion.

Yajnam, devotional worship (not animal sacrifice in the traditional sense.); an act of public good (विधात्कारसत्सः सुभूमयुवदानाथ्यम्—Daya.).

4. Kavisastah—praised by wise and learned, अतिविद्वार्तद्विति: प्रणासित:—Daya.

Adṛiguḥ, lit. irresistible, means a stanza, so called from being at the head of a cow (सामविकृत्तवाल, i.e. विच:); or else, it is intended to refer to an injunction, for there is a repetition of words: वधधिग्य वामीवम् समीवम शानस्वार्थमवति, Toil, O irresistible one, toil well, toil, O irresistible one (Ait. Br. II.7.11).

The drops flow for thee, O irresistible and mighty one—तुम्हं स्थोत्रत्वापिनो शानीय:, प्रस्तुतमानकम्बन्नु; i.e., one whose motion is unrestrained and who is active. Indra is also called adṛigu or irresistible—प्रभिनव प्रोहित्य (I send a gift to the irresistible Indra) Rv.I.61.1 (See Nir.V.11).

5. Medah, affection, श्लेषः (Daya.); it is vapa (वपा) or fatty matter that lubricates the abdomen like coagulated butter.
Hymn-22

According to the ritualists, the each verse of this hymn is to be recited separately as the Adhvaryu constructs an altar.

The hymn occurs as Yv. XII.47-51.

1. Sahasrinam vajamtyam na saptim sasavan—enjoying a thousand-fold food like a quick-going horse, (Wilson); to that wind, which moves with speed, and which possesses a force in immense measures; saptim is horse of the name agni ( Mahāvīrtamahārṣabham—Daya.). Like a horse that enjoys various properties a battle—सहस्रं नानाकृतं ते पूर्णं यो भजति सहस्तिमस्थिचिन्द्र—Sayana.

Mahidhara gives entirely a different sense.

2. This refers to several forms of existences of agni (i) as the sun in celestial region; (ii) as sacrificial fire on land; (iii) as fire of attrition in wood, and (iv) as submarine fire (in water), and as (v) wind in mid-space.

3. Dīvo arnam, as vapour in heaven; or smoke (दिवः सूर्यः प्रकाशादुः। अर्णम्—उदकम्—Daya.).

Dhisnya, prana or the devas presiding over vital airs—प्राणार्थिमानिनो देवः—Sayana, धीष्ठू प्राण्या:—Daya.

Rocane, in the effulgence of the Sun (सूर्यः प्रकाशेः—Daya.). According to Sayana, rocana is said to be the region where the fiery radiance burns.

4. Purisyasah—the sustainer, पूरीश्च तावदेव सूर्यविद्वान्विते स्वार्था (Daya.); Sayana explains the term पूरीश्च as स्वार्थ्भ कस्मिन:, mixed with sand; good for animals, प्रभृत्योहित: (Mahidhara). According to Nir. II.22, पूरीश्च is a synonym of water.

Pravanebhih, by the implements for digging the earth (प्रवर्तनसाधनमूलेर्मातिन्स:—Sayana, गमनादिन्स:—Daya.).

5. The verse is repeated at III.5.11; 6.11; 7.11; 15.7; 22.5; 23.5 (as the last verse of several of these hymns).
Hymn-23

2. Devasravah, one who listens to the words of advice of wise and learned.

Devavatah, the worthy inspirers (देवो दिश्यो बात: प्रेरको यस्य सः—Daya.). According to traditionalists, Devasravasa and Devavata are regarded as the two sons of Bharata who churned Agni or fire out of sticks.

Bharata, भारत—धारक—पोषको—Daya.

3. Dasa-ksipah, ten fingers used in attrition process for generating fire.

Matrasu, मत्रूसु, in rivers (Daya., मत्र इति नदीनाम—Nigh. I.13).

4. Drsadvati, Apaya and Sarasvati, It refers to agni that shines on the banks of these three rivers (Sayana). Drsadvati, any river which abounds in stones (सहर्वो दूषयो विशालं यस्याम्—Daya.) (not a proper noun, but a river in general).

Apayayam, अपायचायम्, प्राणिव्राचिकायाम्, pervading through vital airs—Daya.

Sarasvatyam, विष्णुवत्यां वाचि, in divine speech of enlightenment—Daya.

Pṛthivyā ilayaspade, in an excellent spot of earth (Wilson); in the footmark of the earth in the form of a cow, according to Sayana, i.e. on the northern altar (uttaravedi).

Manuse—मनुसे—Daya.; relating to man, the rational being. Perhaps also on a bank, a place frequented by men.

Hymn-24

1. See also Yv. IX.37.

3. Dyumneva jagrve—always endowed with his vigilance by own lustre or energy (स्वेतेजसा सर्वदा आमर्योतेता—Sayana, यस्यब्धा धनेन ज्ञाताहक—Daya.).
Sunah, son, descendent, also the sun; the destroyer of evils or of evil persons (पूनमा हिस्सा, सूर्यो व्रतां सिस्सक; पुत्र:—Daya.).

Hymn-25

5. Apam durone samidhyase, kindled in the dwelling of the waters, i.e. as lightning in the firmament; in the dwellings of vital airs (प्रयं प्राणान्त मध्ये—Daya).

Hymn-26

1. Kusikasah, of the family of preceptors or kusika (कुशिक) (उपदेशकः—Daya).

Anusatyam, अनुसत्यम् = अनुसत्यम्, observer of truth, to the ritualists, it is not so much of the observance of truth in the abstract, as of keeping faith with the sacrificer, by giving him the desired recompense to which he is justly entitled.

निषाद्यं = निषाद्यम् (संहितायामिति दीर्घः).

2. Brhaspatim, the Lord of the extensive universe (पृथिवियादिनां पालकम्—Daya); Lord of sacred rites; the Lord of the great sacrifice (पृथ्वी यज्ञ पालिम्—Sayana).

3. Agnigam janmana jataveda, I am agni or fire by birth; or else I, Agni, am by birth Jataveda. (Jatavedah, knower of all that is born; also जातविक, the enlightened—Daya.). Arka = Vajra or lightning (Nigh. II.20).

Gṛtam me caksuh, clarified butter is my eye. This is a mystical description of the universality of Fire-Divine in the double capacity of the enjoyer and enjoyed, the food and the feeder, and in the three forms of fire, air and the sun, presiding over earth, mid-heaven and heaven; the eye of Agni is the light of all, which light is fed by oblations of butter. Gṛtam, shining (स्वीत्वे—Daya).

Amṛtam me asan, embrosia is my mouth or the reward of pious acts or enjoyment of heaven and the like which is procurable through oblations to fire, as if through his mouth or countenance.

 Arkah tri-dhatuh-Arka, is explained by Sayana as जग्न्वह्दा श्रान्त: world-creating vital air, which becoming three-fold is vayu in the
firmament, agni on the earth and aditya, as the source of eternal warmth and life.

Sayana explains the passage in another way also: as the eye lights up the world, so ghee thrown upon the fire causes it to burn fiercer and dispense more light: amṛta is explained by prabha, light. light is in my countenance: tridhātu, Sayana refers to the three vital airs, the prana, the apana and the vyana; the identity with the air and the Sun is similarly explained. (See Yv. XVIII.66 for this verse). According to Mahidhara, it is the yajamana, who identifies himself with Agni, saying, I am by birth Agni or Agni-rupa, etc.

