RGVEDA SAMHITĀ
ऋग्वेद संहिता

with

English Translation

by

Svami Satya Prakash Sarasvati
and
Satyakam Vidyalankar

Volume V, VI
Book IV, Hymns [1–58]
Book V, Hymns [1–87]

पंचम: षष्ठच माग:
चतुर्थ मण्डलम्, सूक्तानि [१–५८]
पंचम मण्डलम्, सूक्तानि [१–८७]

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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 Bhushan Award. In 1972, he was elected to Rajya Sabha, the Upper House of Indian Parliament, from Uttar Pradesh.

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

He had travelled extensively and had a wide range of interests and accomplishments. Photography, painting, music and poetry had a claim on him. Equally, he gave generously of himself to the solution of public problems and to personal hardships of individuals in distress. He was deeply interested in Indian culture and in educational institutions as vehicles of India’s cultural renaissance and socio-economic reconstruction. The Vedas and their message energised his inspiration and impelled him to consecrated action for human welfare.
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 Shruti and the mystic and melodic music of the celestial hymns have hallowed human consciousness through trackless centuries with a sublime glow.

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

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

The Vedas are unique in their perspective of time and space. Early in the history of human civilization, the Vedas proclaimed the essential unity of mankind, untrammelled by geographical barriers and tribal parochialism.

The Vedas declared the enduring filial allegiance of Man to Mother Earth: माता भूमि: पुजोऽहूँ पुविष्या: . . . . पवं. 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: प्रमेयाः प्रकाशाः एवं, संभरतो वावृध: सोमभावय: . यजु. 5.60.5.

The Vedas cautioned against recrimination, jealousy and ill-will among the human kindred: मा प्रत्सर्व तर्कोऽविकारे मा स्वासमुद्र स्ववा: . . . . पवं. 3.30.3.

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

निष्ठशृः चशुथा सय्याँ भूताभि समीक्षे |
निष्ठश्च चशुथा समीक्षामहे | यजु. 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 prolixity: ब्राह्मणो देवं धर्मिणो विश्वासः नि मा नो निन्दा ईश्वरं मोहत जल्लिम्। वर्ष सीमायु विश्व कार्यालयस्य विद्यपमस्य ॥ श्रृं. 8.48.14.

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: भद्र कर्णो मुनि: श्रीमुनि देवा भगा वर्णयमानिभिमण्डलजत: ॥ यजु. 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 सत् विप्रां: बहुधा बदनि:);
ग्याने नो भवतः: संबन्ध वनमु विस्वतीकृत्याः सम्परीतिः उद्विद्धतः।
तेवा नो यथा सद्विद्य सूक्ष्मता प्रसन्नायामुष्यो रक्षितारो दिवे दिवे॥ ३५५। १.८९.१।

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: पुराणम पुराणम परिपरूप्प विश्वतः। ३५५। ६.७५.१४।

The Vedic philosophy of freedom and fearlessness reached a credal and climactic crescendo in the earthy yet ethereal invocations:
प्रभमय भिजितत्वभिजितत्वं भाताद्वयं परोक्षात्।
प्रभमय नक्तमयं दिवा न: सर्वा प्राप्ता यम मिति भवतु। ३५५। १९.१५.७।

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:
सप्तकङ्क्षयं संवज्जयं सं सबो मनोसस्य जानति।
तेवा भार्यं वयं पूवं सफ़लताना उपास्ये॥ ३५५। १०.१९१.२।

These noble thoughts made the culture of the Vedas the first and foremost foundation of the edifice of universal values: श्रायणम सस्त्र्नितिशिवायः। ३५५। ७.१४।

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 unsparking 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 Pratishtana by the Foundation. Dr. Govardhan Lal Dutta, a famous educationist and Head of the Pratishtana, 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 Pratishtana 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 Pratishtana  
New Delhi
Tvām hy àgne sádam ít samanyávo deváso devám aratíµ nyerirá íti krátvá nyeriré | ámartyam yajatar mártysvya
devám ádevaµ janata práçetasam víśvaµ ádevaµ janata
práçetasam || 1 || sá bhrátaµ várunam agna á vavṛitsva
deváh áçhá suµati yajñávanaµ sáµ jyéṣtham yajñávanaµ|
ritávánam ádityám carshanídhríµ rágám carshanídhríµ
tam || 2 ||
O swift moving, radiant, universal fire, the cosmic divine powers ever excite you and urge you with their dedication for manifestation. O adorable, immortal and brilliant, they generate you as an immortal force among mortals, as the all-competent; they generate you as the all-competent and omnipresent Nature's bounty.

O universal fire-divine, bring your venerable brotherly associate, the water-divine, to the presence of the worshipper. He loves very much to participate in universal cosmic creation, he is true to the established laws, is one of the infinite creative principles, and sustainer, truly a sustainer of men; he is like the sovereign venerated by mankind.
साखें साख्यमुभ्य वेदस्तवाय न च रत्नेऽवर्ष्यमवम्य दस्म रंघाः।
अभं मृतीकं वर्णेण सर्वं विधो नुस्तु विभवमानुपु।
तोकायं तुजे श्रुत्याचार शं कृत्वयाम्य दस्म शं श्रुत्याति।
ले ने अभं वर्णायं विधानेवस्य हेतुवे चालसिद्धा।
यजिष्ठे वान्हनमः श्रुत्याचारो विधाया ह्योस्सस्य प्र समुधायस्य।
स ले ने अभं भेयो भेयो नैदिकं अभं श्रुत्यां इष्ठाँ।
अर्थ यक्षे ने वर्णेण सर्वं वीदि मृतीकं सहवे न एवः।

साखे साख्यम अभ्य अ वादुत्स नाम नाक्राम राधया राधयास्माभ्याम दस्मा राधया अग्ने मृतिकां
वारुणे साईं विदो मरुतसु विस्वाब्हानशु।
तोकाय तुजे शृद्धाचार शं कृत्वयाम्य दस्म शं श्रुत्याति।
ले ने अभं वर्णायं विधानेवस्य हेतुवे चालसिद्धा।
यजिष्ठे वान्हनमः श्रुत्याचारो विधाया ह्योस्सस्य प्र समुधायस्य।
स ले ने अभं भेयो भेयो नैदिकं अभं श्रुत्यां इष्ठाँ।
अर्थ यक्षे ने वर्णेण सर्वं वीदि मृतीकं सहवे न एवः।

अस्य श्रेष्ठं सुभागयं सुस्तु चित्रतमा चल्छ।
श्रुत्यें चूतं न तुस्मद्यश्च: स्या हृद्य लेतवयं मृत्युमे धनो:।
विरंखु ता परमा सौंति सत्या स्या हृद्य ज्ञानमानुष्ये:।
अन्तने अहः परिबोध अग्राश्चांशत: शृद्धी अवः रोहेवान:।
स दुःस्तो विश्वेदुम शीत सदा होता हिरण्यस्य रंगुजिष्ठ:।
रोहिष्ठो वृपणों विशाला सदा रूप: शिनुरतीव संस्तत।

asyā śrēṣṭhā subhāgasya samādvīg devasya citrātāmā mārtysēhu | śuci ghrītām nā taptām āghnyāya spārbā de-

vasya maṅhāneva dhenōḥ | 6 || trīr asya tā paramā santi

satya spārbā devasya jānimāny aṅgōḥ | anantē antāḥ pāri-

vīta āgac chūciś sukrō aryō rōrucānāh | 7 || sā dūtō viśvēd

abhī vāṣṭī sāmad hōta hiraṇyāraha raṁsujihaḥ | rohī-

āsya vāpushyō vibhāvā sādā raṃvāḥ pitumātīva samsāt | 8 ||
O fire-divine, friendly and beautiful, bring hither your brother, water-divine (cosmic water) just as the two strong horses convey the swift chariot along the road to its goal. Along with cosmic water, receive, O universal fire, the gratifying homage, and also along with the all-illumining divine winds, grant, O fire-divine, happiness to our aspiring children; grant, O beautiful fire-divine, happiness to ourselves. 3

O all-wise fire-divine, avert from us the wrath of the cosmic waters. You are the best invoker, and the most diligent bearer of oblations, the most resplendent; may you liberate us from all animosities. 4

May you, O light-divine, our preserver, be nearest to us with your protection at the breaking of the dawn. May you, reconcile to us the cosmic waters, and propitiated by our praise, cherish our homage, and be swift to respond to our calls. 5

The glance of this auspicious fire-divine, directed towards men, is most excellent, most wonderful, acceptable to all, as the pure warm butter from the milk of the cow acceptable to the divine powers, and as the gift of a milch-cow to a man. 6

These three (divine fire, divine waters, and divine winds) are the supreme, true, most exalted, and eagerly longed for manifestations of the fire-divine. He is revealed in the boundless region, invested with radiance, pure and bright. 7

He, the messenger, the invoker, riding in a golden chariot, with a tongue of flames, frequents all the chambers of worship, drawn by red horse, like rays; he, the resplendent, is always agreeable and is like a dwelling well-supplied with food. 8
स चेतयन्मणुन्‌ श्रवत्वेचः । प्र ते मध्या रंग्नन्यां नयति ।
स किशेरसु दुयीरु सार्थकऽऽ्णो सरस्तय मध्यविन्नंयां ॥१९॥
स तू नै अभिनीतं प्रजाजनक्षणं तस्मि दुयीरु यद्यः ।
खिया यथे प्रत्ययं अभिन्न अन्नमयोपयि तत्जनिता सत्यशुक्लं ॥१०॥

सा cetayan mānusho yajñābandhuḥ prá tām māhyā rasa-
नायā nayanti | sā kshety asya dūryāsu sādhan devō mār-
tasya sadhanitvām āpa ॥ ९ ॥ sā tā no agnīr nayatn prajā-
nāman āchā rātmanā devābhaktam yād asya | dhiyā yād vi-
śve amṛtā ākṛṣṇvan dyaun̄sh pītā janitā satyāṃ ukshan
॥ १० ॥

स जयत प्रथम् पस्यां शाहो बुधे रजहस्तो अस्य योनि ।
अपातस्यायृततियो ग्रहमनो अन्तायोयुवानो व्रतभवे नीते ॥११॥
प्र शर्चे आर्त प्रथयम् विपुनम्ब्र कुमस्थु योनि व्रतभवे नीते ।
स्माहो युवा शुष्करा धिनवासा सत्यासेवांजनयन्त वर्षणे ॥१२॥
स्पष्टाकुलवः पिनयो मनुयो अभिष्प्र ग्रहवयाऽयुवाणः ।
दर्मचरयो ग्रहियां ब्रह्मस्य अम्बनुयो अन्तायोयुवानं दुहनाः ॥१३॥
ते मर्याद देशायो अश्व तदेषामध्ये अभित्र वि वेचन ।
पुर्वतोप्रासी अभिष्कारविचवदन्त्याशृष्टकुपन्त धीमिषि ॥१४॥

sā jayata prathamāḥ pastyāsa mahā budhne rájaso asyā
yónau | apād aśirshā guhámāno āntāyōuyunvāno vrishabhāsya
nilé ॥ ११ ॥ prá śārdha ārta prathamāṁ vipanyañ ritūsa yónā
drishabhāsya nilé | spārhō yuvā vāpashyā vibhāvā saptā
priyāso 'janayanta vrishnte ॥ १२ ॥ asmākam ātra pitāro
mushyah abhi prá sedur ritām aṣubhānāḥ | āsamvrajaḥ sudū-
gehā vavre antār úd usrá ājaun ushāso huvānāḥ ॥ १३ ॥ té
marmājata dadrivaṅso ádriṃ tād eshm anyē abhīto vī voc-
can | paśvāyantrāso abhī kārām arean vidānta jyōtis cakṛ-
pánta dhībhīh ॥ १४ ॥
As a lover of worship, he knows those people, who bind and take him with the strong cord of praise. He, the divine fire, fulfilling all desires, abides in the homes of mortal devotees and wins a partnership in his possessions. 9

May that fire divine conduct us to that precious treasure, coveted by the devout worshippers. He is the one, whom all the immortals manifest for the performance of sacred rites, of whom heaven is the prime abode and revealer, and on whom the priests sprinkle loving oblations. 10

He is the first in rank and engendered in the habitations; he is revealed at great heaven's base and in this region's bosom. He is without feet, and without head, and conceals his extremities, combining in the lair of the rain-clouds. 11

Glorified by praise, he first rises aloft, defiant, in the womb of cosmic waters, in the lair of the rain-clouds. The seven dear priests (rays) engender the fire-divine, who is the showerer of benefits, desirable, ever-young, beautiful in form and resplendent. 12

In this world, our mortal forefathers, in the course of their search for eternal truth found the universal fire-divine; then calling upon the dawn of wisdom, they extricated the cows of knowledge which remained concealed among rocks in the dark caverns. 13

Rending the rocks they further cleared out the way; others around also reported their findings. Fully prepared for the extrication of the cattle, they sang their songs and found the light and with wisdom they planned out the course of action. 14
ते गव्याता मानसा ह्रामुख्यं गा केमान्यं परि पत्मंद्रिम।
ह्वऽनं नरो वर्चसा देवशैन जनं गोमन्तपुष्किरे वि वेषु: || १५ ||

té gavyatá mánasá dhridhrám ubdhám
gá yemánám pári shántam ádritam | drilhám náro váeasā
daivyena vrajam gómantam usíjo ví vavruh || 15 ||
Devoted to their leader, the fire-divine, these people, with minds intent upon restoring cattle, brokeopen, with divine wisdom, the enclosing obstructions, consisting of solid mountains confining cows, — the stable full of cattle. 15

They first have comprehended the name of the milch-cow (the divine speech). They found the mother’s three sets of seven noblest terms (21 metres of the Vedas). Then they glorified the conscious dawns (divine light), and the purple dawn appeared with the radiance of the effulgent sun. 16

The diffused darkness receded; the firmament glowed with radiance, the lustre of the divine dawn arose and then the sun ascended above the wide expanses, beholding deeds of men, good and evil. 17

Thereupon awakening, the enlightened devotees obtain celestial treasures of knowledge, and thereon the universal godly men assemble in the congregation. O Lord of cosmic light and intelligence, may the aspirations and efforts of your worshippers be effective and fruitful. 18

May I now glorify the present radiant fire-divine, the invoker of Nature’s bounties, the supporter of the universe, and most adorable, though the udder of the cow has not been milked, nor the sanctified and strained libation drawn up by the sun. 19

The universal fire-divine is the mother of all those divine powers, to whom the worship is offered. May He be dear like a guest to all men. Receiving the offered homage, may He, the knower of all that is born, be gracious to us. 20
2.

Yo mártyeshv amṛita rītāvā devō devēshv aratīr ni-
dhāyi | hōtā yājīshṭho mahānā śucādhyai havyāfīr agnīr mā-
nusha īrayādhyai || 1 || ihā tvām sūno sahaso no adyā jātō jātāṁ ubhāyaṁ antār agne | dūtā īyase yuyujāṇā ṛiṣhva rī-
jugunshkān vrīshanaḥ sukrāṇḥ ca || 2 || ātyā vṛidhāsaṁ rō-
hitā ghṛitāsnu rītāsya manye mānasā jāvīshṭā | antār īyase arnshā yujānō yushmāṇḥ ca devān viṣā ā ca mártān || 3 ||

aryamānaṁ vāruṇaṁ mitrāṁ eshaṁ īndrāvīshnu maruto
asvīnotā | svāṣyo agne surāthaḥ surādhaḥ ēd u vaha suha-
vishe jānāya || 4 || gōmaṁ agnī 'vimāṁ asvī yajūṁ nṛiṣvasa-
khā sādam ēd apramṛishyāḥ | ślavāṁ esha asura rajavān
dirghā rayīḥ prithubudhmāṁ sabhāvān || 5 ||
He, the fire-divine, has been installed immortal among the mortals, the observer of truth, the invoker of natural powers and triumphant among them, the most diligent. He has been placed upon the altar to brighten the ceremony by his lustre, and for the elevation of mankind through oblations in celestial regions. 1

O divine fire, embodiment of strength, kindled today at this place of worship, and invoker of Nature’s bounties, may you fair as an intermediate envoy between both (Nature’s forces and men), harnessing your vigorous, robust and resplendent flames. 2

I acknowledge with reverence the reddish, prosperity-bestowing, water-shedding and swifter-than-mind-moving, steeds (radiant beams), of Lord, the Truth. Yoking the brilliant pair, you pass between the celestial divine forces of yours and the human beings. 3

Possessed of brilliant flames, an excellent chariot and abundant nourishment, O fire-divine, may you bring the blessings of the cosmic all-pervading powers of light, life, waters, law and order, winds, twin-divines among these worshippers for the benefit of mankind. 4

O mighty fire-divine, may our benevolent actions, celebrated by your worshipper and instituted by the priests be productive of cows, sheep and horses and remain ever uninterrupted. May it grant wisdom, progeny, long continued and broad-based affluence, and social status. 5
yās ta idhmām jabhārat sishvidāno mūrdhānam vā ta-
tāpate tvāyā | bhūvas tāsya svātavānḥ pāyūr agne vīṣva-
smāt sim aghāyatā urushya || 6 || yās te bhārad ānnyiyate
cid annaṃ uṣīshān mandrām ātithim udīrat | ā devayūr
inādhate dūronē tāsmin rayīr dhruvō astu dāsvān || 7 || yās
tvā dōshā yā ushāsi praśānsāt priyāṁ vā tvā kriṇāvate
havīshmān | āṣyo nā svē dāma ā hemyāvān tām ānhaśaḥ
pīparo dāsyāṃsam || 8 || yās tūbhyaṃ agne amṛtāya dāśad
dūvas tvē kriṇāvate yatāsruk | nā sā rāyā sāśamānō vī yo-
shan nāśnam ānhaḥ pāri varad aghāyoh || 9 || yāsya tvām
agne adhvarāṃ jūjosho devō mārtasya sūdhiṃ vāraṇāh |
pritēd asad dhōtrā sā yavishṭhāsāma yāsya vīdhato vṛidhā-
saḥ || 10 ||

chītimānāt chītimānāt viḍyāṣābhyāṃ śrīnakā ṛgvināḥ ca mātīn
rābhē vē vē svāyasyāṃ devā dētīm ca
rāsvādītīm urushya || 11 ||

cīttim ācīttim cinavad vī vidvān prishṭheva vītā vri-
jinā ca mārtān | rāyē ca nah svapatyāya deva dētīm ca
rāsvādītīm urushya || 11 ||
O fire-divine, may you be the munificent recompensier of the person, who, sweating with toil, brings you fuel, and in your service exhausts out himself to full capacity and may you protect him from every one that seeks to do him evil. 6

May the worshipper, who, desirous of food, presents reverential homage and constantly offers sweet devotional prayers to you, and also who welcomes you as a guest and devoutly kindles you in his home, be blessed with a son, firm in devotion and liberal in offerings. 7

May you, fire-divine, as if a horse with golden caparisons rescue from evils the bounteous worshipper, who glorifies you morning and evening, and, presenting homage, does what is acceptable to you in his own home. 8

O immortal fire-divine, let not the one, who is dedicated and serves you with repeated praises and who pours out butter with uplifted ladle, be devoid of wealth and let not the wickedness of a malevolent overwhelm him. 9

O fire-divine, gracious and youngest amongst the divines, may that prayer be agreeable to you, which is uttered by the man, with whose well-conducted worship you are well-pleased, and may we be the promoters of the worshipper when he adores you. 10

The all-wise Lord discriminates between virtue and vice, straight between man and man like the groom distinguishing between sturdy and weak backs of horses. O Lord, enrich us with wealth and virtuous children; may you award us the ephemeral wealth, and also protect the non-ephemeral one. 11
कविः शशासुः कुवारूढः निधारयक्तो तुर्मीः कृयायोः।
अनुस्वं रश्यां अम पराणापुदः परस्परे रूपेनां अर्थ एवेः।
लप्चणे तुम्रणाति: सुन्तसेमाय विख्येते येविषः।
रावे भर शशामानाय चूजे पुष्य श्रुत्रमस्ये चर्मिणाः।
अवः ह यद्यमस्ये त्वाया पद्धक्षते भव्यक्रुमा तनूगच्छः।
रायं न कन्तो अपयसा भृतिर्क्रतः चेम्सुः सुच्चे आसुणाः।
अवः मातुहस्य: सत् विभा जाधेमहि प्रयुमा वेच्छसे नृतः।
विव्युवान् अधिरसो भृवेमाध्रि रुकम धृतनि शुच्यन्ते।

कविः शशासुः कवायो 'दाबधा निधारयायं डूर्याय स्याहः। अतस्वं दर्शे अस्त निधारयाय एवेः। एवेः च सा विधाय द्रव्याम् न च।
लप्चणे चूजे तुम्रणाति: स्मुतसेमाय भव्याय चर्मिणाः।
रावे भर शशामानाय चूजे पुष्य श्रुत्रमस्ये चर्मिणाः।
अवः ह यद्यमस्ये त्वाया पद्धक्षीति प्रव्ययाय भव्यक्रुमा तनूगच्छः।
रायं न कन्तो अपयसा भृतिर्प्रवत्तः चेम्सुः सुच्चे आसुणाः।
अवः मातुहस्य: सत् विभा चाधेमहि प्रयुमा वेच्छसे नृतः।
विव्युवान् अधिरसो भृवेमाध्रि रुकम धृतनि शुच्यन्ते।

अवः व्ययो न: पितर: परस्त: प्रश्यो अम श्रुतमय: गुण:।
शुच्यद्यन्तीधारङ्गक्षति शस्याः: श्रायं भिन्नस्य असूर्योऽपि बन्धनः।
सुर्कमाः: सुवर्जोऽद्यायः न देवा जानिमा धर्मेन:।
शुच्यन्ते अर्थ: वेंकुचन्त: इन्द्रभूवः गच्चे परिपत्रस्वो अममः।

अवः व्ययो न पितर: परस्त: प्रश्यो अम श्रुतमय: गुणः।
शुच्यद्यन्तीधारङ्गक्षति शस्याः: श्रायं भिन्नस्य असूर्योऽपि बन्धनः।
सुर्कमाः: सुवर्जोऽद्यायः न देवा जानिमा धर्मेन:।
शुच्यन्ते अर्थः वेंकुचन्तः इन्द्रभूवः गच्चे परिपत्रस्वो अममः।

आधः यथा नाह पितारः परासः प्रभासः अम श्रुतमः गुणः।
शुच्यद्यन्तीधारङ्गक्षति शस्याः: श्रायं भिन्नस्य असूर्योऽपि बन्धनः।
सुर्कमाः: सुवर्जोऽद्यायः न देवा जानिमा धर्मेन:।
शुच्यन्ते अर्थः वेंकुचन्तः इन्द्रभूवः गच्चे परिपत्रस्वो अममः।

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सुर्कमाः: सुवर्जोऽद्यायः न देवा जानिमा धर्मेन:।
शुच्यन्ते अर्थः वेंकुचन्तः इन्द्रभूवः गच्चे परिपत्रस्वो अममः।

आधः यथा नाह पितारः परासः प्रभासः अम श्रुतमः गुणः।
शुच्यद्यन्तीधारङ्गक्षति शस्याः: श्रायं भिन्नस्य असूर्योऽपि बन्धनः।
सुर्कमाः: सुवर्जोऽद्यायः न देवा जानिमा धर्मेन:।
शुच्यन्ते अर्थः वेंकुचन्तः इन्द्रभूवः गच्चे परिपत्रस्वो अममः।
O fire-divine, the unreviled wise persons always welcome with reverence wise men in their homes. May you also proceed with rapid footsteps to meet and bless these remarkable and marvellous men of wisdom. 12

Resplendent and ever youthful fire-divine, you are the satisfier of the wishes of men, and giver of good guidance to the participants, who serve you with loving devotion. May you bestow joy-yielding and abundant wealth for the preservation of the participant, who praises and worships you with full dedication. 13

O fire-divine, we churn you, the eternal truth, out with hands and feet, and all our members, the pious experts of the technique, exercise their arms in the work of attrition just as those who fabricate laboriously a car. 14

May we, the seven divine sons, first in order, become the wise fire technicians, and engender as if from the dawn the front rank people, and being well-versed, break open rocks. 15

Thus, O adorable Lord, our virtuous and ancient fore-fathers, institutors of holy rites based on immortal truths, attain pure light, and reciting sacred hymns and dispersing gloom make purple dawns manifest. 16

Performers of benevolent works, brilliant and aspirants of divinity, make their life free from impurity, as a smith heats iron. Enkindling the fire-divine, and exalting the resplendent Lord, and wandering about in search, they reach the vast mystic source of wisdom and speech. 17
आ युधेवे भुसति पुष्चो अस्यहेवान् यज्ञिन्मान्वेयम् ।
मत्तोऽन्तर्विषीर्ह्नान्वृधे चित्रिं उपरस्मयोऽऽै॥१८॥
अङ्गे ते स्थायो अस्म श्रमयसुभ्रुपसोऽविभवतीः ।
अन्नमुल्ये पुरुषा सुधानं क्वऽद्व यत्वस्तुत्राह्व चयुः ॥१९॥
पुता ते अम उच्चयानि वेढोवेल्लायाम क्षणे ता जुपशः ।
उच्छोकस्त्र कृषुहि वस्यसो नो मथो रावः पुरुषारः प्र यन्तिधि ॥२०॥

ā yūtheva kshumāti paśvō akhyad devānāṁ yāj jānimānty ugra | mārtānāṁ cid urvāsir akyipran vṛidhe cid aryā úparasāyāyōḥ || 18 || ākarma te svāpaso abhūma ṛitām avasrann uṣhāso vibhātīḥ | ānūnām agnīṃ purudhā suscandrāṃ de-vāsya mārṇijatās cāru cākshuḥ || 19 || etā te agna ucāthāṇi vedhō 'vocāma kavāye tā jushasva | úc chocasva kri-νuhī vásyaso no mahó rāyāḥ puruvāra prá yandhi || 20 ||

3.
Ā vo rájānām adhvarāsyā rudrām hótāram satyayājām rōdasyoḥ | agnīṃ purā tanayitnōr acīttād dhīranyarūpam ávase kriṇudhvam || 1 || ayām yōnīṣ caṅkīṁa yāṃ vayāṃ te jáyéva pātya uṣatī suvāsāḥ | arvācinaḥ pārivīto nī shi-demā u te svāpaka pratīcīḥ || 2 ||
O the powerful fire-divine, the self proclaims the near presence of the mystic source of wisdom, as the herd of cattle in a food-full pasture, and the enlightened participants then plan out the details of attaining this widely-loved wisdom, and having attained it, the master of the family is rendered competent to provide for the increase of posterity and the support of dependents. 18

We have worked for you, O fire-universal; we have nobly laboured; the bright dawns have shed their lustre upon our worship—adding the beauty to the perfect fire-divine, and God’s bounteous eye, the Sun, that shines for ever. 19

O all-wise creator, fire-divine, we have repeated these praises to you; may you accept them. May you blaze aloft; make us epulent; may you, being glorified by all, bestow upon us ample wealth. 20

Before the thunder lightning strikes and lays you senseless, O devotees, for your protection, may you kindle fire-divine, who is presiding Lord of worship, the invoker, the afflicter of adversaries, the institutor of sacrificial cosmic order between the earth and heaven, and the one invested with golden colours. 1

This is the altar, which we have decorated for you, as a wife attached to her husband puts on elegant garments. O accomplisher of good works, may you, sit down in our presence, invested with radiance, while these flames incline towards you. 2
आभृष्टेर्ते अञ्चलितप्रयू मन्म नृचकसे रुपस्तृत्य ब्रह्मीये वेदे।
श्रवङ्गे रूपसुभबंधू जातृ त्राभनेव सोता मधुषुषयमीहे।
कदा ते उक्ता सुपुण्यावति कदा भविन्ति सुकुम्या गृहे ने?
कथा ह तहहरणा त्वमर्मे कथा ध्रुवे गंगसे कद आगे?
कथा भ्राताये मील्हुये पृथिविये व्रुतः कदम्युषे कथार्गाये।

अश्रिन्वते अद्रिंपित्ये मान्मा नृपिंक्षाये जोधाह। देवाया सास्ति अर्धताये शास्त्र ग्रावे सोता मधुषुषयमीहे।

कथा महे उपस्थितमर्गे पृष्ठे कुद्राये सुसंवाया हृढित।
कथार्वृ उपस्थितमये शारीरे व्रुते।
कथा शार्याये सुमृतमृतमार्गे कथा सूरे धृतरे पृथ्विषयमान।

प्रति व्रुत्वातिर्थाये तुराय सार्य जिसे जातेत्वादिक्षिणाय।

काद धिश्वयीसु धर्ष्यसाधो अग्ने काद महत्या प्रतावाये शुभाये।
परिमाने नासंतायाये कष्टे व्रुते।
कथा महे उपभोक्ताये पृष्ठे कुद्राये सुसंवाया हृढित।
कथार्वृ उपस्थितमये शारीरे व्रुते।
कथा शार्याये सुमृतमृतमार्गे कथा सूरे धृतरे पृथ्विषयमान।

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कथा महे उपभोक्ताये पृष्ठे कुद्राये सुसंवाया हृढित।
कथार्वृ उपस्थितमये शारीरे व्रुते।
कथा शार्याये सुमृतमृतमार्गे कथा सूरे धृतरे पृथ्विषयमान।

प्रति व्रुत्वातिर्थाये तुराय सार्य जिसे जातेत्वादिक्षिणाय।
Repeat, O priest, the praise, the prayer, to the attentive and affable fire-divine, to the perceiver of mankind, the giver of felicity, to the divine, the immortal; to him the worshipper, while offering homage, like the stone pressing the juice repeatedly sings in a loud voice.

May you, fire-divine, the cognizant of truth, the author of good works, be responsive to our adoration. When shall your exhilarating hymns be chanted? When shall our friendship with you be established in our heart and home?

O the glorious one like fire, why this complaint to virtuous, and why to the enlightened? What is our offence? Why repeat it to the bountiful friend, to the mother earth, to the ordinaires or to the gracious?

Why repeat it when exalted in holy ceremonies? Why tell it to the mighty, benevolent, circumambient truthful wind? Why, O the glorious one like fire, to the earth? Why to the afflicter, destroyer of men?

Why to the great and nutriment-conveying sustainer? Why to the afflicter, the object of worship and the giver of oblations? Why to the many-hymned protector? Why tell our sin to the mighty destructive forces?

Why tell it to the veracious vital principles? Why, even when asked, to the mighty sun? Why repeat it to eternity or to the swift wind? May you, cognizant of all that exists fulfil your divine responsibility.
रितेना रितान्य नियताम तः अ गोर अमां साचा मधुमतपाक्वम \\
कृष्णा सुनी स्थाना धारितेन्या जामयेच घर्षसा विपायः || 9 ||
रितेना हि पस्य व्रिषभासां च पुस्मी अग्नि: पर्यसा पृष्णेन।
अस्पन्दमानो अचर्योधा वर्षा शुक्रं शुद्धे प्रविस्तुर्भूः: || 10 ||

१२.२२

रितेनान्द्रिः व्यसनिभिद्वत्: समहङ्गसो नवन्तु गंगिः।
शुन्ते नरः परि: पद्माभासामविः: स्वरभवजाते अमनी || 11 ||
रितेनान्द्रिः वेदीपपुता अर्क्षिका अण्डार्याचमुखांछिरसि।
वाजी न सांगिशु प्रसतुः: प्र सुभामक्षाविते: दण्डूः || 12 ||
मा कस्त्य युधं सत्रिशुच्चिरो गा मा वेदात्य व्रित्नतो सोः।
मा आद्वेदी अर्न्जात्रिकणेऽव्रम्भ सब्यूदेष्वे रिपोतुः || 13 ||
रश्मिः चो अम्शे नय स्तं्तैमपी राशाणेः सुमन्व प्रीणाणेः।
प्रतिः श्रुतो वि हंज्य श्रुद्धों जाहि रश्मे महे चिठ्दवायुम || 14 ||

रितेनान्द्रिः व्यसनिभिद्वत्: समहङ्गसो नवन्तु गंगिः।
शुन्ते नरः परि: पद्माभासामविः स्वरभवजाते अमनी || 11 ||
रितेनान्द्रिः वेदीपपुता अर्क्षिका अण्डार्याचमुखांछिरसि।
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प्रतिः श्रुतो वि हंज्य श्रुद्धों जाहि रश्मे महे चिठ्दवायुम || 14 ||

रितेनान्द्रिः व्यसनिभिद्वत्: समहङ्गसो नवन्तु गंगिः।
शुन्ते नरः परि: पद्माभासामविः स्वरभवजाते अमनी || 11 ||
रितेनान्द्रिः वेदीपपुता अर्क्षिका अण्डार्याचमुखांछिरसि।
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रश्मिः चो अम्शे नय स्तं्तैमपी राशाणेः सुमन्व प्रीणाणेः।
प्रतिः श्रुतो वि हंज्य श्रुद्धों जाहि रश्मे महे चिठ्दवायुम || 14 ||

रितेनान्द्रिः व्यसनिभिद्वत्: समहङ्गसो नवन्तु गंगिः।
शुन्ते नरः परि: पद्माभासामविः स्वरभवजाते अमनी || 11 ||
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प्रतिः श्रुतो वि हंज्य श्रुद्धों जाहि रश्मे महे चिठ्दवायुम || 14 ||

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शुन्ते नरः परि: पद्माभासामविः स्वरभवजाते अमनी || 11 ||
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प्रतिः श्रुतो वि हंज्य श्रुद्धों जाहि रश्मे महे चिठ्दवायुम || 14 ||
I solicit, O divine fire, the truth of the speech sustained by the natural law itself, though immature she possesses the sweetness of the ripe. Like a cow, black may she be, yet with her bright nutritious milk, she maintains mankind in existence. 9

The powerful fire-divine, the showerer of benefits, is kindled by the genuine sustaining milk; the giver of strength proceeds unswerving from his course, and the sun, the shedder of rain, draws the cosmic vapours from the udder of the firmament. 10

By the force of natural laws, the fire priests, rending the mountain assunder, throw it open, and restore the lost wisdom. The leaders arrive happily at the dawn and soon after the sun manifests as the fire ritual is lighted. 11

By the force of eternal truth, O fire-divine, the divine channels, immortal, unobstructed, continue to flow perpetually with sweet waters, like a horse, that is being urged in his speed. 12

Go not ever, fire-divine, to the invitation of any one who harms us, nor to that of a malevolent neighbour; nor to unworthy kinsman. Accept not the dues from an insincere brother. Let us not rely on the might of a crooked friend or a deceptive foe. 13

O earnestly honoured, fire-divine, ever-guarding, propitiated by our offerings, keep us safe with your protective power; enlighten us and entirely extirpate our sins. May you destroy the wicked when he waxes mighty. 14
bhava sumānā agne arkaīr imān spṛśa mānmabhīḥ śūra vājān | utā brāhmāṇy aṅgiro jushasva sāṁ te śastīr devā-
vātā jareta || 15 || etā viśvā vidūshe tūbhyaṁ vedho nīthāny
agne nīṇyā vācāṃsi | nivācanā kavāye kāvyāny āśaṁsisham
matībhir vipra ukthaiḥ || 16 ||

Kṛṇushvā pājāḥ prāsitīṃ nā prithvīṃ yāhī rājevāna
vān śbhena | trishvīṃ ānu prāsitīṃ drūṇāno 'stāsi vídhya
rakshāsas tápiṣṭhaḥ || 1 || táva bhramāsa āsuyā patanty
ānu spṛśa dhṛishatā sōscānaḥ | tápūnsḥy agne juhvā pa
tamgān āsamdito vi śṛija víshvag ulkāḥ || 2 || prāti spāṣo
vi śṛija tūrṇitamo bhāvā payūr visō asyā ádabdhaḥ | yō
no duśre aghāsāṅso yō ánty ágne mákish te vyāthir ā da-
dharṣhit || 3 ||
Be propitiated fire-divine, by these hymns; accept, O brave, the sacred homage, offered with praises; be pleased, O fire flames, by our prayers; may the adoration addressed to Nature’s forces exalt you. 15

O fire-divine, the all-wise, acquainted with the agreed upons, to you I address these wise meaningful hymns. I sing to you, O sage, the charming words of wisdom, these ever-to-be recited poems, composed with discretions and praises. 16

O adorable Lord, put forth your vigour, as a hunter speeds his capacious snare, and go like a mighty king on his elephant with his attendants. You are the scatterer of dark forces. May you swiftly follow and transfix the miscreants with your dart, that burns most fiercely. 1

O divine fire, your swift and whirling flames move quickly. Glowing in your fury, may you consume (the foe). O fire-divine, (when oblations are) offered by ladle, may you cast scorching flames, and sparks, and fire brands all around you. 2

O fire-divine, may you with your most rapid motion direct your radiant flames all around, and unresisted, become the protector of your people. Let no malevolent miscreant, whether remote or nigh, prevail against us, your worshippers. 3
उद्देशे लिङ्ग प्रलय तत्तुष्ण न्यप्रमिते भोज्यनासिम्महेऽने।
यो नै अर्द्धिन समिकान चर्चे नै सत्यानस न कुर्मकः॥५॥
धुमो भूत प्राण दिव्या प्रथुस्त्रावंतिक्षुरुष्।
अरथं सृष्टि तत्रूप्याय यावुशकी जीवितात्मिथि प्रमणीर्धि शर्तृष्॥५॥

ुद्गते तिश्चा प्राय्य तानुष्म्हव न अमित्रानिः
oshatāt tigmahete | yō no árātiṃ samidhāna cakrē nicā tāṃ
dhakshy atasām nā sūshkaṃ || ४ || ārdhvō bhava prāti vi-
dhyādhyā asmād āvīsh kṛṇushva dasyāny agne | áva sthirā
tanuḥi yātujuñāṃ jāmīm ájāminī prá mṛiṇihi sātṛṣūn || ५ ||

स ते जानाति समूति विविध यथेवे ब्रह्म गातुमेत्।
विश्चोत्स्मे सुदुन्तिनानि गयः सुप्राययोः वि दुरं अमि वृत्ति वेवः॥५॥
सेदसे अस्तु सिम्हे: सतुवर्त्त्वा निस्तेन हिष्याय न उक्ते:।
प्रीत्यसि स्म आयुचि दुर्गेण विशेषते सुदिना सासकिष्टे:॥८॥
अत्यामि ते समुति शोप्य्योक्स्मे ते वायान्ति जर्तामिन्यं गिते:।
स्त्राण्हस्मे भुयाम् चेिदुप त्मादनोवर्त्त्वदेविवासमभु शुन।
क्रीणत्तस्मे सुमनपर: सपेमाहि गुप्सा तस्तवानोऽजनानानां।॥९॥

सः ते jānāti sumati yavishtha yā īvate brāhmaṇe gā-
tūm aīrat | visvāṇy asmai sudēnāni rāyō dyumnāny aroś
vi dūro abhi dyaut || ६ || sēd agne astu subhāgaḥ sudānur
yās tvā nītyena hávishā yā ukthāih | piprīshati svā āyushi
duroṇe visvēd asmai sudēnā sāsad ishtiḥ || ७ || árcaṁi te su-
matiṁ ghoshy arvāk sāṁ te vāvātā jaratām iyāṁ gīh | svāśvās
tvā surāthā marjāyemasmē kshatrāṇi dhāraye ānu
dyūn || ८ || ihā tvā bhūry ā cared ūpa tmān dōshāvastar
didivānsam ānu dyūn | krīlantast tvā sumānasah sapemēbhī
dyumnā tāsthīvaṁso jānānām || ९ ||
Rise up, O sharp weaponry divine fire! Spread wide your flames. Entirely consume the miscreants, unfriendly to us. O blazing fire-divine! Burn down that one like a piece of dry wood, who acts as an enemy towards us. 4

Rise up, O divine fire! Chastise those, who overpower us. Manifest your divine energies. Slacken the strong bow-strings (i.e. the threatening weapons) of the malignant foes. Destroy those, who are hostile, whether friend or alien. 5

O ever-young (fire-divine), the one who inspires devotion towards the other, well-versed in divine knowledge experiences your excellent favour. May you bestow upon him all happy days, and magnificence of riches, and as a Lord shine upon his dwelling. 6

O fire-divine, may he who propitiates you with constant oblations and praises be prosperous and liberal giver. May all his days and his sacred acts be blessed by you. 7

I adore your gracious favour, O fire-divine; may this reiterated and resounding hymn convey my love to you; may we be possessed of good horses and good cars, so that we may pay you homage and may you, day by day, provide us with protections. 8

O resplendent fire-divine, may every one of his own accord diligently serve you, day by day, shining evening and morning. So, may we enjoying and sporting, be blessed with your favour, keeping in consonance with the glory of common men. 9
yás tvā svāsvaḥ suhīranyo agna upayāti vāsumatā rāthena | tásya trātā bhavasi
tásya sākhā yás ta ātithyām ānushāg jūjoshat  || 10 ||

mahó rujāmi bandhūtā vácobbhis tán mā pitúr gotamād ánv iyāya | tvām no asyā vācasas cikiddhi hótar yavishṭhā
sukrato dámūnāḥ  || 11 || ásvapnajas tarāṇayah susēvā átan-
drāso 'vrikā áśramishṭhāḥ | té pāyāvah sadhryāṅco nishā-
dyāgne táva nah pāntv amūra  || 12 || yē pāyāvo māmate-
yām te agne pāsyanto andhām duritād árakshan | raráksha
tán sukṛito viśvāvedā dīpsanta íd ripāvo nāha debhuh
|| 13 || tvāyā vayām sadhanyās tvótās táva prāṇīty asyāma
vājān | ubhā sāṁsā sūdaya satyatāte 'nushthuyā kriñuh
ahrayāṇa  || 14 || ayā te agne samidhā vidhema práti stōmam
śasyāmānam gribhāya | dāhāsāso rakshāsah páhy ásmān
druhó nidó mitramahā avadyāt  || 15 ||
You, O fire-divine, become the protector of him, and his friend who possesses good horse-like vigour and a golden chariot-like wisdom, and approaches you with a chariot laden with treasure of knowledge and who gratifies you by the due performance of hospitality to you. 10

O fire-divine, ever-young and invoker of Nature's bounties, possessed of excellent wisdom, through holy texts received from the ancestry of my most revered preceptor, I demolish the powerful evil forces. May you, be aware of our devotions to you, O humbler of foes. 11

O all-wise fire-divine, may your protecting radiance, unslumbering, alert, propitious, ever-friendly, benignant, unwearied, and co-operating, be enshrined in our hearts and homes, and preserve us. 12

O fire-divine, your on-looking protecting radiance, saves the ignorance born of egoism and misfortune. He, the omniscient one, rewards the righteous acts and then his foes, intending to destroy him, would wrought him no harm. 13

O fire-divine, may we, aided by you, become opulent. May we gain strength and attain abundant food, through your guidance. O ever-truthful, destroy both sorts of calumniators, those who are near, and those who are far off, and in due course fulfil our aspirations. 14

O fire-divine, may we propitiate you, with the fuel of our dedication. May you accept the praise, that is recited by us. May you consume the unfaithful wicked. O Lord, rich in friends, preserve us from the reproach of the oppressor and the reviler. 15
5.

Vaiśānarāya mührūshe sajōshāḥ kathā dāsemāgnāye brihad bhāḥ | ānūnena brihata vakshāthenopā stabhāyad upamin nā rōdhaḥ || 1 || mā nindata yā imām māhyam rātīṁ devō dadaū mārtīya svadhāvān | pākāya grītso amṛito vicetā vaiśānarō nītamo yahvō agnīḥ || 2 || sāma dvibārhā māhi tigmābhṛishtiḥ sahāsraretā vṛiṣabhās tūvishmān | padām nā gōr āpagūlham vividvān agnīr māhyam prēd u vocan manishām || 3 ||

prā tāṁ ānām svaṁmaṁ śatādīn mūlāṁ kṛiṇī nāhīṁ।
prā yē minānti vahēnāṁ śām śrīya mānāya chetātē śruvaṁ।
abhrātōḥ n śoṣaṇo vṛkṣaḥ patiśiṇo n jānēho dhāraṇē।
pāpāsā: sānāṁ anānta āṃkāla ātē vēdō pūrṇaṁnātā gāmbirām।

prā tāṁ agnīr babhasat tigmājambhas tāpiśthēna śocīśhā yāḥ surādhaḥ | prā yē minānti vārunasya dhāma priyā mitrāsyā cētato dhruvāni || 4 || abhrātāro nā yōshaṅo vyāntāḥ patirīpo nā jānayo duventaḥ | pāpāsāḥ sānto aṃritā asatyā idām padām ajanātā gabhinām || 5 ||
How shall we offer, with one accord, our devotion to the bounteous, extremely radiant, supreme leader who holds the universe with His vast, self-sustained body, as a pillar bears the roof. 1

Do not reproach the fire-divine, who is self-reliant, and who accepting the offerings, bestows prosperity to his mortal worshipper of mature intellect. He is wise, immortal, discriminating, chief conductor, most powerful, and supreme leader. 2

The divine fire, spreads his flames both (in celestrial and mid-space) regions. He is intensely-matured, full of thousandfold vigour, and strong as bull. He comprehends, by his wisdom, the mysterious sacred hymns, concealed like the foot-steps of missing cow. May he reveal that secret knowledge to me. 3

May the bounteous fire-divine, consume them with his fiercely glowing sharp jaws-like flames, who disregard the commandments and steadfast laws of most venerable and sagacious Lord. 4

Like youthful women, who have no close relatives, or like damsels, who unaccommodating with their husbands, go astray; the wicked persons become sinful, untrue, and unfaithful;—such people give birth to the deep abysmal state of life. 5
इन्द्र ते अज्ञे कियते पालकामनेष्टे गृहे भारे न सम्म।
वृहद्भाषे भृसुता गम्भीरे यहं पूंछे प्रयेमा सामसंह ते।
निम्नेन्द्रे व समना समानां सत्या छुनी तीतिरस्या।
सूक्ष्म चर्मविधि चाहे प्रस्तरे रूप आश्विन्ते जाविन्।
प्रवाचे त्वचैं: किं में अस्य गुहा हिस्तुधपे निस्प्रवेशं।
युद्धिन्यानमपूर्वी वनपाते पित्रे रूपे अस्मे पूरे वे।
इदमु लक्ष्मीः शुभ्यमेंकु युद्धिन्या सच्छं पुष्यं गोः।
क्तस्य पुदे अंधे दीर्घाणे गुहा वर्गुष्यद्धतुपाणेद।
अर्थ युतान: पित्रोः सच्छासम्भनु गुहा चालू प्रस्ते:।
मातुप्रश्ने परस्मे अंतिष्पूर्वण्येष्यो: शोचिष्यः प्रवास्य संज्ञा।

idām me agne kīyate pāvakāminate gurūṁ bhārāṁ nā
māṁsma | bṛihadh dadhātha dhṛishhatā gābhīrāṁ yahvāṁ pri-
sūkhāṁ pṛayasā saptādhātu || 6 || tāṁ in īva samanā samā-
nāṁ abhi krātvā punatī dhītīr aśyāḥ | sasāṣya cărrmān ādhi
cāru pṛisner āgre rupā ārupitam jābāru || 7 || pṛavacyam vāca-
saḥ kīṁ me asyā gūhā hitāṁ uṣṭa ninnīg vadanti | yād usriyā-
nāṁ āpa vār īva vṛān pāti pṛiyāṁ rupō āgram padām vēḥ
|| 8 || idām ū tyān māhi mahāṁ ānikāṁ yād usriyā sācata
pūrvyāṁ gauḥ | ritāṣya pāde ādhi dīḍyānam gūhā rāghu-
śhyād rāghuyād vīveda || 9 || ādha dyutānāḥ pitrōḥ sācāsā-
manuta gūhyāṁ cāru pṛisneḥ | māṭūsḥ pāde paramē ānti
shād gūṛ vṛisṇhāḥ socīshāḥ prāyatasya jihvā || 10 ||

"\
\text{ṛitāṁ voce nāmasā prichyāmānas tāvāsāsā jātavedo yā-
didām | tvām asyā kshayasi yād dha vīṣvam divi yād u
drāvināṁ yāt prithivyām || 11 ||}
O purifying fire-divine, feeble and innocent as I am, you have boldly given a heavy burden to me of exceedingly profound, enjoyable, deep, mighty and tangible wealth of seven elements. 6

May our self-purifying, heartfelt praise, suited to his glory, reach rapidly and mount like the sun above the immovable heaven. This the supreme leader, the sun, treats everyone equal, and his swift-moving brilliant orb is stationed on the east of the earth. 7

What can be objectionable about my this utterance? The ancient sages also affirm that the milk which people ought to have obtained with ease like water has been hidden in secret (by the supreme leader), who protects earth's best and well-lived places. 8

I have known the great one's mighty assemblage (i.e. the solar orb) which from an old radiant milk-shedding cow (i.e. the dawn) has followed,—the one (i.e. the solar orb) shining brightly above the waters (i.e. firmament), in secret, swift gliding and swift moving. 9

The great sun, shining amidst the parents (heaven and the earth) drinks the agreeable secretion of clouds in the mid-space. In the similar way, the tongue of the assiduous resplendent and intensely dedicated devotee avails the divine milk quite close from the source. 10

Interrogated, with reverence, I declare the truth, that all this (wisdom etc.) is acquired by your praise, O omniscient Lord. You rule all-over the worldly prosperity. You are the sovereign owner of all the wealth, contained in the celestial and earthly regions. 11
kim no asyā drāvinaṃ kād
dha rātmaṃ vī no voco jātavedaṣ cikitvān | gūhādhvānaḥ
dharaṃ yān no asyā réku padāṃ nā nidānā āganma
|| 12 || kā maryāda vayūnā kād dha vāmām āchā gamema
raghāvo nā vājam | kadā no devīr amṛitasya pātnīḥ sūro
vārṇena tatanann ushāsaḥ || 13 || anirēṇa vācasā phalgvēṇa
pratītyena kṛidhūṅātripāsaḥ | ādhā te agne kim ihā va
danty anāyudhāsa āsata sacantām || 14 || asyā śriyē samidhā
nāya vṛishṇo vāsor ānīkaṃ dáma á ruroca | rūsad vāsānaḥ
sudrīṣikarūpaḥ kshitir nā rāya puruvāro adyaut || 15 ||
O divine fire, knower of all that is born and exists! What is the value of this wealth to us, and what is its advantage? Tell us, O omniscient Lord, for you know what is the best secret course for us so that we may follow it unobstructed, as if, it is the direct road. 12

What is the limit? What are the objects? Which is the desirable end to which we rush, like swift horses to the battle? When will the dawns-like divine wisdom, the brilliant inseparable spouse of the immortal sun-like self spread over us the divine splendour. 13

Even ordinary men are not satisfied by unproductive, frivolous, scanty and inconclusive speech. Then O divine fire, wherefore do they address you here? Let those who have no implements suffer from poverty. 14

The splendour of this kindled one, which is mighty, and giver of dwellings, shines for glory in the hearts and abode of all beings for the prosperity of the institutor of worship. He is clothed in radiance, beautiful in semblance, glorified by all, and shines like the earth with riches. 15

O fire-divine, presenter of our worship, you are entitled to our adoration; may you adorn the highest pedestal amidst Nature’s bounties. You are cognizant of all our innermost thoughts and inspire the wisdom of intellectuals. 1
अमुरी होता न्यासादि विश्वद्विमान्यो विद्येपुर प्रचेता:।
ि बी भाऊं बंदिस्वर्णबंधेते धुमे सत्मायुपु दास। ॥१॥
जन्तु सुजूर्ण्य सुपनी प्रति पराढशिश्चिराधानिः गुणण:।
उधव क्ष्मनुर्जाना नाक: प्रशो अन्नक सुधित: सुमेरे: ॥२॥
स्नीम हर्षिण समग्राण अमा उधवों अंध्युर्जुजुणाणो अवशार।
पर्यस्म: पृशुपा न होता प्रविश्यति प्राधुर्व उग्र: ॥३॥
परि त्मान निरुरेत नोनासमिर्म्वण धुमुङ्खच भक्तावान।
धन्यन्यक वाजने न शोकावले विश्वा सुचना यद्राहार ॥४॥

अमुरी होता न्यासादि विक्ष्वव अग्नि मंद्रो विदाथेशु प्राचेताह:। उर्ध्वाम भानुभाव। सावतेवात्र मेटते धुमाम न निकह्याय उपा द्यम् ॥ २ ॥
यतासुजुर्णी रत्नी धरिताची प्रादक्षिनि देवतातीम उराणाह:। उद
उ सवारुन नवाजा नाक्राह पश्वो अनक्त सुधिताह सुमेकाह ॥ ३ ॥
स्त्रीन हर्षिण समदहाने अग्नि उर्ध्वाम अधवारु त्मानु शानो अश्वान:।
पर्यस्म: पृशुपाने न होताच प्रविश्यति प्राधुरव उग्रः ॥ ४ ॥
परि त्माना निरुरेत होनासमिर्म्वण मधुवच भक्तावान।
धन्यन्यक वाजने न शोकेवले विश्वा सुचना यद्राहार ॥ ५ ॥

भद्राते अन्ने स्वातिक संद्रागत्से सुतो विरुपास्य चास:।
न यते मोक्षितमसे वर्षम न भवस्मानहस्ती: रेपु आ धु: ॥ ६ ॥
न यस्य सानुभृति सादुः न सातारपितानु च विष्टिः।
अन्ने स्नीम ह सुधिता पाको प्रमितिति नानुपीय विश्व ॥ ७ ॥

bhadrā te agne svaṇika samṛdrīg ghorāsya satō vīṣhu-
ṇasya cāruḥ | nā yāt te socity tāmasā vāranta nā dhvasma-
nas tanvi répa ā dhuḥ ॥ ६ ॥ nā yāsyā sătur jāntitor āvārī
nā mātārāpitārā nū cīd ishtaū ādha mitrō nā sūdhitāh
pāvakō 'gnir didāya mānushīshu vikshu ॥ ७ ॥
The unerring, the sagacious, exhilarating fire-divine, the ministrant priest is enshrined amongst men and in our holy synods. Like the sun, he spreads splendour above, and like a man of authority, spirals the smoke rising up in the sky.  

The glowing ladle, filled with the butter of devotion, is raised high for offering; invoking Nature's bounties, inspiring the worship, it circumambulates. The newly born sun of wisdom has come up. The fire-divine is shining with his apparently stationary, still moving with speed, beautifully glowing, illuminating and revealing flames. 

As in the radiant vast firmament, the sun, with his brilliance and activity rises up and circumambulates across the sky, in the similar way, may the priest, the preserver of men and cattle, rise to his task rejoicing, when sacred grass is strewn and fire is kindled of the ritual. 

The flames of the cosmic fire-divine, cheerful, conveyer, true to natural laws, move periodically of their own accord. The effulgent flames spread around like vigorous courser; all are frightened, when the fire blazes. 

O bright shining cosmic fire, beautiful and auspicious is your aspect, and you are terrible and wide-spread. Your splendour is not covered by darkness, and wicked forces leave no stain on your body. 

The bounteous, purifying cosmic fire shines like a friend in all fields of human activities. He is the progenitor (of mankind), and his benevolence remains unimpeded. Even parents (heaven and earth) are unable to impose restrictions on his aspirations.
dvír yām pānca jījanan saṁvāsānāḥ svāsāro agnīṁ mānushīśhu vi-
kṣhū | usharbūḍham atharyo nā dántam śukrāṁ svāsām pa-
raśuṁ ná tigmāṁ || 8 || tāva tyē agne harito ghṛitasnā ṛo-
hitāsa riḻvāṇcaḥ svāṇcaḥ | arushāso vṛishāṇa riḻumushkā ā
devātātim ahvanta dasmāḥ || 9 || yē ha tyē te sāhamānā
ayāsas tveshāso agne arcāyas cáraṇti | śyenāso nā duvasa-
nāso ārtham tuvishvāṇaśo márutam nā śārdhāḥ || 10 || ākārī
bhrāhma samidhāṇa tūbhyaṁ sāṇsāty ukthāṁ yājate vy ū
dhāḥ | hōtārama agnīṁ mānusho ni shedur namasyānta uṣ-
ijaḥ sāṇsām āyōḥ || 11 ||

(7) sarvam sūtram
(1-12) vādāsāravāṇaya sūtratvā gānitaḥ karmavā kārmikaḥ. śāstirvidyāya. (1-16) vīryavādyāpyāpyā upamā. (7-16) pravāhidvāpyāpyā upamā. śāntāntī.

ayam ihā prathamō dhāyi dhātriḥbhir hōtā yājīshtho
adhvarēśhv īdyāḥ | yām ṣānnavāno bhṛgavo virurucūr vā-
neshu citrāṁ vibhvāṁ viśe-viśe || 1 ||
The flames of the inner fire of human body are awakened at dawn and gradually fed on experiences. They are brilliant like a spear's tooth, sharp as an axe, and are engendered by two sets of five sisters (five sense organs and five vitals). 8

These experiences are of multi-forms: some sanctified by love, some straight-going, some well-motivated, others sturdy and vigorous; some sincere and honest, others graceful; all are summoned to serve the divine complex of human system. 9

These flames of experiences of inner fire are triumphant, wide-spreading, radiant, adorable and go like falcon hastening to their goal, roaring loudly like an army of thundering clouds. 10

O well-kindled inner fire, for you, the prayer has been composed; may the priest propitiate you by his praise, the devotee offer worship, and may you bestow upon us manifold wealth. Men have established the divine fire as the invoker of Nature's bounties, to be adored by mankind. 11

This invoker of Nature's bounties, adored in worship, has been assigned a foremost place by the performers of noble deeds. This is the cosmic fire, marvellous in action, and sovereign over all, whom the wise sages, and their descendants harness for domestic purposes and for the benefit of mankind. 1
अमेस क्षेत्र ते आत्मसंथितवस्त्य चेतनम्।
अभा हि त्यो जगत्तिनिव संतीसो चिश्चिन्द्रम्॥२॥
केतावनेः विचारंते पद्ययनं धारितव स्नृतीमः।
विश्वेषपामधुरणा हस्तक्षणं दुधनेमें॥३॥
आयू सुदूरे विचारं विश्वा यथेष्टगीतिम्।
आ जेस्ये केतुमययें स्वर्गवच विशेषविशि॥४॥
तसा हेतुमानपंक्तिभिन्नतायं निः वेदीरे।
रुपे पात्रकारणां विभृतं सम धारितमः॥५॥

ágne kadá ta ānushāg bhúvad devásya cétanam | ádhā hí tvā jagribhīrī mátāso
vikshv ādyam || २ || ṛtāvānam vícetasam pásyanto dyaṁ iva
sthrbhīh | víśveshām adhvarānāḥ haskartāraṃ dáme-dáme
|| ३ || āsūm dūtam vivāsvato víśā yās carshanīr abhī | ā
jabhrūḥ ketūm āyavo bhrigavānām víse-vise || ४ || tám īm
hótāram ānushāk cikitvānsam ní shediśe | raṁvām pávakā-
śocishāṃ yājishṭāṁ sapta dhāmabhī || ५ ||

ते श्रीबृत्तीषु मान्यु वन आ श्रीमान्यभिमान।
चिरवं सत्तन् गुहां हिन्ते सुवेष्ट्रेः कृत्तिरविशिष्ठम्॥६॥
समस्त यहिष्ठ्या सतिमात्मात्मस्त्य भामार्मणयेन देवा।।
महाः अभिमन्मसो रातहेश्यो बेरुजाय दुधिरतावाभी॥७॥
बेरुजाय दुधिरतावाभी बेरुजाय दुधिरतावाभी
दुम ईये सत्रिवं उर्णो विदुच्छरो दिव आरोपिणान।॥८॥

tám saśvatiṣhū mātrīṣhū vāna ā vitām āṣritam | citraṁ
sāntaṁ gūhā hitaṁ suvēdaṁ kūcidaṛthīnām || ६ || saśṣyā
yād víyutā sāsminn ādhann ritāya dhāman raṇyanta de-
vāḥ | mahāṁ agnir nāmasā rātahiḥvyo vér adhvaṁya saidam
íd ritāvā || ७ || vér adhvarasya dyuṭāni vidvān ubhe antā
rōdasi saṃeṣitvān | dūtā iyase pradīva urāṅo viduṣṭaṁ
diva ārōdhanaṁ || ८ ||
O fire-cosmic, when shall your glory, as the shining
lord, be manifested, since mortal men have accepted
you to be adored in their hearts and homes. 2

You are known to be true to natural laws, intelligent,
most sapient like the starry heavens, illumining with
cheerful rays each solemn activity in every home. 3

Wise men have enshrined you, O cosmic fire, in each
and every individual. You are banner and representative
of the sun, the source of universal light. 4

The worshippers enshrine him with delight who is the
invoker of Nature's bounties, the intelligent, the grace-
ful, purifying and radiant in seven regions. 5

Worshippers enshrine him as he abides in motherly
cosmic elements of sky, and in the woods. He is loved,
yet unapproachable, wonderful, hidden in a cave, endowed
with knowledge, and accepts oblations from all quarters. 6

The enlightened devotees propitiate him every morning at
his very source of cosmic water. Great cosmic fire, when
served with reverence, accepts oblations readily as if by
flying. 7

You, being a knower, are aware of the functions of a
messenger; you are widely present in both heaven and
earth, and that which lies between them. You go up the
ascents of heaven, as you are one among the earliest and
an envoy, amplifying and willing. 8
कृष्णं त एस स्वतं: पुरो भाष्यस्मां चिन्तितुपायंमिदंकरम् ।
यद्रवंता दृढः ह गमि स्वयम्भियातो भवसौर्यं दृढः: ||१५,११
सुधो जातस्ते दर्शान्त्मांजो यदर्शु वातो अनुवाती श्रीचिन्त: ।
वुष्णके निम्मास्तंसंपूर्व जिज्ञासा स्पष्टः चिन्ताम दृढः वि जस्म: ||१५,१२
तुषु यद्रवं तुषु पाणेन वाचः तुषु दृढः कृष्णेन यहो आस्मः: ।
वातस्ते मेलित संचं किरुविनास्तु न वाजयते हिन्ते अर्थं: ||१५,१३

क्रिष्णानं ता एमा रुसाताह पुरो भासं
carishn̄y árcír vápushám íd ékam | yád ápravítá dádhate
ha gárabhám sadyás cíj játó bhávasíd u dútáh || 9 || sadyó
játásya dádriśānām ójo yád asya váto anuváti sócích | vri-
ñákti tigmám atasëshu jihvám sthirá cid ánnā dayate vi
jámbhaih || 10 || trishú yád ánñā trishúnā vaváksha trishúm
dútám kriñute yahvó agníh | vátasya meśm sacate niñú-
vann ásům ná vájyate hinvé árvā || 11 ||

(५) आषम सुकुम
(१-५) अद्वर्यस्यस्य सुकुम्स्य गौतमो वास्तेव ब्रह्मि । अप्रभृंस्वता । गायरचि चन्द्रः: ||

८८२
दृढः वो विश्ववेदान स हनुमांमत्यम । यज्ञसंयुज्ञसे भ्राता || ११,१२
स हि वेदुा वृत्तिचिति महां आरोपवने दिवः: || स देवीः एह वैक्षण्ठिन || १२,६
स वेद देव आनाम देवीः क्रिन्तृयेते दत्मः । दाति प्रियाणि चिन्दुः || १२,११

8.
Dútām vo viśvávedasaṁ havyaváham ámartyam | yájī-
sh̄tham riṁjase girā || 1 || sá hi védā vásudhitim maháñ ārō-
dhanam diváḥ | sá deváñ éhá vakshati || 2 || sá veda devá
ánámaṁ deváñ riṁyayate dáme | dátii priyánī cid vásu || 3 ||
O bright Lord, dark is your path, the light is before you, and your moving radiance is the chief of all luminous bodies. When the worshippers take up the germ, you are generated by attrition from sticks and then become indeed the messenger. 9

The light of the speedily generated is apparent, and when the wind fans the fire, he spreads his blazing tongue-like flames amongst the vegetation, and between his grinding jaws consumes at will the standing fuel as his food. 10

When quickly, with rapid radiance, he consumes all forms, the mighty sacred fire makes (himself) the speedy envoy of the worshippers; he follows the rustling of the wind, and as a horse-man drives the swift horse onwards, so the rapid-going fire-divine invigorates and urges his flames. 11

I propitiate with praise the omniscient, the bestower of blessings, immortal, the ordainer, the dispeller of gloom. 1

The mighty one knows how to bestow the desired wealth upon the worshipper. He knows the deep recesses of the heavenly world. May He inspire and guide Nature's bounties in this creation. 2

He, the divine, knows how Nature's bounties are to be guided to the sincere worshipper; in His dwelling, He gives them treasures that He loves. 3
स होता सेद्वृत्य चिकित्सा अन्तरियते। विभ्रं आरोधनं दिव: ॥५॥
ते त्याम् ये अन्येन द्वाः सुध्वाः त्यात्तिम। य इ पुर्वकत्व इत्यने ॥६॥
ते राया ये चुनिन्योसि ससुस्त्रोसि वि प्रश्निनो। ये अया दलिते पुर्वः ॥६॥
अस्य रायो द्विवेदिवो सं चरन्यु पुरस्पुरहः। अस्य वाजसं ईर्ताम ॥७॥
स विरंभर्णीज्ञ शर्मण मानुषाधनम। अनि विषेषं विच्यन ॥८॥

सा होता सेद उ दुःत्यं चिकित्सा अन्तरियते। नियाम अइप्रेरणं दिवाः ॥४॥
ते त्याम् ये अन्येन द्वाः सुषुप्ताः त्यात्तिम। य इ पुर्वकात्व इत्यने ॥५॥
ते राया ये चुनिन्योसि ससुस्त्रोसि वि प्रश्निनो। ये अया दलिते पुर्वः ॥६॥
अस्य रायो द्विवेदिवो सं चरन्यु पुरस्पुरहः। अस्य वाजसं ईर्ताम ॥७॥
स विरंभर्णीज्ञ शर्मण। मानुषाधनम। अनि विषेषं विच्यन ॥८॥

(६) नवमः शूचनमः

«(२०) अध्यावणस्य शुक्लस्य महोको वादवं अन्तः। अंशिर्नेव गायणी एवः।
स्मरो मृद्ध महां अति य इमा द्वायु जगन्। इवेन बहिर्गात्मदम। ॥१॥
स मारुंसिद्ध दृढं विद्वत ग्राहिण्यं वर्जय:।।।
स समय परिव जीयने होता मन्न्रो दिविंधिति।।।
उन रोपा नि संवर्जय:।।।
उन ब्रम्भा नि संवर्जय:।।।

9.

अग्ने मर्लां महानं असि य इम अ देवयं जानम। नियथा बाहिर्सिद्धम। ॥१॥
स मानुषाधनं दुःत्यं विश्वेशम भुवत: ॥२॥
साधता पारिव जीवने होता मन्न्रो दिविंधिति।।।
उन रोपा नि संवर्जय:।।।
उन ब्रम्भा नि संवर्जय:।।।

उन ब्रम्भा नि संवर्जय:।।।

utá gná agnír adhvará utó gṛihápatis rádáme | utá brahmá ni shiñati || 4 ||
He is the guide of Nature's bounties, and He knows well the art of dispelling gloom, and knows the deep recesses of heaven. 4

May we be dear to you, like those who propitiate you with devotion and cherish and enkindle you to enhance your glory. 5

They are renowned for wealth and for progeny who serve adorable Lord reverently. 6

My riches, craved by all, come to us day by day, and may abundant strengthening food spring up for us. 7

May the wise adorable Lord entirely obviate and destroy by his swift arrows the evils of farsighted men. 8

9

O adorable Lord, make us happy. Supreme is your power. May you come to the pious devotee and be enshrined in his heart. 1

May that adorable Lord, who is invincible, immortal, pre-eminent among men, become dispeller of distress. 2

His glory is established all around the works to be adored. As a sanctifier He is enshrined in the hearts of men. 3

Adorable Lord is the tune of voice of sacred worship. He is the master in our homes, and sits down as a sovereign supreme.4
vēshi hy ādhvariyaṁ upavaktā jānānaṁ havyā ca mānushāṇāṁ || 5 || vēshind v asya dūtyaṁ yāsyā jųjoshi ādhvarām | havyām mārtaṇya vōlvave || 6 || asmākaṁ joshiy adhvarām asmākaṁ yajñām aṅgirah | asmākaṁ śrīnudhi hávam || 7 || pāri te dūlābhā rātho 'smāṁ aṅnotu viṣvātah | yēna rākshasi dāṣūshaḥ || 8 ||
You cherish the oblations offered by devotees, who perform sacred benevolent deeds and you lead them on right path. 5

You bless the sacrifices of the devotee who offers you sincere devotion and you dispell his gloom. 6

Be pleased by our dedication, O supreme vital force, give ear to our invocations. 7

May your inviolable chariots, whereby you continue to guard the dedicated, be everywhere around us. 8

We exalt and glorify you this day, O adorable Lord, with hymns and benevolent acts. You are swift as a horse, and propitious like a benefactor and full of touching affection. 1

O adorable Lord, you are the chariot-master to guide us along our auspicious, powerful, efficacious, truthful and benevolent paths. 2

O adorable Lord, you are bright as the sun, and well disposed. May you, propitiated by these our hymns, come to meet us, with all your hosts of radiance. 3

Glorifying you, O adorable Lord, today, with these our praises, may we offer you, our dedications. You are brilliant and roaring like a celestial thunder. 4
तावा स्वादिश्ताग्ने सांद्रिष्ठित्रिन इदा इदा इदा इदा इदा इदा इदा इदा इदा इदा इदा इदा इदा इदा इदा इदा इदा इदा इदा इदा इदा इदा इदा इदा इदा इदा इदा इदा

11.

Bhadraṁ te agne sahasinn ánīkam upākā ā rocate sūryasya | rūsad dṛisē dadṛise naktayā cid ārukshitam dṛiśā

ā rūpē ānnam || 1 || ví śāhy agne grīnatē manishām khām

vēpasā tuvijāta stāvānah | vīsvēbhīr yād vāvānah śukra de-

vais tān no rāsva sumaho bhūri manma || 2 ||
O adorable Lord, whether by day or by night, your sweet radiance shines like an ornament to grant us glory. 5

O granter of sustenance, your favour is free from fault, like purified butter; your pure lustre shines like gold ornament. 6

O ever-true, adorable Lord, verily you remove from the devoted mortal, whatever hate and mischief, if committed by him in the past. 7

O adorable Lord, may our friendly and fraternal kinship to you and to Nature's bounties, be a blessing to us. May this our bond of kinship be the central focus of our benevolent deeds. 8

11

O powerful fire divine, your auspicious radiance shines upon the proximity of the sun by day; your bright and visible lustre is conspicuous even by night. The food offered to you becomes the part of you while it passes through flames. 1

O adorable, engendered repeatedly, and glorified by worship, set open heaven to him, who offers you adoration. O resplendent, may you bestow upon us that ample and acceptable wealth, which you, along with other Nature's bounties, have given to other worshippers. 2
त्वादेन्द्र्यं त्वादनीपातस्वदुञ्जया जयन्ते राज्यविनि।
त्वदेन्द्रिण त्रिशिवं त्रीरेशा इत्याधिष्ठ्ये त्राजुके सत्यीय || 331।
त्वदुही वालसीरो विहाया अभिभुजिकुञ्जाये सुद्युज्ञम:।
त्वदिनक्र्तुजुहूसि मयोस्यस्त्र्यस्वच्छुत्जुहूवाः अभे अर्ये ॥ 33।
त्वाम्शे प्रथमम् देववर्त्ते देवं मन्नी अनुतं सुन्दरजित्वम।
हेपेत्युत्मा विवासन्ति चीविभिर्वृंहसं गृहरतिमस्यसं ॥ 34॥
अरे अस्सपदनिमाओ अंहं अरे विष्णु दुर्मृत्वि यत्रिपासि।
त्रेषा श्रवः सहस: सूतो आषे ये कुर्य आ चित्तसं न्यस्त: ॥ 35॥

tvād agne
kāvyā tvān manishās tvād ukthā jāyante rādhyāni | tvād
eti drāvinam virāpesā itthādhīyē dāsūshe mārttyāya || 3 ||
tvād vajī vājambhārō vibhāyā abhīṣhtikṛj jāyate satyāśu-
shmah | tvād rayīvīr devājūto mayobhūs tvād āsu jūjvān
agne ārvā || 4 || tvām agne prathamam devayānto devām
mātā amṛita mandrājihvam | dveshoyutam ā vivāsanthi dhī-
bhīr dāmūnasam gṛihāpatim āmūram || 5 || āre asmād āma-
tim āre ānha āre viśvām durmatiṃ yān nipāsi | doshā śivaḥ
sahasāḥ suṇo agne yāṃ devā ā eit śaṣa case svastī || 6 ||
O adorable, from you springs poetic wisdom; from you come effective thoughts and hymns of praise, and from you flow fame and wealth to the man, who worships with sincerity and offers oblations. 3

O adorable Lord, you are vigorous, sustainer of food and power, extensive, fuller of aspirations, and possessor of lasting courage. From you springs wealth, which is divine, and source of happiness; also from you comes vigour which is swift and impetuous. 4

O immortal Lord, devout mortals worship you with holy actions, as you are the foremost divine. Your tongue like flames are exhilarating. You are dissipator of sin, the humiliator of evil forces and unerring. You are the Lord of their household. 5

O adorable Lord, the source of strength, since you protect your worshippers, may you remove far from us all iniquity; remove far from us sin, and remove far from us all evil thoughts. Verily blessed is he, whom you brighten even at night, and promote his well-being. 6

O omniscient Lord, just as sacrificial fire is kindled by uplifted ladle (full of butter), similarly you are invoked thrice every day by devotional prayers. May your devotee be blessed by you, so that he may excell all others in his attainments. 1
idhmāṁ yās te jabhārac chaṣramānō mahō agne ānikam ā saparyān | sā idhānāḥ prátei doshām ushāsam pūṣhyan rayīṁ sacate ghnāṃ
amātrān || 2 || agnīr īṣe bṛihatāḥ kshatrīyasāgnīr vājasya
paramāsya rāyāḥ | dādhāti rātīnaṁ vidhatē yāvishṭho vy
ānushāṅ marṭyāya svadhāvān || 3 ||

yāc cid dhīte puruṣa-
trā yavishtācittibhiṁ cakrīmā kāc cid ágāḥ | krīḍhī shv
āsmāṅ áditer ánāgān vy ēṇā̤ nī śis̄ratho visīhvaṁ agne
|| 4 || mahās cid agna ēnasā abhīka ūrvād devānāṁ utā
mārtvāṁ | mā te sākhāyaḥ sādam ēd rishāma yāĉā
tākāya tānayāya śām yōḥ || 5 || yāthā ha tyād vasavo gau-
ryāṁ cīt padī shitām āmuṇcata yajatāḥ | evō shv āsmāṅ
muṇcata vy āṅhaḥ prá tāry agne pratarāṁ na āyuḥ ||
6 ||
O adorable, mighty and glorious Lord, whosoever serving diligently offers you oblations and who invokes you, just as the sacrificial fire is kindled in the evening and at dawn, may he be prosperous, and may he be able to destroy his enemies, and acquire riches. 2

Adorable Lord is the possessor of sublime strength nourishing food and other riches. He is ever young, ever inspiring and self-sustained. He gives to the mortal devotee precious treasures according to his merit. 3

O adorable, ever young Lord, whatever sin through folly, we, as human beings, have committed against you, make us free from that. In sight of Mother Infinity, O Lord, may you efface entirely our offences. 4

O adorable Lord, we are your devoted friends. Let us not ever suffer harm from any great or comprehensive offence against either Nature's divinities or mankind. May you bestow health and happiness upon our sons and grandsons. 5

O adorable bounteous divines, as you have been always liberating the bonded intellects, the same way set us free entirely from affliction; may our long life be further extended. 6


13.

Práty ágúnr ushásám ágram akhyad vibhātinám sumánā ratnadhéyam | yátám aśvinā sukrúto duronám út súryo jyó-
tishā devá eti || 1 || úrdhvám bhānum savitá devó asred drapsám dávidhvad gavishó ná sátvā | ánu vratám várño yanti mitró yát súryam divy ároháyanti || 2 || yám süm ákri-
ñvan támase viprícé dhruvákshemá ánavasyanto ártham | tám súryam harítah saptá yahví spásaṁ víśvasya jágato vahanti || 3 ||

váhishthebhír viháran yási tántum avavyáyann ásitam deva váśma | dávidhvato rasmáyah súryasya cárne-
vávádhus támo apsv ántáh || 4 || ánayato ánibaddhah kathá-
yám nyānn uttánó 'va padyate ná | káyá yáti svadháyá kó dadarśa divá skambháh sámritaḥ páti nákaṁ || 5 ||
Benevolent cosmic fire manifests its radiance by bestowing its constant light to the resplendent dawns; proceed, O pair of twin divines (wind and lightning), to the homes of the pious worshippers. The divine sun is rising with his splendour. 1

Like a vigorous bull arden for the cow, the divine sun diffuses his light on high, dispersing the dew. Then cosmic forces, such as cosmic light and plasma, and other divinities hasten to perform their function while the sun is ascending in the sky. 2

Seven great coursers convey the sun, the animator of the whole world. Then cosmic forces, occupants of enduring regions, diligently perform their assigned functions, for driving away darkness from the world. 3

O radiant sun, you proceed with most powerful horses, spreading your web of rays, and cutting down the black mantle of night. The tremulous rays of the sun throw off the darkness, which is spread like a skin over the mid-region. 4

How is it that the unbound and unsupported sun does not fall, although directed downwards? By which self-sustenance does he moves? Who has really seen him, who guards the vault of heaven, as if a close-set pillar? 5
(२४) प्रत्येकसः सूक्ष्म
(२-५) नासयोगिताय सूक्ष्म गौर्णो वमदेव काहः। अग्रदन्तायेता वा देवता। गुणयुतं यन्त्र॥

यत्र श्रीस्मुक्त सातनेवदा अरम्येदे रोचमाना महोभिः।
आ नौसयोगिताय रथेनः मुखस्पि नो गत्वमनच्छ॥१॥
स्वयं केतु सचिवां देवो अभ्रेत्योतिरिवत्सः सुवर्माय कृष्णः।
आप्रा चाचार्यप्रथिध्वी अनन्तिः वि स्यो राधिमंश्रेष्ठितानाः॥२॥

१४.

प्रायं अग्नि उषासं जतावेदा आक्षिंद् देवो रोचामानाः
माहोभिः। आ नौसयोगिताय स्वयं जयामं उपा नो यातं याचं।
उर्ध्वमं केतु सचिव देवो अभ्रेत्योतिरिवत्सः सुवर्माय कृष्णः।
आप्रा चाचार्यप्रथिध्वी अनन्तिः वि स्यो राधिमं श्रेष्ठितानाः॥२॥

आवहन्यथा वणीगतिसागरानान्तः चत्रः रुद्रायुष्यान्यान्यानारः।
व्रोधकरः तु सुविनाय द्वायुस्म धृते सुयुत्तानाः।
आ वृषी कृष्णः न भेदः ते वेदमं रथ्यां अवथास सुपो न्।
इस्मेद द्वते व्रुध्यो तु स्वामा अविन्यं भुज्यो श्रीमानम् माद्येष्यायः॥३॥
अनाम्यो अनन्तिः रुद्रायुष्यान्तः पद्धते न।
कत्वा यान्ति उल्लम्भन कु पद्धरसां प्रकर्ष्येत्। रुद्रम् सर्वः पान्ति नागम्॥४॥

आवहान्त्यादि अनु-निः ज्योतिर्स्तां महा चिरारस्मिन्ति स्मोक्ताः।
प्रायं ग्रंथि सुविनाय देव्येन उषायेः माद्येनः॥५॥

अन्य यान्ति उल्लम्भन कु पद्धरसां प्रकर्ष्येत्। रुद्रम् सर्वः पान्ति नागम्॥५॥
The resplendent fire-divine, by whom all is known, manifests dawns, radiant with lustre. Come with your chariot, O widely travelling non-ephimaral twins, to our place of worship.

The divine creator displays his banner on high, illuminating the entire creation. Making his presence effective, the sun has filled the firmament, the earth and heaven with his rays.

The great and intelligent dawn, variegated with many coloured rays of purple tint, bringing opulence, has come with her lustre. The divine dawn, awaking men, proceeds with her well-harnessed chariot to bestow happiness.

May those robust and active horses and chariot bring you (O pair of divines, the morning breeze and morning light) hither, at the breaking of the dawn, and may these morning splendidours delight you at our places of work and worship.

How is it that the unbound and unsupported sun does not fall, although directed downward? By which self-sustenance does he move? Who has really seen him, who guards the vault of heaven, as if a close-set pillar.
15.

Agnir hótā no adhvaré vājí sán pári niyate | devó devéshu yajñīyaḥ || 1 || pári trivishty ādhvarām yáty agní rathír iva | á devéshu práyo dádhat || 2 || pári vājapatiḥ kavír agnír havyány akramit | dádhad rátnaúi dāṣúshe || 3 || ayáṃ yáḥ sṛñjaye puró daivavaté samidhyáte | dyumáñ anitradámbhanah || 4 || ásya ghá virá ívatu 'gnér iṣita mártyah | tigmájambhhasya mílúshah || 5 ||

|| 19 || tám árvantam ná sánásám arushám ná diváḥ śīsum | marmrijyante divé-dive || 6 || bódhad yán mā háribhyāṃ kumáraḥ sáhadevyah | áchā ná hūtá ūd aram || 7 || utá tyā yajata hári kumárat sáhadevyāt | práyatā sadyá ā dade || 8 ||
The fire of the altar, the herald like a horse, and most illuminating amidst all luminaries is brought to our place of ceremony.  

The fire is brought to our place of ceremonial altar; thrice a day it carries the essence of the oblation to the environmental Nature’s bounties with swiftness of the charioteer.

This sage, fire of the altar, the source of strength, encompasses the essences of oblation, giving precious boons to the offerer.

This resplendent fire of the altar, the subduer of foes, is kindled in the east as has been always kindled for the victories performed by enlightened devotees.

That mortal becomes hero, who strenuously worships this fire of the altar, the possessor of sharp flames and bounteous.

They, the devotees, diligently serve him day to day, as they clean a horse. He is liberal and resplendent as the child of heaven.

When fire, most youthful among sub-natural forces, along with fast-moving twins (wind and light), assures me its help and summons me, I do not decline.