8. Tribhīḥ pavitraḥ, by three purified forms agni, vayu and aditya. To Dayananda, the three are body, speech and mind—वृक्षे वाढनामोऽः।

Having by self contemplation realized his identity with three manifestations, agni, vayu and aditya, he come to know his identity with the universe, as by the text: भावमिन्द्रे विज्ञाते सन्धिमिन्द्रे विज्ञातं चलवति, the self being known, all this (universe) is known.

9. The verse speaks of the great attributes of an enlightened person.

**Hymn-27**

For verse 7, see Nir. VI.7.

Vajah, spiritual knowledge and the things of the sort (विज्ञानाक्ष्य: पदार्थः:—Daya.); powerful food, energy giving food; Sayana translates vajah as masah (मसाः:) or months.

Abhidyavah, brilliant, अभिद्यावः; प्रकाशाः:; but also half-months, प्रधानास्तः:।

Havismanta, literally, having the havis or the oblation of butter.

Ghṛtacya—या पृथक्कमांचति प्राप्तोति तथा राव्य (Daya.); to Sayana, ghṛtaci is gaw but Vajasaneyya is quoted to mean sruk, a ladle (Tai. Br.).

3. Dvesansi, animosities and hatreds; also sins (Sayana).
5. Ghṛta-ūṣnik, enrobed with butter; the cleanser of butter and water (प्राप्योदकयो: सोधकः—Daya.).

7. Vidathani, means vedanani (वेदनानि) or knowledge; बिशानि प्रज्ञोद्वन्,—urging forth knowledge (Nir. VI.7).

Mayaya, by wisdom or intelligence (प्रज्ञा)—Daya., by experiences (कर्मविषय शानि or knowledge of the objects of sacred rites—Sayana).

9. Daksasya pitaram tana, as the parent of the world, daughter or Prajapati Daksa (Sayana); that is, the earth, here identified with the altar, vedirupa: she sustains, धारवत्, understood, him. (वस्त्रं=of the clever pupil, बुद्धि=विभासि; पिताः=father or father like guardian, बिबुधालकः; तन=by extension, बिश्वत्वा—Daya.).

Agni, the protector or father of the world, सबेश्व जगतः शालक धारवति।

10. Ilā, earth or the altar, प्रस्तावितएवेदाय घर्षक्कहनायनाविना वा—Daya. one honoured with food etc.

12. Urjo-napatam, the grandson of energy; the son of the oblation, as blazing when fed by butter and the like. Oblation preceds aditya, and from aditya, agni—a descent like this (वलान् बिनाशात्तयम्—Daya.).

Kavikratum, the creation of the wise; a reference to adhvaryu or the priests who make fire by their rubbing the sticks to evolve flame.

15. Vṛsanam vṛsan vṛsanah, the sender of showers. It refers to the proper belief that the offering that is sacrificed with fire proceeds entirely to the sun, from the sun is generated rain, and from rain the food; and from thence mankind (Manu III.76).

**Hymn—28**

For verse 2, see Nir. VI.16.

The hymn, it is so said, refers to the devotional prayers offered five times a day during the ritualistic period with special offerings of purodasa, cakes made of cereal, dressed in butter. The five are:
pratih-savana, tiro-ahnya, madhyandina savana, ttitve savana or sayam savana and then the fifth, tiro-ahnya. These five terms occur in verses 1, 3-6 (प्रति: सवने, तिरोहन्याः, मध्यान्दिन्य सवने; तृतीय सवने, तिरो-आह्न्यम्)।

The word तिरो-आह्न्यम् means "as the day disappears; this occurs twice, with the rising sun and with the setting sun; i.e. between the morning and midday, and between the midday and the evening (तिरोभोनेपित्त्व भर्य सायू वा, तिरो: सवहस्त्व सायूः; born in the first part of the day and hence nice or good.—Daya.)

2. Pacatah, पञ्चति—Commenting on this, Yaska says: पञ्चतिरित्वी पञ्चति—pacati is used as a noun and we have त नेतस्त: पञ्चतिरित्वीमैर्ध्यः (Maitr. S. IV.13.9; cf नेतस्त: पञ्चतिरित्व, Yv. XXI.60; 28.23.46) meaning accept it cooked from fatty portion. The word may be used in the dual number also. It is well known when it is in the singular; for we have: पञ्चन, पञ्चत: which means the cooked oblation of rice, O Agni.

Hymn-29

1. Asti idam adhimanthanam, this, the apparatus of attrition, is ready. The Rśi of this verse is Visvamitra, who inspired by this verse, constructed the first attrition apparatus for generating fire. Adhimanthana is the stick, the string and the like placed upon the two pieces of wood to assist in their attrition. (व्यक्तिः सत्वनम्—Daya.)

Prajananam, begetting, denotes a tuft of dry grass used to catch and communicate the flame (पञ्चतनम्—Daya.).

3. Idayah putrah, the son of Ida, i.e. the fire of the altar; or the son of speech, as if,—Daya., (इद्याः वाक; Nigh. I.11).

4. Idayah-pade nabha prthivyadhi—in the middle of the northern altar. See Yv. XXXIV.14 and 15, and also Ait. Br. 1.5 Dayananda in this verse translates ida as earth; and prthivyadhi, as if the mid-space (पञ्चतिरित्वाः, नाम्भा-मद्भे)।

8. Sva u loke, in thine own sphere; on the centre of the north altar (Sayana); on the hide of the black antelope (Mahidhara) स्वकैये दर्शने, in one's own appearance—Daya.
Yajnam—to Sayana, it means the yajamana, यज्ञमन्त्र कर्तारस्य, who is to be stationed in the best place or uttame loke; or that which enjoys the fruit of the holy rite; Sukṛtyā yonau, the place of enjoyment of good deeds, सुकृत्यायोपोणस्य स्थाने—Sayana.

9. Kṛnota dhumam, produce smoke, i.e. produce fire (by metonymy).

10. Te yonih, thy place; it alludes to the arani, the stick of vetasa or asvattha or some other tree (Sayana); household fire or the garhapatyagani—Mahidhara.

11. Tanunapat—He who does not consume the persons of the worshippers; or the grandson of waters, i.e., fire, see earlier notes I.13.2, वन्य तनुपशपनि पति—Daya.

Matarisva, one who breathes, Svasiti, in the material atmosphere (यो बायो स्वसिति स:).

13. Dasa svasarah, the ten fingers. When the priests and assistants behold the flame break forth, they clap their hands and make sounds of rejoicing like the parents of a new-born son, svasarah=fingers (मुलि—Nigh. II.5); sister’s like fingers (भगिन्य इव वसार्यमानं प्रमुनाय:—Daya).

14. Saptahota, the seven vital airs.

The verse deals with the life-fire, which once initiated continues to exist throughout the lifetime. Asura—the life principles.

15. Brahmanah, of Brahma, of the creator Lord.

Kusikasah, those who have attained high elevated positions; highly enlightened ones.

Hymn-30

For verses 5, 8, 10, 17 and 19, see Nir. VI.1. (also VII.6); 1, 2, 3 and 7 respectively.
3. Susiprah, the one with handsome nose or chin (*Daya.*); (Nir. VI.17); a protection for the head, or helmet (*Sayana*).

**Tarutra**—the one that takes across pains and troubles (*Daya.*); he by whom the gods surpass or defeat the *asuras* (*Sayana*).

5. **Ime cidindro rodasi** etc.—These two regions, i.e. heaven and earth, having a boundary, are so called from being bounded. *Rodhas* means a bank (*कुंड*); it restrains the stream.