I immediately accept the favour of those two excellent and well-trained twins, the associates of the spiritual fire, most youthful among sub-natural forces.
ēśhā vāṁ devāv aṣvinā kumārāḥ sāhadevyāḥ | dirghāyur astu sūmakāḥ || 9 || tāṁ yuvāṁ devāv aṣvinā kumārāṁ sāhadevyāṁ | dirghāyushāṁ kriṇotana || 10 ||

(16) Pārśva 8ūkṣma
(1-21) Ādhyātma-Vaivānayā śukcesyā gītāmā ca samskṛtyo ṛgviḥ. Hṛ多位 dēśaḥ. Viśvān 4naḥ.||

|| Ā āśrtyo yātū maγhāvāṁ ṛjīśhī drāvantv asya hāraya úpa naḥ | tāsmaḥ īd āndhaḥ sushumā sudākṣhaṁ ihābhīpi-
tvāṁ karate grīṇānāḥ || 1 || āva sya śūrādhvano nānte 'smīn no adyā sāvane mandādhyai | sāṁsāty ukthām usāneva ve-
dhāḥ cikitūshe asuryaṁ māṁna || 2 || kāvīr nā niṇyāṁ vi-
dāthāni sādhān vṛīṣhā yāt sēkam vivipāno ārcat | divā itthā 
jiJanat saptā kārūn āhna eic cakra vayūnā grīṇāntah || 3 ||
svār yād vēdi sudrīśikam arkaśr mahī jyōtī ruruśc ur yād 
dha vāstoḥ | andhā tāmāṁsi dūḥhitā vicākṣhe nṛṣbhyāś ca-
κāra nṛtamo abhiśhātuo || 4 ||
O twin-divines, may this spiritual fire, most youthful among sub-natural forces be gladdening and of long durability. 9

O twin-divines, may this spiritual fire, most youthful among sub-natural forces long live. 10

O ever true, ever righteous, bounteous Lord, may you come to us. May your blessings hasten to us. To Him we surrender our worldly possessions. When sincerely praised, He fulfils all our aspirations. 1

O brave resplendent Lord, allow us to delight you at the end of this worship. May the worshipper repeat an agreeable prayer, to you, the all-wise, the destroyer of infidels, like the brilliant pious sage. 2

Like a sage, knowing the secret of wisdom, and who performs all sacred ceremonies, the resplendent sun drinking copiously the effused herbal essence, exults in the draughts, and thus generates the seven rays from celestial regions. Then devotees perform their duties in the light of day. 3

When the vast luminous heaven, manifested by the rays of light, is displayed, then homes of men also shine at the break of morning. He, the illustrious leader—the sun, having risen scatters thick gloom, so that men may see clearly. 4
vavakshā índro ámitam ṛijishy
ubhē ā paprau ródasi mahitvā | átāś cid asya mahimā vī recy abhī yó víśvā bhúvanā babhúva || 5 ||

vīśvānī śakra náryāṇi vídvān apó rireca sákhibhir ni-kāmaḥ | áśmānām cid yé bibhidúr vácobhir vrajām gómantam usţjo ví vavruḥ || 6 || apó vṛitrāṃ vavrivānsam pá-rāhan prāvat te vájram prithivī sáctēḥ | prárṇāni samudrīyaṇy ainoh pātir bhāvaḥ chāvasā śūra dhṛishno || 7 || apó yād ádrim puruhūta dárdar ávīr bhuvat saramā pūrvyām te | sá no netā vájam ā darshi bhūrim gotrá rujān áṅgirobhir grīñānaḥ || 8 || áchā kavīm nṛmaṇa gā abhishtau svārshātā maghavan nádhānān | útibhis tám iśaṇo dūmnāhūtau ní māyāvān ábrahma dáṣyur arta || 9 || ā dáṣyu-ghanā mánasā yāhy ástam bhuvat te kútsah sakhyé nīkāmaḥ | svē yónau ní shadatam sárūpā ví vām cikitsad rita-cid dha nāri || 10 ||
Resplendent sun, who relishes the effused saps of plant juices, sustains infinite greatness and with his vastness fills earth and heaven. And beyond this, his majesty extends in magnitude. 5

The radiant sun, knowing all human actions, has let loose the waters, in association with his friends—the cloud bearing winds. They with their loud shouts cleave even the clouds open and desiring to fulfil their work, take over the control of pastures of cattle. 6

Your protecting thunder-bolt destroys the dark clouds, obstructing the flow of waters; the conscious earth cooperates with you. O valiant hero, preserver of the earth, may you through your power, send down the waters of the firmament. 7

Invoked by all, when you divide the obstructing clouds of ignorance sending rain water down, the dawn of wisdom makes her appearance. And you, glorified by fire-priests, the granter of abundant food, shows us favour, breaking open the cluster of clouds. 8

O bounteous Lord, friend of men, the sage, come to the devotee for bestowing wealth, who solicits your aid in contest for sun-light. May you speed him with help in his inspired invokings, and defeat the purposes of guileful wicked outlaws. 9

May you come to us resolving to destroy the outlaws. The wise sage is eager to win your friendship. Now alike in form, you both (wicked and virtuous) sit in the same dwelling. And the lady (the intellect) finds it difficult to have her choice between the two. 10
yāsi kūtsena sarātham avasyūs todó vātasya háyor īśānaḥ | rījrā vājamá ná gádhyām yúyūshan kavír yád áhan páryāya bhūshat || 11 || kūtsāya śūṣñam aśūshaṁ ní barhiḥ prapitvē áhnah kúyavām sahāsrā | sadyó dásyūn prá mṛiṇa kutsyéna prá śūraś cakram vṛihatād abhīke || 12 || tvām píprum mṛigayam śūsvāṃsam rījīsvane vaidathināya randhiḥ | pāncasāt kṛishnā ní vapaḥ sahāsrātkam ná púro jārimá ví dardah || 13 || sūra upākē tanvām dádhāno ví yát te cēty amṛitésya vārpaḥ | mṛigó ná hastí távishhīn ushānāḥ siňhó ná bhūmā áyudhāni bíbhhrat || 14 || índram kāmā vasūyāṅto agman Svārmiṅhe ná sávane cakanāḥ | śravasyāvaḥ śasamānāsa ukthaír óko ná rāṇvā sudṛśiṣva pushtīth || 15||

tám íd va índram suhāvam huveam yas tā cakāra náryā purūṇi | yó mávate jaritrē gádhyām cin makshú vājam bhārati spårhrārdhāḥ || 16||
On the day when discriminating mind prepares to cross over the sea of perturbance, you, the destroyer of evil forces, yoke your straight-going powerful wind-like speedy steeds (sense organs) to the chariot (of body) and take the disturbed mind along with you to defend him. 11

For the protection of disturbed discriminating mind, you destroy the powerful devil of pettiness, and in the very start of the day thousands of longings and lingerings and with your adamantine determination, you instantly lay off the rest of the evil tendencies and with the solar wheel, cut them to pieces in the struggle. 12

You subjugate egoistic and extremely violent destructive forces for the sake of righteous and disciplined pious men. You destroy the fifty thousand (innumerable) other dark forces, and, as age consumes garments, you demolish the strongholds of law-breakers. 13

While you set in proximity of the sun, your form, immortal one, seems expanding and you look like a mighty wild elephant; and when you wield your weapon, you are like a terrible lion, capable of consuming the strength of strong foes. 14

In the struggle of life, as if shining in battle, relying upon resplendent Lord for protection, desirous of riches, and food, (the devoted ones) approach Him, for the Lord is the refuge of His worshippers, and is the semblance of the lovely maiden of nutrition. 15

Let us invoke that gracious resplendent Lord, who does so much for the benefit of man; who, bestowing enviable opulence, quickly grants agreeable food to a worshipper like myself. 16
तिम्या यदुत्तरानि: पत्तानि कर्मशिवच्छर सुहुके जनङ्गनाम।
गोरा यद्यं सयन्तिमवत्त्वं स्सा नस्तन्त्रो बौधि गोपा॥ १७॥
भुवेन्द्रविता बामनेवस्य भीनां सुजः सवानुकार वार्तसातो।
ल्‌याम्‌नु प्रतिनिधि कंगमोहर्दस्तानु जनित्रि विभ्रवः स्या॥ १८॥
पुरिन्नित्रिप्रदः लावुयिन्त्रा मुच्यविश्वमयिन्त्रविध्या आनो।
व्यासे न कुशरिभ सन्तो अर्यः कुष्णो मेंद्रम हर्षरङ्गे पुरुषः॥ १९॥

tigmā yād antār asāṇiḥ pātāti
kāsmiṇi cic chūra muhukē jānānām | ghorā yād ariya sāmrī-
tir bhāvāty ādha smā nas tanvō bodhi gopāḥ || 17 || bhūvo
'vitā vāmādevasya dhīnām bhūvah sākhaśrīkō vājasātān |
tvām ānu prāmatim ā jaganmorūṣāṇo jāriyē visvādha syāḥ
|| 18 || ebbīr nṛṭbhīr indra tvāyūblish tvā maghāvadbhir ma-
ghavan visvā ajau | dyāvo nā dyumnaṁ abhī sānto aryaḥ
kshapō madema ṣarādas ca pūrvin || 19 ||

पुवेदिन्द्राय वर्णामस्य वर्णेः व्रक्तानी लक्ष्मी च रथेष।।
नू मिच्छान न: सर्व्या विज्योपाध्यास्त उत्प्रेक्षिता न्त्रुपा।। २०॥
नू द्रुत इत्यदु नू र्ग्न्तान इस्स जारिण्येन्योऽऽ न पृष्टिः।।
अकारे ने हर्षिणो ह्यम् नय्ये धिया स्यांम रुष्ये: सदसा:।। २१॥

evēd īndrāya vri-
shabhāya vrīšhe brāhmākarma bhṛgavo nā rátham | nū
cid yāthā naḥ sakhyā viyōshad āsan na ugrō 'vitā tanū-
pāḥ || 20 || nū shtutā indra nū grīnāna īṣaṁ jāriyē nadyō
nā pīpeḥ | ākāri te harivo brāhma nāvyam dhiyā syāma
rathyāḥ sadāsāḥ || 21 ||
O resplendent Lord, when in any conflict of men, the calamity like a sharp pointed arrow falls in the midst of them, and when, O Lord, there is a terrible encounter among them, then, may you be the defender of our persons. 17

May you be the preserver of the pious acts of charming intellectuals; may you be an unfailing friend in the battle of their lives. O eminently wise Lord, we come to you; may you be ever benignant to your worshippers, O sustainer of the world. 18

O bounteous resplendent Lord, may we, in every conflict of life, along with those men, who trust in you and offer rich gifts, and those who are abundantly rich, triumph over our adversaries and glorify you many nights and years. 19

Now, just like a genius person constructs his car, in the same manner we fashion our prayers for the vigorous resplendent Lord, the showerer of benefits, so that He may never withdraw from us His friendly favours and may ever remain powerful protector of our persons. 20

O lauded and glorified resplendent Lord, may you grant ample food to your worshippers as rivers swell high and give water. O Lord of vital forces, we continue composing new hymns for you. May we, the car-bornes, be victors for ever. 21
तिम्मा यदुन्तुश्वानि: पतानि कस्मिन्यिच्छूर युहुके जनानाम || 1171
शोरा यदयं सर्वित्तमश्रीलखः स्मा नस्तन्त्रो बोधि गोपा: || 1171
सुवेदमिता गामदेवस्य भोआः सुवा: सभवकौ वारसातो: || 1181
त्वामु श्रीमिता जेन्नमोह्यांशुं सज्रिे विश्वरे स्या: || 1181
पुष्मिन्निर्मित त्यायुसिद्धां मथवीद्र्मविनिवर्त आनो: || 1191
वाणो न चुरुश्रविम सन्तो अये: शुभो मन्देम श्वरेष्व पूर्वः || 1191

tigmā yād antār asāniḥ pātāti
kāsmiṇī cīc chūra muhukē jānānam | ghorā yād aryā sāmṛi-tir bhāvāty ādha śma nas tanvō bodhi gopaḥ || 17 || bhūvo
'vītā vāmādevasya dhīnām bhūvāḥ sākhāvīrikō vājasātāu |
tvāṁ ānu prāmatim ā jaganmoruṣānśo jarītṛe visvādha syāḥ
|| 18 || ebhir nrībhir indra tvāyūblish trāyā maghāvadbhir ma-
ghavan vīsavyā ājaun | dyāvo nā dyumnaīr abhī santo aryāḥ
kshapō madema śāradaḥ ca pūrvīḥ || 19 ||

प्रेतिद्राय द्रुपामाय द्रष्ये ब्रह्माकर्म श्रावणो न स्थअः।
नू चिमाथं न: सुखाय विरोपसंस्थ्राय उवेयोतिनां तृणामः || 2011
नू द्रपन इन्द्र नू ग्राणान इयं जरिति नवोऽं न पौये:।
अकारी ने हरियो ब्रह्म नय्ये चिथा स्याम रूै: सतासा: || 2111

evēd āndraśa vṛi-
shabhāya vṛiṣhṇe brāhmākarma bhṛīgavō nā rāthām | nā
cid yathā naḥ sakhyā vīyōshad āsan na ugrō 'vītā tanū-
pāḥ || 20 || nā śhūtā indra nā grīṇānā īshaṃ jarītṛe nadyo
nā pīpeḥ | ākāri te harivo brāhma nāvyam dhiyā syāma
rathyāḥ sadāsāḥ || 21 ||
O resplendent Lord, when in any conflict of men, the calamity like a sharp pointed arrow falls in the midst of them, and when, O Lord, there is a terrible encounter among them, then, may you be the defender of our persons. 17

May you be the preserver of the pious acts of charming intellectuals; may you be an unfailing friend in the battle of their lives. O eminently wise Lord, we come to you; may you be ever benignant to your worshippers, O sustainer of the world. 18

O bounteous resplendent Lord, may we, in every conflict of life, along with those men, who trust in you and offer rich gifts, and those who are abundantly rich, triumph over our adversaries and glorify you many nights and years. 19

Now, just like a genius person constructs his car, in the same manner we fashion our prayers for the vigorous resplendent Lord, the showerer of benefits, so that He may never withdraw from us His friendly favours and may ever remain powerful protector of our persons. 20

O lauded and glorified resplendent Lord, may you grant ample food to your worshippers as rivers swell high and give water. O Lord of vital forces, we continue composing new hymns for you. May we, the car-bornes, be victors for ever. 21
17.

Tvām mahāṁ indra tūbhyaṁ ha ksha ṣau kshatrāṁ maṁhānā manyata dyaúḥ | tvāṁ vṛitraṁ śāvasā jaghanvān sṛrijāḥ śindhūṁ āhinā jagraśānān || 1 || tāva tvishō jāniman rejata dyaū rējād bhūmir bhiyāsā svāsya manyōḥ | righāyangānta subhvāḥ pārvatāsa ārdan dhānvāni sarāyanta āpaḥ || 2 || bhinād girīṁ śāvasā vājram ishaṁ āvishkṛśvānāḥ sahasānā ójaḥ | vādhid vṛitraṁ vājrena mandasānāḥ sārann āpo jāvasā hatāvṛishṇīḥ || 3 ||

suvicṛses te janitā manyata dyaūr indrasya kartā svāpastamo bhūt | yā im jajāna svar-yāṁ suvājram ānapacyutaṁ sādaso nā bhūma || 4 || yā ēka ic cyāvāyati pra bhūmā rājā kṛṣṭiṇām puruhūtā ñdrah | satyāṁ enam ānu viśve madanti rātīṁ devāsa grāṇatō ma- ghōnaḥ || 5 ||
Great are you, O resplendent self, the earthly body and
the illuminated mind accept your superiority. You by
your vigour destroy evils and set free the streams of noble
thoughts from the clutches of dragon of evil desires. 1

On your awakening, the earthly body and mind tremble
through fear of your wrath; the mighty mountains of sin
get shaky; the stream of free thoughts flow through the
aried land (barren mind). 2

The subduer of foes, manifesting his energy and hurling
his adamantine will power, shatters the mountain of
darkness by his strength; he in exhilaration lays off evil
forces with the bolt of his will, and the thoughts, whose
obstructor was destroyed, rush forth with rapidity. 3

You are the progenitor of your grandeur like the sun of
his own effulgence. May you, resplendent self, be the
accomplisher of a most excellent work; you furnish
yourself with undecaying adamantine will power for
attaining happiness. Indeed you are endowed with
supreme greatness. 4

He is sovereign king of men and adored by all, who alone
casts down many evils. All godly men, speak high of
the munificence of this divine and bounteous self. 5
सत्रासोमाः अभवन्नाः यस्वे सत्रास्मां द्वितीयां भृङ्गान्म मादासों भ्रिहातो मादिश्तहाः | सत्राभवों वासुपतिर वसूनाम् दाई विस्वा अधितां इन्द्र कृष्टाः || 6 ||

सत्राभानम पद्मीः तुम्मिन्द्रां महामंपारं भ्रूपमं सुव्रजसम् | हन्ताः ये वृंदं सन्नियते वाजं दायि मृताश्च मृताश्च सुरेश्चाः || 7 ||

अं दुर्वृत्तात्तथात्तथां सप्तवीर्यु आजिष्ठु मृताश्च सूर्य एकः | अं वाजं भरतं यं सन्नोत्सः पियससं भर्यो स्यां || 8 ||

अं श्रोत्ते अपः नरीं नर्यामुः नरायामुः न मृताः युध्योः गा: | युद्ध सात्यतं ते मृतां मुहुममन्त्रो विष्ठेः दृश्यं मंगलं एजुस्सात || 9 ||

सत्रासो अभावन्नाः यस्वे सत्रास्मां द्वितीयां भृङ्गान्म मादासों भ्रिहातो मादिश्तहाः | सत्राभवों वासुपतिर वसूनाम् दाई विस्वा अधितां इन्द्र कृष्टाः || 6 ||

सत्राभानम पद्मीः तुम्मिन्द्रां महामंपारं भ्रूपमं सुव्रजसम् | हन्ताः ये वृंदं सन्नियते वाजं दायि मृताश्च मृताश्च सुरेश्चाः || 7 ||

अं दुर्वृत्तात्तथात्तथां सप्तवीर्यु आजिष्ठु मृताश्च सूर्य एकः | अं वाजं भरतं यं सन्नोत्सः पियसससं भर्यो स्यां || 8 ||

अं श्रोत्ते अपः नरीं नर्यामुः नरायामुः न मृताः युध्योः गा: | युद्ध सात्यतं ते मृतां मुहुममन्त्रो विष्ठेः दृश्यं मंगलं एजुस्सात || 9 ||

समिन्द्रो गा अंजुवत्सं हिरुष्णं समंक्ष्या मधुना यों ह पूर्वीः | पुस्तिर्मिहितत्तन्तरं अस्य शाक्तो सुषो चित्तका समारथ वत्सः || 10 ||

स्म इद्यं ग्या अजयत सम हिराया साम अवियाम मधावाः

यो ह पूर्वि: | एभि नर्भिर्नर्भको अस्या सिकाई रेयो वि

भक्तां सम्करास सा वस्या: || 11 ||

समिन्द्रो गा अंजुवत्सं हिरुष्णं समंक्ष्या मधुना यों ह पूर्वीः | पुस्तिर्मिहितत्तन्तरं अस्य शाक्तो सुषो चित्तका समारथ वत्सः || 10 ||

स्म इद्यं ग्या अजयत सम हिराया साम अवियाम मधावाः

यो ह पूर्वि: | एभि नर्भिर्नर्भको अस्या सिकाई रेयो वि

भक्तां सम्करास सा वस्या: || 11 ||
Truly, he deserves all loving devotion; all these exhilarating experiences are centred in the mighty soul. Indeed you are the Lord of treasures; you support all people devoted to cultivation and reward them with riches.

O resplendent self, as soon as you enter body, you strike terror into all the other physical forces; you strike with your adamantine will power, the dragon of sinful mind, who obstructs the flow of divine thoughts.

We praise the one who is destroyer of untruth by truth, the courageous, the inspirer, the great, the unbounded, the showerer of benefits, the wielder of the adamantine will power and who is the destroyer of the devil of ignorance, the bestower of food, the giver of wealth, bounteous and the possessor of treasures.

This bounteous soul alone enlightens the ignorant, and sustains right type of desires; in the inner struggles he procures nourishment which he provides. May we be held dear in his friendship.

This soul is renowned, whether conquering or slaying evils or whether in conflicts, he recovers wisdom. When he shows his wrath, all that is stationary or movable is afraid of him.

The resplendent self, the Lord of opulence, completely recovers the cow of wisdom, prosperity, and vitality. With all his vigour, he is the chief leader. Praised by all his worshippers, he distributes riches, still with his treasures full.
kiyat svid índro ádhy
eti mātuh kiyat pitúr janitúr yó jajána | yó asya śūshmam
muhukaír fyarti vàto ná jútá stanáyadhbhir abhrañ || 12 ||
khishyántam tvam ákshiyantam kriñotiyarti rénum mághávā
samóham | vibhañjanúr ásánimān iwa dyaúr utá stótáram
maghávā vásau dhát || 13 || ayám cakrám ishañat súryasya
ny e tášam ríramat saśrimānám | ā krishña ím juhuránó jí-
gharti tvacó budhne rájaso asya yónau || 14 || ásiknyáṁ
yájámano ná hótā || 15 ||

"149"

śrīyáñū śūkśyáv viñapt aśkáyanáno dVIPYK O jávamñ 1;
janíyánoño jñitámadhikstningita śaYávamámoññen n kőśám 116 11
śrūta nén áśeñtá dárśhán ápirabhímukhyáta máñdítá sámyoñám 11711
śāhápitá pitúntam: pitáññam kárññu ákshiyáno ášeñtá 11811
śrūtánáamnéná áśeñtá sáná śrūtán ákshiyáno áśeñtánáamnéná 11911
dvèyre ha na čukkma śvárák aśmí: śāmāmítáhyākñ 11811

gavyánta índram sakhyáya vÍpra aśrayánto vyúshañam
vájáyantah | janíyánto janíyántam ákshítotim á cyávayámo
'vaté ná kósam || 16 || trátá no bodhi dádíśána ápir abhi-
khýátá márdítá somýánám | sákhá pitá pitúntamaḥ pitríñám
kámtem ut lokám usáte vayodháh || 17 || sakhíyatám avítá
bodhi sákhá grínáná indra stuváté váyo dháh | vayáṁ hy
á te cakríma sabádha abbih śámibhir maháyánta indra
|| 18 ||
Some portion of his strength, the self derives from mother (physical realm); and from his father (spiritual realm). He, the supreme progenitor, has created the world and animates its vigour repeatedly as the wind is animated by thundering clouds (mental realm). 12

You are the bounteous one, who makes destitute prosperous, who scatters from his worshipper the accumulated dust of sin. He is the destroyer of evils, like the lightning of cloud. He is bounteous, who enriches the devotee. 13

He urges forward the wheel of intellect—the sun, source of illumination, and stops horses of vital senses in inner conflicts. The dark undulating clouds of physical form keep the self, the root of radiance, within the inner-space (between mental and physical realms). 14

Like the worshipper, the householder, at night (rejoicing whilst performing daily duties). 15

May we who are wishing for cows, for horses, for nourishment and for women through his friendship induce the inner self, the showerer of benefits, the giver of wives (or mothers), the unwearied granter of protection, to come down, as a bucket is lowered into a well. 16

May you be our preserver, watching and blessing all and bestowing felicity on those who are worthy and offer libations. May you be a friend, a sire, most fatherly of fathers, giver of food, bestowing heavenly bliss upon him who desires it. 17

O resplendent self, may you regard yourself as a protector of those who seek your friendship. Be a friend deserving of commendation and grant food to him who praises you. Suffering difficulties, we make our supplications to you, glorifying you with these holy hymns. 18
स्तुतः इन्द्रः मध्यः यद्य सृष्टा मूर्तिपीकों अप्रतिमित हनितः।
अस्य भूरिता जनिता यद्य शर्ममकम्युः वार्ष्योन्ते न मन्ती || 19 ||
पुष्या न इन्द्रः मध्यः विरुध्याः कर्त्तः यथार्थाः पूर्णमिदन्तः।
लवः रा्जसः अनुभूतः चेतसः अधिः शर्मः माहिं जीतिषे रश्याः || 20 ||
नू न हुतः इन्द्रः नू गृहाणां इश्वे जीसे नयोधूः न पपः।
अकोरि ने हस्तिः स्वरेः नयेय स्थिया ग्यायम रूपे�ः सदासाः || 21 ||

stutá índro mahává yád dha vritrá bhúriny éko apratíni banti | asyá priyó jariá yásya sárman nákir devá váráyante ná mártáḥ || 19 || evá na índro maghává virapáí kárat satyá carshanidhríd anarvá | tvám rágá janúshám dhehy asmé ádhi śrávo máhinam yáj jariátré || 20 || nú shítúta indra — || 21 ||

(२८) अभादरस स्थलम्
(१७) वयोद्याचार्यायण सुकुलम् (१) प्रमथम इन्द्रः (२-३, ४, ८-१३) शिवीयालस्वयम्.
पूवायस्याद्यायणाः गृहा वासायं कतः (४, ५-६) कन्या उपरणय मन्त्रमयिः.
कृपया भादिवकका (२, ४-५) प्रमथमभुुत्तराः उत्तराण्य मन्त्रमयहर्वर्षम्
व वासायं (२-३, ४, ८-१३) शिवीयालस्वयम्.
पूवायस्याद्यायणां सक्षे वस्ते। विनुः एवः।

अयेन पथ्या अनुचिते पुरुणे यत्ने दुःसमुदायः विशेषे।
अन्त्यन्त्रा जैविके महानग्नहे मा मातरममुन्या पतिवे कः || ११ ||
नान्मको निर्यूषे दुर्गहितसस्यात्ते पृथ्वीस्मायमिण।
वृहदनि मे अर्जुना कर्त्यार्थे युज्ये लेने सं लेने पृच्छे || २२ ||

18.

Ayám pánthā ánuvittāḥ purāñó yáto devá udájáyanta víśve | átaś cid á janishishṭa právṛiddho má mātāram
amuyá páttae kah || 1 || náhám áto nír ayá durgáhaitát
tiraścātā pārsván nír gamāni | bahúni me ákritā kártvāni
yúdhyai tvena sán tvena prichai || 2 ||
When the opulent inner self is glorified, he singly destroys many unyielding formidable evils. That worshipper is dear to him, who relies on his protection. Neither Nature's forces nor men can molest him. 19

Only the possessor of manifold power and opulence, the sustainer of men, the irresistible self may truly fulfil our aspirations, as he is the divine ruler of our existence. May he grant abundant wealth and fame which is rightly due to a worshipper. 20

O lauded and glorified resplendent Lord, may you grant ample food to your worshipper as rivers swell high and give water. O Lord of vital forces, we continue composing new hymns for you. May we, the car-borne, be victors for ever. 21

18

This hymn deals with the first dawn of creation. Dialogue between Resplendent Lord, the creator, and the soul and the Mother Nature.

(Resplendent Lord) This is the ancient and accepted path, by which all divine luminaries come into existence. So, however mighty he be, let him (bonded individual soul) be born in the same manner; let him not injure, otherwise, the mother (the embryo of his mother). 1

(The individual self speaks) I shall not come forth by this path, for this passage is hard to break; let me come forth obliquely from the side. Many acts unperformed by others are to be accomplished by me; let me contend (in one life) with one opponent. 2
परायतिम मातारम् नान्तु हान्युन् नू गैमानि।
लघुस्ते अवभुसोगमिनां षडद्वन्यं चन्मेण् सुवस्य ॥३॥
किं म अधव्युढः सदवेप्ते मासी नणाम् षडः नूविन् ॥
नणो नस्य प्रतिमानमस्वत्तज्जोश्चषु मे जनितव् ॥४॥
अवधानिक अप्नायना गुहीकिर्मी तानत्र बिरेणाः स्मवं ॥
अर्थेत्थात्यथोदित्रं वस्तून त्रेती अप्नायायामनाः ॥५॥

रवं आश्वलयत्याभवनीश्वाभविरिव संकोलमानाः।
पुत्र वरं पूर्णं किमित्यो भीति कमायं अहि परिप्रेयं रुपिति ॥६॥
किम्यु विद्यां नविद्वो भन्तेयाभव्यं निदिशित्व आपि।
ममेतानुयो महणा शेतेन बूहं जग्न्यां अव्युढः सिल्वृह् ॥७॥
ममचन् त्वा युविन् पुरसु ममचन् त्वा कृष्यवं जग्नर।
ममचन्न्दनः निशिवे गम्बुरम्ममचन्द्रं सहसोदित्वत् ॥८॥

ेतारशंत्य अलाभावंतिर रितावरिर विय सम्म्रोञमानाः।
ेताद विप्राचा किंम इदाम् बहन्तिकाम आवो आद्रिम परिद्विं रुजान्ति ॥६॥
किं म उ श्विद आस्री विन्यो बहन्तिद्राश्यावंदल्लो दिदिशान्त्या अपाः।
मामालतिन पत्रो महतावा वृत्रम् जएहन्या अस्रिजाव विस्मंहुं ॥७॥
मामाच त्वा युवतिः परासा मामाच त्वा कुष्ठवं जग्नाः।
मामाच चोदः अपाः शिवार मम्रंड्युर मामाच लिद इंद्राः साहसोः अतिस्थतः ॥८॥
(Soul) It may cause the death of my mother; let me not proceed by the usual way, but proceed quickly, according to my will. In the nearness of creator, he enjoys the exhilaration of life in hundredfold ways. 3

(Mother Nature) What irregular act does he commit, whom, I, his mother, bear him (the impregnated life) for a thousand months and for many years? There is no analogy between him and those who have been or will be born hereafter. 4

Deeming it a strange act, his Mother Nature endowed him (the impregnated life) with extraordinary vigour; therefore, as soon as born, he assumes his vesture and fills both heaven and earth (physical and mental realms). 5

These rivers filled with water, flow whispering, as if, expressing the feeling of joy. Ask them to let you know what the streams of water, have been saying, what rocks they have been encircling and break through, whilst they move forward. 6

What do these prayful whispers speak to us? They speak of the glory of the resplendent Lord.

Resplendent Lord speaks: My son, the sun, destroys obstructing clouds with his mighty thunderbolt and sets those rivers free. 7

Resplendent Lord to the personified new born life: Once the exulting, youthful mother eternity has brought you in existence, while the unfavourable environments have tried to swallow you, but exulting waters provided delight to the infant, and once again the resplendent life has arisen by its innate strength. 8
मामचन तेन मघुन्यसो नितिविष्याः अप हनू ज्ञानं ।
अः नितिं उक्तरे ब्रम्हातिण्यः द्वास्तय सं पिन्णस्थितेन ॥९॥
गृष्णः संसूल स्थविंसं नत्मार्मनांत्र्यः श्रृंपवं दुधिमन्द्रेम ।
अर्षीर्य वस्तं चर्यां माना स्यं गातू नन्ते इच्छमानाम ॥१०॥
उत माता महिषमवेबनदुसी लो जहां पुत्र देवा ।
अयोत्रविभार्मन्त्रो हितिप्रवसले विश्नो वितरं वि क्रमसं ॥११॥

मामचन कानाते मघवाण व्यासो नी-
विविध्वाण अपा हानु जाग्नाना | अहा निविड्हा उत्तरा बब्बु-
वाण चिरो दासाया सां पिनाक वाड्रे । ॥ ९ ॥ ग्रिस्तिः सासुः सत्वां न 
सहविरम तवागम अनाध्रिष्याम व्रिशाब्धाम तुम्रम इं-
द्रम अर्क्हा वस्तां याथाया मतास्वयाम गातुं तन्ना 
िर्मानाम ॥ १० ॥ उताम माताम महिषाम अन्य अवेक 
ताजात पुत्र देवा | अथाब्रव्य व्रित्म इंद्र हनिष्याण 
साखे विश्नो वितारांम वि क्रमस्या ॥ ११ ॥

कस्ते मातां विश्वासं चकूल्यु अत्यतिविनाशसुरवर्तम ।
कस्ते देवो अधि मात्रक अनीचतिपर्वता:। पितवर पाद्युह ॥ १२॥
अवर्त्त्यू थूः अन्वयाणि पेन्वे न देरवहु विविदे महितावर ।
अवर्तव ज्ञायामहिष्यामामां से देवेनो मध्या जन्मार ॥ १३॥

कास ते मतारम विद्वावम आक्रिय नाम कास त्वाम आजिहांस्ये 
चार्याम | कास ते देवो आधि मार्जिक आस्य प्रक्षिणाम पदाग्रीह 
या ॥ १२ ॥ आवर्त्या शुना आन्त्राणि पेन्वे न देवेनु विविदे महितावरम |
आवर्तव ज्ञायामहिष्यामामां से देवेनो मध्या जन्मार ॥ १३॥
O bounteous life, once the ravaging force again tries to smite upon your face, whereupon, being so smitten, you prove stronger, and crush the head of the ravaging forces, with your adamantine will to survive. 9

As a heifer bears a calf, the eternal Mother Nature bears the organic life, mature (in years), strong, irresistible, vigorous, energetic, invincible, destined to follow his own course and heedful of its own person. 10

Then from the evolved organic life, the Mother enquired: My son, do Nature’s forces desert you and try to harm? Then the personified life answering in affirmative further speaks to the omnipresent Father: May you exert your prowess with a desire to destroy demonic obstructing forces. 11

Who has made your Mother Nature a widow? Who has been the person who tried to slay you whilst you were unconscious or in sleep in wakeful state?

O Child, you have neglected your father as if having seized him by foot and not caring for him. Who could have been more gracious to you than He? 12

Finally the self, so lamented, in extreme destitution; What a shame to me that I have committed a hideous crime as if cooking the entrails of a dog (having forgotten my Lord). I could find no comfort among Nature’s material forces. Before my own eyes I have seen my wife, the beloved, disrespected. Then the enlightenment, in the form of falcon from heaven, comes down and brings the sweet water. 13
Evá tvám indra vajrinn átra viṣye devásah suhávāsa úmāḥ | maháṁ ubhé ródasi vṛiddhāmi śishvāṁ nír ékam Íd vṛiṇate vṛitrahtye || 1 || ávásrījanta jívrayo ná devá bhúvah samráḥ indra satyáyonih | áham áhim parisāyānam árṇah prá vartanír arado visvádhenaḥ || 2 || áтриpnuvantam vîyatam abudhyám abudhyamānam sushupānáṃ indra | saptá práti praváta āśáyānam áhim vájreṇa ví riṇā aparván || 3 ||

ákshodayac chávasá ksháma budhnáṁ vár ná vátas távishibhir índraḥ | dṛilhány aubhnád usámāna ójó 'vábbhinat kakúbhah párvatánáṃ || 4 || abhi prá dadrur jánayo ná gár-bhām ráthā iva prá yāyuḥ sákám ádrayaḥ | átarpayo visṛīta ubjá úrmín tváṁ vṛitán ariṇā indra sínḍhūn || 5 ||
O resplendent self, wielder of the adamantine will-power, all the protecting Nature's forces, who are reverently invoked, and both heaven and the earth (physical and spiritual realms of body) glorify you. You are verily unparalleled, eternal and lofty capable of destroying evil forces.

As elders urge their young, so the sense-organs urge you to fight evil forces; then you, O inner-self, become the emblem of truth, the sovereign ruler of the human body, and you lay off the morbid impulses and mark out the courses of all delighting channels of thoughts.

In no time, you cut down with your adamantine will-power, the insatiable, hard to awaken, ignorant, unapprehending lazy dragon of evil impulses, who obstructs the free flow of seven prone streams of virtuous thoughts.

The inner-self with his strength, awakens, the exhausted nerves of body and mind, in the same manner as wind stirs the water with its fury. Striving with strength, he bursts the solid clouds of ignorance asunder and shatters the high walls of obstructing adversaries.

The vital principles hasten to you like mothers to their young; and like chariots who rush (in battle); you, O inner-self, refresh the flowing streams of thoughts; and shatter the clouds of ignorance. You set free the obstructed streams of virtuous thoughts.
tvām mahīṁ avānīṁ viśvādhenāṁ turvītaye vayyāya
kshārantim | āramayo nāmasajjād ārṇāṁ sutaraṇāṁ ākṛṣṇor
indra śīndhūn ||  6 || praṅgrūvo nabhanvō nā vākvā dhvasrā
apinavad yuvatīr ṛitaṁh | dhāñvāy ājrāṁ aprīṇak tṛishā-
ṇāṁ āḥhog indra staryo dāṃṣupatiṁ ||  7 || pūrivr ushāsāḥ
śarādāḥ ca ġūrtā vṛitrām jaghanvāṁ asṛjjad vī śīndhūn | pārīshthītā atriṇad badbadhānāḥ sīrā āndraḥ srāvitave
pṛ-thivyā ||  8 || vamṛfbīḥ putram agrūvo adānāṁ nīvēṣanād
dhariva ā jabharta | vy āndhō akhyad āhim ādāṇāo nīr
bhūd ukhachīt śām aranta pārva ||  9 ||
O inner-self, you, for the benefit of vigorously generous and vigilantly learned devotees, make the physical body cherishing and exuberant with abundant wisdom. You control the violent passions and thus make the rivers of life easy to be crossed.

Like the fierceful army marching on, the resplendent self has let youthful channels of thoughts flow forth which are law-abiding, resourceful and the corroders (of their banks). They inundate the dry lands and the thirsty (mind), and milk out the barren intellect, whom the evil thoughts have become the lords of.

Through many a morn and many a lovely autumn, having dispelled dark evils of ignorance, he sets free many channels of dawn-like intuitive thoughts, which were swallowed up by dark prejudices. The inner-self releases the imprisoned rivers of thoughts, encompassed (by clouds) to come out in the world.

Lord of vital senses, you extricate out the creative ability of man from its source, where it has been devoured by ants of petty impulses. When extricated, though blind, it distinguishes the dragon of sin. The creative ability is fully restored to health like a creature whose broken joints in the ant-hill have been again fully united.

O man of wisdom, I have been knowing and praising the deeds you have been performing ever since. They are generative of rain, spontaneous and beneficial to men.

O lauded and glorified resplendent Lord, may you grant ample food to your worshipper and give water. O Lord of vital forces, we continue composing new hymns for you. May we, the car-borne, be victors for ever.
20.

अ ना इंद्रो दुराद अ ना आसाद अभिषिन्त्रिकिर्द अवसे यसाद उग्राह् ṭोषिष्ठेभिर न्रिपातिर वाज्रबाहुष समेव समास्तु तुर्वानिः प्रितायुः ॥ २ ॥ अ ना इंद्रो हारिभिर यात्व अगार्वाचीः वाद्य से च।

निन्दीनि व्यद्रि मच्छाभो विन्ध्याम हस्तानु नो वाजसातोः ॥ ३ ॥

इर्म हुण तस्माषाकान्तिन्य फुरो द्वयसतिन्यसिस कर्तृः न।

धान्याव वत्रस्तुनाये धनानात् त्याय वच्यम आजिः जेयम् ॥ ४ ॥

उदालु षु छोः सुमनो उपके सोमस्य नु सुधुत्स्वय सत्साहः।

पा इंद्र प्रतिसिन्त्सम मध्यः समान्यसा समद्रः प्रवेणनव ॥ ५ ॥

वि जो रंग्णः अर्थिनिर्विन्यस्तसो न पूषः रुपोः न जेताः।

मायोः न न्याषाम्भव मन्येमानोर्थाच विनवयतः पुस्कृतसिन्द्रुः ॥ ६ ॥

उगान्नु उ शुद् नाह सुनानाह उपके सोमस्य नु सुधुतस्य

सवद्धावः पा इंद्रा प्रतिभ्रितस्य माध्वाः साम अंधहसाम

ममादाह प्रिष्ठ्येना ॥ ४ ॥ वियो रारपसारीष्ठेभिर नांवेभिर

विरक्षो ना पाकवा श्रीयो ना जेता मायो ना योशाम अभिमायमानो चाव मिहक्म पुरुहुमातः इन्द्रां ॥ ५ ॥
May the resplendent self, the fulfiller of aspirations, the Lord of men, equipped with adamantine forces, subduer of his adversaries, small or big, come to us for our protection whether from far or near. 1

May the resplendent self, affectionately inclined to us, equipped with its vital faculties come to us for our protection. He is the possessor of adamantine will-power bounteous and powerful. He remains always with us to help in our benevolent noble deeds. 2

O resplendent self, may you, honouring our benevolent acts, give us strength and fill us full with courage to acquire the benefits. O holder of adamantine will-power, may we remain with you, and like a hunting creature subdue our evils. May we be victorious in our conflicts. 3

O resplendent self, glorious in your own greatness, may you be favourably disposed, and gracious to us. May you relish the ecstasy of spiritual joy and be pleased to accept the sacrificial homage offered by us at the back (i.e. in silence). 4

I, like a lover boosting of his beloved, glorify that resplendent self, adored by all sages, past and present. He is praised like a tree with ripe fruit and like a victor trained and disciplined. 5
गिरिर्य ॥ स्वगतः क्रष्ण इन्द्रः सुनावेद सहैसे जात उभः ।
आदर्णां वद्व स्थविरं हे भीम उदेश्यं कोणं बसः धृष्टं ॥६॥
न यथर्व कर्ता जनुषा न्यासिनं न राज्यसाधीता मच्छे ।
उद्यवृवाणस्वतस्विनीव उक्तमार्मष्ये दृश्च पुष्क्रतं रूपः ॥७॥
इस्ये रूपः क्रमस्य चर्चेत्तामान्तु महामयक्षतिसि गोमौ।
शिष्णुः समितेषु प्रहाणव्यस्तेऽज्ञममिनेतातिसि भूरिन्त ॥८॥

गिरिर्य नाय्य न्यायताय इंद्रह सनादेव साहसे सुभल उग्राः ।
अद्वताय वायज्य निर्विताय नाय्य भीम उदेश्याय वायज्य।
कोणाम् वास्तु न्यायस्त । ६ ॥ नाय्याय वर्ताय जनुषा न्यासिनण्या
अश्वमाध्यो मन्यतेम सन्यास्तिः द्रविषाय जनिते ॥९॥
मानाय मर्म्राय अर्थाय दुर्धः ततः च प्रदूषकः दर्शिते भूमिः
नवाय द्विषेद श्रेष्ठो अमितानि उक्तेः प्रा श्रवणम व्यमिन्ती स्वतःनः ॥१०॥
नु तु दृष्टं इन्द्रं नु धर्माण इव जनिते नयोिे न प्रीति ।
अकारिते ते हरिेन ब्रह्म नवाय भिष्य स्वमं स्तुताः ॥११॥

कौयः तः चृत्वे साच्यः साचिस्त्थो सायाः क्रियौ दिनोति
मुहुः कार्यां सिद्धाय न्याय क्रियातिः ॥ पुरुः दाशुस्ते बिचयिष्ठो आन्हो 'था
दास्ति हर्मसस्म जरित्रे ॥९॥ माते मर्म्रिः भार दुर्धः ततः
न्या दास्ति धर्मानि उक्तेः प्रा श्रवणम व्यमिन्ती स्वतःनः ॥१०॥
नु तु दृष्टं इन्द्रं नु धर्माण इव जनिते नयोिे न प्रीति ।
अकारिते ते हरिये ब्रह्म नवाय भिष्य स्वमं स्तुताः ॥११॥

kāyā tāc chrīṅve śacyā śācīṣtho yāyā kṛṇītī
mūhu kā cil rishvāḥ | puru dāṣūshe vīcayishtho aṁhō 'thā
dadhāti drāvinām jarirē ॥ ९ ॥ mā no mardhir ā bharā dad-
dhī tān naḥ pra dāṣūshe dātave bhūrī yāt te | nāvye
deshne sastē āsmīn ta ukthē pra bravāma vayām indra
stuvāntah ॥ १० ॥ nū shtutā — ॥ ११ ॥
The vast and self-sustained like a mountain, the radiant and formidable resplendent self, ever ready for conquest, is the wielder of the adamantine will-power, and is charged with splendour, like a jar fully filled with water. 6

Whom, from ancient times there has not been one to oppose, none to curtail the riches of His bounty, and who accomplishes pious works, may that powerful resplendent self, the showerer of benefits, invoked by all, pour forth riches on us. 7

You rule over the riches and the dwellings of men; you are the rescuer of the store of wisdom; you are the giver of instructions, the winner in all conflicts; may you lead us to the heaps of riches. 8

By what great wisdom is He renowned as the wisest? Wherewith does the mighty Lord repeatedly perform great deeds? He is the best comforter of manifold sorrows of the worshipper and bestows wealth upon His adorer. 9

Harm us not, but cherish us, O Lord! May you bestow upon us that abundant wealth which you provide to the dedicated worshipper. Praising you, we extol you at this new, well-awarding and excellent ceremony. 10

O lauded and glorified resplendent Lord, may you grant ample food to your worshipper, as rivers swell high and give water O Lord of vital forces, we continue composing new hymns for you. May we, car-borne, be the victors for ever. 11
21.

अ यात्र इन्द्रो वसा उपय ना इह सुता सदहमाद अस्तु षुरह | 
वाविद्याः ताविष्ठर यासय पूर्वर द्यायुर ना क्षा-
त्रां अभिभूति पुष्यात || 1 || तास्येद इह सताथा विर्ष्यानि तूविद्युमनस्य तुविराधसो नरि
यस्य टुटुरुशृद्धो न सनात्र साधानो अभ्यर्थि क्रृष्टि: || 2 ||
आ यात्रिन्द्रो द्रित्य आ प्रृथिव्या मधू संस्मृद्धत वा पुरीश्ति वा
स्वर्णिकायिनि नो मृत्यांप्रायवति वा सदानाद नेत्रे || 3 ||

स्तरस्य गायो फृहतयो व ईशे तस्य प्रवाम विद्वेष्विन्द्रोऽ
षो वायुशा ज्ञयति गोमतीपुर प्र धृष्युष्या नर्यति वस्यो अच्छे || 4 ||
उषो यो नमो नर्मिस स्तवायालियते वाव्य जनवयार्थनये
काकुस्याः पुड़वार उवर्षेन्द्रे क्रृष्टि सदेष्य धोताऽ || 5 ||
May the resplendent self, radiant like sun, intrinsically vigorous, come to us for our protection. May he, being praised, here in this ceremony, enjoy the ecstasy of spiritual joy with us. May he, the possessor of many energies, strengthen his own overpowering force.

May you glorify the powerful leader of that renowned and opulent resplendent self, whose victorious and protecting forces rule over men, like a universal sovereign remarkable among mighties.

May the resplendent Lord, accompanied by the vital principles, come quickly for our protection, from the sky, from the earth, from the firmament, from the waters, from the blissful regions, and even from the distances far and beyond.

In the assembly of pious devotees, we glorify the resplendent Lord who is the sovereign of massive and extensive riches; who by His prowess is victor over hostile/hosts, and who by His munificence brings excellent wealth to the worshippers.

Let the priest, with many hymns, invoke that resplendent Lord, who, sustains universe, gives food in return to our offerings, and who, with divine voice, inspires men to worship. He is to be propitiated by praises, and adored by all.
dhishā yādi dhishanyāntaḥ saranyān sādanto ādrim au-
śijāsya gōhe | ā durōshah pāstāsya hōtā yō no mahān
samvārāṇeshu vāhniḥ || 6 || satrā yād īm bhārvarāsya vrī-
shnāḥ sīshakti śūshma stuvatē bhārāya | gūhā yād īm au-
śijāsya gōhe prā yād dhiyē prāyase mādāya || 7 || vī yād
vārāṇsi pārvatasya vrīṇvē pāyobhir jinve apām jāvānīsi |
vidād gaurāsya gavayāsya gōhe yādī vājāya sudhyō vā-
hanti || 8 ||

bhadrā te hāstā sūkrītota pānī prayantārā stu-
vatē rādha indra | kā te nishhattīḥ kīm u nó mamatsi kīm
nōd-ud u harshase dātavā u || 9 || evā vāsya īndraḥ satyāḥ
samrād dhāntā vītrām vārīvah pūrāvē kah | pūrushiṭuta
krātvā naḥ sagdhi rāyō bhakshiṇyā té 'vaso daīvyasya || 10||
nū shtutā — || 11 ||
When sitting and pondering in deep devotion in the priest's abode, the grinder of juices plies with his pressing stones, may the Lord, who is superb in contests and whose wrath is formidable, come to aid as the house-lord's priest.

True it is, that the power of the sustainer of the world, the showerer of benefits, favourably helps the offerer of praises. It prevails upon the secret thoughts of the sincere seeker, lying hidden in the priests abode, for his accomplishments, desires and delights.

When he sets asunder the clouds of ignorance, and amply supplies the rapid flow of thoughts, the wise, leads him on to vigorous search of truth, and he thereupon finds in the hidden corner, the manifested intellect and its counterpart, the subconsciousness.

O resplendent Lord, your auspicious arms are accomplishers of noble deeds, and your two hands confer wealth to your worshippers. Why is this delay? Why do you not invigorate us? Why are you not delighted for granting us riches?

Thus glorified, the resplendent Lord, the truthful, the master of treasures gives freedom to man by dispelling the devil of ignorance. O Lord adored by all, may you grant us strength for doing noble acts, so that we may enjoy the fruits of your protective divine favour.

O lauded and glorified resplendent Lord, may you grant ample food to your worshipper as rivers swell high and give water. O Lord of vital glory, we continue composing new hymns for you. May we, car-borne, be victors for ever.
22.

Yán na índro jujushé yáca vaśthi tán no mahán ku-rati śushmy á cít | bráhma stómam maghāvá sómam uktáh
yó áśmánám sávasā bhrad étí || 1 || vṛishá vṛishandhíṃ
cáturaśtrím ásyann ugró bähūbhvyāṃ nṛttamah śacīvān |
śrīyé pārushnīm ushāmāṇa úrṇāṃ yāsyāḥ pārvāṇi sakhyāyā
vivyé || 2 || yó devó devatamo jáyamāno mahó vājebhir ma-
hādbhīṣ ca śushmaīḥ | dádhāno vájram bāhvóṛ uṣántaṃ
dyám ámena rejatá prá bhúma || 3 ||

vīśā roṣāṁśi pravartā pūrṇīyāṃ vājñāminmbiśeṣeṇa kṣa: ||
ā mānaḥ bṛhati śushmy āṃśmāṃśvāpya māṃsakhānt vairāh: ||
ta tu tānde índra mahāni viśvāsaṃśvānena āśrayāḥ |
vascitā brahmaḥ prāpta bhūtvānāḥ bandhane śaśāvävēśeḥ: ||

vīśā ródhānsi pravātaḥ ca pūrvir dyaúr rishvāj jāнима rejata kshāḥ | á mā-
tārā bhārati śushmy ā gór nṛivāt párijman nonuvanta vā-
tāḥ || 4 || tā tū ta indra maható mahāni viśveshv ít śa-
vēshnú pravácyāḥ | yāc chūra dhṛishno dhṛishatá dadhrishváṅ
dhīṃ vájraṇa śivasvāveshiḥ || 5 ||
The personality of resplendent great and mighty Lord is manifested along with His punitive justice in His strength. He loves and welcomes our gifts, and desires them to be offered to Him by us. May He, the possessor of opulence, accept our hymns, our praises, our loving devotions and devotional songs. 1

He, the showerer of benefits, the fierce, the foremost, and the brilliant, wields with his power the four-edged justice for granting prosperity. He, dispelling the wickedness of our mind, releases virtues through channels of wisdom and thus inspires us through friendly favours for spiritual progress. 2

He, the divine, most divine as soon as manifested, endowed with glories and great energies, holding, as if, in his arms the adamantine justice makes both heaven and earth oscillate with vigour. 3

As soon as He ordains, all the hills, flooded rivers, heaven and earth start oscillating with vigour. Through His firm determination, the parent-like mighty Lord sustains both heaven and earth. Cosmic winds make loud noise like a crowd of men in mid-region. 4

O resplendent Lord, great are the deeds, to be proclaimed at all our congregations. O brave Lord, the sustainer of universe bearing the adamantine force, you annihilate the dragon of sinful mind. 5
ता तूं ते सुल्या नूंविन्याम विश्वा प्रेरने: सिसते वृण्ण उभे:।
अर्थ हुँ लब्धमण्यो निम्याना: प्र सिंयेखे जवसा चक्रमन्त ॥६॥
अवाहँ ने हरिवुल्ला उ रुपनेवालिन्द्र सत्वन्त स्वसं:।
यस्तीमुन्दु प्र मूचो बंद्धनानो शुद्धीमुन वस्मितृ र्स्मुपच्चे ॥७॥
पिपले अंधुमेण्यो न सिंयुक्ता ल्या शमिः शामामायते शक्तिः:।
अस्मर्वर्तक्षुचासनस्य यम्मा आशुर्न र्हिम्न तुव्योजस्य: गोः ॥८॥

ता तु ते सत्यां तुवंतिर्मिन्ना विस्वा प्रा धेनावा: सिरते
व्रिश्वः उद्वन्तः अधः हा त्वाद व्रिश्वायणो भियानाः प्रा
सिन्धावो जावसा दक्रमांत ॥६॥ अत्राहा ते हरिव्य ता उ दे-
वीर अवोब्हिर इन्द्रा स्तवांता स्वसारः: यात सिम अण प्रां
मुको बद्धांवनाई दर्ग्भाम अण प्रासितः स्यान्याद्वित्याई ॥७॥
पिपले आसुर माद्यो ना सिन्धुर औ त्वा सामी सामानाय
वक्तिः: अस्मर्याक्षुयुत्सनाया यम्मा आसुर ना रास्रिम
तुव्योजस्म गोः ॥८॥

अस्मे वर्षा क dissolution येष्टां नूरिपानि सुत्रा संहते सहसी:।
अस्मभ्ये वृणा मुदानां सनथ योहो कर्त्तित्येषः मधीया ॥९॥
अस्माक्षाक्षु शुद्धिः लवंस्त्रस्मां चिन्तिः उप माहव वाजावः।
असंभ्ये विभां इरणः: पुर्वीस्तमाङ्ग सु मध्यवचिन्निः गोः ॥१०॥
नू छुट्ट इस्त नू ग्रेणान इहुँ जस्सिः नूगोः न पीपः:।
अकोरि ते हरिणे ब्रह्म नत्वा विभा स्याम र्व्यः: सदुस्सा: ॥११॥

asmē vārshishthā kriṇuhi jyēshṭhē
nṛmānāṁ satrā sabhure sāhānśi | asmābhyaṁ vṛitra suhānāṁ;
randhi jahi vādhar vanūṣho mártyasya || 9 || asmākam it sū
śriṇuhi tvām indrasmābhyaṁ citrāṇ āpa māhi vājān | asmā-
bhayaṁ visvā ishaṇāḥ pūramdhīr asmākam sū maṅghavan
bodhi godāḥ || 10 || nū shtatā — || 11 ||
Most powerful Lord, all your accomplishments are verily true. O showerer of benefits, the cows give milk from their udders through your grace. And, O benevolent Lord, the rivers flow with rapidity fearing you at your command. 6

O Lord of speed and vitality, the divine sister-like streams of rivers offer reverence to you for protection, when you set them free to flow, after their having been impeded by the obstructive forces through a long confinement. 7

The exhilarating melodies of devotional songs have been repeatedly sung for you, as if a herb properly crushed beneath stones (for extraction). Now, may the streams of our love flow to you, and so let the expiatory power of the illustrious utterer of praise be directed towards us, as if a horse directed by reins. 8

O victorious Lord, bless us with excellent, superior and overpowering vigour. And may you make evil forces easy to be conquered. May you demolish the weapon of malevolent man. 9

Graciously listen to our praises, O Lord, and bestow upon us many kinds of prosperity and fulfil all our aspirations, and O bounteous, be delighted to grant us wisdom. 10

O lauded and glorified resplendent Lord, may you grant ample food to your worshipper, as rivers swell high and give water. O Lord of vital glory, we continue composing new hymns for you. 11
23.

Katha maham avridhat kasya hoto yajnaṁ jushāṇo abhi sōmam ūdhaḥ | pibann usāno jushāmaṇo āndho vavakṣhā rishvāḥ śucate dhāṇāya || 1 || kō asya virāḥ sadhamādam āpa śāṁ ānaśa sumatiṁbhi kō asya | kāḍ asya cītraṁ cikite kāḍ uti vṛidhē bhuvac chaśamanāsya yājyaḥ || 2 || kathā śrīnoti hūyāmanām īndraḥ kathā śrīṇvāṇāv āvasām asya veda | kā asya pūrvir īpamātayo ha kathānām āhuḥ pāpuriṁ jaritrē || 3 ||

Katha suvārē: shāmanān āvyasē nāśadriṁ dhāvīṁ śrīchānān: | kēxo māṇvēdā m ōnānām naṁ jagūśāṁ abhi yaduṁpaut || 4 || katha kāḍ asya uśasē āvīrē kēxo manām sūryāṁ jūṇaṁ. | katha kāḍ asya suvēdē suvaṁśē bhīṁko vēdeṁ yasmin kāmaṁ suvyajāṁ tatasē || 5 ||

kathā sabādhaḥ śasmanābh asya nāśad abhi drāvināṁ didhyānaḥ | devō bhuvan nāvedā ma rītaṁ nāṁ nāmo jagribhvaṁ abhi yāj jūjosat || 4 || kathā kāḍ asya uśāso vyūṣṭau devō mārtasya sakhyaṁ jūjosa | kathā kāḍ asya sakhyaṁ sakhibhyo yē asmin kāmaṁ suvyajāṁ tatasē || 5 ||
In what manner should the devotee extol the mighty resplendent Lord and the sacrifice of which worshipper is favoured by the Lord when propitiated? Rejoicing with our devotional emotions and accepting the homage of the devotee, the mighty Lord bestows brilliant prosperity. 1

Who is that hero, who has enjoyed His fellowship? Who has been a partner in His loving kindness? What do we know of His wondrous acts? How often does He come to enhance the prosperity of the dedicated worshipper? 2

How does the resplendent Lord listen to the invocations of the worshipper? And after hearing, how does He know what one needs for help? What have been His blessings to us since ever? Why is He called the fulfiller of the wishes of His devotee? 3

Is it that in spite of adverse and opposing circumstances, he who glorifies and takes delight in the worship of resplendent Lord, obtains rewards? May the divine Lord appreciate my truthful praises, having received the homage which He loves. 4

When and in what manner, at the break of this dawn, does the divine Lord accept the friendship of a mortal? When and in what manner is His friendship extended to the friends who love Him and entwine in Him their firm affection. 5
κιμ ाद ात्राम साॅख्याम साॅख्याम कादानु ते ब्रह्मांत्य प्रार्थनाम।
श्रीये सुृतशी वाङ्गक्षल साॅगा: स्वर्ण चिन्तनममस्मु आ गोः \|6\|
हुं जिहानसन् भुसम्भस्मानं तेतिके तिमास नुजसे अनिकाः।
ऋणिचित्रं ऋणिचित्रं ने तृंगो दुरले अज्ञाता उपर्यासे ब्रह्माः \|8\|
ऋतास्य हि शुभः सतिम पूर्वक्षमस्मै भीतिनिश्चितासिन हिन्न।
ऋतास्य श्रोकि बचिरा तत्तैः कणी वुधानः श्रुतामाण आयोः \|8\|

ऋतास्य ववहा धूमाणिन सतिम पूर्विकृ चुन्द्रा वपुष्य वर्षूपि।
ऋतनें सींधुसम्पन्नस् पृङ्गो ऋतनें गारवं ऋताम विचयं: \|9\|
ऋतने यामान ऋतमिहोध्यायस्मै श्रुष्यामन्त्रया उ गायुः।
ऋतायं पृङ्गी चंद्रेः गणित्रो ऋतायं प्रेतु वर्षें दृढातुः \|10\|
नू घुट इंस्त नू ग्यानां इपी जहिते नव्योः न पृंपेः।
अकमधे ते हरिनेस्य ब्रह्म नव्येः चित्य स्माम र्ष्येः: सतुसाः: \|11\|

ऋतास्य द्रिष्य यदिः धारुणानि सांति पृणि चांद्रा वपुषे स्वर्णी।
ऋतेन सिर्थिमिपन्न पृङ्गो ऋतेन गारवं ऋताम विचयं: \|9\|
ऋतेने यामान ऋतमिहोध्यायस्मै श्रुष्यामन्त्रया उ गायुः।
ऋतायं पृङ्गी चंद्रेः गणित्रो ऋतायं प्रेतु वर्षें दृढातुः \|10\|
नू घुट इंस्त नू ग्यानां इपी जहिते नव्योः न पृंपेः।
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ऋतास्य द्रिष्य यदिः धारुणानि सांति पृणि चांद्रा वपुषे स्वर्णी।
ऋतेन सिर्थिमिपन्न पृङ्गो ऋतेन गारवं ऋताम विचयं: \|9\|
ऋतेने यामान ऋतमिहोध्यायस्मै श्रुष्यामन्त्रया उ गायुः।
ऋतायं पृङ्गी चंद्रेः गणित्रो ऋतायं प्रेतु वर्षें दृढातुः \|10\|
नू घुट इंस्त नू ग्यानां इपी जहिते नव्योः न पृंपेः।
अकमधे ते हरिनेस्य ब्रह्म नव्येः चित्य स्माम र्ष्येः: सतुसाः: \|11\|
How and in what manner shall we proclaim your affection to your faithful devotees? When may we make known to every one your fraternal regards? The efforts of lustrous Lord are for the happiness of all. The astonishing glory of the Lord, as also of the sun, is manifest in His entire creation from earth (to the heavenly bodies). 6

Resolving to subdue the rebels and rivals, He sharpens His weapon to destroy them. The powerful Lord holds in abeyance for an indefinite period the payment of debts, till the approach of distant dawny mornings. 7

Multifold are the bounties of eternal law since ever. The real understanding of eternal law destroys all iniquities. The intelligent and glowing tribute of eternal law opens even the deaf ears of living beings. 8

Many are the stable, sustaining and delightful forms of the embodied eternal law. The expectant devotees obtain long lasting food through the eternal law. By eternal law our senses are led to eternal truth. 9

The worshipper, abiding by eternal truth, verily enjoys the fruits of truth. Swift moves the might of law and procures benefits. The law is supreme over the wide and profound, from the depth of earth to the vastness of heaven. The cow is milked for the sake of eternal truth. 10

O lauded and glorified resplendent Lord, may you grant ample food to your worshipper, as rivers swell high and give water. O Lord of vital glory, we continue composing new hymns for you. May we, car-borne, be victors for ever. 11
24.

Ká sushtúṭiḥ śávasaḥ súnum ándram arváćináṃ rádhasa á vavartat | dadír hi víró grínaté vásúni sá gópatir nishshi-dhám no janásah || 1 || sá vítrahátye hávyah sá ídyah sá súśhíta ándraḥ satyárádháh | sá yámann á maghává márt-tyáya brahmañyáté súshvaye várívo dháät || 2 || tám in náro ví hvayante samiké rírikvánsas tanváḥ kriñyata trám | mi-thó yát tyágám ubhláyáso ágman náras tokásya tánayaasya sátaú || 3 ||
What worthy praise may win the favour of the resplendent Lord, the source of strength, so that He may give us riches. O men, He is the supreme hero and the Lord of wisdom. He takes away the benefits from adversaries to give them to those who glorify Him. 1

He, the resplendent Lord, is to be invoked for the destruction of the devil of ignorance. He is to be adored and worshipped. He is the donor of lasting riches. He, the bounteous Lord, gives wealth to the mortal, who offers Him sincere devotion and dedication. 2

Men verily call upon Him in the times of adversities. When the devotees, men and women both, accept Him as their sole preserver, and approach Him, the bountiful Lord, they are blessed with the gift of sons and grandsons. 3

O powerful Lord, men variably put forth their vigour, striving together in the whirl of conflicts. While struggling against each other, they call upon Him for help. 4

Thereupon the offerer verily worships the powerful resplendent Lord and prepares oblation, as if a buttered cake, to offer to Him. Thereupon, the reciter of the devotional prayers turns out the unbelievers. And finally they take delight in worshipping the Lord, showerer of benefits. 5
क्रिनोत्य अस्मि वार्षो यत्र इत्येन्द्रयु सोमसुधुते मुनोति।
सद्ह्रीनेन मनसानवने नमितार्चों कृष्णे समस्यु | ६।१७।।
य इत्येन्द्रयु मुनसंस्तेसमूय पचात्स्वाक्षिर भूज्याति धाना।।
प्रति मनायोहराचापैन हर्षंतिस्मादमवर्ण्यु चुम्ममिन्य। ७।अ॥
यदा सम्यं व्यवेश्यया तीर्थं यथुजिस्मनमवर्ण्य।।
अश्वकुःवर्ण्यु पल्यश्च दुरोग्न आ निधिंतं सोमसुधिं। ८।१॥

क्रिये अस्मि वर्षो य इत्येन्द्रयु सोमसुधुते मुनोति।
सद्ह्रीनेन मनसानवने नमितार्चों कृष्णे समस्यु || ६ ||
य इत्येन्द्रयु मुनसंस्तेसमूय पचात्स्वाक्षिर भूज्याति धाना।।
प्रति मनायोहराचापैन हर्षंतिस्मादमवर्ण्यु चुम्ममिन्य। ७।अ॥
यदा सम्यं व्यवेश्यया तीर्थं यथुजिस्मनमवर्ण्य।।
अश्वकुःवर्ण्यु पल्यश्च दुरोग्न आ निधिंतं सोमसुधिं। ८॥

भूयसा वुखेरसर्वक्षनीयं अर्थात्रीण सोमसुधिं।
स भूयसा कर्नीयो नानिरिचिशिना दृष्टा वि दुहंत्ति प्र वाणम। ९।१।।
क इश्चुरम थुर्सिमान्तें त्रिनायि मेन्युनै।।
यदा वुखुरणि जहुनुद्वैशे। मे पुनर्देवता १०।१॥
नू नु हुतं ईंदु नू ग्रंगुन हं हरित्ति नर्गुवु। नू दिनं।।
हैरिहो भ्र्भु नर्खु द्विया ध्यानं रुष्य: सहस्त: ११।१॥

भूयसा वस्त्रधारत्विक्रत्नियो अर्थात्रीण सोमसुधिं।
स भूयसा कर्नीयो नानिरिचिशिना दृष्टा वि दुहंत्ति प्र वाणम। ९।१।।
क इश्चुरम थुर्सिमान्तें त्रिनायि मेन्युनै।।
यदा वुखुरणि जहुनुद्वैशे। मे पुनर्देवता १०।१॥
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bhūyasā vasnam acarat kāniyō 'vikrito
akānisham pūnar yān | sā bhūyasā kāniyō nāriṛceīd dinā
dākṣhā vi duhanti prá vānām || 9 || kā imām dāsābhīr mà-
mendram kriṇāti dhenūbhiḥ | yadā vṛitrāṇi jāñghanaṁ āṭhai-
nam me pūnar dadat || 10 || nū śhūtā — || 11 ||
Resplendent Lord awards him with blessings, who emotionally worships Him. The Lord, moved by the devotion, makes the devotee an ally in his struggles of life. 6

To one who offers to the resplendent Lord his matured emotions and dedications, just as to a guest are offered refreshing drinks and rich cooked meals along with puffed corns, He, the Lord blesses him with vigour and fulfils his aspirations. 7

When the hero warrior of the cosmic world, destroyer of evils, marks out his opposing forces and when he describes his heroic actions done in the long range planned cosmic creation, the cosmic intelligence as a bride in her own dwelling, encouraged by the tributes offered by devotees, takes delight in the praises. 8

A man bids small price (his material gains) for an article of great value (spiritual). Lord, the seller, speaks to the buyer: this is still unpurchased (and you can have it). But He insists to get full price of the article. The purchaser, however, does not raise the offer. The seller sticks to his demand, and the purchaser on to his offer; both look to their own interests whilst milking the udder. 9

Who can purchase the entire spirituality for the humble price of ten cows? When one has destroyed the devil of malice, through the borrowed spirituality, it has to be returned back to the resplendent Lord. 10

O lauded and glorified resplendent Lord, may you grant ample food to your worshipper, as rivers swell high and give water. O Lord of vital glory, we continue composing new hymns for you. May we, car-borne, be victors for ever. 11
को अथ नरी देवकोम उदारविद्या सुख्ये जुनोप।
को वा महेश्वरे पार्याय समिद्रे अभी सुतसौम ईश्वे ॥ १३॥
को नानाम वच्चसा मोक्षाय मनायुबी भववति कर्ते उस्य।
क इदन्त्स्कुः युध्ये कः महिवत्ये को आचर विद्धु कह्ये क दत्ती ॥ १४॥

25.

Ko adya naryo devakama usaann indrasya sakhyam ju-josha | ko va mahé 'vase paryaya sambhde agnaú sutásoma itte || 1 || ko nahama vācasā somyāya manāyūr vā bhavati vásta usráḥ | ká indrasya yújyam kāḥ sakhitvāṃ
kó bhrātrāṃ vashti kavaye ká uti || 2 ||

ko devánám ávo adya vṛñīte kā ādityān āditiṃ jyótir itte | kasyāśyvināv indro agnīḥ sutasyāṁśoḥ pibanti mánasāvivenam || 3 || tásmā
agnir bhārataḥ sárma yaṁsa jyók pasyáḥ súryam uccáran-
tam | yá indrāya sunávävéty āha náre náryāya nritamāya
nṛṇāṃ || 4 || ná tām jinanti bahávo ná dabhra urv ásmā
āditiḥ sárma yaṁsat | priyāḥ sukṛt priyā índre manāyūḥ
priyāḥ suprāvih priyó asya somi || 5 ||
Who is he, who, aspiring to be divine, yearns to enjoy the comradeship of resplendent Lord? Or who with the extracted medicinal herbs and with enkindled fire (intense devotion and enthusiasm) adores Him to win His great and unbounded protection? 1

Who has with prayer bowed to the Lord, the lover of devotion? Who is earnestly devoted to Him? Who is the admirer of the spiritual radiation emanating out of him? Who seeks His communion? His friendship? His fraternity? Who has recourse to the sage for help? 2

Who solicits today the protection of Nature's bounties? Who seeks eternity and the source of eternal light for spiritual enlightenment? Propitiated by whose praise the pair of twin-divines—mental and spiritual faculties—the soul and the fire of vital forces, willingly accept the love of devotee? 3

Whosoever says, "let us offer devotional love to the resplendent Lord, the guide of all ceremonies, the friend of man, the chief amongst leaders," to him the radiant, adorable Lord, the bearer of oblations, grants felicity, and he is blessed with long life to behold the rising sun. 4

Neither many collectively nor few individuals can overcome Him. The eternal Lord grants him infinite happiness. Dear to Him is one with noble acts and the one with noble thoughts and dear to Him is one who is particularly enlightened and the one completely dedicated to Him. 5


suprāvyāḥ prāṣushāḥ eshā virāḥ sūshveḥ paktim kriṇute kevalendrah | nāsushver āpir nā sākhā nā jāmīr dusṛspravyo 'vahantēd ávācaḥ || 6 || nā revāta paṇīnā sakhyām indrō 'sunvata sutapāḥ sam grīṇite | ásya védaḥ khīdāti bānti nagnāṃ ví sūṣhvaye paktīye kēvalo bhūt || 7 || īndram pārē 'vare madhyamāsa īndram yānto 'vasītāsa īndram | īndram kshiyānta utā yūdhyamānā īndram nāro vājayaṇto havante || 8 ||

( २९ ) पदविको सहस्रम्
(२५१) सतयुधानय कृतकरम् (२५२) प्रथमायुधाचरय गोतेयो यामदेव इन्द्रो यथा. (२५३) वन्यांविश-कस्मुक्षाण गोतेयो यामदेव कृतम्. (२५४३) प्रथमायुधाचरय भागमा यथा. (२५३) वन्यांविश-कस्मुक्षाण यथा यथा. (२५४) तिरुपुर हरिः ||

"१६५॥ अहें मनुरभवं सूर्याह कष्टीवः कस्तियसि विषः। अहें कुसङ्गमारुङ्गे नुस्तेः कस्तियस्व गस्तेः माम। "||

26.

Ahām mānur abhavaṃ sūryaḥ cāhāṃ kakshīvāu rīṣhir asmi vípраḥ | ahāṃ kūtsam ārjuneṣvāṃ ny riṅje 'hāṃ kavīr uṣānā pāsyatatā mā || 1 ||
This almighty resplendent Lord, the prompt dispeller of
darkness, accessible with sincere love, grants maturity to
the zealous devotee. (On the contrary) He is neither a
brother, nor a kinsman, nor a friend, nor a relation of
him who offers no dedication. He is beyond access, and
the punisher of him, who pays no tributes. 6

The resplendent Lord, the accepter of loving devotion,
keeps no alliance with the one who, though wealthy, is a
black marketeer and who shows no devotion. He forfeits
his wealth and destroys him when destitute. He is parti-
cularly friendly to him, who offers devotion and homage. 7

The resplendent Lord is invoked by the most exalted, the
Lord invoked by the most humble, the Lord invoked by
the intermediate ones. The moving ones invoke Him and
so the stationary. He is invoked by those staying at
home, and by fighters in the field. 8

I, so speaks the Supreme Self, am the prime source of
contemplation and divine light. I am the far-seeing sage
and centre of cosmic orbit. I am the accomplisher of
piercing intellect. I am the poet, the well-wisher of all;
so may you all behold me. 1
ahām bhūmim adadām āryāyāhām
vṛishtīṁ dāśūshe mārtyāya | ahām apō anayaṁ vāvasānā
māma devāso ānu kētam āyan || 2 || ahām pūro mandasānō
vy aimaṁ nāva sākāṁ navatiḥ sāmbarasya | satatamāṁ ve-
śyāṁ sarvātāta dīvodāsam atithīgām yād āvam || 3 || prá
sū shā vībhyo maruto vīr astu prá śyenāḥ śyenēbhya āśu-
pātvā | acakrāyā yāt svadhāyā suparnō havyāṁ bhāran
mānave devājusītam || 4 ||

bhārad yādi vīr āto vévijānāḥ
pathōrūṇā mónojavā asarji | tūyaṁ yayau mádhunā somyē-
notā śrāvo vivide śyenō ātra || 5 || rījīpī śyenō dádamāno
aṅśūṁ parāvātāḥ sakunō mandram mádam | sómām bhā-
rad dádrihāṅo devāvān divō amūshmād ūttarād ādāya || 6 ||
ādāya śyenō abhарат sómām sahāsram savāṅ ayūtām ca
sākāṁ | ātā pūramdhir ajahād ārātir māde sómasya mūrā
āṃrāḥ || 7 ||
I give the earth to the virtuous men. I shower rain for the benefit of dedicated mortals. I let forth the resonating waters. All Nature’s bounties do move with my will. 2

In the perfection of bliss, I send forth showers of ninety and nine (unbound) blessings of rain clouds. I give all round shelter to the followers of path of light. I give hundredsfold habitation to the reverential people. 3

This divine bird (the sun), O cosmic vital principles, is pre-eminent over other birds,—may this fleet-winged falcon be supreme of other falcons (ever-moving planets), since he with a wheelless car, strong-pinioned, brings godly bliss to mankind, which henceforth has been dear to Nature’s bounties only. 4

When this divine bird (the sun) overpowering physical forces, carries off the divine bliss from here, it flies, swift as thought, along the vast path of the firmament; it has flown rapidly with the sweet celestial elixir, and this falcon thence acquires glory in this world. 5

This straight-flying bird carries and brings the divine delightful elixir from afar. Having taken it from that lofty heaven, he brings this celestial blessing for humanity. 6

Having taken it, the bird brings the elixir with him to a thousand and ten-thousand sacred places of work and worship, and this being provided, the performer of many selfless deeds, the faultless Sun destroys all evil forces through the ecstasy of that divine elixir. 7
Gārbhe nú sānā anv eshām avedam ahām devānām jānīmāni viśyā | satām mā pūra āyasīr arakshann ādha śyenō javāsā nir adiyam || 1 || nā ghā sā mām āpa jōshām jabhārābhīm āsa tvākshasā viṛyēṇa | īrmā pūraṁdhir ajahād ārātir utā vātānatarac chūsuvānah || 2 || āva yāc chyenō āsvanid ādha dyōr vī yād yādi vāta uhlūh pūraṁdhim | sṛijād yād asmā āva ha kshipāj jyāṁ kriśānur āstā mānasā bhu-ranyān || 3 ||

र्जिप्य ईमिन्द्रावलो न मुक्यु श्येनो जेमार ब्रह्मो अवि बणोऽः।
अन्: पनपतन्त्रस्य पुरुषमयः वार्मिनि प्रतित्विवेच लेद् इः।
अर्थे शेले कुटुङ्गो गोपिनिरकालापिप्याने मुषवो शूरमन्वे।
अध्युप्युः: प्रवचनं मण्येण अग्रमिन्द्रो मदायु प्रति प्रतिवेचेः चूरो मदायु प्रति प्रति प्रतिवेचेः।

ṛjipyā āṃ indrāvato nā bhujyūm śyenō jabhāra brihatō ādhi śhṇoh | antāḥ patat patatry āsya parṇām ādha yāmanī prāśitasya tād vēḥ || 4 || ādha śvetām kalāsāṃ gōbhīr aktām āpipyānām maghāvā sukrām āndhāḥ | adhvaaa yūbhīḥ prāyatam mādhvo āgram āndhra ādvan prāti dhat pībadhyai śūro mādāya prāti dhat pībadhyai || 5 ||
As I lay within the womb, I know all the births of these divinities in their order; a hundred fortresses of iron confine me, but as a falcon I come forth with rapid speed. 1

That embryo does not beguile me into perfect delight, and by the powerful vision of divine wisdom, I triumph over it. And being then the impeller of all, the sustainer of many, I destroy adversaries, and expanding, pass beyond the winds of worldly troubles. 2

When the divine falcon roars loudly with exultation, on his descent from celestial region, and the guardians of the elixir perceive that the elixir has been carried away by it, then the archer, pursuing with the speed of thought, and stringing his bow, let fly an arrow against it. 3

The straight-flying falcon carries off the vast and lofty heaven, as the pair of twin divines, carries off the rescuer from the region of Supreme Lord. Then a falling feather, from the body of the divine bird, drops from him, wounded in the conflict. 4

Now after damage, let the bounteous (bird, the soul) drink the pure, nutritious, sacrificial elixir, filled in a bright pitcher, full of divine knowledge and devotion, offered by the pious priests. May he, the hero, drink this sweet spiritual elixir, drink it for his spiritual bliss. 5
(28) अष्टाविंशं सुकुमः
(२५) पार्वत्यस्याध्य सुखद्वा मैत्रेयो वायदेश फळः। इत्यत्र इत्यत्रंतरौ वा देशने। विगीतं छन्दः॥

त्वा युज्या तत्र तत्सोम सव्यं इन्द्रे अपो मनवे समः
अहुःहिमृषिः सन्तुर्म्पदा स्पोन्दितेव भवानि॥
त्वा युज्या नि विश्वम्युर्वेंद्रश्रवः सहसा सुर्य इन्द्रे ।
अधि युप्तां वहता विश्वां महो दुहो अर्थ विबधार्येऽवया भवि॥
अन्तःकर्णे अतिहुर्मिरितन्तौ पुरा दस्युः अन्यान्तदुभिके।
दुःखेऽदुःखेऽदुःखेऽ कल्यान न यात्रा पुरुष सहस्रा शर्या नि वर्तित॥

28.
Tvā yujā táva tát soma sakhyā índro apō mánave sa-
srútās kaḥ | áhann álim áriñat saptā síndhūn ápāvrīṇod
ápabhiteva khāni || 1 || tvā yujā ní khidat sāryasyendraś ca-
krām sāhasā sadyā indo | ádhi shūnā bṛhatā vártamānam
mahā druhotá apā viśvāyu dhāyi || 2 || áhann índro ádahad
agnir indo purā dāsyūn madhyāṁdinād abhike | durgé du-
ronē krātvā nā yātām purū sahásrā sārvā ní barihit || 3 ||

विश्वकसालिन्मां इन्द्रः दस्युः प्रियो नामार्कुण्डोप्रशस्ता:।
अन्तःकर्णेऽस्मान नि अन्तःकर्णेऽस्मार्कुण्डोप्रशस्ता:।
एवा सत्यं मेघवाना युवं तावतंश्र सोमवर्ममवत्य: गो।।
आद्यवस्मपितिन्यप्रशः रिरिच्चुः। आद्यवस्मपितिन्यप्रशः।

vīśvasmāt sim adhamān indra dāsyūn viśo dāsir akriṇor
apraśastāḥ | ábādhethām ánriṇatam nī śatrūn ávindethām
āpaciśi vádhatraiḥ || 4 || evā satyāṁ maghavānā yuvāṁ tād
indraṣ ca somorvām áśvyanm gōḥ | ádardṛtam ápihitany
āśnā riricāthuḥ kshās cit tatridānā || 5 ||
Through that friendship, O blissful elixir, which unites you with your friend—inner self, he makes the thoughts flow for men; he destroys the devil of ignorance, and sends forth the faculties—seven senses. He opens the hidden divine wisdom.

With your alliance, O blissful, the soul quickly takes off by force the wheel of the chariot of the sun, the great oppressor, rolling far above in the high summit of the firmament.

The inner self destroys evils, O Lord of bliss, and divine fire consumes them before the noon worship. He casts down many a thousand fortresses of evils, usually difficult to be detected.

O resplendent self, you make these devils devoid of all benefits; you subdue the tendencies of oppression. May you, O soul and Lord of bliss, repel and destroy animosities and accept our homage for this glorious fight.

O soul and Lord of bliss, possessor of wealth, destroyer of evils, it is indeed true that you burst open the doors of wisdom and vitality, which lie concealed, and you restore the land, recovered by your strength.
29.

A na stutá úpa vajebhir úți índra yahi háribhir man-
dasănáh | tirás cid aryáh sávana purúñy ángúshbhir grí-
ñanáh satyárádháh || 1 || a hi shmá yáti náryās cikitván
húyámánaḥ sotríbhir úpa yajñám | sváśyo yó ábhírur mán-
yámánaḥ sushvánébhir mádati sáṃ ha víraíḥ || 2 || šráváyéd
asya kárña vágayádhyai júshtām ánú prá dīśam mandayá-
dhyai | udvávrisháño rádhase túvishmán káran na índraḥ
sutírthábhayam ca || 3 ||

áccha yo gánta nádhamánam útí
itthá vípréh hávamánam gríñántam | úpa tmáni dádháno
dhury ásún sahasráni satáni vágрабáhuḥ || 4 || tvótáso ma-
ghavann indra vípréh vayám te syáma súráyo gríñántah |
bhejánáso břiháddivasya rágá ákáyyasya dáváne purukshóh
|| 5 ||
Revered and lauded with sacred hymns, O resplendent Lord, most virtuous, and embodiment of truth, may you come with the speed of rays, through the ecstasy of your strength, to our places of work and worship, for our protection. 1

May He, the best friend of man, the omniscient, come to the place of worship, invoked by the singers of sacred hymns. He is possessed of vital energies, fearless, honoured by the seekers of spiritual joy. He rejoices the company of heroic forces. 2

May you make his ears listen, that he may be vigorous and show his delight from all sides. May He, the vigorous Lord, pouring forth his bounteous blessings, show us the right path and confer perfect safety, free from danger. 3

That resplendent Lord comes to His implorer, to the sage, who with his songs invites Him. He is armed with the bolt of punitive justice, and possesses hundreds and thousands of swift-going horse-like vital elements in the shafts of His divine chariot. 4

O opulent resplendent Lord, may we, the singers, the highly enlightened priests, protected by you, share the riches, sent from lofty heaven, which yield brilliant wealth and abundant food, cherished by all. 5
Nákirtá tvád úttaro ná jyáyān asti vītrahan | nákirt evá yáthā tváṃ || 1 || sátrā te ánu kṛishtáyó víśvá ca
kréva vāvrituḥ | sátrā maháh āsī śrutāḥ || 2 || víśve canéd
aná tvā devśa indra yuyudhuḥ | yád áhá náktaṃ átirah
|| 3 || yátrotá bádhitēbhyaś cakrāṃ kútsāya yúdhyaṃ | mu-
sháyā indra súryām || 4 || yátra devánh righáyátó víśváḥ
áyudhyā éka īt | tváṃ indra vanúфр áhan || 5 ||

yátrotá mártyāya kám árínā indra súryām | právaḥ śa-
cibhir étaśam || 6 || kíṃ ád utaśi vītrahan mághavan man-
yumáttamaḥ | átrāha dánum átirah || 7 || etád ghéd utá ví-
ryām indra cákártha pāuṇsyam | stríyam yád durhaṁyú-
vam vádhir duhitáraṃ divāḥ || 8 || divás cid ghā duhitáraṃ
mahán mahíyāmanām | ushásam indra sám piṅak || 9 ||
There is no one, O resplendent dispeller of darkness, superior to you; no one better than you; there is no one, verily, such as you are. 1

Verily, men are attached to you, as the wheels to the chariot. In truth, you are great and renowned. 2

Verily, all Nature's forces, associated with you to obtain strength, confront with evil forces, then you destroy the opposing forces by day and by night. 3

In that contest, for the sake of wise sage, and his allies, you raise the wheel of the sun—the source of divine illumination. 4

In that contest indeed you singly fight with all those opposing forces. You strike down the malignant. 5

In that contest, O Lord, you speedily send forth the force of the sun (light-divine) for the sake of a mortal, and protect the diligent and wise man, like a skilled horse, by your divine radiance. 6

O opulent Lord, destroyer of evils, do you not thereupon become most eager, and, in consequence, strike down the evil forces. 7

Inasmuch as O Lord, you display such manly prowess, you smite down such forces, who conceive ill, like the sun wiping off the dawn — the daughter of the sky. 8

O supreme mighty Lord, you wipe off the evil, as the sun wipes off the glorious dawn, the daughter of heaven, whilst lifting herself with pride. 9
अपोषा अनसं: सुरसंपियातह विधुत्याः। न यत्सी विद्वथुप्रुषाः॥१०॥

ापोषां ानासां गार तसंपिष्टादं ाहा बिब्युषी | न्यत्सी ां शिष्ठादव्रीषा || १० ||

"२१" पत्तदस्यां अनेन: शोधे तसंपिक्षाः विपायः। सुमां रसं रा परावतः॥१२॥
उत सिंहपुस्वी विश्वास्यामिः शनिंः। परसं ग्राह इत्यादि मायाः॥१२॥
उत श्रुपः श्रुण्याः ग्राहयाम्भं श्रुतौ अभिः वेदं नम्।
पुरो यशो संदिइकः॥१३॥
उत द्वासं निःवक्तरं दृष्टं: परवनाभिः।
अवविशिष्टं शान्तं मस्॥१३॥
उत द्वासं विचित्रं: सहस्याणं शान्तविग्याः।
अधिः परं मृदिशिरं॥१५॥

"२२" एताद आसां ानां सये सुसंपिष्टाम् विपाया ा | ससारा
सिं परावतां ह || ११ || उत सिंधुम विभायाम् विष्टाधामां
ादि क्षधमि | पारी सर्था अन्ता धम याः || १२ || उत सिंघासा
स्त्री ध्रुविश्वयाः प्रांमो अंभि श्वादं || पुरो यत्सा
संपिस्त || १३ || उत तसं तमसरम् ब्रह्मताह मारवताद आधि
अवाभावन || १४ || उत तस्य वर्णन वाच्यः: सहस्याणं श्रीतविग्याः।
अधि परं मृदिशिरं || १५॥

उत ले प्रसम्बु: परावरं शतकटुः। उक्षेपिण्यं आयजति॥१६॥
उत ले शुक्लायायं अवऽताराः श्रीपतिः। इत्यो विशां अपारयत॥१७॥
उत ले स्रो आयीं सुरसंपित्तं पारतः। अणििसंग्रक्षाविः॥१८॥
अनु दा जाति न्योयोज्यं श्रोणं वे ब्रह्मान। न तसे सुम्राम्॥१९॥

उत त्यां पुत्रान्म अग्रुवाह पराव्र्यक्तां शताक्रताः ||
उक्षेत्स्व अन्त्र अभाजत || १६ || उत्ता त्यात्तुर्वास्याद्व अस्नातारा
साधिपायं | इद्रो विधीं अपारयत || १७ || उत्ता त्यात्त्वाद्यां
अग्निर अन्त्र शर्यक अन्त्र पराताः | अर्मगिराराभवताः || १८ || अनु द्वा
जाहिता नयो श्रृंहाम श्रोणां वा वृत्रान || नाते सुन्मां ाथवान || १९ ||
Like the terrified dawn, the evil force descends from the broken chariot of cosmos, when the showerer of benefits smash it. 10

Then her shattered chariot starts journey on unobstructed paths, and she flies far away. 11

You sustain over-flowing stream of rivers over the land by your contrivance. 12

Valiantly you seize and carry off the wealth of exploiter, amassed by him, and then demolish his strong-holds. 13

Like the sun, may you strike down the dark clouds of evils, the source of all sins, hurling them off from the lofty mountain. 14

You annihilate the hundred, thousand and the five followers of the powerful infidels surrounding him like the fellies round the spokes of the wheel. 15

O resplendent Lord, performer of hundred noble deeds, may you make the descendants of brave leader, participants in singing sacred hymns. 16

The Lord of deeds, the all-wise, bears the stout and hard-working persons, denied of sacred rituals, across their difficulties. 17

You destroy at once those two kinds of people of status who are either money hoarders or are the power-blinds, living across the borders. 18

O destroyer of evils, you restore the two—the blind and the crippled, both abandoned. What more happiness could they have than the one given by you! 19
शतां अस्मानमयीनं पुरामिन्तो व्यास्यत। दिवोदासाय शुष्केः॥२०॥

शतां अस्मानमयीनं पुरामिन्तो व्यास्यत। दिवोदासाय शुष्केः॥२०॥

आस्वापयद दाभितये सहस्रा त्रीषाणां हाथाइः। दासानापि इश्वरयोऽः॥२१॥
स चेदुतापि ब्रह्मस्माय प्रेमपि यतो विश्वाति चिन्त्ये॥२२॥
उ तं च चेदुतापि कार्यबल्य ईश्वरयोऽर्थवंश्याः।
अध्या निक्षितो मिनति॥२५॥
वामवाम त आदुः देवो देवो देवो देवो देवो कहूँ॥२६॥

अस्वापयद दाभितये सहस्रा त्रीषाणां हाथाइः। दासानाम इश्वरयोऽः॥२१॥
स चेदुतापि ब्रह्मस्माय प्रेमपि यतो विश्वाति चिन्त्ये॥२२॥
उ तं च चेदुतापि कार्यबल्य ईश्वरयोऽर्थवंश्याः।
अध्या निक्षितो मिनति॥२५॥
वामवाम त आदुः देवो देवो देवो देवो देवो कहूँ॥२६॥

(३१) एकान्त गुप्तम्
(२१-२२) परदाशस्च शैलद्वीप शूरस्वर्ग गौरवो वामवेच अक्षः। हसो हृदयः॥
(२१-२२) परदाशस्च शैलद्वीप शूरस्वर्ग गौरवो वामवेच अक्षः। हसो हृदयः॥

कयो निःक्रियो आ भूवद्वीती सत्वाचिःः सवी। कयो शचिष्ठया वृत्ता॥२७॥
कस्यस्य स्या मद्यानं महिष्यो मत्स्यवृत्तमक्। हृद्धा दितुरुजः वर्तु॥२८॥

31.

कयो निःक्रियो आ भूवद्वीती सत्वाचिःः सवी। कयो शचिष्ठया वृत्ता॥२७॥
कस्यस्य स्या मद्यानं महिष्यो मत्स्यवृत्तमक्। हृद्धा दितुरुजः वर्तु॥२८॥

Kāyā naṣ citrā ā bhuvad ūṭi sadāvṛiddhāḥ śākhaḥ | kāyā śacishṭhayaḥ vṛtā || 1 || kāś tvā satyō mádānām máñhisthō
matsad ándhasaḥ | dṛilhā cīd ārūje vāṣu || 2 ||
O resplendent Lord, you overthrow hundred stone-built cities for the benefit of a dedicated and loyal devotee. 20

The Lord put to sleep, by device and violent forces thirty thousand of law-breakers, for the sake of law and order. 21

O destroyer of evils, you are the same to all your worshippers. You are the Lord of wisdom, who cast down all adversaries. 22

Indeed, O Lord, when you are in the best of your vigour, none be there now to resist it. 23

O destroyer of evils, may the divine ordainer, grant us more and more of precious wealth. May the Lord nourisher grant us splendid wealth. May the gracious Lord and lover of craftsmen give all charming things to us. 24

By what means may He, who is ever augmenting, wonderful and friendly, come to us, and by what most effective contribution? 1

What genuine and most earnest devotional offerings—like nourishing food, would inspirit you to win over evil thoughts and procure formidable treasures. 2
भद्रव ४.३१

अभि शु नाह साखिनाम अविता जरतिनाम | शताम भवास्यो तिब्बिह | ३ |
अभि ना आ वव्रीस्वा चक्र म वृत्तविनेत | नियुद्धहन्नाम | ४ |
प्रवता हि कर्तुनामा है पुच्छ गच्छिस | अर्धिशिर सृधै सत्वा | ५ |

abhí shú náh
sákhínám avitá jaritriinám | satáma bhavasy útíbhīhu | 3 |
abhí na á vavritsva cakrám ná vríttám árvatah | niyúdhibhiś
carshañinám | 4 | pravatā hí krátünám á hā padéva gá-
chasi | ábhakshi súrye sáca | 5 |

सं जंत इन्द मुन्याः सं चक्षुरिण द्वानिने | अध्य ले अध्य सूर्येः | ६ |
उत म्या हि ज्ञानसुधिमन्त्रानं शनीपते | दात्रार्थविद्वीर्यम | ७ |
उत म्यां सुध इत्यर शासमानाय सुन्दे | पुरुष सम्महेसे वरुने | ८ |
नहि न्याय ते शुने चन राष्ट्रे वर्तन्त आयुरे | न च्योब्रानिन करपायः | ९ |
अस्माः अंवन्तु ते शतुसांसार्थस्वर्भवत्वे | अस्यानिश्चार्य | १० |

sámn yát ta indra manyávah sámn cakráṇi dadhanviré |
ádha tvé ádha súrye | 6 | utá smá hi tvám āhūr in ma-
ghávaman śacīpate | dātāram ávididhayum | 7 | utá smá
sadyá ít pári śaśaṃānāyā suṇvate | purú cin mañihase vásu
| 8 | nahí shmā te satáma caná rádho váranta āmúraḥ | ná
cyautnáni karishyatāḥ | 9 | asmáñ avantu te satáma asmá
sahásram útyañ | asmáṃ visvā abhíshtayah | 10 |

अस्मां इहा व्रणीवर सुर्याः स्वस्तेव | महो राजे तिंविमते | ११ |
अस्मां अविन्द विश्वाहेन्द्र गाया परिणसा | अस्यानिश्चार्यनिर्देशिन | १२ |
अस्मां तौ अप्य दार्श ज्रीज असेतु गोमत | नवीनिश्चार्यनिर्देशिन | १३ |

asmáñ ihá vrñiśhva sakhyáya svastáye | mahó rāyé di-
vitmate | 11 | asmáñ aviddhī visváhendrá rāyá páriṇasa |
asmáṃ visvābhir útíbhīh | 12 | asmábhyaṃ tān ápa vridhi
vraján ásteva gómataḥ | návābhir indrotibhīh | 13 |
May you, the protector of us, your friends and admirers, come to us with a hundred protections. 3

Attracted by the praises of men, may you come speedily to us like a horse-driven, revolving wheel. 4

You swiftly come in a downward direction to sacred places of worship, as if to your own abode. I glorify you along with your divine refulgence. 5

Our adorations, and these sacred ceremonies when addressed to you, first proceed to you, and then to your effulgence. 6

O Lord of all holy acts, men call you bounteous, munificent, and free from all blemishes. 7

And verily, you give promptly abundant wealth to him, who praises you, and offers loving devotion. 8

Adversaries cannot deprive you of hundred-fold opulence, nor resist your great forces when you react. 9

May your hundred and thousand protections preserve us; may all your desires be our blessings. 10

May you prefer to select us, on this occasion, for your friendship, and our prosperity and for great celestial opulence. 11

Favour us, O resplendent Lord, daily with infinite riches and protection and bless us with all. 12

With fresh protections, O Lord supreme, like an archer, open for us the doors of pastures with grazing cattles. 13
asmakam dhṛishnuyā rátho dyumān indrānapacyutaḥ | gavyúr aśvayúr iyate || 14 || asmakam uttamāṁ kṛidhi śravov devēshu sūrya | vārshishthaṁ dyám ivopári || 15 ||

(32) Brāhmiva śūlam
(1-24) tvatpravāṇasatvavasāstur kāmyāḥ gāyatrī eva śāmad gakri || (1-22) tvathrakṣayaḥtvamyaḥpātāḥ||
(2-24) tvatpravāṇasatvavasāstur kāmyāḥ gāyatrī eva śāmad gakri ||

32.

Ā tū na indra vṛtraitrāhann asmakam ardham ā gahi | mahān mahībhīr utībhīḥ || 1 || bhrīmiś cid ghāsi tūtu ṛjir ā citra citrīnīshv ā | citrāṁ kṛinōsy śūte || 2 || dabhrēbhīś cīc chāśiyānasm háṃśi vṛadhamīm ōjaśā | sākhībhīr yē tvē sācā || 3 || vayām indra tvē sācā vayām tvēbhī nonumāḥ | asmān-asmān īd ādī āva || 4 || sā naṣ citrābhīr adrivo 'nava- vadyābhīr utībhīḥ | ānādhrēṣhtābhīr ā gahi || 5 ||
May our victory-chariot, the winner of cows and horses, brilliant and unfailing, O resplendent Lord, proceed everywhere unobstructed. 14

O Lord, may you make our fame exalted among the learned just as the sun places the rain—shedding celestial region over all the lower ones. 15

O mighty resplendent Lord, dispeller of darkness, may you come to help us with your mighty protections. 1

You the swift and ever moving, O marvellous Lord, amazing are your deeds, for the protection of those who are engaged in wondrous works. 2

You destroy, by your strength, the fierce and assailing evil forces to help faithful friends, howsoever humble. 3

O resplendent Lord, we are close friends to you, and glorify you with reverence. May you protect us from all sides. 4

O wielder of the punitive justice, may you come to us, with wondrous, irreproachable and irresistible protections. 5
bhūyāmo śhu tvāvataḥ sākhāya indra gómataḥ | yújo
vājāya ghrīshvaye || 6 || tvāṁ hy éka īśisha indra vājasya
gómataḥ | sá no yandhi mahím iśham || 7 || ná tvā varante
anyātāḥ yād dītsasi śṭutō maghām | stotṛbhya indra girva-
naḥ || 8 || abhī tvā gótamā girānushata prá dávane | índra
vājāya ghrīshvaye || 9 || prá te vocāma viryā yā mandasānā
ārujaḥ | pūro dáśīr abhītya || 10 ||

tá te grīṇanti vedhāso yāni cakārtha pāṇisyā | sutēshv
indra girvāṇaḥ || 11 || ávīvṛidhanta gótamā índra tvé stóma-
vāhasah | aśhu dhā virávad yāsah || 12 || yác cid dhī śa-
svatām ásindra sádhāraṇas tvām | táṁ tvā vayāṁ hava-
mahe || 13 || arvācino vaso bhavāsmé sú matsvāndhasah | 
sómaṁ indra somapāḥ || 14 || asmákam tvā matinām á
stóma indra yachatu | arvāg á vartayā hāri || 15 ||
May we be friends of one like you, O resplendent Lord, the possessor of wisdom, for the sake of abundant wealth and vigour.

O resplendent Lord, you alone are the master of our cattle and crop. May you grant us ample food.

You decide to bestow wealth to devotees, O resplendent Lord worthy of adoration; none can dare change you from your decision.

The most enlightened devotees glorify you with praise, that you may grant ample wealth and vigour.

We proclaim your prowess, whereby, through the ecstasy of joy, you proceed to attack the evil-minded and overpower their strong-holds.

O resplendent Lord, lauded by sacred hymns, the pious sages celebrate your heroic deeds, performed through the exhilaration of devotional love.

The most enlightened sages, offerers of praise, exalt you, O resplendent Lord! may you bestow upon them fame and posterity.

Verily your blessings are ever showered on all equally, and hence do we invoke you.

O resplendent Lord, the giver of all comforts, accepter of devotional love, be present with us, and be delighted by the sweet melodies of our prayers.

O resplendent Lord, may these praises, which we present to you bring you to us. May you turn both of your horses (of chariot) hitherward.
purolā-
śaṁ ca no ghāso joshāyāse girāṣ ca nah | vadHYūr iva 
yōshaṇām || 16 ||

sahAṣram vyātīṇāṁ yuktānāṁ īndram īmahe | šatāṁ só-
masya khāryāḥ || 17 || sahāsrā te šatā vayāṁ gāvām ā eyā-
vyāyāmasy | asmatrā rádha etu te || 18 || dāśa te kalāśānāṁ 
hirānyānāṁ adhīmahi | bhūridā asī vṛitrahan || 19 || bhūridā 
bhūri dehi no má dabhrāṁ bhūry ā bhara | bhūri ghēd in-
dra dītsasi || 20 || bhūridā hy āsi śrutāḥ purutṛā śūra vṛ-
itrahan | ā no bhajasva rádhasi || 21 || pra te babhrū vie-
aksanā saṁśāmi goshaṇo napāt | mābhyaṁ gā ānu śisra-
thaḥ || 22 || kañcakēva vidradhe nāve drupadē arbhakē | 
babhrū yāmeshu śobhete || 23 || āram ma usrāyāṁṇé 'ram 
ānusrayāṁṇe | babhrū yāmeshv asrīdhā || 24 ||
May you accept our offerings of butter and cakes and be delighted by our praises, as a libertine by the caresses of a woman. 16

We solicit resplendent Lord, for swift moving transport vehicles in response to our hundreds of devotional prayers. 17

We seek to bring down from you, thousands and hundreds of cattles. May your wealth flow to us freely. 18

May we obtain from you, ten pitchers of gold; for you, O dispeller of darkness, are a bountiful giver. 19

A bountiful giver you are, O resplendent Lord; may you give us bountifully, not little, give plenty; for verily you desire to give more and ever more. 20

O brave dispeller of darkness, verily you are renowned among many as a bountiful giver. Make us partner of your treasures. 21

O eternal omniscient protector and sustainer of wisdom, I praise the pair of your horse-like energies. May you not let our cow of mind be frightened with them. 22

Like two puppets, on an arranged new and slender stage, your two faculties—mental and vital—are brilliant at the cosmic sacrifice. 23

Blessed are your brown steeds when they move to the upper solstice, and blessed are they when move to the opposite one; they are innocuous at both the sacrifices. 24
Pra ribhūbhyo dūtām iva vacam ishya upastire svaitarim dhenum ile | ye vatajūtas tarāṇibhir evaiḥ pāri dyām sadyo apāsa babhūvāḥ || 1 || yadāram ākram ribhāvah pitrībhyaṃ pārvishīthi veshāṇā daṇśānabhiḥ | ād īd devānam upa sakhyām ayan dhīrāsāḥ pushtīṃ avahan manayai || 2 || pūnar ye cakruḥ pitarā yuvāna sāna yūpeva jaraṇā sa-yanā | te vājo vibhvaṇ ribhūr indravauto mādhuparsaso no ’vantu yajñām || 3 ||

yat samvatsam ribhāvo gām ārakshan yat samvatsam ribhāvo mā āpiṣan | yat samvatsam ābharaṇ bhāso asyās tābhīḥ śamībhir amṛitavāṃ āṣuḥ || 4 || jye-ṣṭhā āha camasā dvā karēti kāniyān trīṃ krīṇavāmety āha | kanishṭhā āha catūras karēti tvāśṭa ribhavas tāt panayad vāco vah || 5 ||
I send my prayer as a messenger to the intellectuals; I solicit of them the words of sacred wisdom, the yielder of untinted truth. These words are swift as the wind, and the inspirers of noble deeds. These words of advice move freely across the dimension of space and time as if borne by rapid waves of the cosmic wind.

When the wise sages, by serving their parents with renovated youth, and by other works, achieve enough, they thereupon proceed to the society of the enlightened, and being friendly they bring nourishment to the devout worshipper.

May the physically, intellectually and spiritually advanced sages, always dedicated to resplendent Lord, and lovers of sweet spiritual joy, protect our noble deeds. These sages who render service to their decrepid and dropsy parents, who were laying like two dry posts, make them young again for ever.

When for a year, the wise sages preserve the barren land, for a year they invest it with fertility; for a year they continue effort to make it fertile; they obtain immortality by their noble deeds.

The eldest of the intellectuals said, "The universe is made of two hemispheres". The younger said, "There are three (the upper, the middle, the lower)." The youngest said, "It consists of four quadrants." The creator applauds this version.
satyām ūcch ura eva hi caṇkūr ānu svadhāṃ ṛbihāvo jagmūr etām | vibhrājamānaṁ camasaṁ āhevāvenat tvāśta

catūro dadhīśvān || 6 || dvādaśa dyūn yād āgohyasyātīthiyē

rāṇann ṛbihavāḥ sasāntah | sukshētārāṇīvann ānayanta sindhuṁ dhān vrātīśṭhānṁ āshadhīṁ nimnāṁ āpāḥ || 7 || rāthāṁ

yē caṇkūr suvṛttaṁ naresṭhāṁ yē dhenuṁ visvajūvan vi

svārūpāṁ | tā ā takshantv ṛbihāvo rayīṁ naḥ svāvasaḥ

svāpasaḥ suhāstāḥ || 8 || āpo hy ēśīṁ ājushanta devā abhi

krātvā mānasā didhyānāḥ | vājo devānāṁ abhavat sukarmēndrasya ṛbihukshā vāruṇasya vibhvā || 9 ||

yē hārī me[

dhāyokthā madanta śrindraya caṇkūr suvūjā yē āsvā | tē rā

yās pōshaṁ drāvināṁy asmē dhattā ṛbihavāṁ kshemayānto

nā mitrāṁ || 10 || idāhunaḥ pitīṁ utā vo màdaṁ dhur nā rīte

srāntasya sakhyāya devāḥ | tē nūnāṁ asmē ṛbihavo vāśūni

trītīye asmīṁ sāvane dadhāta || 11 ||
The leaders of men speak truth, and so they classify the universe. Thereupon the intellectuals follow their inspired version. The supreme creator, beholding the quadrant classification, radiant as the day, expresses satisfaction.

When the intellectuals reposing for twelve days, remain in the close proximity of the unconcealable sun (the truth), they render the fields fertile. Let the rivers flow forth, let plants spring upon the hitherto barren land, and let waters spread over the low places.

These experienced intellectuals construct the firm abiding, wheel-conducting car; they rear many breads of milch-cow and are the bestowers of food, the doers of great deeds and dexterous. May they grant us riches.

The enlightened men are delighted by the work of sages. The mechanical technicians become favourite of the enlightened ones, electrical of the resplendent ones, and hydrodynamical of the venerable.

May these electrical technicians, deserving appreciation, who devise motors of vehicles, and construct for the resplendent the two docile engines (for roadways and waterways), bestow upon us satiety of riches and wealth of cattle, like those who devise prosperity for a friend.

The godly persons verily give you the exhilarating appreciation today. Not without toil, the divines get friendly with men. Therefore, O eminent sages, grant us wealth at this third term of worship.
34.

Rībhūr vībhvā vāja īndro no āchemam yajñām ratnadheyyopā yāta | idā hī vo dhishānā devy āhnām ādhāt pītīm sām mādā agmatā vah || 1 || vidānāso jānmanoy vājaratnā uta ṛitūbhīr rībhavo mādayadhvam | sām vo mādā āgmatā sām pūramdihih suvīrām asmē rayīm ērayadhvam || 2 || ayām vo yajñā rībhavo 'kāri yām ā manushvāt pra-dīvo dadhidhvē | prá vō 'chā jujushānāso asthur ābhūta vīṣve agriyōtā vājah || 3 ||
The illustrious technicians, electrical, hydrodynamical and physical, may grace our work and worship, to distribute precious things. These people of genius have toiled hard in their craft, the essence. Their exhilarating experience is collected for you all. 1

O brilliant sages of spiritual and physical realms, wise from the day of birth, may you rejoice together in appropriate seasons. The exhilarating appreciation is offered to you as well as the intellectual offerings. May you confer upon us riches with excellent posterity. 2

O spiritual leaders, this benevolent work is instituted for you. Being eminently resplendent, you have been doing it, like common men. These propitiatory offerings have been placed for you. O masters of physical realm, verily you are foremost leaders of the world. 3

Now, O leaders, this precious treasure is to be granted as gift to the dedicated mortal worshipper, who serves you. O leaders of physical and spiritual realms, this elixir is to gladden you in the third-afternoon—solemn ceremony. 4

O leaders of material and spiritual realm, come to us with the delight of accepting this rich and great offering. These sacred essences proceed to you, as the day is closing, as cows whose calves are newly born, return to their cow-shed. 5
आ नैपताः शाशवो यात्तोपेमं युहं नामसा हुयमाना:।
सुजोप्यं सुरयो यस्य च स्य मर्चः पात रक्षा इत्यावनः। ॥६॥
सुजोवां इत्य वर्षेण सौरेः सुजोप्यं पाति विर्यो मुदृतः।।
अल्पस्यां वाक्येनां सुजोप्यं श्राप्तं रक्षामि श्रेष्ठं। ॥६॥
सुजोप्यं आदिश्येंद्रयं सुजोप्यं श्रमः परिनिमः।।
सुजोप्यं देवयिना सिर्वं सुजोप्यं: सिन्दुरी रक्षेष्टः। ॥८॥
यें अश्वसा ये पिताः ये जुनी चेनु तूनु प्रत्युक्तामनो: ये अप्तः।
यें अस्त्राः य ऋषियोनें ये विघ्नो नरः स्थपुलानि चुकः। ॥९॥

आ नपाताः सवसो यातापेमां याजुः नामां हुयमानाः
सजोशासः सुरयो यस्या च स्या मध्वाः पात रक्षनाः
इत्रवानाः ॥ ६॥ सजोशा इन्द्रार्णचुरुक्तुष्णाः सोमाः
सजोशाः पाति गिरानो मरुद्वलिष्ठाः। अग्रपांढिर रितुपांढिर
सजोशाः ग्नासपान्तिनः रतनाश्वलिष्ठाः सजोशाः ॥ ७॥
सजोशासः अदिपर्न मद्याल्लहाः सजोशासः रिवर्गाः
पार्वतेलिष्ठः। सजोशासः दायुन्त्यः सवित्राः सजोशासः
सिंधुली रतनाश्वलिष्ठा ॥ ८॥ ये आस्वर्नाः ये पिताः
ये आश्वर्नाः ये उत्तरत धेनुम तताक्षुरी रिवर्गाः
ये आस्वर्नाः ये पिताः ये रिद्धाः रोदासी ये विभवो नरः
स्त्रपत्याः चुकः। ॥ ९॥

यें गोमान्ताः वाजावनते सुवीरशं रिथं भृस्थं
बस्यं नरः पुरुस्तुपः।
तें अत्यं ग्रामाः मन्द्वासाः अस्य चेतन ये चः रातन्ते ग्रुष्णति। ॥०॥
नायुमतूः न बोधीस्वर्णार्थाःशः ऋषिवो चुकः अस्मतः।
समवेशेऽन मद्येऽन मुदृतः से राज्यवेऽव देवः। ॥ ११॥

यें गोमान्ताः वाजावनते सुवीरशः रिथं भृस्थं
दहत्ताः वासुमंताः पुरुक्खुमः। तें अग्रपाः रिधावो
मन्दयासाः अस्य दहत्ता ये चः राती ग्रुष्णति। ॥ १०॥
नापंभूताः न तित्रश्वनाहसाः रिधावो यजुः अस्मिन्
सार्वत्रम् मद्याः से मुदृतः से राज्यवेऽव देवः। ॥ ११॥
O source of strength, may you come to this worship, invoked with reverence. May you, associated with resplendent self, with whom you are wisely in full accord, drink this precious sweet essence. 6

O spiritual self, may you drink and relish the essence in the company of mental ego. O praised by hymns, drink it in company with vital elements. Drink it with love in company with the fore-most guardians at the ceremonies connected with the seasons. May you drink it in company with rich guardians of wives. 7

O leaders of spiritual realms, be exhilarated, in company with the enlightened, in company with public servants controlling hilly products, ecclesiastical duties, creative arts, river projects, and, mines and minerals. 8

Spiritual leaders, by your assistance, the physicians and surgeons have been able to treat the elders, as well as cattle and kine; and technicians have been able to fabricate motors, engines and armour, and have shown skill as ground and space engineers, they have been notable for their fruitful works. 9

The technicians and architects possess wealth, comprising cattle, food, progeny, dwellings, and abundant sustenance; may you, being the first drinkers of the sacred knowledge when exhilarated grant prosperity to those, who glorify your generosity. 10

O men of experience and wisdom; go not away, let us not leave you; may you be present unreproached at this worship; rejoice along with resplendent leader and with the brave warriors, and with other brilliant dignitaries for the distribution of wealth. 11
35.

Ihópa yaña śavaso nāpataḥ saúdhauvanā rībhavo māpa bhūta | asmín hi vaḥ sávane ratnadheyam gáṃantv indram ánu vo mādásaḥ || 1 || ágann rūbhunām ilá ratnadheyam ábhūt sómasya súshutasya pítiḥ | sukṛityáya yát svapasyáya cañ ēkaṃ vīcakrā camasāṃ caturdhā || 2 ||

vy ākṛṇota camasāṃ caturdhā sākhe vī śikshéty abravita | áthaiva vája amṛtasya pánthāṃ gánāṃ devánām rībhavaḥ suhastaḥ || 3 || kimmáyah svic camasā eshá āsa yāṃ kāvyena catúro vicakrā | áthā sunudhivaṃ sávanam mādāya pātā rībhavo médhunah somyásya || 4 || śacyākarta pitārā yúvāna śacyākarta camasāṃ déva-pánam | śacyā hári dhánutarāv ataśṭendravāhāv rībhavo vájaratnāḥ || 5 ||
O men of strength, not allowing themselves to decline, O expert in war-weapons, and persons of experience and wisdom, come to us, please stay not away. May these exhilarating gifts proceed first to the resplendent Lord and then to you, at this sacred ceremony.  

May the munificence of the men of experience and wisdom come to us on this occasion; they have accepted our well-composed devotional prayers, and they have given to us by their dexterous and excellent work the concept of dividing the globe into four quadrants. (See hymn 33, verse 5).  

You have outlined the details of dividing the globe into four quadrants and said, O friend, teach the same to others. O physically strong and spiritually elevated, deft-handed men of wisdom, may you accept the concept of four and act accordingly; and thereby attain the realm of immortal enlightened ones.  

What sort of global ladle was that which by your art and wisdom, you have made four-fold? Now pour forth the elixir of knowledge for exhilaration and inspiration; and, O leaders of experience and wisdom, may this knowledge be for your relish and enjoyment.  

By your marvellous thinking, you have made the old young; by your marvellous deeds, you have provided the ladle to enlightened ones for drinking. O jewels among men of physical and spiritual strength; by your marvellous skill, may you fabricate fast moving transports and projects, and bring affluence and fame.
यो वह सुनोविभिन्नो अद्वेदः तीब्रं वांजसः सर्वं मद्याः ।
तस्मात् रघुश्वरः सर्ववीर्यम् तं तत्त्वम् त्रृणो मन्दसुभवः ॥ ६॥
प्रातः सुतपपितो हर्यशः मायंदिने सर्वं केवलं ते ।
समृतिभिः पिबल रघुशेषिः सर्विभिः इन्द्र चक्रेषु सुकुमरः ॥ ७॥
ये द्रव्यो अर्बेद्वा सुकुमरः क्षेत्रवेदविधिः त्रिव निषेध ।
ते रज्जु धात जजसो नयतः सोजनवा अर्बेद्वायुसः ॥ ८॥
यजुनिति सर्वं सर्वेषुयक्षुचं लघुया सुंदसः ।
तद्येषु परिषिद्वे व सुपत्ते मद्यिनिरिन्दियेषीः पिबि सुभः ॥ ९॥

यो वह सुनोत्तविभिन्न अद्वेदः तीब्रं वांजसः सावनम् मद्यायः |
तस्मात् रघुश्वरः सर्ववीर्यम् तं तत्त्वम् त्रृणो मन्दसुभवः ॥ ६॥
प्रातः सुतपपितो हर्यशः मायंदिने सर्वं केवलं ते ।
समृतिभिः पिबल रघुशेषिः सर्विभिः इन्द्र चक्रेषु सुकुमरः ॥ ७॥
ये द्रव्यो अर्बेद्वा सुकुमरः क्षेत्रवेदविधिः त्रिव निषेध ।
ते रज्जु धात जजसो नयतः सोजनवा अर्बेद्वायुसः ॥ ८॥
यजुनिति सर्वं सर्वेषु लघुयं इष्टुचं स्थुपया सुंदसः ।
तद्येषु परिषिद्वे व सुपत्ते मद्यिनिरिन्दियेषीः पिबि सुभः ॥ ९॥

(२११) पद्मसचलः
(२१२) सन्तकोपालक सुकुमरः मोतिलो यामयेव कारः | सम्बन्धेऽवेषतः । (२१८) प्रवभागः
मन्दसुभवः | १० | सदाश्च मद्यिनिरिन्दियेषीः पिबि सुभः

36.
Anāśvō jātō anabhīśur ukthyo rathas tricakraḥ pari
vartate rājāḥ | mahāt tād vo devyāsya pravācanam dyām
rībhavah prithivim yac ca pūshyatha | १ |
O mighty leaders of physical and spiritual realm, exhilarated by devotional love, fabricate wealth, and bless him with brave posterity who, for your exultation, offers loving invocations at the close of day. 6

Accept, O resplendent Lord of fast-moving transports, the drinks offered of dawn. Yours and only yours are the noon-day libations. May you relish drinks with the wealth-bestowing men of experience and wisdom whom you have made your friend on their merits. 7

May you, the source of strength, who have gained divinity by good deeds, and soar aloft in the sky like falcons; bestow upon us riches. O accomplishes of the targets, you have become immortals. 8

O dexterous-handed, you have instituted, with best intentions the third evening ceremony, which is the bestower of wealth. This sweet drink is effused and blended for you; drink it with the sense of delight. 9

The glorious three-wheeled vehicle without the horse and without reins rolls round the firmament. Great has been that proclamation of your divine power, O men of experience and wisdom, that you control the roadways and space-crafts. 1
रथम् ये चक्: सुवृत्त सुवेन्द्रसमविद्यरुप्तं मन्नसुपरिष्च ध्याय।
तैर ऋषिः सर्वस्वप पीतयु आ बो वाजाः श्रमवो वेदयामसि।
तदेह वाजाः अन्मः सुवेन्द्रसमविद्यरुप्तं विभवं अन्मरमहितवन।
विषी यत्नसं पीतासं सनाजुरः युन्यमवानं चच्चायं तस्यबिषी ।
एकः वि चक्रसं चच्चायं निभवसमवानं गार्थिरिती धतिन्तिसिं।
अर्यः वेन्द्रसमविद्यरुप्तं श्रुत्ती वाजाः क्रमवसमवन ।
क्रमुतो रथिः प्रथमसन्मवतः वाजस्वरः यमाजनतितिबिषी।
विषीतुतो विनिर्वर्जसं प्रवाचो यं वेदसोजज्ञातः स विचंद्रितिः।

राथम् ये क्रुः सुवृत्तम् सुवेन्द्रसमविद्यरुप्तम् मन्नसुपरिष्च ध्याय।
तानुः नवस्य सवस्य पीतयु आ वो वाजाः श्रमवो वेदयामसि।
तदेह वाजाः अन्माः सुवेन्द्रसमविद्यरुप्तां चच्चायं तस्य।
एकः वि चक्रसं चच्चायं निभवसमवानं गार्थिरिती धतिन्तिसिं।
अर्यः वेन्द्रसमविद्यरुप्तां श्रुत्ती वाजाः क्रमवसमवन।
क्रमुतो रथिः प्रथमसन्मवतः वाजस्वरः यमाजनतितिबिषी।
विषीतुतो विनिर्वर्जसं प्रवाचो यं वेदसोजज्ञातः स विचंद्रितिः।

स वाज्यां स अविश्वसवायं स शुरो अर्थां पुर्वनामु दुष्क्र:।
स सुवेन्द्रसमविद्यरुप्त: विवेचारं चक्रसमविद्यरुप्त:।
श्रेष्ठो तु: पेशेऽ अविश्चारं दुष्क्रं स्तोत्रो वाजाः अन्मस्तं जुजुरिन।
विषीतुतो विषीतरसं पुनः अविश्चारं चक्रसमविद्यरुप्त।

सावाज्यां सावित्रियां सासुरो अर्थां पुर्वनामु कः।
साविवेचारां साविश्चारां दुष्क्र्तं वं वाजाः विवेचारः अन्मस्तं जुजुरिन।
श्रेष्ठोः पेशेऽ अविश्चारं दुष्क्रं स्तौत्रां वाजाः अन्मस्तं जुजुरिन।
श्रेष्ठोः हि द्वाश्च कः विविश्चारां चक्राणि वेदयामसि।

सावाज्यां सावित्रियां सासुरो अर्थां शुलो अस्तां प्रतानसु
दुष्क्राभाय। सावाज्यां सावित्रियां सासुरो अर्थां पुर्वनामु दुष्क्रः।
साविवेचारां साविश्चारां दुष्क्र्तं वं वाजाः विवेचारः अन्मस्तं जुजुरिन।
श्रेष्ठोः पेशेऽ अविश्चारं दुष्क्रं स्तौत्रां वाजाः अन्मस्तं जुजुरिन।
श्रेष्ठोः हि द्वाश्च कः विविश्चारां चक्राणि वेदयामसि।
We invoke respectfully these pioneers of roadways and space-crafts, to accept our reverential homage. O wise technicians, by your creative ability you design this never-errring, high rolling craft out of your genius workmanship. 2

O leaders of physical, mental and spiritual realms, you have been very well known among the learned, that you can make your aged infirm parents young, so that they are able to walk and work again. 3

You outline the details of the concept of dividing one globe into four quadrants, and by your toil and skill you change the barren crust of the earth to the fertile land, thereby quickly gaining immortal fame among the enlightened. Your great deeds, O leaders of physical, mental and spiritual realms, must be extolled. 4

The food and wealth which have been created by the combined efforts of the pioneers of technology of roadways, waterways and airways has to be appreciated and acknowledged at the public assemblies. 5

He becomes vigorous and skilled in war; he becomes a sage and eloquent, the brave and invincible in battles, and possessed of ample wealth, and he is blessed with excellent posterity; who has the patronage of experts in roadcraft, watercrafts and aircraft. 6

A dignified and highly important position is held by you, this we acknowledge. We know, you are master of wisdom, and therefore, O pioneers of roadways and aircraft, with his prayer, we call on you to come. 7
yūyām asmābhyam dhishānābhyas pāri vidvānso viśvā nāryāṇi bhōjanā | dyumāntaṁ vājama vṛishaśushmam uttamām ā no rayim ṛibhavas takshată vāyah || 8 || ihā prajām ihā rayim ráraṇā ihā śrávo virāvat takshatā nah | yēna vayāṁ citāyemāty anyān tāṁ vājam citrāṁ ṛibhavo dadā nah || 9 ||
O enlightened pioneers of technology having full knowledge of all needs and comforts that are good for men, may you, according to our wishes, fashion powerful and splendid machines, of high standard. 8

Gratified by our worship, now help us to gain heroic progeny, wealth and reputation. Vouchsafe us wealth of splendid sort, O pioneers of crafts, that we may be more renowned than others. 9

O pioneers of roadcraft and aircraft, come to aid our benevolent deeds by paths meant for divinities. O gracious pioneers, maintain the tradition of work and worship among mankind for securing prosperity all the days. 1

May these offerings be appealing to your intellect and satisfying to your heart. May the sincere devotion, mixed with love, flow to you; abundant appreciation and rewards may bear you onward to power, and when imbibed, delight you. 2
tryudāyāṁ devāhitaṁ yāthā va stómo vāja ābbhukshaṇo dadē vaḥ | juhve manushvād āparāsau vikshu yushime sācā bhījāddiveshu sōmam || 3 || pīvoasvāḥ sucādrathā hi bhūtā yahśiprā vājinaḥ sunishkāḥ | īndrasya sūno savaso napatō 'nu vaś cety agriyām mādāya || 4 || ribhūm ribhukshaṇo rāyim vāje vājintamaṁ yūjam | īndrasvantaṁ havāmahe sa-dāsātāmam āsvīnam || 5 ||

sēd ribhavo yāṁ ávatha yūyāṁ īndraś ca mártym | sā dhiḥbhīr astu sānitā medhāsātā só árvata || 6 || vī no vāja ābbhukshaṇaḥ pathās citana yāshtāve | asmābhyaṁ sūravya stutā vīṣā āsas tarishāṇi || 7 || tām no vāja ribhukshaṇa īndra nāsatyā rayim | sām āsvaṇaṭ carsthanibhya ā purū śa-sta maghāttaye || 8 ||
O pioneers of roadways and aircraft, your threefold transport is meant for the welfare of the entire people, and hence the appreciation. Therefore, the affectionate honour is offered to you along with meritorious people of other fields, assembled at this solemn function.

O pioneers of roadways, possessed of treasures, you have come here on a strong transport, mounted on a brilliant carriage, and having the jaws of iron. O powerful sons of resplendent; grandsons of never-failing strength, this foremost function is organised for your felicitation.

O pioneers of aircrafts, we invoke you, the possessor of war vehicles, devised by you as a result of team-work, of a great utility in war time, fast moving, highly-priced, speedy and strong, complex in structure, and provided with sensitive and sensible components.

O pioneers of aircraft, may the person, whom you favour with your help be liberal by his acts and possessor of transport equipment, essential for public good.

O pioneers of the land and air transport, may you direct us on the way to the battlefield. O wise ones, being glorified by us, may you traverse all the quarters of space.

O pioneers of the land and air transport, ever truthful to resplendent leader of the nation, may you join us and lead with all your mobile transport for our prosperity.
उतो हि वाम दत्रां सांति पुर्वा या पुरुषेष्वप्रदुःखनिः नोगे।
श्रेष्ठाः दद्युशुक्वरताः च दक्षिण्यो अभिमुनिः समाद्युभ्यं दश्युभ्यं दद्युशुक्वरताः अभिमुनिः समाद्युभ्यं
उता वाजिने पुरुषेष्वप्नि दत्ताः पुरुषेष्वप्नि दत्ताः
इन्द्रियो शेषो युन्मितयुसमागे चृत्युसमागे युन्मितयुसमागे युन्मितयुसमागे युन्मितयुसमागे युन्मितयुसमागे
चेत्तेन स्वतन्त्र दश्युभ्यं विश्वं पुरुषेष्वप्नि दद्युभ्यं दद्युभ्यं दद्युभ्यं दद्युभ्यं

38.

उतो हि वाम दत्रां सांति पुर्वा या पुरुषेष्व्यास trasāda-

य: स्मारुश्वानो गच्छा समतु सत्तुष्ठ्यं गोशु गच्छन।
आविर्भावतीको विश्वं निषिद्धितीते अहं सयम पर्यम्य आय:।
उता स्मानम वात्रमिन्त न तयुमुनू कोशालाः विश्वो भेँगाः।
निवाचमात्रां जसुरी न शेषे अन्नवाच्छे पशुमच्छे योक्तमं।

याः स्मारुश्वानो गच्छा समाल्पु सानुताः रात्विं शोधु गच्छन।
आविर्भावतीको विश्वम निषिद्धितिते अहं सयम पर्यम्य आय:।
उता स्मानम वात्रमिन्त न तयुमुनू कोशालाः विश्वो भेँगाः।
निवाचमात्रां जसुरी न शेषे अन्नवाच्छे पशुमच्छे योक्तमं।

याः स्मारुश्वानो गच्छा समाल्पु सानुताः रात्विं शोधु गच्छन।
आविर्भावतीको विश्वम निषिद्धितिते अहं सयम पर्यम्य आय:।
उता स्मानम वात्रमिन्त न तयुमुनू कोशालाः विश्वो भेँगाः।
निवाचमात्रां जसुरी न शेषे अन्नवाच्छे पशुमच्छे योक्तमं।
O pioneer of land and air transport, powerful and munificent, terror to the enemies, you have been bestowing such rewards from earliest times, as belong to you only. You have given formidable and fierce weapons to the speedy vehicle for the destruction of infidels. 1

And you too give swift spacecraft, the repeller of rebels, the defender of all men, the straight-going like eagle, gracefully-moving, the resplendent, the rapid, the destroyer of enemies like a heroic prince. 2

All men praise this spacecraft which rushes everywhere, down a precipice, springs with his feet like a hero eager for war, and whirls like the car and flies like tempest. 3

The spacecraft gains precious gifts in the battles and rushes fast, passing through the regions, whose vigour is manifest in all directions; and who undoubtedly as we know puts to shame the adversary of the pious man. 4

And men call for the spacecraft in battles, as they shout for thier carrying off a garment, or as a hungry falcon pounces upon his prey; they call after him as if hastening to obtain food, or they loudly address while calling a herd of cattle. 5
उत्तम सांख्य प्रथम: संप्रियमिति कैति अर्णिमी रथानाम्।
वर्ग मूला जन्यो न शुच्यो रेणु केशिकर्ण दुःखाद्।
उत्तम स्य वाजी सहितकतनाव शुभ्रप्राप्ष्टनां सूर्यः।
तुर्वृत्तिः तुर्वृत्तिकित्योधि शूर्योऽगिरे रेणुमुखस्नः।
उत्तम सांख्य तपस्योिंशु चास्त्रा चास्त्रा अमित्योजि भयने।
यदा यहस्मूति पीयोभिवधुःस्या: स्मा भविषि भैम कुर्वन्। ॥ ८॥

उता स्मास्य प्रथमाः सरिश्याने नि रेवेति स्मरिन्हि राथ्यनाम | स्राजम् कृष्ण्यानो जायं नाशुव्हा रेणुव रेरिहवत ह्यानम दादास्यान् ॥ ६॥ उता स्या वाजि सहिरी रितावासुरुशास्मानस तन्वा साम्याय | तुर्वम् यातिशु हरायण रिजिपो 'धी ह्रुवहि किरते रेणुव रिजिजान ॥ ७॥ उता स्मास्या तनयावर्तु इव द्योर रिजिस्यो अभियु: भयाने | यदा सहास्यम अभिशिम ावद्धिपुवः स्मा भ्रवति भैम रिजिजान ॥ ८॥

उता स्मास्य पन्यक्ति जनाः जूविण श्रीक्रित्राम अभिभ्रुतिमां:।
उपेनैर्माहेऽसमि तथा विनयाः: परो दर्धिका असरत्सयेः। ॥ ९॥
आ दर्धिका: सारंसा परं कृती: सुर्यः इव अयोविभास्यास्तनान्।
सहस्याः शतसा बाज्यवी पृणकु मद्या समिमा वर्चसः। ॥ १०॥

उता स्मास्य यान्यांति जान्य जूविण क्रिष्टिप्रे अभिभवु: अशोह |
उतानम्हाः ाहुष सामिथेव वियांताः पारा क्रिष्टिरासारत साहस्रांह ॥ ९॥ ददाह्याः सातसा पांचा क्रिष्टिः सुर्या इव ज्योतिष्पास तता: सहास्रसाः सातसा वाज्य ावा प्रिनात्कतु मध्वः सम्ह्य वः स्माति ॥ १०॥
And the space-craft, willing to come forth first amid these encounters, rushes in various directions with other rows of space chariots; or like an elegant courser, friendly to man, decorated with a garland, raising the dust and champing the rein that holds him.

And it is a mighty space fighter, who keeps enduring in battle, bestowing food, and doing service with his limbs, rushing swiftly upon the quick-moving host of the enemy, going straight onward, and tossing up the dust, throws it above his brows.

And at its thunder, like the roar of heaven, the assailants tremble and get alarmed; for when it fights against embattled thousands on every side, then, rousing his spirit, it is fearful and irresistible.

Men praise the overpowering rapidity of this spacecraft, the accomplisher of the aspirations of mankind. Soldiers going to battle, declare that the swift spacecraft has proceeded forward against adversaries laden with thousands of firing units.

This speedy spacecraft serves all the five classes of men with vigour, like the sun who shines with radiance over the sky. May it smite to pieces hundreds and thousands of foes, and lead us to sweet rewards.
39.
Āśūṁ dadhikrām tāṁ u nū shṭavāṁna divās prithivyā utā carkirāma | uchāntīr nāṁ ushāsah śūdayantv āti viśvāṇi duritaṇi parshan || 1 || mahāś carkarmy ārvataḥ kramātapad dadhikrávṇah puruvārasya vrīshṇah | yām pūrūbhino divavāṁsām nāgnim dadāthur mitrāvaruṇā tāturim || 2 || yō āśvasya dadhikrāvṇo ākārit sāmīdhe agnā ushāśo vyūshṭau | ānāgasam tām āditiḥ kṛiṇotu sā mitrēṇa vāruṇenā sajōshah || 3 || dadhikrávṇa ishā ūrjó mahō yād āmanmahi marūtāṁ nāma bhadrām | svastaye vāruṇam mitrām agnim hāvamahā īndraṁ vajrabāhum || 4 || īndraṁ ivēd ubhāye vi hvayanta udīrāṇa yajñām upaprayāntah | dadhikrām u śūdanam mārtiyāya dadāthur mitrāvaruṇā no āśvam || 5 || dadhikrāvṇo akārishaṁ jishnōr āśvasya vājīnāḥ | surabhī no mukhā karat praṇa āyuṇshi tārishat || 6 ||
Verily we praise that swift flying spacecraft, which scatters the enemies all around on the land in the space. May the ascending dawns inspire me to active work and bear me safely across evils and distresses.  

I reiterate the admiration of this great spacecraft, the accomplisher of all my assignments, invigorator of my spirit, the liberal, which is lauded by all, and showerer of benefits. The experts of solar and hydroelectric powers have fabricated this fast moving craft, brilliant as fire, for all and sundry.  

May the supreme authority in association with expert technologists of thermal and hydro-dynamic energy, render it flawless. He releases this speedy craft for the fast flight at the break of dawn, when the sacred fire is kindled.  

Whilst we glorify the auspicious name of this great spacecraft, along with vital principles, the givers of sustenance and strength, let us for our welfare invoke also the technologists of hydro-electricity, solar energy and fire, and the bearer of thunder-arms.  

Those who prepare for battle, and those who proceed to worship, both invoke the spacecraft, as if he is the resplendent sun. The technical experts of water and electricity have given to us this spacecraft which inspires men to vigorous work.  

I glorify the spacecraft which is rapid like victorious steed. May he give to our faces the fragrance of fame and longevity to our liver.
40.

Dadhikrāvṇa id u nū carkirāma vīśvā in mām uśhāsah südayantu | apām agnér uśhāsah sūryasya brīhaspāter añgirasasya jishnōh || 1 || sātvā bharishō gavishō duvanyasāc chraavyād ishā uśhāsas turānyasāt | satyō dravō dravarāh patamgarō dadhikrāvēsham ūrjam svār janat || 2 || utā smāsyā drāvatas turānyatāḥ parnām nā vēr ānu vāti pragardhiṇaḥ | syenāsyeva dhrājato añkasām pāri dadhikrāvnāḥ sahōrjā tārītataḥ || 3 ||

uṭa sṛṣa vajrī kṣhipanīṃturānyati gri-vāyām baddho apikakṣhā asāni | krātum dadhikrā ānu sam-tāvītvat pathām añkāṇisy ānv āpānīpanātaḥ || 4 || haṁśaḥ śučishād vāsūr antarūkṣhasād dhōtā vedīshād ātīthir duronasāt | nṛishād varasād rītasād vyomasād abjā gojā rītajā adrijā rītām || 5 ||
May be repeatedly recite the praise of spacecraft. May all rising dawns inspire me. May we honour the cosmic forces of water, fire, dawn, the sun, the large planet and invincible vital powers. 1

May the spacecraft, which is active, the cherisher, swift, giver of wisdom, needing service and ease, be willing to accept the sacrificial fuel at the break of dawn. May it which is true, the fleet, and moving with fire-flames, bring for us food, strength and happiness. 2

This spacecraft is quick-moving, hastening, eager to arrive at his goal, the transporter and is as swift as hawk. Eyes of men follow it as other birds pursue the flight of a swift bird. 3

And that speedy horse-like craft, bound by his neck, his flanks, and mouth, accelerates his paces for attack. The spacecraft lends new swiftness to his speed to perform his duty and following the windings of the air-routes goes with still greater speed. 4

This spacecraft goes according to schedule, and is bright like the sun in the high effulgent region, and is like a planet in the inter space, and is like an invoker priest of the ceremonial altar, and is like a guest at home. It is like a leader among men, and the dweller in the most excellent orb, balanced in space. It moves without impediment through the clouds, on the land, and amongst the mountains, always abiding by the code of instructions. 5
इन्द्र को वाय वरुण तरसम हिन्दुमी अनुरोधको प्रेमात्। यह वाय हुदि सच्चे अस्तुतक द्विविद्यावरुण नामस्वार इन्द्र हो यह वरुण एक आयी द्विवी मानि सुखद्यु प्रकासान। 

स हंति वृहा संमिश्रेष्ठ श्रवणवृत्तिविव महात्म: स प्र श्रवणे। इन्द्र हो श्रं बरुण वेदमः श्रवणा: श्राधानेम्भुलसा। यहि सहाया सुखद्यु सोमें मुनिभ: सुप्रयसा माद्येन।

41.

इंद्रा को वायु वरुण अपा स्तोम हाविश्मान अयितो ना होता। यो वायु ह्रिदि क्रातुतान अस्तुत पारस द्राय प्रायुना नामस्वान । 1। इंद्रा हो यह वारुण चुक आयी द्विवी मानि सुखद्यु प्रकासान।

स हंति वृहा संमिश्रेष्ठ श्रवणवृत्तिविव महात्म: स प्र श्रवणे। 2। इन्द्र हो श्रं बरुण वेदमः श्रवणा: श्राधानेम्भुलसा। यहि सहाया सुखद्यु सोमें मुनिभ: सुप्रयसा माद्येन।

इंद्र हो वेदमः श्रवणा: श्राधानेम्भुलसा। नि वंचिते वचम्भ। यद ने दुर्योध: श्राधानेम्भुलसा। अविनाशिवाय निशिष्ठ: नेरां दुर्योध: अविनाशिवाय नेरां सा ने। दुर्योधस्विच गृही महाधार: पर्याया सही गी।

इंद्रा युवान वरुण धीयुम अस्तुत ज्ञिष्ठ कृम उग्रान नि वायुस्क धार्य यो नो दुर्योध व्रिकातित तासे मिमांशाम अभिभुतता ज्ञिष्ठ । 4। इंद्रा युवान वरुण धुतम्य अस्तुत धीयुह प्रताप व्रिश्चभे धनोह। सा नो दुहिया यस्येवा गतव्य सहास्रादहारे पायसा महुँ गृहा ।

1 त्र्युत्राम्।
O soul and mind, which laudation of yours may bestow felicity on us, similar to the blessings procured by the immortal invoker by offering oblation during ceremony. May that praise, which is addressed by us to you both, O soul and mind, sanctified by acts, and prompted by veneration, touch your hearts. 1

O divine soul and mind, the mortal, who is diligent in offering dedication, makes you his ally to gain your friendship, he dispels his own evils and destroys all adverse impulses in the struggle, and through your great favour, he becomes renowned. 2

When as friends, well-honoured with dedication, you are exhilarated by the devotional love expressed through friendship, O soul and mind, you become most liberal givers of treasures to men, who toil to serve you in various ways. 3

O mighty soul and mind, you hurl the strongest flashing bolt of adamantine will power against those adverse impulses, which are difficult to be resisted by us, which are rapacious and malevolent. May you measure on him your over-whelming vigour. 4

O soul and mind, be the inspirer of our faculties, as the bull is of the milch-cows; may they yield us milk, like a great cow, who pouring out her thousand channels of milk, goes forth to pastures. 5
toké hité tänaya urvārāsu súro dṛśiike vṛiṣhaṇaṣ ca paúnsye | īndrā no ātra vāruṇā syātām āvobhir dasmā páritakmyāyām || 6 || yuvām īd dhy āvase pūrvyāya pari prábhūti gavishāh svāpi | vṛiniṃahi sakhyāya priyāya śurā mānḥisitha pitārca sambhū || 7 || tā vām dhīyō 'vase vājayāntir ājīṃ nā jagmur yuvayūḥ sudānū | śriyē nā gāva āpa sōmam asthur īndraṃ gīro vārunam me maniśaḥ || 8 ||

imā īndraṃ vārunam me manishā āgmann āpā drāviṇam ichāmānāḥ | āpem asthur joshiṭāra iva vāsvo raghvīr iva śrāvaso bhikshamanāḥ || 9 || āsvyasya tmānā ráthyasya půṣṭer nītasya rāyāḥ pátayaḥ syāma | tá cakraṇā ūṭībhir nāvyasibhir asmatrā ráyo niyutah sacantām || 10 || ā no bṛihantā brihatťbhir ūti īndra yātām varuṇa vājasātau | yād didyāvaḥ prītaṇāsu prakṛilān tāsyā vām syāma sanitaṇa ājēḥ || 11 ||
May the soul and mind, the overthrowers of foes, be around us with their gracious favours, so that, thereby we may have worthy newly-born children and grown up sons, fertile lands, long life and steer-like virility.

Desirous of possessing wisdom, we have recourse to you, O soul and mind for full protection. O adorable heroes, you are powerful and kind as kinsmen. We solicit friendship and affection from you, parents, as if, to us, the givers of happiness.

O liberal givers, those praises, soliciting abundant food, have proceeded to both of you for the sake of your protection, as soldiers long for battle, and as the sense organs long for their satisfaction and pleasures. May in the same way, my heartfelt hymns approach soul and mind.

These my thoughts proceed to soul and mind, desirous of obtaining wisdom, as treasure-lovers approach rich, or as humble maidens of hermitage go to the opulent householders for the charity of food.

May we, of our own right, be the masters of horses, chariots, and other vehicles, and nourishing food and fuel, lasting for long duration. May these two, soul and mind, traversing their own regions, direct their mobile faculties towards us, associating them with ever new aids and protections.

O mighty soul and mind, come to us in struggle, with your powerful protections, and may we be triumphant in that inner conflict, through your favour, where the flashing arrows of passions are hurled over all around.
Máma dvitá rāśhrāmaṃ kṣhattriyasya viśváyor viśve
amrītā yāthā naḥ | krātum sacante vārunasya devā rājāmi
kṛishṭēr upamāsyā vavṛéh || 1 || ahāṃ rājā vāruno māhyām
tāny asuryāṇi prathamā dhārayanta | krātum sacante —
|| 2 || ahāṃ īndro vārunas té mahitvórvī gabhīrē rājasi su-
mēke | tvāśṭeṣva viśvā bhūvanāni vidvān sām airayaṃ
ródasi dhārayaṃ ca || 3 ||

ahām apó apinvam ukshāmāṇa
dhārayaṃ dīvam sādana rītasya | rītēna putrō áditer rītā-
votā tridhātu prathayad ví bhūma || 4 || mám nāraḥ svāsvā
vājāyanto mám vritāḥ samāraṇe havante | kṛñoṃy ājīm
maghāvāhām índra ṣyārmi reṇūm abhīṣbūtyojāḥ || 5 ||
All the immortals are mine and so are the people of defence and protection. Two-fold is my empire. The divine powers abide by the order of mine, the venerable Lord; I rule over man and his kith and kin.  

I am the king, the most venerable. On me are bestowed those principal energies that are destructive of evil forces. The divine powers abide by the order of mine, the venerable Lord. I rule over man and his kith and kin. 

I am resplendent, I am venerable, I am in my greatness, like the vast, profound, beautiful regions. Being all wise, like supreme architect, I animate all beings. I sustain earth and heaven. 

I uphold the moisture-shedding cosmic ocean. I uphold the effulgent region in the abode of the eternal order. Being the preserver of eternity, I create the universe according to the eternal laws. And I spread abroad the world in threefold elementary space. 

The well-equipped and zealous fighters invoke me. Being surrounded they call on me in the conflict and endowed with victorious prowess, I smite the evils into dust in the battle.
ahāṁ tā víśvā cakaraṁ nákir mā datvyaṁ sāho varate āpratītam | yān mā sómaśo mamādan yād ukthobhē bhaye yājra apārē || 6 || vidūṣh te víśvā bhūvanāni tāsyā tā prá braviśhī vārunāya vedhāh | tvām vritraṇi śrīnīveshe jaghvan tvām vritāṁ āriṅā āndrā sindhun || 7 || asmākam ātra pitāras tā āsaní saptā rīshayso daurgyāhe badhyāmāne | tā āyajanta trasādasyum asyā āndrām nā vritratūram ardhahevām || 8 ||

puṣkutāsānī hi śaṃdrasūryeśvēśvīśvīśvāvahōṇa nāmaṇī: ||

asi rājanaṁ kṛṣṇaṃśaśvāvaḥ tātřaḥ vāsūryaśtrāchang || 9 ||

gayā vāpye sēmbhāsām madēm ṛṇēyaṇa dēva yatsena gavrē: ||

nā ṛṣeṇaṃśaśvāvahōṇa yudvē nāe vīśvāhāḥ prāṇāhā pārāvāhā || 10 ||

purukūṭsānī hi vāṁ ádāsad dhavībhir in- drāvarunā nāmobhīḥ | áthā rājanaṁ trasādasyum asyā vṛiträhāṁ dadathur ardhahevām || 9 ||

rāyā vayāṁ sasavāṅso madēma havyēṇa devā yāvasena gavāḥ | tāṁ dhenūṁ in- drāvarunā yuvāṁ no visvāhā dhattam ánapasphurantīm || 10 ||
I have done all these deeds; on one resists my divine, unsurpassed vigour. And when the devotional love and sacred songs of my worshippers exhilarate me, then the unbounded heaven and earth, both, are alarmed.  

All beings recognize your deeds, O venerable Lord. O worshipper, address these sacred hymns to the venerable Lord. O resplendent Lord, you are renowned for destroying evils; you have set the obstructed rivers free to flow.  

The seven-fold principles were the protectors of this kingdom, when the sun was captive in deep dark clouds. They restore for her the queen, the earth and the sun, illuminator of half the earth, the terror to the dark forces.  

The queen of virtues propitiated you two, the Lord of cosmic light and plasma with oblations and prostrations. They restore for her, the queen, the earth and the sun, the illuminator of half the earth.  

May we, glorifying you both, be delighted by riches; may the divines be pleased by oblations and may the cows by pastures. May you, the Lord of cosmic light and plasma, daily grant us, the very same cow, free from any imperfection.
43.

Kā u śravat katamō yajñīyānāṃ vandāru devāḥ katamō jushāte | kāsyemāṃ devīṃ amṛtieshu prēshthāṃ hridī śrēṣṭhāma sushṭṭitāṃ suhavyāṃ || 1 || kō mṛiḷāti katamā āga-mishtho devānām u katamāḥ śāmbhavishthāḥ | rātham kām āhur dravādaśyun āsūn yāṃ sūryasya duhitavṛiṇiṭa || 2 ||

mādhū hi pīma gacchadh ēvaiṇe uḍūnīto ṅuṣṭikā pārśvākhyām.  
viṃva ājānta divyaḥ sūnyāṃ kṛyā śrēvaṁ bhūtya | śaraṇā̃ḥ bhūtya | śaraṇāḥ || 3 ||  
kā vai bhūrvināmati kṛyāṃ nā ādhiṇaya gataṃ hūyāṇā.  
kō vai mātṛbhadṝṣṭāṃ uṣṇi kēṣāvi ādhiṇaya ṅukā nā ṅukā || 4 ||  
uru vai rāth: pari nisāti vāma yatśrutātmikā vaiśiṇī vām.  
mātṛāvā matṛā vai vāma uṣṇāvatā̃ḥ vā vīśvēṃ mūraṇānti pūrṇa: || 5 ||

makshū hi śmā gāchathā ēvato dyūn śrīndro nā śaktām pá- 
ritakmyāyām | diva ṛjāti divya suparnā kāyā śacīnaṃ bhavathāḥ śacīnāthā || 3 || kā vāṃ bhūd úpamātiḥ kāyā na 
āśvinā gamatho hūyāmāṇa | kō vāṃ māhāś cit tyājaso 
abhīkā urushyātāṃ mādhvi dasrā na ʊṭī || 4 || uru vāṃ rā- 
thāḥ pārī nakshati dyām ā yāt samudrād abhī vārtate 
vāṃ | mādhvā mādhvā mādhvā vāṃ prushāyan yāt sīṃ vāṃ 
priṣkho bhurājanta pakvāh || 5 ||
Which of these, who deserve honour will listen to our prayers? Which of all divine forces will response to our sacred prayers? On whose heart, dearest among the immortals, may we lay this celestial, splendid, dedicated, affectionate prayer? 1

Who will make us happy? Who will, among divine powers, come promptly to us? Who will bring real joy to us? What chariot do they say is quick and drawn by rapid steeds? Verily, that, which the daughter of the sun, the dawn, selects. 2

By moving, you proceed rapidly by day and manifest your power just as the sun manifests its power at the end of night. You are, O twin-divines, descending from heaven, and possessing divine graceful motion. (May we know) by which of your functions, you are most distinguished. 3

O twin-divines, sweet-tempered and foe-destroyers, what could be the fit measure to match your merits? Invoked by what praises do you come to us? Who can bear the attack of your great wrath? O destroyers of evils, lovers of sweetness, may you defend us with your protective measures. 4

Your chariot travels in wide space and round the heaven, till it goes beyond the firmament. Singers of songs are adding sweet melodies to their words of devotional offerings, as if mixing boiled barley with other libations, and sweet herbal juices with milk. 5
sīndhur ha vāṃ rasāyā
siṅcad āsvān ghrīnā váyo 'rūṣhāsāh pári gman | tād ū shū vāṃ ajirāṇ ceti yānam yēna páti bhāvathāḥ sūryāyah || 6 ||
ihēha yād vāṃ samanā papṛkshē sēyām asmē sumatīr vā-jaratnā | urushyātāṃ jaritāraṃ yuvāṃ ha śritāḥ kāmo nā-satyā yuvadrīk || 7 ||
The radiant rays carry over moisture from flowing waters, just as steeds moving across the river. The radiations pass on like birds, bright with lustre. Well known is that quick-moving chariot, whereby you become lords of the dawns. 6

O twin-divines, both of you are like-minded and rich in treasures. May our earnest praise offered to you be beneficial to us. May you protect your worshipper. O ever-true divines, my aspirations are directed towards you for gratification. 7

O twin-divines, today we invoke your rapid chariot, which is far-spreading and the associator of the solar rays. This well-tightened chariot, which is vast, rich in treasure, and laden with praises, bears the dawn. 1

O twin-divines, sustainers of heaven, you enjoy this glory by your might and power, and by the sacrificial food, which is offered to you; your stately horses (rays) draw you in your chariot. 2

Who is that offerer of oblations; that addresses you today with hymns, for the sake of obtaining protection, and for gaining spiritual joy, or for the eternal fulfilment of the aspiration of worship. Who is the offerer of adoration, that brings you, O twin-divines, to this place of worship. 3
hiranyāyena puśrūṣu rāthenemām yajñām nāsatyōpa yātam | pībātha in mādhunāḥ somyāsyā dādhatho rātāṃ vidhatē jānaya || 4 || á no yātām divō āchā prithivyā hiranyāyena suṣvītā rāthena | mā vām anyē nī yaman devayāntaḥ sāṃ yād dadē nābhiḥ pūrvyā vām || 5 || nū no rayīm puruvīrānī bṛihāntaṃ dāsrā mīmāthām ubhāyēsv asmē | nāro yād vām asvinā stōmām āvan sadhāstutim ājamiḥāso agman || 6 || ihēha yād vāṁ — || 7 ||

Eshā syā bhānūrūr úd iyarti yuṣyāte rāthah pārijmā divō asyā sānavi | pṛkṣhāso asmin mithunā ádhi trāyo dṛitis tu-riyo mādhunō vī rapsate || 1 ||
O omnipresent, ever-true twin-divines, come with your golden chariot to this place of worship and participate in the sparkling glory of universe, and give precious treasures to the devotee, who adores you. 4

Come to us, whether from heaven or earth, with your well-constructed golden chariot. Let not other worshippers, aspiring to be divine, detain you. Because here you are bound by earlier bonds of friendship. 5

O destroyers of devils, may you grant us both great opulence, comprising many descendants, since the leaders of the worship have addressed many praises, and worshippers of eternal Lord have joined them in their laudations. 6

O twin-divines, both of you are like-minded and rich in treasures. May our earnest praise offered to you be beneficial to us. May you protect your worshipper. O ever-true divines, our aspirations are directed towards you for gratification. 7

Yonder goes up the sun, your chariot, O twin-divines, traversing the regions. It is associated with the divine orb on the summit of the heaven. Within it are the three analogous kinds of food: the wind, the electricity and the water; and the leather-like vessel of the sweet clouds rustling is the fourth one. 1
उद्वाः पुश्यासो मधुमन्त ईर्ते रथा अश्रोत्स उष्टेसो व्युत्पित्तिः।
अपोषवत्तस्तमु आ परिवृत्त स्वरणेश शुरुः तनवन्त आ रजः।
मध्येः पितवत मधुपिमितस्मिनिः स्रो खुदुभे युज्यायाः स्वर्यो।
आ वर्तनिः मधुः जिन्वधयुप्तो द्रोि वधेये मधुमान्तस्वभिः।
ईसासो ये वृ मधुमान्तो अरिगुणे हिरण्यपारङ्गः उधुवे उपवियैः।
उद्वुत्तसो मन्दिनिमो मन्दिरिश्वरः मध्ये न मल्लः सर्वानिः गच्छायः।

उद्वाः प्रिक्ष्यासो मधुमान्तो इरते राथः आश्वासा उष्टेषभुस्वणै आपोषुः।
तां आ पारिवृत्त स्वरः ना शुक्राः तनवता अराजः।
मध्येः पितवत मधुपिरस्मिनिः स्रो खुदुभे युज्यायाः स्वर्यो।
आ वर्तनिः मधुः जिन्वधयुप्तो द्रोि वधेये मधुमान्तस्वभिः।
ईसासो ये वृ मधुमान्तो अरिगुणे हिरण्यपारङ्गः उधुवे उपवियैः।
उद्वुत्तसो मन्दिनिमो मन्दिरिश्वरः मध्ये न मल्लः सर्वानिः गच्छायः।

सवध्वरासो मधुमान्तो अनुष्ठं उष्ट जरन्ते प्रति वस्तेष्विना।
सेच्छापितासो अनुष्ठिःविहिः स्वरणेश शुरुः तनवन्त आ रजः।
सुखित्तेहारुप्युणाः ईसासो विश्रो अरु स्वरः चेतसपुष्ठः।
प्र वामोशरस्वभिः सिध्यायाः रथः स्वरणो अनन्तो यो असिः।
वेम रुषः परी रजांसि वायषो हुविश्वेत्तं तर्किः मोजमेच्छ।

svadhvarāsō mādhumantō
aagnāya usrā jārante práti vāstor aśvinā | yān niktaḥastas
taraṇir vicakshanāh sōmām sushāva mādhumantām ádri-
abhīḥ || 5 || ākenipāso áhabhir dāvidhvatah śvār nā śukram
tanvanta ā rājāh | sūraś eṣid aśvān yuyuñānā iyate vīśvān
ānu svadhāyā cetāthas pathāḥ || 6 || prá vām avocam aśvinā
dhiyamdhā ráthaḥ svāsva ajāro yō āsti | yēna sadyāḥ pāri
rájānī ni yātho havīshmantām taraṇim bhojām ácha || 7 ||
Your food-bearing, cloud-laden, well-horsed chariots, appear at the flash of the dawn, scattering the surrounding gloom, like the sun, and spreading bright radiance over the firmament. 2

May you drink the heavenly sweet sap with lips accustomed to drink it; may you harness your beloved chariot for the sweet sap. May you come to the dwelling of the worshipper, and enliven the path with the sacred sap. May you bring, O twin-divines, the leather vessels, filled with the heavenly elixir. 3

May you come to our place of worship, as fleeing insects and birds to honey, with those waves that are swift of speed, gentle, persistent in action, golden-winged, bearers of burdens, early wakers at dawn, dispensers of water, exulting and sipping the heavenly elixir. 4

The foremost requisite of the holy rituals, the sacred fire, the acceptor of sweet libations, praises the associated twin-divines every day, when the prudent priest, the conductor of the ceremony, with clean hands expresses by grinding stones the sweet-flavoured juice of medicinal herbs. 5

The near-advancing rays, dispersing the darkness by the light of day, are over-spread ing the firmament with lustre. The sun, harnessing as if the (horses) of his chariot, proceeds on his way. May you investigate the paths on which the sun traverses, offering food libations, as he moves. 6

Celebrating sacred rites, I glorify you, O twin-divines. Your undecaying chariot has excellent horses, wherewith you traverse swiftly through the regions of space. May you abounding in oblations promptly come to our place of worship, conferring happiness. 7
रथम् हिरण्यावंदहुरम् इंद्रावयुः स्वधवराम्। आहि स्थायं निविस्प्रिष्मां।
रथ्येन प्रथवप्रजासः तास्तास्मुरूः गच्छतम्। इंद्रवायुः इहा गनमां।
इंद्रवायुः अः सुस्तल्ये देवेश्मि: सुरोपसा। पिबतं द्वारयेन स्तुः।
इह प्रयाणमस्तु कामन्त्रावायुः विमोचनम्। इह वा सोमपीतये।

rātham hi rāṇyavandhuram indrāvayuḥ svadhvarām | ā hi sthātho divisprīṣam ||
rāthena prithupājasā dāṣyāṁsam upa gachatam | indrāvayuḥ ihā gatam ||
indrāvayuḥ ayaṁ sutas tāṃ devēbhīḥ sajōśasaḥ | pibatam dāṣūsho grihē ||
ihā prayāṇam astu vāṁ indrāvayuḥ vimōcanam | ihā vāṁ somapitaye ||
Accept first, O vital breath, the presented offering of the devotional love, at worship that secures happiness, for, you verily are the first acceptor. 1

O vital breath, associated by the subsidiaries, the sense-organs and having the soul as the charioteer, come for the fulfilment of our numerous aspirations. May you and the soul enjoy the worldly pleasures. 2

O soul and vital breath, may the thousands steeds comprising sense perceptions, eager for sustenance bring you to relish exhilarating enjoyments. 3

O soul and vital breath, may you mount the golden-seated chariot, the body, that aids our worship, soaring high to the inner most bliss. 4

O soul and vital breath, while going to the liberal devotee, come here with your very strong chariot of the body. 5

O soul and vital breath, these devotional songs are recited for you. May you, associated with Nature’s bounties relish it in the home of the liberal devotee. 6

O soul and vital breath, may hither be the course of your journey. May you let your sense-organs relax here for enjoying the heavenly bliss. 7
(47) सामपितते मादवे
(२-४) वायुविन्दुवेषे सुरत्तम गौतमो वामेश्रे अर्थः। (२-५) वायुविन्दुवेषे सुरत्तम गौतमो वामेश्रे अर्थः। अतुपुरे छन्दः ||

वायो शुक्रो अन्याव्यते मादवे अर्थः नित्वित्तित्यु। आ यथि सोमपितते स्पष्टिं देव नियुत्ति न। ॥ ॥
इन्द्रश्र्व वायुवेषे सोमानं सुपितिं वेदः।
युवा हि यत्तीवै नित्वित्तित्यु न नाहके ॥ ॥
वायुविन्दुवेषे शुष्पिमाणं सुस्थि शालस्यपि।
नियुत्ति न उत्तुष्णा। आ यदि सोमपितते ॥ ॥
या वा सान्ति पुरुषारं नियुते दुःस्वेव नर।
असे ता वैष्णवाहे वेशतायु नि वैष्णवामृ ॥ ॥

47.

Váyo śukrō ayāmi te mādhvo ágram dīvishṭishu | á yāhi sómapitaye spārhō deva nīyūtvata || 1 || indraś ca váyav eshiṁ sómanāṁ pītīm arhathaḥ | yuvāṁ hi yāntīndavo nī-umām āpo nā sadhyāk || 2 || váyav indraś ca śushmīṇā saratham śivasas pati | nīyūtvantā na utāya ā yātaṁ sóma- pitaye || 3 || yā vāṁ sānti purusprīho nīyūto dāsūshe nara asmē tá yajñāvāhasendravāyū nī yachatam || 4 ||

(48) वायुविन्दुवेषे सुरत्तम
(२-५) पारस्यास्य सुरत्तम गौतमो वामेश्रे अर्थः। अतुपुरे छन्दः ||

विहि होत्रा अवित्ता विपे। न सान्ते अर्थः।
वायवा चुन्द्रेण रथेन याहि मुत्तम पीतवे ॥ ॥

48.

Vihí hōtrā ávītā vīpo ná ráyo aryāḥ | váyav ā candreṇa rátheṇa yāhi sutāsyā pitāye || 1 ||
O vital breath, purified by holy acts, I bring to you the loving devotion, offered first to you at all worships. O ever-loved divine, come with your susidiaries, the sense perceptions, to enjoy the exhilarating experiences. 1

O soul and vital breath, both of you deserve to relish the devotional elixir. Our devotion flows towards you as drops of water gather to move towards lower levels. 2

O soul and vital breath, lords of strength, vigorous, and drawn by the subsidiaries, the sense-perceptions, may both of you come riding in the same vehicle to accept devotional love for our protection. 3

Leaders of ceremonies, conveyors of sacred homage, O soul and vital breath, may you grant to the dedicated devotees the reputed sense-enjoying faculties, which are blessed by you. 4

O vital breath, come like an army chief, the terrifier of evil force. May you enrich the worshipper and come with your refulgent car to enjoy exhilarating experiences. 1
निर्युवानो अनशस्टीनिवयुवाः इथ्रसारथि।  
वायुवा चन्द्रेण रथेन याहि सुतस्य पीतये।  
अर्थू कृष्णेऽवसंथिती येमातेव विश्वपाप्तः।  
वायुवा चन्द्रेण रथेन याहि सुतस्य पीतये।  
वहन्तु लव नसुहुज्जो युक्तासि नवनिन्नते।  
वायुवा चन्द्रेण रथेन याहि सुतस्य पीतये।  
वायुः शुभं हरिर्भु युवस्सु पोष्योगामः।  
उत वा ते सहुक्षिणो रथ आ यानु पाजसः।  

niryuvāṇo āṣastīr niyūtvāṇi ēndrasārathih | vāyav — || 2 || ānu kṛishṇe vāsudhitī 
yemāte viśvāpaśasā | vāyav — || 3 || vāhantu tvā manoyujō 
yuktāso navatīr nāva | vāyav — || 4 || vāyo satām hārīṇām 
yuvāsva pōshyānām | utā vā te sahasrīno rāthā ā yātu pājāsā || 5 ||

(49.) एकोपन्नांसं सुलम

49.

Idām vāmi āsyē havīḥ priyām ēndrabrihaspati | ukthāṃ 
mādaṣ ca śasyate || 1 || ayām vām pāri shicyate sōma in-
drābrihaspati | cārur mādāya pitāye || 2 || ā na ēndrabrihas-
pati gṛihāṃ īndraṣ ca gachatam | somapā sōmapitaye || 3 ||
O vital breath, the repressor of calumnies, drawn by the
subsidiaries, the sense perceptions, and having the soul as
your charioteer, come with your refulgent car to enjoy
exhilarating experiences. 2

The two attractive sources of sustenance, the universal
forms (heaven and earth) wait upon you; come, O vital
breath, with your refulgent car to enjoy exhilarating
experiences. 3

May the ninety-nine energies, harnessed together, swift
as mind, convey you. Come, O vital breath, with your
brilliant sense-perceptions to enjoy exhilarating ex-
periences. 4

Harness, O vital breath, one hundred vital energies, or
even a thousand, and let your chariot come with rapidity
hither. 5

O resplendent self and the super-dominating wisdom, I,
the ego, present a morsel of melodies into your mouth
and offer loving devotion to your heart. 1

This sweet sacred hymn has been expressed, O resplen-
dent self and supreme wisdom, for you for acceptance
and exhilaration. 2

O resplendent self and supreme wisdom, relishers of
divine pleasure, come to our dwelling (inner cavity) and
accept our loving devotion. 3
asmē indrābrihhaspatī rayīm dhattam śatagvīnam | āsvyāvan-
tam sahasrinam || 4 || īndrābrihhaspatī vayāṃ sute āṁtvīr
havāmahe | asyā sōmasya pitāye || 5 || sōmam indrābrihas-
patī pibatam dāśuśo grihē | mādāyethām tādokasā ||
6 ||
Grant us, O resplendent self and supreme wisdom hundreds of cows (thoughts) and thousands of horses (vital activity). 4

O resplendent self and supreme wisdom, we invoke you with praises to share the effused sap of devotion and enjoy the drink. 5

Cherish, O resplendent self and supreme wisdom, cherish the loving devotion, in the apartment of the donor, and be exhilarated in his abode. 6

Amongst the very very old heavenly bodies, stars, planets, the most prominent is the lord of the vast universe (the sun, of the physical region), who has pleasing tongue of flames, who sustains the ends of the earth by his might, and who abides with sovereignty in the three regions of the universe. 1

O Lord of vast universe (universal Lord of spiritual region), may you protect the fruit-yielding, progressive, invincible, great sacred works of your such worshippers, as gladden you by their work, and who are possessed of great wisdom, and glorify you. May you make their adversaries tremble. 2
ब्र्ह्ह्मस्पते या परमा परावाद आ ते कथस्पृशो नि वेदुः।
तत्वेऽऽत्ता अवता अर्धतुभागाता मध्यः श्रोतत्वयौ मितों विरक्षाम।
ब्र्ह्मस्पति: प्रथम जार्यामानो मुहो ज्योतिस्य: प्रसे वच्छेत।
सुसारस्तुविजातो रेवण वि सुसारस्त्वारस्तुपासासि।
स श्रुताम स अंकाता गृहेने वृङ्कं हेतुः फलिंग रेवण।
ब्र्ह्मस्पतिरस्त्वियो ह्युप्पु: कणिकनुवाहवशतीस्ताजत।

ब्र्ह्मस्पते या परमां परावाद आता आता रितास्प्रीषो नि शेदुः।
तूभ्यामः क्षतावा आतावा आनिदुग्धाम मध्यवा स्वोतंत्र अभिं विरांमः।
|| 3 || ब्र्ह्मस्पतिः प्रथम जार्यामानो मुहो ज्योतिस्यः प्रसे वच्छेत।
सुसारस्तुविजातो रेवणवि सुसारस्त्वारस्तुपासासि।
स श्रुताम स अन्तात्ता गृहेने वृङ्कन हेतुं फलिंग रेवण।
ब्र्ह्मस्पतिरस्त्वियो ह्युप्पुः कणिकनुवाहवशतीस्ताजत।

पुष्या पित्री विष्णुर्वायु चूणे युधिष्ठिरेयस् नमस्ता हृतविंश्च।
ब्र्ह्मस्पते सुधुरा कीर्तवतो वर्यं यांम परत्यो यस्मादम।
स इत्याजा प्रतिजन्याति विश्वा शुभेच्छ तस्यास्तिनि ब्राह्मणम।
ब्र्ह्मस्पति ये सुधुरा कीर्तवतो वर्यं परत्यो यस्मादम।
स इत्याजा प्रतिजन्याति विश्वा शुभेच्छ तस्यास्तिनि ब्राह्मणम।

eva pitrē viṣvādevāya vrīṣṇe yajñāir vidhema nāmasā
havirbhīḥ | br̥hhaspate suprajā virāvanto vayām syāma pā-
tayo rayinām || 6 || sā īḍa rājā prātijanyāṇi viṣvā sūshmena
tasthāv abhī viryēṇa | br̥hhaspātīṃ yāḥ sūbhīrītam bibhārti
valgyātī vāndate pūrvabhājam || 7 || sā śat kshetī sūdhita
ōkasi svē tūsmō īlā pinvate viṣvadānīṁ | tāsmai viṣaḥ sva-
yām evā namante yāsmin brahmā rājani pūrva ēti || 8 ||
O sun, lord of vast universe, these vital rays of yours, coming from a distant region, exist in the eternal order. May these rays relish the exhilarating moisture of all that is on this earth, just as the worshipper enjoys the herbal juice, pressed by the sounding stones during the ceremony and flowing copiously, as if from a deep well.

O sun, lord of vast universe, you first appear in the highest region of supreme light with your seven-fold mouth and with noise of thunder; with seven rays, you blow and disperse the darkness.

Aided by the reputed and brilliant troop of the devout sages, he destroys with super-sound the crooked pollution. Then the sun, the lord of vast universe, the bestower of food with super-sound, sets free his rays for the growth of harvest, that supplies the material of oblations.

Thus may we offer worship with praises and dedication and with oblation to the paternal universal Lord, the showerer of benefits, and may we, O Lord of Universe, be blessed with excellent and valiant progeny and become proud possessors of rich treasures.

Surely that prince overcomes by his strength and prowess all hostile people, who cherishes Supreme Lord liberally by oblations and glorifies and honours him as the foremost sharer of the offering.

Verily he dwells in peace and comfort in his own house; to him the earth bears fruit in all seasons; to him his subjects willingly pay homage, the prince to whom the Lord supreme first favours with His blessings.
अप्रतितो जयति सं धनानि अतिजन्यायनुत या सजन्या।
अथवं यो वर्तिः कृणोति ब्रह्मणे राजा तर्मवन्ति देवा: ॥९॥
इन्द्रभु सोमे पवित्रत ब्रह्मस्थिस्मयुः मन्दसाना बुधम्पः।
आ वो विद्वेद्विन्द्रदेशः स्वामुनुमेवः रूपे सर्वीरं नि बुधम्पः ॥१०॥
बुधपति इत्तद वर्षे न: सचा सा वा सुमतिभूमिः।
अविद्र चिपेऽरि जिगुङ्ते पुर्धीर्जुस्तमयिः वुनुमारतीः। ॥११॥

ápratítō jayati sáṃ dhānānī pratijanyāṇy utā yā sājanyā |
avasyāve yō vārivāh kriṇōti brahmāne rājā tām avanti de-
vāḥ || ९ || índraś ca sómam pibatam brihspate 'smīn yajñē |
mandasānā vṛishanvāsaḥ | á vām viśaṃtva ēndavaḥ svābhūvo |
'smē rayīm sārvavāraṃ ni yachatam || १० || brihspata indra |
vārdhatam naḥ sācā sā vāṃ sumatīr bhūtv asmé | avishṭām |
dhiyo jigrītām pūramdhīr jajastām aryō vanūshām ārātiḥ |
|| ११ ||

( ११ ) एकाधार्तं सुतमः
(१-१२) एकाधार्तं सुतमः गोदामो वासवेन त्रिवंक: ।
उपे देवता । विद्वेद्विन्द्रदेशः ॥
|| हरि: ५२॥

""""तदमु लघुदतमं पुरास्त्रयोतिस्मस्मास् वृहसपदस्य।
नुन दिवो दुःहितः सभिज्ञागुः त्राणवृषुः संहनव ॥११॥
अनुकुल चिच्छा उपस्य: पुरास्त्रिज्ञानव इव वृहस्वधरे।
वर्षे श्रीमयु तमस्येऽहारौचार्जुस्तमयेऽपनः। ॥२॥

51.

Idām u tyāt purūtāmam purāstāj jyōtis támaso vayūn-
navad asthāt | nūnām divō duhitāro vibhātīr gātum kriṇa-
vann ushāso jānāya || १ || ásthur u citrā ushāsaḥ purāstān |
mitā iva svāravo 'dhvarēshu | vy ū vrajaśya támaso dvā-
rochāntīr avraṇ chúcayaḥ pāvakāḥ || २ ||
Unopposed, that prince becomes the winner of the treasures of hostile people, and of his own subjects, who bestows riches upon learned men and seeks their protection. All divine powers also offer protection to him.

O Supreme Lord, may you and your radiant powers, exulting and showering riches, accept our devotional love at congregation. May you be fully satisfied with our loving regards. May you bestow upon us riches and heroic descendants.

O Lord with resplendence and supreme wisdom, may you elevate us; may we be combinedly blessed with both of your these attributes. May you assist our holy thoughts and wake up our spirits. May you weaken the hatred of our adversaries.

Their widely-spread light is coming up in the east, from out of darkness, inspiring divine wisdom. Verily the brilliant dawns, the daughters of heaven, enlighten the path of action for men.

The richly-coloured dawns rise up in the east, like the pillars planted at the place of worship round the altar. Radiant, splendid and purifying are they manifested, opening the portals of the fold of gloom.
uchántir adyá cita-
yanta bhoján rådhodéyāyosháso mahgónih | acitré antáh
panáyāh sasantv ábudhyamānās támaso vímadhye || 3 || ku-
vít sá deviḥ sanáyo návo vā yámo babhûyád ushaso vo
adyá | yénā návagve áṅgire dāśagve saptásye revati revád
úshá || 4 || yúyām hí deviḥ rítayúgbhir áśvaiḥ pariprayáthá
bhúvanáni sadyáḥ | prabodháyantír ushasáh sasántaṁ
dvipáé cátusphác carátháya jívám || 5 ||

kvá svid ásām katamá puráñí yáyá vidháná vidadhúr
ribhūñám | súbham yác chubhrá ushásas čáranti ná ví jñā-
yante sadrisír ajuryáh || 6 || tá ghá tá bhadrá ushásah pu-
rásur abhishétyumña rítajátasatyáh | yásy iñánáh sásamáná
uktháf stuváñ cháisan dráviñáh sadyá ápa || 7 || tá á ca-
ranti samáy purástát samánatáh samáy paprathánáh | rí-
tásya deviḥ sádaso budháná gáväṁ ná sárgá ushásá jà-
rante || 8 ||
The gloom-dispelling, affluent dawns animate the pious worshippers to offer sacrificial treasure. May the churlish traffickers sleep on unawakened in the gloomy depth of darkness. 3

O divine dawns, may your chariot, whether old or new, be frequent at this day's worship, wherewith, O affluent dawns, possessing riches, may you shine upon the singers reciting seven-tones of the fire-priests, presiding over the ceremony lasting nine or ten days. 4

O divine dawns, with speedy rays, harnessed by eternal order, you swiftly travel round the regions of space. May you arouse the sleeping creatures, whether biped (men) or quadruped (cattle), so that they may pursue their assigned duties. 5

Where is that ancient one of those dawns, through whom the works of men of experience and wisdom are accomplished? As the bright dawns happily proceed onward, they are not known apart, being alike and undecaying. 6

Blessed are those dawns, shining with blessings, furnished with that truth which springs from eternal holy order. With the help of these dawns, the worshipper, adoring with silent praises, and glorifying with hymns, soon obtains riches. 7

Coming from the east, from the same region alike, they spread around in a similar form. These divine dawns, springing from the seat of holy order, shine like radiant rays of the sun. 8
तात् इश्वेवं संमना संमानीर्मितवर्णा उपसंभवर्न्ति।
गृहनीर्म्यमांसं द्वार्द्द्री: स्वात्मत्कृम्य: सर्वं भवते रचना: ॥९॥
ग्रंथं दिनो दुहितरो विभावी: प्रजावेत्तं यथाचारसाद्ये देवी:।
स्योनादा व: प्रतिद्रुध्यमाना: स्थिरस्य पत्यं: स्याम ॥१०॥
तद्वे दिनो दुहितरो विमातितयं ज्वल उपसो यथानः ॥
उपे स्याम युस्माण जनेनु तदवेचे चुंतां पूचिवी चे पूचिवी ॥११॥

tá in ny évá samaná samānir ámitavārṇā uṣhā-
saś ca caranti | gūhantir ābhivam ásitaṃ rūṣadbhhiḥ sūkrās ta-
nūbhhiḥ sūcayo rucānāḥ || 9 || rayim divo duhitaro vibhātiḥ
prajāvantaṃ yachatāmsāsu deviḥ | syonād ā vaḥ pratibū-
dhyamānāḥ suvīryasya pātayah syāma || 10 || tād vo divo
duhitaro vibhātir upa bruva uṣhaso yajñāketuḥ | vayam
syāma yaṣāso jāneslu tād dyauṣ ca dhattām prithivi ca
devi || 11 ||

(१२) दिव्यभाषा स्त्रुतम्
(१३) सचिवालयस्त्रुतस्य गौतमसेवसामाधी सङ्कोचि। वा गुणोत्तर। गौतमी महादित्यम्।

प्रति प्र्या सूनि Jānī vyuchánti pāri śacau:। विद्रो अद्वेषी दुहित्वा ॥ ११॥
अथेव विचारणं माता गवामुनावरी। सर्वः सुभिधीनेऽनात्
उत सर्वस्यभिधीनेऽनात् माता गवामसि। उतोऽपि वस्व इति इति। ॥ १२॥
यायुफङ्कं क्या प्रितीकळवंतावरी। प्रति स्तोतरशुक्तमाहि। ॥ १३॥

52.
Prāti shyaśa sūnari jānī vyuchánti pāri svāsuḥ | divō
adarsī duhita || 1 || āsveva citrārushi mātā gāvaṁ ritāvari |
sākhābhūdu asvinor uṣhā || 2 || utā sākhāsy asvinor utā
mātā gāvaṁ asi | utosho vāsva iṣishe || 3 || yāvayaśvashe-
saṃ tvā cikitvīt sunītāvari | prati stōma ir abhutsmahi || 4 ||
These dawns proceed verily all alike, of similar forms, of infinite colours, pure, bright, illumining, concealing the gigantic might of darkness with the radiant rays. 9

O divine, O heaven's resplendent daughters, bestow upon us wealth, children and grand-children. Awaking us for our benefit, may you bless us to be the masters of heroic vigour. 10

O daughters of heaven, resplendent dawns, I, the institutor of worship, implore you, so that we may be glorious among people, and may heaven and earth and light sustain us. 11

52

The daughter of heaven, the giver of delight, the granter of benefits, is seen shedding radiance upon her sister, the night, ready to depart. 1

The dawn, in colour like a beautiful mare, the radiant mother of the rays of light, the object of worship, is the friend of the twin-divines,—the sun and moon. 2

O dawn, you are the friend of the twin-divines, you are the mother of the rays of light; you rule over riches. 3

With laudations we awaken you, O dawn endowed with the light of truth, driver of animosities, and restorer of consciousness. 4
प्रति भद्रा अंकशत गावं सर्गा न रुक्मयः। ओष्ठा अंग्रा उर जयः। ॥१॥
आप्रुणीं विभावरि व्यवृय्योतिषा तमः । उषेः अनु स्थामंवः ॥२॥
आ थां तस्तोषी रुझकंशैरस्मिन्तरि रुक्मयः । उषेः शुक्रेण श्रोतिषा ॥३॥

práti bhadrá adhyakshata gávam sárga ná raśmáyah | óshá aprá urú jráyah || 5 || ápapráushi vibhávari vya ávar jyótishá
támah | úsho ánus svadháma avá || 6 || á dyám tanoshi ra-
śmíbhír ántáriksham urú priyám | úshaḥ śukréná súcishá ॥ ॥

(५२) सर्वत्रस्य सन्नस्य महत्रं वर्षात् श्रद्धाम सदिष्टं ॥ सविता देवता ॥ वगती छन्दः ॥

tadeśāṁ सतिवर्ष्णं महाद्वर्गीयं असुरस्य प्रचेतसः।
कर्तिर्यं त्राण्ये चन्द्रिति तथा ततो महां उदयानुवनो अनुकिंमः। ॥४॥
विवो धृतं भवनस्य प्रजापतिः पिन्धीः दान्ति प्रति सुखं कुविः।
विचरणः प्रथम्भपूर्वर्जनसविष्ट्विज्ञानसुभृत्यविधिः। ॥५॥
आस्मा राजस्य विद्यात्ि पाथ्यवा स्वेते देवः क्रृणैः स्वाय धरणेऽः।
प्र ब्रह्मां अंतःक्रसविवा सवौमनि निवेदायस्यस्युक्तकन्यं ॥६॥

53.