**Kula,** (bank) is derived from the root √कुं, to break by metathesis. *Apare,* boundless, very extensive. These which thou hast seized are thy great fist, O Lord of Wealth. (Nir. VI.1).

7. **Ghṛtaci,** the blessed night and the like.

8. **Ahasham indra sam pinak kunarum**—O Indra, crush the handless, thundering (cloud) i.e. O Indra, having made him handless, crush the cloud that thunders all around (Nir. VI.1). Crush the increasing cloud shedding water (*Sayana*) (सहदान्युपामकारोऽभिज्ञमकथान्यन्ते कुशांश् गच्छति व्रतम्; also सहदान्—**दो प्रत्यः**—विज्ञेत् **संक्षणानि**—*Sayana*).

10. **Alatṛṇa,** means easy to pierce, i.e. a cloud, *Vala* (cover) is derived from the root √व, to cover. *Vraja* (enclosure) is so called because it moves in the atmosphere, of *go,* i.e. of the atmospheric speech. Being afraid, he yielded before slaughter. He made the paths easy to tread for driving the cattle; he made the paths easy to traverse in order to drive forth the cattle. The flowing speeches well protected the widely-invoked one, i.e., waters on account of their flowing, or speeches on account of being uttered. The rainwater is invoked by a large number of people. The verb *dharm* means to go (Nir. VI.2).

12. **Haryasva-prasutah**—pertaining to water-absorbing rays—हरयो हरणामीला, प्रसा: किरणा यथं तेन प्रसूता जनिता:—*Daya*.

Sayana translates Haryasva as Indra or he with his tawny horses.

15. **Martyasah,** men (*Daya.*); mortal enemies; killers, murderers (*Sayana*).
17. O Indra, tear up the Raksas with their root, rend them in the middle, shatter them in the front. How far did you entice him? Throw the burning weapon upon the foe of prayer.

O Indra, tear up the Raksas with their root, *Mulam* root, is so called from releasing, \( \sqrt{\text{मुष्}} \), or from stealing, or from stupefying, \( \sqrt{\text{मुष्}} \). Rend them in the middle, shatter them in the front. *Agram* (front) is so called because it comes nearest (ञ-ञञञ). How far, i.e. up to what country (Nir. VI.3).

**Brahmadvise**—Enemy of the Veda or the atheist (यो श्रद्धा परमात्मानं वेदं वा हेष्टि तस्मै—*Daya*.)

19. Urva iva paprathe Kamo asme—our desire spreads like the submarine fire (our in the genitive case—Nir. VI.7).

**Hymn-31**

For verses 1 and 2, see Nir. III.4 and III.6 respectively.

1. The verse refers to a case where a person has no son, but has a daughter. In a case of such expediency, the daughter’s son becomes the legal heir of his grandfather’s (mother’s father’s) property.

**Sasad-vahniḥ**, the sonless father (*Wilson*), the disciplined and wise father.

The husband admits that he (the father) shall obtain a grandson from the daughter, the wise man, honouring the process of the sacred rite. When a father arranges a husband for his daughter, he bears himself with a tranquil mind.

The husband admits the daughter’s right to be appointed as a son with regard to the discharge of the duties of offspring. A daughter is so called because it is difficult to arrange for her welfare, or she fares well at a distance; or the word *duhita* is derived from \( \sqrt{\text{धित}} \), to milk (धिता धिता | दूरे हिता | दोष्चनिधि). He has obtained a grandson, i.e. the son of the daughter is the grandson. The wiseman honouring the process of the procreative sacrifice, i.e., of the diffusion of the seminal fluid, which is produced from each and every limb, which is engendered from the heart, and which is inserted in the mother, holds that both
children (i.e. son and the daughter) have the right to inheritance without any distinction whatsoever. The same view is expressed by the stanza संगांवाणावस्थामहरसि S.Br. XIV.9.4.8; Br.Up. VI.4 8. (Nir.III.4).

2. Na jamaye riktham ariak—If there is a son, the inheritance does not go normally to the daughter.

Yadimataro janayanta vahnim—Here vahniḥ is male offspring, since he is the vodha or the carrier (or inheritor) of father’s property.

The legitimate son did not leave wealth for his sister. He made her the place of depositing the seed of her husband. If the mothers have engendered offspring, one is the performer, and the other is the director of good deeds.

Na jamaye, means not for the sister. Jamiḥ (sister) is so called because others beget, जा, i.e. offspring, on her, or the word may be derived from जान् meaning to go; she has mostly to go to the husbands family. The legitimate, i.e. one’s own son, left, i.e., gave, wealth. He made her the place of depositing the seed of her husband, i.e. the man who accepts her hand. If the mothers have engendered vahniḥ, i.e., a son, and avahni, i.e. a daughter, one of them, i.e. the son, and the heir, becomes the procreator of children, and the other i.e., the daughter, is brought up and given away in marriage to another person. (Nir. III.6).

3. Hari-asvasya—an attribute for the resplendent Lord, in the sense that from Him (as if from the sun) emanate divine radiations.

6. Sarama, sanctified mind or divine wisdom; Ināra, the individual soul. Aksaranam imperishable cows of spiritualism; supadi—Sure footed mind.

7. Vipratamah, the most virtuous.

17. Ubhe kṛṣne, the two darks, meaning ahoratra, day and night.

21. Durasca visva avrnod apa svah—he shut the gate upon all; having placed the cattle in the cow-pens, he covered or closed the doors (Sayana).
Hymn-32

1. Indra, throughout the hymn represents the lower self; the hymn refers to the midday worship (madhyandina savana); midday fire-ritual, or even midday meals (Daya).

2. Gava siram manthinam, sukrām—milk or butter milk, to be mixed with Soma, or exhilarating sweet drinks; here they represent love, with purity of heart and mind.

3. Marut, represents vital organs in the human complex where Indra functions as the lower self. Rudra is vital breath (the entire breathing complex).

4. Vṛtra—is evil, the dark overpowering force.

5. Manusvad, like an intelligent being.

Haryasva, lord of tawny steeds, i.e. the lord of sturdy organs.

Apah arna, blending of the waters of firmament with the waters of the earth; in metaphysical sense, it is the blending of spiritual joy with the joy of body.

7. Rodasi, world halves (Griffith); the earth and heaven.

8. Prthivi, earth, the physical or corporeal complex; the body; dyau, the heaven, the mental complex; surya, the sun, the source of intelligence; usā; the dawn, the divine inspiration.

12. Vajra, adamant will power; ahi, demoniac impulse.

Hymn-33

For verses 1, 5, 6 and 10, see Nir. IX.39, II.25, II.26, and II.27 respectively.

1. Vipat, a river flowing with a variety of movements and covering a lot of space (य विपति पद्मिले, समाहित विपातयचि वा सा—Daya.). See also Nir. IX.25; and II.24. The Nirukta refers to a legend, with a mention of Visvamitra (friend of all), the domestic priest of Sudas,
(a bountiful giver), son of Pijavana. one whose speed in enviable, or whose gait is inimitable. Having gathered his wealth, the priest came to the confluence of Sutudru (the Sutlej) and the Vipata (the Bias). Others followed him. Visvamitra implored the rivers to become fordable; he addressed them in the dual, as well as in the plural number. Then follows a dialogue (Nir. II.24).

Like two bright cows, like two licking mothers, Vipas and Sutudri hasten forth eagerly with their waters from the lap of the mountains contending like two mares let loose.