Tád devásya savítúr váryam mahád vírínímáhe ásurasya
práctesah | chardír yéna dásúshe yáchati tmánā tán no
mahán úd ayán devó aktúbhiḥ || 1 || divó dhartá bhúvana-
sya prajápatiḥ piśángam drápím práti muñcate kaviḥ | vi-
cakshanáh pratháyann áprinánum urv ájijanat savítá sumnam
ukthyám || 2 || áprá rájánsi divyáni párthivá ślokaḥ deváh
krínte sváya dhármane | prá báhú asrák savítá sávímáni
nivesáyan prasuvánn aktúbhir jágat || 3 ||
The auspicious rays are visible, spreading like scattered cows. The dawn has filled the world with her refulgence. 5

O refulgent dawns, filling the world with light, you dispel darkness with your radiance. There after may you protect our grainaries. 6

You overspread, O dawns, the heaven with rays, as well as the vast and loving firmament with pure lustre. 7

We, solicit of this divine, powerful and all wise creator, who deserves adoration, and who is master of ample wealth; wherewith He freely grants His worshipper, offerer of homage, protection of his own accord. May the great Lord grant us such blessings every day. 1

He, the all-wise creator, is the sustainer of heaven, and the protector of the world. He puts on as if an armour of spiritual halo around Him. He discriminates all objects, and filling the world with bliss, disperses great laudable benefits. 2

The divine creator fills with radiance the celestial and terrestrial regions. Shining in His own sovereignty, He puts forth His arms of help for the protection, regulates the world, and animates it with His divine light. 3
अदाभ्यो भुवनानि प्रचाक्षापतानि द्रेवः संभितामिनि रक्षते।
प्रासांगहु भुवनस्य प्रजायों धूतब्रदा मुनो अमरस्य राजति॥४॥
त्रिन्त्सरिणि संबिता महिलानि श्री राजसि परिभुधीणि रोचना।
निलो द्विपुष्पीविष्मिष इन्वति तिर्मिबारिणि नौरू रक्षति तमान।॥५॥
बुहालहुः प्रसबिता निवेदनों जगति: शाहुदंकस्यो यो कसी।
स नौं क्रेवः संबिता शार्म भृत्तसने क्षयं त्रिक्रह्मसमहस॥६॥
आग्रंदेव अनुभिरवर्धतु कृत्य दाहतु न: संबिता सुभ्राजिकं।
स नौः श्यामिरहमिनि जिन्वतु प्रजावन्तं रूपमस्म समन्तु।॥७॥

ादाभ्यो भुवनानि चराकाशद् व्रतानि देवाः साविताभि रक्षते।
प्रासांगहु भुवनस्य प्रजायों धूतब्रदा मुनो अमरस्य राजति॥४॥
त्रिन्त्सरिणि संबिता महिलानि श्री राजसि परिभुधीणि रोचना।
निलो द्विपुष्पीविष्मिष इन्वति तिर्मिबारिणि नौरू रक्षति तमान।॥५॥
बुहालहुः प्रसबिता निवेदनों जगति: शाहुदंकस्यो यो कसी।
स नौं क्रेवः संबिता शार्म भृत्तसने क्षयं त्रिक्रह्मसमहस॥६॥
आग्रंदेव अनुभिरवर्धतु कृत्य दाहतु न: संबिता सुभ्राजिकं।
स नौः श्यामिरहमिनि जिन्वतु प्रजावन्तं रूपमस्म समन्तु।॥७॥

(कसुम्बारां भृगु)  
(१-६) खुश्चस्याख्य सुधार्य मैतलो वाल्येस कपिल। संविता देवता। (२-५) प्रभामि:  
प्रभावं वर्नित, (६) भ्राष्ट्व भिन्नुर्भ भ्रमरी॥

अदाभ्यो संबिता बन्यो नू ने इंद्रानीमां उपाप्पियो नृत्ति:।
वि यो रजन भजति मानवेभ्यो: अर्घु मो अत्र इविणं यथा द्वेष॥१॥

54.

अभुद्दृवाह देवाः साविताभ्यं क्वत्वो नू ना द्वीपम्य अह्ना उप-  
स्वात्यं नुभिहि:। वि यो रत्ना भृजाजी मानवेभ्यां श्रेष्ठीयां  
ना एत्र द्राविन्नमयाः याहा द्वेष॥ १॥
The divine creator, unhampered in His activities, illumines the regions and protects the righteous men. He extends His arms of help to the people of the earth. Firm in His determinations, He shines over the wide world. 4

The creator, encompassing all the three regions by his magnitude, He pervades the three divisions of the firmament, the three worlds, the three brilliant spheres, the three heavens, and the threefold earth. May He, by His threefold measures, protect us, through His own pleasure. 5

May that divine creator, who is the source of great happiness, the engender of all, comprehender of all, regulator of both the moveable and the stationary, grant us happiness in the three worlds, and enable us to drive away the sins. 6

May the divine creator be with us along with all His seasonal blessing. May He bring prosperity to our homes, and bestow upon us food and noble sons. May He inspire us by nights and by days. May He send us opulence with progeny. 7

Now we have the realization of the divine creator. May He be glorified by us and praised by the priests at this ceremony and at the close of the day in order that He apportions precious treasures to humanity. May He bestow upon us, on this occasion, most excellent wealth. 1
devēbhyyo hi pratha-
mām yajñyebhyo 'mṛitatvāṁ suvāsi bhāgām uttamām | ād īḍ dāmānām savitar vy uṛṇushe 'nucinā jīvīta mānushe-
bhyāḥ || 2 || ācitti yāc cakrīma dāivyā jāne dīnāir dākshaiḥ 
prabhūti pūrushatvātā | devēshu ca savitar mānusheshu ca 
tvāṁ no ātra suvataḥ ānāgasya || 3 || nā pramīye savitūr 
dāivyasya tād yāthā viśvam bhūvanam dhārayishyāti | yāt 
prithivyā vārīmann ā svaṅgurīr vārṣhman divāḥ suvāti sa-
tyām asya tāt || 4 ||

indrājyeshtān bṛhiadbhyāḥ pārvate-
bhyāḥ kshāyān ābhyaḥ suvāsī pastyāvataḥ | yātha-yātha 
patāyanto viyemirā evaífā tasthuh savitāḥ savāya te || 5 || 
yē te trīr āhan savitaḥ savāso divē-divē saūbhagam āsva-
vānti | indro dyāvāpṛithivī sīndhur adbhīr ādityaśr no ādi-
tih śārma yānsat || 6 ||
O creator, you grant the best gift of immortality to the enlightened and dedicated men of the first category. To the liberal givers, you open the portals of light and to the common men, you award the continuous cycle of existence. 2

If O creator, through ignorance, infirmities or omissions on our part, we have committed offence against your divine laws, or against learned elites or common men, may you on this occasion absolve us from the guilt and be compassionate. 3

None can ever obstruct the acts of the divine creator, He sustains the whole world, and the print (the divine art) of His finger is widely visible over the extent of earth; and the magnitude of the heaven verily is the truth, that is His. 4

You raise your worshippers to the highest level, just as the sun is elevated above the vast clouds. For them you provide dwelling places, filled with habitations. And the more they rise in their levels, the more you are retained in their hearts, and the more they are in possession of your love, the more they obey your command. 5

O creator, may the sun, the heaven and earth, the ocean full of waters, and infinity (time and space) and its divisions, be the cause of happiness for such worshippers, as offer prayers and devotional homages to you day by day, thrice a day. 6
55.

Kó vas trátá vasavaḥ kó varūtā dyāvābhūmi adite trāsīthān naḥ | sáhiyaso varuna mitra mártaḥ kó vo 'dhvare várivo dhāti devah || 1 || pra yé dhāmāni pūrvyāny árcān vī yād uchān viyotáro āmūrāḥ | vidhātāro vī té dadhur ájasrā rítādhītayo rurucanta dasmāḥ || 2 || pra pastyām áditiṁ śīndhum arkaśv svastim iše sakhyāya devīm | ubhē yāthā no áhāni nipāta ushāsānaktā karatām ádabdhe || 3 ||

vyāryamā várunaḥ ceti pānthām ishās pātiḥ suvitām gātūm agnih | índrāvishnū nriyd u shū stāvānā śārma no yantam ámavad várūtham || 4 || á párvatasya marútam ávāṃsi devāsyā trátúr avri bhágasya | pát pátir jányād áḥhaso no mitró mitrīyād utá na urushyet || 5 ||
Who, of you, O providers of riches, is our saviour? Who is our protector? O heaven and earth, and eternity, may you preserve us. O sun and ocean, may you protect us from the strong foe. O divines, among you, who confers rewards for our sacred deeds? 1

The divine powers grant rewards of previous lives, dispel darkness, distinguish virtue from vice, and are infallible. They are eternal distributors of rewards, granter of what is desired, the upholders of eternal truths and they shine brilliantly. 2

I implore Nature's bounties, such as mother-infinity, and the ocean, and the divine source of bliss for friendship. I praise you, both day and night, that you may protect us unimpeded. O night and morning, may you fulfil our wishes. 3

O ordainer and most virtuous, guide us along the path of worship. May the illustrious leader, the Lord of food, show us the way to happiness. O resplendent and protector, being glorified, bestow upon us aspired prosperity comprehending descendants and household comforts. 4

I have recourse to the protection of mountains, the cloud-bearing winds, and Nature's splendour. May the oceans preserve us from human wretchedness, and may the sun save us with a friendly regard. 5
नू रोदसी अहिना बुध्मेन स्तुवीति देवी अर्जेन्तिश्च:।
समुद्रं न संचारणं सत्यस्यम् ध्रुमस्वरसी नयेनु: अर्जेन्ति ॥ ६॥
कृत्यं दित्तिनं पातु कृष्णकाता जायताम् ज्युच्छुन्तु।
तनं भिन्नत्वः वरणस्य धाशिमहंसिस् प्रमिबधे साव्यमः॥ ७॥
अयन्यां वसूच्यायामेहः सौम्याण्यं तान्यस्यमिव रागते ॥ ८॥
उपेऽमंगोऽवं बहु सुचते वायी गुहा॥ अस्माय वाजिनीविति ॥ ९॥
तत्रु नं: सतिवता भगो वरणो भिन्नो अर्जेन्ति ॥ १०॥

नू रोदसी अहिना बुध्मेन स्तुवीति देवी अप्येब्हिर
िष्टाः। समुद्रं न संचारणं सनिष्ठ्यावो ग्नास्वरसो
नद्यो आप व्रण ॥ ६॥ देवाय नो देयो आदितर नं इतु
देवाय त्रत्ता त्रायत्ताम अप्रयुच्छनं। नाहि मित्रायमः वृकोषाय
स्या धासिम आर्कमासि प्रमिबाम तान्य आग्नी ॥ ७॥
आग्नी इत्य वसायस्यामेहः सौम्याण्यं तान्यस्यमिव रागते
उपेऽमंगोऽवं बहु सुचते वायी गुहा। अस्माय वाजिनीविति
तत्रु नं: सतिवता भगो वरणो भिन्नो अर्जेन्ति। इत्यादी नो रावणसा गमति ॥ १०॥

महि द्यावप्रस्थितविहि इह ज्येष्ठते रुचा भवतां शुच्यंज्वरोऽर्थसः।।
यि अस्माय विन्यासार्थार्थमेहः प्रस्थाणामेहः ॥ १॥
कृत्यां कृत्यं कृत्यां कृत्यां विन्यासार्थमेहः प्रस्थाणामेहः।।
कर्त्तव्रिः अस्माय विन्यासार्थार्थमेहः प्रस्थाणामेहः।।

56.
Mahi dyavaparthivih ih jyeshtthe rucá bhavatam sucá-
yadbhir arkaíh | yát sım várishthe br̥hatal vīminván ruvād
dhokshá paprathánébhír évaiḥ | 1 || deví devébhír yajaté
yájatrair áminati tāsthatār.ukshámañē | rițavari adhrúhá de-
váputre yajñásya netrī sucáyadbhir arkaíh | 2 ||
O divine heaven and earth, I praise you, together with clouds and lightning, for those things that are desired. Desirous of acquiring riches, I praise the ocean, in which the boiling cauldron-like sounding rivers whilst traversing disappear. 6

May the divine eternity, with the divine powers, preserve us; may the saviour Lord protect us with unceasing care. We dare not withhold the lofty powers of Nature's bounties like the sun, ocean, and fire. 7

The fire-divine is sovereign lord of treasures. He is the lord of prosperity. May he bestow these gifts on us. 8

O opulent dawn, the inspirer of aesthetic truths, food-abounding, bestow upon us ample riches. 9

May Lord, the creator, gracious, most virtuous, friendly law-abiding, and resplendent come to us, and grant prosperity. 10

May the vast and most excellent heaven and earth, honoured by sacred hymns, become the field of dedicated work and worship. In the space between the two mighty regions, the rapid winds, loudly roaring, as if bearing the divine messages of Lord, are fast-moving. 1

May the divine, adorable, benevolent, fertilizing, truthful, unoppressive heaven and earth, the leaders of cosmic sacrifice, whose children are Nature's bounties, become the place of work and worship and associated with other adorable powers be honoured by our brilliant com-
positions. 2
sá it svápā
bhúvaneshy āsa yá imé dyávāprithiví jajána | urví gabhīrē
rājasī suméke avaṁśe dhíraḥ sácyā sám airat || 3 || nú ro-
dasi byihádbhir no várúthahi pátnivadbhir isháyanti sajó-
shāḥ | urúcī viśve yajaté ni pátaṁ dhiyá syáma rathyáḥ
sadásáḥ || 4 ||

pra vám máhi dyávī abhy úpapastūtima bhara-
mahe | súcī úpa praśasta ye || 5 || punāné tanvā mitháḥ
svéna dákhšena rājathaḥ | úhyáthe sañád ōtām || 6 || mahí
mitrāsyā sádhathas tárantí píprati ōtām | pári yajñāṇu ni
shedathuh || 7 ||

(५.७) सापवादः मुद्रम
(२-८) अत्रवेञ्माद्यं बुधव्रजं मित्रमवसं ब्राह्मणं व्रजिं || (२-१) प्रववात्वहस्य ब्रजविल्लक्षणं || (५) वनां प्रववः ||
(४) ्श्रुतश्रब्दः नुमासिः, (२-५) परहृस्मयमः सांस्करितं देवता || (२, ४, ৯-৬) प्रथमः
चतुर्थीप्रथीनांचाष्ठमस्यादनव, (२-३, ৪) द्वितीयप्रथीनायं निगुपः,
(१) प्रववात्व पुरुषैणवर्तमानं ||
९८॥ केर्त्रेषु पार्थिन पुरे हिंसनेव जयमासि। गाम्षेण पोषितल्या स नों चूळातीद्र्देः ॥१॥

57.
Kshétrasya pátinā vayám hiténeva jayāmasi | gám
āśvam poshayitvā ā sa no mṛilatidrīse || 1 ||
Verily He, the supreme Lord, is the master accomplisher of good work in two regions, heaven and earth, generated by him in interspace, and He with His determined purposefulness and austeric action gives an impulse to the two spacious and deep well-fashioned realms, which remain firm, apparently unsupported.

May heaven and earth, vast, equally respected by all, universally adorable provide us food and grant us spacious apartments, inhabited by house ladies. And may we for the performance of our noble duties be possessed of chariots and helping hands.

We offer earnest praise to both of you, O resplendent heaven and earth. We approach you to offer adoration with pure heart.

You physically sanctify each other, and shine by your own power and thus you function according to eternal laws.

O mighty heaven and earth, you fulfil the aspirations of your friends; distributing food and giving sustenance; may your blessing be always with us in our dedicated task.

May we be victorious, with the aid of the master of agricultural field, our well-wisher. May he bestow upon us cattle, horses, and nourishment, and by such gifts may he make us happy.
क्षेत्रस्य पाते मध्यमन्तरम् चेतुरिव पयो अस्मातु धुतवः।
मध्यमच्छन्ते श्रृण्मेव शुभेन्मुखत्वे नः पत्तेऽऽख्यन्तु ॥ २२॥
मध्यमचर्गीर्षिरावेउ अपो मध्यमसो भवचन्तरकस्म।
क्षेत्रस्य पतिम्युपालो अस्वविध्यन्ते अनेनेन चरेम ॥ २३॥

क्षेत्रस्या पाते
माद्धमन्तरं उर्मिः दहनूः इव पायो अस्मासु धुक्ष्वयः
माद्धुस्वतमिः ग्लरित्तम इव सुपुत्तमिः रिताया नाहः पातयो
मरिलयंतु ॥ २ ॥ माद्धमन्तरी ओशधिः द्यावः अपो माद्धु-
माननो भहवत्त्व अन्तारिक्षमः क्षेत्रस्या पातिः माद्धमान
नो अस्त्य आरिश्यांतो अन्य एनां सर्वा ॥ ३ ॥

शुन्यं वाहा: शुन्यं नरः: शुन्यं क्षेत्रु लांक्तस्यः।
शुन्यं वर्गरा वार्यत्सतस्याः शुन्यमुर्गित्वः ॥ २२॥
शुन्यसीरसमिः वार्ता जुफ़ेर्या यज्ञविच चक्रवः नवः
तेनेयासुः सविज्ञमः ॥ २४॥
वर्गीया सुभोभां मस्त सत्ते वल्लामे वतः।
वर्गीया सुभाससिः यथा न: सुभाससिः ॥ २६॥
इतः: सत्ते निः गृहालु तां पुषालु यः ॥
साः न: परस्त्ती दुहुमुज्जरुस्याः समांम ॥ २८॥
शुन्यं न: फल्य वि क्षेत्रु शूमिः शुन्यं कीर्णां अभिः यंतु वाहे:।
शुन्यं पूर्जने मर्त्स्या पर्यायिः: शुन्यसीर शुन्यसमासुः धर्मसः ॥ २८॥

सुनामं वाहान्
सुनामं नारः सुनामं क्रिष्टात्तु लांगालम् सुनामं वरात्रा बा-
धयांताः सुनामं अश्त्रां उद इगाया ॥ ४ ॥ सुनासिरस्य इमाम्
वाच्याः जुश्तेहं युद्ध निधिः क्रिष्टात्तु पयाहः तेनौमां उपाः
सुङ्कतमाः ॥ ५ ॥ अर्वाची सूंध्रेः भवाः सत्ते वल्लामे तवः।
साः न: सुनासिरसिः इगाया तां पुषालु यः।
साः न: फल्य वि क्षेत्रु शूमिः शुन्यं कीर्णां अभिः यंतु वाहे:।
शुन्यं पूर्जने मर्त्स्या पर्यायिः: शुन्यसीर शुन्यसमासुः धर्मसः ॥ २८॥
O landlord, bestow upon us sweet abundant water, as the milk-cow yields her milk, sweet as the drops of honey and pure as butter, and may the lords of water (irrigation chief) make us happy. 2

May the herbs of the field be sweet for us; may the heavens, the waters, the firmament be kind to us; may the landlord be gracious to us. May we be able to obey his inspiration without obstruction. 3

May the oxen draw happily; may the men labour happily; may the plough furrow happily; may the traces bind happily; and may we wield the good happily. 4

O landlords and farmers, may you be pleased by our request, and consequently, may you irrigate land with water, which has origin in the clouds of heaven. 5

O charming furrow (deeply drawn by the plough), may you be well drawn. We glorify you, so that you may be propitious to us, and yield abundant food. 6

May the sun be gracious to the ploughed furrow; may nourishing rain guide her. May, she, the furrow, wellstored with water, yield food, year after year. 7

May the ploughshares break up our land happily; may the ploughman go happily with the oxen; may the clouds water the earth with sweet showers happily. May the landlords and farmers grant prosperity to us. 8
समुद्रादुर्सिंधुमणि उदयरुपंशुवा सम्मृतव्यानां ||

धृतस्य नाम गुज्यं निधिं जिज्ञा द्वाराणास्मृतस्य नाभिः ||

व्रजे नाम प्र मेवामा धृतराशिष्येऽधारियामाः नमोभि: ||

उपे श्रड्गा शृणवि मात्रामां च नृद्रोहवासीरेऽऽक्ति ||

चत्वारि श्रुति व्रजे अन्यौ प्रजा हे श्रीनिः सृस्तहस्ताते अस्य ||

विभा व्रजा श्रुतमार्शिनि महा रूपे मल्यां आ विनेशा ||

58.

Samudrād ūmrīr mādhunāḥ úd arad úpaṃśūnā sām amṛitatvām ānat | ghrītasya nāma gūhyāṃ yād āsti jihvā devānām amṛtasya nābhiḥ ||

vayām nāma prá brāvāmā ghrītasyāsmīn yajñē dhārayāmā nāmabhiḥ | úpa brahmā śṛṇavac chasyāmānām cātuḥśṛṇgō 'vamid gaurā etāt ||

catvāri śṛṇgā trāyo asya pādā dvē śirshē saptā hāstāso asya | tridhā baddhō vrīshabhō roravītī mahō devō mārtyān ā viveśa ||

tridhā hitām paṇībhīr guhyāmānaṃ gāvi
devāso ghrītām ānv avindan | índra ēkaṃ sūrya ēkaṃ ja-
jana venād ēkaṃ svadhayā nīsh tatakṣuḥ ||

etā arshanti ārīdyāt samudrāc chatāvraj a ripūnā nāvacākshe | ghrītasya
dhāra abhi cākaśīmi hiranyāyo vetasā mādhya āsām ||

5 ||
The waves of sweet water spring forth from the ocean; by the solar rays, the water is carried to celestial region. That which is the secret name of mystic butter is the tongue of Nature and the navel of ambrosia. 1

We celebrate the name of this mystic butter at our worship; we offer it with adoration. May the supreme preceptor, the knower of the four-horned Vedas, the Divine Word, listen to this adoration. 2

Four are his horns, three are his feet, his heads are two, his hands are seven; this triple-bound showerer of benefits roars aloud. That mighty divine is enshrined in the hearts of all mortals. 3

The enlightened one discover the mystic butter, concealed by rivals in threesfold forms, as if in the mystic cow. The resplendent self generates one portion out of it, radiant mental faculty sets free the second one and the vital breathing system fabricates out the third one, each with his own genius. 4

In countless channels these showers flow down from the heart of celestial interspace, unrestricted by the dark clouds. I look upon these showers of mystic spiritual rays descending, and behold the mystic golden reed in the mid of them. 5
सम्यकस्वर्पित सृरिते न बेनां अन्तहुद्वा मनसा पूर्णामि।
तेते अर्थ्युक्तो घृतस्य नूगा हिब स्तिपुषोरघम्यामि। ॥६॥
सिंध्योरिच प्राप्ने शूपनासो वातस्विनियैं। पतयित युहि। ॥
घृतस्य धारी अविके न वाजी कावय गुप्तस्युपमिः। गिर्यमनस्। ॥७॥
अभिः प्रवेल्यै समस्व योवि। कल्यःक्यो। स्मरितमासो अन्धिम।
घृतस्य धारी। सृमिरो नसन्त ता जृष्णानो हर्षित जातेहि। ॥८॥

सम्यक सरवानि सरि नाधेनः अन्तार ह्रिदा मानसा
पुयामाननाः। एते अर्थां युमच्यो ग्हरीतस्या म्रिगिः वा क्षिप- नर ज्यानां। ॥६॥
सिन्धौर वा प्रधवने शुभानवा वातप्रमियो दत्यांति याहाः।
घृतस्या धारे अरुशो नावजी कास्थिः भिंडां न उर्मिभिः पिन्यामां। ॥७॥
अभि प्रवंदयै स्मरं योवि। कल्यःक्यो। स्मरितमासो अन्धिम।
घृतस्य धारी। सृमिरो नसन्त ता जृष्णानो हर्षित जातेहि। ॥८॥

कन्याः हि वहं वहुमेतवा उ अविघ्नानाः अभिः चाकश्रिम।
यद सोभ: सूपो यह यशो घृतस्य धारी। अभिः तत्वितन्ते। ॥९॥
अविह्यक गच्छि गच्छि गच्छि। भुद्रा द्रविणिनि धन।
इसम् याहो युवते युवते। नो घृतस्य धारी। मधुमुखवन्ते। ॥१०॥
पार्यते विश्वा सुवनमधि श्रष्टमतः। संब्रजे हृष्य- न्तरायुष्कि।
अपामनिक समिष्ठे य आस्तत्रस्माद्यास नूपुमत: त ज्ञमिः। ॥११॥

कन्या हि वहं वहुमेतवा उ अविघ्नाना अभि चाकश्रिम।
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अस्मात भद्रां द्राञ्चानि धाति। इमाम याहं यात्से युवते।
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पार्यते विश्वा सुवनमधि श्रष्टमतः। संब्रजे हृष्य- न्तरायुष्कि।
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कन्या हि वहं वहुमेतवा उ अविघ्नाना अभि
चाकश्रिम। यद सोभ: सूपो यह यशो घृतस्य धारी।
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अपामनिक समिष्ठे य आस्तत्रस्माद्यास मधुमुखते त ज्ञमिः। ॥११॥
The flow uninterruptedly like pleasing rivers, purified by the mind, seated in the heart; these streams of mystic butter descend upon the fire, like wild beasts that fly from the hunter. 6

The streams of this mystic butter, swifter than the wind, and rapid as the waters of a river, flow down a declivity. Bursting through the fences, and hurrying on with their waves, they flow-down like high-spirited steed. 7

The streams of this mystic butter, incline to spiritual fire, as devoted wives loving and smiling to husbands. They feed the flame of mystic fire like fuel, and the omniscient Lord joyfully receives them. 8

I contemplate these streams of mystic butter, as they flow from where the exhilarating experiences come forth, and where the noble works are solemnized. They flow as a bride, decorating herself with ornaments, whilst going to the bridegroom. 9

May the priests address sacred prayers in the well-known divine language. May they bestow upon us auspicious riches. May they convey our worship to the divine powers, whereat the streams of mystic butter descend with sweetness. 10

O adorable Lord, the whole world finds an asylum in your effulgence, whether it be in the interspace, in the emotional heart, in the vital breath, in ocean, in army or warfare. May we receive those sweetly flavoured waves of bliss which proceed from you and end in you. 11
अबोध्य अग्निः समिधा जानानाम प्रांत्र धनुमियात्म क्षुदात्म | याह्वा इव प्रा व्यायामित्वानाहः प्रा मानवः सिन्धे नाकमच्छे ॥
अवतिष्ठे होता यज्ञायं देवानयों अभिः सुमनाः स्नातस्थात् ।
समिद्धस्य रुद्धदत्ती पाजो महाकुतस्वभासं निरमोचि ॥

1

अबोध्य अग्निः समिधा जानानाम प्रांत्र धनुमियात्म क्षुदात्म | याह्वा इव प्रा व्यायामित्वानाहः प्रा मानवः सिन्धे नाकमच्छे ॥
अवतिष्ठे होता यज्ञायं देवानयों अभिः सुमनाः स्नातस्थात् ।
समिद्धस्य रुद्धदत्ती पाजो महाकुतस्वभासं निरमोचि ॥

1
At the approach of dawns, who come like cows, the sacred fire is kindled by fuel offered by men. Its radiant mighty flames rise up like stately trees throwing aloft their branches towards heaven.  

The cosmic fire, the bestower of blessings is awakened to invoke cosmic forces. Every morning the gracious fire, the sun, rises up. When kindled, his brilliant vigour is manifested, and the great enlightened one is released from the darkness.
yad im gaṇāsya raṣanām ājīgaḥ śucir ankte śucibhir góbhir agnīḥ |
ād dákshiṇā yujyate vajayānty uttānām ērdhvo adhayaj juhūbhīḥ || 3 ||
aṅgīm āchā devayatām mānāsī cākshūṅśhiṣva sūrye sāṁ caranti |
yād im suvāte uṣhāsā vīrūpe śvetō vājī jāyate āgre āhnām || 4 ||
janīṣṭha hī jenyo āgre āhnāṃ hitō hitēṣhv arushō vāneshu |
dāme-dāme saptā rātṇā dādhnō 'gnīr hōtā nī shasāda yājyān || 5 ||
agnīr hōtā ny āsīdad yājyān upāsthe mātūḥ surabhā u lokē |
yūvā kaviḥ purunishtāḥ rītāvā dhartā kṛiṣhtinām utā mádhya iddhāḥ || 6 ||

pra nū tyām vīpram adhvarēshu sādhūm aṅgīṃ hōtāram  ālāte nāmohbhīḥ |
ā yās tatāna rōdasī rītēṇa nītyam mṛijanti vājīnaṃ ghṛiṭēṇa || 7 ||
mārjālīyaḥ śucyante śve āndrōṇāḥ kaviḍvṛṣṭasō aātiṃcitō śitāsō nāṃ |
śhulōṃkāraḥ vṛṣabhisēṣaḥ vishvēm abhayā sāhāsa praśiyānāḥ || 8 ||
The radiant universal fire makes all manifest with his brilliant rays, when he seizes upon the confining girdle of the entire world. Thereupon the precious strength-giving oblation is offered to the flames, that spread out, and roaring aloft, consume it as if with tongue. 3

The spirits of the pious turn together to the fire-divine, as the eyes of men towards the Sun. When the multiform heaven and earth bring him forth along with dawn, he is born at the day break, as a strong white courser. 4

The noble one is kindled at day's beginning and deposited red in colour amid well-laid wood. And so the adorable fire, the invoker, is established in every house, displaying his seven gems-like flames. 5

The adorable fire divine, the invoker, is established in a fragrant place in the bosom of his mother earth. He is ever young, wise follower of eternal truth, pre-eminent over all, and kindled among people, whom he sustains. 6

On sacred ceremonial occasions all glorify that divine fire with hymns of reverence who is holy, intelligent, and the bestower of food and who spreads out both worlds by eternal law and charges them with rain. 7

Entitled to worship, he is worshipped in his own abode. He is humble-minded, eminent amongst sages, our auspicious guest, the thousand rayed, the showerer of benefits, of well known might, may you O fire divine, surpass all others in strength. 8
sadyó agne áty eshy anyán āvīr yásmai cārutamo babhūtha | ilén yo vapushyó vibhāvā priyó viśām ā́tithir mánuśhīnām || 9 || tūbhyaṁ bharanti kshitāyo yavishṭha balīm agne ā́ntita ótā dūrāt | ā bhāndishhāhasya sumatiṁ cikiddhi bṛihāt te agne máhi śārma bhadrām || 10 || ádyā rátham bḥānumo bḥānumántam ágne tīṣṭha yajatebhīḥ sāmántam| vidvān pathināṁ urv āntāriksham éhā devān havirādyāya vakshi || 11 || ávocāma kavāye médhyāya váco vadāru vṛiśabhāya vṛiśhne | gāvishṭhīro nāmasā stōmam aṅgau di-viva rukmāṁ uruvvāṅcam asrēt || 12 ||
O divine fire, you quickly pass over all others, for him, to whom you appear most lovely. You are wonderously fair, adorable, effulgent, the guest of men, and loved by all people.  

To you, O most youthful Lord, men bring their tributes from near and far. May you accept the prayer of him, who extols you most; for, the felicity, which you confer, O divine fire, is great, vast and auspicious.

Ascend today, radiant divine fire, on your resplendent, well-conducted chariot, together with the adorable Nature’s forces. May you, knowing the paths across spacious firmament, bring hither divine forces to enjoy and share in our offerings.

To him the wise, the adorable, strong, and the showerer of benefits, we sing forth our song of praise, and present homage. Steady and disciplined sages offer with reverence this praise to the fire divine, like the gold-like shining sun, raised high to the sky.

The young mother cherishes her mutilated boy in secret, and gives him not up to the father (worshipper); but when he gets up the people see his unfading countenance before them. (Young mother is the lower piece of wood, and the boy is latent fire).
केमें ते सुंहते कुमारेण पेषी विभाषिन महिषी जजान।
पूर्विः गार्हशिर्षम् चारादो व्यार्धापश्यम् जातं यदम् तस्मां माता ॥ २॥
हिरण्यदान्तं शर्विष्यर्मास्त्राणामपश्यमार्थं समानाम।
दुर्गान्तो अंसां अमेरं विपुलकं मार्मिन्द्रं इत्यथं ॥ ३॥
क्षेत्रः स्वातं सनुक्तेरः सुमधुरः न पुरुषोऽपनाम।
न ता अप्रभ्रणेनिन्द्रिश्च हि प्र: परिश्रियुपत्येषे भवनि ॥ ४॥

काम ईताम त्वाम युवाते कुमाराम पेशी बिभाषि महिषी जजान।
पुर्विः गार्हशिर्षम चारादो व्यार्धापश्यम् जातं यदम् तस्मां माता ॥ २॥
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क्षेत्रः स्वातं सनुक्तेरः सुमधुरः न पुरुषोऽपनाम।
न ता अप्रभ्रणेनिन्द्रिश्च हि प्र: परिश्रियुपत्येषे भवनि ॥ ४॥

के में मर्यकं वि यंक्तं गोमिन्दं चेचं गोपा अरणशिर्दाम।
य ईं नगुपशयं ते शुंकुश्चालि पुष्प उपर्य शिविद्विनां ॥ ५॥
वनां राजां बसित जनानामार्गं न दुपुर्विष्ययं।
द्वाराप्रावं ते दुर्जयं निनित्वते निन्यांसो भवन्तु ॥ ६॥

केमें ते सुंहते कुमारेण पेषी विभाषि महिषी जजान।
पूर्विः गार्हशिर्षम् चारादो व्यार्धापश्यम् जातं यदम् तस्मां माता ॥ २॥
हिरण्यदान्तं शर्विष्यर्मास्त्राणामपश्यमार्थं समानाम।
दुर्गान्तो अंसां अमेरं विपुलकं मार्मिन्द्रं इत्यथं ॥ ३॥
क्षेत्रः स्वातं सनुक्तेरः सुमधुरः न पुरुषोऽपनाम।
न ता अप्रभ्रणेनिन्द्रिश्च हि प्र: परिश्रियुपत्येषे भवनि ॥ ४॥

के में मर्यकं वि यंक्तं गोमिन्दं चेचं गोपा अरणशिर्दाम।
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के में मर्यकं वि यंक्तं गोमिन्दं चेचं गोपा अरणशिर्दाम।
य ईं नगुपशयं ते शुंकुश्चालि पुष्प उपर्य शिविद्विनां ॥ ५॥
वनां राजां बसित जनानामार्गं न दुपुर्विष्ययं।
द्वाराप्रावं ते दुर्जयं निनित्वते निन्यांसो भवन्तु ॥ ६॥

kē me marya-

kē me marya-

kē me marya-

kē me marya-
O youthful one, what boy is this whom you carry? The mighty queen has given him birth. The unborn has grown through many autumns. I see him born as the mother bears him. 2

I see him from a close distance, the golden-toothed, bright-coloured, hurling his weapons from his own place. At what time, shall I offer to him unadulterated ambrosia. How can now the Godless and hymnless people harm me? 3

I see him (the fire) passing secretly from place to place, like a herd of cattle, and shining brightly of his own accord. The people do not arrest his growth, but again he has been born, and now the flames which had become grey-haired are once more young. 4

Who disunited my people from cattle? Is there not for them an invincible protector? May they free them, whosoever of having seized them upon. May he, the observant bring back the herd to us. 5

Enemies have secretly kidnapped this sovereign king of people, the refuge of men. May the prayers of the fearless sage set him free. May those who revile be reviled. 6
śūnas eic chépaṁ níditam sahásrād yūpād amuṁco āsa-

mishṭa hi shāḥ | evāsmad agne vi mumugdhi pāṣān hōtās

cikitva ihā tū nishādyā || 7 || hṛṇīyāmāno āpa hi mád aīyēh

prā me devānām vratapā uvāca | índro vidvān ānu hi tvā
cacāksha ténāhām agne ānuśisḥta āgām || 8 || vi jyōtishā
brihatā bhāty agnir āvīr-viśvāni kriṇute mahitvā | prādev-
māyāḥ sahate durēvāḥ sīṣite śṛṅge rākshase vinīkshe

|| 9 || uta svānāso divī shantv agnēś tigmāyudhā rākshase

hāntavā u | máde cid asya prā rujanti bhāmā nā varante

parībādho ādevīḥ || 10 ||


etām te stōmaṁ tuvijāta vípro rā-
thāṁ nā dhīrāḥ svāpā ataksham | yāḍid agne práti tvām
deva hāryāḥ svārvaṭār apā enā jayema || 11 || tuvigrīvo vri-
shabhō vāvṛdhanā ṣatṛv āryāḥ sām ajāṭi vēdāḥ | ītīmām
agnim amṛtā avocan barhishmate mānave sārma yaṁsad
dhavishmate mānave sārma yaṁsat || 12 ||
O adorable God, may you liberate the most wise sage bound with his worries, for thousands of actions, he prays with fervour. So, may you, O most intelligent and invoker Lord, listen to our prayer, and free us from all bonds that bind us. 7

O adorable Lord, you have gone away from me, as if in anger. The protector of truth, the resplendent self has told me this: “Follow Truth”. Having been so advised, may I follow the instruction. 8

The glory of adorable God shines with great and varied radiance, and by His greatness, He makes all things Manifest. He overcomes godless malignant delusions and sharpens His measures for the destruction of the violent infidels. 9

May you roaring flames, O adorable Lord, be manifest in the sky as sharp weapons, to destroy infidels. In His exhaltation may His shining splendour inflict destruction. The godless hands try to bind him from all sides but do not succeed. 10

As a skilled craftsman makes a car, I, a devout worshipper, have composed this hymn for you, O mighty one. If, O divine adorable Lord, ever glorious, you approve of it, then may we obtain abundant heavenly bliss. 11

May He, the strong-necked, the showerer of benefits, ever increasing, mighty Lord, gather the riches of the evil-minded men, without opposition. The immortals have spoken thus to Lord, “Be pleased to bestow happiness on the man who is dedicated; happiness to the man who is prosperous”. 12
Tvāṁ agne vārūṇo jāyase yāt tvāṁ mitrō bhavasi yāt sām-iddhaḥ | tvē viśve sahasas putra devās tvāṁ índro dāṣūshe mártyāya || 1 || tvāṁ aryamā bhavasi yāt kanīnām nāma svādhāvan guhyam bibharshi | aṁjānti mitrāṁ südhitam nā gō-bhir yād dámpati sāmanasaḥ krīṇōsi || 2 || táva śriyē marūto marjayaṁta rūdra yāt te jānima cāru cītrām | padām yād víśñor upamāṁ nidhāyi tēna pāsi guhyam nāma gōnām || 3 || táva śriyā sudriśo deva devāḥ purū dádhānaḥ amṛitaṁ sapanta | hōtāram āgnim mānushoṁ ni shedur daśasyānta uṣijāḥ sāṁsam āyōḥ || 4 ||

nā tvāḍaḥ dhōtaḥ pūrvo agne yājī-yaṁ nā kāvyaiḥ parō asti svadhāvaḥ | viṣāṣ ca yāsyāā áti-thir bhāvāsi sā yajñēna vanavad deva mártan || 5 ||
O adorable God, when your glory is revealed, you become venerable to all, and when enkindled, your glory shines like the Sun. In you, O source of strength, all the powers of Nature's forces are centred. You are like a bounteous king to men, who offer sincere devotion to you. 1

O self-sustained fire-divine, you bear mysterious name, you become upholder of law in relation to maidens. They anoint you, like a welcomed friend, with milk and butter, when you make husband and wife of one mind. 2

For your glory, the cloudbearing winds sweep the firmament. O Lord of cosmic vitality, your manifestation is charming and wonderful. Since the pervading lord has placed cosmic waters at the high place, you uphold the mysterious name. 3

O adorable Lord, Nature's forces are lovely. Through your glory and by their liberal gifts they gain immortality. Men desirous of long life, adore the fire-divine, the conveyor of offerings by homage and prayers. 4

There has been no granter of rewards, more venerable than you, O adorable God, nor shall there be one wortlier of invocations through hymns of praises. The man, within whose house you live as guest, shall surely obtain prosperity and progeny through his noble deeds. 5
यो न आयो अम्प्ये ने भगवत्य्या दुर्बिस्मृतसिद्धि दयात।
जन्तु चिकित्सो अभिष्कित्सम्मानसे यो ने मुर्चं तन्तु हुये।
वायुम्या व्युप्यु देव पर्वां दृष्टा कृष्णमा अन्यजन्त हुये।
सस्ये यद्य इस्थै स्थिता र्यो र्यो मन्त्ववसयिन्यम।
अव स्तृचं पिनं यो भिद्धानुष्ठो यल्ल सहस्स: सूत को।
कुटा चिकित्सो अभि चंसे नौस्ते कुद्रा कृत्तिविचयोंसे।
मूर्ति नाम बन्द्मानो दयानि पिन्य येस्यो यद्य नदोप्यसे।
कुवळवस्य सहस्स चक्कन: सुधं तिविरविग्रह्यमं चर्च्चन।
व्यूम्य जंतिताँ विशिष्टं विद्वंद्वये हृतिनांति पर्ध।
स्तेना अन्तःत्रेप्पो जनासोऽस्तात्त्केन वृजना अक्षुवन।

यो ना अगो एभ्ये एनो भवार्टे आहिद आहिं आगहा सांने
दाध्यात | जाहि सिक्तो आहिसस्तम एतम अगो यो नो मर्कायती
द्वयेना || 7 || त्वम अस्या व्यूशी देवा पर्वे दुतां
क्रियानं आयांता हवयां | सामस्ती ह्यद अगो यान्या
रायणं देव मार्तादि वासुभिद्र इध्यामानाह || 8 || अवा स्रिद्धी
पितारं योधि विद्वां पुरो यांते सहस्सं सुः उहे | कदाक सिक्तो
अभि काक्षादी नो ग्ने कदानं रिताव्यु यात्याभये
|| 9 || भूहि नामा वान्दमानो दाध्यात पिदा वासो यादि तां जो
शायाते | कुविंद देवाय शासस ककानाध वप्प्न्म अग्नि
वान्ते वाव्रिद्धानाह || 10 || त्वम अंगार जारिताम याविष्ठं विदा
वान्ते अग्ने दुरिताती परशी | स्तेना आदिष्ण रिपं जाणासो
ज्ञातकेन व्रिजया अहुवान || 11 ||
O adorable God, may we, the aspirants of wealth, aided by you, be safe under your protection; may we acquire riches, through our devotion, be victorious in our struggles, and be successful in our worship every day; and may we, O source of strength, obtain prosperous sons and grandsons.  

May adorable Lord inflict evil upon the evil-plotter, who commits sin or wickedness against us. May the sagacious Lord destroy the calumniator, who injures us with double-dealing.  

At the dawn's flushing, O adorable Lord, people from the earliest times have been serving you with offerings, accepting you as the envoy of Nature's bounties. You, O bright shining fire-divine enkindled by the mortal devotees, please go to places of worship, the places where the wealth is stored.  

May you carry him across the troubles, O Lord, the source of strength, who offers to you reverence, like a wise son to his father. O sagacious Lord, when will you look upon us? When will you, O Lord, ordainer of eternal law, direct us to noble path?  

Glorifying you, he addresses you with many a name, when you, O Lord, the bestower of dwellings, as father are pleased to accept this. Verily the Lord, proud of His strength and splendour, bestows happiness upon His true devotee.  

Most youthful adorable God, verily you bear your adorer safely beyond all his troubles. We now know our thieves and hostile people. We have, however, to guard against those who have gone underground.  

इमे यामासस्त्रविद्यमुन्नस्त्रविद्यमु तत्विद्वागो अवाचि।
नाहायमुमिर्निमित्तस्ताये नै न रीत्तेत वायुभान् परो दात ॥ १२ ॥

imé yāmāsas tvadṛg abhūvan vāsavc vā tād ēd āgo avāci | nāhāyām aṅgnir abhīṣastaye no ná rishate vāvṛidhānāḥ pārā dāt ॥ १२ ॥

( ४ ) चतुर्थ सूक्ष्मः
( १२-११ ) एकादशर्चनावार्तृत्वमुपास्यो वासुकृति काव्य। ब्रह्मचर्या। बिद्वृत्त। छन्न।

१२॥
त्वामेसे वसुपतिनि वसूलनामभिः प्र मन्दे अध्ययनसुप्राजन।
त्वाविना वाज्यनोऽरमेश्च प्रयोग प्रत्येकमनमानाम।
हृद्यानामहिरुि: पिना नों विन्दुविन्नायु सुदृढ़ैको अयमेः।
सुगांशपाय: सचिनो विद्योहसुस्तयं वैमेऽयमैहि अवैनि।
विश्वाकृतिः कविविश्वपतिं मातुरीपारिः शुचिः पावकं पुरुषमिस्मिष्ट।
ति हृत्तां विश्वविद्वानं निधिये म वेषेउँ वनन्त्वे वाराणि।
जुपल्लभम्म हद्यमा सुजोया यत्तमानो श्रविषिः सुपीव्या।
जुपलैः न: सुधिधिस्य जातवेनु आ च द्वीपान्हविरायण वबिः ॥ ४ ॥

4.
Tvām agne vāsupatīṁ vāsūnāṁ abhiś prá mande adhvaréshu rājau tvāyā vājaṁ vājayánto jayemābhī shyāma pritiṣṭūr márttyānām ॥ १ ॥ havyavāl agnir ajāraḥ pitā no vibhūr vibhāvā sudṛṣṭikā asme | sugārdapatyāḥ sāṁ ēsyo didhy asmadṛṣṭāk sām mimih śrávāṇi ॥ २ ॥ visāṃ kaviṁ vispaṁ mānushīnāṁ śucīm pāvakāṁ ghirāprishthām agnim ni hōtāraṁ visvavidam dādhidhve sā deveśhu vanate vāryāṇi ॥ ३ ॥ jūshāyāgna ślāyā sajōsah yātamāno rāṣṭībhīḥ sūrasya | jūshāsya naḥ samīdhām jātaveda ā ca devān havirādyāya vakshi ॥ ४ ॥
These eulogies have been directed towards you, and we have also confessed our crimes, O Lord, the giver of dwellings. May the adorable Lord, well-pleased by our praises, never yield us to the maligner or the malevolent. 1

O adorable Lord, sovereign king of wealth and treasures, I glorify you whilst busy at the selfless noble deeds. May we obtain the strength we long for, through you; and through you, may we overcome the fierce attacks of the forces of wicked persons. 1

The eternal adorable Lord, the bearer of oblations, is our protector. He is all-pervading, resplendent, and pleasing in appearance. May He supply us plenty of food, in return of our well-maintained household fire and measure out to us abundant food and fame. 2

O men enshrine the cosmic fire in your hearts, as Lord of the Society of human beings, the pure, the purifying, balmed with water or butter and invoker of divine powers. He bestows upon His learned worshippers the choicest gifts. 3

O cosmic fire, competing with solar rays may you relish our offerings, and in this let your effulgence also participate. May you enjoy, O universally present fire, this fuel of ours, and bring here other Nature's bounties also to have their share. 4
júshto dámūnā átithir duróṇā imám
no yajñám úpa yáhi vidván | víśvā agne abhiyújo vihátyā
satrúyatátam ā bharā bhójanáni || 5 ||

vadhéna dásyum prá hi cátáyasva váyah kriṇvánás
tanvè sváyai | piparshi yát sahasas putra deván só agne
páhi nritama váje asmán || 6 || vayám te agna ukthair ví-
dhema vayám havyātih pàvaka bhadrásōce | asmé rayím
víśvávāraṁ sám invásme víśvāni drávinañi dhehi || 7 ||

asmá-

cam agne adhvaráṁ jushasva sáhasaḥ súno trishadadhastha
havyám | vayám devéshu sukṛitāḥ syāma sármaṇā nas tri-
várhthena páhi || 8 || víśvāni no durgáhā játavedaḥ sínḍhum
ná nává duritáti parshi | ágne atriván námásá gríñānó
'smákaṁ bodhy avítá tanúnm || 9 ||
O adorable Lord, you are loving, generous and honoured as respectable guest in our homes. May you come to bless our fire-ritual. May you having scattered all our adversaries, bring to us the possessions of our foe-men. 5

O adorable Lord, may you demolish, with your weapon, the wicked, appropriating possessions for the benefit of such persons, as belong to you. O source of strength, chief of leaders, inasmuch as you satisfy Nature’s bounties, so may you, protect us in our struggles. 6

O Lord of auspicious lustre, and purifier, we adore you, with our hymns and offerings. May you bestow upon us all desired riches; bestow upon us all sorts of treasures. 7

O source of strength, dweller in three regions, accept our devotion and offerings. May we be regarded among learned as the doers of good. May you protect us with triply-guarding shelter. 8

May you bear us, O omniscient Lord, over all unsurmountable woes and evils, as on a boat across a river. O Lord, we, like any other person liberated glorify you with reverence. You very well known that you alone are the guardian of our person. 9
yás tvā hṛdā kīrīṇā
mányamānō 'martyam máryo jóhavīmi | játavedo yáso
asmásu dhehi prajābhīr agne amṛitavāṃ aśyām || 10 ||
yásmai tvām sukrīte játaveda u lokām agne kṛ̥ṇāvah syo-
nāṃ | aśvīnāṃ sā putrīṇaṃ virāvantam gómantaṃ rayīṁ
naśate svastī || 11 ||

5.
Súsamiddhāya śocshe ghṛtāṁ tivrāṁ juhotana | agnāye
játávedase || 1 || nárasāṁsah sushūdatimāṁ yajñāṁ áda-
bhyaḥ | kavir hi mádhuhastyaḥ || 2 || ilīto agna á vahén-
draḥ citrām ihá priyām | sukhāf rāthebhīr ūtāye || 3 || úr-
ṇamradā ví prathasvābhī árkā anūshata | bhāvā naḥ śu-
bhra sātāye || 4 || dévīr dvāro ví śrayadhvam suprayānā
na ūtāye | prá-pra yajñām ārṇītana || 5 ||
Though mortal, I earnestly invoke you, O immortal Lord, praising you with a devoted heart. O omniscient Lord, may you vouchsafe me, fame and repute, and may I obtain immortality through the continuance of my posterity. 10

O omniscient adorable God, upon whatsoever performer of noble acts, you cast a favourable regard, he enjoys welfare and wealth, and becomes the possessor of horses, brave sons, cows and cattle. 11

Offer hot and clarified butter to the well-kindled shining omnipresent fire-divine. 1

Ever-praised by men, the fire-divine inspires sacred acts, He is wise, uninjurable, and sweet-handed. 2

Adored, O fire-divine, bring hither the splendid and friendly sun, with his easy-going chariot for our protection. 3

May you spread your grassy seats soft as a sooly blanket, and sing holy hymns. May the splendidous Lord grant rewards to us. 4

O divine doors, be easy of access for our protection; may our sacred worship be a success. 5
सुप्रातिके वयोवृद्धा यहाँ अनस्य मातरं। द्रोषामुषासंस्मिमेह ॥९॥
वतेसु परम्प्रितिता देव्या होतारा मनुष्य। इर्र नै युजय गंतम ॥१॥
इत्या सरस्वती मूही तिसो देवीमेयैऽमुखः। वाहः सीद्वन्विधे ॥८॥
शिवस्वंबरिंहा गाहि विभुः पाय उत्त मनाः। यहेतेऽहो न उदवर ॥९॥
येन वेत्य वनस्पते देवानां गुहा नामाणि। नं देव्यानि गमय ॥१०॥
स्वाहाप्रये वरणाय स्वाहेन्द्राय मुरुत्वधः। स्वाहां देवेयो हुर्वः ॥११॥

suprátike vayovṛidhā yahvī rītasya mātārā | dosham
ushāsam imahe || 6 || vātasya pātmann iilā daivyā hōtārā
mānushaḥ | imaṇ ṇ no yajñām ā gatam || 7 || īā sarasvatī —
|| 8 || śivas tvasṭaḥ ihā gahi vibhubh pōsha uta tmānā | ya-
jñe-yajñē na ūd ava || 9 || yātra vēttha vanaspate devā-
nām gūhya nāmāni | tātra havyāni gamaya || 10 || svāhā-
gnāye vārunāya svāhēndrāya marūdbhyaḥ | svāhā devē-
bhya havī || 11 ||

(६) वृद्ध
(१-२०) इश्वरप्रभुस्य पुत्रायोस्य वसुवत्र अविक्षिता। अन्ततेवत। पतिङ्क।
अम्बि तं मन्ये यो वमुस्त्वं यं यपत्ति धेनवे। ।
अन्तम्भेन आद्योद्धस्ते निबासी हाजनं इर् स्थलत्रथ्य आ मेह ॥१॥

6.
Agnim tām manye yo vāsur āstāṃ yāni yanti dhenā-
vah | āstam ārvanta āsavo 'stam nityāso vajina āsham sto-
tribhya ā bhara || 1 ||
We supplicate the evening and dawn who are lovely, givers of longevity, mighty and the abiders of eternal laws.

Glorified may you, O divine invokers of Nature’s bounties come with the speed of wind to bless the sacred worship of this man, the institutor.

May the divine spirit of wisdom, speech and prosperity, the benevolent sources of happiness, perpetually have the proper seat within our hearts.

O benevolent and plentiful architect of universe, being propitious, come of your own accord, and help us in our every sacred act.

Wherever you know, O Lord of vegetation, the secret forms of Nature’s bounties to be, thither may you send our offerings.

Hail to the adorable, hail to the venerable, and hail to the resplendent Lord; hail to the vital principles and hail with oblations to other Nature’s bounties.

I glorify that adorable Lord, who provides habitation; gives shelter to the milch-kine, and to the fleet-foot coursers. The constant offerers of homage also seek him. May you, O Lord, grant nourishment to those, who adore you.
सो अग्नियो वसुगृणे मं यमायानित घेनवः ।
समवेनो रघुवः से सुनातामः सूर्य इष्ट स्तोत्रभ्य आ भरः ॥२॥
अग्निहि वाजिने विशेष ददाति विश्वरथणः ।
असी राघ्ये स्वायूँ से स्रीमो बाँधित वार्षिकिः स्तोत्रभ्य आ भरः ॥३॥
आ ते आभ इधीमहि युमन्ते देवाजरंभम् ।
यद्र स्या ते परन्यसि सुमिस्तमूर्तिः द्वीपिः स्तोत्रभ्य आ भरः ॥४॥
आ ते आभ ऋचा हवः शुकस्य शोचिपष्यस्ते ।
सुखेद सर्व विश्वज हेन्यवाडु तुष्यं हृथ्य ह्यं स्तोत्रभ्य आ भरः ॥५॥

सो अग्निर्यो वसुर ग्रीः साम्यम मण्यायति धेनायः | साम अर्वांगो रघुद्रुणा साम सुमातसाह सुराया नमः — ॥ २ ॥ अग्निर्य हि वाजि माः विशेष ददाति विश्वास्यक्षशाहि | अग्नि सङ्काये स्वाभुवाः से प्रितो याति वायुयान नमः — ॥ ३ ॥ आ ते आभ इधीमहि युमन्ते देवाजरंभम् ।

यद्र स्या ते परन्यसि सुमिस्तमूर्तिः द्वीपिः स्तोत्रभ्य आ भरः ॥४॥
आ ते आभ ऋचा हवः शुकस्य शोचिपष्यस्ते ।
सुखेद सर्व विश्वज हेन्यवाडु तुष्यं हृथ्य ह्यं स्तोत्रभ्य आ भरः ॥५॥

ग्री ले अग्निहि वाजित पुष्पालित वायुम् ।
ते हिरुणे न हिरुणे न इष्टायतवार्तिः स्तोत्रभ्य आ भरः ॥६॥
तव ले अंगे अर्चयो माहेश आभन वाजिनः ।
ये पत्रियम्: श्रवणी त्वज्जा भुलक्स्ते गोनामिः स्तोत्रभ्य आ भरं ॥७॥

सो अग्नियो 'ग्निशु विश्वम् पुष्यांति वाययम् | ते हिन्वि ते हिन्वि ते इष्टायतवार्तिः स्तोत्रभ्य आ भरं ॥६॥

तव ले अंगे अर्चयो माहेश आभन वाजिनः ।
ये पत्रियम्: श्रवणी त्वज्जा भुलक्स्ते गोनामिः स्तोत्रभ्य आ भरं ॥७॥

पृथ्त्ये अग्नियो 'ग्निशु विश्वम् पुष्यांति वाययम् | ते हिन्वि ते हिन्वि ते इष्टायतवार्तिः स्तोत्रभ्य आ भरं ॥६॥

तव ले अंगे अर्चयो माहेश आभन वाजिनः ।
ये पत्रियम्: श्रवणी त्वज्जा भुलक्स्ते गोनामिः स्तोत्रभ्य आ भरं ॥७॥
He is the adorable Lord praised as the giver of dwellings to whom the milch-kine, the short-paced horse and devout worshippers of high descent come. May you, O Lord, grant nourishment to those, who adore you. 2

Adorable God, the observer of all mankind, gives energised food to the man who worships Him. When pleased, He bestows to the aspirants that wealth, which is precious on its own. May you, O Lord, grant nourishment to those, who adore you. 3

O adorable Lord, we kindle your light, bright and undiminishing, so that its blazes keep shining deep in our hearts. May you, O Lord, grant nourishment to those, who adore you. 4

O adorable God, Lord of bright light, bestower of bliss, splendidous, protector of men, the accepter of devotions, to you the worship is offered with the sacred hymns. May you, O Lord, grant nourishment to those, who adore you. 5

These divine flames, enshrined in the worshipful hearts, cherish everything that is precious. They give delight, spread wide within, and perpetually crave for fresh feed. May you, O Lord, grant nourishment to those, who adore you. 6

O adorable Lord, when nourished, these flames of devotion, spread out with the swift speed of horses, and reach the centre, the seat of wisdom and knowledge. May you grant, O Lord, nourishment to those, who adore you. 7
नवो नो अभ्यो भरे स्तोत्रम्: सुधिनीरिष्ट:।
ते स्वामी यो आनुचुसवादायाः सदे देवमृ इश्वर स्तोत्रम् आ भरे॥ ८॥
उभे सुचनन्द सुप्रभो दर्शी श्रीमान् आसनिं।
उनो न उत्तुप्पूर्वा उवर्षेयं श्रवसर्वं इश्वर स्तोत्रम् आ भरे॥ ९॥
पुष्यं आस्त्रयमुरुमुग्गिद्यं श्रीगुरुतुपकः।
दर्शवुसे सुखायुः श्रव्यमिर्ष स्तोत्रम् आ भरे॥ १०॥

नावः नो अभरस्त्रीव्याह सुक्षिधिर् इश्वर्। ते स्यामा या अन्युक्तस्तवदर्शी दामे-दामा इश्वर—॥ ८॥ उभेसु सुचन- 

(८) सर्वम् सुधि-नीरिष्ट।
(९-१०) दशरथ्यायक सुर्कृष्णायेव इश्वर-कर्मः। नयेरिष्टम्। (११-९) प्रवाहादिवर्च्छायं नयेरिष्टम्।
(१२) दशरथ्याय पारंतु दर्शनवर्ष-सर्वम्।

सन्त: सन्त: सम्यान्तिक स्तोत्रम् न चाप्ये।
वरिष्णुः विनानामूलः न च न सहस्त्रे।
कुद्रा विकिर्ष्य नारेन नरो नाप्पद्ध:।
अहन्नद्वियानितं संजनयानति जन्तः॥ २॥

7.
Sākhāyaḥ sām vah samyāṇcam īsham stōmaṁ cāgnāye।
vārshishṭhāya kshtiṁāṁ ुर्जो nāptra sāhasvate॥ १॥ kūtra
cid yāsyā sāmṛitaṁ raṁvā nāro nṛṣhādane। ārhatasaṁ cīd
yām indhatē saṁjanāyanti jantāvah॥ २॥
O adorable Lord, grant fresh food, and happy homes to those who praise you. For us who worship you, you are envoy in every house. May you grant, O Lord, nourishment to those, who adore you. 8

O adorable, the Lord of strength, and bestower of bliss, in order that you fulfil our aspirations, may you accept our devotion as the fire receiving in its mouth the oblations of butter, two ladles full at our solemn rites. May you, O Lord, grant nourishment to those, who adore you. 9

Thus, O adorable Lord, we duly serve you with praises and with offerings successively. So, may you give us what we crave,—lot of brave sons, and wealth of fleet steeds. May you, O Lord, grant nourishment to those, who adore you. 10

Friends, offer best homage and praise to the fire-divine, the most liberal benefactor of men, and the powerful son of strength. 1

Where is that cosmic fire in whose presence men rejoice, while offering homage in congregational halls, whom worthy devotees enkindle, and all living beings generate. 2
सं यदवं बनोमें सं हत्या मानुपानाम्।
उन युग्म्यं शरसं कुमारं स्थिममा दृढः॥३॥
सं माः कृणोति कृतुमा न च चिन्हुर आ सते।
पावको पावकमणो भावं मिनाल्यजरः॥४॥
अवं सं यद्यं वेनेण रेखे प्रथितं जुध्वति।
अभीमें स्वसेनें भृगो युधिन् सुहू॥५॥

साम यद्य इशो वानामहे साम हव्यां मणुष्यांम उता ध्यमनाय शास्वा रितास्या राश्मि म दादे नं सं माः क्रिणोको करुमा न नाक्ताम चिन्हुर आ सते।
पावको यद्यं वानस्पतिन द्राया माः मिनाल्यजरः।
अवं सं यद्यं वेनेण रेखे प्रथितं जुध्वति।
अभीमें स्वसेनें भृगो युधिन् सुहू॥५॥

याम मार्यांपुरुस्प्रिषाम विद्याः विद्याः वा अयै।
प्र स्वादेः मनुष्यामल्लतानि चिन्हाये॥६॥
सं हि श्या ध्यंचति दता न दाता पुखः।
ब्रह्मकुर्मनामो निन्दकारावतिविशेषः॥७॥
शुचिः श्या वयो अतिरितकम् मार्यांकिस्यं रिचर्यते।
सुपुरुषमुनि माता काणा यद्वेशं भर्मेः॥८॥
आ यस्य सेवायुपसुनकृ मार्यांकिस्यं धायते।
ऐवृतु युधिन् श्या आ च चिन्हे मनोबसु भा।॥९॥

याम मार्यां पुरुस्प्रिषाम विद्याः विद्याः वा अयै।
प्र स्वादेः मनुष्यामल्लतानि चिन्हाये॥६॥
सं हि श्या ध्यंचति दता न दाता पुखः।
ब्रह्मकुर्मनामो निन्दकारावतिविशेषः॥७॥
शुचिः श्या वयो अतिरितकम् मार्यांकिस्यं रिचर्यते।
सुपुरुषमुनि माता काणा यद्वेशं भर्मेः॥८॥
आ यस्य सेवायुपसुनकृ मार्यांकिस्यं धायते।
ऐवृतु युधिन् श्या आ च चिन्हे मनोबसु भा।॥९॥
When we present to him devotional homage, and when he accepts the offerings of men, then by the strength of his divine splendour, he assumes the radiance of eternal truth.  

Verily he gives a signal during the darkness of night to one, who is far off, when he, the purifier, the undecaying, consumes the forest tree.  

At whose worship the devotees pour the dripping butter upon the ritual fire, and streams mount along the flames, as if ones own son riding upon the back of his father.  

Him whom, the desired of many, the devout man recognizes as the sustainer of all, the giver of flavour to food and the provider of home to every living man.  

He, who is vast and possessor of irresistible strength, crops the dry ground strewn with grass and wood, like a herd, while grazing; he, as if, with a golden beard, and shining teeth.  

Bright as an axe is he, to whom the mortal sage, exempt from the three types of pains, offers worship; he, whom his prolific mother, the fire-stick, has given birth to. The benefactor fire then receives the offerings.  

O adorable Lord, the accepter of homage, like the fire accepting butter, the upholder of all, be delighted by our praise. May you bestow upon the worshippers fame, food and intelligence.
íti cín manyúm adhríjas tvádátam á paśúm dade | ád agne ápriñató 'triḥ sásahyād dáṣyūn isháḥ sásahyān nṛn || 10 ||

Tvám agna ṝitāyāvaḥ sám īdhire pratnám pratnása útaye sahaskrita | puruṣcandraṃ yajatam visvádhāyasam dámuṇasaṃ gṛihápatin várenyam || 1 || tvám agne átithim púravyām visāḥ socishkesam gṛihápatin ni shedire | bṛhiḥketum pururúpaṃ dhanasprítam susármānaṃ svávasam jra-radvisham || 2 || tvám agne mánuśhir ilate viśo hotrāvīdam vivicīm ratnadhältam | gūhā sántam subhaga visvádarsatam túvishvanāsamaṃ suyájaṃ ghrītaśriyam || 3 ||
O adorable Lord, may he, the triply liberated sage, take all the gifts of cattle and wealth, offered to you, and with that aid subdue the hostile men. 10

8

O adorable Lord, you are inspirer of strength. From the earliest times, ancient devotees, the lovers of truth, have been enkindling your love in their hearts for their preservation. You are eternal, bliss-bestower, adorable, nourisher of universe, liberal giver, lord of the home holder, and venerable. 1

O adorable Lord, men enshrine you in their hearts, as their dear ancient guest, and master of their homes. You are brilliant like the blazing flame of fire, highly enlightened, and multiform. You are dispenser of wealth, bestower of happiness, kind protector and destroyer of decay and rot. 2

Human beings glorify you, O gracious adorable Lord, the appreciator of offerings, the discriminator between virtue and vice and the most liberal giver of precious things. You the auspicious, stay-concealed in the inner-most cavity and yet at times visible to all, and your loud voice is heard by them. You just as fire with butter, are honoured by holy hymns and glorified by loving devotion. 3
tvām agne
dhārṇasīṁ viśvādha vayāṁ gīrhhir gṛṇānto nāmasopā se-
dima | sā no jushasva samidhānō anīgro devō mártasya ya-
śāśa sudīṭibhiḥ || 4 || tvām agne pururuṇo viśe-viṣe vāyo
dadhāsi pratnāthā puruṣṭuta | purūṇy ānā śahasā vī rā-
jasi tvīshiḥ sā te tītviśhāṇasya nādhrīshe || 5 || tvām agne
samidhānām yaviśhtha devā dūtām cakrire havyavāha-
nam | urujrāyasāṁ ghrītāyoniṁ āhutaṁ tveshāṁ cākshur
dadhire codayānmati || 6 || tvām agne pradīva āhutaṁ ghrī-
taiḥ sumnayāvaḥ sushamādhā sām idhire | sā vāvṛidhānā Ṛsha-
dhibhir uṣkhitō bhī jṛyāṇiṁ pārthiva vī tisṭhīse || 7 ||

(9) tvām ānmasa

(1-3) saṃbrāhmaṇaḥ saṃkulasājīvo rāga ṛṣya: 1 ānīgriyata. (4-6) prabhaṅgavartikātvaṁ paḥṣaṇāukṣeṣe
(9, 1) prabhavaṁsudākāḥ pāṁśuṣaṁdāśe ॥

9.
Tvām agne havishmanto devām mártaśa iñate | mānye
tvā jātāvedasam sā havyā vakṣhy ānushāk || 1 ||
We are drawn near you, O all-sustaining adorable God, adoring you in many ways, singing songs and with reverence. May you, O self-illumined Lord, when enkindled like fire, be propitious to us and with your radiance make us glorious. 4

O adorable Lord, multiform, you grant nourishment to each and every mortal. You by your might, are sovereign over all sorts of nourishing food. Your splendour, when blazing brightly, is unrivalled. 5

O adorable God, ever young, when you are pleased, Nature's bounties are inspired by you and take you as the bearer of homage. Your glory is wide-reaching. Your love to the devotee when invoked, is enkindled as fire with butter. The men inspired by their understanding accept you as the brilliant eye of the universe. 6

From the earliest times, men seeking joy have been kindling you with earnest invocations and devotion, just as fire with fuel and butter. Again, just as sprinkled with butter and fed with plants, the fire spreads all over the layers of land, similarly, you, by the devotion, enlighten the entire life of the worshipper. 7

Mortal men with reverential homage, glorify you, O fire-divine. I adore you, O Lord, cognizant of all that is born, so that you may please convey my offerings to Nature's forces. 1
agniḥ hōta
dāsvataḥ kshāyasya vṛiktābarhishah | sām yajñāsas cāranti
yāṃ sām vājāsah śravasyāvah || 2 || utā sma yām śīṣum
yathā nāvam jānishtārāni | dhartāram mānushīnām visām
agnīṃ svadhvarām || 3 || utā sma durgībhīyase putrō nā
hvāryānām | purū yō dāgdhāsì vānāgne pāṣūr nā yāvase
∥ 4 || ādha sma yāsyārcāyah samyāk saṃyānti dhūmināh |
yād im āha tritō divy ūpa dhmāteva dhāmāti śiṣite dhmā-
tāri yathā || 5 ||

tvāhams utībhira mitrāya ca prāsasti-

bhiḥ | dveshoṣuṭo nā duritā turyāma mārtiṣyānām || 6 || tāṃ
no agne abhi nāro rayīṃ sahasva ā bhara | sā kshepayat
sā poshayad bhūvad vājasya sātāya utaṣḍhi pṛitsū no vri-
dhé || 7 ||
Adorable Lord evokes Nature's bounties to proceed to the home of that person who liberally gives and whose heart is free of impurities; and further, in whom congregate all sacrifices, securing food and fame.

It (the attrition fire) is the one which the two wooden sticks have engendered, like a new-born infant. This has become the supporter of men, and therefore, it fully deserves our adoration for peaceful purposes.

It is very hard to harness this fire, like the taming of the offsprings of wriggling snakes. O terrestrial fire, you have the capacity of burning forests as an animal consuming fodder.

The fire emits forth the smoke and the flames intensely collect and then diffuse to the three regions. The fire inflates in the firmament like the blower of a bellows and then sharpens its flames as the fire blazing from the blast of the blower.

O fire may we through your friendly and protective aids, and by our praises of you, subdue the wickedness of mortal men, and destroy the malignant.

O powerful fire, upon us, the institutors of holy acts, please bestow affluence. May this fire lay off our foes, and protect and nourish us and help in procuring energised food. May it be with us in our struggles for success.
अग्नि ओझिष्ठम अभर युक्षमसुधीमयमिमोऽ।
प्र नौ राया परिःसात्र पितु वाजाय वन्धम्।
लं नौ अग्नि अद्वृत कल्यानु दसस्य मन्नां।
लेव असुरमार्हत्कणा भिन्नो न वर्ष्यः।
लं नौ अग्नि एवं गयं पुष्टत् च वर्ष्य।
येस्मेंत्वः प्र सुर्यो नरो मुकांवंनयः।
येः अग्नि चन्द्र तेः निर्देः सुभुम्बन्यवधामः।
सुमेंत्वः सुभिःणो नरो विविभीतोऽसो वृद्धतुच्छिक्तिवेष्टिन्यतमः।
तव तेः अग्नि अर्ज्ञेऽसात्र राजनाव यवत् धूःश्च।
परिक्षणो न विदुःवः स्वानो रथेः न वायुः।
नू नौ अग्नि उत्तर्वा सुवर्यसश ग्राह्ये।
अस्माकोत्सर सुर्योऽविभा आशास्त्रिर्पाः।
लं नौ अग्नि अद्वा: स्वतः सत्वान आ भरः।
होत्तिम्भासहै रथिः स्तोन्यः: सत्वाने च न उत्तिये पुस्तु नौ नूः।

ten.

Agna ōjishtham ā bhara dyumnam asmābhyaṃ adhrigo |
prā no rāyā pāriṇasā rātsi vājaya pānthām || 1 ||
tvāṃ no agne adbhuta krātvā dākshasya maṅhānā |
tvē asuryām āruhat krāṇa mitrō nā yajñīyaḥ || 2 ||
tvāṃ no agna eṣāṃ gāyam pusṭīṃ ca vardhaya |
yē stōmebhīḥ prā sūrāyo nāro maṅhany ānāsūḥ || 3 ||
yē agne candra te gīrah śum-
bhānty āsvaṛādhasaḥ śuṣhmebhīḥ śuṣhniṁo nāro dvīśaḥ cid |
yēśhām bṛihat sukīrtīr bōdhati tmānā || 4 ||
tāva tyē agne arcāyo bhrājanto yanti dhrishnuyā |
pārijmāno nā vidyūtaḥ svānō rātho nā vājayaḥ || 5 ||
nū no agna ātaye sabādha-
saṣ ca rātaye | asmākāsaṣ ca sūrāyo vīśvā āśās tarishāṇi || 6 ||
tvāṃ no agne aṅgira stutā stāvāna ā bhara |
hō-
tar vibhvāsāham rayīṃ stotriṃbhya stāvase ca na utaīdhī |
prīṣū no vṛdhē || 7 ||
O adorable Lord of irresistible powers, bring to us most powerful and resistless splendour, may you invest us with over-flowing store of wealth, and mark out for us the paths to spiritual enlightenment. 1

O marvellous adorable Lord, gratified by our noble acts, invest in us greatness of vigour. In you abides the strength, necessary to destroy wickedness and evils. You, the O embodiment of holiness, are actively engaged like the radiant sun. 2

O adorable Lord, increase means of sustenance and house and home of ours who are wise and have acquired prosperity through the chanting of vedic hymns. 3

O blissful supreme Lord, those who glorify you with hymns, obtain richness of vitality and are invigorated with the foe-destroying energies. Their fame reaches the height of firmament. This they gain by your own accord (i.e. by your favour). 4

O adorable Lord, these your bright and fierce flames of glory spread all over like the lightnings flashing around and are like a rattling car forcibly procuring foodgrains. 5

Now O adorable Lord, come swiftly for our protection, and for bestowing riches to the needy and oppressed. And may all the aspirations of our enlightened ones be fulfilled. 6

O adorable Lord, dear as our life, glorified in the past, glorified at present, invoker of Nature's forces, bring unto us riches enabling us to overcome the mighty. May you give to your praisers ability to extol you, and be near us for success in struggles. 7
11.

Jánasya gopá ajanishtha jágrivir agníḥ sudákshaḥ suvítáya návyase | ghritápratiko bhīhatá divispriśa dyumád vi bhāti bharatébhyaḥ śúciiḥ || 1 || yajñásyá ketúm prathamáṃ puróhitam agníṃ náras trishadhasthé sám idhire | índrena devaś sarátham sá barhīshi sídan ní hótá yajátháya sukrá-\(\text{tu}\)ḥ || 2 || ásamyprishto jáyase mātrōḥ śúcir mandrāḥ kavír úd atishtho vivásvataḥ | ghriténa tvávárdhayann agna áhuta dhúmás te ketúr abhavad diví śrítáḥ || 3 ||

\(\text{agnír no yajñáṃ}\) upa vetu sádhuyáagníṃ náro ví bharante gṛihé-grihe | agnír \(\text{dútō abhavad dhavyaváhano 'agníṃ viṇānā vriṇate kavi-kratum} || 4 \) || túbhyedám agne mádhumattamaṃ vácas túbhyyam manishá iyám astu sám hridé | tvām gírah síndhum ivávánir mahír á priñanti sávasá vardháyanti ca || 5 ||
The glory of the powerful adorable Lord, the protector of man, ever vigilant, is revealed again and again for the fresh prosperity of the world. Whilst pleased with devotion, his intense radiance appears to the devotee as if touching lofty heavens and His glory shines brilliantly for the liberal benefactors. 1

Men, engaged in meditation first kindle the glory of adorable Lord in all the three realms; physical, vital and mental. The meditating mind, the divine light, the self and the inner organs of cognition, all the four are channelized into one direction, as if riding in one and the same car. He, the one engaged in meditation, sets in the comfortable posture for the transcendental concentration. 2

O adorable Lord, may your glory be manifested in our innermost consciousness, just as the fire (of attrition) is generated unobstructed of the two mothers, and when fed with butter and offerings, it gives out smoke, spreading abroad in the sky, like the banner of your glory. 3

May fire divine, the fulfiller of our aspirations, come to the holy place our work and worship. Devotees cherish the fire-divine in every dwelling which is the bearer of oblations, and becomes an envoy, the bearer of our gifts. Wise men adore the fire-divine as the accomplisher of benevolent works. 4

O adorable Lord, to you, this sweetest prayer is addressed. May this praise, product of my thought, be dear to your heart. May my pious hymns fill you, and make you, for us, yet more mighty in strength, as large rivers replenish the sea. 5
tvāṁ
agnē āṅgiraso gūhā hitāṁ āṁv avindaṁ chisrīyānāṁ vāne-
vāne | sā jāyase māthyaṁmānaṁ sāho mahāt tvāṁ ahuḥ sā-
hasas putrāṁ aṅgiraḥ || 6 ||

12.
Prāgnāye bhīhatē yajnīyāya Ṛitāsyā vrīshne āsūrāya
mānma | ghrītamā nā yajīn āsye sūpūtaṁ gīram bhare vrī-
shabhāya prāticēm || 1 || Ṛitāṁ cikitva Ṛitāṁ ēc cikiddhy
ṛtāsyā dhārā ānu trīndhi pūrvīḥ | nābhāṁ yātūṁ sāhasā
nā dvayēna Ṛitāṁ sapāmy arushāsyā vrīshnāḥ || 2 || kāyā no
agna Ṛitāyan Ṛitēna bhūvo nāvedā ucāthasya nāvyāḥ |
vēdā me devā Ṛitupā Ṛitūnāṁ nāhāṁ pātiṁ sanitūr āsya
rāyāḥ || 3 || kē te agne ripāve bāndhanāsaḥ ké pāyāvāḥ sa-
nishanta dyumāntāḥ | kē dhāsīṁ agne āṅṛitāsyā pānti kā
āsato vācasaḥ santi gopāḥ || 4 ||
O adorable Lord, earnest seekers discover your knowledge, which remains hidden in mystery, like flames taking refuge from wood to wood. Similar to fire by attrition, your glory is manifested by hard toil and great endurance. Therefore devotees call you, O dearest Lord, the source of strength.  

12

Like well-purified butter poured into the mouth of ritual fire, I offer the usual sincere and thoughtful praise to the adorable Lord, the supreme, the venerable, the guide of eternal truth, the vigorous, the showerer of benefits.  

O adorable Lord, best knowing the purpose of our truthful prayers, may you listen to our words and thereon send forth full streams of eternal order. I do not use my might for the purposes of violence, and for duplicity in matters of truth and untruth. I faithfully follow the Lord of the eternal law.  

O adorable Lord, bestower of blessings, by what eternal law will you be giving recognition to our adoration? May you, O guardian of the laws be pleased to know my purpose. I know not the Lord, who has been distributing riches among us.  

O adorable Lord, who among us are the subduers of adversaries? Who among us are the protectors, and distributors of splendid wealth? Who among us, are the defenders of falsehood and who are the encouragers of evil deeds?
sákhāyas te víshuṇā agna
ete śivāsah sánto āsivā abhūvan | ádhirśhata svayām ete
vácobhir rījuyatē vṛijināni bruvāntah || 5 || yās te agne nā-
masā yajñām īṭṭa rītām sā pāty arushāsya vṛiśṇah | tāsyā
kshāyah prithūr ā sādhūr etu prasārsrāṇasya nāhushasya
śēshah || 6 ||
These widely-dispersed friends of yours, O adorable Lord have been unhappy (whilst abandoning your worship) but are now again enjoying (on renewal of their devotion). May they who utter wicked words against the righteous, suffer by their own words and perish. 5

O resplendent, adorable Lord, the showerer of blessings, may his home be wide and prosperous, who performs your worship with reverence, and lives true to the law eternal. And may the noble aspirations of men, who diligently worship you be fulfilled. 6

O adorable Lord, with songs of praise we invoke you; with invocations we enkindle your glory; we invoke you for help. 1

Aspiring to be rich, we recite today the effectual praise of adorable Lord, whose radiance touches the luminous heaven. 2

May the adorable Lord, inspirer of Nature’s bounties seated in the innerconscience of men, take delight in our praises and honour the wishes of enlightened persons. 3

O adorable Lord, you are the supreme reliance, most venerable, bounteous, and most gracious. Verily it is through you that the sacred works flourish to glory. 4
tvām agne vājasātamaṁ víprā vardhanti sūṣṭutam | sā no rāśva suvīryam || 5 || ágne nemír arāṁ iva devāṁs tvām paribhūr asi | á rádhāś citrām ṛīṇ-jase || 6 ||
Wise worshippers exalt you with praises, O adorable Lord, you are bountiful giver of strength. May you bestow upon us excellent vitality and virility. 5

O adorable Lord, you encompass Nature's forces, as the felly rings the spokes, may you bestow manifold wealth upon us. 6

May you arouse the grace of immortal Lord with your prayers; so that, when pleased, may He, like the flame of fire, bear our homage to Nature's bounties. 1

Mortals extol this immortal, divine supreme, at high solemnities, most adorable among mankind. 2

All glorify the spiritual fire pouring out love from their heart as if butter to fire with sacrificial ladle. They glorify the spiritual fire, so that it conveys their homage to Nature's forces. 3

The spiritual fire as soon as manifested, blazes brightly, destroying the wicked and dispersing the darkness by its lustre. It restores wisdom, action and happiness. 4

May you honour the spiritual fire, the source of wisdom, whose summit blazes with love. May it respond to my invocation. 5

They exalt the spiritual fire, the universal illuminator of the inner realm with intense devotions and hymns of praise singularly meditative and eloquent. 6
15.

Prá vedháse kaváye védyáya giram bhare yaśáse pürvyáya | ghrítáprasatto ásurah sugévo ráyó dhartá dharúño vásvo agníh 11 11 ríténa rítám dharúñam dhārayanta yajñá-sya šáké paramé vyóman | divó dhárman dharúne sedúsho nṛň jātaír ájátañ abhí yé nanakshúh 22 aňhoyúvas tanvás tanvate ví váyo mahád dushtáram pürvyáya | sá saṁ-váto návajátas tuturyát siñhám ná krudháh pári slíthuḥ 33

matéva yád bhárase paprathánó jánam-janañm dháyase cákkhase ca | váyo-vayo jarase yád dádháhám pári tmána vishurúpo jígási 44 vájo nú te śavasas pátv ántam urím dógham dharúñam deva ráyáḥ | padám ná tayúr gúha dádháhno mahó ráyé citáyann átrim aspaḥ 55
Devotion live alone pleases our adorable Lord. He is strong, blissful, the possessor of riches, the acceptor of homage and the bestower of habitations. To such a far-seeing, renowned, eternal, glorious, all-wise Lord, the praise I offer. 1

They, who, with the help of mortal priests, gain favour of the immortal leading divine powers, the firm sustainers of the loftiest heaven, by sacred prayers, enshrine in their hearts the Lord of universal fire, who is upholder of all noble deeds, and embodiment of truth. 2

They, who present to the eternal universal fire, the sacred oblations, unattainable by others, their minds and bodies become free from sin and disease. May the Lord, newly-revealed and realized help him to conquer his adversaries, gathered around him, like an angry lion. 3

While pervading everywhere, you support all men like a mother, and being adored for sustaining and imparting knowledge, you mature every kind of food, then, O universal fire, assuming many forms, you comprise all beings in yourself. 4

O divine universal fire, may the sacrificial food, the vast yielder of benefits to men, the sustainer of riches, support the utmost of your vigour; and may you, like a thief, who keeps his refuge secret, help the sage, exempt from three types of miseries to obtain true wisdom and affluence. 5
16.

Bṛhadā vāyo hī bhānāvē 'rcā devāyāgnāye | yām mi-
trām nā prāṣastibhir mārtāso dadhirē purāḥ || 1 || sā hī
dyūbhīr jānānāṁ hōta dākshāsya bāhvōḥ | vi havyām agnir
ānushāg bhāgo nā váram ṛinvati || 2 || asyā stōme maghō-
nāḥ sakhyē vṛiddhāśocishaḥ | viśvā yāsmin tuvishvāṃi sām
aryē śūshmah ādadhuḥ || 3 ||

ādāh hy āagna eshāṁ suvīr-
yasya maṁhānā | tām ēd yahvāṁ nā rōdasi pāri śrāvo ba-
bhūvatuh || 4 || nū na ēhi vāryam āgene gṛiṇānā ā bhara |
yē vayāṁ yē ca sūrāyah svastī dhāmahe sācotaiddhi pṛītsū
no vṛīdhe || 5 ||
Sing abundant devotional praises to the divine and radiant adorable God, whom men, by laudations, assign the foremost place, as given to a friend. 1

That adorable Lord, by the strength and splendour, becomes the ministrant priest of men, who conveys their homage straight to Nature’s bounties, and like a gracious friend distributes desirable wealth. 2

May we surrender ourselves to Lord just as persons surrender their strength to the loud-sounding and all-ruling fire. May we the devotees through our love and praise of the rich and extremely radiant Lord, obtain all sorts of prosperity. 3

O adorable Lord, may you be disposed for bestowing excellent strength on these worshippers. In your brilliance, you surpass the glory of heaven and, earth, and even the mighty sun. 4

Glorified by us, O adorable Lord, come quickly, and bring to us precious wealth; we who are your worshippers, we who are your adorers, offer you welcome, and these devotional oblations. May you be favourable to us, and near to us in the struggles for our victory. 5
(17) यज्ञार्थ यज्ञाम्
(१-५) पाद्यसमान्य यज्ञाम्।
(६) प्रधानस्वरूप यज्ञाम्।
(७-८) प्रधानार्थ पथिर्भास्वरूप।

आ यहेद्वृ मलेश्वरा नव्यासइत्येषः।
अष्टि कृते स्वप्ने पूर्वीद्वितीयष्टे।
अस्य दि स्वर्यादास्तर आसा विवर्मन्त्यष्टे।
ते नारे चिविषेशसिप्र मुनि पूरे सनीषष्टो।
अस्य यासा उद अचिबूष्ट य आयुतक तुच्छा गिरा।
द्विनो न यहै रेतसा अपुर्वच्छोचन्त्यष्टे।

17.

अयज्ञार्थ देव मार्या इत्यादित्यांसम् उत्ताये | अग्निम्
कर्तेः सवध्वरे पुरुरुम लितावासे। || 1 इ | अस्य हि सवायाधस्ताराः
सावधर्म मन्यासे | ताम् नारम् | चिन्नाध्योत्थ चिन्नाध्योत्थ | मनुष्याः।
अस्यर वाससा उद अचिबूष्ट य आयुक्तक तुच्छा गिरा | दिवो न यस्या रेतसा
अपुर्वच्छोचन्त्यष्टे। || 3 ||

अस्य कस्या विचेनस्यो दुष्कस्य वसु मेघ आ।
अस्य विक्षेत्रम् हल्लोऽप्पिश्रुप्रमात्र यस्येः।
नू न इत्तः वायुमाससा संचनत सूर्ये।
उणी नापातंभिषये पाहि श्रमिग्न्न स्वमसव उत्तेशो रूपम् नू रूपम्।

assyā krātva vicetaso dasmāsyā vāsus rātha ā | ādha
vīṣvāsau hāvya 'gniṛ vikshuh prá šasyate || 4 || nú na íd dhī
vāryam āsā sačanta sūrāyah | úrjo napād abhīshtaye pāhī
dsagdhī svastāya utaǐdhī — || 5 ||
The enlightened man for his help, calls upon the radiant adorable Lord, with sacred worship. He invokes Him for preservation, whenever a sacred work is solemnized.

O performer of sacred works, being renowned, may you praise, by your well-conceived words, that adorable Lord, who is possessed of wonderful splendour, is exempt from pain, is venerable, and is supreme, beyond the conception of man.

Verily, men gain glory through Him, whose glory is increased by powerful praise, whose various beams of splendour flash on high as though they spring from heavenly seed.

Wise devotees obtain prosperity and high nobility through the worship of omniscient Lord, who is full of splendour. Adorable Lord is invoked and glorified by all people.

O adorable Lord, may you give us such precious wealth, as is obtained by a devout worshipper, by singing songs of praise. O source of strength, be gracious to us to fulfil our aspirations, and protect us for our welfare. May you bear in our struggles for our prosperity.
Prātār agnīḥ purupriyō viśā stavetātithiḥ | viṣyāni yō āmartyo havyā márteshu rányati || 1 || dvitāya mṛuktāvāhase svāsya dākshasya maṁhānā | īndūṁ sā dhatta ānushāk stotā cīt te āmartya || 2 || tāṁ vo dirghāyuṣocisham girā huve maghōnām | ārishtō yēśāṁ rátho vy āsvadāvann īyate || 3 ||

citrā va yēśu dīnaḥya saṁjñākya pānīḥ ye ||
ṣṭīrṇāṃ ṛṣhēḥ: ṛṣēṁre ēkaṁsa ṛṣhēḥ pari || 2 ||
ye mē pādāsaṁ tuḥukṣānaṁ saṁkṣṛṇī. ||
uvaṃdeṣā mṛtiḥ ēvaṁ bṛhatḥādhi mṛtyōṁ naucitāyād nṛgatā || 3 ||
Let the immortal, adorable Lord, who delights in all devotional offerings of mortals, be glorified. May He, the beloved guest of all, be present at dawn.

O immortal, be willing to grant a part of your own strength to the seeker, endowed with two-fold qualities—material and spiritual, to the worshipper, who offers devotion with pure heart, for he is your diligent praiser, and offers devotional love increasingly.

O glorious bestower of vigour and long life, I invoke you with praises, so that your chariot of virtuous attributes, proceeds unimpeded.

Those, among whom there are varied ways of thoughts and practices, who perpetuate the sanctity of hymns by their recital, and who make all preparations for performing sacred worship, may they deck themselves with high fame.

O immortal Lord, bestow ample, and abundant food, and many helpful dependants upon those noble men, who at the synod present me fifty (numberless) fast moving vehicles.
(१९) एकोत्तिष्ठे शुभाम
(२०) एकोत्तिष्ठ शुभाम सुहोत्तिष्ठे सिकसिकानि | अभिरिहतसा। (२०) प्रधापत्तिद्वैतकानि, निष्कारिवसा। (१०) प्रधापत्तिद्वैतकानि, निष्कारिवसा।

अभिज्ञानः प्रा जायन्ते प्रा ग्रंथद्विष्ठितकेन। उपस्थे मातुर्वेच चैष।

जुहरे वि चिन्ततुलोद्धनिमिन्न नुप्पां पानि। आ द्रुध्या पुर्व चिन्तविशु।

आ शेषियक्रमं जनम्यो युमहवैतन कृष्टयः।

निष्कारिवसा ब्रह्माक्रम पुनः मेष्या न वौज्यु।

श्रीमं्ये ह्रद्ये न काम्यमंजली जाम्यों।

चुम्मे न वाजजस्त्रोत्देशे: श्रीमन्ते दर्मे।

कीर्तिस्वर रसम आ भुवः। जं भक्ताना वायुना वेस्विनान्याः।

ता अस्य मन्युषपे न निम्मा: सुपरिशिता दुर्बोधो विदन्नेवः।

19.

Abhy अवस्थाह प्रा जायंते प्रा vavrē vavrē ciketa |

upāsthe mātūr vī cāshte || 1 || juhure vī citāyantō 'nimisham

nṛmnaṃ pānti | ā drīlham pūraṃ viviṣuḥ || 2 || ā svaitreyā-

syā jantavo dyumād vardhanta kṛiṣṭāyah | nishkārīvo

brihaduktha ena mādhvā nā vājāyūḥ || 3 || priyāṃ durgdhaṃ

nā kāmyam ājāmi jāmyoh saccā | gharmō nā vājajathāro

'dabdham saṣvato dābhaḥ || 4 || krīnna no raṣma ā bhuvāh

sām bhāsmanā vāyūnā vēvidāṇah | tā asya san dhriṣhājo

nā tigmāḥ sūṣamśīta vakshyō vakshanēsthāḥ || 5 ||

(२०) शिरो मुनिम
(२०) शिरो मुनिम शिरो मुनिममेव: प्रप्रभत रुप्य। अभिरिहतसा। (२०) प्रधापत्तिद्वैतकानि, निष्कारिवसा।

यम्रैर्वाजस्तात्मन्त्व लं चिन्तमन्ये रूप्य।

नं नं गितमिद: श्रवायचे देवत्र वं नयम युजम || 11 ||

20.

Yām agne vājasātama tvāṃ cīn mānyase rayim | tāṃ

no girbhīḥ sravāyyaṃ devatrā panaya yūjam || 1 ||
Invisible accepter, as Lord Himself is, He looks and cognizes our devotional homage, just as fire in the lap of its mother, accepting oblations and assuming various forms or manifestation. 1

They, who know your power, invoke you incessantly and guard and nourish your glory by homage. They even enter the impregnable city and stay fortified. 2

Living men of riches, bearing gold chain round their collars, earnest in praise, desirous of nourishment, augment your glorious vigour by their sweet adorations. 3

May adorable five-divine with His two associates, light in heaven and soil on the earth, hear our faultless praise, which is as palatable as milk. He is like a caldron, filled with nourishment and remains unconquered while conquering His foes. 4

O radiant adorable Lord, encouraged by the wind and sporting among the ashes come to us. And may the fierce fiery flames, destructive of foes, be gentle to this, your, worshipper. 5

O adorable Lord, bounteous, giver of strength, may you convey our homage to Nature's bounties, of which you approve, and which deserve to be commended by our praises. 1
ये अग्नि नरयणिनि ते गुरु उग्रस्य शर्मसः।
अप हेमः अप ह्रेघस्यन्यश्रमस्य सभिरे॥२॥
होऽन्तः त्वा बृजासोमहेः दर्शस्य साधनम्।
उहोऽपि पुर्वः गित्र ग्रामविन्यो हमासः॥३॥
इत्था यथा त उन्ये सहम्वरायन्येदिवे।
गय ऋतुये सुक्तने गोपेः न्याम सघमादैं चीरे।
य्याम सघमाद्ये च। || १५॥

नेत्रायति ते व्रित्त्हाह उग्रस्या सावसा: रा। अपा द्वेशो अपा
हवारो 'न्यावरतस्या साँस्चिरे || २ || होतारम् त्वा व्रित्तिमाहे ग्ने
दाक्षहस्या सधहनाम। यज्ञेशु पुर्व्याम् गिरा प्रायासवंतो
हवामाहे || ३ || इत्था यथा ता उत्त्ये साहसावनं दिवेदिवे।
रायां ऋत्या सुक्रतो गोभिः श्यामा सध्यादो विराइः त्यामा
सध्यादा: || ४ ||

(२१) एकविंश सूक्तम्
(१२-१६) जनुकीश्वराय सुध्मतिलोकः, सम निति। आर्येदता। (२३-२३) प्रथमादिनीस्यन्याङ्गः।
(३०-३०) वरुणाः जन्भिः पाणिहलस्ती॥

"मनुष्यवत्त्वः निधीमहि मनुष्यसामिधीमहि। अस्ः मनुष्यगुन्ध्रेण रूप्यात्रयस्ते यंज।
लं हि मानुषिः जनेः सुप्रीत्य इध्यसेः। सुरध्वतः बन्युगम्यक्षमज्ञात् सपिरस्यस्य।
लां विधेः सुंजोपसं रूपाः सुनिमकन। सुपर्यंतरस्य कं यें उहोऽपि ढुरमायन्ते॥१३॥

21.

मनुष्यवत्त त्वा नि धीमाहि मनुष्यवत्स सत्य धीमाहि।
अग्न नमुस्यवत्त अंगिरो देव देवयते याजा || १ || त्वाम हि
मानस्ये जनेः ग्ने सुप्रिता इध्यासे। स्रुत्स्य त्वा यात्य अनु-
शाक सुजा सापिरस्युते || २ || त्वाम विश्वे सापिरस्यादो दुःक्रमते। सपर्यांतास त्वा कावे यज्ञेशु देवम सिदे
|| ३ ||
May those prosperous men, who do not offer homage to you, become destitute of great strength and wealth, and may the followers of paths, other those of the virtuous incur your disfavour and punishment. 2

We, the indefatigable toilers, greet you, the invoker of the Nature’s bounties, and the giver of skill and strength. We adore you, foremost at holy ceremonies with praise. 3

O possessor of strength and wisdom, day by day make us such, that we may enjoy your protection; and may we be happily enjoying riches earned through righteous means. May we be also the possessors of wealth, cattle and brave children. 4

O adorable Lord, like wise sages, we meditate upon your glory; like wise men, we kindle your glory. O dear Lord, may you like an intelligent person, bless those who aspire to be divine. 1

When you are pleased, O adorable Lord, your glory gladly shines upon the human race. Devotional sweet songs, like ladies full with butter for well-born fire, are constantly offered to you. 2

O far-seeing sage, all the divinities, of one accord, have established you as their envoy. The pious sages whilst engaged in selfless noble works adore you as a Lord. 3
devām vo devayajyāyāgnīṁ īlītā mártyah | sāmiddhāḥ
ṣukra didiḥyā ritāsya yōnim āsadaḥ sasāsyā yōnim āsadaḥ

22.

Prā viṣvasamann atrivād ārcā pāvakāśocishe | yō adhvārśhv ādīyo hōtā mandrātamo viṣī || 1 || ny āgnīṁ jātāveda-
saṁ dādhātā devām ritvijam | prá yajñā etv ānushāg adyā
devāvyacastamaḥ || 2 || cikitvīnmanasaṁ tvā devām mártaṁ
ūtāye | vārenyasya te 'vasa iyānāso amanmahi || 3 || āgne
cikkdhhy āsyā na idāṁ vācāḥ sahasya | tāṁ tvā suṣipra
dampate stōmaṁ vardhanty ātrayo girbhīḥ śumbhanty ātra-
yah || 4 ||
O brilliant Lord, men adore you, to convey his homage to Nature's bounties. May you, the radiant one, blaze, like fire when kindled. May you preside over the cosmic causation; may you preside over the creation. 4

O universally acclaimed chanters of sweet symphonies, like a sage, detached from three types of bondage, may you sing praises to adorable Lord, who is the dispenser of purifying light, who must be glorified at all noble performances, who is a liberal giver, and provider of happiness among mankind. 1

Enshrine divine adorable Lord, the conductor of the seasonal sacrifices, in your hearts, through the grace of whom all that exists is known. Let the sacrifice proceed today to all Nature's bounties. 2

All mortals come to you for help, O adorable Lord of supreme intelligence. Seeking protection we always crave for your superb favour and as such we sing praises to you, the most excellent. 3

O adorable God, source of strength, may you recognize the words of our laudation. O charming master of all homes, all persons detached from the three types of pains (physical, mental and spiritual) exalt you such as you are, by their praises, and person free from three blemishes, passion, anger and greed embellish by their hymns. 4
23.

Āgne sáhantam á bhara dyumnásyā prayáh rayíṃ |
viśvā yāś carshānīr abhy āsā vájeshu sásáhat || 1 ||
tám agne prítanásháham rayíṃ sahasva á bhara |
tváṃ hí satyó ádhbhuto dátá vájasya gómatáh || 2 ||
viśve hí tvá sajóshaso jánáso vṛiktábarhisháḥ |
hótařam sódmasu priyáṃ vyánti várýā purú || 3 ||
sá hí shmá viśvácarshānīr abhímáti sáho dadhé |
ágna eshú ksháyeshv á reván nah śukra didíhi dyu-
mát pávaka didíhi || 4 ||

24.

Āgne tváṃ no ántama utá trítā śivó bhava varúthyáḥ |
vásúr agnír vásuṣravā áchā nakshi dyumáttamaṃ rayíṃ
dáḥ || 2 ||
O adorable Lord, bestow victory-giving wealth and strength, upon each and every illustrious person, to subdue all his adversaries in struggle through your aid. 1

O supreme adorable Lord, grant us the wealth that vanquishes adversaries in struggle. You are true and wonderful, and the giver of prosperity of wealth and cattle. 2

All men, with pure hearts, and of one accord invoke you, the bounteous and dear, in the worship halls for the choicest wealth. 3

May the all-seeing Lord grant us strength to subdue evil forces. O radiant Lord, shine forth bright in our habitations for prosperity, O purifier, shine splendidly. 4

O adorable Lord, be our nearest friend, a protector, benefactor and a gracious friend. 1

O adorable Lord, giver of dwellings and dispenser of food, be near us and bestow upon us wealth, splendidly renowned. 2
स नौ बोधि शुभी हर्षमुखेया णो अपदायनः संस्मात ।
ते ल्या स्वास्थ्ये दैविकः सुभाये नूरपैवे सतिविमे ।
||

sá no bodhi srudhí hávam urushyá no agháyatáḥ
samasmät | tám tvā śocishtāḥa didivaḥ sumnáya núnám
imahe sákhibhyāḥ || 4 ||

( २५ ) पध्विष्टे सुलम ।
(१-२) नन्दवशाराय शुक्लस्वदेया वसुदेर कथा । भविष्यता । भविष्युष छन्दः ॥

अच्छो नी अभिमयोऽस्मे देवे गान्सि स नौ वसुः ।
राजस्युषु अंगुणामचनाया परम्प दिष्टः ॥
स हि स्वयो ये पूर्वेच्चहिङ्गाः वैकसिमिः ।
होतांग मन्द्रिज्ञस्वदूःदीतिनिर्मिति भावस्मुभम ॥
स नौ भांती बिरुष्यो अभुया च सुमुखः ।
असे गुयो बिन्दिन्हि नः सुवृक्षिमिक्रियः ॥
अभिम्मृवेश्यु राजस्यस्मात्तेज्झालिस्तः ।
अभिर्मृ हद्यवाहनोभ्ये धाविण । संपृयः ॥
अभिम्मृविश्रवमस्ते तुविस्त्रायणमन्तम्म ।
अनूतृ भो आयात्पनं पुैत्र देवानि दुष्येन ॥

25.

Áchá vo agním ávase devaṁ gási sá no vásuḥ | rásat
putrá rishúnam ritávā parshati dvisháḥ || 1 || sá hi satyó
yám púrve cid devásas cid yám idhiré | hótāram mandrá-
jihvam śt suditíbhír vibhávasum || 2 || sá no dhítí várí-
shthayā śréshthayā ca sumatyā | ágne rāyó didihi nah su-
vriktíbhír vareṇya || 3 || agnír devéshu rājaty agnír már-
teshv āvisān | agnír no havyaváhano 'gánm dhíbhíh sapar-
yata || 4 || agnís tuvísra-vaśtam tuvibrahmāṇam uttamaṁ |
atúram śrávayátpatim putrām dadāti dāsūshe || 5 ||
So, please do understand us, and hear our invocation; may you keep us far from malevolent people. 3

O most bright and resplendent, adorable Lord, we earnestly solicit you for the happiness of ourselves and our friends. 4

Pray to divine adorable Lord for protection; may He, the granter of comforts, confer prosperity. May His ever-true glory, revealed by seers and descendents, save us from adversities. 1

The ancient sages revealed the glory of this bounteous, bright-tongued, radiant Lord. Nature's bounties also manifest it. Verily He is radiant with holy splendour. 2

O adorable Lord, worthy to be propitiated by praises, may you with your wisdom, that surpasses all and with most excellent gracious will, confer prosperity on us. 3

Adorable God, like the sacrificial fire, shines amongst Nature's bounties, and is present amongst mortals alike. The Lord is the bearer of our oblations. May all glorify Him with praises. 4

O adorable Lord, bestow upon the donor of the oblation a son, abounding in nourishment, abounding in deep devotion, excellent, and invincible, a son that brings glory to his sire. 5
agni\r\ndadati sātpatim sāsāha yō yudhā nirbhīḥ | agnīr
ātyaṃ raghushyādam jētāram āparājitam || 6 || yād váhi-
śṛthaṃ tād agnaye bṛihād arca vibhāvaso | málīshīva tvād
rayis tvād vája úd īrate || 7 || tāva dyumánto arcāyo grāve-
vocye bṛihāt | utō te tanyatūr yathā svānō arta tmānā
divāḥ || 8 || evān agnīm vasūyāvah sahasānāṃ vavandima | sā
no viśvā áti dvīshaḥ párshan nāvéva sukraṃūḥ || 9 ||

( 24 ) पद्विं सुकम्
( 1-9 ) नवर्षयावास सुभस्वालया यवभ्युवः || ( 1-8 ) प्रथमाष्टर्वामाः.
( 9 ) नवमासि द्रिष्टह्रषते देवता || गरवयो च च

असेव पावक सौचाया मन्त्रायं देव जिऀयां | आ दुव्वान्विष्ठित्व पक्ष च ||

देव त्वा वृससिवामहे विच्छालिः स्वर्दशम || देवां आ शीत्ये वह ||

शीत्योगो त्वा को बुमल्ल समिद्धिमहि | असेव बृहन्मर्यः ||

26.

Āgne pāvaka rocīṣhā mandrāyā deva jihvāyā | á devān
vakshi yākshi ca || 1 || tām tvā ghṛitasnav īmahe cītrabhāno
svardriṣam | devāṇ ā vītāye vaha || 2 || vītiḥotram tvā kave
dyumántam sām idhīmahi | āgne bṛihāntam adhvaré || 3 ||
Adorable Lord, may you bestow a son, the protector of the good, who, with his followers, conquers in battles; may he be in possession of high-speed war-transport that keeps conquering and is never conquered.  

The praise, which best conveys our veneration, is due to adorable Lord alone. Affluent in splendour, O Lord, may you grant us prosperity since from your grace proceed vast riches and ample food and strength.  

O adorable Lord, resplendent are the rays of your light, and loud is your voice like the roar of clouds. Your voice spontaneously resounds like the thunder in the sky.  

Thus we, seeking wealth and wisdom, glorify the supreme adorable Lord. May He, the most wise, carry us over all our adversities, as a boat crosses a river.  

O fire-divine, holy and illustrious, may you with your radiant and pleasing tongue-like flames bring here to us the benefits of Nature’s bounties and honour them.  

Fed upon, as if, with sacred butter, bright with variegated radiance, we solicit you, (O fire-divine), radiant like the sun, to bring here Nature’s bounties to partake of divine glory (in the creation).  

At this worship-hall, we kindle you, O sage (the Fire-divine) brilliant and vast whose food is, as if, the cosmic oblations.
अस् विशेषभिम गंधि देवभिमिद्यदानै। होनाः त्व व्रृणिमहे ॥४॥
यज्ञानाय सुन्तम आश्चर्य सुवीं वह। देवश्रा सत्स व्रिहिष। ॥५॥

ágne víśvebhír á gahi devébhír havyádátyaye | hótáraṁ tvá
vṛśnimaha || 4 || yájamánāya sunvátá ágne suvíryaṁ vaha |
deváir á satsi barhíshi || 5 ||

samidhánāḥ sahasrajíd ágne dhármāṇi pushyasi | devá
nám dútá ukthyaḥ || 6 || ny ágním játávedasam hotraváham
yávishthyaṁ | dádhātā deváṁ ětvájám || 7 || prá yajña etv
ánushhág adyá devávyacastamaḥ | sṛiniṁtā barhír āsáde || 8 ||
edám marúto ásvina mitráḥ sídantu várunaḥ | devásaḥ sár-
vayaṁ visá || 9 ||

( operatives: 
(1-6) yajvāvanam sūstvam keśvānakaṇopānā, pishhākṣamahasaśyahūrasanāḥmahākṣam 
(1-5) prabhāvyapādaśracāra, 5) yathābhēmaśri dēṣṭhe (1-3) prabhāvyapād bhūpū
tviṇāvahārya itukūpya ṣaddānā). || 211

Anasvanta satpatir māmahie me gāvā cēṭiṣthho ásuro
maghōnāḥ | traivrishnó agne daśābhiḥ sahásrair vaisvānara
tryārunaḥ ciketa || 1 ||
Come, O fire divine, with Nature's bounties, to the donor of the oblation. We choose you as our invoking priest. 4

O fire-divine, bring excellent vigour to the institutor of the rite, who pours out the libation. May you stay here, with Nature's bounties, in the sacrificial assembly, as if, and participate. 5

Victor over thousands, you when kindled, favour our holy laws. You, (the fire-divine) are the honoured messenger of Nature's bounties. 6

May you enshrine this fire-divine, who is the bearer of our sacred oblations, most youthful, brilliant, and the ministrant invoker. 7

May the homage, most solemnly offered by the devout, duly proceed today to Nature's bounties. Spread, you all, your pure heart to greet them and welcome. 8

So, may all the divine persons, teachers and preception, friends venerable and righteous, and their people come and be seated here to participate in the sacred work and worship. 9

O leader of people, protector of the virtuous, vigilant, powerful, opulent, popular amongst the three classes, intellectuals, fighters and rich, endowed with three impulses, physical, mental and spiritual, we know you bestow upon us immense treasures (the thousands and so) of wisdom and speedy transport. 1
yó meṣṭá ca viṁśatί ca gónaṁ hárī ca yuktá sudhúrā dádáti | vaśvánaṁra súṣhtuto vāvṛidhánó 'igne yácha tryāruṇāyā śárma || 2 || evá te āgne su-mátim cakánó návishtáháya navamáṁ trasáda-syuḥ | yó me giṁras tuvijātásya pūrvin yukténabhí tryāruṇo grínáti || 3 ||

yó ma īti pravócaty ásvamedháya súrāye | dádad riçá sa-níṁ yaté dádan medhám riţiayate || 4 || yásya mā paruṣháḥ śatáṁ uddhārsháyanty ukshánaḥ | ásvamedhasya dánāḥ sóma iva tryāśiraḥ || 5 || índrágni śata-dávnyá ásvamedhe suvíd-yam | kshatrám dhárayatam bhríaḥ diví súryam ivájáram || 6 ||
O leader of people, praised and exalted by us, may you bestow happiness upon citizens endowed with three impulses. You give them hundreds of golden treasures, dozens of cattle, and two horses driven chariots with excellent axles.  

O leader of people, every wise person, endowed with three sorts of impulses, physical, mental and spiritual, invokes you and craves for your favour, every time anew. Likewise, the disciplinary force, which keeps wicked under fear and control also invokes you with attentive spirit, and eulogises.  

When a wise man prays with hymns, asking wealth for national service, then may you, O adorable Lord, grant riches to that earnestly devoted man. May you give right understanding to him, who obeys eternal laws.  

This is the sacred national service, where plans for triple development of agriculture, industry and defence (triple elixing) are offered, and hundreds of robust oxen are donated. May this offering yield delight to my nation.  

O resplendent Lord and divine powers, bestow upon the munificent performers of this sacrificial act, infinite wealth, with excellent posterity, undecaying as the sun in heaven.
Sāmiddho agnir divi śocir āśrety ānāṃ ushāsam urviyā vṛīḥ bhaṭi  | ēti prācī vīṣvāvāra nāmobhir devān īlaṇā havīṣhā ghṛitācī || 1 || samidhyāmāno amṛtasya rājasi havīṣh kṛṇyāntam sacase svastāye  | vīṣvam sā dhatte drāviṇam yām īnvasy aśīthyaṃ agne ni ca dhatta it purāḥ || 2 || āgne śārdha mahatē saŭbhagāya tāva dyumnāny uttamāni santu | sām jāspatyaṃ suyāmam ā kṛṇushva śatrūyatām abhī tishṭhā màhāṃsi || 3 ||

sāmiddhasya prāmahasō 'gne vande tāva śrīyam | vṛishabhō dyumnāvān asi sām adhva-rēśhv idhyase || 4 || sāmiddho agna āhuta devān yakshi svadhvara | tvāṃ hī havyavāl āsī || 5 || ā juhotā duvasyaṭāgnīṃ prayaty ādhvarē | vṛśnīdhvāṃ havyavāhanam || 6 ||
Glory of adorable Lord, when enkindled, spreads lustre through the firmament, and shines widely turning unto the universal light of divine intelligence. Eastward the ladle, as if, of knowledge proceeds, that repels all sins and worries and honours Nature's bounties with homage and oblation.  

O adorable Lord, whilst your glory enkindled, you become the king of immortals. You take full care of the offerer of the oblation for his welfare. He whom you favour, acquires universal wealth; he sets before you, O lord, the gifts that guests may claim.  

May you repress, O fire divine, our foes to ensure our great prosperity. May your effulgent splendour be excellent. May you preserve in concord the relation of man and wife, and may you overpower the energies of our adversaries.  

O adorable Lord, I praise your glory, kindled and vigorously blazing. You are the affluent showerer of benefits. Your glory is well lighted at all sacred performances.  

O adorable Lord, invoked, and your glory kindled, inspire Nature's forces to come to assist us in our holy acts, for you are the bearer of our homage.  

May you offer worship and adoration to adorable Lord, when the sacred sacrifice is solemnized. May you offer devotion to the bearer of the oblation to Nature's bounties.
Try āryamā mānusho devātāṁ tri rocanā divyā dhārayanta | áreanti tvā marūtaḥ pūtādakshās tvām eshām ri-shir indrāsi dhūraḥ || 1 || ánu yād īm marūto mandasānām āreau īndram papivāṁsāṁ sutāsya | ādatta vājram abhī yād āhīṁ hānū apō yahviṁ asrijat sārtavā u || 2 || utā brahmāṇo maruto me asyendrāḥ sōmasya sūshutasya pe-yāḥ | tād dhū havyām mānushe gā āvindad āhann āhīm papivāṁ īndro asya || 3 ||

ād rōdasī vitārām vi śhkhabhāyat samvivyānasī cid bhiyāsc mṛgām kah | jīgartim īndro apa-jārgurāṇaḥ práti śyasántam āva dānavaṁ ban || 4 || ádha krātvā māghavan tūbhyaṁ devā ānu visve adaduḥ soma-pēyam | yāt sūryasya harītaḥ pātantiḥ purāṁ satīr ūpara étase kah || 5 ||
In the admiration of Nature's forces by men, there are three lustrous faculties—(mind, intellect, spirit) and three worldly lights—(fire, lightning in midspace and the sun in heaven) that sustain the universe. O resplendent self, the vital principles, pure and strong adore you, for you are their sapient guide. 1

When, through the ecstasy of well-earned spiritual joy, the resplendent self upholds the bolt of determination, He destroys the devil of ignorance and sets the abundant thoughts free to flow. 2

And O mighty vital principles, O soul, may you both relish this well-earned spiritual joy. For the joy thus offered, helps to gain wealth and wisdom for the offerer, and thus the innerself, having experienced this joy, can conquer serpentine devil of ignorance. 3

Thereupon He sunders and firmly fixes body and mind, and, resolutely advancing, He strikes the evil mind with terror; and then stripping off his covering, he destroys the devil, endeavouring to hide, and panting with fear. 4

When, O resplendent self, you retard the advancing rays of the Sun within, for the illumination of mind, then, for this favour of yours, all the sense-organs, one by one, pay loving homage to you. 5
नव यदैः नः निति च भोगान्तसः कर्त्तव्य सघवाः विवर्षत्।
अर्चन्तीत्र व महोः सशस्त्रे श्रेष्ठम् वर्षस्या वाधत् थाम। ॥ ६॥
सक्ता सर्वे अपेन्तवेवर्शर्योऽवलं मनिषाञ्च सर्वाः श्रद्धालि।
सी सुकितमोऽधिणः मनुः सर्वम् सुतं विहात्रहयां नोंसम्। ॥ ७॥
श्री युक्तं मन्त्राशमां वधानोऽधिष्ठिता समेतं स्वयम्। ॥ ८॥
कारौ न विवेषे अहत्त देवा मन्त्रन्तराय यधिः ज्ञानन्। ॥ ९॥

nava yad asya navati ca bhogana sakam va-jrenam mahisha vivrischat | arcanindram marutah sadhasthe trayashubhena vacasa badhata dyam || 6 || sakhisa sakhye apacat tayam agnir asya kratva mahishah satani | tri sakam indro manushahi saranisi sutam pibad vritrahatyaaya somam || 7 || tri yac chatata mahishanam agho mas tri saranisi mghavam somyapah | karaam na visve ahvanta deva bharam indraya yad alim jaghaha || 8 ||

usana yat sahasyair ayatah griham indra jyuvenebhir aśvaiḥ | vanvano atra sara-tham yayatha kutsena devair āvanor ha sūshnam || 9 || prānyac cakram arihah sūryasya kutsāyanyād vārivo yātave 'kah | anaso dasyyunr amrino vadhena ni duryonā ariṇaṁ myidhravacah || 10 ||
When mighty self, in one stroke, with his determination, destroys ninety and nine strongholds of vices, obstructing light of knowledge, the vital principles, dwelling in the same body, glorify soul with melodious hymns of TRISTUBH (a metre of 44 syllables).

As a friend to another friend, the cosmic fire ripens the sap of three hundred fields and forests of people, and the Sun works for the destruction of widespread darkness over the three regions, celestial, interspatial and terrestrial.

When the cosmic fire has ripened the sap of three hundred fields and forests, and the Sun has been able to destroy the darkness spread over the three regions, all Nature’s bounties express their gratitude to the Sun and offered the homage, for he has been of a great service in the struggle.

When, the self and the accompanying intellect, with vital and quickly-effective energies, proceed to the innermost of the wise person, the foes, are destroyed and then you, the Self, and the wise person, work in coordination, as if both sitting on the same chariot, thus the Self destroys the sinful impulses.

One car-wheel of the Sun, you roll forward, another you set free to move for the wise seeker, where-with He may acquire wealth and wisdom. With the bolt of determination you have confounded the noseless (shameless, or viceless) wicked impulse and the other speech-bereft foes in the struggle.
स्तोमासस्त्या गौरिविदेवीनेतरः तस्यनथयो वैद्यनाथयः पिप्रमः
आ त्यामेविश्वमयो सर्वस्यायनं चक्रं परंपरार्थयोऽपि
नामः सुप्रभास इति दार्शनासो अस्मिन्न्त्वये
गच्छ किर्मिकिर्मिकिं ने चित्रं शामामाया अर्थ बन्धे ना
कथो नु ते पारसयो विद्वानशयो च मधवन्या चक्रायं
या चो नु नवयायेष्वरेण शांतिः प्रेक्ष ता ते चित्रेष्वु चन्द्रम

स्तोमासस्त्या गौरिविदेवीनेतरः तस्यनथयो वैद्यनाथयः पिप्रमः
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गच्छ किर्मिकिर्मिकिं ने चित्रं शामामाया अर्थ बन्धे ना
कथो नु ते पारसयो विद्वानशयो च मधवन्या चक्रायं
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पुनः विश्वं चक्रवं इत्यं मूर्त्यारूपो जनयां शारीणः
या चित्रमुक्खिकसयो दंक्षेष्वान ने चर्मात्मक्ष अर्थः तत्स्यः
इत्यं वहां शमिस्मणं जुपस्त्र या ने शांतिः लस्या अर्थः
वसेव भवता नुस्तना बयुयुर रथः न धीरः स्वप्नाय अतिक्षम

étā欢喜 cakrīvāṇ indra bhūry āparito
janūṣha víryena | yā cin nú vajrin kriñāvo dadhrishvān nā
te vartā távishyā asti tásyāḥ | 14 | indra brāhma kriyā-
māṇa jushasva yā te śavishtḥa nāvyā ākarma | vástreva
bhadra sūkṛta vasyūr rāthāṃ nā dhīraḥ svāpā ataksham
| 15 |
May the praises of preceptors exalt you. You humble down the egoistic tendency of the intellectual snobs. An honest and strong forward devotee, sincerely ever active craves always for your friendship and you gladly accept his loyalty and affection. 11

The seekers, who have brought their nine (i.e. five vital breaths and four psychic powers—mind, consciousness, intellect and ego) under discipline and their ten (five organs of sensation and five of action) under control are entitled to adore the resplendent self with hymns. Such vigilant seekers, glorifying him, set open the door of the cave of wisdom, otherwise firmly closed and fastened. 12

How shall I serve you, O bounteous, mighty soul, knowing full well, what brave deeds you have been accomplishing. O most mighty Soul, we will also celebrate, at our sacred synods, the fresh deeds that you would do. 13

O resplendent Self, all these unique deeds you have been doing from of old by your innate energy O wielder of the bolt of determination, the subduer of evils, you always accomplish whatever you undertake. None is there to hinder your prowess. 14

O most mighty Soul, may you be pleased to accept the prayers which are now offered, and accept the new praises, which we utter. Firm, performing pious acts, and desirous of wealth and wisdom, I have composed these acceptable chants and verses, just as a craftsman carefully designs a car and as a dress-maker makes charming garments. 15
(30) विरं दुःस्मान्
(1.1) पादपर्वतव्यायाम् शुक्लयाज्ञवल्लाहूः स्वात्मकः। (1.1) प्रवाहस्यकालावधामिन्द्रः (1.2-15)
हर्षस्यिन्द्रियम्। कुलायतेऽऽकेवः। विकुलः। 

रक्षावर्त गीतः को अपद्यदिन्द्र षुष्णस्यान्मीयानः हरिभयामः।
यो राया बुज्री सुतांसाम्यमीर्यक्तोऽगन्ना युष्मन्तः ऊणी।
अर्द्धाचतं पुष्माय सुरवणम निषयातुभस्यविक्षणः।
अपणुच्छस्य उत्ते म आहुतिर्दः नरेऽवुष्क्षानां अंकेषम्।
प्र नु कुष्टे सुभि ते कुनानीश्वरानम् यानि ना जुजेप।
वेददिव्याविद्याविक्रमविडान्याते। मघवः सर्वेशनः।

30.

क्वा स्या विरहः को अपायद इंद्रम सुखरथाम त्यामाम हरिभयाम। यो राया वज्री सुतांसमाय इच्छान तालो गांजाम परुषुता उती ।
अवेचकशम पुष्माय सुरवणाविक्षणाः।
अपणुच्छस्य उत्ते म आहुतिर्दः नरेऽवुष्क्षानां अंकेषम्।
प्र नु कुष्टे सुभि ते कुनानीश्वरानम् यानि ना जुजेपः।
वेददिव्याविद्याविक्रमविडान्याते। मघवः सर्वेशनः।

स्यरं मन्त्रक्षेन जाति इंद्रे विपुदेकोऽयुक्ते भूय्यकालात्।
अस्मां भिन्नताः दिदुनो वि विदो गव्यमुख्यत्वीयांम्।
परसः यत्च परसं आजनिश्चः परावते युर्ये नाम बिवर्ते।
अतिशदिर्द्वश्रादन्तं देवा विश्वा अपो अंज्ञास्थाप्तिः।

sthirām mānas ca kriṣhe jātā indra
vēshīd eko yudhāye bhūyasaś cit | āsmānāṃ cic chāvasā
didyuto vi vidō gāvām urvām usrīyānām | 4 | parō yāt
tvām paramā ajānīśthāḥ parāvāti srūtyaṃ nāma bhīhrat |
ātāś cid ṭrād abhayanta devā vīśvā apō ajayad dāsāpat-
nīḥ | 5 |
Where is that hero? Who has seen the resplendent, seated in his light-rolling chariot, yoked with his horses. He being powerful as lightning, is invoked by all. Desirous of honour, he goes to the dwelling of his admirers to offer him protection. 1

I have discovered his secret and strong place, where he dwells. I have sought the place of that Self-sustainer; I have inquired from others; and they the leaders, the seekers of wisdom, say, let us proceed to find the resplendent. 2

When we offer homage we celebrate, O resplendent, your mighty deeds, which you have performed for our sake. Let him, who is ignorant, acquire knowledge of these, and let him, who is acquainted with them, make them known. Hither comes the Resplendent with all his associates. 3

As soon as manifest O resplendent, you make your mind resolved. You go alone to contend against numerous adversaries. You rend asunder the rock of ignorance by your strength, and you restore the lost wisdom. 4

From the time when O super-most and supreme, you take birth, bearing a name widely renowned in far off regions, since then, even Nature's forces have been in dread of you, O resplendent. You subjugate all the streams of thoughts, which serve the impulses of evil mind. 5
तुष्येद्वेषे महुः सुरेषा अर्चन्यकं सुन्धन्यन्तः।
अहिंमोहनमुप आशयानं प्र मायाभिमाययिनं सशक्तिद्वैः।
वि षु मृषेः जनुषा दानमिन्यसम्बन्धवाय मधवमंचककान्।
अत्र दृस्यं नमुषे: शिषे: यदवत्स्ते मनो गान्त्विषे:।
युद्धं हि मामकस्य आदि दिन्दुः शिषे: दृस्यं नमुषेवामशयन।
अस्मानं चित्त्वेषं वर्तमानं प्र चक्रितेऽऽो रोदवी मुरुढच्यं:।

tūṭhyēd ete marutah susēvā árcanty arkām sunvānty ándhaḥ | áhim ohānām apā āsāyānām prā máyābhir máyī-
naṃ sakshad āndraḥ || 6 || ví shú mṛūdho janúshā dānām
invann áhan gāvā maghavan sāṃcakānāḥ | átṛā dāsāsyā
nāmuče śiro yād ávartayoy máṇave gātūm ichān || 7 || yū-
jam hi mām ákṛithā ād īd īndra śiro dāsāsyā nāmucre
mathāyān | áśmānāṃ cit svāryāṃ vārtamānām prā cakrī-
yeva rōdasi mūrdhyāh || 8 ||

śīyēḥ hi dūsā āyujñānaṁ bheke kī mā kāraṇalāṁ áṣṭa śeṇāḥ:।
ānātāraśīdānde āṣaś ṇeṇe āroṣap gṛṇyādvo dasyumān:।
śeṣaḥ śrībāhūō brāhmaṇeśu vṛtābhidhyānhāḥ vṛtābhidhyānhāḥ
śeṣaḥ śrībāhūō brāhmaṇeśu vṛtābhidhyānhāḥ vṛtābhidhyānhāḥ

strīyo hi dāsā áyudhāni ca-
krē kim mā karann abalā asya sēnāḥ | antār hy ákhyad
ubhé asya dhēne áthópa praśd yudhāye dáisyum āndraḥ
|| 9 || sām ātra gāvo 'bhito 'navantehēha vatsāir víyutā yād
āsan | sām tā índro asrijad asya śākaír yād im śomāsāḥ
sūshutā ámandan || 10 ||
These blissful vital principles sing their songs of praise and pour out devotional love to you. The resplendent with wondrous devices, overcomes guileful lurker who arrests the flow of pious thoughts.

O bounteous glorified by us, you assail the antagonist, with the power of lightning. You, seeking man’s prosperity, crush those who have been hostile to you since your birth, and you strike the head of ever-clinging evils.

O resplendent, pounding the head of the ever-clinging evil, which was sounding and rolling like a cloud, you make me your associate. Then body and mind have been caused by the vital principles to revolve like a wheel.

The ever-clinging slave (i.e. the temptations) makes women as his weapons. (On this the resplendent thinks thus:) What will his feminine corps do unto me? The resplendent makes two of the ladies as captive, and goes forth to combat against the slave.

When the sacred sources of wisdom were separated from their seekers of wisdom, as calves from cows, they wondered about hither and thither; but when the well-placed devotional love makes the resplendent full of joy, he with helpers, i.e. vital breaths reunited them.
yād īm somaḥ babhrúdhūtā āmandann āroravid vṛisha-bhāḥ sādaneshu | puramdaraḥ papivān īndro asya pūnar gavām adadād usriyānām || 11 || bhandrām idām ruṣāmā agne akran gavām catvāri dádataḥ sahasrā | riṇamcayāsya práyatā maghāni práty agrabhishma nṛtamasya niṁnām || 12 || supēsasam māva srijanty āstaṁ gavām sahasrai ruṣāmāso agne | tivrā īndram amamanduḥ sutāso 'ktor vyu-shtau pāritakmyāyāh || 13 ||

āuchat sā rātri pāritakmyā yān
riṇamcayē rájani ruṣāmānām | ātyo nā vājī rāghur ajyā-
māno babhrūṣ catvāry asanat sahasrā || 14 || cāntusahasrāṁ
gavyasya pasvāḥ práty agrabhishma ruṣāmeshv agne |
gharmās cit taptāḥ pravrije yā āsid ayasmāyas tāṁ v
ādāma víprāh || 15 ||
When the loving devotion, offered by the men of mature wisdom, exhilarates the resplendent, he, the showerer of benefits, roars aloud in the struggle. So, the resplendent, the destroyer of cities, strong-holds of evils, through ecstasy of joy, restores to him his wisdom—the milk-yielding cattle, as if.

O adorable, the brilliant sages, giving me wisdom by four thousand hymns, have done well. We accept this wealth of wisdom, which, the liberator from debts, the leader of leaders, freely offer.

O adorable, brilliant sages, present to me a beautiful abode, with thousands of wise sayings. This big offering makes the Soul joyful, and then the darkness of night, the course of which was coming to an end, changes to morning.

The gloom-investing night ends at the appearance of liberator of debts, and changes into morning. King of the brilliant wise men, himself, O man of mature wisdom, urges onward and goes like a fleet courser, and obtains four thousand—a treasure of sacred wisdom.

We have accepted, O brilliant Lord the (four thousand cattle) treasure of wisdom from the brilliant enlightened sages and we receive the mental caldron the glowing offered in the solemn sacrifice.
31.

Indro rátháya pravátam kriṇoti yáṁ adhyásthān ma
ghávā vājyántam | yúthéva pasvó vy únoti gopá árishto
yáti prathamáh síchásan || 1 || á prád rāva harivo má ví ve-
nah píśañgarāte abhí naḥ sacasva | nahí tvád indra vásyo
anyád ásty amenáṁs cij jánivataś cakartha || 2 || úd yát só-
hah sáhasa ájanishṭa dédishta índra indriyáṇi víśvā | prá-
codayat sudúghá vavre antá̊r ví jyótishá samyavritvát támo
'vah || 3 ||

ánavaśe te rátham áśvāya takshan tváśtha vájram
puruhúta dyumántam | brahmána índram maháyanto arkaír
ávardhayann áhaye hántavá u || 4 || vríshnē yát te vripsiḥ
arkám árcaṁ índra grávāno áditiḥ sajósháḥ | anásaváso yé
paváyo 'rathá índreshitā abhy ávartanta dásyūn || 5 ||
The bounteous resplendent, the possessor of opulence, drives with a considerable speed the chariot, on which he sits. He, the foremost, proceeds unimpeded, with an intention of granting wealth and wisdom, and thus leads and commands as a herdsman drives the herds of cattle. 1

Hasten to us, O Lord of speed; be not indifferent to us. O distributor of splendid wealth, befriend us. For there is nothing else that is better than you. You have been giving life-partner to the unmarried ones. 2

When out of strength arises strength, that conquers darkness, the resplendent grants all sorts of power to the worshipper. He restores the source of wisdom from the interior of obstructing walls, and dissipates the enveloping darkness with light. 3

O resplendent, dear to all, the divine artisans fabricate your chariot, and yoke to it the befitting horses. The ammunition technician has designed your radiant thunder-weapons. The venerable priests, have blessed the resplendent with hymns, and have encouraged him for the destruction of the dragon. 4

When the vital faculties, without steed or chariot, inspired by the resplendent overcome the devils of ignorance, they sing their praises to you, O resplendent and they were filled with ecstasy, as the showerer of benefits, the clouds in the mid-space. 5
प्र ते पूर्णीणि कर्णानि वोऽऽं च नूतना मघवन्या चुक्ते ।
शर्मस्य वद्भवरां सुदेसी दुभे जवस्वपो मनवे दानुषिण तः ॥ ६॥
नातिनु ते कर्णेऽदसा विमार्हि यद्रात्रोजो अत्राममीया ।
हृण्ययति चित्तरि माया अंगुणा । प्रणित्वं स्वपुर दस्यरसेतः ॥ ७॥
व्यम्यो यथेऽति नुर्धायारसेतः । शुभ्रा । पार इन्द्र ।
उत्तमंयातमवेहि हृ कुले सं हृ यद्रमुग्नारात्तेत्ते । ॥ ८॥

प्रां ते पुरवानि कारणानि vocam प्रा नूतनाः मघवान्या
यावमकार्था । सांत्ववो यत्वः विभारी रोदसि ubhe jāya अपो
मावे दानुषिणः ॥ ६॥ ताद् इन् नु ते कारणं दसम विप्राहित
याद् ग्नान्यो जो आरम्भिनित्या । सुष्मायते cि पारि
मयाः अग्रिभनाः प्रपतितवः यण्यं अपा दायुणाः बस्तिहः ॥ ७॥
त्वम् प्रयो यात्वजे turvāsāyāramayaः sudūkhāh पार इन्द्रा
ugrah ayātām ातो ha कुत्सम सां हा याद् vām usānā-
रांत devāh ॥ ८॥

इन्द्रकुशस्व वहिमाना स्थेना विनम्याः अपि कर्णे वहनु ।
नि: गृहत्रो अथमो नि: व्यस्तामध्यो बहुः वस्त्रसमार्थि ॥ ९॥
वानसयो युक्ताम्नुग्नाधिकार्किकित्वेष्येसं अजगल्वस्यः ।
चित्रेः ते अव धृतृः समाय इन्द्र अभार्णी तविविष्कर्षेऽन ॥ १०॥

इन्द्रकुशस्व वहिमाना स्थेना विनम्याः अपि कर्णे वहनु
अपि कार्णे वहानु । niḥ shīm adbhyo dhāmatho niḥ sha-
dhāsthān maghōno hridō varathas tāmānsi ॥ ९॥ vātasya
yuktān suyūsāc caid āsvān kaviś cid esho ajagān ava-
syūh । viśve te átra marutāḥ sākhāya āndra brāhmāṇi tá-
vishim avardhan ॥ १०॥
I celebrate, O powerful resplendent your old achievements, and those which you have newly attained. O wielder of the will-power, subjugating both mind and body, you have distributed the wonderfully bountiful enjoyments to man.  

Handsome and sagacious resplendent, this is your achievement. Just as the Sun to clouds, having slain evil, you have here displayed your vigour. You arrest and slay the devices of sinful tendency. During the struggle you get victory over the indisciplined.  

You, resplendent, even from afar render the rushing thoughts agreeable to hard-working and strong men. You two, the resplendent and intellect, assail the fierce petty tendencies, and you convey the pious man of intelligence to his dwelling. Therefore, men of genius and the divines honour you both.  

May your speedy senses bring you both, O resplendent and intellect, to the struggle riding in one chariot. You expel sin from thoughts, from his proper abode, and chase away the darkness of ignorance from the heart of the affluent adorer.  

The sage gets control over senses. Swift as wind, just as a horseman over his docile horses. Here are the vital faculties, your dear companions, whose prayers augment your vigour.
सुरिंद्रे परिनक्स्यायं पूवं करुपरं जुजुवांसम्।
भवत्कमेनेन्तः सं शिरानि पूवंे त्यक्तसन्निधयं कन्तु नः।।
आचे जना अभमिकेशे जगमेन्द्रः सकालं गुणसोममिच्छन्।
शत्रुपासा वेदं ब्रिगायं यस्य जीम्मुपयुक्तश्रोति।।
ये चाकान्तन चाकान्तन नू ते मनो अमुंत मो ते अंहं आरंभ।
गाविन्न गयंृत तेषु शेषोऽजंवेषु तेषु ने स्याम।।

सुराः सं धारथं परितक्ष्यायं पुर्वम गराद उपरः
जांवांसम् भारक्राम एताशं सं रिनाशी पुरो दाधतहस सानिशयाति
क्रतुम नाह।।। अयाम जाना अभिकाक्षे जगामेक्राह साखायां सतासोमम् इच्छन।
वादान ग्रावावा वेदिं ब्रह्याते यासया जिराम अधवायावा सारांत।।।
ये चाकान्तनां चाकान्ता नू ते महां अमुंत मो ते अंहं आरंभ।
वानवंही याज्युहृ तु तेघु धेह्यो जो जेशो ते स्याम।।

(३२) दानिंद्रे मुक्तम्
(२१-२२) दाराधार्यायं पुरितक्ष्यायं गाविन्न।

अदृश्यसमस्मध्यः वि खानि लवमण्यानीदध्यानी अस्मां।
महान्निपन्न पवेतः वि यहः सुनो वि धारा अवे दानां वह॥२१॥
तमुलस्वः जुगमध्यानाः अर्थं ऊऽः पवोतशयं वकरशः।
अहं चिद्रुम प्रयुंतं श्रयों जगानों इन्द्र नविपिष्यात्रः॥२२॥

अदर्दर्दृ उस्मां आस्रिजों वि खानि त्वां अर्थान्वण भद्रान्यानां
अर्मणाः। महान्तम इंद्रा पार्वताम वि याद वाह
स्रोजों वि धारा आवा नान्वान एं।।। त्वां उस्मां रितुभरी
भद्रान्यानां अराणां उडधां पार्वताम्यं वाज्रिं। अहः चिद्रुम एं
उग्र प्रार्थम शायानां जगान्वान इंद्र ताविषिंवम अदभत्रः॥२॥
He, the resplendent in the struggle, arrests even the rapid chariot of the Sun. Further he upholds the wheel of the moving universe and setting it eastward, he inspires us for active life. 11

O resplendent, men come to see you, just as they go to see a friend who has expressed devotional love. Let the creaking stones, mental and physical faculties be laid upon the altar and let the priests hasten to turn it quickly. 12

O immortal, let not the mortals, who are wishing and anxiously wishing for you, fall into disgrace and evil. May you be pleased with the pious and their sacrifice, and grant spiritual light to those men amongst whom we live, and who are particularly yours. 13

You, resplendent self, cleave the dark forces asunder. You set free the fountains of knowledge, you liberate the obstructed streams. You open the vast cloud of darkness, and give vent to the showers of blessings, having destroyed wickedness. 1

You, O possessor of strong will-power, set free in their seasons the obstructed clouds of dark thoughts. You let flow the fountain of virtues O mighty soul, destroying the powerful serpentine evil, that lies, extended in the deep sub-conscious mind, and thus you show your vigour. 2
तयस्या चिन्महतो निमंगस्या कर्जराथान नविश्चान्तिरंगः।
ये एक इदंगमुर्माध्मान आदेशारुणौ अन्तदिन नयानां || 33
लं चिदेशर्वथया मदर्मति मित्वा नयानेत मुखेष तमेशामाम।
वृक्षार्धसम् दानस्या नामं केषों नि जयान्त हुष्क्षेम || 45
लं चिदेशर्वथा निम्नतिष्ठनमस्यानि विविदितस्य नमौ।
यदी सुश्रुषा रुपर्यत मदस्या युवुपर्यतं नमस्य हर्मेव था: || 55
लं चिदेशर्वथा केषं याक्ष्यं शायानामस्येन नमस्य राध्रुमानम।
तं चिन्मनन्त्रो नींगृः सुतर्पेषावर्णनौ अपायूषै जयानां || 65।।

उदयदिन्त्रो महते दानवाय वायुमिकं सहो अपर्नेताम।
यदी वर्तस्य प्रभृती तुदाम विभक्तयं जन्तोधयं संकार। || 9।।
सं चिदेशां मघृणं शायानामस्यं वृष्टं महादुःखं:।
अपादम्भं महतं व्येन न दुर्योगं आवंज्योगवा। || 10।।

ुद्य यदि इद्रो महाते दानवाया वायुर्वाया यामिष्टा साहो
अप्रति्तम्: यदि इम वाज्रस्या प्राभ्रितातु ददाब्हा विष्वास्या
जंतोर अत्माम दका: || 7 || तयां चिद आन्ताम मछुपाम
सायानाम आसन्वाम वार्तम महायस्यां स्म! अपादां स्म
महता वाधेना नि दुर्योगा आन्ताम र्मिद्रहरङ्गासीम || 8 ||
The inner self, by his prowess, annihilates the weapon even of that mighty beast, from whom another yet more powerful, conceiving himself one and unmatched, is generated.  

The wielder of the bolt of determination, the clearer of the evil-intentions, smiles with his bolt and destroys the wrath fire of the wicked, the mighty exploiter and his waring strength, couched in darkness, who has been exhilarating himself with the food of these living creatures.  

(O resplendent Soul), you discover the secret vital part of the vicious wicked, who thinks himself invulnerable, when, O powerful protector in the exhilaration of the spiritual joy, you detect him preparing for a struggle in his dark abode.  

The soul, the showerer of blessings, exhilarated through the ecstasy of spiritual joy, uplifting his thunderbolt destroys him, who swells there huge in dimensions, sleeping and thriving in sunless darkness.  

When resplendent self uplifts irresistible will-power against the mighty devil, and when he subdues him with his bolt of determination, he makes him lowest of all living creatures.  

The mighty self seizes upon that restless flood of wicked-forces, an insatiable devil drinker of the sweet liquor, enveloper (of the world), and then with his great weapon, in his dwelling, crushes him, who is footless, measureless, and evil-speaking ogre.
kó 

asya śūṣmam távishih varāta éko dhānā bharate ápraitatāḥ | imé cid asya jrayaso nú devi índrasyaujaso bhiyāsā jihāte || 9 || ny ásmai devi svādhitr jihita índrāya gātūr uṣatīva yeme | sām yād ójo yuvāte víṣvam ābhir ánu svadl...ne kṣhitáyo namanta || 10 || ékaṃ nú tvā sātpatim pāncajanyam jātam śriniomī yāsasam jāneshu | tām me jagrībhra āśāso nāvishitham doshá vástor hávamānāsa índram || 11 || evā hi tvām rītuthā yātāyantam maghā víprebhyo dádataṃ śriniomī | kim te brahmaṇo gṛihate sākhāyo yé tvāyā nidadhūḥ kāmam indra || 12 ||

(32) प्रविविषयं मूलम्
(1-१०) द्वारकायाय भूतग्रह भागायपः संवरण अणिः | हृद्रों हंसना | बिकृष्ण तमः ||

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Máhi mahé tavāse didhye nṛñ índrāyethā tavāse átavāyān | yó asmai sumatim váajasātau stutó jáne samaryāṣ ci-
kēta || 1 ||

33.

Máhi mahé tavāse didhye nṛñ índrāyethā tavāse átavāyān | yó asmai sumatim váajasātau stutó jáne samaryāṣ ci-
kēta || 1 ||
Who may arrest his strength or resist his vigour? Verily alone and irresistible, He bears off all the riches. Even these two (physical and mental faculties), through the fear retire and submit to the supremacy of the fast-approaching Soul.

Even the divine, and self-sustaining powers of intellect and mind bow before the potent self, and the body resigns to the Soul like a loving wife. As he shares his vigour with all of them, men straightaway offer reverence to him.

Verily, I hear that you from the very birth are supreme Lord, the protector of the good; and friendly to the five people, the five senses. May all, representing their wishes and uttering praises propitiate the resplendent self—evening and morning.

So, too, I hear of you that you favour and readily enrich the learned from season to season on their approach. But what do your loyal friends and those who rest their hopes in you receive, O Soul?

Feeble as I am, I offer praise to the great and vigorous resplendent Lord for granting strength to all these people. He, with his band, shows favour to these brave people, interested in struggle against evils.
स त्वं नं इन्द्र वियसानो अवैर्गीरणां वृष्ण्योक्त्रंक्षेऽऽ।
या इत्या मंचवशनु जोपं वेषों अभी प्रार्यं सिद्ध जनानं॥२॥
न तेत इन्द्रायम्मृत्त्वार्युक्तं अवैर्ग्यता यदं सन।
निग्रा रूपमधुि तं बैश्रवंसा र्दिम् देवं यमसं स्वर्गं।
पुरुषो यत् इन्द्र सन्नानुस्त्र गों तु कर्मवर्गं युज्ञं।
तनसे युर्वाय चिदंक्रिकं से द्रुंग समतु दासस्य नामं चिन्त।॥५॥
यथं तेत इन्द्र ये चु नरः शरीरं जन्तृद्वा यालाभं र्यथं।
आस्मात्तं गमयादिहिसु परं सत्त्वं मर्यो न हियचं न प्रभ्रृथ्थेशु चाशं।॥५॥

पप्रिक्षेन्द्रमन्न ते योजों नृमणि च नृत्तमानो अर्द्धः।
स न एनं वसवानो गंधु द्रोः प्रायं स्तुं त्वर्मिबद्धम्य दानमयम्॥६॥
एतं नं इन्द्रायत्तिमिर पाहं गृहं गृहं दुरं कारुनं।
उत्त त्वं दर्देन्तां वारस्मानो पिरिनंह मध्यां सुप्रवस्य चारों।॥७॥

पप्रिक्षेन्यम indra tvē hy ójo nṛimānī ca nṛitūmāno āmartaḥ | sa na enim vasaśvano rāyim dāh prāryā stushe tuvimaghāsya dānam || 6 || evā na indrotibhir ava pāhi gīṛptaḥ sūra kārūn | utā tvācaṃ dādato vājasātāu pipribhi mādhvāḥ sūṣhutasya cāroḥ || 7 ||
O resplendent Lord, showerer of blessings, you are delighted when adored through sacred hymns. May you be pleased to fasten the traces of horses and drive hither to assist us in a victory over your hostile people.  

O resplendent Lord, those persons do not deserve your favour, who differing from us, have no faith in you through their ignorance. O the wielder of admantine will-power, ascend this chariot, and hold the reins, O Lord, of your noble horses.  

In as much as, O resplendent these praises are offered to you, may you make our fields fertile with a free supply of unobstructed water of wisdom. You are radiant like the sun and in your own dwelling, may you destroy the name of the darkness of nescience, the devil slave in battle.  

O resplendent self, we are yours, and yours are they, who are the leaders, confident of their strength, and whose energy is directed to you. O resplendent, capable of destroying the evil darkness, splendid in struggles, and easy to be invoked, may you, come to us and likewise come with all your riches.  

O resplendent Lord, glorious is your strength; you are immortal, and enwrap the world with light. May you give us splendid riches. I shall always greatly praise the munificence of the opulent Lord (as you are).  

Thus favour us, O resplendent Lord, with your succour and protect the singers who chant your praises. May you be friendly to those who offer fully-dedicated love of ecstasy that yields a defensive covering in struggles.
उत्त ले मा पौरुकुत्स्यं सूरेशसद्योहिरणिनो राणा:।
वहंतु मा दशू द्वेषार्तिः अस्य गेतिपत्यं क्रतुमितु संस्क्रे ॥८॥
उत्त ले मा मार्ततांश्य सोण:। कर्तव्यासायो विद्यास्य रातनो ।
सहस्रं मे च्या चनानां ददान आनुक्षायो वपुष्ने नार्तन ॥९॥
उत्त ले मा चण्यः जुशी लक्ष्मण्यः सुरुङ्गो यनानाः।
मुद्दा रायः संवरणस्य अर्धेच्छ नागः: प्रत्यता अपि गमन ॥१०॥

उत्त त्ये मा पौरुकुत्स्याया सुरेन सरस्म सरस्मयो हिरण्यो रारायह ॥ वहंतु मा दा शा श्यारुत्तोश्याया गृहे नु सचे ॥ ८ ॥ उत्त त्ये मा मार्तताश्याया शोणीया क्रतुमाश्यायो विद्यात्मयायो रातनो या-
हार सआर में ग्जावयानो दादानो अनुकाम अर्यो वपुष्ने नार्तन ॥ ९ ॥ उत्त त्ये मा धवन्याया जुशी लक्ष्मण्याया सुरुङ्गो यनानाः ॥ मल्लार रायः संवरणस्य अर्घ्यो नागः: प्रत्यता अपि गमन ॥ १० ॥

(१४) चतुर्विवाहो सुकृमः
(२५) नरबप्पाणाय सुकृम न दाराय। संक्षण दाराय:। इत्यते देवता। (२६) प्रथमाल्प्यार्थ सरस्ता।
(२७) नरबप्पानाय ब्रह्मुपु उद्यते।

अजातश्रुतज्ञ, स्वर्गिः पुंश्य, स्वामिनं दुस्मायते।
सुनोत्तनं पर्ष्यं ब्रह्माहमेव पुष्तकायं प्रत्यं दयात्मनं ॥ १॥
आ य: सोमेन्त्यं ज्ञातां नरस्यायो राष्ट्रात्मनं मुर्गः मघीयो अर्यस:।
यदय मुगाय हन्तो: महाचं:। सुहृत्यसृष्टिसुभानां वर्षं यमनं ॥ २॥

34.

अजातश्रुत्रुम्म आजारा वासवती अनु त्वथामः दास्माह इयते। सुनोत्ताया पास्ता भ्रामीवासा पुरुश्तुताय प्रताय-रामः दादहाना ॥ १ ॥ आ यो: सोमेन्त्यं ज्ञातां नरस्यायो राष्ट्रात्मनं मुर्गः मघीयो अर्यस:।
यदय मुगाय हत्यो: महाचं:। सुहृत्यसृष्टिसुभानां वर्षं त्यमतं ॥ २॥
May those ten (five sense organs and five vital breaths) resplendent in their brightness, the gift of those whom the devils fear, exceedingly brilliant and wise, occupying highest places, carry me for the fulfilment of my assigned duties. 

And may we also be the possessors of powerful, well-actioned, swift transport vehicles, yoked with wind-like horses, and constructed in well-reputed workshops, and may we also receive the gift of thousands of treasures from generous sources, and further may we get ample dresses and decorations for our fighting soldiers.

Or, may the bright and dynamic steeds (transport motors) be bestowed upon me by experts and from the concerns well-known for their supreme quality; and may we be the possessors of riches endowed with generosity. And may all these proceed to reliable experts, like cows to their stalls.

The undecaying, heavenly, unlimited offering goes to the one (resplendent) who is not born and who is the performer of wondrous deeds. Therefore press-out (the medicinal herbs), prepare, cook and dress, and offer oblation to him, who is the acceptor of prayer, and who is glorified by many.

The bounteous, who fills his heart with spiritual bliss, and is exhilarated by experiencing the sweet celestial elixir, lifts up his mighty thousand-fold adamantine will-power, desiring to lay down the monstrous of wickedness.
yó asmai ghraúsá utá vā yá údhani sómaḿ sunóti bhávati
dyumáñ áhá | ápápa šakrás tatanúśhítim úháti tanúśubhram
maghává yáh kavásakháh || 3 || yásyávadhít pitáraṁ yásya
mátaṁ yásya šakró bhrátaram náta īshate | vétíd v asya
práyata yataṁkaró ná kilbíshád īshate vásva ákaráh || 4 ||
ná pańcábhir daśábhír vasyátr árábháh násunvatá sacate
púshyatá caná | jináti véd amuyá hánti vā dhúnir á
devayúṁ bhajati gómáti vrajé || 5 ||

vitráṣh: sāmrétvá čakrásápeṣu sūpáto vāpi: sūpa: vṛṣ: ||
Indhá viśbhir śrámá viśiṣṭváno viśváyáno náyánti dáśmañáyá: ||6||
sámé poneśaṁ bheréjánémsiśupáśchánti tviśvá parámásá se
èná vāryó viniścánta bhisámśkaśánta ||8||
Sám vajñé sunálu vicyátháścaryádhró mécta góryu śrúyaśtú su
Buná haṁśhimśu prápeṣuáru gátryú śunáte sáryáśiśiñá: ||8||

vityákshañáh sámritau cakramásajó ’sunvato víşhuñaḥ
sunvató vṛisháh | indro víśvasya damítá vibhisñaḥ yathá
vaśám nayati dáśam áryáh || 6 || sám ím pańer ajati bhó
janam mushé ví dásúshe bhajati súnaṁ vásu | durgé
caná dhriyate víśva á purú jáno yó asya távishim ácukru
ñáhat || 7 || sám yáj jánav sudhánau víśváśardáśáv áved ín
dro maghává góshu subhriśhu | yújam lí ányám ákṛita
pravepáná úd ím gávyáṁ sújáte sátvabhir dhúnih || 8 ||
Illustrious is the man who expresses devotional love to that bounteous, by day or by night. The supra-powerful Lord is the friend of sages, but He disregards the man, who suffers from vanity and family snobs. 3

The supra-powerful Lord does not necessarily disfavour the one, whose father, mother, or brother he has punished (for justifiable reasons) and is willing to accept his devotions and offerings. He is the upholder (of justice). The Lord, the bestower of riches, does not subscribe to the sins. 4

He places no impediments in the normal functions of the five sense organs or ten vital breaths. He does not associate with the man who performs not the benevolent acts, though prospering well. The terrifier of foes, however, punishes or destroys the wicked. But, to the virtuous, he gives a cattle-farm in reward. 5

Exceedingly strong in struggles, he accelerates the wheels of his chariot, and turns away from him who offers no prayer. He, however, augments him who prays. The resplendent Lord is the subduer of all, and formidable, and He keeps the undisciplines under His full control. 6

He proceeds to confiscate the wealth of the avaricious and bestows precious riches to His faithful devotee. A man, who provokes the mighty to indignation, dares not stand secure even in his wide stronghold. 7

When the resplendent Lord, the opulent, discriminates between two wealthy persons fighting amongst themselves over the precious knowledge, he chooses one of them on merits, and frightens the other one. He takes the meritorious one as his close ally, and associated with the vital faculties, bestows wisdom upon him. 8
hasrasām āgnivesiṃ grīṇīshe śātrim agna upamāṃ ketūm
dryāḥ | tásmā āpāḥ sāmyātāḥ pipayanta táśmin kshatrām
ámavat tveshām astu \| 9 ||

35.
Yás te śādhiṣṭhō 'vasa īndra krātush tām ā bhara |
asmábyaṃ carshanīsāhāṃ sāsniṃ vājeshu dushtaṃ | 1 ||
yād īndra te cátasro yāc chūra sānti tisrāḥ | yād vā páncia
kshitiṃvā āvas tāt sū na ā bhara | 2 || ā té 'vo vāreṇyaṃ
vṛishaṃtamasya hūmahe | vṛishajūtir hī jajñishā abhūbhīr
indra turvānīḥ | 3 || vṛishā hy āsi rádhace jajñishē vṛishnī
te śāvah | svākshatram te dhṛishān mániḥ satrāhām īndra
paūnsyam | 4 || tvāṃ tām īndra mátyam amitrayántam
adrīvah | sarvarathā śatakra no yāhi śavasas pate | 5 ||
O adorable Lord, I praise the one who is the dispeller of distress, energy-personified, and dynamic, the bestower of thousands (of blessings) and beyond comparison. May the streams of cherished desires of the devotee be acceptable to the Lord. May the devotee be favoured with wealth, strength and glory.

O resplendent Lord, may you grant for our protection that of your holy and effectual power, which conquers men for us, which is invincible in life-struggles.

Whatever aids, O resplendent Lord, are yours, whether four (physical, vital, mental and spiritual) or three (physical, mental and spiritual), or those accorded to the five classes of men, bring them quickly all that help to us.

We invoke for the choicest and mightiest help of yours, O the most liberal showerer of blessings. As soon as manifest you are quick in showering of benefits, and destroying evils. May you associated with the vital principles, grant us protection.

You are the showerer of boons, and as such as soon as manifest, you bestow riches. Your strength is the fulfiller of aspirations. Your self-invigorated mind is firm in determination, and your manly vigour subdues multitudes.

O resplendent Lord, performer of hundreds of selfless deeds, wielder of the punitive justice, may you, with your all-pervading chariot’s force, proceed against the mortal, who entertains hostility towards you.
tvām īd vṛitrahantama jānāso vṛiktābarhishah | ugrām pūrvīṣhu pūrvyām hávante vājasātaye || 6 || asmākam indra dushtāram: puroyāvānām ājīshu | sayāvānam dhāne-dhane vājayāntam avā rātham || 7 || asmākam indrehi no rātham avā pūramdhya | vayām śavishṭha vāryaṁ divi śrāvo da-dhīmahī divi stōn ṛm manāmahī || 8 ||

36.
Sā ā gamad īndro yō vāsūnāṁ cīketad dātum dāmano rāyīnām | dhanvacaro nā vāṁsagas tṛishānaś cakamanāḥ pibatu dugdhām aṁśum || 1 || ā te hānū harivaḥ śūra śpre rūhat sómo nā pārvatasya prīṣṭhe | ānu tvā rājann ārvato nā hinvān gīrbhīr madema puruhūta vīṣve || 2 ||
O, the mightiest destroyer of evils, fierce and foremost among many, men with humility and purity of heart invoke you for aid in life-struggles.  

Defend, O resplendent Lord, our life-chariot, that proceeds foremost in struggles, followed by attendants, and eagerly striving for repeated gains.  

May you come to us, O resplendent Lord, and defend our life-chariot by your divine intelligence. May we, O mightiest one, offer oblations at the break of day, and chant prayers at dawn.  

May the resplendent Lord, who knows how to distribute riches from His store of treasure, come to us. May He, the bestower of riches, come as a thirsty bird who roams in the midspace and eagerly relish the elixir of our offered devotional love.  

O Lord of vitality and vigour, may the elixir of our devotion rise to your sweet lips, as if a herbal creeper to the summit of a mountain. May we, O king, invoked by all, give pleasure to you with our hymns, as to horses with fodder.
चक्रां न वृत्तां पुरुष्टाः केवले मनो भिमां से अमतितित्त्रिवः।
स्थादिवी त्वा जगिता संदर्भु कुविन्द सौचस्यवन्युक्तवस्यः। ॥३॥
एष ग्रहेव जगिता न इत्तैवमिनि वर्ष वृहद्दशुपाणि:।
प्र सुच्छीनेन सणवन्यसिः रात्व: प्र दशिणिद्धिश्र्यो मा वि वेन:। ॥४॥
वृष्ण्य व्या वृष्ण्यं वर्षतु योडङ्गा दुर्गम्यां वहसे हरिभ्याम।
स नेन दुष्ण्य उष्णथः सुरिश्र दुर्गम्यतो वृष्ण्य बक्षिन्मरे था:। ॥५॥
यो रोहिताहि वारजिनो वारजिन्याश्राप्रिम: जहि: सच्चानावदिन्तः।
युने समस्ये शिन्ये नमन्ताः षुतारथाय मरतो दुष्योऽय। ॥६॥

नावृत्तां पुरुष्टां वेपते मानो ब्यायां मे अमतितित्त्रिवः।
राथ्यां अधि त्वा जरिता सदाव्रिधा कुविन्नु स्तोभायाप्युस्तवः। ॥३॥
क्रर सवायेव जगिता न इत्तैवमिनि वर्ष वृहद्दशुपाणि:।
प्र सुच्छीनेन सणवन्यसिः रात्व: प्र दशिणिद्धिश्र्यो मा वि वेन:। ॥४॥
वृष्ण्य व्या वृष्ण्यं वर्षतु योडङ्गा दुर्गम्यां वहसे हरिभ्याम।
स नेन दुष्ण्य उष्णथः सुरिश्र दुर्गम्यतो वृष्ण्य बक्षिन्मरे था:। ॥५॥
यो रोहिताहि वारजिनो वारजिन्याश्राप्रिम: जहि: सच्चानावदिन्तः।
युने समस्ये शिन्ये नमन्ताः षुतारथाय मरतो दुष्योऽय। ॥६॥

(२७) सर्वत्रिशस्यूत्तमः
(११) पुराणादिष्ठ सूतदा भौमोगिकः। इत्यद्य देवता। विषयः तत्तः।

सं महानां यज्ञे सूर्यायजङ्गानो घन्युष्टम: शब्दः।
तस्मां अर्थां दुष्टसे दुर्गम्य इन्द्रया सून्यामेयारः। ॥१॥

37.

साम्बहार्यानां यताते सूर्यायाजुवानो ग्रिष्ठाप्रिष्ठानह स्वांः।
तस्मां यामिरिद्राय उषासो युच्यित्व यात्राय सुन्यामेयारः। ॥१॥
O wielder of the punitive justice, invoked by all, my mind trembles through dread of poverty, like a whirling wheel. O ever prosperous, bounteous Lord, may your affluent worshipper praise you promptly and abundantly, merged in devotion as if with you in your chariot. 3

O resplendent Lord, like the press stone, your devotee offers laudations to you. With your left hand, O bounteous Lord, you bestow riches, and so with your right too; be not reluctant. 4

May the effective eulogium melt you, O showerer of blessings. Your radiance is borne by actinic rays. So, O showerer of blessings, splendid in form, wielder of the punitive justice, with mighty chariot, may you defend us in struggles. 5

O cosmic vital forces, may all men bow down in obedience to that young possessor of well-known chariots, who rich in steeds gives me two dark red horses (the colourful dawn and dusk) together with three hundred and more cattle (the days of the year). 6

Bedewed with clarified butter and worshipped earnestly, the swift flames vies with the splendour of the sun. May the dawns rise without cessation for him who says, "let us offer devotional love to the resplendent Lord." 1
sámiddhāṅgir vanavat stīrṇābharhir yuktāgrāvā sutásomo jarāte | grāvāṇo yāsyeshirāṁ vadanty āyad adhvaryúr havīlāva sindhun || 2 || vadhūr iyám pātīm ichānty eti yā iṁ vāhāte māhishim ishirām | ásyā sra-vasyād rátha á ca ghośhat purú sahásra pāri vartayāte || 3 || ná sá rājā vyathe yāsminn ānras tivrāṁ sōmam pībati gósakhāyam | á satvānair ájati hānti vrītram kshēti kshitih subhāgo nāma pūshyan || 4 || pūshyat kshēme abhi yóge bhavāty ubhé vrītau samyati sāṁ jayāti | priyāḥ sūrye priyó agná bhavati yā ānrasa sutásomo dādāsat || 5 ||

( २८ ) अभाविनः सूक्ष्मेऽ पञ्चमं पञ्चमं सूक्ष्मं भैरोविनिनिनिनः || हंसों देवता || अनुपूर्वे दुन्सः ||

उरण्डे हिन्दु गर्भं गृही गतिः जातकतो।
अधो नो विभयचर्चे युग्मं सुंसत्र मेंहय॥१॥

38.
Urōsh ṭa indra rádhaso vibhvī rātīḥ śatakrato | ádhā no viśvacarśaṇe dyumā sukshatra maṇhaya || 1 ||
With kindled inner fire and heart trimmed like strewn grass, let the devotee worship and pour forth the devotions as if the juice effused from the press-stones. And may the priest chant praises, like the press-stones uttering sounds, and enjoy with his oblations as a swimmer going to a sea. 2

When the soul loves his charming wife, the wisdom, the lady fond of husband comes to the ceremony. May his car seek fame, thunder loudly, and its wheel make thousands of revolutions. 3

That prince suffers no evil in whose realm, the resplendent Lord accepts earnest devotional prayers, profusely mixed with love. Attended by faithful followers, he moves in all directions. He destroys his enemy and cherishing that name of the resplendent Lord, he guards his people. 4

He, who sings devotional prayers, composed for the praise of the resplendent Lord, attains ability to win riches and preserve. He is victorious in the struggles, present or future. Dear shall he be to the Sun, and dear to fire his devotional expressions, he offers homage to the resplendent. 5

O resplendent Lord, performer of hundreds of benevolent deeds, liberal is your munificence and extensive your bounty. So, O observer of all, and benevolent guardian, may you grant us opulence by your grace and glory. 1
Yadindra citra mehanasti tvadatam adriwaḥ | rádhas tán no vidadvasa ubhayāhasty ā bhara || 1 ||
O mighty resplendent Lord, golden hued, you are the possessor of widely-famed abundance, and yet it is, as extensively known, very hard to obtain. 2

O wielder of the adamantine justice, these powers, who readily obey you, are very generous, extensive and strong. You and your powers, both divinities, at their pleasure dominate over heaven and earth. 3

O destroyer of evils, may you bring to us the wealth and heroic strength with the aid of power that you possess. May you bless us with wealth, as you are keen to make us wealthy. 4

With these aids of yours, may we, O doer of the selfless acts, live under your protection; may we, O resplendent, be safe and may we, O hero, be well secured. 5

O wondrous resplendent Lord, wielder of the adamantine justice, master of precious treasures, what wealth is meant to be showered to us, that bounty, may you, filling both your hands, bring to us. 1
यान् मानयायां वारेण्यम् इंद्र दुयुक्षाम् ताद अभार | विद्याम् तस्य्या ते व्यमकृपापर्य दृश्येन ॥ २॥

वल्लितरस्त्वम् प्रवाहें को आसित श्रुते व्रहल | तेन्ते द्वान्विता चित्तिक्ष्य आ वाजं द्विं ज्ञाते साताये ॥ ३॥

महिषिः वृष्णीमिहि श्राहे वर्णिनाम ।
इर्धद्विपुः प्रद्वितस्तम्ये पुरविनिग्रेः गिरे ॥ ४॥

अम्मा इतकातय्य वर्ष उक्तः अस्तमिनि निः नायम ।
तस्मां उ ब्राह्मवाहासे गिरे वर्धन्त्वत्रेये गिरे: श्रुम्भन्त्वत्रेये ॥ ५॥

(४७) कवालिसा सूत्रम्
(१-६) नर्धस्तत्वाय सुचत्स च मोच्यांविरिधिः । (१-५) परम्परिब्रह्मलक्ष्मिन्द्रः । (१-४) प्रविलः: दृश्ये ।
(५-७) पश्चापस्तकसुतामालास्विनिद्वित्तमालाः । (१-२) प्रविल्पतिकस्यालोकः । १३-३-५) कन्याया: पश्चापस्तकस्य च बिवेद्ये । (५, ६) पश्चापस्तकस्य च बिवेद्ये । उद्दालस् ॥

"१२।" आ यामिनि: सुति सामी सामपते पितृ: | उपासिन्त्र वर्षिनिक्तत्रहस्तम् ॥ ११।
व्रश ग्रावा व्रश मदुः व्रश सोमो अयं सुति: | उपासिन्त्र वर्षिनिक्तत्रहस्तम् ॥ २१।

40.

अ याह्य उदरिभिः सुतयाः सोमाः सोमपते पिबाः | व्रिश्नाः इंद्रा व्रिशाब्धिः व्रित्रहांताः ॥ १ || व्रिशाः ग्रावा व्रिशाः मादो व्रिशाः सोमो अयाः सुताः | उपासिन्त्र वर्षिनिक्तत्रहस्तम् ॥ २ ||
May you, O resplendent Lord, grant us whatever you deem worth the wish and blessed. May we continue to be your in your boundless munificence.  

O wielder of justice, since your generous and praise-worthy liberality is far-renowned, may you with that lofty spirit break open the stronghold of adversaries, and distribute substantial food to the deserving.  

In the praise of the resplendent Lord, people chant ancient hymns and please Him, who is extremely rich among opulents and sovereign king among men.  

To that resplendent Lord, must be sung the poems and hymns of praise. The sages, free from three folds of miseries, glorify Him with their hymns. He is the acceptor of praises. The three-fold free sages augment His glory through praises.  

Come to cherish our devotional love, which has been effused out with sincerity and integrity as the invigorating extracts from herbs by pressing stones. O showerer, the resplendent Lord, the destroyer of evils come with the showerers (the vital faculties).  

Showerer is the cloud, showerer is the spiritual delight, showerer is the effused herbal juice. O showerer, the resplendent Lord, the destroyer of evils, come with the showerers (the vital faculties).
vrishā tvā
vrishaṇaṁ huve vajrīn citrābhīr utibhiḥ | vṛishann indra — || 3 || rjishī vajrī vrishabhās turāshāḥ chusumī rājā vritrahā somapāvā | yuktvā hāribhyām úpa yāsad arvān mádhyaṁ-dine sāvane matsad índraḥ || 4 || yāt tvā sūrya svārbhāṇus tāmasāvidhyad āsuraḥ | ákshetrayād yathā mugdhō bhūva-nāṇya adīdhayuḥ || 5 ||

svārbhāṇor ādha yād indra māyā avō divō vārtamāṇā avāhan | gǔlhāṁ sūryaṁ tāmasāpavratena turīyena brāhmaṇāvindad átrih || 6 || mā mām imāṁ táva sāntam atra irasyā drughdho bhīyasā nī gārit | tvām mitrō asi satyārādhās taú mehāvatam vārūnaṣ ca rājā || 7 || grāvno brahmā yuyujānāḥ saparyān kirinā devān nāmosopāsikshan | ātrih sūryasya divi cákshur ádhāt svārbhanor ápa māyā aguhkshat || 8 || yāṁ vai sūryaṁ svārbhāṇus tāmasāvidhyad āsuraḥ | átrayas tám ánv avindan nahy anỳé āṣaknuvan || 9 ||
As strong, I invoke you, O strong the wielder of adamantine justice, for your marvellous protective means. O showerer, the resplendent Lord, destroyer of evils come with the showerer (the vital faculties).

May the acceptor of simple and sincere homage, the wielder of punitive justice, the showerer of benefits, the queller of the mighty (foes), the powerful the monarch, the dispeller of darkness, the acceptor of devotional love, speedily as if mounted on courser, come down to us. May the resplendent Lord be exhilarated at the mid-day worship.

When, O sun, the mighty devil, the nescience, eclipses you with darkness, all creatures look bewildered like one who knows not the place where he actually is.

When, O Sun, you dissipate those illusions of the eclipsing nescience which are spread below the sky, then the three fold free sage, by his fourth vision (the innate instinct, beyond the physical mental and intellectual) discovers the sun concealed by the darkness impeding his functions.

Let not the violator, with his dread, through anger swallow me up, for I (the sun) am your true friend, O three fold free sage. May you and the brilliant venerable divine, both protect me.

Then the wise three fold free sage, collecting the material for sacred worship, and propitiating divine powers with praise, and adoring them with reverence, places the eye of the sun in the sky and causes the delusion of the nescience to vanish.

The sun, whom the demon envelops with darkness, the three fold fire, sages subsequently recover not but them is able to make his release effective.
(१२) एक्षताराशी सूक्ष्म
(१२०) विशालस्वर्ग: सूक्ष्म भीमश्रीलक्षिण। विंचितेन देश देवता। (२२५, २८–२६) प्रयास महाभाषकानादानकोणलिङ्गोत्स्वकृती, (२२६) चित्राधिकवर्त निराकृतिः॥

कौ नू वाँ भृतारुणात्मायांरूपः सो महः पाणिवस्य वा ते। नरस्य वा सन्ति ग्रामीणां नो यहाते वाँ पशुपो न वाणः।
ते नेति श्रीमो दर्शिन्ति अर्थात्मूलाइ श्रीमुखा श्रीमुखे श्रीमुखः। नयि नेपि कुस्किन बस्मायुगः समस्य श्रीमहः सुधारो।
आव ते येषांविभवा हुवश्च वायाम श्रीमुखः पात्रनः।
उत्त ते त्रिवेद असुगाय मन्म प्रायोःसीव यथेष्वे भगवामः॥

41.

Ko nú vāṃ mitrāvaruṇāv ṛitāyān divō vā mahāḥ pārthivasya vā dē | ṛitāsyā vā südasi trāsithām no yajñāyatē
vā paśushō nā vājān || 1 || té no mitrō vāruṇō aryamāyūr
indrā ribhukshā marūto jushanta | nāmobhir vā yē dādhate
svṛviktim stōmam rudrāya milhūshe sajōśhāḥ || 2 || ā vāṃ
yēṣṭhāśvinā huvādhīyai vātasya pātman ráthyasya push-
tau | utā vā divō āsūraya mānma prāndhānsiva yājyave
bharadhvam || 3 ||

प्र सुक्षो द्रव्यः कम्भोहता स्रोतो द्रव: मुखो: वातों अष्टि:।
पुषा मने: प्रभृति विधनोजा आजिः न जग्मक्षेत्र:शतमा:॥
प्र वेद श्रवणध्रश्र सर्वाय राय अध्याये दर्शिनं धी:।
शुष्कशेष एवेशिनिष्ठस्य होता ये व एवं महत्तनुष्णायाः॥°

prā sakṣhāno divyāḥ kāṇvahotā tritō di-
vāḥ sajōśhā váto agnih | pūshā bhāgah prabhṛthīn visvā-
bhojā ājīm nā jagmur āsvāsyatamāḥ || 4 || prā vo rayīṃ yuk-
tāsvam bharadhvam rāyā ēṣhe 'vase dadhiṭa dhīḥ | suṣeva
evair ausijāsya hōtā yē va ēvā marutas turāṇām || 5 ||
O Lord of light and bliss, who is truly devoted to you? May you, whether abiding in the region of heaven, or of the vast earth, or of the firmament, protect us, and give us physical strength and vitality.  