From the lap of the mountains, i.e. from their mountainous abode. Eagerly, i.e. longingly. Like two mares who are released, or who are out of temper. Contending (तराफते) the verb दृष्टि is used in the sense of emulation—or who are excited. Like two bright beautiful cows, two mothers licking together, Vipas and Sutudri hasten forth with their waters. (Nir. IX.39).

Dayananda derives the word Sutudri thus: सुधिभि तुदति व्यवधि सा, one who gives trouble easily, that river. payasa, with water (Nigh. I.12).

5. Ramadhvam me vacase—Stop your courses for a moment, ye great floods, at my friendly bidding. I, the son of Kusika, and desirous of protection, invoke the river with a sublime hymn.—This verse has been commented upon by Yask in the Nirukta (II.25) thus:

Stop from flowing at my friendly bidding, I who prepare Soma for you, Great Flood, rich in water. The word रत्नम् (rtam) is a synonym of water, so called because it pervades everything. For a moment, stop your courses, your journeys or your protections. A moment, a recurring unit of time.

र्तु (रत्न) is derived from र्छ, meaning to go.

Muhuh (मूह), again, as if the time was indolent (मूह) as long as a moment.

Abhi-ksanam (अभियस्त्रच) = abhi+ksanam (अभिच्छास्त्रच) — a moment.

Ksana (क्षण, an instant) is derived from र्छ, to injure; it is the injured time.
Kalah (काल), time, is derived from √कल, meaning to go.

I call upon the river with a great, mighty, sublime, profound panegyric, full of wisdom for protection, Son of Kusika. Kusika was the name of a king. The word Kusika is derived from √कुश, meaning to cry, or √कु, meaning to cause to shine; or he is a good expounder of meaning.

Dayananda derives kusikasya as विद्वानेनकर्म प्राप्तस्, of the one well-versed in fundamentals of knowledge.

6. Indraḥ asman aradat—For this verse, see Nir. II.26.

Indra, the wielder of the thunderbolt, dug our channels; he smote down Vṛtra, the enclosure of rivers. Savitr, the god of beautiful hands, led us hither, at his stimulation, we flow expanded.

Indra, the wielder of the thunderbolt, dug our channels, the verb च (rad) means to dig. He smote down Vṛtra, the enclosure of rivers, has been explained. Savitr, the god of beautiful hands, i.e. of auspicious hands, led us hither.

Paniḥ (पाणिः, hand) is derived from √पण, meaning to worship, they worship gods, having folded their hands. At his stimulation, we flow expanded, urvyah (expanded) in derived from √व्र, to cover. “It is derived from √व्र, to cover,” says Aurnavabha. Having thus answered, the rivers consented in the end.


10. A te karo śrūvama—This verse has been commented by Yaska, Nir. II.27.

We shall listen to they words, O bard; thou camest from afar with this chariot, bend myself down for thee, as a nursing mother (for her son), as a maiden to embrace her lover.

Hymn-34

For verse 1, see Nir. IV.1.
1. Indra, the lower self; the soul.

Purbhit, the destroyer of strongholds of evil.

Rodasi, earth and heaven; in human body complex, the term represents the realms of body and mind.

Vidad vasuh dayamanah vi satrun, the treasure-knower, slaying his foes. In this it means to slay (Nir. IV.17).

3. Vanesu, in words; in confused human brain.

Dhenah, the cows; the wisdom (both stolen, cf., the allegory of panis etc.).

6. Mayabhih, by intellect, tact or skill (मयाभि—Daya.).

8. Satrasaham, सत्रासाहं, the subduer of evils, or enemies, the conqueror or victorious.

Sasavamsam, svah, apasca, enjoyer of bliss and the fruits of actions.

9. Atyan, अत्यन्, vitality; also horses; surya, divine consciousness, the sun of enlightenment; gam, speech, cow; aryam varnam, the group of virtuous people; dasyun, wickeds.

**Hymn-35**

2. Sapti, swift-gliding; hari; a pair of horses.

6. Dadhisva imam jatana indum—lit. take this into your belly; an idiom for ‘acceptance in full.’

7. Barhih, the sacred grass, the seat; in the present context, it means ‘our hearts.’

Sutah somah, the homage, emotional affection; Krtah dhanah, the nourishing food; haribhyam, for the two horses, the physical and mental faculties.
8. Here is a reference for the extraction of medicinal elixir from herbs, which needs an expert (मर्दः), pressing stones (प्रलेताः), water (पाण्डः), and is sweetened with milk (मौधः मलमलमू). Here on the metaphysical plane, the worshipful sentiments are sweetened with intellect, austerity (stones), and pure thoughts.

9. Agneh piba jihvaya, drink with tongue of fire; relish it with burning enthusiasm.

10. Sakra, strong and potent (सतिमान्—Daya.).

Adhvaryoh hastat, from the hands of the presenter or the supervisor of ceremony; hotuh, of the hotr priest, the giver, the pious devotee.

**Hymn-36**

For verses 4 and 10, see Nir. VI.23 and VI.7 respectively.

1. Yadamanah—beggars (याचमानः—Daya.); allies or associates; utibhih, protective measures.

4. Mahan amatrah vṛjane virapsi-amatrah (महान अमत्रः) means अमात्रः, without measure, great, or one who is invulnerable. Great without measure, mighty in fortified place. (Nir. VI.23).

Amatrah is learned (आमात्रः)—Daya.

5. Daksina asya purviḥ, many are his donations; purviḥ=पूर्णः: or full (Daya.). Daksina is दानानि or donations, or fees or presents to priests and learned people.

10. Asme pra yandhi maghavan ṛjisin—Extend this to us, O Lord of wealth and wielder of thunderbolt, i.e. to us in the dative sense (प्रस्ते=प्रसर्वेऽ)—Nir. VI. & 7.

Siprin, handsome; with handsome nose and chin.
Hymn-37

2. Satakratu, an epithet of Indra; one who performs one hundred yajnas; whose actions are cent per cent selfless and unattached; by whom many great acts are performed—Daya.)

8. Jagṛvim, sleep-dispelling (awakened—जागरत्कम्—Daya.; जागरण-शीतम्—Sayana). According to Sayana, drinking the Soma is preventive of sleep—पीत: सोमो जागृति: स्वननिधारकः।

Hymn-38

1. दीघया=दीघय (सहितायानिति दीघे:)  
2. Tasta—A carpenter, one who planes the wood.

Atyah na vaji—As a quick horse.

The institutor of the rite is supposed here to address the officiating priests, urging them to be diligent labourers, like the carpenter or the pack-horse (Wilson). For this verse, see Ait.Br. VI.20 also.

3. Sam matrabhīḥ mamire—They have set limits; with the elements they made determinate divisions of heaven and earth by so much, that is, to a definite limit or extent (मात्राभि: रोदस्यो इत्रत्य परिचित्तस्य चक्षु:—Sayana; मात्राभि: सूचिमात्रिश्च नामिरे निर्मितरुि:—Daya.).

6. Gandharvan, according to Sayana, they are the guardians of Soma; according to Dayananda, they are well-trained in speech, or they are the sustainers of the earth: गन्धर्वान्—वै नां सुमितं वा च भूमिव वा धरति तत्।

8. Savituh—Savitṛ is Indra according to Sayana; and the sun (Daya.).

9. Visve mayinah, विस्वे सर्वं मायिन: प्रथमत प्रजा: (maya=wisdom or intelligence). Sayana renders the phrase as all the gods (all those who exercise illusion—i.e. Asuras—(Wilson).
Hymn-39

2. Bhadra vastrani arjuna vasana—in Nigh. III.7, arjuna is the rupa-nama रुपनाम; speech, auspicious and clothed in white raiment; tejansi, splendid, energies. (Sayana).