May these divinities,—the cosmic bounties—like the divine light, cosmic plasma, eternal order, the parameter of time, the spirituality, the soul force and the cosmic vital principles be gracious to us. And in the same way, the other ones of one mind with benevolent cosmic vitality accept our hymns, adorations and laudations.  

I invoke you, the pair of twin divines, the restrainers of desire, for the acceleration of your chariot with the swiftness of wind. We offer praise to the worshipful celestial ordainer as it were a libation.  

May the divine accepter of worship come speedily to the sacrifice as the fleetest courses rushes to the battle. In this sacrifice may the wisest participate as priest; and the triple bounty, the fire on the earth, the air in midspace, and the Sun in the heaven may also come in concurrence (with our Lord). May the other bounties of grace and sustenance, the protectors of the universe also come.  

O vital principles, may you bring wealth, comprising horses. Let wise men acquire and preserve riches. May the ministrant priest, the disciple of brilliant sage, be made happy by those swift-going horses, which are rapid in motion.
प्र वो वायुं रंथुयज्ञ कृष्णव प्र देवं विव्र वननमर्याते ॥ ॥

इङ्क्वे कङ्कशारे धर्मेववीर्ताम अत्य पक्षा स्थिये दुः ॥ ॥

उपे व एशे वनाहभे शुष्ये प्र यही देवहाविलोच्छरे ॥ ॥

उष्णानपां स्वाधुषां सवाहु न ह कहने महायु युक्तम ॥ ॥

अभि वो अर्थे प्रस्थापेते नवसत्वोपनित लक्ष्येर सवाने ॥ ॥

धते चूळे षष्यणां नमोम्रथवमस्तीर्णिग्रासणि राय एसे ॥ ॥

तुजे नन्ते फिनाने मतु खेते ये वस्सिे न सीता ॥

प्रिति आप्सो णिते सदा ने कहाएँ काश्य नाशी अभिषेके ॥ ॥

ब्रह्म अस्तोष भृघुययो गमी ग्योते नयं नयं वा सुषुक्ति

ग्राणि अभिरते न शुष्ये श्रौचित्को न विणाति वनाः ॥ ॥

प्रा वो वायुं रथयुज्ञ कृष्णवहम प्रा देवं विप्राम पनौतारम अरकाहं धमश्यवा रिेसापाह पुराष्ठर वासवि न अत्र पत्रि व धिी धुह || 6 || उपा व एशे वांधयवर्मी शुष्य यहं धिया दिवशं दिवशं अरकाहं उस्हासनाक्तावे विशवमान अ ह वहाने मार्या यां याम || 7 || अभि वो अर्थे धस्वापति पवाने त्वाहं रानानि हं धानी साजोशा धिशानां नामोथर वानसपाति अर्थधरी राय एशे || 8 || तुजे नाने ताने पवाति सानु वेष्टिये वे वस्सिे न सीता ||

कथा महे रुद्रयया भवाम डक्किे विकृषि शायाम ||

आप अर्वभरत नाकेवनु एर्विन गिरयेव वृक्षेशा || 11 ||

कथा महे रुद्रयया भवाम कदये विकृषि शायाम ||

आप अर्वर्महन नाकेवनु एर्विन गिरयेव वृक्षेशा || 11 ||
May you, by your prayers, bring him, the air-divine, here who is the fullfiller of desires, and adorable; and let him yoke the chariot. May the tender lovely and excellent copartners, as if wives, also come hither to inspire us with wisdom. 

O mighty divine day and night, to you and to the other adorables, I present homage with prayers, delighting and explicit. May you, like two learned lady-sages, inspire mortals for accomplishing noble deeds.

We extol, with offerings the architect of creation, the nourisher of men, and the Lord of homes. We glorify with obeisance the goddess of speech, bestower of opulence, and also those who share opulence, the Lord of the forest, and the herbs, with the expectation that we may obtain riches.

May the clouds, the establishers of the world, like heroes, free moving, liberally shower their bounties on us. May the persons of authority and reliance, who are ever friendly to men, and whom we all respect, grant us fame and prosperity.

I glorify with unqualified praise the lightning in the clouds, the embryo of the earth-fertilizing rain, the offspring of the waters. He, who is threefold, who with might neighs loudly like a charger, when flashing through clouds with fiery hairs and withering rays, he (the lightning) consumes the forests.

How shall we speak to the mighty posterity of the Lord of cosmic vitality, or to the all-knowing gracious Lord, for the sake of obtaining riches. May the waters, plants, the heaven, the woods, and the mountains, whose tresses are trees, preserve us.
श्रीनेत्रु न उजां पतिमिरेत: स नभुमवयां इतिरेत: पशुमात। ।
श्रीवत्शपारे: पुरो न शुभ्राः परि सुचोऽ वश्याश्वासः ॥ १२॥
विंदा चिंत्रु महान्ते ये व प्राणा धस्मा वाणी दर्शना: ।
वर्यावन सुभ्र: आद्व बन्धु भुमा मर्मनंुपरतं वस्थे: ॥ १३॥
आ देवायती धस्मानि जम्मापब्राच्च दशमिव दौंचम।
वर्यावनां वाणोऽ निर्देशस्या उदा वर्यावनामिवशोदा अपोऽ ॥ १४॥
पुनःपदेव मे जरिमा नि धापि धृष्टी वा श्रुक्का या पायुमिष्ठ।
सिर्नुता माता मही सुमा ने: सलुसुमिलित्वं जहस्तं जयवनि: ॥ १५॥

श्रीनोतु ना उर्जाम पाण्डा गिराह सा नाभस्ताियां दिशिना दिन्तवत् अपाहु पुरो ना शुभ्रां धारांस्रुऽ वश्याम पारस्रुऽ वश्यामला वश्याम पारस्रुऽ वश्यामला परि सुचोऽ वश्याश्वासः ॥ १२॥ विदाच्चि चिंत्रु महान्ते ये व प्राणा धस्मा वाणी दर्शना: ।
वर्यावन सुभ्र: आद्व बन्धु भुमा मर्मनुपिरतं वस्थे: ॥ १३॥
आ देवायती धस्मानि जम्मापब्राच्च दशमिव दौंचम।
वर्यावनां वाणोऽ निर्देशस्या उदा वर्यावनामिवशोदा अपोऽ ॥ १४॥
पुनःपदेव मे जरिमा नि धापि धृष्टी वा श्रुक्का या पायुमिष्ठ।
सिर्नुता माता मही सुमा ने: सलुसुमिलित्वं जहस्तं जयवनि: ॥ १५॥

"श्रुऽ दायम नरम्मा सुदानुनिवध्या मही अच्छोऽनि प्रथममस्म मही अच्चोऽनि।
मा नारायुस्वयो लिपि धारावक दोहुपमानिनि: ॥ १६॥
इति चिन्चु प्रजाः पशुमये देवाः वनने मर्याः व आ देशाः वनने मर्याः व: ।
अथा शियो नन्यो धास्मुस्या जग्न चिन्ने निर्देशित्वंसती ॥ १७॥

कथाः दाशेमा नामसा सुदानुनुप्तो वयायथा नरुतो अच्छोत्तो प्रान्तेयो मही अच्छोऽनि।
मा नारायुस्वयो लिपि धारावक दोहुपमानिनि: ॥ १६॥
इति चिन्चु प्रजाः पशुमये देवाः वनने मर्याः व आ देशाः वनने मर्याः व: ।
अथा शियो नन्यो धास्मुस्या जग्न चिन्ने निर्देशित्वंसती ॥ १७॥
May the Lord of vitality, who traverses through cloudy heaven, the circumambrient listen to our prayers. And may the crystal clear waters, bright like marble cities, hear us, as they flow round the towering mountains. 12

O mighty cloud bearing winds, we know your ways. O charming ones, we, furnished with choicest offerings, sing your glory. May they, well disposed, come down to us, destroying with their weapons, the agitated mortals, who try to oppose them. 13

I offer adoration to the cloud bearing winds, of celestial and terrestrial origin, deserving sacred worship, in order to obtain the waters. May my joy—bestowing noble aspirations prosper, and so my songs. May our cherished rivers be full of waters. 14

My praise has been continually offered to each one. May the strong force, with her powers of perservation protect us. May the great venerable mother-earth, adored by enlightened straight-handed, possessor of benevolent treasures, confer precious things to us. 15

How may we present offerings to the liberal ones with reverence? How to adore the vital principles with present praises in a fitting manner? The vital ones are universally recognized as worthy of our invocations. May not the cloud ever contrive for our harm. May he be the destroyer of our adversaries. 16

The mortal devotee worships you, O divine powers, at all times for the increase of progeny and prosperity. Verily, the mortal devotee wins you O divine powers. Here and now, they sustain my body with salutary food. May my mother-earth keep off my old age. 17
तां वै देवः सुमित्रार्थक्षेर्मिषेमस्याम वसवः ग्रासा गोः।
सा नं सुदानुवर्त्ति वै वै त्रिवेणी सुविभाय गम्याः।
अभि न ह्रासः यथे यथाफला माता स्वभाविभूति वा युग्नान्त।
उदार्जी वा वृक्षिरुपृणातान्युप्यायं प्रभृतिस्यायोः।
सिर्धकु न ऊर्जयस्य पुष्टेः।

ताः वै देवः सुमित्रार्थक्षेर्मिषेमस्याम वसवः ग्रासा गोः।
सा नं सुदानुवर्त्ति वै वै त्रिवेणी सुविभाय गम्याः।
अभि न ह्रासः यथे यथाफला माता स्वभाविभूति वा युग्नान्त।
उदार्जी वा वृक्षिरुपृणातान्युप्यायं प्रभृतिस्यायोः।
सिर्धकु न ऊर्जयस्य पुष्टेः।

Prā śaṁtamā vārūnaṁ dīdhiṁ gīr mitrāṁ bhāgam ādi-
tim nunāṁ asyāḥ | prishadyonih pāncahataḥ śrīṇotv ātūrta-
panthā āsuro mayobhūḥ || 1 || práti me stōnam āditir ja-
grihīyāt sūnīṁ nā mātā hṛidyam suśévat | brāhma pri-
yāṁ devāhitam yād āsty ahāṁ mitrē vāruṇe yāṁ mayobhū
|| 2 ||
O divine providers of riches, may we obtain from the mother-earth (and also the cow), invigorating and mind-sustaining food. May that liberal and gracious goddess, come speeding near us for our well-being. 18

May the goddess earth, the mother of herds of cattle, and the damsel of lightning with all streams of flashes be favourable to us. May the bright shining damsel of lightning come to us, accepting our devotion, to invest us, the worshippers, with light. 19

May the divine powers listen to our prayers for life and energy. 20

May our most sweetest song, with the deep devotion, successfully reach the virtuous, friendly, gracious, and eternal Lord. May the ministrant of the five vital airs, hear us, who pervades the dappled cosmos, and who is unimpeded and the bestower of life and happiness. 1

May the infinite and indivisible Lord accept my affectionate and delightful praise, as a mother welcomes her son. I address this inspired, bliss-giving prayer to the virtuous and friendly Lord, which he surely would love to accept. 2
उद्यायं कृत्वमें कृत्नामस्तेनकृत्मि भवेः चूर्तेः ।
स नेय वच्चिति प्रवचन हिनानि चन्द्राणि देवः संविविता सुविवास ॥ ३॥
समिन्द्र गोविन्द मनसा नेयि गोयि सुमरितिहृदिरि स स्विति ।
सं वच्चित देवानि यतश्चि सं देवानि सुम्प्रवाहा यज्ञियानम ॥ ४॥
वेदो भस्वम निति सत्तिता गुरो अंश इतं वक्रयं मुंजितेऽधृतानम ।
कमुक्षा वा अत या पुरुषिर्वर्ण्य नो अग्रस्तसमक्ष्यातः ॥ ५॥

उद्यायं कवितर्मामु कविनामु उपातानमु अहिम माध्वां ग्रीतेना ।
स नो वसुस्न स्वयंतर हिनानि सन्ताणां देवं सुविवास ॥ ३॥
समिन्द्र गोविन्द मनसा नेयि गोयि सुमरितिहृदिरि स स्विति ।
सं वच्चित देवानि यतश्चि सं देवानि सुम्प्रवाहा यज्ञियानम ॥ ४॥
वेदो भस्वम निति सत्तिता गुरो अंश इतं वक्रयं मुंजितेऽधृतानम ।
कमुक्षा वा अत या पुरुषिर्वर्ण्य नो अग्रस्तसमक्ष्यातः ॥ ५॥

मुद्धवनो अप्रबद्धस्म रज्ञोरज्ञायतः ।
प्र वरामां कृतानि ।
न नेय वावे मयक्षापंगो ।
न वीष्टे नूर्तनि कथरात्र ॥ ६॥
उपे रुद्रे कृष्णं रामेव दुस्वपिनि सत्तितां ।
न्त्यनः क्रान्मान भविष्यं उपस्वपिनि मयक्षापं ।
ये अश्वद मन्यति बोदि ।
যे अश्बद ।

मरुवतो अप्रात्तिस्या जिघ्नोर जिघ्नोर जिघ्नोर ।
प्र ब्राह्मणं जिघ्नोर।
न नेय वावे मयक्षापंगो ।
न वीष्टे नूर्तनि कथरात्र ॥ ६॥
उपे रुद्रे कृष्णं रामेव दुस्वपिनि सत्तितां ।
न्त्यनः क्रान्मान भविष्यं उपस्वपिनि मयक्षापं ।
যे अश्बद ।

ये अश्बद ।

ये अश्बद ।
Inspirit him, the sages of the sages, imbue him with the sweet devotion, and may the divine creator provide us with abundance, all attainables, benevolences, and gold and silver.

With a willing mind, may the resplendent Lord grant us wisdom and wealth; may the Lord of light, associate us with pious men of learning, with prosperity, with sacrificial food, and that which is acceptable to Nature's bounties and with the favour of the adorable godly men.

May the divine, gracious, creator, the Lord of wealth, the resplendent self, the winner of the strength of evils and also from amongst us the enlightened sages, persons strong and healthy, and distinguished intellectuals, as well as the people of immortal fame, hasten to bless our sacred performances, and protect us from calamities.

Let us celebrate the deeds of Lord of vital principle, beyond visibility and cognition, victorious and undecaying. Neither the ancients, O bounteous Lord, nor their successors have attained your prowess, nor any present one would attain it.

May you glorify the supreme Lord of universe, the first donor of precious treasure, the distributor of riches, the bestower of happiness, the burthen of every recitation and chants, and who comes ladden with ample wealth to His invoker.

O Supreme Lord of universe, tended with your protections, men are unharmed by foes, and become opulent and blessed with descendants. The wealth of those only is blessed and meaningful who are the liberal givers of horses, of cows and of garments.
visarmāṇam kṛṣṇuḥ vittām esāṁ yē bhuṇjāte
aprīṇanto na ukthaḥ | āpavratān prasavē vāvṛidhānāṁ brah-
madvīśaḥ sūryād yāvayasya || 9 || yā ōhate rakṣāso devā-
vitāv acakrēbhīs tām maruto nī yāta | yō vah śāmīṁ sa-
śamānāsya nīndāt tuchyān kāmān karate sishvidānāḥ
|| 10 ||

tāṁ u śṭuhi yāḥ svishūḥ sudhānvā yō vīṣvasya kshā-
yati bheshajāsya | yākshvā mahē saumanasāya rudrām nā-
mobhir devām āsurāṁ duvasya || 11 || dāmūnaso apāso yē
suhātaḥ vṛishṇaḥ pātnir nadyō vibhvatashṭāḥ | sārasvati
brihaddivōtā rākā daśasyāntīr varivasyantu śubhrāḥ || 12 ||
prā sū mahē suṣaraṇāya medhāṁ giram bhare nāvyasim
jāyamānām | yā āhanā duhitūr vakshānāsu rūpā minānō
ākrīṇod idāṁ naḥ || 13 ||
Take away the riches from them, who even on asking do not partake their wealth to the needy, and continue to enjoy their riches alone. May you keep them far from the sunshine, who do not perform benevolent deeds, and who, though prospering in their vocation are averse to devotion. 9

O Lord of vitality, may you send them into darkness, with wheelless chariots, who invite undesirable elements to the sacred performances of the virtuous; and who revile those who offer prayers and belittle the wishes of those who toil to serve you. 10

May you praise him who has the sure arrow, and the strong bow, who is the Lord of every balm that heals. May you worship the Lord of cosmic vitality for a comprehensive and sound understanding, and adore the powerful divinity with salutations. 11

May we have the assistance from and good-will of generous people, persons of activity, skilled artisans, ladies of high status, and the like; and may we derive advantage from the streams or water ways, carved out by marine engineers. May we have the blessings from the divine goddess of learning, the highly enlightened, possessing the grace of full moon night, bestowers of boons and aspirations. 12

I offer devoutly, this freshly inspired song to the great and sure protector, the showerer, who makes for us this all. In fond love for His daughter, the earth, He (the resplendent Lord) has provided this water for our use to the rivers of varied dimensions and forms. 13
प्र सुषृङ्गतः स्तनस्यं स्वनममूक्ष्यति जरितनूः समश्च।
यो अंद्रामा उंदनिन्मा इर्वंति प्रविष्ण्या रोदसी उष्माणं। तत्र०।
प्रधे स्तोत्र सारं स्वयं अछ्रो रुद्रस्य सुन्दरयु गृहरूपेषय।
कामो गृहे हेतु ते मा स्वरूपे स्तुतिः प्रवृत्तया अवयः। तत्र०।
प्रं प्रधे स्तोत्र: गृहिष्मानवर्षेः वनन्तिरीवोपश्चा गृहे अंतः।
देवोदेवा सुहृत्व भूति महः मा मै नै माता गृहिष्मा दुः मन्ती वातः। तत्र०।
उत्तरे देवा अनिवा:। तत्र०।
सम्बन्धोऽनकाः नूः नेतन मयोऽसुण्वं सुप्रांग्नीः गमेम।
आ नै श्रुते बहुन्नेत श्रीता विशा:न्यवः सौंभागनिः। तत्र०।

प्राव सुषृङ्गति स्तन्यायां रुवा:।
ि आस्पदं जरितर नूनमाः अश्याः।
हो अभिमान उदानीः ह्यार्ति प्राव वियुः रोदसी उष्माणः।
भौ नियत नियती रोदसी उष्माणः। तत्र०।
प्रधे स्तोत्र सा मारनं सारं।
अछ्रो रुद्रस्य सुन्दरयु गृहरूपेशाः।
कामो गृहेः हेतु ते मा।
स्वरूपे स्तुति प्रवृत्तयाः। तत्र०।
प्रं प्रधे स्तोत्र:।
गृहिष्मानवर्षेः।
वनन्तिरीवोपश्चा गृहे।
अंतः।
देवोदेवा।
सुहृत्व भूति महः।
मा मै नै माता गृहिष्मा।
दुः मन्ती वातः। तत्र०।
उत्तरे देवा।
अनिवा:। तत्र०।
सम्बन्धोऽनकाः।
नूः नेतन।
मयोऽसुण्वः।
सुप्रांग्नीः।
गमेम।
आ नै श्रुते।
बहुन्नेत।
श्रीता।
विशा:न्यवः।
सौंभागनिः। तत्र०।
May your pious praise, Oh worshipper, assuredly reach the thundering, roaring Lord of the earth, who proceeds, illuminating the heaven and earth with his lightning and impelling the clouds distributes the rain. 14

May this hymn reach up to the mighty cloud-bearing wind, the youthful offspring of cosmic vitality. My intent desires incite me to earn riches for the good of all. May every one glorify them who go to their sacred assignment speedily as if mounted on spotted steeds. 15

May our invocations reach the divine bounties on earth and in the mid-region and the forest trees, the plants, for the sake of riches. May each individual divine bounty be easily invoked by me, May not the mother earth be unfavourably disposed to me. 16

O divines, may we ever enjoy great and uninterrupted bliss. 17

May we obtain the very fresh favour of the twin divines (bounties on the earth and in the heaven) and gain their unprecedented, joy-conferring and well-guided protection. May the immortals grant us riches, brave youths and all round prosperity. 18

May the harmless speech, in different metres, like milch-cows, who hasten to their destination come to us, with their sweetness. The wise worshipper invokes the seven-metred divine speech vast and joy-diffusing for gaining ample riches. 1
आ सुंहुती नमसा वर्त्याचे यावा राजांरु पृथिवी अभेदः।
पिना महान मधुवनाचः मृहस्तः मरेमरे नो युशामंविविधगः॥२॥
अर्च्यवर्कुलकोणः मधुनिनः प्र वायेचे भरत चांग शुक्रकः।
होतेन नः प्रथमः पार्वत्य देवः मृणो रतिमा ने मद्याः॥३॥
द्वारा अष्टो युज्ये शाहु अधिक सोमस्य या शिमितारो मृहस्तः।
मधुः स्मृ मुगम्पस्तिमिरीङ्गां चिन्ताभदुधाः शुक्रमणः॥४॥
भावह ने जुजुपाणाः सोमः कल्य दक्षायु धूलीत मद्याः।
हरी सथे मधुरः योगः अधिन्वते निया क्रुणिह हुयमानः॥५॥

ā sushtuti nāmasā vartauyadhyaι dyāvā vājaya prithivī āmridhre | pitā mātā mādhuvačaḥ
suhāstā bhāre-bhāre no yaśāsāv avishṭam || 2 || ādhvarya-
vās cakrīvānso mādhūni prā vāyave bharata caru śukrāṁ|
hōteva nāḥ prathlamāḥ pāhy asyā deva mādhva rārimā te
mādāya || 3 || dāsa kshīpō yuṇjate bāhū ādriṁ sómasya yā
śamitārā suhāstā | mādhva rāsāṁ sugābhastir girishthāṁ
cāniścadad dudhe śukrāṁ aṁśuḥ || 4 || āsāvī te jujushā-
ṇāya sómaḥ krāte dákshaṇa bṛihatē mādāya | hāri rāthe
sudhūrā yōge arvāg īndra priyā kṛinuhi hūyamānāḥ
|| 5 ||

|| २३||

ā no mahim arāmatim sajōśā gnāṁ devim nāmasā rāt-
vhavām | mādhor mādāya bṛihatim rītajām āgne vaha
pathibhir devayānaiḥ || 6 || añjānti yāṁ prathāyanto nā
vīprā vampāvantam nāgnīnā tāpantah | pitūr nā putrā upāsi
prēṣṭha a āgharmo agnim rītyaṅn asādi || 7 ||
With pious praise, and reverence, I invoke exhaustless heaven and earth. May the father (heaven) and mother (earth), both sweet in speech, loving in treatment, and well-reputed protect us in every struggle. 2

Priests, who are composing sweet tunes, first offer to the wind-divine, the delightful and brilliant sweet drink. May you, like an invoker, O priestly wind-divine, be the first to accept this sweet offering, which we are presenting to you for your exhilaration. 3

The ten expressers of the juice (the ten fingers of both the hands) and the two arms of the worker, are actively engaged in effusing out the juice from the medicinal herbs, with the help of pressing stones. The exulting expert worker toils on the assignment, big as a mountain, and finally for the spiritual joy he is able to press out the sweet extracts. 4

The devotional love (like the extract of herbs) has been effused, O resplendent Lord, for your delight and for impelling your strength in action, and for your great exhilaration; therefore, O resplendent Lord, when invoked by us, put your two dear, docile, well-trained horses in your chariot, with fire axle. 5

O fire divine, being well pleased with us, bring to us, by paths frequented by the divine powers, the divine queen of knowledge, who is mighty and omnipresent, to whom oblations are offered with reverence, and who is vast and cognizant of sacred worship, to partake of the exhilaration of the sweet devotion. 6

A priest offers butter to the fire, in the same way as wise men nourish the seed and extend the realm of knowledge. The sacred caldron when placed on fire of the altar looks as if the son sitting on his father’s lap. 7
अच्छो मही चूहली शालम्यं गार्द्दो स गान्न्याविना हुवधीं।
मुम्योमुवं सर्षा याल्म्यांगानं निन्धं धुरमार्णेम नामभम ॥८॥
प्र नग्रस्यं नानासिकु तुरुस्याहं पृष्णं उत्त वायोरंदितकः।
या राष्ट्रसा चोदितार्यं मन्यां या वाजस्क द्रविमोगादं उत्त त्वम ॥९॥
आ नामभमक्तो वक्ष विश्तावान सूपेम्यांंतेदेतो हुवानः।
याँ गिरों जरितुः: शुद्धिन च सिके गंत मन्यो विस्वं उत्तो ॥१०॥

आचं मही
ब्रह्मति शान्तम्यं गिरं दुतो नागंस्त्रा उवाहयिन यावग्यं गांतवं निप्पिमं धुरमान्यं अः
ए नामभम ॥८॥ प्रात्त्वायसो नामवृक्तिमं तुरुस्याहं पृष्णं उत्त वायोरंदितकः।
या राष्ट्रसा चोदितार्यं मन्यां या वाजस्क द्रविमोगादं उत्त त्वम ॥९॥
आ नामभमक्तो वक्ष विश्तावान सूपेम्यांंतेदेतो हुवानः।
यां गिरों जरितुः: शुद्धिन च सिके गंत मन्यो विस्वं उत्तो ॥१०॥

आ नौ बुवों शुद्धि: पर्यतादा सर्वत्रवती यज्ञा गांतु युवाम ।
हरे देवी जुजुराण्यं चुड़ाची श्रम्यं नो वाचुस्यांती श्रुणयो ॥२॥
आ वेयस्यं नीरं प्रदुहत सुदार्शित सर्वें साद्ययम् ।
साद्वत्तों दम आ दीववं चमरपद्ययमहं संपे ॥१॥
आ स्वभाविन्नस्वाहिन्यं रारों विन्यमित्तमयं सिद्धुऽ ॥२॥
आ वसानो अच्छीरि सुरिपांधाणं शुभों वेयों: ॥१३॥

अं देवौ द्वीरी शुद्धि: पर्यतादा सर्वत्रवती यज्ञा गांतु युवाम।
हरे देवी जुजुराण्यं चुड़ाची श्रम्यं नो वाचुस्यांती श्रुणयो ॥२॥
आ वेयस्यं नीरं प्रदुहत सुदार्शित सर्वें साद्ययम्।
साद्वत्तों दम आ दीववं चमरपद्ययमहं संपेह ॥१॥
आ स्वभाविन्नस्वाहिन्यं रारों विन्यमित्तमयं सिद्धुऽ ॥२॥
आ वसानो अच्छीरि सुरिपांधाणं शुभों वेयों: ॥१३॥

अं देवौ द्वीरी शुद्धि: पर्यतादा सर्वत्रवती यज्ञा गांतु युवाम।
हरे देवी जुजुराण्यं चुड़ाची श्रम्यं नो वाचुस्यांती श्रुणयो ॥२॥
आ वेयस्यं नीरं प्रदुहत सुदार्शित सर्वें साद्ययम्।
साद्वत्तों दम आ दीववं चमरपद्ययमहं संपेह ॥१॥
आ स्वभाविन्नस्वाहिन्यं रारों विन्यमित्तमयं सिद्धुऽ ॥२॥
आ वसानो अच्छीरि सुरिपांधाणं शुभों वेयों: ॥१३॥
May this adoring, earnest and gratifying praise go like a messenger to summon the twin divines hither. Come O twin divines, givers of happiness, riding in one chariot. May you come down to the cherished loving devotion, as the bolt to the axle of the wagon.

I offer adoration with reverence to the nourishing bounty and victorious wind-divine, who both are inspirers of wise thoughts and granters of strength and of food, and also both of them are distributors of riches.

O omniscient Lord, invoked by us all, may you bring here vital principles, under their several names and forms. May you, O vital faculties, come with all your protecting impulses to bless our benevolent deeds, the prayers, and the adoration of the worshipper.

May the radiant divine speech come to bless our benevolent works from heavenly regions and cloudy-realms. May she, glittering with glory, and appreciating our offerings, eagerly hear our melodious songs.

May you enshrine in your hearts the Supreme Lord of universe, the creator, whose dark-blue sky is the back. Let us serve this Lord, seated in the inner chamber of our body and shining everywhere. He is golden-hued, and resplendent.

May the sustainer of all, (the fire divine), greatly radiant, the delighter, come with all his protecting faculties, when invoked. He is clothed with flames and with plants, and is invincible. His horns, as if flames, are of three colours (white, red and black), and is the showerer of blessings and the bestower of life.
mātūsh padé paramé śukrā āyór vipanyávo
rāspiráso agman | susévyam námasā rátāhavyāḥ śiṣum mris-
janty āyvo ná vāsē || 14 || bhrihad váyo bhrihaté túbhyam
agne dhiyājúro mithunásah sacanta | devó-devaḥ suhávo
bhūtu máhyam má no mātā prithiví durmataú dhát || 15 ||
uraú devā — || 16 || sám asvínor ávasā. — || 17 ||

(४४) वनतुभवनारित्वं सूक्षम
(१-१५) पमादपरम्पराय वनतुभवनारित्वं, नवत्रि नवत्रि, विवेकसहस्त्रो विवेकसहस्त्रो। (२-१३) प्रथमदिवसविशेषतं विवेकविशेषतं।

#२३# नं प्रच्छो पूर्वथी विभवेशमथां भेदतांति वर्धिन्त विन्दुम ।
प्रतिच्छीनं व्रजनं दोहसे निग्रेः जन्मनमु यासु वथः ॥ १ ॥

44.
Tām pratnáthā pūrváthā vlsaváthemáthā jyeshtáttātim
barhishádham svarvídham | pratīcinaṁ vriyānāṃ doharem giri-
śūm jayantam ānu yāsu várdhase || 1 ||
The priests, equipped with all the accessories of the fire ritual have come to the bright and most excellent place of the mother earth. As men clean and wash and then deck and decorate the infant child, similarly the priests foster and take care of the new born auspicious fire with reverence. 14

Married pairs (husband and wife) getting old in their devotion, jointly offer abundant sacred oblations to you, O fire divine. May the most divine among all divine powers, be invoked by me, and may the mother earth keep no ill-thoughts for me. 15

O divine powers, may we ever dwell in your uninterrupted bliss. 16

May we obtain the very fresh favour of twin divines and gain their unprecedented joy-conferring and well-guided protection. May the immortals grant riches, sons and grandsons and all round prosperity. 17

As ancient sages, our predecessors, and all sages of the present generation have been drawing strength by prayers of the resplendent Lord, so, may you also draw power, from Him who is the oldest and best of the divine powers. Enshrine to Him in your pure hearts, who is the bestower of bliss, and is swift and victorious. May you extol to Him by such prayers. 1
श्रीये सुध्रीशिवपरस्य या: स्वर्गरोचंमन: ककुम्भामचारदेते ।
सुध्रेपञ्च अम्ब न दध्वय सुकनो पुरा मायामिक्षन अंसु नाम ते ॥१॥
अत्य हृदय संपदेत सच धानु चारिंगमातु: स होता सद्रोभिर: ।
प्रसाधणं अनु बहुद्विश्र ग्राममर्चे युयुद्वरे विचुधान हितं ॥२॥
प्र वे पुनः सुयुद्व यायमविषय सीरिसमुः समय कृताद्रु: ।
सुध्रुपुर: सवश्वेशमप्रभुम: जितेनामानं प्रवेण सुप्पायतं ॥३॥
संज्ञुरगणस्तम: सुनृगपने विचारहायु मुसंकः ।
धर्ष्यहुष्टुूगाय श्रोषने वर्धयु पङ्गयु मन्ये जीवो अन्त: ॥४॥

श्रीये सुध्रीशिवपरस्य या: स्वर्गरोचंमन: ककुम्भामचारदेते ।
सुध्रेपञ्च अम्ब न दध्वय सुकनो पुरा मायामिक्षन अंसु नाम ते ॥२॥
अत्य हृदय संपदेत सच धानु चारिंगमातु: स होता सद्रोभिर: ।
प्रसाधणं अनु बहुद्विश्र ग्राममर्चे युयुद्वरे विचुधान हितं ॥२॥
प्र वे पुनः सुयुद्व यायमविषय सीरिसमुः समय कृताद्रु: ।
सुध्रुपुर: सवश्वेशमप्रभुम: जितेनामानं प्रवेण सुप्पायतं ॥३॥
संज्ञुरगणस्तम: सुनृगपने विचारहायु मुसंकः ।
धर्ष्यहुष्टुूगाय श्रोषने वर्धयु पङ्गयु मन्ये जीवो अन्त: ॥४॥

यद्रिग यव दाद्रिशे तद्रिशे संब स्रायय दधिशे सङ्ग परस्य ।
महीमस्मस्मस्मास्मास्माः ज्ञेऽवेऽि चारिंगमातु: सः ॥५॥

यद्रिग यव दाद्रिशे तद्रिशे संब स्रायय दधिशे सङ्ग परस्य ।
महीमस्मस्मस्मास्माः ज्ञेऽवेऽि चारिंगमातु: सः ॥५॥

यद्रिग यव दाद्रिशे तद्रिशे संब स्रायय दधिशे सङ्ग परस्य ।
महीमस्मस्मस्मास्माः ज्ञेऽवेऽि चारिंगमातु: सः ॥५॥

यद्रिग यव दाद्रिशे तद्रिशे संब स्रायय दधिशे सङ्ग परस्य ।
महीमस्मस्मस्मास्माः ज्ञेऽवेऽि चारिंगमातु: सः ॥५॥

यद्रिग यव दाद्रिशे तद्रिशे संब स्रायय दधिशे सङ्ग परस्य ।
महीमस्मस्मस्मास्माः ज्ञेऽवेऽि चारिंगमातु: सः ॥५॥
Being self-radiant, your glory spreads through the regions and through the beautiful waters of unyielding clouds for the good of mankind. O performer of good deeds, the preserver of men, you are in no way to cause injury to creatures. You excel all wisdom. Your name abides in truth. 2

He, the fire-divine, is associated with the perpetual offerings, and is the sustainer of all. Nothing restricts him, the showerer, in his way whilst gliding to the place of ceremony. He is an infant, later on ever-young, exempt from decay and rests in the midst of plants. 3

These well-combined rays of the Sun, are descending with intent to proceed to the place of the fire ritual amplifying the gains in the interests of the worshipper. Operating with these swift-moving all-regulating rays, he takes up waters flowing in low places (to heights to form clouds). 4

Object of honest eulogium, enkindled with fire-sticks, accepting devotional prayers animated by the heartfelt love, and giver of life, it shines among the inner chambers of the enlightened worshippers, and upholders of the sacred words. May you increase your protecting flames, the consorts in the sacred fire-ritual. 5

Like as it is beheld, so it is described to be. It, with its extensive splendour in the waters, makes earth yield us room enough and amply wide. May it grant us great vigour undecaying energy, and invincible strength, together with brave progeny. 6
वेत्यूः सन्तानवान्या अति सङ्गेः समर्पित मनोमय सुर्येः कृतिः।
संस रक्षणः परिव विक्षेपः गयमाकेर्से श्राम वनस्त्वाचर्यः॥५॥
व्यायामसमय युनन्त्ये केतुने अधिकेः चरित यामु नामे नः।
यात्रिक्षुः नामपुन्स्याणे विधुत्ये स्त्रयं वहने सो अर्ह करतः॥८॥
समुद्राभासामवषे अधिमा न रिह्वति सर्वं यस्मिन्यायना।
अद्वा न हानि कृष्णेणे रेजते यत्रा लिंगविर्षे युनन्त्येना॥९॥
स हि श्रमस्येन मनस्तद्य चिरितभरवातुद्वे युनन्त्येष्वे।
अवसारस्येन स्थुरावाम र्वर्भभि। श्वरवीः वाजे विदुषः शुद्धयेः॥१०॥

vेत्य आघ्रु जानिवान
वा आति स्रुः समायताम मानसाम सुर्यास्य कविः।
गह्रान्साम
राक्षशंतम पारिव विष्वातो गयाम अस्माकम् सार्मा वनावत
स्वासुः॥७॥ ज्यायाः समया यतुनस्या केतुं रिशिस्वाराम्
राम चराति यासु नामे ते। याद्रिष्टमन्दीमध्ये धार्या ताम अपस्याया
विदद या उ स्वयाम् मवाहे सो आरं करत॥८॥ समुद्रराम
आसाम अवस्त तात्रे रिस्यायी सावनम् व्यामिन्
मिना। आत्रा ना हाद्री व्रुपनायस्या रेजते यत्रा लिंगविर्षेः
गुप्तकन्तनी॥९॥ स हि श्रमस्येन मनस्तद्य चिरितभरवातुद्वे
युनन्त्येष्वे। आवसारस्येन स्थुरावाम र्वर्भभि। श्वरवीः
वाजे विदुषः शुद्धयेः॥१०॥

॥२९॥

येन आसामं स्तिति। कुक्तयेः महं विशचार्यस्य युनन्त्ये मायिने।
समुत्त्वतमध्यमध्ये नविदुष्कयायः परिपमानस्ति ते॥११॥

श्येना आसाम अदितिः कक्ष्यो मादो विश्वावारस्या ययात्स्या
मयिनाः। सम्यास्यो यस्यो अर्थायंटे तवे विदुर
विशानम् परिपानां अंकि ते॥११॥

The creator is the foremost poet of vision, radiant like the sun, she advances with his superior conscient power. He is ever intent or combat with his adversaries in advancement. May we adore the all round illuminator of bright heavens and may he secure our entire felicity, and grant us a sheltering home, that wards fierce heat of the day off on every side. 7

Your name, sung by seers in the hymns, goes to the superior one with this swift-moving banner like luminous flame. By devotion, he wins the blessing, where on his heart is set. He, who himself stirs and strives acquires abundant riches. 8

The chief and best of these our praises proceed to the ocean—like sun; that worship does not fail where in these sacred hymns are extended. There the heart's desire of the worshipper remains not unfulfilled where the mind is pure. 9

He verily is to be glorified. Let us with pleasant thoughts of such high values of life as the spirit of voluntary assistance, good-will, security, reverence, co-existence and safety, strive to win the super strength to be shared by everyone, wise and sensible. 10

The bird, the son of Infinity is the master of this elixir, the spiritual joy. It fills the heart with ecstasy, and as such everyone craves to have this universally covetable reverential and inspiring elixir, and all urge one another to enjoy. Everyone finds in this wonderful elixir this invigorating blissful drink. 11
sadāprīñō yajatō vī dvī- 

sho vadhīd bāhuvṛiktāh śrutavīt tāryo vah sācā | udbhā sā 
vārā práty eti bhāti ca yād iṁ gaṇām bhājate suprayāva- 
bhīḥ || 12 || sutambhārō yājamānasya sātpatir viśvāsām 
ūdhah sā dhiyām udāṇcanaḥ | bhārad dhenū rāsāvac chisriye 
pāyo 'nubruvānō ādhy eti nā svapān || 13 || yō jāgāra tām 
ṛcaḥ kāmayante yō jāgāra tām u sāmāni yanti | yō jāgāra 
tām ayāṁ sōma āha tāvāhām asmi sakhyē nyōkāh || 14 || 
agnir jāgāra tām rīcaḥ kāmayante 'gnir jāgāra tām- u 
sāmāni yanti |agnir jāgāra tām ayāṁ sōma āha tāvāhām 
asmī sakhyē nyōkāh || 15 ||

(45) वधो यजपारिते तुः कम 
(1-11) एकादशर्षिकायः सुनिवर्णायम् सदाजुः कष्ठः | विभो देवा देवनाः | विभिन्न एकः ||

45. 

Vidal dive vishyānā ádriṃ ukthāira āyatā rakṣo 
guh | ápāvrita vrajīnir út svār gād vī dúro mānushīr devā 
avah || 1 ||
A devotee in the company of such virtuous ones as are ever rich in wealth, pious worshippers, destroyer of the crooked by strong hands, fully-learned and skilful, would always destroy his enemies. Such a person would surely gain his wishes in both worlds, and would shine brightly.  

He becomes the defender of the sons of the pious institutor of ceremony, a benevolent guardian and uplifter of all holy thoughts, the milch-cows (scriptures) offer sweet wisdom, which is distributed all over. But only he knows this who learns and speaks the holy texts, not he who sleeps.

The Rk hymns love him who wakes and watches; the Saman tunes also bless him, who is ever vigilant. The loving Lord also addresses thus to the man, who is vigilant, “I am yours, my dwelling in your friendship.”

The Rk hymns love the one enlightened, who ever wakes and watches. The Saman tunes also bless the one enlightened who is ever vigilant, and to that enlightened one the loving Lord also addresses thus: “I am yours; my dwelling in your friendship.”

The self of the realized devotee recovers the lost wisdom, praying and hurling his bolt of determination from the innermost realm. The rays of the approaching dawn are spread around the divine source of light, scattering the clustered gloom, has risen and set open the doors of knowledge of men.
वि सूर्यो अमतिम न श्रीयम् सातीवान्द्रवी मृता जात्मी गात् ।
अन्वेषणाम् नयाम्। खादेजारामः। स्थूलेष्वर सुमिता देहत थाँ।।
अस्मा दुष्टार्र वर्तन्य स्रवती महिनां अनुष्य पृथ्वीयः ।
वि परितो जीहिम साते जीयुग्रवासपातो दसयतन् सूम से।।
सूर्यामिष्याः वेन्द्रियांतुहुँरिण्या न्यायः अवसे हिमपुष्येः ।
उक्तेत्त्वमिहिष्या करवाहुः। सुकाया आनिप्रासपाते महिना यज्ञनि।।
एते नायं सुप्योऽने भवानि प्रु दुष्टानां मिनवामा कर्षियः।
आरे हेमिः संन्तेदारास्याम। भाको यज्ञानुमच्छ।।

एता धियाम कृष्णवाम सत्यायोऽपि या मालिक ऋषुन ब्रजं गोः।
यवा मनुविशिषिन्ते जिगाय यवां ब्रह्मचुःरापा पुरिषम।।
अर्नेरढुष्ट हस्तयतो अन्तररच्छेन दसं मातो नवंमवः।
अन्ते वती सर्मवा गा अविन्दिहिष्यानि सत्यादिराश्चकार।।

éta dhíyaṁ krinávāmā sakñāyō pa ya mātān ṛṇutā
vrajām gōḥ | yāyā mánum visiśtrapām jīgāya yāyā vanīg
tāṇār āpā pūrīṣham | 6 | anūnòd átra hāstaya ṛdrir
ārcan yēna dáṣa māsō nāvagvāḥ | ṛtām yati sarāmā gā
avindad viśvāni satyāṅgirāś cakāra | 7 |
The sun of enlightenment spreads his light as splendour personified. Dawn, the mother of the light, knowing his approach, comes from the spacious firmament. The rivers with running waters flow, breaking down their banks. The heaven is stable like a firm-set pillar.

These traditional hymns cause the burden of the cloud to descend to fertilize the fields. The sky performs its assigned duty (and pours down the rain). The assiduous farmers tire themselves out with more work.

O resplendent and adorable Lord, I invoke you for my protection with God-pleasing and well composed words to obtain your favour. Preceptors excelling in academic pursuits and assiduous men also adore you with reverence.

Come today quickly; may our thoughts be holy. May we cast away misfortune far from us. May we then keep them at distance, who hate us and hasten to meet the institutor of the sacred works.

Come friends, let us strive to attain that solemn purpose, wherewith the gate of (the stolen) mother-cow (the divine wisdom) could be thrown open, wherewith man could overcome evil-desires attractive in appearance and wherewith the wandering merchant could obtain his wealth.

At this place of work and worship, the preparation is set in motion by the hands of the priests for singing praises, whereby the progressive ministrants celebrate the ten-months worship. And when the divine intuition comes straight and discovers the wisdom, fire-priests render all the worship effective.
विशेषे अस्या व्यूँषि माहिनायाः सं यदोभिमांलोको नवंतत।
उस्तस आसां परमे सुभसं कःतस्य पृथा सर्मा विदुषा || 811
आ सुरौं यानु समाश्च शेषं यदस्योरिया दीर्घे।
रघुं: शेषे: पंतेयदने अच्छा युवं कविवीदयद्योगु गच्चन || 911
आ सुरौं अस्थ्युक्करमण्युक्त यक्षरिनों श्रीनुः।
उद्ध्रा न नावंमनयन धीरं आस्त्रयुक्तीराणो अवर्गिनिशित || 1011
वियं वो असु दीर्घे स्वर्य यवातरिदध मसो नवंता।
आया दिया स्वाम देवगोपा आया दिया तुलन्यामालं || 1111

विश्वे अस्या व्युँशि माहिनायाः सं यदोभिमांलोको नवंतत।
उस्तस आसां परमे सुभसं कःतस्य पृथा सर्मा विदुषा || 811
आ सुरौं यानु समाश्च शेषं यदस्योरिया दीर्घे।
रघुं: शेषे: पंतेयदने अच्छा युवं कविवीदयद्योगु गच्चन || 911
आ सुरौं अस्थ्युक्करमण्युक्त यक्षरिनों श्रीनुः।
उद्ध्रा न नावंमनयन धीरं आस्त्रयुक्तीराणो अवर्गिनिशित || 1011
वियं वो असु दीर्घे स्वर्य यवातरिदध मसो नवंता।
आया दिया स्वाम देवगोपा आया दिया तुलन्यामालं || 1111

(४६) पद्मचन्दारिस्य सुस्मस
(१७) अभ्यस्यायां सुमक्षयोक्ष: वित्त्वाम अभ्यि || (१२-६) प्रथमरि: हृद्यां विभे देवाः.
(१३-६) सब्यसमाभों सर्वस्यसी देवपल्लो देसाः || (१२-६) प्रथम्वस्यसूनीविभावद्वासाः जगात्ती। (२-८) दित्यामण्योथ विमवू द्वसोः

ist.811
हयो न विधों अंगुजि स्वयं धुरि तां वेहामि मुनितेमत्वम् || नास्यां वश्यम विमवूणि नास्ति तुनिदानयवः पुर्णत ऋजु नेपति || 1111

46.
हयो ना विदवः अयुः स्वयम् धुरि तां वेहामि प्रतारः अवस्युवम् | नास्या वश्यम् विमुम्यां नास्ति तुनिदानयुथः पुर्णत ऋजु नेपति || 1 ||

When the fire-priests on the opening of this adorable
dawn, could recover the lost cattle (the lost wisdom) they
milked the cows and distributed the milk (the spiritual
joy) to the august assembly, for intuitive instinct could
find wisdom by the path of truth. 8

May the sun (the self) the Lord of seven steeds (sense
organs), arrive, for he has a distant goal to reach by a
tedious journey. Fleet as a hawk, he pounces upon the
offered sacrificial food, ever young and far-seeing, he
shines, moving amidst rays of light. 9

The sun has ascended above the shining ocean, as soon as
he yokes his bright-backed steeds. The wise sage draws
him, like a ship, across the ocean. The rain waters,
hearing his commands, have come down. 10

I offer to you, for the sake of rain, an all-bestowing
worship, whereby the progressive ministrants have com-
pleted the ten-months rite. May we, by this worship,
invoke Nature's bounties to guard us against ills. May
we, by this worship, pass safe beyond affliction and sin. 11

The enlightened person of his own accord, attaches him-
self to his assigned task, like a trained horse to a chariot.
I also bear that task which is transcendent and preser-
vative. I seek for no release, neither see way of turning
back therefrom. May he, who knows the way, conduct
me by the right path. 1
अग्नि इन्द्र वर्णित मित्र देवं: शर्यं: प्र वर्तमानत: मार्गेत:।
उभा नासयता सृष्टः अः पृथ्वीं श्रेपः सबस्यते जुगत:॥
इन्द्रामित्रवायवर्षितं स्थः: पृथ्वीं वा मर्गः: पृथवीं अपः।
हंयं पुरुषेण वाणिज्यवति मर्गं नु श्रेष्ठं सत्तवस्मायेः॥
उन नो विपण्डन सातो अन्वेष्यो द्रव्योदा उन सोमवत्त:।
उन अवन्ते उन राघवे नेन अंशोनेन व्यास्ते विभावने मंते।
उन व्यंशो मार्गेत: शर्यं आ गमिनिविषयं ज्ञेन्ते विहिने।
बुधस्वरते: शर्म पूजान नेन यमवेशयो वर्णों मित्रों अन्यमा।॥

अग्नि इन्द्रवर्णु मित्रा देवाः शारदाः प्रा यंता मारुतोता विश्नो।
उभा नासयता रुद्रो धा ग्नाः पुष्क्र्सिरह सारसवती जुष्टन।
इंड्रजन्म मित्रावायवर्षितं स्थः पृथ्वीं श्रेपः सबस्यते जुगत।
इन्द्रामित्र वायुवर्षितं स्थः: पृथ्वीं वा मर्गः: पृथवीं अपः।
हंयं पुरुषेण वाणिज्यवति मर्गं नु श्रेष्ठं सत्तवस्मायेः।
उन नो विपण्डन सातो अन्वेष्यो द्रव्योदा उन सोमवत्त।
उन अवन्ते उन राघवे नेन अंशोनेन व्यास्ते विभावने मंते।
उन व्यंशो मार्गेत: शर्यं आ गमिनिविषयं ज्ञेन्ते विहिने।
बुधस्वरते: शर्म पूजान नेन यमवेशयो वर्णों मित्रों अन्यमा।॥

उन ते न: पिठः: सुशास्त्रं: सुवीर्णवेनुष्ट्रं श्रवणमेण सुवन।
भगो विभक्तं श्रावस्या गमिनिविषयं अदितिः श्रोतु मे हर्षम्।
देवां वलोक्षानीरपन्नु न: प्रायंभु नस्तुस्ये वाजसात्ये।
या: पाठविषा ये अपापमं ब्रह्मवा ते नै देवी: सुहवा: शर्मं चच्चन।

उत्ते त्येः

नाग पारवतसाह सुषास्तायाह सुदृशयो नद्यास त्राम्यते भुवन।
भागो विभक्ताः सवस्यासाह गमीनिविषयाः आदि श्रोतु मे हर्षम्।
देवां च वलोक्षानीरपन्नु न: प्रायंभु नस्तुस्ये वाजसात्ये।
या: पाठविषा ये अपापमं ब्रह्मवा ते नै देवी: सुहवा: शर्मं चच्चन।

उत्ते त्येः
May you the cosmic divine powers, such as the lightning, the vapours, the vital principles, the pervading ethereal element and the sun confer strength upon us. May the twin-divines (dawn and dusk) cosmic vitality, the speech, the nourishments, the gracious elements, and the divine enlightenment be blessings to us.

I invoke for protection the nature's bounties like lightning and fire, light and plasma, the mother infinity, the heaven, the earth, the vital principles, the clouds, the waters, the air-divine, the nourisher, as well as, above all, the Supreme Lord of the universe, the creator.

May all pervading Lord and lord of the divine wind who harms non give us felicity. May the blissful Lord, the bestower of riches give us joy. May the spiritual preceptors, the pair of physicians and surgeons, the architects and other intellectuals, be favourably disposed to our aspirations.

And may the adorable celestial company of the vital principles, grace our assembly devoted to sacred work, and may the Supreme Lord, provider of nourishment, the venerable, friendly and the maintainer of law and order guard and grant shelter to us.

And may the glorious mountains, the beneficent rivers, keep us safe from harm. May the gracious, the apportioner of wealth, come with abundance and protection. May this wide-pervading infinity hear my invocation.

May Nature's motherly bounties, help us of their own accord. May they so protect us, that we obtain vigorous children and abundant food. O mothers, the goddesses, whether terrestrial, or those in charge of the waters in the firmament, may you on our earnest invocation bestow upon us felicity.
vyantu devāpatnīr indraṅy āgnāyy asvīni rāṭ | ā rōdasi varuṇāṅī śrīṇoto vyāntu devīr yā ṛitūr jānīnām || 8 ||

47. Prayuṅjatī divā eti bruvānā mahī mātā duhitūr bodhā-
yantī | āvivāsantī yuvatīr manishā pīṭrībhya ā sādane jóhu-
vānā || 1 || ajīrásas tādapa īyamānā ātasthīvānso amṛitasya nābbhim | anantāsa urāvo visvātaḥ sīm pāri dyāvāpriṃthī-
yantī pānthāḥ || 2 || ukṣhā samudrō arushāḥ suparṇāḥ pūr-
vasya yōnim pitūr ā viveśa | mádhye divō nīhitāḥ prīṇir-
āśmā vī cakrame rājasas pāty āntau || 3 || catvāra īm bi-
ghrati kshemayānto dāṣa gārbhāṃ carāse dhāpayante | tri-
dhātavaḥ paramā asya gāvo divās caranti pāri sadyō ān-
tān || 4 ||
And may Nature's motherly bounties accept the offering. May mother-lightning, mother-fire, mother-pair of healing bounties, mother-pair of earth and heaven and queen of waters, each of them hear our prayers. May the mothers-divine partake of our homage. May the motherly time-parameter, manifested in the sequence of seasons also accept our invocations.

Urging men to their labours, the adorable dawn, a great mother, comes from the heaven, she is the awakener of her daughter-earth; and is pious, ever young and glorified. She comes, when invoked, to the chamber of worship, with the protecting divine powers.

The rays of light, extending round, fulfilling their task of bringing on the day, abiding in contact with the orb of the immortal sun, unlimited and diffusive, spread everywhere through heaven and earth.

The showerer of rain, the shedder of dew, the radiant and the one of splendid wings,—such as the sun, has entered the region of the paternal east. The many-tinted and pervading luminary proceeds to both extremities of the firmament, and guards the two limits.

The four directions bear him up and seek their own welfare. The ten regions of space invigorate this babe to travel his daily course. His three-fold elementary rays swiftly traverse round the boundaries of the sky.
इदम् वपुरं निवाणसिन्धु जनाश्रयस्तिः यशस्वस्तरङ्गपः।
हे यदि विभुतो मातुरस्यं इविथं जाते युम्भां सर्वनाथ्यः॥५॥
वि तन्त्रते विषयं अस्माः अयोध्य्यं यथां पुग्रायं मात्रों स्वमिति।
उपर्यस्तं वस्त्रं मोन्दमाना विवर्तनं वेचे युव्यः शुद्धच्छे॥६॥
तद्यतं मित्रस्वरूपं तद्यतं श्रमोपर्यमितबलस्तु शास्त्रं।
अश्लीलां गाधः प्रतिनिधि नामे चित्रे बुद्धे सदनाया॥७॥

कडूं प्रियायां भालं मननांहि स्वक्षत्रायुः स्वयंसेवाः महेवेश्वरः।
आमेनांस्य रजसे चुद्द्रं ओर्यो ग्रेशाना विनतोति माधव्यों॥८॥
ता अंसतं तुये दीर्घक्षणं समायं वृत्तया विश्वमेव रजः।
अर्यो अर्पाणिं अपेन्ते प्र पूर्विचितिं नं देवनुः ने॥९॥

48.

Kād u priyāya dhāmme manāmahe svākṣhatrāya svāya-
ṣase mahé vayām | āmenyāsyā rājaso yād abhrá añ apó |
vṛiṇānā vitanottī māyīni | 1 || tā atnata vayūnām vīrāva-
khaṇaṃ samānā vṛitāyā viṣvam ā rājāḥ | āpo āpācīr āparā |
āpejate prā pūrvābhīs tirate devayūr jānaḥ | 2 ||
O men, indescribable is the mystic knowledge: who can say from whence the rivers flow, and where the waters dwell; how the visible two (day and night), associated and closely united, support the mother (i.e. the mother of the sun), who herself is invisible? 

For him worshippers lengthen praises and works of adoration, and for him mothers (cosmos) sew garments of rays. Rejoicing in the contact of their impregnation, the rays, the consorts, of the sun, come to our presence, by the path of the sky, to meet him.

May this our praise, O Lord of light and bliss, be appreciated by you. May it, O adorable Lord, be valued by you, as the means of health and happiness to us. May we then obtain depth (of life) and stability. We offer reverence to the vast celestial region.

How and when shall we offer adoration to the great resplendent dear to all, self-renowned, self-sovereign, and who, as the master of cosmic intelligence, investing heavens, spreads the waters above the clouds over the immeasurable firmament.

These dawns diffuse the consciousness, that gives strength to pious men and overspread the whole world with uniform light. The devout man does not worry about the dawns which have disappeared and those which are yet to come, but he lengthens the field of action with those that are before him.
अ ग्रावभिर अहन्येभिर अक्तुभिर विरिष्ठम् वाज्रम् अ जिघार्ति मा
यिनि् | षताम् वा यास्या प्राक्रारण स्वे दामे सामवतायांतो
वि छा वर्तयान्या || 3 || ताम अस्या रितिम् परासौर इव रात्य
ानिकाम अक्षिम् बुहुजे अया वारपाशः स्वाय यादि पितुमां
तम् इवा क्षायां रात्राम् दाधायी भाराहुतये विसेः || 4 || सा
जिह्वाया कातुरांकि रूज्जाटे चारु वसानो वर्त्येण यत्रक्षरम्
न तस्यं विद्रा पुरुषत्वलाः वृथं यन्ते भगः | सचिना दाति वार्षम्
|| 5 ||

49.

Devāṁ vo adyā savitāram ēshe bhāgam ca rātam vi-
bhājantam ayōḥ | ā vāṃ narā puruhbhuṇa vavrītyām dive-
dive cid asvina sakhiyān || 1 || prāti prayāṇam āsurasya vi-
dvān sūktāfīr devāṁ savitāram duvasya | ūpa bruvita nā-
masā vijanāṇā jyēṣṭhām ca rātam viabhājantam ayōḥ || 2 ||
The resplendent sun, whose hundred rays attend in his own abode, drives the days afar and brings the revolving days back again. Animated by the libations offered by day and by night, the sun sharpens his vast bolt of rays against the beguiler, the cloudy darkness.

I know the form of that fire-divine which is like an axe’s edge. His resplendent form is designed for the welfare of mankind. To the man, who invokes him in struggle, he gives such opulence, as is like a dwelling place, full of precious treasure.

Blazing with his fiery tongue in the four quarters, and wearing beautiful lustre, the venerable proceeds onwards, dispelling darkness. With our human limitations, we would never know the omnipotency of the gracious supreme creator, whereby He bestows his blessings.

Today, I approach the divine gracious creator, who allots the gracious treasure amongst men. O the fast moving twins, the leading divines, conferrers of all enjoyable things, seeking your friendship, I call on you every day.

Knowing fully well the approach of the expeller (of darkness), i.e. the time of sunrise may you worship the divine creator with holy hymns and praises. Let him, who rightly knows, speak with reverence to him who distributes precious treasures amongst men.
adatrayā dayate vāryāni pūṣhā bhāgo āditir vásta usráh | 
indo víśñur várúṇa mitró agnúr áháni bhadrá janayanta 
dasmáh || 3 || tán no anarvá savitá várútham tát síndhava 
isháyanto ánu gman | úpa yád vôce adhvariśya hótá rá- 
yáḥ syáma pátañog vájaratnáḥ || 4 || prá yé vásūbhyā Ṿvad 
é námo důr yé mitré várúṇe süktávácaḥ | ávāity ábhvam 
krīṇutá váryo diváspríthivyó ávasá madema || 5 ||

50.

Víśvo deváasya netúr márto vurīta sakhyáṃ | víśvo 
ráyá ishudhyati dyumnám vríniṣa pushyáse || 1 || té te deva 
netar yé cemáni anuṣása | té ráyá té hy áprice sácemahi 
sacathyaiḥ || 2 || áto na á nṛñ átithin átah pátñir dása- 
syata | ārê víśvam patheshthám dvishó yuyotu yúyuvih || 3 ||
The nourisher, the gracious, the infinite Lord, whose garb is splendour, bestows the excellent viands. Lord, the resplendent, the omnipresent, the venerable, the friendly, and adorable gives birth to auspicious days. 3

May the invincible creator grant us the covetable wealth, and may the flowing rivers hasten to convey it to us, for which I, the ministering priest of worship, repeat pious praises. Affluent in food, may we be the lords of wealth and rich treasures. 4

May ample wealth be granted to those, who present homage to the Lord of wealth and comforts, and to those, who have repeated praises to the Lord of light and bliss. O divines grant them uninterrupted happiness. May we all rejoice through the grace of heaven and earth. 5

Let every man solicit the friendship of the divine leader. Each one seeks glory and obtains affluence through his grace. 1

O divine leader, those who serve you are yours and the others too who serve the divine powers. We are sure both of them would be blessed with opulence and may the aspirations of all of us be fulfilled. 2

Therefore, serve the leaders of our sacred works, like guests, and also honour their wives. May the divine discriminator drive to a distance every adversary, and all who block our way. 3
यात्रा वानिर अभिहितो दुर्द्रावद द्रौणयाः पासुः। निर्मानं विरापस्त्यो र्नाः द्विवेया सानिता ॥ ४ ॥

ेशा ते देवा नेता रस्तर्थं श्रीविशाखी श्री रायन्।
श्री रायं श्री श्वसत्यं वर: स्नानं मनामहे देवस्थानं मनामहे ॥ ५ ॥

51.

अग्ने सुतास्या पिताया विस्वाय द्रौणया गही | देवाभिवृहित्वान्यें ॥ ६॥

करण्यत्या आ गंत् मल्यवर्मानो अथवा । अध्या: पिन्त जिवधया ॥ ७॥

विश्रीमिविविनं मल्य प्रात्यवर्मिना गही। देवे्रि: सीमविन्या ॥ ८॥

अये सोमेश्वर मुनामेश्वर पौरी विधये। मिय इन्द्राय वाचये ॥ ९॥

वायुवा याहि वीती नवनां हन्त्यदात्ये। पित्रा मुन्यायवर्तेभे अभि प्रयः ॥ १०॥
Where fire is set and swiftly runs the cow's milk and butter, placed in the vessel, there the Lord, friendly to men, like the benevolent household wife, gives special opulence of dwellings and children. 4

O Lord, the divine leader, may your protecting chariot, laden with riches, be blessed to us,—blessed to us for wealth and well. We glorify him for well-being, peace and prosperity. We, the devout worshippers, adore him. 5

Come, O adorable Lord, with all your divine protecting measures, to accept our devotional love and to grant blessings. 1

Come to our sacred work and worship, O possessors of divine wisdom, and performers of righteous deeds. May you relish our love, as the ritual fire consumes oblation with tongue like flames. 2

O wise and ever gracious Lord, come to accept our devotional love with those wise and virtuous divine forces, who move from the early morning. 3

This loving devotion is expressed as if effused into the ladles and poured forth into the vase of heart, acceptable to resplendent Lord of cosmic vitality. 4

Come, O Lord of vitality, propitious to the offerer of homage, to accept our devotional love, as one drinks the extracts of foods and relishing herbs. 5
इन्द्रश्रो वायुः शुनातो पीतिमहः। नागुपेयाप्तस्वति प्रयः। 16।
शुनां इन्द्रश्रो वायुः सोमामें दश्यागिः। निःश्रो न ययति निवेष्ठामें प्रयः। 17।
सुतुलिङ्गेश्वरीमद्विगिताश्चित्तायुः सुन्तः। आ वायुः अविचलस्तो रङ्गः। 18।

िद्रास्य शैव मेघ सुतासम पितृम आर्थान्तु। तानु जश्चेत्तम आरपासाय अभि प्रायः। 6।
सुमासं दाधियासारी। निम्नानां नायं यां संघस हो 'भी प्रायः। 7।
साजुरविश्वेभिर देवभिर अस्विभयां उष्मासाय साजुहः।
अ याह्य अगने आत्रिवः सुते रङ्गः। 8।

सुमूर्मिन्तरवेणां सत्वः संमेन विश्चनाः। आ वायुः अविचलस्तो रङ्गः। 19।
सुमृत्रानस्विवेंशुसः सुमृतान्त्रानां नायः। आ वायुः अविचलस्तो रङ्गः। 20।

साजुर्म तिरावरुणायां
साजुहः सोमेना विश्चनाः। अ याह्य — 9।
साजुर्म आदित्याय माना
सुभीत साजुर्म इंद्रेना वायुः। अ याह्य — 10।

स्वस्ति नो मिमीतामाधिना मर्गः। स्वस्ति दुर्योद्निनर्विए। 11।
स्वस्ति दुःक्षिणां आसुरो दृश्यानु ना। स्वस्ति धावसस्थिवी सुभूमिनां। 12।
स्वस्ति यस्वमुरुणे अवमान्म। सोमं स्वस्ति भुवनेश्वर पयः। 13।
स्वस्ति स्वायाने स्वस्ति यस्वम आदित्यायां। भवतु ना। 14।

स्वस्ति नो मिमीताम अश्विनी भागाः। स्वस्ति आदित्याय अद्वितियाय अनरवानाः।
स्वस्ति पुष्हा आसुरो दृश्यानु ना। स्वस्ति धावसस्थिवी सुभूमिनां। 11।
स्वस्ति यस्वमुरुणे अवमान्म। सोमं स्वस्ति भुवनेश्वर पयः। 13।
स्वस्ति स्वायाने स्वस्ति यस्वम आदित्यायां। भवतु ना। 14।
You are, O resplendent Lord and Lord of vitality, ever worthy of accepting our drinks of devotional love. May you with all kindness cherish them fully, and accept the pleasant offerings also. 6

The devotional prayers, expressed with love and earnestness are poured out as if plant juices mixed with milk creams, to resplendent Lord, the Lord of vitality. May the sacrificial viands proceed to you as rivers flow to a lower level. 7

Accompanied by all the divine powers and accompanied by the twin divines, and by dawns, O adorable Lord, come and cherish our dedications and appreciations, like three fold free sage. 8

Associated with cosmic light and plasma, also with the sun and moon, may you come, and cherish our dedications, O divine fire, like the three-fold-free sage. 9

Accompanied by the element of eternity and comforts, also accompanied by the elements of resplendence and of vitality, may you come and cherish our dedications, O fire divine, like the three fold free sage. 10

May the pair of twin-divines, the gracious Lord and the divine eternity, contribute to our prosperity. May the irresistible sun, the scatterer of light and the dispenser of darkness, bestow upon us prosperity. May the most vital heaven and earth vouch safe us happiness. 11

We glorify Lord of vitality for prosperity—Lord of bliss for prosperity, who is the protector of world. We praise the Supreme Lord, associated with all divine powers. May the radiant rays of all the suns and luminaries bring us health and happiness. 12
विशेषं ठुग्न नौ अया स्वस्त्यं वैश्वानर वसुपिनि: स्वस्त्यं।
ठुग्न अवविक्षम: स्वस्त्यं स्वस्तिन नौ श्रद्ध: पात्वधम: ॥ १३॥
स्वस्ति मित्रावरणा स्वस्ति पंथ्ये रविति।
स्वस्ति न इति वातापिक्षभ स्वस्तिन नौ अदिने कृद्ध: ॥ १४॥
स्वस्ति पन्थामुः चर्म सुर्याचार्यस्मातिव।
पुनर्दत्ताकर्षना जनाना से गमगमहि ॥ १५॥

विशे
devā no adyā svastāye vaiśvānarō vāsur agnih svastāye |
devā avantv rībhāvāḥ svastāye svastī no rudrāḥ pātv ān-
hasaḥ ॥ १३ ॥ svastī mitrāvarunā svastī pathye revati |
svastī na indraṣ cāgniś ca svastī no adite kṛidhi ॥ १४ ॥ svastī |
pañthām ānu carema suṛyācandramāsāv iva | pūnar dáda-
tāghnata jānatā sāṃ gamemahi ॥ १५ ॥

(५२) दिन्धाचान्य मुनि
(१-१३) समरांचाचाराय सुकुमारायं व्यस्कार प्रकृति:। मन्त्रो वेयाना:। (१-६, ९-१५)
प्रभावविनाय समरांचाचाराय सत्तरावाहारातुपु.। (१, २६-२८) ज्ञाना: पावाची- |
संबर्याची पार्थक्तस्माती ॥

प्र इववाढु ध्रुण्याली मुरुंडाक्क्रमिनि:।
ष्ट्रं होणामण्येऽश्रो मद्दन्ति युधिता ॥ ११॥
ते हि स्वर्गस्य शर्मस: सववय: सस्तिन ध्रुणाया।
ते यामन्त्रा ध्रुणदिनस्मातो पातिनि ग्रामक्ष: ॥ १२॥

52.
Prá śvāvāsa dhrishnuyārcā marúdbhīr ōkavābhī | yē |
adroghām anushvadhām śravo mádanti yajñīyāḥ ॥ १ ॥ té hi |
sthirāṣya śavasaḥ sākhāyāḥ sānti dhrishnuyā | té yāmann |
ā dhrishadvīnas tmāna pānti śāsvataḥ ॥ २ ॥
May all the divine powers be with us today for our prosperity. May the divine fire, the benefactor of all men, and giver of dwellings, be with us, for our prosperity. May the divine wise sages protect us for our prosperity. May the fear of the Lord of terror keep us off from crimes and calamity. 13

May the Lord of light and bliss grant us prosperity. May the guiding spirit of firmament and the goddess of riches, grant us prosperity. May the adorable and resplendent Lord prosper us. And O the spirit of indivisible fullness bestow prosperity upon us. 14

May we ever pursue our path of prosperity like the sun and moon; may we move in full cooperation in mutual give and take, without causing injury to each other, and in the mutual right understanding. 15

O divine winds, moving speedily along the brown clouds as if riding on such horses, and associated with the praise-deserving vital principles, sing boldly the glory of those who are holy on their own accounts and who enjoy their reputation, free from guile. 1

For, in their boldness, they are the firm friends of steady and sure vigour. They are, in their course, resolute and guard innumerable men with willingness and pleasure. 2
ते सुप्रस्त्रो नोजाणोगतत प्रकटस्य शरीरः।
महतामाध्य महान् त्रिविशयमः च मममहोऽहः॥३॥
मरुष्यं यो देशसाहि सामर्थ्य युजः च ऋषीयुजः।
विष्णु येव मानुषः युगा पार्श्वः मोक्षय रिषः॥४॥
आह्नेनेन येव सुत्रान्बो नरेः असांबिश्राभस।
प्र युज्यो युज्येव्रो युज्यो अंचा मुनृद्वेषः॥५॥

tे syandráśo
nóksháño 'ti shkandanti sárváriḥ | marútam ádhá máho diví
kshamá ca manmahe || 3 || marútsu vo dadhímahí stómaṁ
yajñám ca dhríshnuyá | víṣve yé mánushá yugá pánti már-
tyam risháḥ || 4 || árhato yé sudánavo náro ásámiśavasah |
prá yajñám yajñíyebhya divó arcá marúdbhyah || 5 ||

आ सुवेनं युध्यान नरे अन्नया अन्नयमे चकान।
अन्नयां अहं द्वियुष्मां महरोजः ज्ञातीसिव भानुरङ्गां क्षत्रियं दिवः॥६॥
ये वानुक्तन पाढः ये उर्युवनिन्द्रा आह।
वृजनेन या नदीनः सधस्ये बा महोः दिवः॥७॥
शरीः मानुषुक्तवस सुवर्धवससमभेंसम।
उत स्म ने शुभे नरः प्र सुप्रह युजनः क्षत्रियं॥८॥
उत स्म ने परण्ययुष्मभः कस्त शुभेवे।
उत विश्वा रथसामाश्रित भिन्नस्यप्रंजः॥९॥

á rukmaír á yudhá nára rishvá rishítir asrikshata | ánv
enáä áhá vidyúto marúto jàbhijhatír iva bháñúr arta tmáná
diváḥ || 6 || yé vāvritdánta párthivá yá uráv antáriksha á |
vrijáne và nádínáms sadhásthe và mahó diváḥ || 7 || sárdho
márutam úc chañsa satyásavasam ribhvasam | utá sma té
śubhē náraḥ prá syandrá yujata tmánā || 8 || utá sma té
párushnýaṁ úrña vasata śundhyávah | utá pavyá ráthánam
ádri bhíndanty ójasā || 9 ||
Gliding along, and shedding moisture, they pass through the nights; therefore we now celebrate the might of these cloud bearing winds, manifested in both heaven and earth. 3

Let us earnestly offer praise and worship to the cloud-bearing winds, who through all ages of mankind have been protecting the mortal worshipper against calamities. 4

May you offer reverence to the adorable cloud bearing winds, who come from heaven, and are worthy of worship, who are munificent leaders, and possessors of unequalled strength. 5

The leaders (of rains) and the mighty divine winds, shine like soldier hurling javelins of gleaming gold. Following these divines winds, proceeds the lightning roaring from the sky, a splendour which spontaneously breaks forth. 6

The cloud-bearing winds who are close to the earth, are augmented, so are those who are in the vast firmament. They too wax who proceed along the rivers, and so those winds who move in the vast midspace. 7

Glorify the truth-invigorated and infinite strength of the cloud-bearing winds, for they, the leaders of the rains, gliding along, are working voluntarily for our good. 8

Whether they abide on the cumulus clouds, along with a river, or, purifying all, they clothe themselves with light, or whether they cleave the rock asunder with strength by the wheels of their chariots. 9
āpathayo vípathayó 'ntaspathā
anupathāḥ | etébhīr māhyam nāmabhīr yajñām vishṭārā
ohate || 10 ||

adhā nārō nyō ohate 'dhā niyūta ohate | adhā pārāvata
īti citrā rūpāṇi dārṣṭya || 11 || chandastūbhāḥ kubhanyāva
ūtsam ā kīrīṇo nṛituḥ | tē me ke cin nā tāyāva ūmā āsan
dṛṣṭi tvishē || 12 || yā rishvā rishṭividyutaḥ kavāyaḥ sānti
vedhāsah | tām rīshe márutāṁ gaṇāṁ namasyā ramāyā
girā || 13 || ácha rīshe márutāṁ gaṇāṁ dānā mitrāṁ nā
yoshānā | divō vā dhṛishnava ojasā stutā dhībhīr ishanāta
|| 14 || nú manvānā eshāṁ devāḥ ácha nā vakshaṇā | dānā
saceta sūrībhīr yāmaśrutebhīr aṅjībhīḥ || 15 ||
Whether, following the paths that lead to us, or that spread diversely, or those that sink into the hollows (of the mountains) or those that extend smoothly, they, however scattered, tend well the cosmic sacrifice for my benefit.  

These leaders of the rains uphold the world, at one time blending together, whilst the other time remaining aloof, they are manifest in varied forms.

Singing hymns, seeking water, dancing and praising, they provide water as if from a well. Some of them move in secret like thieves, but only to help us, and some are splendid to behold.

Glorify, O sage, with grateful songs, the group of these clouds, who are bright with lightning lances, who are melodious like poets, and full of wisdom.

Approach, O sage, with offerings and with praise, the group of the clouds, as a maid goes to her friend. May you, O clouds, hasten here from heaven, bold in your strength, and glorified by our hymns.

Glorifying them promptly, may you go to them, who are like an escort of Nature's bounties. They are characterized by their wisdom, by their velocity, and by the generosity of distributing rewards.
प्र ये में कन्येण गाम बोचन्त सूर्यः पृथ्वी बोचन्त मातरमः।
अर्थो पितरिष्मित्वम् सुद्रे बोचन्त शिक्रसः।।
सूतः में सूतः शाकिन्त एकमेका श्रता देहः।।
ययुनायामधि ययुनायामधि गव्येः सुवें नि राशो अघ्येः सुवेः।।

प्राये मे bandhveshé gām vocanta sūrāyath pṛṣṇiṃ vocanta mātāram ṣādhā pitāram ishmīṇaṃ rudrāṃ vocanta sīktvasaḥ
|| 16 || saptā me saptā sākina ekam-ekā satā daduḥ | ya-
mūnāyam adhi śrutām ud rádho gāvyam mṛije ni rádho
āśvya mṛije || 17 ||

(११) विष्णु भाषायां सतनम्
(११-१६) सूत्वम्यायां सुत्वम्यायोऽविनिष्ठे: ग्याताय ऋषिः। सन्तो देवसा।। (२, ५, १३-२१, १५) प्रसमा-
पश्चिममप्नेकोद्धरिष्यायां वृक्षः। (२) जितीर्थया भृहस्पती। (३) गुरूविष्नु अग्निः।
(४, ६) सूर्याय पूर उप्लस्याः। (६, ३, ९, १३-१५, १६) पदीसामयम्यायोऽविनिष्ठे: दुर्लक्षमाने: सतोहूर्ती। (४, १२) अधिकारविध्योऽविनिष्ठे: गाय्यस्य दुर्लक्षमाने:।

"१२" को वेदं जानेयां को वे पुरा सुत्वम्यायां सतनाम। पर्यमेण किन्तुः कित्स्य:।।
रेतास्यथेषु लिः: कः ह'त्राय व'हस्य:।।
कस्यसंस्कृते: सुरूपायथ्यो भिन्नमित्वम्: सह।।
ते महार्यो आययुष्यु भिन्नमित्वम्:।।
नरो मयार्यो अर्थस्य इमान्यद्विज्ञितति द्रुत्वे।।

53.

Kो veda jānam esham kो vā purā sumnēshv āsā ma-
rutam | yad yuyujrē kilasyāḥ || 1 || aītān rātheshu tathū-
shah kah śusrāva kathā yayuḥ | kāsmai sasruḥ sudāse āny
āpaya ilabhīr yriṣhtyāyāḥ sahā || 2 || tē ma āhur yā āyayūr
ūpa dyūbhīr vibhīr māde | nāro māryā arepāsa imān pa-
śyann iti shtuhi || 3 ||
To me, inquiring of their kin, the sage—clouds have given
an answer. They declare the earth to be their mother.
And the same mighty ones declare the food-bestowing
cosmic vitality to be their father. 16

May the seven times, seven all-potent clouds, aggregated
as a single troop, bestow upon me hundred gifts. May
I possess wealth of cows, renowned upon the banks of
confluent channels. May I possess wealth of horses. 17

Who knows the birth of these cloud-bearing winds? Who
has formerly been participant of the enjoyments of them,
and when are the deer-like spotted waves yoked to their
chariots? 1

When standing in their cars, who has heard them tell the
way whither to go? Who is the liberal worshipper to
whom their kindred rains descend with manifold food? 2

To me have they spoken whilst having come with radiance
to cherish noble deeds. O leaders and heroes, free from
blemishes or stain, whenever you behold them, admire
and appreciate. 3
ये अजिः श्रे वागुपुरणवः स्वाभानवः सरक्षु स्वापेशु स्वादिष्ठ। आया रश्येशु धन्येशु \| 4 \| युष्माकम् स्म्र राठाह अनु मुदे दशे मरतो जीर्दानवः। वृष्ठि यायो युनिर्विंच। आया श्रे वागुपुरणवः स्वाभानवः सरक्षु स्वापेशु स्वादिष्ठ। आया रश्येशु धन्येशु \| 4 \| युष्माकम् स्म्र राठाह अनु मुदे दशे मरतो जीर्दानवः। वृष्ठि यायो युनिर्विंच।

आ ये नरः सुमानवः ददायुः दिवः तोऽफळस्य यतः यस्य। नवुरुसा सेनवः कशोऽस्य रजः। मव राधानवः यथा। युज्यस्य मव यह्यते हिमाचलोः। आ ये नरः सुमानवः ददायुः दिवः तोऽफळस्य यतः यस्य। नवुरुसा सेणावः कशोऽस्य रजः। मव राधानवः यथा। युज्यस्य मव यह्यते हिमाचलोः।

आ ये नरः सुमानवः ददायुः दिवः तोऽफळस्य यतः यस्य। नवुरुसा सेणावः कशोऽस्य रजः। मव राधानवः यथा। युज्यस्य मव यह्यते हिमाचलोः।

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आ ये नरः सुमानवः ददायुः दिवः तोऽफळस्य यतः यस्य। नवुरुसा सेणावः कशोऽस्य रजः। मव राधानवः यथा। युज्यस्य मव यह्यते हिमाचलोः।

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They the self-luminous, whilst arrayed in chariots, are decorated with ornaments, swords, and bows, breast-plates, bracelets, and wreaths. 4

I look upon your chariots, O munificent cloud-bearing wind with delight, like wandering lights in the rains. 5

These munificent heroes bring the heaven's treasury as if down to the earth for the benefit of the worshipper. They set the rain cloud free to stream through both the worlds and desert spots are flooded with rains. 6

The bursting torrents (from the clouds) overspread the firmament with water, as milch cows yield milk and just as swift horses hasten to their journey's resting place, the glittering brooks run in various directions. 7

Come, O cloud bearing winds, from heaven, from mid-air, or from near at hand. Tarry not far away from us. 8

Let not the dust nuclei, nor the indefinite variation of heat and light, neither the motion of the earth, nor the wide-roving ocean hold you back. Let not the fully flowing river oppose you on your way. May the happiness of yours be ours. 9

My appreciations of the brilliant group of cloud-bearing winds, who have the strength of the latest chariots, and whose appearance is followed by good rains. 10
शार्दूलाण्वे एषं श्रावणात गुणगंधो मुखस्तिभिः। अनुः क्रमेम श्रीस्तिभि: ॥ ११॥
कस्तो अयु मुनिनस्य सुतस्नव्यया प्रयंबु: ॥ पुना यामेन सुरस: ॥ १२॥
येने तोकाय नन्यनाय धान्यः। वीमं वहयेय अक्षितम।
असम्भवे नद्ितन यह इमेहि रागेव विद्वायु सौभाग्यः ॥ १३॥

सार्द्हम्-सार्द्हम् वा एषां व्राताम-व्रताम गान्म-गान्म सुसास्तिभी। अनु क्रमेम धोतिभी। ॥ ११।।
कास्मा अद्या सुजाताया रत्नाहव्यया प्रायुखः। एना यामेन मरुतः ॥ १२।।
येने तोकाय नन्यनाय धान्यः। वीमं वहयेय अक्षितम।
असम्भवे नद्ितन यह इमेहि रागेव विद्वायु सौभाग्यः ॥ १३।।

अत्ियाम मन्दिरः स्वस्तिभिव्वधायमर्ती: ।
बुधी श्रे योगाय उस्मि भेंजने स्त्राम भरत: । सुह ॥ १५॥
सुदेश: सममहासन सुवीरां नरो भरत:। वर्मन्यः। ये ग्रावेहे स्त्राम ने ॥ १५॥
सुमि भोजनस्तुवतो अंस्य यामेन गान्मण्ये न यवसे ।
यत: पूवीं इत्र सवीश्रुः भय गिरा ग्रंथिति कामिने: ॥ १६॥

अत्ियामा निदास तिराहि स्वस्तिभिरह
हितवायद्याम ाराया। व्रिष्ठ्वि सम योि ापि उस्रि श्रेष्ठामा
स्यामा मरुताः सहा ॥ १४।। सुदेवाः समाहासि सुविरो नारो
मरुताः सा मर्त्याः। यामः त्रायद्येस स्यामा ते ॥ १५ ॥ स्तुहि
भोजूनस्तुवतो अस्या यामेन गान्मण्ये न यव्वे ।
यत: पूवीं इत्र सवीश्रुः भय गिरा ग्रंथिति कामिने: ॥ १६॥
With praises and holy hymns, may we follow and greet your moving army unit by unit, troop by troop and band by band.  

To what nobly-born and oblation-giving worshipper are the clouds proceeding on this course today.  

With the same grace that you bestow imperishable grain-seed upon the sons or grandsons, may you bestow it upon us, that for we implore of you the life-sustaining auspicious bliss.  

O cloud-bearing winds, may we overcome our crooked and reviling adversaries, dispelling evils, with goodwill. And may we through rain be blessed with unmixed happiness, water, cattle, and curative herbs.  

O leading cloud-bearing winds, verily that mortal shall be favoured by the divine powers, and blessed with progeny, whom you protect. May we also be graced with that blessing.  

Praise the givers of enjoyment, at the holy place of worshipper, for they delight in pious praise just as cows enjoy the barley-husk. So let them come close to you, as if your old friends; praise them with songs, as they love adoration.
Prā śārdhāya márutāya svābhānava imāṁ vācam anajā parvatacyūte | gharma-stúbhe divá ā prishṭhayájvane dyum-násravase máhi nṛimṇām arcata || 1 || prá vo marutas ta-vishá udanyávo vayovṛfhdho aśvayújha pārijrayah | sāṁ vid- dyútā dādhati vāsatí tritāḥ sváranty āpo 'vānā pārijrayah || 2 || vidyúnīnaḥ pārṇa áśmadidyavo vātavishho marūtaḥ parvatacyútaḥ | abdayā cin múhur ā hrādunivṛśita stanā- yadamā rabhasā údōjasah || 3 ||

vyaktūn rudrā vy āhāni śikvaso vy āntārikshaṁ vi rájàśni dhūtayaḥ | vi yād ájraṁ ájatha náva im yathā vi durvāṇi maruto náha rishyatha || 4 || tād vīryaṁ vo maruto mahitvanāṁ dirghaṁ tatāna sūryo ná yójanam | étā ná yáme ágrībhītaṣocishó 'nasvadāṁ yán ny áyātanā girīṁ || 5 ||
Offer praise to the group of the cloud-bearing winds, who are self-irradiating, who can cast the mountains down. May you present liberal oblations to the illustrious divine winds, who absorb the heat; to those who come from the sky, for sacred acts; and to the givers of abundant food.

O cloud-bearing winds, your troops are rich in water; they are strengtheners of life, and are your strong bonds; they shed water and augment food, and are harnessed with steads (waves) that wander far and spread everywhere. Combined with lightning, the triple-group (of wind, cloud and lightning) roars aloud, and the circumambient waters fall upon the earth.

The clouds appear gleaning with lightning; they are leaders (of rain) armed with adamantine weapons, blazing with the wind and are the over-throwers of mountains; they further are the repeated distributors of water and wielders of the thunder-bolt. Roaring in concert, they send rain, and are of exceeding strength.

O powerful cosmic winds, you terribly upset nights and days, you violently shake the firmament and the worlds. You toss the clouds like ships on the sea and you throw down the strongholds of enemy. But, O vital principles you even then do no harm.