Pitrya dhīh—our ancient and paternal hymn (पितृक्षमागता स्तुति:—Sayana); dhīh=प्रजा, intellect or wisdom—Daya.).

5. Dasabhīh dasagvaih, ten month’s rites; ten sorts of vital airs (दससभी: दसाविष्कृतम्), accompanied with ten sorts of movement (दसस्त्र्ये: दसाविष्कृतां वेषान्तः—Daya.). See notes on I.62.4.

6. Haste dadhe daksine—he held in his right hand; that is, he delivered the rains from their imprisonment in the clouds of the firmament.

Hymn-40

1. Indra—Sayana gives a number of derivations of this word, based on the Nirukta of Yaska and the Taittiriya Aranyaka: he who sports (रम्ले) in the Soma juice (हन्न); or who shows this (हन्न) universe; or he who divides (क्षणति), or gives (हवाति) or takes (हवाति), or causes to worship (हारति) or possesses (हारति) spirituous liquor (हरे), or who runs or passes (हवाति) the Soma juice (हन्ने); or kindles or animates (हवाते) living beings, or he who beholds the pure spirit or Brahman which is this (हन्न) universe: the grammarians derive it from हिदि, to rule with the affix र्हूः.

4. Ksayam—Abode (निवासस्थानम्—Daya.).

Hymn-41

For verse 3, see Nir. IV.19.

3. Brāhmavahah, the means of attaining wealth (धनप्राप्तिका—Daya.); bearer of prayers (स्तोत्राणि भवहति—Sayana); who bears or receives praises; or who is attained by praise or prayer.

Vihi sura purodasam—O hero, partake of the oblation; (in this) it means to eat (इति भाविता हमाद्)—Nir. IV.19.
7. **Tvayavah** (त्वयवः) = त्वकामयवानः = *Daya*.; devoted to thee, from त्वम् (thou) with *kyac pratyaya*, converting it to त्वम्. Similarly, *asmayuh*, (सम्यु), प्रस्मानः कामयमानः, devoted or inclined to us. These are the popular Vedic forms.

**Hymn-43**

5. **Kuvit=api** (कूवितः=प्रथि), verily, surely. Dayananda interprets it as great (सहात्तमः).

6. **Dvita**, twofold; they make all the quarters of the horizon double, so that the sky becomes two-fold: *Sayan—*it is obscure.

7. **Te syenah, usate**—The Aitareya Brahmana refers to a legend (III.13)—the Soma plant grew formerly only in heaven, the Rsis and gods considered how it might be brought down to earth, and desired the *chandasas*, चन्दस्, the metres of the Vedas to bring it (the relation सोम=चन्द्र=छन्दस्), changing themselves to birds (सुगणः), they undertook the office; the only one, who succeeded, however, was *Gayatri*, in the shape of a hawk (*syena*), and she was wounded by an arrow shot by one of the *Soma-palas* (सोमपालः) or *Gandharvas*, the guardians of the Soma, thence termed *Soma-bhrajas*, which cut off a nail of her left foot; the ichor from the wound became the *vasa* (*वसा*) or adepts of the burnt offering, (Sayan’s details as summarized by Wilson).

**Hymn-44**

The entire hymn seems to expound the beauties of the verb *hr* (√ह्र), to take with different prefixes and suffixes, forming such words as ह्रवेदः, ह्रिरि, ह्रिरत, ह्रयु, ह्रेष्ठ, ह्रिधार्यसं, ह्रिवर्तं, ह्रिती, ह्रिरि, ह्रिसा, ह्रिरि and ह्रेष्ठतं.

**Hari** (हरि) and **harayah** (हरयः) are Indra’s horses in dual or plural; *haryatah*, taking, captivating or desirable; *harit*, the stone that bruises the Soma plant; also green; *haryasva* means the one who has the horse called hari; *haridhayasam*, yellow-rayed; *harivarpasam*, green-coloured, and so on.

According to Dayananda, ह्रवेदः—कामयमानस्य; ह्रिरि—प्रस्मानिरसायनः; ह्रिरत्—प्रस्त्राविविचिन्तम्; ह्रयु—कामयमानः; ह्रेष्ठः—हरयः—कामयमानः, वस्मा प्रस्मानिनोन्मादयतुर्ध्रुः वा वस्मा तस्मादुः; ह्रिधार्यसं—याहि ह्रोऽपि विरणात् वधाति लाम्.
For Pusan discovering the hidden Soma instead of Indra, see I.23.14.

**Hymn-45**

1. **Mayura-romabhih**—peacock-haired (मयूरणा लोमानीव लोमानि वेषाने—Daya.); with hair like feathers of the peacock, (See Yv. XX.53; the verse occurs twice in the Samaveda I.246; V.1068).

**Hymn-47**

For verse I, see Nir. IV.8.

1. See Yv. VII.38 also; and Nir. IV.8.

Indra, the *vṛsabha*, accompanied by the Maruts, is for battle. Drink Soma for rapture after food. Pour down the flood of mead into thy belly. From days of yore, thou art the king of Soma-draughts.

Indra, accompanied by the Maruts, i.e. having the Maruts as his companions. *Vṛsabha*, i.e. one who brings down rain. For battle, for a delightful battle. Drink Soma for rapture, i.e. for a maddening victory, after food, i.e. after meals. Pour down the flood of mead into thy belly, *Madhu* means Soma, is derived from √मधु, to exhilarate, and is compared with Soma (on account of the analogy of exhilaration). This other (meaning of) *madhu* (may be wine?) is derived from the same root also. Thou art the king of Soma-draughts now, as thou went in the former days. (Nir. IV.8).

2. **Apa nudasva mṛdhah**—Drive away the malevolent; drive away all those who are engaged in battle (i.e. enemies); or keep off battles from us, भूषन:==संघामान, war. (Daya.). See Yv. VII.37.

**Hymn-48**

4. **Yatha vasam tanvam cakra**—he made his form according to his will or obedient to his will क्षणं मघवन बोध्यतिः—Maghavan or Indra is
repeatedly of various forms; he can take what form he wills (III.53.8).

Vayu—Vayunam tatāravartam | varam | layam | Daya.

Hymn-49

For verse 2, see Nir. V.9.

1. Vibhva-tastham—made by Lord of the world, vishnu agneisvarezam
   naitam—an—Daya.; jagadatvadhye hridha varanam—Sayana:

2. Prthujrayah = prujahya: = agile, one whose speed is great
   (Nir. V.9).

4. The construction is doubtful (Wilson). Indra may be
   designated as Vayu; Vasus may be Maruts. According to Sayana,
   Vayu, having the Niyuts for his steeds, moves like a chariot on high,
   so does Indra, accompanied by the Maruts.

Hymn-50

1. Ṛgvala = Ṛgval (śaṅgītāvarṣāvāṣṭī śrīve.:)

1. Annah, by food; by oblations.

Havīh, devotion; gifts; from hu, √ṅ to sacrifice, to worship, to
honour; derived from hu are ḥuta, offered in fire; burnt, sacrificed;
sacrifice to, one to whom an oblation is offered; havana, a fire-receptacle;
the sacrificial ladle (SB); a hole or pit made in the ground for
the sacrificial fire, which is to receive an oblation; the act of offering
an oblation with fire; havaniya, to be offered with fire, an oblation;
havīh in comp. for havis; havīh-sala, a room where oblations are
prepared; havīh-sesa, the remnant of a yajna; havir-ahuti, offering an
oblation; havir-grha, a house or chamber in which an oblation is
offered=yajnasala; havis kṛt, preparing the oblation; havis-patra, a
vessel for the oblations.