Your glory, O cloud-winds, is spread far and wide like the sun extending his radiance. Even without hopes, you travel fast on your courses with unbounded lustre, you cleave those clouds which withhold water.
अञ्जिः शरीरः मन्त्रेऽ चयनंस्म मोघथा वृषं कूपेऽवं वेगसः।
अवं सः नो अरमतिः सनोपसङ्ग्रहितः यत्तमाः नेत्रशा सुगमः॥६॥
न स जीतंते मन्त्रेऽन हन्यते न सेवतिः न व्यथते न सर्थिपति।
नास्य राय उपे दस्यति सोत्य ऋषिः वा ये राजाने वा सुसूढः॥७॥

abhrajī śārdho maruto yād arṇasām mōshathā vṛikṣhāṁ
kapanēva vedhasah ādha smā no arāmatim sajoshasaś cā-
kshur iva yāntam ānu neshathā sugām || 6 || nā sā jiyate
maruto nā hanyate nā sredhati nā vyathate nā rishyati |
nāsyā rāya āpa dasyanti nōtāya rīshim və yāṃ rājānam
vā sūshudatha || 7 ||

niyūtvanto grāmajito yāthā nāro 'rya-
māṇo nā marūtaḥ kabandhināḥ | pīnvanty útsam yād inās
āsvaran vy ūndanti prithivīm mádhvo āndhasā || 8 || prā-
vātvatiyām prithivī marūdbhyāḥ pravātvati dyauṁ bhavati
pravādbhyāḥ | pravātvatiḥ pathyā antārikṣhyaḥ pravātvanta-
ḥ pārvata jirādānavāḥ || 9 || yān marutaḥ sabharasaḥ svar-
ṇaraḥ sūrya údite mádathā divo naraḥ | nā vō 'svāḥ śratha-
yantāha sisrataḥ sadyō asyādhvahā pārām āṣnutha || 10 ||
0 cloud-bearing winds, dispensers of rain, your strength is manifested, when, you shake the water-laden clouds, and make them loose the shower. Conjointly propitiated, may you conduct us by an easy path leading to prosperity, as the eye guides the way.

The sage, or the sovereign, whom you, O divine wind, direct, is never overcome nor slain. He does not perish, nor suffers pain, nor undergoes injury, nor are his riches or his safety imperilled.

These lords of speedy waves, over-comers of multitudes, leaders (of rites), radiant as the ordinaries, are the dispensers of water. These loud-sounding sovereign lords fill the clouds, and moisten the earth with sweet watery sustenance.

This earth becomes widely extended for the cloud-bearing winds, the heaven becomes spacious for the spreading clouds. The paths of the mid-space become wide extended to provide way to their course. The expanding clouds quickly bestow (their gifts).

O clouds of combined strength, leaders and divine guides to the goal of happiness, you are delighted, when the sun has risen up. Then may your rapid waves know no relaxation, but quickly reach the limits of this road.
अंसेशु व राजये पुत्र स्वादेशः कश्चिं सक्मा मन्तो रथे शुभः।
अभिभ्रोऽसि बिचुऽसि गर्भस्या द्यागः शीघ्रः विनत्ता हिरण्यः॥ १७॥
ते नाकंम्यो अघोस्मो अस्मिन्तङ्गश्चिं त्याग्यपां मन्तो वि धृतुष्ठ।
सम्म्धृतं वृजनार्तिनिषिन्तं कस्यं सत्यं विनतनमुनायः॥ १८॥
युपमादद्धाय नर्तो बिच्छेतसां गृहः स्याम रथयोः कर्ष्यनः।
न या युवतेन नित्योऽद्य यथा दिवयाः स्येम सर्गन मन्त: महासिन्धुः॥ १३॥

ांसेशुवा रिश्तायाः पत्सु क्षाधायो वाक्षलसु रुक्माः
मरुतो राठे सुभाः अग्निभ्राजसो विद्युतो गाभस्त्योः सिर्प्राः
सिर्सासु वितताः हिरन्यायी� ॥ ११॥ तां नाकम अर्यो
अग्रिभिसाध्विषां रुसात पिप्पलां मरुतो वि धृथुष्ठा
सां अर्यां व्रीजानातिनिषिन्तवायं यत स्वार्ती गोविशाः वितातम
रितायावः ॥ १२॥ युष्मादत्तास्या मरुतो विन्द्यसो रायाः
स्याः रायस्याः सत्यस्याः नायस्याः नायस्याः सत्यस्याः नायस्याः ॥ १३॥

युयं राय मन्त: स्नाह्विवर्युय्यायमित्वम्य सामविधाता
युयम्ययां भ्रानाय बाजः युयं युयं युयं राजाण्यः भुविष्यतम् ॥ १४॥
तहो याम्य द्रविष्णय स्यायः येना स्यायः स्यायः नायस्य नायस्यः ॥ १५॥
इदं सु में मन्तो सर्वत्र रायो यस्य तर्पं तर्सा श्रान्त हिमाः। ॥ १५॥

युयायं रायम
मरुता स्पर्हाविरामो युयायं रिशिम अवथा सामविप्रामो
युयायं अर्वांतम्य भरताया वाजं युयायं धत्ता राजानं
श्रुस्तिमित्ताम् ॥ १४॥ ताद वो यामि द्रविषां मद्यायो
येना स्यायं सर्वानं नृस्त्रल अभि्िः इदं सु मे मरु
हर्यताः वास्य तारेमातारासा सताम धिमाः ॥ १५॥
Lances gleam, O clouds, upon your shoulders, anklets on your feet, golden chains are on your breasts, and purity shines in your chariots, lightnings blazing with fire glow in your hands, and golden tiaras are laid upon your heads. 11

O clouds, when moving, you shake the vault of splendid heaven beyond conception, and stir the bright water. When you combine your energies and shine brilliantly, and when purposing to send forth the rain you utter aloud shout. 12

O most wise cloud-bearing winds, may we, be the drivers of the car of riches, full of life, that have been bestowed by you. Let that wealth in thousands dwell with us, which never vanishes like the sun or the tisyā constellation (eighth lunar mansion) in the sky. 13

You bestow, O clouds, wealth and enviable posterity; you offer protection to the Seer, learned in the chanting of verses. You grant vitality and nutrition to the enlightened priests; you provide prosperity to a prince even. 14

Therefore do I solicit wealth of you, from those who are prompt to grant protection, whereby we may multiply our descendants, as the sun spreads wide his rays. Be propitiated O divine clouds, and accept graciously this hymn of mine, so that by the efficacy whereof, may we pass over hundred winters. 15
Práyajyavo marúto bhrájadrīshṭayo brīhād váyo dadhiro rukmávakshasah | ñyante ás vak suyáme bhār aśubhi śūbham yätām ānu ráthā avrītsata || 1 || svayāṁ dadhidhve távishīṁ yāthā vidá bṛihān mahānta urviyā ví rājatha | utántāriksham mamire vy ójasā śūbham yätām — || 2 || sā-kāṁ jātāḥ subhvāḥ sākām ukshitāḥ śrīyē cid á pratarām vāvridhur nāraḥ | virokīṇāḥ sūrasyevas raśmāyāḥ śūbham yätām — || 3 ||

ābhūśhénām vo maruto mahitvānāṁ didrīkshēnāṁ sūrasyevas cākshānam | utó asmāṁ aṁrītatvē dadhātana śūbham yätām — || 4 || ūd ırayathag marutāṁ sa-madratō yūyāṁ vṛishtīṁ varshayatā purīśhaṇāḥ | nā vo dasrā úpa dasyanti dhenāvah śūbham yätām — || 5 ||
The adorable cloud-bearing winds, armed with bright lances and with their breasts adorned with gold rushing onwards hold vigorous existence. They move on swift, well-controlled horses. May their chariots incessantly move onward when they proceed for our welfare.  

O clouds, you yourself maintain vigour according to your judgment. You shine most widely and majestically. You pervade the mid-air with your power. May their chariots incessantly move onward when they proceed for our welfare.  

These simultaneously formed mighty clouds, co-dispersers of moisture, grow to great majesty. They are leaders, and resplendent, as the rays of the sun. May their chariots incessantly move onward when they proceed for our welfare.  

Your mightiness, O clouds, deserves to be adorned. A visit to you is worthy to be longed for, for your beauty is like the orb of the sun. So, lead us with your aid to immortality. May their chariots incessantly move onward when they proceed for our welfare.  

O cloud-bearing winds, you uplift waters from the ocean and charged with moisture, you shower down the rain. O destroyers of foes, your milch kine are never dry. May their chariots incessantly move onward, when they proceed for our welfare.
yād āsvān dhūrshū prīṣhatīr āyugdhvāṁ hiranyāyāṁ
prāty ātkaṁ āmugdhvam | viśvā ft śṛṭdho maruto ṣvyāt-tha śūbhaṁ yātām — || 6 ||
| nā pārvatā nā nadyo varanta
| vo yātrācidhvaṁ maruto gācathēd u tāt |
tā dyāvāpri-bhīvī yāthānā pāri śūbhaṁ yātām — || 7 ||
yāt pūrvyāṁ maruto yāc ca nūtanaṁ yād udyāte vasavo yāc ca śaṣya-te
| viśvasya tāsyā bhavathā nāvedasah śūbhaṁ yātām
— || 8 ||

mūṭan te mā marano ma vāctvāstanaṁśe śaṁ mūrtyo vi yāntan ।
| aḍhi śhnoṣasya gātāṁ śūbhaṁ yānaṁśe ratho abhirat ।)
| yācyāśaśaya nesye aṣṭam aḥṭhaś nịrhāntiṁ mānaṁ śaṁ
| mūntyo no havyāditaṁ yajatra kūṁṣaṁ paṁsaṁ riyāṁ ।)

mṛilāta no maruto mā vadhishṭanāsmabhyam śarma
bahulāṁ vi yantaṇa | ādhi stotrasya sakhyāsyas gātana śū-
| bhaṁ yātām — || 9 || yūyāṁ asmān nayaṁ vāsyo āchā nīr
| aṅhātībhya maruto gṛ ṇānāh | jushādhvāṁ no havyādadāṁ
| yajatra vayāṁ syāma pātayor rayinām || 10 ||
When you yoke your spotted draught-animals (or tracting motors) to the poles of your chariots, you put your golden mantles on, O cloud-bearing winds, you disperse all hostile elements. May their chariots incessantly move onward when they proceed for our welfare.

Let not the mountains, let not the rivers keep you back; whither you resolve to go, O clouds, thither you proceed, and compass heaven and earth. May their chariots incessantly move onward when they proceed for our welfare.

O cloud-bearing winds, whatever is old, whatever is of recent time, whatever is recited, O Lords of comforts, whatever prayer is repeated, may you take cognizant of all that. May the chariots incessantly move onward when they proceed for our welfare.

Be gracious unto us, O cloud-bearing winds; harm us not, extend unto us uninterrupted happiness. May you pay due regards unto our friendship and our praise. May the chariots incessantly move onward when they proceed for our welfare.

May you, O cloud-bearing winds, propitiated by our praise, lead us to opulence. May you extricate us from sin. Accept, O adorable clouds, our offered oblation. And may we be the possessors of abundant riches.
अग्ने सार्द्वतं अ गाणम पिश्ताम रुक्मेभिर अञ्जी ब्हिः ||
विषो अय महतामवें धर्मे दिनविधो जूनादती ||
यथा चित्रस्यमें हुदा तदनसे जग्नुणामे।
येते नेतिन्द्रे हवनाम्युग्मणसावर्य भृगमेदातः ||

56.

मैथुनमभविव प्रथविव पराहना मण्ड्वे त्वस्यमन्दा ।
अस्थो न वो महतः दिमर्मायं अमो कोरा गौरिवं भीमायुः ।
न येन विशप्योजना धर्मा गाणे न कर्तृः ।
अस्मायं चित्रस्यमें पथवं गिरिव म च्यावयन्ति यमयलिङ् ।
उत्तेज नुसेवं स्तोमें समुद्रितनानाम ।
मृत्यु पुरस्तमपत्वयं गावां सम्मितवः धर्मे ॥

मिल्हुष्मतिवा प्रोधवि पाराहतां मादत्यं
ेत्य अस्माद आ रिको नावो मरुतयं श्मिवां अमो दुध्रो
गृह इवा भिमायुः ॥ ३ ॥

तिस्त्वेतुण्डा मन्तः स्वर्यायं पार्वतां गृहिम प्राच्यावयङ्ग यामब्हिः ॥ ४ ॥
उत्तेजा नृत्नाक्षु मस्तमां चामुखि यां मरुतां पुरुषां अपूर्व्यां गावां सार-ग्वम इवा हवये ॥ ५ ॥
O adorable God, I invoke the victorious group of divine impulses decorated with brilliant enlightenment, to descend today from the luminous realm of innermost consciousness. 1

In whatever manner you honour them in your heart, may they come to me as benefactors. May you strengthen those impulses, frustrating and fierce in the first appearance, who most promptly come to your invocations. 2

As persons on this earth ruled by powerful Lord, have recourse to him when oppressed, so comes the host of divine impulses clouds exulting to us. O impulses, your group, active as fire, is as difficult to be resisted as a formidable bull. 3

These, the divine impulses, who with mighty prowess over-throw evil ideas, like bulls difficult to be restrained, cause even the heavenly stone to shake,—may you shake the rocky mountains as these (impulses) rush on with speed. 4

Rise up, O divine impulses. Verily, by my praises, I invoke the mighty and unprecedented troop of these exalted group of impulses, strong like a herd of kine. 5
yuṅgdhvāṁ hy ārushi rāthe yuṅgdhvāṁ rātheshu ro-hitaḥ | yuṅgdhvāṁ hārī ajirā dhurī vōlhave vāhishtāḥ dhurī vōlhave || 6 || utā syā vájy ārushās tuvishvanir ihā sma dhāyi darsataḥ | mā vo yāmesu marutāṁ cirām karat prá-tām rātheshu codata || 7 || rātham nú mārutaṁ vayām śra-vasyūm á huvāmahe | á yāsmin tasthaú surāññi bibhrati sācā marūtsu rodasi || 8 || tām vah śārdham rathesúbhāṁ tveshāṁ panasyūm á huve | yāsmin sūjātā subhāgā ma-hiye sācā marūtsu mīlhusṭi || 9 ||
Yoke the bright horses (pure and soothing motivations) to your chariot, yoke the red horses (active and pleasing motivations) to your chariot, yoke the swift pair of horses to bear the burthen; the strong bearing to bear the burthen. 6

And let not that horse bright-shining, loud-neighing, of graceful form, who has been yoked, delay you, O divine impulses, on your journey, may you urge him on in the chariot. 7

We invoke the glorious chariot, in which the supraconscious and outer most realms of human complex are mounted along with the divine impulses, bearing the delightful bliss. 8

I invoke that brilliant troop of yours in the chariot, adorable and graceful, amidst which the auspicious blisbestowing goddess of divine origin, is invoked with the divine impulses. 9

Of one accord, with the resplendent sun, O cosmic vital principles, come borne on your golden chariot, for our prosperity. This praise is addressed to you, as unto one who is thirsty for water of heavenly springs. 1
vāśimanta riśṭimánto maniśhi-nāḥ sudhānvāna iśhumanto nishāṅgīnāḥ | svāśvā stha su-rāthāḥ priśṇimātāraḥ svāyudhā maruto yāthanā sūbhām || 2 || dhūnuthā dyām pārvatān dāsūshe vāsu ni vo vānā jihate yāmano bhiyā | kopāyatha prithivīm priśṇimātāraḥ subhē yād ugrāḥ prishatīr āyudghvam || 3 || vātattvisho maruṭo varshāṇirnīdo yamā iva sūsadriśaḥ supēsasah | pīśān-gaśvā arunāśvā arepāsah prātvakhsho mahīnā dyaūr ivo-rāvah || 4 || purudrapsā añjimāntaḥ sudānavas tveshāsam-driṣo anavabhṛārādhasaḥ | sujātāso janūṣhā rukmāvakhsho divo arkā amṛtām nama bhejire || 5 ||

ṛiśhtāyo vo maruto āṅsavor ādhi săha ojo bāhvōr vo bālaṁ hitām | nṛmṇā śirṣhāsv āyudhā rātheshu vo vīṣvā vah śrīr ādhi tanūšhu pipiśe || 6 || gōmad āsvāvad rāthavat suvīraṁ candrāvad rādho maruto dadā naḥ | práṣastīṁ naḥ kṛiṇuta rudriyāso bhakshiśyā vō 'vaso daśvyasya || 7 ||
O cloud-bearing winds, full of wisdom, armed with swords, with lances, with bows, with arrows, with quivers, you are well mounted and have handsome chariots; O sons of mid-air, you are well armed, come for our good. 2

You agitate the clouds in the sky. You give wealth to the donor of oblations. Through the fear of your approach the forests bow down. O sons of mid-air, you make earth tremble, when, for the purpose of sending water, you, fierce clouds, yoke your colourful chariots. 3

The cloud-bearing winds are brilliantly radiant and wrapped in their robes of rain water. They are charming like noble twins and of graceful form. They are masters of tawny and of ruddy horses, devoid of guile, destroyers of foes and vast in magnitude as the sky. 4

They (the cloud-bearing winds) are shedders of abundant showers, wearers of ornaments, munificent, of brilliant aspect, yielders of inexhaustible wealth, noble by birth, are adorned with gold upon their breast, singers of the sky, entitled to adoration, they enjoy their immortal fame. 5

Lances rest, O cloud-bearing winds, upon your shoulders. Strength of foe-destroying power rests in your arms and golden turbans are on your head. Your weapons are placed in your chariots and all glorious majesty is moulded on your bodies. 6

O cloud-bearing winds, bestow upon us affluence in cattle and steeds, in cars, treasure, and male descendants. O sons of cosmic principles, grant us high distinction. May I ever enjoy your divine favour and protection. 7
हये नो रजान्तो मुखान्त नरतुर्विमानासों अमृताक्षेत्रं अनंतरं अनन्तंहः।
सत्यवत्रतं कवयेदे युवानो वृहदिनरथो वृहदार्थांमाणः। ॥ ८ ॥

náro máruto mṛilātā nas túvīmaghāso āṁrītā ṛttajnāḥ | sā-
tyasṛutah kāvayo yūvāno bṛhadgirayo bṛihád ukshámanāḥ

(५८) अभ्यासां मूलमः
(१-८) अवर्जनात्य वृक्षविवेशः तथावध जरिकः। महतो देवताः। निपुषषु कुष्यः।

तथै नूनेन तविज्ञातं मेघं स्तुपेय गुणं मातं नर्वस्वीपमाः।
य आक्षेत्रा अमृतवर्धनं उदेश्येऽस्मात्य स्मरार्जः। ॥ ९ ॥
लेखे गुणं तथैः ख्यातिरस्ते धुनिन्ते मातिनेयश्वरनाम।
मयेऽस्माः सम्मति समयः बंद्धः निवशः तुविरांगमेऽनुन। ॥ १०॥
आ यो च यत्ववहासो अव धृष्टधे विवेशः मलतो जन्मति।
अयो यो अस्सममले समज एत्तुजः क्रयो धुवानः। ॥ ११॥
युर्यं राजालमिमुः जनाय प्रिवि चतरं जनवध्या जनः।
गुम्बद्वरं गुहिष्ठाय बाधुर्जुतो गुम्ब्वस्तर्द्वर्यमः मलतः सुवीरः। ॥ १२॥

Tám u nūnāṁ távishīmantam eśhāṁ stushē gaṇāṁ má-
rutam nāvyasīnām | yā āśvāsvā āmavad vāhnta utēśīre
amṛtasya svarajāḥ || १ || tvēshāṁ gaṇāṁ tavāsam khādiha-
stam dhūnivratam māyīnam dātvāram | mayobhūvo yē
āmite mahitvā vāndasva vipra tuvīrādhaso nrīn || २ || ā vo
yantūdavāhāso adyā vriśṭīṁ yē vīṣve maruto jumānti |
ayāṁ yō agñir marutaṁ sāmidadha etām jushadhvaṁ kavayo
yuvānaḥ || ३ || yūyāṁ rājānam ēryaṁ jānāya vibhvatashīñam
janayathā yajatraṁ | yushmaṁ eti mushtiḥā bāhūjūto yu-
shmaṁ sādaśvo marutaṁ suvīraṁ || ४ ||
O cloud-bearing winds, leaders of ceremonies, be propitious to us. You are infinitely opulent, immortal, be gracious to us. You are rich in treasures, renowned for truth, wise and young. You are greatly glorified and worshipped with copious oblations.

I glorify today that self-brilliant group of the adorable cosmic cloud-bearing winds, lords of swift moving forces, who pass along in strength, who are self-radiant, and maintain control over ambrosial rains.

O devotee, glorify extremely brilliant and powerful troop of clouds, decorated with hand-bracelets, and which is agitator and wise; whose individuals are conferers of wealth, bestowers of felicity, and whose greatness is unbounded. May you glorify these leaders.

May the universal divine winds, who impell the rain, come to you, today laden with water. They are very wise and ever-young. This fire, rain-bearing clouds, is newly-kindled; may it find favour with you.

O benevolent divine winds, with your blessings a son is born to the man, who would be a ruler and over-comer of adversaries or who would be skilled architect. From your blessings, comes a valiant descendant, strong-fisted (a boxer), mighty-armed; and by your grace, he becomes a possessor of excellent horses.
अरा इवेद्यांना आहोल प्रमन जावने अकप्ता महोनि:।
प्राप्ते: पुन्न उपरमाणो निभिषा: स्वयं मुल्ला सल्ल: से मिमिश्नु: ॥२॥
गतप्राप्तासिंह पुर्णीतीक्ष्येर्कोर्विबघ्ने स्येतिम्:।
शोभ्नत आपणे रिणते वचनायो रिणयो वृण्म: कृत्य दृथी: ॥३॥
प्रविष्ट यान्यायो वितेशीय बर्तनु गरुः स्वमिच्छुक्ते धु:।
वचनायो योज्युयुः येव स्वेद चकिरे रुद्रियाम्: ॥४॥
हये नरो मर्त्यो मुहृदां नृस्त्रुमाधासो अन्तर्ता कर्ताहि:।
सल्येश्तुन: कवयो दुवोनो बृहदिद्रयो धृत्सायमः ॥५॥

अराहे प्रा-प्रा जायन्ते आकावा माहोत्हि: प्राप्ते पुनः उपापुर्वोषते स्वयं मद्यव अरतियो साम मिमिश्नुः ॥५॥
यति प्रायसिश्च प्रशतीभिः अस्वायर्विपविभि मरुतो रामोिहि:।
क्षोदन्ता धोिते वान्यो आवस्रियो रिश्यभारो ह्रदसात्त दयाया ॥६॥
प्राथिष्ट्भ यायां प्रभिविध उष्ठम हरवास्व शर्म इच चाभो धुह।
वत्तान् हये अस्वनं धुरि अयुयुर्जः वर्ष्यम स्वेदम् सक्रीरे रुद्रियुगः ॥७॥
हये नारो मरुतो — ॥८॥

(५५) इवोपदेश्यसम मुहोयः
(१५) भ्रमणलयाय मुहोयुभयं: स्वायम् बनिष:। महोत्ते देवाना। ॥ (३-५) प्रमणारिसब्या
(७२) अजिजयो निवेशु पुर्वो कर्ताहि ॥

प्रान्त: स्पष्टेन्द्रमुद्विनयं दुबनेनौ विश्वेष्य प्रे श्रविधया ऋणे भरे।
उपान्तं अभ्यासकर्म सर्वो भानु श्रवणestate अच्छेदे: ॥१॥

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प्रावा स्पाल आक्रम सुविद्या दावाते 'रेहा दिवे प्रा प्रभिव्या ऋतम भारे। उक्षाणें अस्वन ताूरुषनां आ राजो 'तुन
स्याम ब्हनुमु दीनम रथायांते आर्कायार्य ॥१॥
Like the spokes of a wheel, none of you are inferior to the rest, but equal in measure as days. These sons of mid-air are born off all alike. None is inferior in splendour, and all are rapid in speed; these divine winds pour rain of their own free will. 5

O divine winds, when you come with stout-axed cars drawn by coloured horses, the waters are disturbed, the forests are shattered; let the sky the showerer of rain thunder and pierced by the solar rays, may it send his roar downward. 6

On their approach the earth becomes capable of fertility, and they deposit water in her as their germ, as the husband generates the embryo of the child. They harness their vital horses’ fleet as the wind. The clouds are offsprings of cosmic vita principles whose sweat becomes the rain. 7

O divine winds, the leading heroes, be gracious to us. You are infinitely opulent, immortal, law-abiding, renowned for truth, youthful poets, greatly glorified, and worshipped with profuse adorations. 8

The priest glorifies you, O divine winds, for the good of the donor of the oblation. May he offer worship to the shining midspace and to the earth. They (the cloud-bearing winds) scatter the rapid rain and traverse the firmament. They extend far and wide their radiance up to the sea. 1
अमादिर्यां भियसमा भूमिरजनिन नारेन पृणां श्रातिं व्यधिन्यानि।
एकसंरे ये चिन्तयलय एम्बीरतमेह विदर्शं येति न मः। ॥२॥
गणतिमिव भ्रियसे श्रुिसुसमं गुणं न च श्रुिरतसो दिसरिनेन।
अत्या इव सुन्धाँतांवेंः स्थान मयी इव भूगर्षं चेतरं नाति ॥३॥
को वो महानंत्र महतमुद्धवलकस्तिकाश्यायत्तं कोह स्वससा।
युगं ह भूमि विरणं न रंजयु प्र यद्वकरे सुवितत्व वावनेत् ॥४॥

ामाद एश्वम भह्वासा भुमिर एजी नाउं वृष्णा कशरति व्याथिर यति।
डुरेद्रिशो यें स्तियान्ता एमाबहिर अंत्यर महें विदाठे येती नयिरे
नाराय ॥ २ ॥ गायम इव श्रीयासे श्रीगम तत्तमाम सुयो नाव
क्षक्षु राजसो विसार्जी अत्या इव शुभ्यास कारवा साहना
महराय इव श्रीयासे चेतराय नाराय ॥ ३ ॥ को वो महानंत्र महान
हतमु उद्व आवावत काय श्वयव मारुताण को हा पानंसाया।
यः यम ह भुमिम किरण न रंजयु प्र यद्वकरे सुवितत्व वावनेत् ॥ ४ ॥

अथया इवदंकायां स्वेद्य: शुरूः इव प्रवुधुः प्रोत युगुयु:।
मयी इव मृुध्रु वाह्युन्नरः संपेश्च सब: प्र विनययति वृद्धिः। ॥५॥
तेऽंश्या अर्कनिधिः उद्वादोंम्चम्यसा महसा वि बाध्यु:।
मुजाल्लरो जनुषा पृथियाततीय न्यो मयी आ नो अवतार निगायान ॥६॥
केद न ये श्रेष्ठः प्रुसुराः पालानंतान्तिसु ईहर्त: सांरूसिंहः।
अभवायां एवमुभ्य: यथान्ति विरु: प्र फैलसम नमह्युतुच्छुुधुः। ॥७॥

अश्वाव इवैि रुष्णासादि सांबंधिष्ववहि
शुर्रा इव प्रायुद्वहि प्रोता युगुयुहि | महाया इव सुव्रिद्घो
वाव्रिद्घुहर नारह सुययासाय क्षक्षुहि प्रामि विनांति व्रिशििविभहि
॥ ५ ॥ ते अध्येष्या अर्थनिधिः उद्वादोंम्चम्यसा महसा वि बाध्युः।
मुजाल्लरो जनुषा उविताततीय न्यो मयी आ नो अवतार निगायान ॥६॥
केद न ये श्रेष्ठः प्रुसुराः पालानंतान्तिसु ईहर्त: सांरूसिंहः।
अभवायां एवमुभ्य: यथान्ति विरु: प्र फैलसम नमह्युतुच्छुुधुः। ॥७॥
The earth shakes and reels in terror at their onward rush as a crowded boat goes quivering. Visible from afar, they are recognized by their movements. The divine winds, heroes, pass between heaven and earth to the place of work and worship. 2

You bear, for your decoration, an excellent (diadem) like the horn of cattle. And like the sun, the eye (of day), dispell darkness. You are diligent, graceful, and rapid as horses, and you are conscious to earn glory like mortals. 3

O mighty divine winds, who may exalt the great mighty excellencies of you? Who may (offer you fitting) praises? Who may glorify your manly deeds? For, you verily make the earth tremble like a ray of light, when you confer the gift of rain for fertility. 4

Resplendent as steeds of one kindred, they engage in combat like valiant champions. Like prosperous men, they, the leaders, augment in strength and cover the eye of the sun with their showers. 5

None of them are older, not one the younger than the others, the destroyers of foes, none hold a middle rank, but all excell in glory. Noble by birth, having mid-space for your mother, may you, O divine wind, come from heaven to our presence, and be gracious to mankind. 6

Like birds of air, they flow with might in rows from heaven's high ridges to the borders of the sky. Their motivations cause the waters of the cloud to descend, as both mortals know. 7
मिमांसा योगदानिनीशिनेम न: स्य दानुचित्रा उपसम यतन्ताम।
आज्ञायुवैरित्येकोशमेन ऋषियं महन्तं गृहानां: ॥०॥

मातु द्याँ अदिति विताये नाह सांम दानुचित्रा उशासो यतन्तं|
अौैः यव्यावर दिन्याम कोः कोशं रुद्रस्या मारुतो गृहानां ॥ ८ ॥

(२०) परिलेखते स्कृतम्
(१-८) प्राक्स्यायः स्तूलम्‌काव्यम्‌ प्रायाभेः श्रीम्‌। महानोः प्राक्स्यानां वा देवोः। (२-६)
प्रथमाविन्‌लक्षम्यं वियुहम्‌। (५-६) सर्वस्याम्यायायायोः श्रीमान इर्दसी॥

ईन्द्र अविन स्वर्गम समविभिषि स्रुतानां वि च चयनक्तं नः।
रथेष्वर प्र भे वाज्यादि: प्रतिरियणम्‌समुत्रा स्तूलम्‌काव्यायम्‌॥३॥
आ ये नमस: प्रृथपीपु श्रुतास्तु मुखेष्वर स्त्रा महन्तो रथेष्वर।
नंस कील्यास जितेन्तृ नं वेषे भिष्य युध्यति चिन्तेज्ञे यथातद्धात।
पवेत्रात्रमाहिं तु क्षों विभावः दिग्वधातस्मातु रोजन सुधे वे:।
रत्नीयं महत्त ऋषिभूम्ण आयं इव सुधयो: अतीधे॥३॥

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इत्य अग्निस्वासां नामोभिर इह प्रसत्तो विवा यति क्रितमनः नाह। राथैर इव प्रां भारे वाजयान्ति प्रदाक्षिनिः मरुतः स्थोम रिख्यामम ॥ १ ॥ ए ये ताध्वो धर्मशीति श्रुतास्तु सुखेशुरु रुद्रां मारुतां राठेशुरु वाना किं जिते नं वो भिष्य प्रिथित्वो चिन्तेज्ञे यथास्तदात।

पार्वतमस: चिन माही वृद्धि: दिग्वधास्मातु रेजन सुधे वे:।
रत्नीयं महत्त ऋषिभूम्ण आयं इव सुधयो: अतीधे॥३॥
May the heaven and the earth yield rain for our sustenance; may the wonderfully bounties dawns toil for us glittering with moisture. May these sons of cosmic vitals, lauded by sages, send down the heavenly treasure.

I praise with reverence the gracious adorable Lord with hymns. May he, propitiated on this occasion, approve of our acts. May I be full of riches like a chariot full of precious treasures. May I divinely blessed exalt vital principles and thereby become prosperous.

O fierce divine winds, offsprings of cosmic vitality, (when you come) mounted, on aura of waves, drawn by speedy currents to the woods bow down in terror, and the earth, even the mountains, tremble.

The mountain, though vast and lofty, is alarmed at your roaring, and the summit of the firmament trembles, when, lance-armed cloud-bearing winds move sportingly. You rush along together like the waters.
vara āveśeṇaṁ ṛṣiṣeṇaṁ ṛṣṭhāṁ sthitam ugraṁ sthitam ugraṁ āṣayeśvaram ugraṁ sthitam 4 aṣayeśvaram ugraṁ sthitam ugraṁ āṣayeśvaram ugraṁ sthitam ugraṁ āṣayeśvaram ugraṁ sthitam ugraṁ āṣayeśvaram ugraṁ sthitam

vára iva dévaramäyasyo hiranyair abhi svadhãbhhis tanvah pipisre śrīyē śrīyānsas tavāso rátheshu satrā máhānsi cakrire tanāshu 4 aṣayeśhāso ákaniśhāsas ete sām bhrātaro vāvṛidhuḥ saūbhagāya yūvā piṭā svāpā rudrā eshāṁ sudūghā prīśnīḥ sudinā marūdbhyaḥ 5 yād uttamē maruto madhyamē va yād vāvamē subhagāso divi śhāḥ āto no rudrā utā va ny āsyaṅgne vittād dhavīsho yād yājāma 6

āṃśikā yaṁ mātāhaviśvedāsas vīvas vahīc vahīc uṇārādāya śruṁśi
t mānvasaḥ cūrṇeyo vīśvedāsas vāmē vahīc vahīc uṇārādāya sunyate 7āṃśikā yaṁ mātāhaviśvedāsas vīvas vahīc vahīc uṇārādāya śruṁśi

agniṣ ca yān maruto viśvavedasō divō vāhadhva úttarañd ādhi śnubhiḥ te madasaṇā dhūnayo riśāsos vāmām dhaṭṭa yājamanāya sunvate 7 āgne marūdbhhiḥ subhāyadbhhiḥ rékvabhiḥ sómam pība madasaṇāgo ganaśrībhhiḥ pāvakeśhiri viśvanívē
bhīr āyūbhīr vaīśvānara prādīvā ketunā sajūḥ 8
Like wealthy bridegrooms, who have decorated their persons with glittering golden ornaments, the noble and powerful cloud-bearing winds, seated together in their speedy chariots, set their splendours on their forms for ever. 4

Like brothers, of whom no one is elder, no one younger, they grow up together for their mutual prosperity. Their father, the cosmic vitality, is ever-youthful, doer of good deeds, and their mother, the midspace, who is easy to be milked, make their days favourable for their growth. 5

Auspicious cloud-bearing winds, may you come to us, whether you abide in the upper, the middle, or the lower heaven. O cosmic vital principles, come to us from thence; and O fire-divine, accept our homage offered to you today. 6

O divine winds, lords of all, since you and fire-divine abide above the summits of the upper region of the sky, may you, who cause your enemies to tremble, and who rejoice in destroying the adverse elements be pleased to bestow prosperity upon the dedicated workers and devotees. 7

Associated with cloud-bearing winds, gleaming, singing and gathering in groups, whilst purifying and animating the universe, O fire-divine, the universal leaders, the possessor of banner-like bright flames, may you accept our devotional love, with delight. 8
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Ké shtāṣa naraḥ srēṣhṭhatamā yā ēka-eka āyāya | pa
ramasyāḥ parāvātaḥ || 1 || kvā vō śvāh kvābhīṣavaḥ kathāṁ
seka kathā yaya | prīṣhṭhe ṣādō nasōr yāmaḥ || 2 || jaghāne
cōda eshaṁ vī sakthāni nāro yamuḥ | putrakṛṣthē nā jána-
yah || 3 || pārā virāsa etana máryāso bhādrajānayaḥ | agni-
tāpo yāthāsatha || 4 || sānat sāśvyam pasùm utā gāvyam
satāvayam | śyāvāśvastutāya yā dōr vīrāyopabārbrihat
|| 5 ||

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ut tvā śrī gṛhītyaṁ purūṣo bhūvita vāyasyi | ādevatrad
arādhāsah || 6 || vī yā jānāti jāsuriṁ vī trīshyaṅtaṁ vī kā-
mānaḥ | devatā kṛṣṇe tāmaḥ || 7 || utā ghā nēmō āstutah
pūmāṁ śrīte pānīḥ | sā vaṅradeya it samāḥ || 8 ||
Who are you, O most excellent leaders, that come one by one from a region exceedingly remote?  

Where are your horses? Where are the reins? What is your capability? Where are you going? Do you have the saddle on your back and the rein in your nostrils?  

The whip is laid upon their flanks. The rider forces them to spread their thighs apart, like women in bringing forth children.  

O heroes, blazing, as if, with fire, since you are friendly to men and of noble birth, may you proceed far and wide on your mission.  

She, (the Mother Nature), stretches her arms round the hero, who is accomplished with brown speedy horses and she, the same one, gives in wealth and vigour, and hundreds of cattles.  

An accomplisher of praiseworthy deeds, may she be a woman, is more excellant than a man, who reverences not the God and does not offer wealth in charity.  

For she discerns one who is weak and worn, one who thirsts and is in want and she sets her mind towards God.  

And I proclaim that the man, her other half, the greedy, is not worthy of commendation until he also becomes equally liberal in munificent donations.
उत मेंसरवुषितममुंदुष्यि प्रति इयावाय वर्तनिम।
वि रोहिता पुरुषीयाय येमुतविद्याय दीर्घ्यायाः।
यो में धेनुमं शतं वैद्विधिर्याय ददत।
तरं इव मंहनाः।

उताः
मे रापाद युवतिर ममान्दुशि प्राति श्यावः यावाय वर्तनिम।
वि रोहिता पुरुमिलप्या येमातुर विरपाय दीर्घायाः।
यो में धेनुमं शतं वैद्विधिर्याय ददत।
तरं इव मंहनाः।

यां इं वाहन्त आशुमि: पिरंतो मलिने मद्वे।
अत्र श्रव्यि स देशे।
येन विमायित रोदसी विभ्रपान्ते श्रेष्ठा।
विवि रुक्मने इनोपरि।
युवा स मातोत गणस्वेष्यं अनेन्यः।
शुम्यावाअतिपक्तुः।
को वेष्ट नुसेक्षाः युता मद्निति धृतं।
कर्तात्ता अर्पयेऽः।
युयं मंत्र विनयाः प्रजेणाः दुस्तुः पिया।
श्रीतरे यामहुतिः।

यां इं माहान्त आशुमि: पिरंतो मलिने मद्वे।
अत्र श्रव्यि स देशे।
येन विमायित रोदसी विभ्रपान्ते श्रेष्ठा।
विवि रुक्मने इनोपरि।
युवा स मातोत गणस्वेष्यं अनेन्यः।
शुम्यावाअतिपक्तुः।
को वेष्ट नुसेक्षाः युता मद्निति धृतं।
कर्तात्ता अर्पयेऽः।
युयं मंत्र विनयाः प्रजेणाः दुस्तुः पिया।
श्रीतरे यामहुतिः।

ते ने वसुमि काम्या पुरुषः रिणादिः।
आ यंक्ष्येसो वचनः।
पुनः मे स्मृतमूण्या द्विध्याः परेण वह।
गिरे देविः र्म्मरिः।

ते ने वसुमि काम्या पुरुषः रिणादिः।
आ यंक्ष्येसो वचनः।
पुनः मे स्मृतमूण्या द्विध्याः परेण वह।
गिरे देविः र्म्मरिः।

ते ने वसुमि काम्या पुरुषः रिणादिः।
आ यंक्ष्येसो वचनः।
पुनः मे स्मृतमूण्या द्विध्याः परेण वह।
गिरे देविः र्म्मरिः।
Young and affable, she divulges the path to me, the possessor of brown speedy horses and the two ruddy horses bear me to the widely reputed sage, who is valiant and renowned. 9

He (the widely reputed sage) the knower of the cosmic mystery, gives me hundreds of treasures, and like a swimmer, takes me across by his spacious boat. 10

These cloud-bearing winds are brought hither by swift horses like waves. They, drinking the inebriating elixir, attain high glory here. 11

They, by whose glory heaven and earth are over-spread, shine splendid in their aura of chariots like the radiant sun in the heaven above. 12

That band of cloud-bearing winds is ever young, riding in bright chariots, irreproachable, auspicious, supra-mobile and unobstructed and steady. 13

Who knows of a certainty where these intimidators of their foes live and rejoice? They are born of the eternal law and are exempt from defects. 14

You are admirable guides to happiness of the man, who propitiates you by his pious deeds. You are quick in response to him, who cries for help. 15

You are destroyers of the malevolent, and are worshipful and abounding in bright wealth. May you bestow upon us the riches that we crave. 16

O goddess, the night, may you convey my praises to divine cloudy winds, who shower water as a charioteer conveys the contents of his vehicle to his destination. 17
रितेना रिताम अपिहितम द्वरवम वम सुयस्या यात्रा विमुचायते आस्यां | दसा सतासहास तास्थुस्त तास स्वम देवायम् स्रेष्ठं धरमवाम् वापुष्यम अपायम् || 1 || तत्सुवा वाम मित्रावरुणी महित्यं तया तस्त्विश्विह दुधुह्रे | विबुधं चनाम् अनुबीमकः पुणां बचन्ते || 2 || अशोकयनं पुरुषवीमुत तत्सुमित्रदाने वहस्य महामिनि | व्यवहर्तोपकः पिन्यस्त गा आवे वृष्टि सुंजत नीरस्तानू || 3 ||
And when the devotional affection is presented, say on my behalf to the chariot-moving ones (cloud-winds) that my loving regards remain the same.

This opulent charioteer cloud still dwells upon the banks of the flooded river, and on the skirts of mountains far away.

I have beheld the stationary eternal orb of yours, the Sun, (the source eternal of cosmic energy and cosmic plasma), concealed by cosmic vapours; wherefrom the rays are released. A thousand rays abide together here. This is the most excellent of the embodied forms of Nature's bounties.

Exceeding is that your greatness, O Lord of cosmic energy and Lord of cosmic plasma, whereby the felly of the chariot of one amongst you two, the ever revolving, has, through (succeeding) days, milked forth the stationary waters. The felly of the other enables the chariot to go round perpetually. Thus both of you augment all the world-illumining rays of the self-revolving sun.

O splendorous Lord of light and Lord of plasma, by your energies, you uphold earth and heaven. O prompt benefactors, you cause the plants to flourish and give nourishment to the cattle. May you send down the rain.
आ वामश्रोतः सुयु्जो बहन्तु यदरमयु उपे त्यत्तायः।
वृत्ताय निर्गणतु करस्त वामु निर्यथवेषः प्रदिवि श्रमिनः।
अनु श्रुताममति कर्षुदसि वुहिसित तुम्पु स्कषंमाणा।
नमस्खलनाः भुतनुसावशी गते मित्रसाधे विकौलास्तः।

ावम सासाह सुयुो वहन्तु यतारसमया उपा यत्व अर्वाकः।
घर्ताय निर्गणाति अनु वामु सुद्ध्रव्यापि कस्थारणि ॥ ४ ॥
अनु स्रु-ताम अमात्मि वायर्हदि उर्ज्जम बर्बि इवा याजुशाः
राक्षसमाः नामस्वं दृढ्धरदस्त्वाद गर्ते मित्रसाठे वारु
नेल्य अर्हतः ॥ ५ ॥

आक्रविहस्ता सुक्रेन प्रस्था ये वासादि विकौलास्तः।
राजो भृगमहणीयमाना सहस्त्राङ्गाया विस्रुः तह हृदे।
हिरण्यनिर्गणायो अस्य स्तुपाय लिय वर्गाङ्गानावे।
भर्दे क्षेत्रे निर्मिन्ता निर्मितते वा स्मेन माये अधिगायस्य।
हिरण्यस्भ्रुमुक्षे व्युग्मार्यस्स्तुणुमोदिना स्युष्यः।
आ रोहिष्यो करुण मित्र गर्तनतः श्रावचे अर्हितति दिति च।
यद्दिनिकु नात्तिविचे सुदानु अर्हिचं श्राम सुवनस्ते।
तेन नो मित्रावरणस्तिविनू मित्रसान्तो जिगवावासे: स्याम।

आक्रविहस्ता सुक्रेन परस्प यार त्यसाठे वारुनेल्य अर्हतः।
राजाना क्षेत्रमणीयमाना सहस्राण्गाया विस्रुः तह हृदे।
हिरण्यनिर्गणायो अस्य स्तुपाय लिय वर्गाङ्गानावे।
भर्दे क्षेत्रे निर्मिन्ता निर्मितते वा स्मेन माये अधिगायस्य।
हिरण्यस्भ्रुमुक्षे व्युग्मार्यस्स्तुणुमोदिना स्युष्यः।
आ रोहिष्यो करुण मित्र गर्तनतः श्रावचे अर्हितति दिति च।
यद्दिनिकु नात्तिविचे सुदानु अर्हिचं श्राम सुवनस्ते।
तेन नो मित्रावरणस्तिविनू मित्रसान्तो जिगवावासे: स्याम।
May your well-harnessed horses bear you both hither, and with well-guided reins come down. The embodied form of water,—the clouds, follow you and the rivers flow to us as ever. 4

O Lord of light and plasma, with all your power and glory, you go on augmenting your reputation more and more, and you give protection to earth, just as the sacrifices are protected with veneration in verses. Abound in food and viands, may you ascend your chariots in the midst of the places of work and worship. 5

You are open-handed and benignant to the performer of pious acts. You protect him in all benevolent works. You two (Lord of energy and plasma), who are sovereigns, and free from wrath, uphold together a dominion based on thousand pillars. 6

Their chariot is adorned with gold; its pillars are of iron, and it glitters in heaven like lightning. The sacrificial altar has been established in an auspicious place along with all devotional requisites. May we share the meath that loads the car-seat. 7

At the break of dawn, at the rising of the sun, O Lord of light and Lord of plasma, ascend your golden-bodied, iron-pillared car, and thence behold the earth and its inhabitants. 8

O munificent Lord of light and Lord of plasma, protectors of the universe, it is up to you to grant us unobstructed and perfect felicity. May you, therefore, bless us with that felicity; may we be prosperous and ever confident of victory. 9
Rītasya gopāv ādhi tisṭhatho rátham śatyadharmānā paramē vyōmanī | yām ātra mitrāvarṇāvatho yuvām tā-
smai vṛiṣṭhir mádhumat pṁvate divāḥ || 1 || samrájāv asyā bhūvanasya rājatho mitrāvarṇā vidāthe svardṛṣṣā | vṛiṣṭhim vām rádho amṛitatvām imahe dyāvapṛiθhivī vi caranti tan-
yāvāḥ || 2 || samrájā ugrā vṛiṣhabhā divās pātī pṛiθhivyā mitrāvārunā vīcaraṁ | citreabhīr abhraṁ úpa tisṭhatho rávaṁ dyāṁ varshayatho āsurasya māyāyā || 3 || māyā vām mitrāvārunā divi śritā sūryo jyōtiṣ carati citrām āyudham |
tām abhrēṇa vṛiṣṭhya gūhatho divi pārjanaya drapsā má-
dhumanta irate || 4 || rátham yuṇjate marūṭaḥ śubhe sukham sūro nā mitrāvārunā gāvishṭishu | rájāṇi citrā vī caranti tanyāvo divāḥ samrájā páyasā na ukshatam || 5 || vācam sū mitrāvārunāv īravatīm parjanyaś citrām vadati tviśhima-
tim | abhṛa vasata marūṭaḥ sū māyāyā dyāṁ varshayatam
aruṇām arepāsām || 6 ||
O guardians of eternal truth, and observers of truth, you stand firm in the lofty heaven. O Lord of light and Lord of bliss, whom you protect, to him the cloud sends down its sweet showers from the sky. 1

O Lord of light and bliss, imperial rulers of this world, your glory shines at the place of sacred dedication. You are the beholders of heaven. We ask of you the wealth of rain and immortality. Your radiations traverse all the realms of earth and heaven. 2

O Lord of light and bliss, imperial and mighty showerers, Lords of heaven and earth, beholders of the universe, you approach with variegated clouds to hear the sound of your praises, and cause the sky to send down rains by your well-planned mystic power. 3

O Lord of light and bliss, your device is manifested in heaven, when the sun, your wonderful weapon, moves in the firmament; him you invest in the sky with cloud and rain; and then O clouds, the sweet rain falls. 4

The cloud-bearing winds harness their easy-going chariot, O Lord of light and bliss, for the emission of water, as a hero harnesses his war-car. The fellies of their chariot traverse different spheres of sky to distribute the rain. May you, therefore, O supreme rulers, shed upon us water from heaven. 5

O Lord of light and bliss, the cloud, through your will, roars in mighty and wonderful voice, indicative of radiance, and announcing abundant food; the cloud-bearing winds thoroughly invest the clouds with their well-planned devices and along with them, you two cause the purple and spotless sky to send down rain. 6
धार्माण वृद्धारुणा विपासिता
व्रताः रक्षेथे असुरस्या मायया
\| \| 7 \|

(६४) वृद्धारुणोऽगुणं मुनयाम
(२-३) सभ्यतां गुणसम्पन्नं गुणसम्पन्नं क्रिया
(२-६) प्रभावमुद्दययाद्वृत्तयादिनुपरि
(३) सभ्यतां प्रभावयोगानी

वेणं वा रिदादवसमुचाति मित्रं हवाधमेः
परि ब्रजस्य ब्रह्मजिन्मन्वयास्य स्वर्गस्य
ता बाह्यं मुचेनुमा प्रयत्नसम्या अयोध्ये
शेषं हि जगेष्व वा विख्यातं आसु जोयेऽर्थ
त्वानमदेवं गान्ति मित्रस्य यायां पथा
अस्य नियास्या शर्मणमप्रियविवासस्य सहिष्ठे
वृद्धार्थं मित्रवश्यामपुरं वेदयामुचा
देह श्रेयं मूर्तोऽनं स्तोत्रं देन यथे मुर्द्वं
आ नेमुि मित्रार्थविनिर्विवासेषां स्वर्गा आ
शेषं श्रेयं मूर्ताम् सविनोऽनं च चुवं चे मुर्द्वं

64.

वृद्धारुणम् वो रिदादसम् रीता मित्राम् हवामाहे | पारी
व्रजेवास्य ब्रह्मजिन्मन्वयास्य स्वर्गस्य || 1 ||
ता बाह्यं मुचेनुमा प्रयत्नसम्या अयोध्ये
सेवः हि जगेष्व वा विख्यातं आसु जोयेऽर्थ
त्वानमदेवं गान्ति मित्रस्य यायां पथा
अस्य नियास्या शर्मणमप्रियविवासस्य सहिष्ठे
वृद्धार्थं मित्रवश्यामपुरं वेदयामुचा
देह श्रेयं मूर्तोऽनं स्तोत्रं देन यथे मुर्द्वं
आ नेमुि मित्रार्थविनिर्विवासेषां स्वर्गा आ
शेषं श्रेयं मूर्ताम् सविनोऽनं च चुवं चे मुर्द्वं

|| 2 ||
|| 3 ||
|| 4 ||
|| 5 ||
O Sapient Lord of light and bliss, by your law, you afford protection to your sacred determinations, and with the help of vital devices, and law and order you illumine the entire universe, you as well sustain the refulgent vehicle, in the sky. 7

We invoke you, O Lord of light and bliss, the dispeller of darkness, with this hymn, you encompass round the entire realm of light, as if with penfold of your arms. 1

May you stretch out your arms with loving kindness unto this man who adores you. I shall also be singing forth your glory and liberality in all lands. 2

That I may now move in the right direction, may I proceed by the path shown by the Lord, the divine friend of all; for every one gets protection under the charge of this affectionate friend who harms us not. 3

May I, through my devotion, obtain from you, O Lord of light and bliss, such enviable wealth, that is found in the homes of rich and devout people. 4

Come, O Lord of light; Come O Lord of bliss, with your fair splendour to our assembly, and augment the prosperity of the affluent devotee and of those who are your friends in their respective spheres. 5
युवाः नो येषु वरण क्षत्रे वृहद्व विभूषः। उरु छो राज्याभिय गुलं गये स्वस्तयेः।

उत्थन्तस्य भुजानां यज्ञनें तत्र अहमार्गच्छ। सुते सोमं न हस्लिमिर रूढं यथात्मनांति नरा विभ्रतावर्णनानंसम।

युवाः नो येषु वारुणा खश्त्रां ब्रह्मदेवा कसं स्त्रां विभूषः। उरु छो वायसात्य ग्रिताम रायेस्व वस्ताये॥ ६॥

उचायत्वमें यज्ञात्तमें स्वेतस्थ्रुती क्षत्रे रूढं दस्ताणें द्वारं भ्रात्स्थ्रुती सुते सोमां तत्र हस्तिभरिः पादौ धावकं नारं क्रियावर्णनानंसम॥ ७॥

65.

यास चकेता सा सुक्रातुर्देवतरा सा ब्रवितु नाह | वारुणो यास्य दार्शतो मिर्दो वा वनात मिरा ह || १ ||

ताहि स्रेष्ठावर्जी वरसाखालं क्रियार्धसूतमार्य | ताहि सतपति रितायन्ध हिर्यनस्या जानेजानें ह || २ ||

ताहि अयमान्यिन अयामान्यें पूर्वं हि ब्रह्म सचं | स्वाधीमुखो सुङ्गेतुए वाजी अभि प्राघवने ह || ३ ||

मिन्हो अंटोविद्युतृक्ष्याकं गात्वे भवते हि भविष्येन्तु सुमन्तिरसित विधुः। ह || ४ ||
O Lord of light and bliss, may you bring us strength and abundant food in response of our those praises, which we offer. May you be largely bountiful to us in strength, prosperity, and well-being. 6

When morning flashes, may you, O holy ones, hasten to come at the realm, where bright rays shine, propitious to worshipper. May you come with your speedy legs here to my place of divine worship, where devotional love is being expressed. 7

He who knows Him is really the performer of noble deeds. Let him communicate that knowledge to us in the assembly of learned people. His praise songs alone are accepted by Lord of bliss and Lord of light. 1

The twin-Lord (the Lord of light and bliss) is verily excelling in radiance, the royal-pair, who hears (our prayers) from greatest distances Lord of the virtuous, strengthener of eternal laws and preserver of truth in each individual man. 2

O eternal twin-divine, approaching you, I invoke you together for protection. Possessed of good speed, we call on you to give us strength. 3

Lord of light grants occasions and assistance for improvement to the sinful even. For verily he, who performs worship and struggles with ignorance, obtains favour from this Lord of light. 4
vayám mitrásyā-vasi syāma saprāthastame | anehásas tvótayaḥ satrā vāru-
naśeshasah || 5 || yuvám mitremām jánaṁ yátathaḥ sām ca
nayathaḥ | má maghónaḥ päri khyatam mó asmākam rīshī-
nāṃ gopithé na urushyatam || 6 ||
May we ever remain under the blissful Lord’s shelter that extends to utmost distance. May we, the sons of blissful Lord, ever remain unmenaced and be guarded by your care. 5

May you, O Lord of light and bliss, urge this man on and to one end direct his ways of life. Deny us not when we are rich, and those of us who are the sons of seers. May you protect us in the presenting of the homage. 6

O wise sage, adore this twin-Lord, the performer of noble deeds and the destroyer of foes. May you offer homage to the mighty Lord of bliss, the same as the Lord of light for his delight. 1

For the twin-Lord possesses irresistible evil-subduing strength, in full perfection, and therefore the holy worship, the fire-altar, has been established among men and has been made beautiful as the sun in the sky. 2

We glorify you the twin-Lord (of light and bliss), that your chariots may travel to long distances in front of ours, blessing the pious prayers of the offerer of homage through his hymns. 3

Now, O adorable and wonderful twin-Lord, propitiated by the former praises of your worshipper, O possessor of pure vigour, approve the praises of these devotees with favour. 4


Bāl itthā deva nishkṛtām ādityā yajatām bṛihāt | vāruṇa mitrāryaman vārshishthām kshatrām aśāthe || 1 || ā yād yonīm hiranyāyam vāruṇa mitra sādathāḥ | dhartārā carṣaṇinām yantām sumnāṃ riśādasa || 2 || visve hi visvavedasayo vāruṇo mitrō aryanā | vratā padēva saṣeire panti māryam rishāḥ || 3 || té hi satyā ṛitasprīṣa ṛitāvāno jāne-jāne | sunāthsāḥ sudānavo 'ihnōs cid urucakrayaḥ || 4 || kō nú vām mitrāstuto vāruṇo vā tanūnām | tāt śū vām ēshate matīr ātribhya ēshate matīḥ || 5 ||
O earth, this is a sublime law that you reward the sages, who toil for fame. The wide-spreading twin-divine powers are here. They come with ample and over-flowing water.

We and the devout invoke you, O far-seeing Lord of light and bliss, we strive to reach the realm you rule, which is spacious and well-protected.

O divine forces of infinity, light, sun, ocean and law, it is true that you have obtained super-most, adorable, vast and exceeding strength, set apart for you.

When, O twin-Lord of light and bliss, supporter of men, destroyer of evils, you are in your brilliant causal form, you bring perfect happiness.

The triple-Lord, of the functions of enlightenment, of bliss and of the maintenance of universal order is possessed of omniscience. He supervises all our sacred activities, as if functioning in His diverse offices and protects the worshipper from the malignant.

Verily, He in his triple functions is an embodiment of truth, ordainer of law and order, protector of holy rites among men. He is leader, liberal donor, and deliverer from distress.

In which function of yours, O twin-Lord of light and bliss, your merit not our praise. Therefore our thoughts always tend towards you,—the thoughts of even the sages, above three-fold miseries.
68.

Prá vo mitráya gáyata várūnāya vipá girá | máhikṣatrāv ātóm bhrīhát || 1 || samrájya yā ghrítáyoní mitráṣ ca | devá devēshu präṣtastá || 2 || tá nah śak-tam pārthivasya mahó rāyó divyásya | máhi vām kṣa-trāṇ devēshu || 3 || ātóm ātēná sāpantēshirāṃ dáksham āśāte | ādrūhā devāu vārdhete || 4 || vṛishtiḍyāvā rityāpeshhās páṭi dāumātīvah | bhrīhantam gārtam āśāte || 5 ||

69.

Trí rocaná varaṇa tríir utá dyún tríṇi mitra dhāraya-tho réjānsi | vāvṛdhānāv amātiṃ kshatríyasānu vratām rákshamānāv ajuryám || 1 || íravatīr varuṇa dhenávo vām mádhumad vāṃ sindhavo mitra duhre | trāyas tāsthur vṛi-shabhāsas tisrīṇāṃ dhishāṇānāṃ retodhā vī dyumāntaḥ || 2 ||
Sing loud an inspired song to the twin-Lord of light and bliss. O mighty Lord, you are Truth, you are Great.  

The twin-Lord of light and bliss, is a sovereign ruler, original source of water, and eminently divine among Nature's forces.  

He, the twin-Lord is able to grant us great terrestrial and celestial riches. Great is your might, O Lord, among Nature's bounties.  

Carefully tending eternal truth with truth, He attains His vigorous might. The twin-Lord enhances His power, devoid of guile.  

With raining sky and streaming rivers, the twin-Lord of sustenance, and granter of gifts, occupies His sovereign position.  

O Lord of light and bliss, you uphold the three realms of light, the three heavens, the three regions of the earth, augmenting the force of the vigorous resplendent sun and guarding the order that lasts for ever.  

O Lord of light and bliss, the cows are full of milk through your command; the rivers yield sweet water through your will, and there through you stand in the three world-spheres, three showerers, potent with genial moisture and splendid in their brightness.


prātār devīm āditiṃ johavīmi madhyāmdīna udita svṛyasya | rāye mitrāvraṇa sarvātāte tokāya tānayāya sām yōḥ || 3 || yā dhartārā rājaso rocanāsyotādityā divyā pārthivasya | nā vām devā amrītā ā minanti vratāni mitrāvraṇa dhruvāni || 4 ||

(32) guṇaratnas mukham
(1-14) yatruśtrasvay samāsatayāy utvarājñām | mitravrxahī śayate | gāyatrī śastrā ||

Puṣṭraṇā vikśayastvē nūnāṃ vāṃ varuṇa | mitra vānsi vāṃ sumatīṃ || 1 || tá vāṃ samyāg adruḥvāṇēṣham aṣyāma dhāyase | vayāṃ te rudrā syāma || 2 || pātām no rudrā payūbhīr utā trāyethāṃ sustrātra | turyāma dāsyūn tanubhiḥ || 3 || mā kāsyādbhutakrato yakshām bhujemā tanubhiḥ | mā śesahāś mā tánasā || 4 ||

Purūrūṇā cid dhy āstya āvo nūnām vāṃ varuṇa | mitra vānsi vāṃ sumatīṃ || 1 || tá vāṃ samyāg adruḥvāṇēṣham aṣyāma dhāyase | vayāṃ te rudrā syāma || 2 || pātām no rudrā payūbhīr utā trāyethāṃ sustrātra | turyāma dāsyūn tanubhiḥ || 3 || mā kāsyādbhutakrato yakshām bhujemā tanubhiḥ | mā śesahāś mā tánasā || 4 ||
I invoke the divine and bright infinite at dawn, and at mid-day, when the sun is high. I worship you, O Lord of light and bliss, at all seasons, for the sake of riches, progeny, prosperity and happiness. 3

I worship you, the luminous twin-divine, upholder of the celestial and terrestrial world, and the immortal Lord of light and bliss, who never impairs his everlasting statutes. 4

O Lord of light and bliss, your protection extends far and wide. May I obtain your kind favour. 1

O benignant twin-Lord, may we obtain food from you for our sustenance. May we ever remain in your grace, O cosmic vital powers. 2

Protect us with your protections, preserve us with kind preservation. May we with our physical strength overcome the wicked. 3

O the twin-Lord, the worker of wondrous deeds, let us not depend upon the charity of any one else; may we, our sons and grandsons, all rely on our own efforts. 4
71.

Ā no gantam riśādasā vāruṇa mītra barhānā | āpezmāṃ cārum adhvaraṃ || 1 || viśvasya hī pracetasā vāruṇa mītra rājathaḥ | īśānā pipyataṃ dhīyah || 2 || upā naḥ sutām ā gatam vāruṇa mītra dāṣūshahā | asyā sómasya pītāye || 3 ||

72.

Ā mitrē vāruṇe vayāṃ girbhīr juhumo atrivāt | nī barhīshi sadatam sómapītaye || 1 || vratēna stho dhruvākshēma dhārmanā yātayājjanā | nī barhīshi — || 2 || mitrās ca no vāruṇaḥ ca jushētaṃ yajñām isītāye | nī barhīshi sadatam sómapītaye || 3 ||
O twin-Lord of light and bliss, scatterer of foes, destroyer of enemies, come to this our accessible sacrifice.  

Sagacious twin-Lord of light and bliss, you reign over all; may you bestow fulness, O Lord, to our intellects.  

Come, O Lord of light and bliss, to our effused libation, to cherish devotional love of the offerer.  

We invoke Lord of light and bliss with hymns, like our threefold-free sages. May you enshrine our heart and accept our devotional love.  

O inspirer of people, you are steady in your undertakings. May you enshrine our heart and accept our devotional love.  

May Lord of light and bliss, accept and bless our worship for the fulfilment of our wishes, and enshrine our hearts and accept our devotional love.
Yād adyā sthāḥ parāvāti yād arvāvāty aśvinā | yād vā purū purubhujā yād antāriksha ā gatam || 1 || ihā tyā purubhūtamaḥ purū dāṁśāṇi bibhratā | varasyā yāmy ādhṛigu huvē tuvīṣṭāmaḥ bhujē || 2 || īrmāṇyād vāpushe vāpuṣ ca -
krām rāthasya yemathuḥ | pāry anyā nāhushā yugā mahnā rājāṇi diyathāḥ || 3 || tād ū shū vāṃ enā kṛitāṁ visvā yād vāṃ ānu shtāve | nānā jātāv arepāsā sām asmē bāndhum ēyathuḥ || 4 || ā yād vāṃ sūryā rāthaṁ tīṣṭhad raghushya- 
dsādam sadā | pāri vāṃ arushā vāyo ghrinā varanta ātāpah || 5 ||

yuvōr ātriḥ ciketati nārā sumnēna cētasā | gharmāṃ 
yād vāṃ arepāsaṃ nāsatyāsābhuranyāti || 6 || ugro vāṃ 
kakuhō yayīḥ śrīṇvē yāmeshu saṃtaniḥ | yād vāṃ dānos- 
bhir aśvinātrir narāvavārtati || 7 ||
Whether, O twin-divines, sustainers of many, you are at present far remote or near at hand, or whether you are (roaming) in many places, or are in mid-air, may you please come here. 1

I invoke you for protection, hither, O widely-spread out ones, accomplisher of many great acts, most excellent, irresistible; and the mightiest. 2

You have fixed one luminous wheel of your car, the sun, for illumination while with the other you revolve in the spheres to regulate the time measure, for reckoning the age of men. 3

O the universally accepted twins, may my praise, recited to extol you be agreeable as offered. And may you, who are severally born, and are spotless show brotherly spirit to us. 4

When dawn, the daughter of the sun, ascends your rapidly-moving vehicle, then bright-waving, red-bird-like resplendent rays encompass you. 5

The three-fold free sage extols your benevolence with delightful attitude, O ever-true leaders, since through his praise of you, he fully comprehends the meaningfulness of the innocuous nature of this heat. 6

Your strong, lofty, swift and ever-progressing beams are ever since renowned to help us in all our benevolent works. O twin-divines, the best guides you ever rescue the three-fold free person by your acts. 7
मध्वा उ शु माद्वियुवा रूपा स्वर्गं कियुसि पिप्युषि।
यस्मुत्राति पर्यथः पुक्का: पुत्रों भरनत वाम || 8||
सत्यमिहा उ अधिना युवामांहुते युवा।
ता यामन्यामहुते यामस्त। मृत्युपाकी || 9,11
इहा वर्द्धानि वर्णनाधिकार्यं सनु संते।
या तत्सामु रसं व्यावाचाय श्रृव्हरमेः || 10||

माधवा उ शु माद्वियुवा रूपा सियुसि पिप्युषि।
यात समुद्राय पर्यथः पुक्का: पुत्रों भरनत वाम || 8||
सत्यप्रेक्षो उ अधिना युवामांहुते युवा।
ता यामन्यामहुते यामस्त। मृत्युपाकी || 9,11
इहा वर्द्धानि वर्णनाधिकार्यं सनु संते।
या तत्सामु रसं व्यावाचाय श्रृव्हरमेः || 10||

कुष्ठो देवविवधनाय दिवं युवाय।
त्येष्वयः वृष्णस्य अत्रिर्भाय विवाचाय।
कुष्ठ त्या कुष्ठ नु श्रुतां दिविं देवा नासंतः।
कस्मिना येन्तरेन जने की वो निन्दों सर्वः।|| 12||

74.

Kúśṭhō devāv aśvinādyā divō manāvasū | tác chrava-


tho vṛishānvasū átrir vām á vivāsati || 1 || kúha tyá kúha


nú śrutā divī devā nāsatā | kásminn á yatatho jāne kó


vāṃ nadínām sáca || 2 ||
O cosmic vital principles, lovers of dedicated devotion
our exhilarating sweet prayers wait on you, when you
traverse the limits of the firmament, and our prepared
viands of the sacrifice support you. 8

O twin-divines, truly they call you the bestowers of
happiness. May you be, when earnestly invoked, most
prompt to hear and be gracious at our sacrifice. 9

May these praises exalting the twin-divines, be most
pleasing to them. These praises are fashioned by us like
a designed vehicle and we recite them aloud with fervent
adoration. 10

O kind hearted twin-divines, who have today come from
heaven upon the earth. O liberal showerers, the fully-
detached sage invites you to come; may you listen to
him. 1

Where is the pair of reputed divine, ever-true ones (the
twin-divines)? Where are they heard of in heaven? To
what worshipper do you strive to come? Who of your
suppliants is with you? 2
काम ० याथा काम हा गच्छिते
काम अचायुः युधिश्चे राथमः
काय त्रिवर्गाणि रण्यथे कुप्ये वामुभिमसीष्ये ॥३॥
पौरें विक्ष्युते पौरे पौरायु जिन्ते ॥
यदी रुभीतत्तते सिन्धे सिद्धे द्रुहस्ते ॥४॥
प्र च च्यवानाजुजुजये ब्रतिमत्रक्ष न सुवधे ॥
युजा यदी कृष्णः पुनरं कार्मेषु वृजः ॥५॥

अस्ति हि वैमिह स्तोता स्मासि वं मुन्द्रिवश श्रवे ॥
नू श्रुते म आ गंतमयोमिषाजितीयवसः ॥६॥
को वामुचः पुरुषामाके केश मर्यादामाः
को विभ्रो किर्मेविहसा को यज्ञोपायीवसः ॥७॥
आ वं रथो रथायां वेष्ठे यावधिना
पुरु विद्युसुन्तर आजुपो महेष्वा ॥८॥

अस्ति हि वाम्ह इह स्तोता स्मासि वं मुन्द्रिवश श्रवे ॥
नू श्रुते म आ गंतमयोमिषाजितीयवसः ॥६॥
को वामुचः पुरुषामाके केश मर्यादामाः
को विभ्रो किर्मेविहसा को यज्ञोपायीवसः ॥७॥
आ वं रथो रथायां वेष्ठे यावधिना
पुरु विद्युसुन्तर आजुपो महेष्वा ॥८॥

अस्ति हि वाम्ह इह स्तोता स्मासि वं मुन्द्रिवश श्रवे ॥
नू श्रुते म आ गंतमयोमिषाजितीयवसः ॥६॥
को वामुचः पुरुषामाके केश मर्यादामाः
को विभ्रो किर्मेविहसा को यज्ञोपायीवसः ॥७॥
आ वं रथो रथायां वेष्ठे यावधिना
पुरु विद्युसुन्तर आजुपो महेष्वा ॥८॥
Whom do you visit? Whom do you approach? To go to whom do you harness your car? By whose prayers are you pleased? We are anxious for your arrival.

O twin-divines, the citizen, may you send to the city-seers, the clouds, fully-loaded with water. May you drive them to him who is engaged in sacred acts, as hunters chase a lion in a forest.

You the twin-surgeons and physicians, are capable of stripping off like a cuirass the aged skins from the worn-out bodies of a decrepit devotee and rejuvenating him to attractive features alluring to ladies.

Here is the devotee, who glorifies you both. May we ever remain in your presence to attain prosperity, O rich in food and wealth. May you hear our prayers and come hither with your protections.

O twin-divines, affluent in food, and adored by enlightened, who among many mortals, has been wise to propitiate you the best? Who offers reverence to you with full faith and who propitiates you by sacrifice.

May your swift vehicle come hither well-disposed to us, O twin-divines the discomfiter of numerous adversaries and glorified among men.
सङ्गुण युवानां कामसृष्टि, विचारण चिन्ता तत्पति विलात् || 9 ||

अथ या स्वरूपेन च चिन्त्य अनुमान प्रक्रिया तत्पति

इश्वरस्वरूपां कामसृष्टि || 10 ||
May our repeated adoration of you two, O lovers of homage, be conducive to us and bring happiness. May you, exceeding in wisdom, descend hitherward with fast moving wings, swift as a falcon. 9

O twin-divines, wherever you may be, hear this invocation. The excellent sacrificial offerings, mixed and prepared are for you. 10

The sage, your worshipper, graces with praises your beloved chariot, which is the showerer of benefits, and granter of wealth. O lovers of sweetness, hear my invocation. 1

Passing by others, come, O twin-divines, hither, so that I may ever overcome all obstructions. O destroyers of adversaries, possessors of golden chariot, distributors of wealth, and propellers of rivers, O lovers of sweetness, hear my invocation. 2

O terrible twin-divines, possessors of golden chariot, rich in store of wealth, may you come to us rejoicing and bringing precious treasures. O lovers of sweetness, hear my invocation. 3

O showerers of wealth, the praise of your worshipper is addressed to your chariot. This sincere devoted distinguished seeker, of good physique, offers sacrificial food to you as well. O lovers of sweetness, hear my invocation. 4
bodhīnmanasā rathyēshirā havanaśrūtā | víbhiṣ cyāvānam āśvinā nī yātho ádvayāvinam māḍhvi māma — || 5 ||

आ वा नरा मनोयुज्यांश्च: प्रुषितपुष्वः ।
वयों वहनं वानयें सह मुद्धमिर्गित्वना माध्वी मम श्रुते हवेम् ॥६॥
अभिन्नकेष गोचरेण नासयत्स्मा मा वि वेनलम ।
निजिनिर्वचया परि वनिन्यािमानाभ्या माध्वी मम श्रुते हवेम् ॥७॥

ा vāṁ nāra manoyūjō śvāsāḥ prushitāpsavaḥ | váyo vahantu pitāye sahā sumnebhīr āśvinā māḍhvi māma — || 6 || āśvināv ēhā gachatam nāsatyā mā ví venatam | tīraś cid aryayā pári vartīr yātām adābhya māḍhvi māma — || 7 ||

अष्टम्भ्रेऽ अंद्राभ्य जरिनां शुभस्पती ।
अवनमधिना यथे गृणनमपुर्य भृपेश्वर्य माध्वी मम श्रुते हवेम् ॥८॥
अभुद्वा स्रोतशुगामिक्षतामुलिवः ।
अर्जी वा वृण्यस्मृभिः दध्वा कर्मविवः माध्वी मम श्रुते हवेम् ॥९॥

asmīn yajñē adābhya jaritāraṇ śubhas patī | avasyūm āśvinā yuvāṁ griñāntam āpā bhūshatho māḍhvi māma — || 8 || ābhūḍ uṣhā rūṣatpaśur āgnīr adhāyya rītvīyah | āyoji vāṁ vṛishanvasū rátho dasrāv āmartyo māḍhvi māma — || 9 ||
O twin-divines, swift-moving, watchful in spirit, listeners to invocations, may you, borne in cars, hasten with your steeds to the single-purposed inquisitive seer. O lovers of sweetness, hear my invocation. 5

O twin-divines, leaders, may your horses, harnessed at will, of wondrous beauty, and of rapid course, bring you hither with good gifts to accept devotional love. O lovers of sweetness, hear my invocation. 6

O ever-true, invincible, twin-divines, lovers of sweetness, come here, be not unpropitious. May you come from hidden regions to the place of worship. O lovers of sweetness, hear my invocation. 7

O invincible twin-divines, inspirers of benevolent deeds and thoughts, may you come and stand at this sacrifice, by the side of the singer, who longs for his protection, and lauds you both. O lovers of sweetness, hear my invocation. 8

The dawn has come, the fire ritual of the season, blazing with the oblation, has been placed upon the altar. O showerers of wealth and subduers of foes, your immortal chariot has been harnessed. O lovers of sweetness, hear my invocation. 9
ए bhâty agnîr ushásâm âníkam úd víprânâm devayâ váco asthuḥ | arvâñcâ nûnâm rathyehâ yâtam pipivânsam aśvinâ gharâmâm ácha || 1 || ná samskrâtâm prâ minîto gâmishtânti nûnâm aśvinópastutehâ | dîvâbhîpitvâ 'vasâga-mishtha práty áxârthm dasûshe sambhavishthâ || 2 || utâ yâtam samgâvâ prâtâr áhno madhyâmâtina úditâ sûryasya | dîvâ nâktam ávasâ sâmëtamena nêdânim pîtîr aśvinâ tatâna || 3 ||

idâm hi vâm prâdivi śåtumarâk śåm gûhâ aśvinâm prâkhitaḥ |
â no divâ bhradhâbh pârthvâd adhidyâ yâtam śham úrijam váhantâ || 4 || sâm aśvinor -- || 5 ||
The fire-divine (or the sun) lights up the face of the dawns. The devout singers have started chanting pious their sacred hymns. Therefore, O twin-divines, Lords of the chariot, descending, come hither to bless and in our full-fledged sacrifice.

They harm not our well-accomplished sacrifice. O twin-divines, may you now come most quickly, and be glorified on this occasion. May you be present at the opening of the day, and at its close and provide protections against destitution. May you be prompt to bestow happiness upon the donor of the offering.

Whether you come at the milking time of the cattle, at the dawn of day, or at noon, when the sun is high, or by day or by night, come with felicitous protection. The recitation not only now, the twin-divines have always been welcome to the draught of devotional offers.

This home, O twin-divines, is your ancient abode; these are your mansions, this has been your dwelling. May you come from the vast firmament, overspread by clouds loaded with water, bringing to us food and strength.

May we be united with the twin-divines by their heartening protection, which is the source of happiness and guide to progress. May you bestow upon us, O immortals, wealth, posterity, and all auspicious things.
77.

Prātaryāvāṇā prathamā yajadhvam purā grīdrhrād āra-rushaḥ pibātah | prātār hi yajñām aśvinā dadhāte prā śaṅsanti kavāyāḥ pūrvabhājāḥ || 1 || prātār yajadhvam aśvinā hinota nā śayām asti devayā ājushtam | utānyo asmād ya-jate vī cāvaḥ pūrvaḥ-pūrvo yājamāno vāniyān || 2 || hīraṇ-yatvaṁ mādhuvarṇo ghṛtāsnuḥ prīkṣho vāhann ā rātho vartate vām | mānojavā aśvinā vātaraṇḥa yēnātiyāthō dur-itāni vīśvā || 3 ||

yō mānitiḥ nāsātvaḥāṃ vīśeṣu chaṇīṇeḥ pītyo vṛttaḥ vimaṇe ।
ś niśk-emā śīpṛcchāmīmērūḍhīr-vaiṣṇaḥ | sthūmūrtiyāḥ ||
śaṁbhuḥ-vākeṣaḥ nūtiner mohesūtraśu suṇātyītī gometo ।
ā nām rūḍhi vatsaṁmo vērāna vīśeṣānāmata śāmbagātī ||

yō bhūyishṭham nāsatyābhhyāṃ vivēṣha
cānishṭham pitvō rārate vibhāgē | sā tokām asya pīparač
chāmibhir ānūrdhvabhāsaḥ sādam āt tuturyāt || 4 || sāṃ aṣyī-
nor — || 5 ||
Adore the two (the twin-divines), the first to come at early dawn. Let them relish the drink before the other greedy withholders get it, for the twin-divines verily claim the morning homage. The ancient sages extol them before the break of day.  

Adore the twin-divines, at early dawn and offer them these oblations; the evening is not the time for adoring these divines, it is unacceptable to them. Beside ourselves, if another propitiates them, the worshipper, who is foremost would be most highly favoured.  

O twin-divines, plated with gold, honey-tinted, watershedding, laden with food, quick in speed as thought, rapid as the tempest, such a chariot of yours approaches wherewith you travel over all obstacles and obstructions.  

He, who serves most often the ever-true twin-divines, gives to them the sweetest food at the offerings, and supplements all this with his dedicated works, secures, by his such actions, the welfare of his son, and he always has the advantage over them who enkindle no sacred fires.  

May we be united with the twin-divines, and be blessed by their special protection, which is the source of happiness and the guide to progress. May you bestow upon us, O immortals, wealth and all auspicious things.
78.

Āśvināv éhā gachataṃ násatyā mā ví venatam | haṅsāv īva patatam ā sutāṃ úpa || 1 || āśvinā harināv īva gaurāv ivānu yāvasam | haṅsāv īva — || 2 || āśvinā vājiniśvasū jushēthāṃ yajñāṃ ishtāye | haṅsāv īva — || 3 || átrir yād vām avarōhann ribisam ájohavin nādhamāneva yōśaḥ | śyenāśya cij jávasā nūtanenāgachatam āśvinā śāṃtamena || 4 ||

82.1

vi jihīśva vanaspate yóniḥ sūshyantā īva | śrutāṃ me āśvinā hávaṃ saptāvadhriṃ ca muñcatam || 5 || bhītāya nādhamānyā riśhaye saptāvadhraye | māyābhir āśvinā yuvāṃ vrikshāṃ sāṃ ca ví cācathāḥ || 6 || yāthā vātaḥ pushkarīṃśa samīṅgāyatī sarvātāḥ | evā te gārtha ejatu niraitu dáṣamāsyaḥ || 7 ||
O twin-divines, come hither to us. O ever-true, be not ill-disposed. Descend like a pair of swans to cherish our devotional love.  

Like a pair of deer, O twin-divines, like a pair of wild cattle on fresh pasture, like a pair of swans, descend to cherish our devotional love.  

O twin-divines, rich in nourishment, may you associate with us in our benevolent deeds for prosperity. May you descend like a pair of swans to cherish our devotional love.  

When a sagacious person, escaping by your assistance from the dark cavern of Nescience, entreats you, like a wailing woman, you come to him with the most fresh and auspicious rapidity of the falcon.  

Open, O Lord of plants, like the womb of a parturient female, and O twin-divines, hear my invocation, and release the person from the clutches of sinful impulses of seven organs (five sense organs and mind and intellect).  

O twin-divines, by your devices rent up the tree of darkness and shatter for the liberation of the terrified, imploring seer, who is in the grip of sinful impulses of seven organs.  

As the wind ruffles the pool of lotus on every side, so may your womb be stimulated, and the conception of ten months come forth.
यथा वाने यथा वने यथा समुद्र एवं ती।
पुरा तं द्वादशोऽस्य सहावेहि जरायुष्णा ॥ ८॥
दशा मांसचंद्रप्रयाणः कुःमांरो अधि मातरिः
निरुति जीवो अस्तंते जीवो जीव्बल्भ्या अधि ॥ ९॥

यथाः वतो यथाः वनं यथाः समुद्र माताः
उदान एवति | एव त्वम दास्मास्यां शाहवेन जरायुष्णा || ५ ||
दसा मासनं चासयानां कुमारो अधि माताः
निरुति जीवो जीवो जीव्बल्भ्या अधि || ९ ||

( ७९ ) गोमेश्वरोपिणिम सूत्रम
(१-१६) इश्वरस्वरूप सुप्रथितवेयः साध्वस्याः कौःशः || १ ||
उष्णे बेकला || पश्चिम मः ||

महे नौ अयो भोग्योऽयो गो स्वितम्भती
यथा चिन्हो अर्वाच्योः सय्या स्ववित्त मनोद्रसः ॥ १।।
या सुनीते शौचाय व्योऽच्छो दुहितदिवः
सा व्योऽच्छः सहिष्णुस्य सय्या स्ववित्त मनोद्रसः ॥ २।।
सा नौ अयो भोग्यास्य व्योऽच्छः दुहितदिवः
यो व्योऽच्छः सहिष्णुस्य सय्या स्ववित्त मनोद्रसः ॥ ३।।
अभ्ये यो व्यो विभावति स्तोऽर्गृहिण्यः वहनः
म्योऽर्गृहिणाः सुभ्रिष्यो दामन्त्यः सुरागतः मनोद्रसः ॥ ४।।

79.

Mahé no adyá bodhayósho ráyé divítmatí | yathā cin
no ábodhayaḥ satyásvarvasi vāyye sújate áśvasünrite || १ ||
yá suñithé saucadrathé vy aúcho duhitar divah | sá vy
úcha sáhiyasi satyásvarvasi v. s. á. || २ || sá no adyábháráda-
vusur vy úeha duhitar divah | yó vy aúchaḥ sáhiyasi
satyásvarvasi — || ३ || abhí yé tvā vibhāvari stómair griñjánti
váhnayaḥ | maghaír maghoni suṣrīyo dámanvantaḥ suráta-
yāḥ sújate áśvasünrite || ४ ||
As the wind, as the wood, as the ocean are agitated, so also may you, a gestation of ten months, invested with the uterine membrane, descend.

May the child, who has reposed for ten months in the bosom of his mother, come forth, alive, unharmed, living, form a living parent.

O radiant dawn, awaken us today for ample riches in like manner, as you have awakened us in days of old, O dawn, nobly born and one sincerely praised for the gift of vigour, may you be kind to people, who are seekers of truth and weavers of knowledge.

O dear daughter of heaven, who awakens men treading on right path and who are pure-hearted, nobly-born, and one sincerely praised for the gift of vigour. May you be kind to people, who are seekers of truth and weavers of knowledge.

O daughter of heaven, bestower of opulence, awaken us today, O nobly-born and one sincerely praised for the gift of vigour, may you be kind to people who are seekers of truth and weavers of knowledge.

O bounteous dawn, bestower of wealth, nobly-born goddess, and one sincerely praised for the gift of vigour, those devotees, who offer homage and praise you with sacred hymns, become prosperous with affluence.
yāc cid dhī te gaṇā imē cha-
dāyanti maghāttaye | pāri cid vāṣṭayō dadhur dādaro rā-
dho āhrayaṃ sūjāte āṣvasūṅrīte || 5 ||

aśhu dhā virāvad yāsa úsho maghoni sūrīshu | yē no rádhānsy āhraya maghavāno ārāsata sūjāte āṣvasūṅrīte || 6 || tēbhīyo dyumnam bṛihād yāsa úsho maghony ā vaha | yē no rádhānsy āṣvyā gavyā bhājanta sūrāyaḥ sūjāte āṣva-
sūṅrīte || 7 || utā no gomāṭir īsha ā vaha duhitar divaḥ | sākāṃ sūryasya rāṣmībhiḥ sukraḥ sōcādbhir arcībhiḥ sū-
jaṭe āṣvasūṅrīte || 8 ||

vyuchṣā duḥhitāṁdyē ma chīṁṃ tenuṅa hār | nēvaṁ stenā evaṃ rīṇaṃ nūpāṁ sūryaḥ sūjātātā āṃbhāṅgūnāte || 9 ||
Pātanāyuhumvāhū ṣāṅho māvānāmī | ya stotraṁṇāḥ viṣṇaṁvṛchñānī n prāmāyaṁ sūjātātā āṃbhāṅgūnāte || 10 ||

vy uchā duhitar divo mā cirāṁ ta-
nuthā āpaḥ | nētvā stenāṁ yathā ripūṁ tāpāti sūro arcī-
sha sūjāte āṣvasūṅrīte || 9 || etāvad vēd ushas tvāṃ bhūyo 
vā dātum arhāsi | yā stotṛībhīyo vibhāvarya uchānti nā pra-
mīyase sūjāte āṣvasūṅrīte || 10 ||
O nobly-born goddess, and one sincerely praised for the gift of vigour, those worshippers, who applaud you for wealth, obtain ever-lasting riches, and liberally give it to others. 5

O affluent, nobly-born goddess, and one sincerely praised for the gift of vigour, bestow upon these devout adorers food and posterity, so that, they, the opulent, may without hesitation give liberally their ever lasting riches to us. 6

O affluent dawn, nobly-born, and sincerely praised for the gift of vigour, bring wealth and abundant food to those, who are liberal givers, and bestow upon us riches of horses and cattle. 7

O daughter of heaven, nobly-born, and sincerely praised for the gift of vigour, bring us food and cattle, and come along with the pure, shining, and refulgent rays of the sun. 8

O dawn, the daughter of heaven, nobly-born, and sincerely praised for the gift of vigour, may you shine forth; please delay not our sacred rite, and let not the sun with fervent heat scorch you as one punishes a thief, or subdues an enemy. 9

O dawn, nobly-born and praised for the gift of vigour, you give whatever indeed has been solicited, and even more. You are radiant one always dawning upon your admirers and have never been cruel to them. 10
Dyutádyámanam brihatím rhitána rítávarím arunápsum vibhátím | devím ushásāṁ svár āváhantím práti vípráso ma-
tíbhír jarante || 1 || eshá jánam darśatá bodháyanti sugán
patháḥ krīñvati yāty ágre | brihadrathá brihatí visvamin-
vóshá jyótip yachaty ágre áhnam || 2 || eshá góbhir aruné-
bhir yujánásredhantí rayím áprayu cakre | pathó rádantí
svujítáya deví puruṣhtútá visvavára vê bhatí || 3 || eshá
vyenî bhavati dvibárhá avishkṛīñváná tanvám purástat | rí-
tásya pánthám ánv eti sádhú prajánatíva ná diśo minati
|| 4 || eshá subhrá ná tanvó vidanórdhvěva snati drisâyé no
asthät | ápa dvéšho bádhamána támánsy ushá divó duhítá
jyótishágat || 5 || eshá pratiçi duhítá divó nṛṇ yósheva
bhadrá ní rinite āpsah | vyúrṇvati dasûshe várâṇi púnar
jyótip yuvatiḥ púrvâthákaḥ || 6 ||
Wise devotees welcome with hymns the divine dawn, who brings sun-light. She is sublime and follows with earnest truthfulness the eternal order. She illuminates all the parameters of space and time, whilst she is tinted with purple-pink and is refulgent. 