Indrah, the resplendent Lord; ऐश्वर्यकर्तनि; one with supreme sovereignty (Daya.). Dayananda interprets the entire hymn in the context of
the Head of a State or king; to whom food and gifts can be offered,
which would be adequate to the wants of his body (havīh tanvah kamam
rddhyah). In case of the Supreme Lord who has no needs of his own
nor a corporeal body, the offerings of love and devotion are made, which go to enhance His Glory,—an interpretation from the devotee’s point of view.

2. **Saparyyu**, the serving ones, the docile (सेवको—*Daya*).

**Harayab**, horses.

3. **Somam**, the devotional expressions of love.

4. **Kusikasah**, the knowers of all disciplines of knowledge (सबबालिङ्गान्त वैतारः—*Daya*).

**Svah-yavah**, they who assist in procuring happiness; bestower of happiness or aspirers of happiness (desirous of heaven). (प्रेम वावयन्ति मिथ्यानि ते—*Daya*).

**Hymn-51**

1. **Carsani-dhṛtam**, the stay of men (मनुष्याणां धर्तारम्—*Daya*).

**Maghavanam**, possessor of opulence (बहुचन्द्रक्षम्—*Daya*).

2. **Satakratum**, one with infinite wisdom (प्रमित प्रज्ञम्—*Daya*); one with cent per cent selfless actions; the object of many rites (Wilson).

**Arnavam**, the sender of rain.

**Turnim-ap-turam**, the prompt dispenser of waters; the inspirer of the vital system (प्राणेयं रक्षम्—*Daya*).

**Svar-vidam**, the conferrer of happiness (दुःखप्राप्तम्—*Daya*).

3. **Jarita**, enfeebler (of adversaries); the one who praises (स्तोत्रं—*Daya*).

**Vasoh akare**, mine of wealth.

**Panasyate**, is praised.
Vivasvatah, of the Sun.

Pipriye, is gratified (श्रीणान्ति—Daya.).

4. Purumayah, author of numerous wonders (य: पुरुष बूढ़ा निन्देत न—Daya.); author of many delusions (Wilson).

5. Nissidhah, prohibitions; generosity; helps and assistances.

7. Saryate, शार्यते—from √Sr, to injure, to inflict injury; a fighter against evils or evil forces (य: शरीरे हि सकान्त याति प्राप्तिः तत्साभसिस्त् अवहरी—Daya.) See Saryatam, I.112.17; also Saryata, a brave person (I.51.12; 112.17), Sarya=finger (Nigh. II.5; Saryate, Yv. VII.35).

The verse occurs in Yv. VII.35.

According to traditionalists, शार्यते is besides शार्यत i.e. at the sacrifice offered by Saryata, शार्यते, the son of Saryata शार्यते. (perhaps the same as Saryati, the son of Manu Vaivasvata).

9. The verse very well applies to the sun, (Indra=the sun) who destroys clouds (vrtra).

Vṛtra-khada, devourer of Vṛtra, or the dispeller of clouds.

In case, Indra is taken to be the resplendent Lord, vrtra would stand for dark or evil desires.

10. Radhanampate, lord of riches.

Girvanah, entitled to praise; the one may be invoked for the fulfilment of wants and desires (यो गीयते साब्ज्यते तत्साभ्यं—Daya.).

11. The libation or prayer of loving dedication to reach Lord from all sides (metaphorically possessing cosmic body).

Hymn-52

For this verse, see Yv. XX.29.
1. **Dhanavantam**, the one possessing rice and foodgrains in abundance (cf *yavamantam, kusavantam*); *dhana* (धान) is fried barley or fried rice or any grain fried and reduced to powder.

**Karambhinam**, groats or coarsely ground oats; also a cake or flour or meal mixed with curds (*Daya*); a kind of gruel (generally traditionally supposed to be offered to Pusan, as having no teeth to masticate hard food; also see *Rv. VI.56.1*).

**Apupavantam**, accompanied with wheaten bread; *apupa* (अपुपा) is cake prepared from flour or meal; sweetened soft cakes fried in butter.

**Ukthinam**, with hymns of praise or the Vedic hymns (*ukthani*= वेदस्तोवाणि—*Daya*).

**Pratah jusasva**, enjoy at the breakfast.

2. **Purodasa**, a mass of ground rice rounded into a kind of cake and offered as an oblation (See *Rv. VII.78.1*); (सुसंस्कारितादितमन्विशेषम्—*Daya*).

3. **Vadhuyuriva yosanam**, as one fond of women, a libertine, enjoys a youthful female, (वधुडयुरवनो यशोमिच्छु: तस्तिस्तवम्—*Daya*).

4. **Pratah save**, at the morning fire-ritual. (Same as *pratah-savane*).

5. **Madhyandinasya savanasya**, of the midday fire-ritual.

6. **Trtiye savane**, at the third or the evening fire-ritual.

**Rbhumantam**, accompanied by *rbhus*, or several men of wisdom (*Daya*; रभवः=नेव्रावः).

6. **Dhitibhibh**, by fingers; or expressions indicated with fingers, (धितिमितिविभिषितवचनाय—*Daya*).

**Vajavantam**, with abundant foodgrains (साया: भुज्यानन्विशेषा विख्याते यस्य तम्—*Daya*).
7. **Haryyasvaya**, with fast moving horses, or automobiles.

**Pusanvate**, accompanied with numerous sustainers (or Pusan)
(वहुः: पूथयः पुष्टिकराः विवाते स्वश तस्म—*Daya*).

**Hymn-53**

For verses, see the Nirukta as indicated.

3 (IV.16); 6 (VII. 6); 8 (X. 17); 11 (VII. 2); 14 (VI. 32); and 23 (IV.14).

Dayananda interprets the hymn in reference to king and his army.

1. **Indraparvate**, head of the royal army, like lightning laden clouds.

3. **Samsava adhvarya pratime** etc.—Let us two praise him, O priest! sing in answer to me; let us compose an agreeable hymn to Indra—Some think it to be a panegyric or invocation; others a recitation on pressing the Soma. It is, however, addressed to Indra. (Nir.IV.16).

4. **Jaya**, wife; *astam*—गृहम, house=house wife (गृहिणी गृहमचते, according to the Smṛti). We have in the Brahmana:

> तस्मां पुनर्गम भूतां दशमे मात्रह जायते।
> तस्मां पुनः जाय भवति बद्वस्त्रं जायते पुनः।

(Again, in her being renewed (as a sbn), he is born in the tenth month; and a wife, therefore, becomes *jaya* (जाया), because he is again born in her). We have a similar quotation in Manu. IX.18).

5. **Bhratah**, O nourisher (शोषक—*Sayana*; O friend, वन्यो—*Daya*).

6. **Kalyanih jaya suranam grhe te**—A beautiful wife and delightful things are in thy house (Nir. VII.6). Yaska quotes this line as an illustration of gods being praised as associated with anthropo-morphic objects.
7. **Ime bhoja angiraso virupa**—These sacrificers are the *bhojas* etc. Sayana unnecessarily quotes an incident in which the descendents of Sudas, instituted the sacrifice at which Medhatithi and the rest of the race of Angiras were their *yajakas* or officiating priests—According to Dayananda, **भोजा:** भोजकार; प्रजापालक: (nourishers of people); **भ्रिशा:** प्राण पवित्र (strong as vital airs); **विह्या:** विविधकृपा:, **विकृत्रूपा:** (of several forms, or of deformities).

8. **Rupam rupam maghava bobhaviti**—Maghava assumes every form. Yaska quotes several other passages in its support; विब्राहिमयाविवरण, सहा सुस्वेत, wearing all forms—VII.55.1. *सुध्र = सुध्र, a synonym of happiness.* The word *siva* (शिव) is also derived from the same root शिष्य (sis); this takes the suffix व (va), which replaces the letter next to the penultimate (i.e. ष) and optionally takes guna (गुण).

(*शिष्य + व = शिष्य + ष with guna गुण). Thus *Siva* becomes the deity of all those forms that he longs for—विविधिविविश्वश्व भवति। वदु यदू एक काममें तत्ततुः तदुः देवता भवति (Nir. X.17).

9. **Devaja**—one born out of learned and wise (यो देवेयु विद्वस्तु जात:—Daya.); generator of radiances or energies (तेजसं जनमायू—Sayana). *Deva* may mean Nature’s bounties.

**Devajuta**—inspired by Devas or learned people (देवेय: प्रसिद्धः—Daya.); drawn or attracted by those energies (तेजेजोजितारकृतः—Sayana).

**Astaghrnat sindhum arnavam**—arrested the watery stream (स्त्रमाति—धरति: निक्षुमः—नदीम; प्रणवम्—समुद्रम्—Daya.). Sayana alludes to the stopping the current at the confluence of the *Vipasa* and the *Satudri* rivers.

11. **Upapraita kusikah cetayadhvam**—Approach, O Kusikas, be careful—This in the Nirukta, is cited as an illustration of direct praises, whilst the objects of praise are indirectly addressed. (Nir. VII.2).

12. **Indram atustavam** (इत्यमात्स्तवम् = इत्यम् प्रति—Daya)—The verb is the third preterite of the causal;—I have caused to be praised; or with a Vedic license, in the present tense—I praise Indra (Sayana). परमात्मानं प्रश्वस्वम् May I praise the Lord—Daya.

14. **Kim te kṛṇvanti kikatesu gavah etc.**
What are the cows doing in the country of barbarians (समायदेयकी नवायकर त्यौँकी—Daya.)? They neither get the milk to mix with Soma, or kindle fire. Bring to us the wealth of usurer. Subdue the low-born to us, O Lord of Wealth.

Kikata (कीकता) is the name of the country where the non-Aryans dwell (कीकतानम वेदोन्नायकक तिनात:—Nir. VI.32). Non-Aryan tribes are so called because it is said, "What have they done?" (कीकता: कि कूटाः;) or their assumption is that religious rites are useless (कि विश्राभिविविवि श्रेष्ठा था). They neither get the milk to mix with the Soma, nor kindle fire. Bring to us the wealth of the usurer; Maganda (मगन्द्व) means a usurer (मगन्द्व: कुसीदी): he advances with the thought that it will come back to him (साज्जीदे मामागमिविदीत व वतान्ति); his son, i.e., born in the family of great usurers is called. Pramaganda (प्रमागन्द्व): Or it means an epicurean who assumes that this is the only world and there is no other (साज्जी�े कुसीदीव वृन्दान्त:प्रमागन्द्: कूसीदींवासीत तिकों न पर इति अथेासुः:). Or it may mean impotent, fond of sexual inter-course; or the one who paralyses himself, i.e. his testicles. He makes his testicles firm as two pins.

Lowborn (नैचा शाखम्म-नीचा शाखा शक्तिविचित्रतम्—Daya.). born in a low family or whose family is low.

Sakha, (शाखा) is derived from √वाक्, to be able. O Lord of Wealth, subdue him to us. The verb रक्षति means to subdue. (Nir. VI.32).

15. Jamadagni-datta—directly evidenced by eye (चखुषा प्रत्यक्ष दत्ता—Daya.); given by र्शिस, who maintain a blazing jamat-jvalat, fire, agni; (a plural of jamadagni is mentioned in the next verse).

Suryasya duhita, daughter of the sun, i.e. the dawn (हुहिलव वलं मानोः—Daya.); it may be also speech or its personification vak-devata.

Sravah, hearing; food (Nigh. II.7).

16. Panajanyasa—in five days or five vital airs (Daya.).

Kṛṣṭisu—Five classes of people in a society—four varnas and barbarians.
Paksya, daughter of the sun. The sun is known as pakṣa (पक्ष) —पक्षानिवृत्तिक्ष्य, the distributors of the parts (of the years), i.e. suryasya, of the sun.

Palasti-jamadagnayah—those who have known Agnis like praṣāpatya (प्रसातय) or persons of experience and learning (प्रज्ञिनविदितं प्रज्ञाय: प्रतस्तयो वयोजानं—व्रजवच जमदग्नयो वैस्ते—Daya.).

Ayuh=anna or food (Nigh II.7); or age or life (प्रम्णं शोभनं बा—Daya.).

17. Gavao (गवः), from गम्, to go, and hence also the horses, who go; two bulls or bullocks (Daya.).

19. Khadirasya Saram—the stiff portion of Khadira wood (Mimosa catechu) of which the bolt of the axle is made, whereas Sinsapa wood (Dalbergiāsisu) furnishes the material for the floor. Khadira and Sinsapa are the well known timbers.

Vilo vilit vilayasva, O strong one, strongly fixed by us, be strong (might refer to axle of the chariot).

20. Vanaspati, timber of which the car is made, or Lord of the forest.

22. The elliptical construction is elucidated thus by Sayana: As the tree is cut down by the axe, so may the enemy be cut down; as one cuts off without difficulty, the flower of Simbala, so may he be destroyed; as the cauldron (ukha), when struck, and thence leaking (येषानि लक्षणाय) scatters foam or breath from its mouth, so may that hater, struck by the power of my prayer, vomit foam from his mouth.

23. Lodham nayanti pasu manya/manah—Thinking him a beast, they drive the greedy (seer) away. (सोवर्ण लुधम्यविप्) (Nir. IV.14). Sayana alludes to a legend of Visvamitra, having been seized and bound by the followers of Vasishtha.

Sayakasya, of a lot of weapons—संकार्णाद्—Daya.; or an arrow; प्रवसानकारण: of the finisher or destroyer, i.e. of Visvamitra—Sayana.
Lodham nayanti—they lead the sage, deriving lodha from lub-
dham, desirous that his penance might not be frustrated, thinking that 
the rsi silent through his desire, to be an animal, i.e. stupid.

Vajina, by a horse; but dervies the word from √वच, speech, 
with ina affix, and interprets it सचेन, all-knowing; the contrary वचनिना, 
avajina, means a fool.

24. Bharatasya, of bharata, of the protector of army (से\nनाया 
धल रक्षकस्य).

Bharatasya putrah, sons of Bharata; who are regarded as the 
descendents of Visvamitra, whose enmity, according to, Sayana, to the 
race of Vasistha is alluded here. (Raja Sudas, the disciple of 
Visvamitra, was the cause of this enmity).—Sayana. The Nirukta 
does not mention the animosity, which is a Pauramic conjecture.

Hymn-54

For verse 7, see Nir. IV.25.

7. Samanya viyute dura-ante—Viyute means heaven and earth, 
so called from their remaining apart from each other. “Alike heaven 
and earth terminating at a distance”. Duram (दूर) has been explained by 
the Nir. III.19. It is a synonym of distant: दूरे कस्मात्। दूरं भवति दुर्यो वा 
(It is so called because it is drawn out (√दृ, √द्रु) or it is difficult to be 
reached (दूर√द्). Other synonyms are युक्ते, पराके, पराचे, धारे, परावर्त इति 
दूरस्य—Nigh. III.26.

Antah (अनत: is derived from √अ, to go, (Nir. IV.25).

Adu bruvate mithunani nama—address each other by twin 
appellations. Heaven and earth are designated together by urvi and 
other duplicate terms.


Jami tan nah—जामि = जामित्वं, भामित्वं, sisterhood, the condition of a 
relative or sister (पितु: पालकस्य; जनितु:—जनकस्य; जामि—जातस्—Daya.).

Dyau, is usually called father and progenitor. (I.164,33).
10. Paprathanah, proclaiming their own acts (स्वाति स्वाति कर्मणि प्रश्यत्—Sayana: प्रश्यताग: or well known—Daya).

16, 17. Caru nama, that beautiful appellation; agreeable or acceptable act (सुन्दरं नाम—Daya.). (cf. सजायं चाहं नाम of verse 16) by which the Asvins attained deification (प्रविन्नी—सूर्यक्रियन्ती—Daya).

20. Dhruva ksemasah, abiding in fixed habitations (निश्चल स्थाना:—Sayana; ध्रृवं निश्चितं i.e. definite; क्षेम रक्षणं, i.e. protection; i.e. of definite protections.—Daya.)

Hymn-55

For verse 19, see Nir. X.34.

1. Mahat devanam asuratvam ekam—This is the burthen of all the twenty-two verses of this hymn; Great and unequalled is the might of Nature's bounties (the devas).

Devanam, earth and the like (पृथिव्यावतान्त्रम्—Daya.); asuratvam, the one who pervades through vital airs. (पद्मपुष्प प्राणेयं रसते तद्य—Daya.; it means pertaining to strong and powerful (also who or what throws or impels all beings is asura,—वस्त्रिति शिरांगिति सर्वानि, Sayana, and hence asuratvam is प्रवश्यम् or एवं शर्यम् (Also वस्त्रिति प्रभाविति दूरीकरोति सर्वाणि दुःशानि तथा भावम् —Daya.).

4. Samano raja, the one enlightened (एकः प्रकाशमान:—Daya.; the universal sovereign (may be referring to Soma or Agni).

12. Mata, mother; the night; duhita, daughter, the dawn; dhenu (चृं), the one yielding fluids as from cows.

Rtasya, of truth; also of water.

13. Anyasya vatsam rihati mimaya, licking the calf etc; udhah, dawn (उध्व); udders; ila, earth (Nigh. I.1).

Rtasya sa payasa apinvata ila—the earth without water is sprinkled by water of the sun during rains.
14. Tryavim, the one who gives protection to three, the causal form, the modified form and the living (कायस्यकारणास्वाभावः तीर्थः वस्तुति यो रक्षितः तस्माद—Daya.); also year and a half old calf (यविन्प्रदशः सत्यं सम्बद्ध्यं बयोकी वलनः—Sayana); the sun of that period; or it may apply to the sun, as the protector (avih) of the three (tri) worlds.

16. Dhenavah, milch-kine; also divine speech.

17. Anyasmin vuthe, upon a different herd; a herd of troop of regions.

18. Sodha, of six forms (ष्ट्र प्रकाशः—Daya.) of sense organs (mind+5 sense organs); or the six seasons of a year; panca-panca vahantii, by combining the cold with dewy season, the seasons become five, पञ्च-पञ्चं =5 vital airs—Daya.).

19. Devastvasta savita visvarupah—The divine stimulator, multi-form Tvasta, generated and nourished manifold mankind, all these created beings and the great divinity of the gods are solely his.

On this, Yaska comments: The divine stimulator, omniform Tvasta, nourished mankind by the gift of juice. And he generated them in various ways. All these beings, i.e., waters are his. And for him is the one great divinity of the gods, i.e. the state of being endowed with wisdom or with the bread of life. The word asu is a synonym of wisdom: (1) it throws out the senseless; and sense is thrown into it (√स्य, to throw); (2) or the word asu+ratva has its first letter (v) elided.

20. Camva=चन्द्र like the army (चन्द्र); or the vast receptacles in which gods and men eat (heaven and earth).—Sayana.

Hymn-56

2. Ekah acaran, the stationary one, the sun.

Tisraah, the three, earth (darsi, visible) and firmament, and heaven (guha or invisible, indiscernible), These are the three revolving spheres.
Sad bharan, six burthens are six seasons (five elements and mahat, cosmic intelligence—Daya.); may be the six cardinal points in space.

3. Tripajasya, the triple-breasted; year personified

<table>
<thead>
<tr>
<th>Tripaja—Summer, rains and winter</th>
<th>physical, mental, and spiritual</th>
<th>Solar intensity</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tri-udha—Heaven, firmament and the earth</td>
<td>Causal (karana), subtle (suksma) and gross (sthula)</td>
<td>Morning, mid-day and evening</td>
</tr>
<tr>
<td>Tri-anikah—the three characteristics (sat, rajas, tamas).</td>
<td>—</td>
<td>—</td>
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</tbody>
</table>

4. Adityanam, the twelve months are the twelve adityas of the year.

Asmai aramanta devih etc., Now give it delight (during the four months of rain), and now depart from it (during the other eight months, when the rains are more or less dried up).

8. Trih uttama duh-nasa rocanani etc.

The three bright regions are earth, firmament and heaven. The verses 5 and 8 abound with a reference to groups of three. Three regions, three worlds, three devis: Ila, Sarasvati, and Bharati, three elements or riches: cattle, gold and gems, three seasons of the year, agni, vayu and surya and so on.

Hymn-59

For verses 1 and 2, see Nir. X. 22 and II.13 respectively.
1. This verse has been discussed by Yaska (Nir. X.22); Proclaiming, Mitra leads men forth, Mitra supported earth and heaven. Ever watchful, Mitra beheld the tribes. To Mitra, sacrifice the fat oblations.

The word कृष्टय (Krṣṭayah) is a synonym of men, so called because they are active, or because their bodies are long (विकर्षय वेदा वि).

2. Pra sa mitra marto etc.—May that mortal, O Mitra, be rich in food, who, O Aditya, abides by thy ordinance. (The Nirukta describes a few of the adityas. Mitra, Varuna, Aryaman, Dakas Bhaga and Amsa,—Nir. II.13).

**Hymn-62**

For verse 1, see Nir. V.5.

1. Yena sma sinam bharathah sakhibhyah—sinam (सिनम्) means, food (Nigh. II.7): it binds created beings together.

The hymn is divided into six triplets with Indra-Varuna, Bṛhaspati, Pusan, Savitṛ, Soma and Mitra-varuna as devatas.

3. Varutrih—Wives of gods, to be admired by all (Sayana); super-excellent ones (वरुत्रिह; Daya.).

10. The well known Gayatri mantra. Let us adore the supremacy of that divine sun, the god-head, who illuminates all, who recreates all, and from whom all proceed, to whom all must return, whom we invoke to direct our understandings aright in our progress (Sir William Jones).

We meditate on that desirable light of the divine Savitṛ who influences our pious rites (Wilson).

Dhiyah, means कर्माणि; it also means बुद्धि: (buddhīḥ) or understandings.

16. Gavyuti, a distance covering two krosas (about 4 miles) गव्युति, or even the cow-shed, गौनिवासस्थानम्।