The lovely dawn awakens men, and precedes the sun, making the pathways easy to be travelled. Riding in a spacious chariot, vastly expanding everywhere, she diffuses splendour at the day's beginning.

Harnessing the red rays to her car, unwearied, she brings perpetual riches. Praised by all and cherished by everyone, she shines, manifesting the paths that lead to happiness.

Lucidly white, she occupies two regions (the upper and the middle firmament), and displays her form from the east. She closely follows the path assigned by Nature's order, and with her perfect awareness, she never fails in appearing in the right quarters.

Exhibiting her person like a well-attired damsel, she stands before our eyes, inclining like a woman just out of the bath. Dispersing the dark glooms, the dawn, the daughter of heaven comes to us with radiance.

The daughter of heaven, the dawn, tending to the west, puts forth her beauty like a well-dressed woman, bestowing precious treasures upon the offerer of adoration. She, ever youthful, brings back the light as she has been doing for all times.
81.

Yuñjāte māna utā yuñjate dhīyo víprā víprasya brihatō vipaścītaḥ | ví hótra dadhe vayunāvid ēka ān mahī
devāsya savitūḥ párishṭutiḥ || 1 || víśvā rūpāṇi práti mun-
cate kaviḥ prásāvid bhadrām dvipāde cātushpadē | ví nā-
кам akhyat savitā vāreṇyō 'nu prayāṇam ushāso ví rājati
|| 2 || yāsyā prayāṇam ánv anyá id yayúr devá devāsya
mahimānam ójasā | yāḥ párthivāni vimamē sā ētaśo rājānśi
devāḥ savitā mahitvanā || 3 ||
The wise yogins concentrate their minds; and concentrate their thoughts as well in the Supreme Reality, which is omnipresent, great and omniscient. He alone, knowing their functions, assigns to the sense organs their respective tasks. Verily, great is the glory of the divine creator. 1

The wise creator, the Supreme Enlightenment, arrays himself in all forms. He brings forth what is good for biped and quadruped. The adorable creator illumines the heaven's high vault and continues to shine even after the departure of the Dawn (the first flashes of the inner conscience). 2

He is divine and resplendent; from Him alone the other gods, the sense organs, proceed to receive their majesty with power. He verily by His greatness has measured out the terrestrial regions. 3

You either traverse, O creator, the three regions (mental, vital and physical), or combine in one the entire radiations from the Sun of the innermost realms; and you pass between the night on either side. O divine creator, you are the Supreme measure of all through your benevolent actions. 4

You alone rule over the actions of living beings; you are nourisher. O divine creator on your own accord, you are sovereign over the whole world. The most intellectual and active devotee offers you praise, O creator. 5
82.

Tāt savitūr vṛṣṇimahe vayām devāsyā bhōjanam | śṛṣṭhaṁ sarvadhātamaṁ tūram bhāgasya dīmahi || 1 || āsya hi svayāṣastaraṁ savitūḥ kāc canā priyāṁ | nā minánti svārājyaṁ || 2 || sā hi rātnāni dāsūshe suvāti savitā bhāgaḥ | tām bhāgāṁ cītram īmahe || 3 || adyā no deva savitāḥ pra-jāvat sāvih saūbhagam | pārā dushevāpnyāṁ suva || 4 || viś-vāni deva savitar duritāṁ pārā suva | yād bhadrāṁ tān na ā suva || 5 ||

83. ||

ānāgaso ādityaye devāsyā savitūḥ savē | viśvā vāmāni dīmahi || 6 || ā viśvādevaṁ sātpatīṁ sūktaír adyā vṛśṇimahe | satyāsavanāṁ savitāram || 7 || yā imē ubhē āhanī purā ēty āprayuchan | svādhīr devāḥ savitā || 8 || yā imā viśvā jātāṁ āsravāyati ślokena | pṛā ca suvāti savitā || 9 ||
We adore the excellent glory of the divine creator. May we receive from the gracious Lord that glory which is excellent, all-sustaining and victorious over adversities.  

No one can impair the supremacy of this creator, who is most glorious and loved by all.  

That creator Lord, who is gracious too, shall bestow precious treasure on the dedicated devotee. We implore to obtain our due portion from Him.  

Grant us today, O divine creator, affluence and progeny, and drive away the painful dreams.  

Remove from us, O divine creator all the ills and evils and bestow upon us that, what is good and beneficial.  

Let us be free from sin towards that Mother of Infinity in the realm of the divine creator; may we obtain all lovely riches from Him.  

We glorify today with hymns the illuminator of all, the protector of the good, the embodiment of eternal truth, and the supreme creator.  

We glorify the divine object of meditation, the creator, who is ever vigilant, and precedes both the night of dissolution and the day of creation.  

The one who reveals His knowledge through the sacred hymns to all the living beings, and inspires them with life in this Creator.
83.

Āchā vada tavāsām gīrīhīcābhi sthūhi parjānyam nāmasā vivāsa | kānikratad vṛishabhō jirādānū réto dadhāty ोśadhīshu gārbham || 1 || vi vrikshān hanyt utā hanti rakṣhāso vīṣvam bibhāya bhūvanam mahāvadhāt | utānāgā ishate vṛishnyāvato yāt parjānya stanāyan hānti dushkri- 

tah || 2 || rathīva kāsasyāsvān abhikshipānāvīr dūtān kri- 

nute varshyaṅ śāha | dūrāt sinhāsva stanātha úd īrate yāt 

parjānyaḥ kriṇute varshyaṁ nābhāḥ || 3 ||

prā vātā vánti patāyanti vidyūta úd ोśadhird jihate pīnvaite svāḥ | írā vī- 

vasmai bhūvanāya jāyate yāt parjānyaḥ prithivīm réta- 

sāvati || 4 || yāsya vraté prithivī nānnumi yāsya vraté 

saphāvaj járbhuriti | yāsya vratā ोśadhird vīṣvārūpāḥ sā 

nāḥ parjanya maḥi śārma yacha || 5 ||
I address the mighty cloud, with these invocations; I praise him with adoration. I worship him with reverence, who is the thunderer, the showerer, the bountiful, and who lays, in the plants, the seed for germination.

He strikes down the trees, he destroys the wickeds, he terrifies the whole world, by his mighty weapon. Even the tender-hearted innocent shudders at the appearance of the thundering cloud, smiting the wicked.

As a charioteer, urges the horses with his whip, so the cloud speedens the rain, and the entire sky is covered with water, and all the space resounds with the roar of a lion.

The winds burst forth, the lightnings flash, the plants shoot up, and the firmament is covered to the full. The food springs in abundance for all creatures when the cloud fertilizes the soil with showers.

O cloud, under your supremacy the earth grows fertile; under your regime, all creatures thrive; and at your behest, plants assume all colours; may you grant happiness and prosperity.
divó no vrīshītm maruto rarīdhvam prá pīnvata vṛīshno āśvasya dhārāh | arvān eténa stanayitunéhy apó nishśn-
cánn āsuraḥ pitaḥ naḥ || 6 || abhī kṛmanda stanáya gārbham ṣa dhā udanvātā pāri diya ráthena | dṛśīm sū karsha vi-
shitam nyāñcām samā bhavantūdvāto nipādāh || 7 || mahān-
tam kōśam uḍ acā nī śiśeṣa sāyándantam kulyā vishitāḥ
purāstāt | ghrītēna dyāvaprīthīvī vy ūndhi suprāpañām bha-
vatv aghnyābhyaḥ || 8 || yāt parjanya kānikradat stanāyan āhān
dushkrītāh | prātidām visyam modate yāt kīm ca
prīthivyām ōdhi || 9 || āvarshīr varshām ūd u śhū gṛibhā-
vākar dhānvyān ātyetavā u | ājījana ṣhadhīr bhōjanāya
kām utā prajābhīyo 'vido maniṣhām || 10 ||

(84) [[varam 706]]

(1-3) [[sūtra]] ?unāśu Mahāpravatavatātā | ghrītēna devēla | Aṁśūrya kṛmanda ||

[[varam 707]] ।

Bāḥ itthā pārvatānāṃ khidrām bibharshi prīthīvi | prá
yā bhūmim pravatvati mahnā jinōshi mahini || 1 ||
Send down for us, O divine winds, the rain from heaven. Let the showers of fertility descend in torrents from the speedy clouds. Come down with thunder, O cloud, sprinkling water; you verily are our protector.

May you cry aloud and impregnate the plants. May you traverse the sky with your water-laden chariot and draw open the tight-fastened, downward turned water-bags, and may the high and low places be made level.

May you lift up the mighty treasury, pour down its contents, let the rivers flow unimpeded forward. May you saturate with water both heaven and earth, and let there be abundant bererage for the cattle.

When, O clouds, sounding loud and thundering, you destroy the wicked, this universe and all that is upon the earth regoices.

You have poured down sufficiently; now withhold the rain. You have made the deserts very much fed for utili-
zation. You have given birth to plants for man’s nourish-
ment. Verily you have obtained laudation from all living creatures.

O firmament verily you sustain the rending tools of the clouds and give delight to the earth, with your might and greatness.
स्तोमासस

tvā vicāriṇi práti shtobhanty aktúbhiḥ | prá yā vájaṁ ná hēshantam perúm ásyasy arjuni || 2 ||
drīlha cid yā vánas-pátin kshmayá dārdharshy ójasa | yāt te abhrásyā vidyúto
dívó várshanti vṛishtāyah || 3 ||

85.

Prá samráje bṛihád arcā gabhīrām bráhma priyám váriṁ váriṁ várynāya śrutāya | ví yó jaghána śamitēva cármopastíre prí-thivíṃ súryāya || 1 ||
váneshu vy ántáríksham tatāna vájam árvatsu páya usriyāsū | hṛitsū krátum váruno apsv ágnim
diví súryam adadhát sómam ádrau || 2 ||
nicínabāram várunāḥ kávandham prá sasarja ródasi antáríksham | téna viṣ-
vāsya bhūvanasya rája yávaṁ ná vṛishtír vy únatti bhúma || 3 ||
O wanderer in various ways, your worshippers praise you with sacred songs; O bright-hued, you drive the swollen cloud like a neighing horse.

When showers pour down from the clouds in the shining sky, you sustain the forest-trees with your solid rocks and mighty strength.

May you offer a sublime, solemn and loving prayer to the great and imperial sovereign Virtuous Lord, who spreads the firmament as a bed for the sun, like a hunter spreading out the skin of the dead.

He extends the firmament over the tree-tops, puts vigour in horses, milk in kine, devotion in hearts, fire in the waters, the sun in heaven and herbs on mountains.

The Virtuous Lord open the clouds and set free the water to flow downward, for the sake of heaven, the earth and the mid-region. Thence He becomes the supreme monarch of all the world, watering the soil as the rain bedews the barley.
उनाति मृत्ति पृथिवीमुत वा यदा दुर्भं वर्णो वचनतिरुत।
समुद्राण वसति पर्वतस्तितविद्यन्ते: अभयन्त दीर्घः।।
इममु पश्चायुः भूतायः महीं साधो वर्णस्मृ वोचम।
मानेन ताप्त्यं अन्तरिति वि यो मुम पृथिवीमुर्येन।।

unátti bhúmim prithivíma utá dyáµ yadá dugdham
váruno váshty ád ít | sáµ abhíreṇa vasata párvatásas taví-
shiyántah śrathayanta víráh || 4 || imám ū shv ásurásya
srutásya mahím máyaní várunásya prá vocam | máneneva
tasthiván antárikshe ví yó mamé prithivíma śúryeṇa
|| 5 ||

इमामु नु कविनमस्य मायं महीं देवस्य नकिंग तंत्रं।
एके युद्धः न पूण्यन्येनैरस्तितविद्यन्ते: समुद्राः।।
अः करण मित्रं या साथरे या सत्रिज्ञातरं या।
वेशं या निलं वर्णावरं या यमीमामास्त्रकम्य चिह्नाः।।
कित्वः यवेः सर्वः तीव्रचितः यो हा सर्वमुन वन वधः।
सवः नाव मो मित्रिचिन्द्रेत्तायाः ते स्याम करण चिह्नाः।।

imám ū nú kavítamasya máyám mahím devásya nákir
á dadharsha | ékaµ yád udná ná priñánty enir áśiñcántir
avánayaḥ samudrám || 6 || aryamýam varuṣa mitryám vā
sákhayaḥ vā sadam id bhrátaram vā | veśaµ vā nityaµ
varuṣāraṇam vā yát sim ágaṣ cañjimá śiṣráthas tát || 7 ||
kitaváso yád riripúr ná diví yád vā ghā satyám utá yán
ná vidmá | sárvá tá ví shya śithiréva devádhá te syama
varuṣa priyásah || 8 ||
When the most virtuous Lord is pleased to grant milk, He moistens the sky, the land and earth. Thereupon the mountains clothe their summits with the rain clouds and the vital winds, exulting in their strength, compel the clouds to release water. 4

I declare this great marvelous accomplishment of the renowned and virtuous Lord, who abiding in the mid-space has meted the firmament by the sun as if by a measure. 5

No one can counteract the device of the most sagacious divine Lord, whereby with all their floods, the lucid rivers would never be able to fill even one sea, wherein they have been pouring their waters so long. 6

O most Virtuous Lord, if we have even sinned against a benefactor, or a friend, a comrade, a host, a brother, or neighbour or a stranger, may you remove that stigma from us. 7

If like gamesters, who cheat at play, we have done a wrong, knowingly or without knowledge, then may you, O Virtuous Lord, cast all these sins away like loosened fetters so that we become dear to you. 8
86.

Índragní yām ávatha ubhá vájeshu mártyam | dhīlẖá cīt sá prá bhedati dyumna vānīr iva tritāh || 1 || yā pṛtānāsu dusẖārā yā vájeshu sravāyya | yā páncṛa carshānṛ abhīndragnī tā havāmahe || 2 || táyor íd āmavac chāvas tigmā didyūn maṇghonḥ | práti druṇā gābhasyoyor gāvām vrītra-ghnā éshate || 3 ||

na śamēṇa śrāṅnāmikṛśaḥ havāmahi .
parī śrāṣṭy gāṁśe viḍāmśa śrīṃśatma ||४॥
na śrūvamnāmu śrāṃśīn śrēvātmaḥ .
abhīṇna viḍśuruḥ śṛṅkṛśuḥ śrēvātmaḥ ||५॥
śrēvānāmikṛśaḥ śaṃdṛṣṭaḥ gṛūṣaḥ gṛūṣaḥ gṝṇāsūḥ viḍśtuṃśa gṝṇāsūḥ śrīṃśatma ||६॥

tā vām éshe rāthānām indragnī havāmahe | pāṭī turasya rádhaso vidvāiśa gīrṇāstanma || 4 || tā vṛdhāṁtyāv ánu dyūn mártaya devāv adābha | árhantā cīt puró dadhe śeṣeṇa devāv árvate || 5 || evendrāgnībhīyām áhāvi havāy śūṣhyām ghrītaṃ nā pūtām ádribhiḥ | tā śūriṣu śrāvo bhriḥd rayiṃ gṛīnāsū didhrītam iśham gṛīnāsū didhrītam || 6 ||
The mortal man, whom you O twin-Lord of celestial and Terrestrial fires, help in the conflict of life, breaks through even the strongly guarded treasures of adversaries as the speech of the sage of three-fold virtues. 1

We invoke the Twin-lord of celestial and Terrestrial fires, who is irresistible at the time of strife of life and worthy to be renowned in frays and protects the five classes of people. 2

Overpowering is His strength; and bright and sharp is the weapon in the hands of that bounteous Lord. He goes with speed as if on a chariot for the destruction of evil and recovery of the lost wisdom. 3

We invoke you to the battle of life, O twin-Lord of celestial and terrestrial fires, the all-knowing, the one most deserving of adorations and master of quick-coming wealth. 4

O invincible, spotless Twin-lord of celestial and Terrestrial fires, who inspires mortal men to grow every day, I pay tribute to you O the shining ones for the sake of obtaining vigour. 5

The invigorating homage of devotional love, sweet as the elixir extracted by the grinding stones, and pure as butter, has been offered to the twin-Lord of celestial and Terrestrial fires. May He grant fame and ample wealth to the enlightened and dedicated devotees and food to those who sing His praise. 6
(87) समायामस्तेन सुखसंपत्ति \n(१-२) नवकपिष्ठाय भूमिकायेन स्वामिश्रितीऽधिकृते। महाना बयन। \nअविज्ञातः इत्यः। \n
t

प्र यो मह मन्यते यन्तु विचारे मृत्युन्ते गिरिजा पुष्यायमस्तर। \nP या प्रयाये सुखादेवे तस्ये मन्त्रनिर्धे धुतिमलाय मर्यामस्त। \nप येषा महिमा येषु कु गङ्गे \nब्रववे प्रयामस्तर। \nकङ्गे नाते \nमहते \nमहे दुः \nनास्ते \nब्रह्म \nदुः \nमहाते \nतदेव \nग्राहेः \nसर्वेऽना \nसङ्गेऽना \nब्रह्म\nप्रयामस्त। \nस समायं दिनस्याय इष्ट आऽ अहम्य न स्विविवत् \nप्र स्यंस्त्राय धुतिन्याम। \n
87.

प्रावो महे मतयो यान्तु विश्वाये मरुत्वाये गिरिजाय वायायमरु। प्रावो या शर्द्धाय प्रायाये वस्कः \nदुः स्वायाये क्षिति धतिमलाये सायाये \nप्रेक्षाय सुखाये तस्ये सुखाये मायाये महाते तदेव \nग्राहिष्टे सायाये महाते तदेव \nसर्वेऽना \nअहम्य न स्विविवत् \nप्र स्यंस्त्राय धुतिन्याम। \n
स चंक्रे महतो निर्दकयम्। समानससायालेण्य एतयायमस्त। \nवदायुष्के \nवन्याम \nवस्किष्टे \nविमलस्ते \nसर्वेऽना \nअविविवत् \nप्रयामस्त। \nस चंक्रे महतो महाजन सर्वेऽना \nवस्किष्टे \nविमलस्ते \nसर्वेऽना \nअविविवत् \nप्रयामस्त। \n
सा चंक्रे महतो न युक्रमाय समानाय \nसायाये मरुत्वाये गिरिजाय \nवस्कः \nदुः \nमहाते \nतदेव \nग्राहिष्टे \nसायाये मरुत्वाये गिरिजाय \nवस्कः \nदुः \nमहाते \nतदेव \nग्राहिष्टे \n
t

सा चंक्रे महतो न युक्रमाय समानाय सायाये मरुत्वाये गिरिजाय \n
t
May the praises recited by the dexterous mortal reach to
the all-pervading Lord, associated with vital principles.
He is strong, adorable, brilliantly-adorned, vigorous,
praise-loving, who rushes on with joy to scatter dark evil
forces. 1

The dexterous mortal glorifies those vital forces which are
manifested with greatness and appear speedily and sponta-
neously with the knowledge. O vital principles, your
infinite liberality is beyond comprehension. You look
unmoveable and stable like mountains. 2

The dexterous mortal glorifies those clouds with praise,
who, while descending from vast midspace look brilliant
and happy; and who hear our invocation. No one can
yoke them and disturb in their commonhome. They, like
self-radiant fires, are impellers of rivers. 3

When the dexterous mortal of vital energy harnesses his
own chariot with rapid horses at his residence, the rain-
shedding clouds, emulous, vigorous and conferers of
happiness, sally forth from their spacious common dwel-
ling space. 4

Let not the tremendous roar of your approach, which is
mighty, the announcer of rain, the shedder of light
diffusive and loud, shudder the dexterous mortal of vital
energy. O clouds, you are victorious, self-luminous,
decked with gold, well-equipped with weapons and
provider of food, and such as you are, you always
successfully accomplish your functions. 5
aparó vo mahimá vṛiddhasāvatas tveshām sāvo 'vatv evayāmarut | sthātāro hi prāsitaus saṃdrisāi sthāna tē na urushyata nidāḥ susukvānso nāgnāyah || 6 ||

tē ruddrāsah su-makha agnāyo yathā tuvidyumna avantv evayāmarut |

dirghām prithu paprathe sādma pārthivam yēshām ājineshv
á mahāḥ śārdhānvy ādibhutainasām || 7 ||
adveshō no maruto
gātum ētana śrōtā hávam jaritūr evayāmarut |
vīshnōr mahāḥ samanvavo yuyotana smād rathyō nā daṁsānāpa dvē-

shānṣi sanutāḥ || 8 ||
gānta no yajñām yajñīyāh susāmi śrōtā hávam arakshā evayāmarut |
juēśṭhaśo nā pārvatāso vyō-

mani yūyām tāsya pracetasaḥ syāta durdhārtavo nidāḥ || 9 ||
O possessor of vast strength, may your unbounded
greatness, and brilliant vigour protect the dexterous
mortal, for obviously you help in the time of trouble
and save us from shame and insult. You are in your
glory like the glowing fire. 6

May these cosmic vital principles, worthy of worship,
and resplendent like fire, protect the dexterous mortal.
It is through them that this ethereal dwelling has been
extended and made spacious and luminous. They are
free from faults and manifest mighty energies when they
proceed at the time of confrontations. 7

O vital principles, free of enmity, come to our place of
chanting hymns and hear the prayers of the devout dexter-
ous mortal. O brave divines, may you who are the
associates and devotees of all-pervading Lord, drive away
like warriors seated on chariots, our hidden foes with your
valour. 8

O adorable vital principles, come to our sacred worship
with grace and hear the invocation of unprotected dexter-
ous mortal. You as formidable as lofty mountains for
defence. O profoundly wise ones, may you strike the
wicked impulses without compassions. 9
NOTES

Book IV : Hymns 1—58
Book V : Hymns 1—87

चतुर्थ मण्डलम् : सूक्तानि १—५८
पञ्चम मण्डलम् : सूक्तानि १—८७
NOTES ON BOOK IV

Hymn-1

1. Samanyavah devasah—learned people, accompanying temper (नमुना कोठेश सह सर्वमान: विक्रम:—Daya.); emulous gods, gods vieing with (स्वर्गामान: हनुदायो देवा: —Sayana; समयव: —नमु: स्वर्यः, तथा सह वर्तमाना:); Nature’s bounties, vieing with each other.

Compare the morphic nature of the first three verses of this hymn with the hymn I. 127 to I. 138; their metres are long as asti, atijagati, dhriti, atisakvari, atidhriti, or atyasti; at the end of the last line in each verse, there is a repetition of three or four words. It is difficult to say whether there is a deliberate, pure or even a partially modified sense in these repetitions.

4. The verse occurs as Yv. XXI. 3.

5. See also Yv. XXI. 4; av vaksua, come to (संगमः —Daya.); destroy (प्रभयज, विनाशः—Sayana).

Varunam—Varuna-krta (वरुणक्रता)—a disease inflicted by Varuna (जलोदराविरोधये or dropsy)—Sayana. Dayananda translates varunam as, to a venerable teacher or preceptor (र्वकम्बारसुकुपसत्तक वा).

7. Janimani, Janimani =Janman; three births of agni, as fire on the earth, vayu or lightning in the midspase, and surya in heaven. See Rv I, 95. 3; X. 45.1

8. Hiranya-rathah, one with shining or attractive form, one whose chariot or character is similar to that of the sun (लेजीम्य रमणीय स्वर्गस्वरूपः इव रो ओवारो यस्य स:—Daya.); one with golden chariot—Sayana.

Ramsu-jihvah, one with beautiful flame (Sayana) or one with charming speech (Daya.).

Rohidasvah, one with red horses or red fast moving vehicles (रोहितादि रक्ताविदिष्टा श्रमवायवीरवा प्रागुमामिनो यस्य स:—Daya.).
10. प्रच्छि = प्रच्छ (a Vedic usage); प्रामिकृष्णेन—Sayana.

11. Budhne = in the midspace (Daya.), rajasah, of the group of worlds (सोमगुहा० = Daya.; but of the midspace—प्रत्यक्षस्य—Sayana). Sayana translates budhne as in the root, or on the earth (बुधे मूले पृथिवीत).

Nilhe, नीले = नीले, मृहे = in the house, in the nest; in the sky (नीले लिले नमसि; also नीले बुलायेव लिलेरिह बैयौरा तन्ने नवे अर्थात्मान ल्वा—in verse 12.—Sayana

Vrsabhasya, of the sun; of the showerer (Daya.); of the clouds (Sayana).

13. Asmakam pitarah, of our forefathers; of our protectors or guardians. According to Sayana, here is a reference to angirasah, the first discoverers of fire by attrition, or the fire-technicians in general.

16. Te manvata prathamam nama dhenoh—they first comprehended the name of dhenu, speech (धेनो: वाण् = Daya.; वाच: सम्बन्ध—Sayana), name or name is स्वतिसाधक शब्दमात्र mere sound as the means of praise. The passage is also supposed to refer to the ancient nomenclature of cattle as uttered by Angirasas: तेजीजिस रसः प्रथम रूपतने नाम एहि सुरभि युष्मुलस्वतिसाधिनिति धेनोतमिर्निशं मन्यत उक्तायामात्।

Trish-sapta, 3×7 = 21; 21 Vedic metres extending from the Gayatri of 24 syllables to one of 104 syllables, (21 jewels stolen by Panis, मातृ-भृंग्या: स्वमात्ति पश्चिमिर्निशीति लितं सत्य रत्नं विकल्पद्—Sayana).

20. See Yv. XXXIII. 16; Aditi, continuous interspace प्रक्षमतात्तिसम् = Daya.; the earth, the support of all —िथिः च्च ेयानात्तिसति भृंगनानीय: प्राधारण्यति इति वाक्तु—Sayana.

**Hymn-2**

1. Martyesu, among the mortal (मात्य देवमंतेश्वरु० = Daya.); or among mortal sense-organs (देवानामकणये निबिहः—Sayana); agni in man becomes the speech; —प्रामिकृष्णेनुरुष कुष्ठ प्रारंभतु—Ait. Up. II. 4.

3. Antariyase yusmanseca devan visa a ca marttan, thou goest between you, the gods and men; this probably refers to Agni; he goes to men to receive the oblations and then to gods (Nature’s bounties), of whom he is one, to bear it to them.
4. Aryamanam, to a judge, स्वायायीं; varunan, to a venerable, शेषमुघ; mitram, to a friend, सञ्जायम; Indra—Viṣṇu, lightning and suratman, सुवस्कमन, marutah, to wind or air, Asvinaw, pair of sun and moon (Daya.).

6. Tatapate, ततपते, O, the protector of the extensive, ततपते विस्तृतानां पालक (Daya.); burns or heats with a load of wood-fuel, ततपते काहंक्षार्यं तापमयति (Sayana).

Hemyavan, one who relates to hemya; hema=water (Nigh. I. 12) —हेम्युदके भवारतिनिविद्वते पश्च य (Daya.); स्वर्णिनिमित कश्यावान, having a girth made of gold (Sayana).

Dosa—in the night.

11. Cittim acittim cinavat, may the sage (Agni) distinguish that which is to be known; चित्तिः चाचित्त्यम् पूर्णम्, the virtue worth knowing;—कृतत्वानां चित्ताः; or चित्तिः चाचित्त्यम् ज्ञानम्, or चित्तिः चाचित्त्यम् ज्ञानम् or nescience = शकृतचयमान चित्तां (Daya.).

15. Divasputra angiraso bhavema, may we, O Angirasa, be the sons of heaven or may we, the sons of heaven, be Angirasas.

Angirasas bhavema, possessed of a superior power.

(Angirasas are known as the sons of Aditya;—that which was his seed was first manifested as Aditya, thence in succession, those which were the cinders became the angirasas: अंगिरसासामादिवृक्षमास्माणाः—“तस्य यत्वित्सत: प्रथमसदिशय तदसावादिवृक्षमाभवत्” हस्तपुरम्—पेत्तारा प्रासंगिः प्रसोभवन्—Ait. Br. III. 34).

According to Dayananda, sons of enlightenment or light, like vital breaths (मकाशस्य तनं: प्राण:) इति.

Adrim rujama dhaninam, this according to the tradition alludes to the rock in which the cows were hidden. Adri is also cloud (Nigh. I. 10) or a cloud-like adversary (मेघविन शब्द: —Daya.).

16. See Yv. XIX. 69; भवस्य = प्रभ निस्वलतप शेतित शेषे:) Ksama, the earth (Nigh. I. 1)
17. जनिमा—जनिम—बन्म, janma, of the birth.

Gavyam, with go or with speech (शौमयं वाहनम्).

18. Ayutheva ksumati pasvah akhyat devanam yaj-janima anti, lit. like a herd in food—possessing animals, he has said to the gods that which birth is nigh (Wilson); or herd of cattle in a well-stored stall, (To Sayana, janima is go—Sangham, or herd of cattle); Yutha, army (सैन्यानीः—Daya.)

Urvasth, of widely pervading ones (बहूष्यायिकः—Daya.); progeny (प्रजा—Sayana).

Sayana refers to Nir. V.13. Urvasi is a nāgīd (so called because she pervades wide regions (उष्ण+√प्रस; to pervade), or she pervades by means of thighs (उष्ण+√स्त; to pervade); or her desire is great (उष्ण+√स्त to desire).

Akrpran, were made able (कल्याणे—Daya.; तात्तिरानीतत्तिर्गीिि: कल्याणा: समर्पण प्रभासव—Sayana).

(The urvasi has nothing to do with the current pauranik legend of the birth of an apsara of the name from the thigh of Narayana.)

Hymn-3

1. Pura tanayitnoh acittat; lit. before the unconsciousness of the thunderbolt; implying a state of unconsciousness, or death as sudden as if the work of the thunderbolt (tanayitnoh—विवृङ्खः—Daya.; प्रवत्नि: हासिंकः—Sayana; acittat—प्रविद्यामां चिरं यद्व तथ्या—Daya.; नि चिरं चििं यथिन्त् तदवस्मात्। चििच्छोपलिति सर्वित्योपसंहारो मरणमिति मावल्य। तस्मात्स्मात्तात्—Sayana.)

2. Jayeva patya usati suvasah—See Rv. I. 124.7; IV. 3.2; X. 71, 4; 91.13; Nir. I.19; III.5); cf जायापतिमिव बाससा, Av. XVIII. 2.51—as a wife attached to her husband puts on elegant garments (हुः स्तोव स्थामिने कामयाना शोभनवर्त्तलक्ष्यः—Daya.).

The beautiful usage of this analogy is in reference to speech, X. 71.4; 5, as given in Nir. I.19. चक्रमा = चक्रम a Vedic license (सजहत्यायिमित्व दीप्त:).
5. Agah, fault (प्रवरतणम्—Daya.; तत् पापम्—Sayana).

6. Nṛghne rudraya, to the man-destroying Rudra, to the destroyer of the sin—committing men, i.e. of wicked ones; नृणा पापकुलां हृष्णे—Sayana.

7. Sarave—to the one, destroyer of the wicked (तुष्टानां हिस्मकाय—Daya.; शर्वे, श्रवणि पक्का प्रोपीररति वश: वशु संबसर्व: वद्या, हिस्मका निर्मति:—Sayana). Saru (श्रव) means Nirṛti the female personification of evil.

The word Nirṛti is also used in masculine (Taittiriya Yajus, I. 2.11), meaning an evil spirit disturbing sacrifice.

10. Pṛṣni, the sun (Sayana); midspace (Daya.); sky (Nigh. I. 4)

11. Svar abhavat jate agnau, the sun was manifest as agni was engendered.

16. Nivacana kavyani, ever to-be-recited poems (मितरामुक्तेयां वैस्तानि कर्तिभिनिमितानि, the poems with extensive or deep meanings—Daya.).

Hymn-4

For verses 1, 14, and 15 see Nir. VI. 12; V. 15 and III. 21 respectively.

1. Raja-īva ama-van ibhena—in this phrase ibhena (इभेन) = by fearless (host), गतपि वेन or = by an elephant (हस्तिना); ama van (अमावन) = strong one (बलवान); also a minister (भाष्य) or an associate; or sickness, inflicting it on the foe.

May thy powerful throng extensive. Powerful throng (गाजः) is so called from being maintained (वर्ण).

Prasītiḥ (प्रसिति:) is so called from being fastened (स—स्वि); noose or net. Go like a king who is accompanied by his ministers, or who is the terror of his enemies, or who is followed by his own attendants, i.e. retinue, well-nourished with food, or (riding) a fearless elephant. Hastening after the net with speed: the word (तुष्णी) is a synonym of quick; it is derived from स्वी (to pass over), or from स्वेष त्र to hurry.
Thou shootest, transfixed the fiends with darts that burn, or enflame or crush down most fiercely. (Nir. VI.12).

**Trsvim**, towards one who is thirsty (विपसिताम्—Daya.), the one who is speedy or in hurry (दुप्पू—लिज्यां—quick; Nigh. II.15; it is derived from √पू, to pass over, or from √वर, to hurry; तत्रते व्याधिह्—Nir. VI.12).

**Prasitim**, bondage (ङ्क्षलम्—Daya.); net-thread (प्रतिषिद्ध: प्रभुकालन्तुव्र जाल वा); a trained or well-equipped army (अङ्क्षुदेनाः—Sayana).

2. See Yv. XIII.10.

3. See Yv. XIII.11.

**Spasah**, touching (rays); **prati-spasah**, opposing rays (प्रवाचकान् रश्मीन् चारात्—Sayana; visrja, to direct against.

**Spasah** etc. may also mean caran, चारात् or spies, sent to discriminate between true and false (सत्यानूति विनिर्विना—Sayana).

4. **Aratim**, to the enemy (दायू—Daya.); one who annuls or prevents our donation (परातिमिवत् वा कुलते—Sayana); one who makes a gift no gift.

5. **Jamim-ajamim**, whether kindred or allied, (वणुबलम्—Sayana; whether enjoying or non-enjoying भोयमभीमम्—Daya.); or repeated or not repeated (पुरुस्ततुमपुरुस्तत्—Mahidhara); or repeatedly chastized or not chastized (पुरुस्तति-पुरुस्ततिः वा—Mahidhara). See Yv. XIII.13.

6. **Ivate brahmane**—for the one who knows the Veda, and is well-versed in knowledge (विश्वाभित्राय श्रेष्ठिन्द्रे—Daya.); a Brahman coming quickly—Wilson. (cf. ईवते गमनस्ते कल्याणेर्वैनिलोकाबन्ध्वम्; हयाने विरुध्रा—Sayana).

**Aryah vi durah abhi dyaut**, shines upon his door or dwelling; also the worshipper specially shines over his house (धर्म: वर्तमानामुपदाता स: यज्ञाने दुरो गृहान्वितवृत्वं विशेषेष्ठं ध्रुवाते—Sayana).

8. **Su-asvah tva su-rathah**, good horses and good chariots. Sayana regards the phrase as metaphorical for, may we, being with sons and grandsons, and the like worship thee (उपस्थापनमेतौ, पुरुषाशालिन्यः स्त्रिहिता: सत्: व्यास, महतं ब्रजस्मे प्रलंकुप्वितम्—Sayana).
9. **Kridantah**, practising for efficiency in defence sciences and war technique (अनुवृद्धिभिः विद्वानीस्मानुण्डः दशामृतां कुरुवंतः—*Daya.*); playing and enjoying the company of children and grand-children in family (स्वेच्छेन्स्वेच्छितं सस्कृत दशामृतां—*Sayana*). Compare with कीर्तनां पुराणेनृत्तिमशुद्धमानी स्वेच्छेन, X.85.42.

11. **Gotamata**, from *gauḥ* (सोतान्तमका—Nigh. III.16), i.e. from the one who praises the superb knowledge (प्रतिनिधित्वोऽधिकारी तत्त्वात्—*Daya*).

13. **Payavah**, the protectors (रक्षका—*Daya* and *Sayana*).

**Mamateyam**, one with egoism, attachment and the like (समझाएका ममतात्वेका ईश्वः—*Daya*; one born of Mamata (ममता). For Mamateya, see I.147.3; 158.6; and IV.4.13. Sayana refers to an allusion to the well-known filthy legend of the birth of Dirghatamas, who in this verse is said to have recovered his sight by worshipping Agni.

14. **Anusthuya Krauhi ahrayana**,—ahrayana (अहर्याण) means one whose car does not bring shame to him. "Make it presently O (Agni) whose car does not bring shame (Nir.V.15). We have a similar word hara-yana (हर-याण), meaning, one whose car is moving constantly (VIII.25.22).

15. **Aya to agne samidha vidhema**, aya (याया) and ena (एना, with this) are synonyms of reference, "With this faggot, we worship thee, O Agni. Here it (याया) is in the feminine gender. Ena (एना, with this) is in neuter gender as in एना शी ग्रंथिन (with this, to us, O Agni—VII.16.1). See Nir. III.21.

**Hymn-5**

For verse 7, see Nir. VI.18.

2. **Svadhavan**, an affluent person with plenty of food etc. (बहु-समिधिश्चर्यः—*Daya*; स्वधावशच्यं प्रस्तुतं दलेन हविर्वृत्तिशन्यन्ते तद्भवनं संसा—*Sayana*).

3. **Dvi-barhah**, filling both; the elderly one, with learning and humility both (द्विबहोः विद्वानीप्रमयोः बुद्ध—*Daya*); one who fills both the positions, middle and the best (द्विबाहिः द्विवेद्योमयोः स्थानोः परिब्रह्म—*Sayana*).
Apagulham, secret or mysterious (Srutgam — Daya; Pratyam Grihyam — Sayana).

Manisam = Sutradham, what is to be known (Sayana, who connects it with Sama; = intellect (Srutgam — Daya.).

5. Anurtah, drstata; manasvatvahita; false in thought — Sayana); false in speech.

Asatyah, pratyayata: (false in speech, vachik htrahitamna va bhajapaivambama: — Sayana; false in behaviour, pratyayarana: — Daya.).

Idam padam ajanata gabhiram, creates the deep abyss (Daya); gabhiram padam is prapad gatvam — a deep abyss of hell (Sayana).

6. Sapta dhatu, the seven elements, the seven sorts of animals yamarastra behide santvaram/mastra: — TS. VII.2.2.1). Dayananda interprets as the seven metals, gold etc., the Yajurveda (XVIII.13) enumerates six metals: hindram, dhatu, yamam, lohah, soorya and apah, to which silver may also be added to make seven; the Veda also refers to five tame animals: cow, horse, goat, sheep and man.

7. Sasasya carman adhvin prsneha, above the immovable heaven or midspace (prsneha = midspace — Daya.). Sasasya is the sleeping one svapna: — Daya.).

Agre rupa arupitam jabaru, here jabaru (vayavah) means one who grows with speed, or who grows causing others to decay, or who grows swallowing (darkness or juice), i.e., the Sun — vayavah vayamanorahi, vayamanorahi va; vayamanorahi va, vayamaistva vah — Nir. VI.17.

The Sun was placed on high in the beginning of creation (vayavah vayamanamah, i.e. the sun — Daya.).

Sayana interprets vartma as tamah vayamanah prasayanan, i.e. the Vaisvanara, which is fire, lightning, and the sun, all the three in three regions—vartmanashtrayopam maneh vayamanah vayamaivayah.

The Nirukta (VII.23) regards the Vaisvanara as the sun: vayamanor matala yuddha (Rv.I.98.1).
9. **Maham anikam**, lit. assemblage of the great *maham* (महाम् = महाम्; here व has been dropped as the Vedic licence—Daya.).

This refers to the solar orb; धनोक्ष समुहुव्ययं सुर्यमण्डले ब्रह्मवानार एवेति शेषः—Sayana). धनोक्ष सैद्धमिव, an assemblage like an army (Daya.).

10. **Prayatasya**, assiduous (perhaps the assiduous performer, or the *Vaisvanara* active in the form of the *ahavaniya* fire and the rest (Sayana).

15. **Ksitir na raya puruvaro adyaut**, shines like a man with opulence (राजा ग्रहाधिपतेन, विस्तिर्न राजाधिरिव—raya=raja (king); or =wealth of cattle and treasure—Sayana.

**Hymn-6**

1. ओ यु शोऽऽ इति—सु + न: (उ वितक, सु शोभने, न: प्रह्माकम)।

**Vishvam abhi asi manma**, prevalent over all that is desirable (Wilson).

**Manma**, spiritual knowledge (विश्वानम्—Daya.); desirable wealth of foes (मन्म मन्नीवं शब्दुणां धनम्—Sayana).

**Abhi asi**, thou conquerest (भनि भवसि—Sayana).


4. **Trivistyaeoti** goes in the sky (प्राकाश्—Daya., thrice circumambulates, विरावृत्य—Sayana); cf. विद्यं (नम इति) Nigh. I.4.

(त्रिबिंति—तिरावृत्य, परि—एति, त्रिंहि पर्यंतिः फिरते —Agni goes round, having thrice returned; or Agni is thrice made around, implying that the fire is thrice circumambulated—Sayana).

7. **Na matara-pitara nu cid istau**, whose parents need not urge (Wilson) प्रवा = प्रव = प्रव, after this (Daya.).

8. **Svasarah dvih yam panca**, ten (2×5) sisters or fingers. (हिंसवरं वंचाहुसः—Daya.); the fingers employed in producing fire by attrition.
Usarbudham (उसर्बुद्धम), to the one who is cognizant in the dawn (सुर्वसिद्धते तमः — Daya.; females awaking him at dawn (उपसिद्धमानम्—Sayana).

10. Syenasah, horses moving with the speed of hawk (स्येनः पक्षीव सदो गन्तारोधः — Daya.; प्रत्यः इव—Sayana).

Duvasanasah, attendants (परिवारकः — Daya.; परिवर्याः — Sayana).

11. Akari brahma, the prayer has been composed (ब्राह्मः स्तोत्रम्; प्रकारः स्माचि: क्रमम् — Sayana); प्रकारः कियते; ब्रह्म हत्तुर्दशनम्, collected a large sum — Daya.).

Hymn-7

For verses 3 and 8, see Nir. III.20 and VI.17 respectively.

1. See Yv. III.15 (according to the ritualists, agni here intended is the Ahavantya which is kindled before the Daksina.

Apnavanah, one having children and grand-children (पुक्तोवादियुक्तः — Daya.); name of a rsi or seer of the family of Bhṛgu (Sayana); also putravantah, or having children, an epithet of Bhṛgus (Mahidhara).

3. Pasyanto dyamiva strbhiiḥ, looking at the sky with stars, as it were. In this phrase, stars are known to be strbhiiḥ (स्त्रभी:) since they are scattered in the sky (स्त्रभीः); rksa (रक्षः:) are also stars as in “they are placed on high” (Rv. I.24.10), since they appear to be raised up (उद्भीति). See Nir. III.20.

4. Dutam vivasvatah, messenger from the sun (विवस्वतः = the sun, — Daya.); messenger of the man, or worshipper, or yajamana (विवस्वतः इति मनुष्याणम् Nigh. II.8); विवस्वतः मनुष्यस्य यज्ञानि मनुष्याणम्—Sayana.

5. Sapta dhamabhīḥ, सप्तमिव: धामभिः; Saptabhīḥ, by seven vital breaths—Daya.; सप्तभिः शंकेभिः पुक्तम् accompanied by seven bright ones — Sayana.

6. Vitam asritam, loved yet unapproached (Wilson); श्रीं व्याप्तम; प्रवचित्तम् — Daya.
Kucic-arthinam, seeking oblations from any quarters; कुक्ति बहुवोर्भा विचारसे यस्मिन्न, pertaining to one, possessing great affluency
—Daya.

Hymn-8

8. Ati kṣipreva vidhyati, entirely obviate the removable ills (क्षिप्रेव विद्यापि विनाशनयित्वमहावि, विरसानीति वेशः। प्रतिविष्णयः = प्रतिविष्ण्यु प्रतिद्वद्येन नाजपायतु
—Sayana).

Duta iyase pradiva uranah—uranah (उराण:) means making abundant,—“from days of yore, thou art employed as a messenger, making (the small) abundant. (Nir. VI.17.)

Hymn-9

3. Hota and pota, two of the sixteen priests (hoṭṛ and potṛ); also होता =दाता donor; पोता =पोतक्रता, the purifier. (Daya.)

4. Uta gnah agnir adhvaryu,—here gna, is devapatni, the wife of deva, as if (agni worships the wives of the gods at the sacrifice, gna is going; it may designate the adhvaryu,

ग्ना: देवपतिनैयनि, यद्य प्रकृतत्वयं:। ग्ना
गण्यं प्रकृतयूर्युस्वंचरित:। उक्तो ग्न्या च सोयूभित: —Sayana.

5. Upavakta, preceptor of preceptors (Daya.); the director of the ritual, i.e. the priest who pronounces the formulae of sacrifice; he is often the Brahma (ब्रह्म) or the sadasya (सदस्य), directing what is to be done (Wilson).

8. See Yv. III.36.

उद्यम: =उद्यम: =one which is damaged with difficulty (Daya).

Hymn-10

1. See Yv. XV.44.
Agni tam adva asvam, perhaps, Agni is the bearer of oblations as a horse is of burthens (दोहास्मवमिव तवा हुवियो वाहकम्—Sayana). The text is elliptical (Wilson).

2.3. See Yv. XV. 45-46.

3. भवा=भव (भव इत्य्योतस्तितं इति दीर्घं)

8. No nabhih sadane, नाभि: is the centre of gravity of body (सब्याभि—Daya.); नाभि:—वंचनम्, binding or fastening; सदने=देवाणां स्थाने, in the place of gods; सस्मज्ञुधनं (sasmin udhan)=सर्वसतिन क्षेत्रे in every sacrifice (Sayana), udhan=श्रावः, धनाश्रे, the treasury. (Daya.)

Hymn-11

1. Suryasya upake, in the proximity of the Sun (i.e. by day).

Naktaya cit, by night.

2. Vepasa, by deeds of dedication, as administration etc. (Nigh. II.1; वेपस इति कर्मे नामानि).

3. Kavya, काव्या; this refers (according to Sayana), to the details of the fire ritual such as bringing the deities, conveying the oblations and the like. Dayananda interprets it as the compositions of poets and learned (कवियोपदद्विनिरोभिनिन्यां). In the far-fetched sense, kavya refers to the offerings to the Pitṛs or manes (the degraded pauranic sense).

4. Devajutah, known or introduced by learned ones (देवाजितकशलित:—Daya.).

5. Mandrajalhvaṃ, the one with a sweet tongue (मंद्रा भान्तवजनिका बिहुं वानी नस्य—Daya.); this refers to Agni, whose tongue exhilarates the devout mortals.

Damunasam, those who restrain their desires (दमनशीलम्—Daya.); the humilator of the demons (दमनशीलस्म दमनकरोपण मनोगतपत्रं—Sayana). For the etymology of this term, see Nir. IV.4. (दमन दमना वा। दमना वा। दमनमा वा। दमन्या वा। दमन्या वा। दमनं स्वाप्त। दमनो मनोते; i.e. one who is inclined towards kindness, or one who is inclined to charity, or one
who is inclined to self control; or else the word *dama* is a synonym of home, therefore this term may mean, one who is devoted to home. Manas is derived from √मन, to think).

**Hymn-12**


3. *Brhatah Ksattriyasya*, the possessor of great strength (महत: बलस्य: —Sayana; महत: आश्विन्युक्तत्व: —Daya.).


5. *Sam yoh*, शंयो, happiness produced by what is done well (प्रशंसे सुखताजनितम् —Daya.; प्राप्तसहन्तं भानतं यो: सुखताजनितं सुखम् —Sayana).


**Hymn-13**

1. The verse, according to Sayana, is a paraphrastic announcement, that the dawn having appeared, the morning fire is to be lighted. (*Wilson*)

Asvina, a pair of wind and lightning. (*Daya*)

2. *Yat suryam divyarohayanti*, when the rays of light cause the ascent of the sun —Sayana; यद्युपमेऽद्विस्तवेनं दिवि द्वारोच्चावति —Daya.

Bhanum, ray (क्षिणम).

Mitra, according to Sayana, is the deity presiding over the day, whilst Varuna presides over the night.

Varuna=water; Mitra=air or wind (*Daya*).
3. Sapta yahvih, the seven great ones (सप्त सहियः—Daya.); haritah—horses or rays (हृतिः हत्र इव भ्रात्यं: किरणं:, the rays pervading like directions—हृति: directions (विक्ष्यम—Nigh. I.6).

4. Tantum viharan, spreading thy web of rays (Sayana).

Asitam avavyayan vasma, cutting down the black abode (of night); or removing the darkness.

5. The verse is also repeated in the next hymn. (IV.14.5).

**Hymn-15**

1. Pari niyate, is obtained or procured; is brought. The word "परिक्रियायें" has a technical meaning also in fire rituals; it stands for bringing the fire taken from the household fire, wherewith to light the sacrificial fire.

Vaji, a strong horse (बलवानव इव—Daya.)—they load, as a horse bringing a load (Wilson).


Pari-akramit, परिक्रियायें—परित: आक्रमित, अपनोति, taking the offerings for conveyance to gods (Wilson).

4. Srijaye, the battle in which the rival enemies are defeated (व: प्राणाकङ्क्षीतो जयति सरिष्मन—Daya.); Sayana ascribes the term to a somayaji (सूक्ष्मजो नाम कविण्डतोमयाः। सब्रजयस्य वयजुङ्कः तेतरिको भ्रात्यमिति—वसिष्टो हृ
सातहस्तो देवभागम प्रश्नत पल्‌र्यायाः बहुव्यान्ति:गीवज:)‘, Vasistha Satyahavya asked Devabhaga: when thou didst cause to sacrifice the Sṛṇjayas, with many sacrificers (Tait.S.VI.6, 2.2).

For Sṛṇjaya, see Rv. VI.27.7 (स सूक्ष्मजयि तुष्यं राजकाठ).

The *Aitareya Brahmana* (VII.34.9) refers to Sahadeva Saranjaya (सहदेव सारंजय). In later history Sṛṇjaya (सूक्ष्मजयि) is the name of a clan, of which Daivavarta was also a distinguished prince. Of course, these names are borrowed from the words originally occurring in the Vedic Texts. (For Sṛṇjaya, see the Vedic Index by Macdonell and Keith).
8. Sahadevyat, one in company with learned people (Daya.); from the prince, the son of Sahadeva (Wilson).

9. Somakah, one with cool and fine temper resembling Soma or moon (Daya.); Son of Sahadeva of this name (सह्देवस्य पुत्रा कुमार मोक्षः सोमक; सोमकाविभागः —Sayana).

10. Kumaram Sahadevyam, according to Sayana, again a reference to Somaka. A pupil in company of a learned teacher, ब्रह्मचारिणं बिन्दुमहत्सहसरस्—(Daya.).

**Hymn-16**

For verse 11, see Nir. V.15.

1. Rjisi, straight forward policy (ऋज्ञीति)—Daya.; the Soma of which the essence is gone (ऋज्ञीय शब्देन निष्प्रकटो विमत्सारः सोमोभिर्भोधयते—Sayana).

3. Jijanat-sapta-karun ahna cit cakruh vayuna grnantah etc.—this generates the seven efficient rays from heaven, which being glorified, have made manifest the objects of human perception by day (Wilson).

4. Applicable to the resplendent Lord, Indra, and the sun both.

Arkaiah, by ideas or thoughts (सन्तैविचारः—Daya.); by rays (रक्षिधि—Sayana).

Vastoh, the day (दिनस्—Nigh.1.9) for stay or halt (विवासायंस्—Sayana).

Dudhita=दुधितमिनिः=दुधितातिः=नावितातिः, removed, scattered.

5. Rjisi, =ऋज्ञः; made straight (Daya.); the stale Soma, निष्प्रकट: विमत्सारः सोमोभिर्भोधयते—Sayana.

Also see III.46.3; IV.16.1; V.40.4; VI.17.2; 18.2; 24.1; VIII.90.5; X.89.5.

6. Sakrah, शक, powerful or potent (शक्तिमान्—Daya.); potent Indra (समने दत्तः—Sayana).
The earlier references are I.10.5; 62.4; 104.8; 177.4; III.35.10; 37.11.

Gotra—गोत्राणि=the components of cloud (मेलस्वाजयवान्—Daya.; Nigh. I.10); गोत्राणि=प्रणाणि (clouds—Sayanā).

9. Kavim, to a seer, to a wise man (विङ्रितम्—Daya.; मेलाविनम्—Sayana; Sayana refers this epithet to Kutsa, a seer. (IV.16.10).

10. Kutsa, a despised person (निमित्तः—Daya.); mythologically, the son of Ruru (रुरु), a royal saint; Kutsa is a Rajarshi. For Kutsah, see also I.106.6; X.40.6 and for Kutsa-putram X.105.11. Kutsa has also been the name of several ṛṣis of the Vedic hymns, one of them is the son of Angiras, whilst we have another one, of this name as the son of Arjuna.

Sarupa vi vam eikitsat rta-cit ha nari, the truthful woman got perplexed, having seen that they were both exactly alike. The traditional mythology sees in this verse a reference to a story thus: After the destruction of the enemies of Kutsa, Indra conveyed him to his palace where Saci (सची), the wife of Indra, could not tell which was her husband, as they were both exactly alike,—of course, an absurd story.

11. Rca vajam na gadhyam yuyusan, the word gadhyam is derived from √ग्रह, to seize. “Like food which is to be seized, they desire to unite themselves with the straight-forward.” (Nir.V.15).

12. Susnam, सुष्मस्न्, the earlier references are: I.11.7; 33.12; 56.3; 63.3; 101.2; 103.8; 121.9; II.14.5; 19.6; and III.31.8. (वृक्क नीरसम्—Daya.).

Kuyavam, see I.103.8; 104.3; II.19.6; IV.16.12; VI.31.3 and VII.19.2 (कुलिता यदा यथा तम्—Daya.).

13. Mrgayam, the one in search of a deer or animal (मृगशाचाराणम्—Daya.); name of an Asura (Sayana).

Piprum, pervading (स्वाभकम्—Daya.); also see I.51.1; 101.2; 103.8; II.14.5; IV.16.13; V.29.11; VI.18.8; 20.7; VIII.32.2; X.99.11; 138.3.
Pancasat kṛṣna ni vapah sahasra atkam, fifty thousand kṛṣnas, or fifty thousand soldiers of dark race; atkam is pervading air.

Purah, city; city of Sambara (मध्वर—Sayana).

14. Mrgo na hasti, like the cervine elephant, also a sort of elephant like a deer, quœer, if the Sivatherium existed in the time of this hymn—Wilson.

Ayudhani, war weapons like guns and swords. (अम-नलुण्डी-सततम्यादीनि—Daya.). Perhaps here is a reference to war-weapons, quick in darting as a deer; strong as an elephant, and fierce as a lion (Daya.).

15. Svar-milhe, स्वर्मीलुहे, here मीले—battle (=संघ्राम—Nigh.II.17); a battle for peace purposes.

Ranva sudṛṣi-iva pustih, good-looking (goddess) of nutrition (रमण्या सुधु धन्यं पोषेत् पुष्टि—Daya.). Sayaha refers to the goddess Laksmi.

18. Vamadevasya, of the good looking or charming learned person (सुरुपुकलस्य विदुहः—Daya.).

Vajasatau, in the battle (Nigh. II.17).

19. Ajau, in the battle (Nigh. II.17).

20. Bhṛgu, the celebrated, or brilliant architects of chariots or cars (वेदीप्रमाणः विस्मिनः—Daya.).

21. नू—नू immediate, (नूवचि तृत्तेति दृष्टि—Daya.).

Akari te brahma, a new hymn (brahma) has been composed for thee (Wilson); new treasures have been procured for thee.

Hymn-17

1. Ksah, खः earths (भूसम्—Daya.; Nigh. I.1; खः—पृथिवी).
4. Dyauh te janita manyat, heaven, thy progenitor, conceived (dyauh, like lightning—Daya.; = dyotaman, bright; janita = Prajapati—Sayana).


Stanayat-bhīḥ abhriḥ, thundering clouds, सनयायतमानः चने: सह—Daya.; बातो न जूत: etc., as the wind is driven by the thundering clouds: as the wind is impelled by thundering clouds: so Indra is influenced by the hymns of the worshippers. (Sayana)


Also see, I.54.6; 61.15; 121.13; 168.5, II.19.5.

15. Asiknyam, at night : the entire verse consists of a small phrase; such verses are known as yajusi-pankti (यजसूसी पंक्ति) or ekapada viraj (एकपद विराज), a line with ten syllables.

For other single line verses, see V.41.20; 42.17; 43.16; VI.63.11 (एकपद विराज); X.20.1.

Such one-line verses usually refer to the contents of the preceding verse, or are the untraceable remnants in the Sanhitakarana (editing and compiling processes) of the Vedic texts.

16. Avate, in the well (कूँचे—Daya.; Also Sayana; Nigh. III.23).

21. See the last verse of Hymn 16. न = ु (नूचि तूपृविद्ध शीन्धः—Panini, VI.3.132).

**Hymn-18**

The hymn represents a dialogue between Indra and Vamadeva, the higher self and the bound lower self, the jīva. Sayana converts this metaphysical dialogue to a mythological one. He refers to a legend: *Vamadeva* a Vedic Rṣi, whilst yet in the womb, was reluctant to be born in the usual manner, and resolved to come into the world through his mother’s side: aware of his purpose, the mother prayed to
Aditi, who thereupon came, with her son Indra, to expostulate with the Rsi; the present hymn gives, as if, an account of this dialogue. Regarding this absurd story, Wilson says: "The interesting part of the absurd story is its accordance with the birth of Sakya (शाक्यमुनि), according to the Buddhists, who may possibly have borrowed the notion from the Veda."

3. Tvastur grhe apibat somam indrah—Indra drank the costly Soma at the residence of Tvastṛ (त्वस्त्र). Sayana completes the story by saying that Vamadeva vindicates his own wilfulness by the example of Indra, who came to Tvastṛ's house uninvited, and by force, drank the Soma prepared for other gods.

4. Nahi nu asya pratimanam asti, there is no analogy etc. Wilson cites the legend further thus: Aditi defends her son upon the plea that, as his period of gestation was marvellous, his actions are not to be compared with those of any others.

Sahasram masah jabhara saradah ca purvih—(सहस्रसमसम्बन्धसरदाशपूर्वी) numerous; मासः = जैत्रज्य, months, like caitra; सरदः = सरदारेणुमा, seasons like autumn; पूर्वी—सनातनी, older ones; नहीं—नहि).

5. Guha akah, does in secret cavity; also guha=intellect (स्वरूपक्रियत्—Daya.; गृहा गृहायं गृहारूप्यं मूलिका मृृहे जातं, भयः—भक्तिः—Sayana); in the privacy of the lying-in chamber, unworthy of so great a divinity. —Wilson.

6. Eta vi precha kim idam bhananti—Ask them what is this they say. That is, they are proclaiming the greatness of Indra, by which, and not by their own efforts, they have been extricated from the cloud.

7. Nividah, the speeches or words, expressing mysterious and spiritual knowledge (नितरा विदद्ध गामिन्ता वाच:—Daya.); sacred strains (Wilson). [मस्तकली मस्तके प्रमुखमानानि 'मस्तकलो मस्तकम्' इत्यादीनिःस्तुति प्रतिवादवणि कालिचितृ पदानि विविधहृदयोऽयते —i.e. the special prayers in the praise of Indra and Maruts, repeated at some sacrifices—Sayana]. Here again, Vītra, being a Brahmana, the crime committed by his killing is transferred to the waters in the shape of foam. Wilson further remarks thus: these explanations are rather, perhaps derived from the paurāṇik developments of the original legends, imperfectly handed down.
8. This and the following verses are in the praise of Indra.

**Yuvatih**, the fully-matured lady of 24 years (*Daya*).

**Kusava;** कुसवा, of bad intentions (कृतितः सवः श्रेष्ठवा यथा सा). In the *pauranic* mythology, Kusava (कुसवा) is the name of a *Raksasī* (lady-demon), whom Indra, although at first swallowed by her, drove out of the lying-in chamber (*Wilson*).

**Jagara**, swallows (निगलित—*Daya*.; निर्गमितम्—*Sayana*).

**Mamat cana** (ममचन), exulting (मात्रस्तेय—*Sayana*; प्रमादयती—*Daya*.).

9. **Vyamsa**, one possessing considerable strength (विमुखता धन्सा वशावः यथा स—*Daya*.). In mythology, Vyamsa is the name of a *Raksasā*, who also attempted to destroy the infant *Indra*.

12. **Kah te mataram vidhavam acakrat**, who hast made thy mother a widow (विधवा विगतो धवः पतियंश्वासत्तम्—*Daya*.). The *Prakṛti* is mother; God, the Supreme Self, is father; *Prakṛti* never gets widowed, since God never dies.

**Yat praksinah pitaram padagrha—**Since thou hast slain, having seized him by the foot; Dayananda translates *padagrha*, as one worthy of respect, to whose feet, one might surrender. (पावलतु मृहितु घोषः—*Daya*.; पावलु मृहल्ला—*Sayana*); *pra-aksinah*, प्रकपिलाविधी—*Sayana*; प्रभिन्: अविदत हुलित—*Daya*.) destroys, kills, slays. (See also Tait. S. VI.1.3.6 to which Sayana refers: The sacrifice (*yajna*) reflected on the gift. He had intercourse with her. Indra perceived this and reflected. ‘He who will be born from this union will be this world.’ He entered her; from her verily Indra was born; he reflected, ‘He who hence other than I will be born will be this world’. Stroking her womb, he split it, she became barren after birth, and that is the origin of the cow (who is barren after birth).

13. **Manu**, refers to a legend; Vamadeva, when oppressed with hunger, took for his meals the flesh of dogs, but who was not thus rendered impure; this he did for the preservation of his life. (*Manu* X.106).
Hymn-19

1. एवं—एवं (निपातस्यसेति दीर्घः)।

Umah, कुमा; those who give protection and shelter; the protecting ones (कुमा: रक्षकः—Sayana; रक्षणादि कल्हारः—Daya).

2. Parlsayananam, slumbering; one who sleeps in the interspace from all sides (योजैविस वर्तः शेषे तम्—Daya; परित: सम्बन्धलः शयनं कुर्वन्नस्—Sayana).

Visvadhenaḥ, one comprising all speeches (घेना—वाक्—Nigh.I.11); all delighting (विविधस्य श्रवणयोऽ—Sayana).

Arnah, water (उदकः, Nigh. I.12); water channels.

3. Aparvan, at the time without parva; on the day of full moon (प्रवर्तनः प्रवर्तिणः पौर्णमास्यम्—Sayana).

Sapta, seven (Daya.); of gliding nature (साप्तस्वभावः—Sayana).

4. Parvatanam, of clouds (Daya.; Nigh. I.10); of hills (Sayana).

5. Turviti, see i.3.18; 54.6; 61.11; 112.23; II.13.12; IV.19.6.

Vayya, see I.54.6; 112.6; II 3.6; 13.12; IV.19.6; IX.68 8.

7. Adhok staryo dansupatnīḥ, he has milked the barren cows (Wilson); प्रथोधष पशुपतः; सत्यम् सतौरिन्वृतम प्रस्य गा.; ब्रम्हपुल्ली: ब्रम्हपरा ब्राहुः सुपुपत्तमे यास्य था:—Sayana); he has removed the barrenness occasioned by the grief of their separation by rescuing the cattle carried off by the Pani—Wilson. (ब्रम्हपुल्ली:—workers' wives, ब्रम्हपरा कर्मकर्मा पत्य; सत्यम्: the coverer, धात्वाविक; प्रथोधष: to complete, प्रायत्न—Daya.)

9. Vamribhīḥ, (वम्रीभि: and upajihvikah, उपजिह्विकः) are synonyms of emmet. Vamryah (emmets) are so called from vomiting (समनत्तृत्वः); here in this verse, we have "unmarried maidens have taken the undivided son from emmets (वम्रीभि: पुत्रमुखः प्रजानम)"—Nir. III.20. To Sayana, Vamri is white ant, which throws up a hillock known as Valmika (निवेदनास् वल्मीकामात्—Sayana).
Agruvah.—rivers (नद:—Daya.; Nigh. I.13). Son of Agru, some one unknown (प्रमुखम् काविण्। तस्मा: पुत्रम्—Sayana).

Ahim, serpent, (the presence of a snake in an ant-hill is a popular notion—Wilson).

Nirbhut, coming out of the ant-hill (निर्मूल वस्मीकानु दिनेत: प्रमूल—Sayana; नि: पूर्व भविष्यति—Daya.).

Ukhabacchit, corroded by white ants (उख्वषितु वस्मीकावण्यासा उख्वावस्थेवेदकानि—Sayana; one who damages or corrodes the path way, य उख्ज़ मननिष्ठान्ति सः—Daya).

11. Same as IV.17.21.

Hymn-20

Compare the verses 1 and 2 with Yv.XX.48 and 49.

1. Ojisthebhhih, with an army or team consisting of strong and sturdy people (प्रतिवन्दन बलादिवस्यन्यस्तैंनेमेतर्मण्यम्—Daya.); with the gallant Maruts—प्रतिवेदन तेजस्विनि: महाद्विभुवतः—Sayana.

2. Vajasatau, in the battle (संग्रामे—Daya).

4. Prsthyena, with the pleasure derived subsequently (पश्चात्त्वेन सुखे—Daya.; with the noon-day hymn (पुष्ट महेश तावर्णिन अवस्तु-गोयमस्तर्मपुर्थते, तत्समविना—Sayana).

Andhasa, with food etc. (प्रनावः—Daya.; पीतं सोमेन—Sayana).

5. प्रत्व = प्रत्त्र)

9. Vrajam, to a group (समुहम्—Sayana); arms and weapons (प्रस्तावत्तम्—Daya).

11. Same as IV.7.21.
Hymn-21

1. The verse occurs as Yv.XX.47. Dyauh, the Sun.

Tavīsīh, energies, energetic armies (वतिष्ठता: वेणा:—Daya.).

Sadhamat astu, be exhilarated along with us (सत्स्माभि: साह माधन् भवतसाह—Sayana; सभास्वातात् यस्तह माधवति प्रस्तु—Daya.).

2. Krstih, people of the enemies (ब्रज् सम्बवानने प्रजा:—Sayana; people in general, मनुष्या:—Daya.).

Vṛṣnyani, mṛn, वृष्ण्यानि नरः powerful leaders (ब्रज्यानस नावकान्न—Daya.); might refer to Maruts also.

3. Purisat, from waters (पुरीस् = उदक, Nigh.I.12).

Samudrāt, from the mid-space (समुद्र = दलनर्सक—Nigh. I.3).

5. Vacam janayan yajadhyai, utters a voice enjoining me to sacrifice or for unifying functions (सुधिलितां वाणी प्रकटतन्त् यादृः सुधिलिताः—Daya); (The speech of Indra is the thunder, the effect of which is to induce the pares deorum cultor et infrequens, whether Roman or Hindu, retrosum velas dare—Wilson).

6. Ausijasya, of the worshippers; one who employs priests (कामवानन श्ूलवान्:—Sayana); sons of the aspiring ones (कामवाननास्वकम् —Daya.).

Gohe, in the dwelling (संवरणीयो मृहे—Daya.).

Adrim, like a cloud (Daya.); one who tears foes, from $\sqrt{dr}$, to divide, to tear, and thus it is a name of Indra also (भ्रसिम्—प्रावृवानि श्वभूर् हवालरिः—Sayana).

7. Bharvarasaya, भावरस्य, of the king who serves the people (प्रजा: भूरान:—Daya.); अभचर, Prajapati, who is the sustainer of the world, अभजरो गजकिरि प्रजामिति; तस्य पुलो भावर:—Sayana).

Guha pra (गुहा प्रा), guha, in intellect (बुद्धि—Daya.); in the secret thoughts (गुहाय मुहास्य हुद्धे—Sayana).
The purport of the verse is that Indra, the resplendent Lord, always protects his worshippers (इन्द्रस्य वर्त यज्ञां यज्ञवल्क्ये—Sayana).

8. Vidad gaurasya gavyasya gohe, he finds it in the haunt of 
Gaura and Gavaya, the two species of deer or any wild animal
(Sayana); they may be two different wild animals;—gavaya is Bos 
gavaeus or Gavaeus frontalis, and gaura is Bibos gaurus, or B. cavifrons (Wilson).

10. Varivah purve kah; here puravah=man (Nigh.II.3). (पूरवे–
फा माय मन्त्याय, बॉरि:—वेहनम्; क:—दुःखः—Daya.); bestows riches on men
(पूरवे मन्त्याय यज्ञानाय, बॉरि: धन क: करोति—Sayana).

11. Same as IV.16.21; 17.21; 19.11; 20.11; 21.11; 22.11;
23.11; and 24.11.

Hymn-22

1. This verse gives rise to the four-fold forms of offering worship, 
since in it occurs the four words brahma (ब्रह्म), stomam (स्तोम), somam 
(सोम) and uktha (उक्ता). In the first form of ritual, the offerings are of 
cakes steeped in butter and the like (ब्रह्म पुरवे स्तोत्रम् मन्त्यम् च); in 
the second form, it is the praise that is recited aloud (स्तोमम् स्तोत्रम् समुहः); in 
the third, the libations are of the Soma juice (सोमम्, उक्त्याय गीतिन्यः); and 
in the fourth, the praise or prayer is repeated silently in a lower tone 
(उक्त्या, उक्त्याम् गीतिन्यः) —Sayana.

Dayananda translates the terms as ब्रह्म, मन्त्यम् यज्ञाणम् च, wealth consisting of foodgrains in plenty, etc.; स्तोमम् मन्त्यायम् or worthy of praise; सोमम्, 
गीतिन्यः गीतिन्यः, medicinal herbs and other prosperity; and उक्त्या, मन्त्यायम् बस्त्तायिन्, rich and adorable products.

2. Urnam parusnim, the investing parusni (उर्मम्, भाष्ठाविका; परस्नी 
पासम्यानि नदी—Sayana; परस्नी भवासायनी—Daya.). The verse devotes to a 
river and a troop of a battles too. The river having joints or bands 
covering.

Yasyah parvani sakhyaya vivye—lit., whose joints through friend-
ship he has approached; according to Sayana, the separate districts of 
which river he has, for the sake of friendly acts, covered or concealed, 
वस्य: नदा: परस्नी भवासायन् देवान् संबन्ध संधि कर्मणि विष्ये संभूतवान्—Sayana.
According to Dayananda, (पर्वत्तिण पृथ्वी पालनातिन सख्याय मित्रस्य भाषाय कर्मसे व विष्णु कामवये।)

4. Matara bharati goh, मातरा = parents; श्री = earth (Daya.); parents of the moving Sun (Sayana translates goh as गन्तु: सूर्यस्य; i.e. of the moving Sun).

Paaijman, one pervading all along in the mid-space, or the extensive earth (since ज्ञा = earth, Nigh.I.1) (सर्वतः भ्याप्तेन चंद्रिके विद्वृत्ताय ज्ञो वा—Daya.).

6. लू = लू, again.

7. Svasarah, fingers, संगृव्य इव में त्रिभुजिनिमारस्य—Daya. For Svasarah, the earlier references are I.62.10; 71.1; 164.3; 191.14; II.5.5; III.29.13; and IV.6.8.

8. Yamyah, the nights (Nigh.I.7).

Goh, for the one who praises (स्त्राशस्य Nigh. III.16). Sami (समी), a superb action (उत्तमं कर्म—Daya.); (शान्तमानस्य शान्तिसक्ति—स्तुति: शम्नं स्तुतिकर्म—Sayana).

10. Godah, one who gives cows (येव गाय देवं, वदाति स:—Daya.).

Hymn-23

For verse 8, see Nir. X.41.

1. Andhah, foodgrains or food (मन्नम्—Daya.; Nigh.II.7).

2. Sasamanasya, one who glorifies (प्रर्षितस्य—Daya.).

3. Papurim, to the one who protects and sustains (पालकम्—Daya.).

4. Nasadah, one who does not know (यो न वेष्टि स:—Daya.).

Appreciator, one who profusely knows (परिचायेन जारता—Sayana).
6. Goh, of the moving Indra (गणुरिन्द्रस्य—Sayana); of earth etc. (पूर्वप्रयाश:—Daya.).

7. Tetikta, sharpened (पूर्व स्वभावं करोति—Daya.).

Tigma, already sharp (पूर्वमेव स्वभावानि—Sayana).

Anika=प्रतीकानि = weapons (प्रायुपानि—Sayana); invincible armies (स्तुि: प्रायुपमनहारिनि सैन्यानि—Daya.).

Druham jighansan dhvarasam anindram, Resolving to kill the oppressing malevolent (wicked), not acknowledging Indra (Wilson). (हुें—होधारि; विद्यां: हनुमाणचन; स्वरस—हंसक; प्रतीकानि—प्रतीकाव्रि गणि, ungodly ways—Daya.). Sayana supplies the word raksatim (रक्षसी). This may well refer to death, the debt of nature, the payment of what Indra’s favour delays by prolonging life; (a conjecture proposed by Wilson).

8. Rta, truth, eternal truth (different from satya), sacrifice, and also water (Nigh. I.12); in this verse, according to Sayana, it may refer to Indra or Aditya, in addition to the former three, personified as divinities (भविस्त् ज्ञातं शब्दे वाक्ष्यं व सत्यं व यथो बोधयते; शतस्य शुलदेः सम्बन्धिन्यं; ज्ञात्स्य ऋषिः—शुलदेः सम्बन्धिनी प्रभा, तद्विषया स्तुत्वाः—Sayana).

According to Dayananda, ज्ञात्सय of truth, of what is real and exact, सत्यस्य यथार्थस्य, धीति: धारणायावी प्रभा।

“Of Rta, indeed, are the earlier invigorating draughts. Contemplation of Rta kills vices. The call of Rta awakening and illuminating, pierced even the deaf ears of the living being.—Of Rta, indeed, are the earlier invigorating draughts, consciousness of Rta kills all that should be avoided. The call of Rta pierces the ears of even the deaf. Deaf whose ears are closed. Causing to wake and making bright the ears of the living being, of the moving being, of man of light, or of water.”—Nir.X.41.

Hymn-24

I. सुन्दरति:=सुस्तुरति:; निविष्ठाः=निशिवधाम्।
2. Satyaradhab, wealth earned through honesty and earnestness (नायोपणित सत्यन—Daya.); the gift given by the yajamana (वजमानेयो दानु सत्यने भवति—Sayana).

3. Rikvansah tanvah krunvata tram, by purging, cleansing the body (रिक्व्रांस—्रेवणकायवत, तन्व: क्रूण्वत: शरीरस्य कुसूर रसक—Daya.); inflicting of austerity upon their persons (तन्व: स्वकीयाः शरीराणि रिक्व्रांस: तवस रेवणस्त्र वजमानास्त्वेत्ये श्रो ब्राह्मणः—Sayana); worshippers emaciating their own bodies by penance.

Samike, in a battle; in a group (Nigh.II.17).

8. Dirgham yat ajim abhl-akhyat aryah, when the Lord is engaged in the long battle.

Aryam, king, lord, God, (for Indra—Sayana).

Samaryam, in a battle (साहर्वंश श्वस—Sayana; ajim, a battle in which weapons are thrown, भजनि व्रतप्रियानि वश्यानांस्यस्तर्म—Daya.).

Rghava, the killer of enemies, i.e. Indra (बाहुं गह्या—Daya.; बाहुं श्रिया इष्टक इष्ट—Sayana).

Durone, in the house; the place of sacrifice (बहुरुष्ये—Sayana).

9. Bhuyasa vasnam acarat kaniyah, by much a man acquires little, wealth or value (स: बिक्रेता पुनमृत भूयसं न प्रुयर्ये । स: बिक्रेता भूयसं धनेन कनीय: घनसर्व नृमृत नारिंद्रोबितु केतु: तकबाण रिक्व्रांस्यर्तित—Sayana). Sayana, here in this context, gives the details of a bargain between the vendor or seller and customer or buyer. The verse IV is also interpreted on the same lines.

Hymn—25

3. Jyotir, light; also water (ज्योतिः प्रकाश—Daya.; ज्योति उदक वच—Sayana).

4. Jyok pasyat suryam ut-carantam, and long behold the rising Sun.

Jyok, for a long or continuous tune (व्यूक्त निरस्तर—Daya.).
Sarma, शर्म, pleasure as that of home (शर्म=शृङ्ग, Nigh. II.4).

6. Prasusat, ाशुपाट, the prompt comforter of foes (शब्दा प्रकर्षेच श्रीदेवभि भविषया—Sayana; या: ाशुपाट गायत्रचलसुङ्कता सहते—Daya).

Supravyah, one who is to be approached with homage etc. (सुपूर् उपगम्यतो हृदिविभिः सुपूर् प्रत्येकिन्याः—Sayana); one who is protected with care (सुपूर् रक्षितं, योध्यं—Daya.).

Duspravyah, one approached with difficulty (दुस्प्रायाय: दुसृषे प्राप्तिः योध्यं—Daya; दुस्प्रायायं—Sayana)

7. Nagnam, worthless, shameless (निर्यके—Sayana; निर्यक्षे—Daya.).

Hymn-26

For verse 7, see Nir. XI.2.

1. Manuh, a thoughtful learned man, मननशीली विद्वानिव सर्वविचार विज्ञावक—Daya.; मनुज्वरं सर्वविद्य मन्त्र प्रजापतिरस्त्र—Sayana.

Suryah, enlightened like the sun, सूर्यं श्राव सर्वविप्राकाशः—Daya.; सर्वविद्य प्रेक्ष: सर्वविद्य—Sayana.

Viprah, wise, विधिवत—Sayana; विधिवत सर्वविद्य—Daya.

Kaksivan र्षिह, one in which the orbits of entire creation exist, सर्ववृत्तिः र्षिहः विषये विज्ञानम्—Daya.; son of Dirghatamas, दीर्घतामसं: पुत्र—Sayana.

Kutsam, adamantine or vajra-like, वज्र—Daya., Nigh. II.20; a र्षी of this name—Sayana.

Arjunayam, created or invented by a learned, ाजुनायामा विद्वानुर विश्वासतिकाम—Daya; son of Arjuni, i.e. Kutsa, ाजुनायामा: पुत्र—Sayana.

Ushana, loved by all, serviceable to all, सर्ववविद्य कामववान—Daya., a र्षी of this name—Sayana.
Kavih, the farseeing, शारदेश्वर—Sayana; expert in all disciplines of knowledge, सर्वसाधनरिवृविधान—Daya.

3. Sambara, सम्बर, see references, I.51.6; 54.4; 59.6; 101.2; 103.8; 112.14; 130.7; II.12.11; 14.6; 19.6; 24.2; IV.26.3; 30.4; VI.18.8; 26.5; 31.4; 43.1; 47.2; 47.21; VII.18.20; 99.5; IX.61.2.

Divodasa, see references, I.112.14; 116.18; 119.4; 130.7; 130.10; II.19 6; IV.26.3; 30.2; VI.16.5; 16.19; 26.5; 31.4; 43.1; 47.22; 23; 61.1; VII.18 25; IX.61.2.

Atithigya, one who receives and honours guests (धतिविर्यं, देवतिवीरः सचिवत संयति तथा तपो—Daya.; धतिवीरानि मिन्दाति—Sayana).

4. Acakraya yat svadhaya, with a wheelless car.

Suparnah havyam—according to Sayana, this is a metonymy for the Soma, which is said to have been brought from heaven by the Gayatri in the form of a hawk (Suparna); again the hawk is the Supreme Spirit or para-brahma (the conjecture of a later period).

Hymn-27

1. The verse refers to the cycles of births and deaths of the lower self, the soul in bondage. The udana vital breath takes out the soul from one body with an infinite speed and carries it to another body, where the soul is reborn. Every individual amongst us is the vanadeva, who enters into the womb and comes forth in the form of a hawk. A hundred bodies of metal (iron or gold, गुणोक्ष्योपोवोक्ष्योचार—Daya.) provide us the bondage in the life cycle. It is through the acquirement of divine knowledge, through a series of repeated births, one gets the final release or emancipation, the Mukti or the Moksa.

2. या = य (य चिन तुतुष्णठि दीर्घ:—Pant in VI.3.132, स या = he alone.

Irma, इर्मा = impeller (वेरकः—Daya.); the Paramatman or the Supreme Self.

Purandhibh, the sustainer of all (पुरद्ध दायकः—Sayana, बड़हर—Daya., i.e. the Paramatman).
Vatan atarat, goes beyond the winds, beyond the vital breaths. The vital airs are the cause of pain and worldly existence (पातान् गम्भिरेऽकरान् बायुः नवर्त्य ज्ञातार्थः—Sayana).

3. Adha yat Syenah dyauh ava asvanit, just as or when the hawk screams on his descent from heaven. Sayana refers to a parable narrated in the Aitareya Brahmana (III.26); Gods requested the Gayatri to fetch the Soma, the elixir of life; she flew to heaven in the form of a hawk. She in this form, having flown and having terrified the guardians of the Soma (तीनवाला), grasped with foot and mouth Soma the king, and also grasped the syllables which the other two metres had dropped. Having shot at her, Krsanu (कृषण), a Soma guardian, cut off the nail of her left foot; that became a porcupine, which is nail-like. The fat that flowed became the barren cow; the socket and the point became a serpent; from the swiftness came the viper; the feathers became flying foxes; the sinews earth-worms; the shaft the blind snake. It is not possible here to expound the beautiful parable. (See also the verse 4, patat patatris asya parnam.)

Veh, (वेः), birds (कल्पना—Daya.).

4. Bhujyumna, like the one enjoying (योप्तरूः—Daya.) as the asvins carried off Bhujyu, a king of this name, from the region of Indra. The earlier references to Bhujyu are: I.112.6; 20; 116.3-5; 117.14; 119.4; and also VI.62.6; VII.68.7; 69.7; VIII.22.2; 46.20; X.40.7; 65.12; 95.8; 106.4; 143.5.

5. Sukram, water (Nigh. I.12).

Hymn-28

2. Visva-ayu apa dhayi, the everywhere going wheel has been taken away (सर्वतोत्तमायुः दयस्य—Daya; धत मदसमायुः प्रवयते—Daya.).

Mahahdruhah, of the great oppressor, enemy or tyrant, the evilmonger (महाहद्रुहः—Daya.; प्रभुतम्ब्रोपस्यः सुभृत्यत्मस्य—Sayana).

3. Dasyun, them, who are of great treachery (महादशुचिकान्तु, दश्तान्तु—Daya.).

Durge=दुःख, in a place difficult of access.
Durge durone, in a place which is dangerous and difficult of access.

For Dasyun, see also I.63.4; 78.4; 100.18; 101.5; II.11.19; 13.9; 20.8; III.29.9; 34.6; 9; IV.16.12; 28.3; 4.

4. Visah dasih akroh a prasastah, you have made the servile races abject (Wilson).

Dasih, the liberal givers (शान्तीला—Daya.); having no special or religiously instituted rites or functions (i.e. may be slave or servile) (कुम्भीला—Sayana); visah, people (प्रजा—Daya., मानुषी प्रजा—Sayana); aprasastah, debarred from respectable position (प्रजात सुखिष्ठिता—Daya., गहिता, reviled, vile—Sayana).

Hymn-29

1. Haribhiih, by excellent brave people (उत्तमेवीरपुष्ये—Daya.; by horses, पशुः—Sayana).

Tirasct, come, attained (ति: तत्त सति प्राप्तस्य—Nir.III.20; तिरिस्क दयाया पैर: V.75.7).—Tiras and satas are synonyms of attained. Tirias, i.e. it has crossed over (√/त); satas, it is moved together (√/स).  

2. त्रा = स्म

3. Sutirtha, the holy places (श्रीभागि तीर्थिति; द्व:खतरकामायाय श्रद्धाय सतंयापदावीवि वेयात्तात्—Daya.;—any thing even a person, or a way of life that takes us away from pains, miseries or sins is a tirtha.

5. Bhajanasaḥ bṛhad-divasya rayah a-kayasya dayane puruksoh—According to Sayana, may we be enjoying thee for the same of the gift of wealth of much food, every way commendable and very brilliant (ब्रह्म वहृद्वियि प्राकृति प्रायायाय तृत्यस्य पुष्को: भवनस्य ब्रह्मकीर्तिः ते स्वनित्यस्य दावने दाने निगमिते सति भजानात: लो भजामानाः स्मां भवेस—Sayana).

Hymn-30

For verses 10, 11 and 24, see Nir. XI.47, XI.48 and VI.31 respectively.
Indra in these verses is resplendent Lord or the Sun also, and *vytra*, is the cloud, or wicked nescience in man. Dayananda refers this hymn to an ideal head of a State, i.e. a king.

1. एवा = एव (निषपत्स्य केशि दीर्घः)।

6. *Sacibhih*, by intelligence; by actions (प्रवाहिः कर्मभिः—Daya.); by war-actions (युद्धसंर्गमिः—Sayana).

*Etasam*, एतसं, a learned man, a man strong as a horse, name of a र्तिः (Sayana).

8. *Duhitaram divah*, the daughter of the sun, i.e. the dawn (प्रहिरतरिः बल्रामनामुपवस्—Daya.; बुधोक सर्वाशाबुपल्ल विदिवं उपस्व—Sayana). The dawn is extinguished by the ascendancy of Indra (i.e. the sun) through the day.

10. "Being afraid, *usas* has fled from the shattered car, because the strong bull (पूर्ण) has struck it down."—Being afraid, *usas* has fled from the shattered car, i.e. the cloud. (*Anas* (अन्स) means wind, derived from the verb व्याघ्र, to breathe). Or else, it may be for the sake of comparison, i.e., as if from the car. *Anas* means a car, because rags are tied to (प्रास) it, or it may be derived from the verb व्याघ्र, meaning to live; it is a means of livelihood for people.

Cloud is called *anas* from the same verb also. Because the strong bull, the rainer, the showerer, i.e. the atmospheric god, has struck it down. (Nir. XI.47).

11. In continuation of the verse we have this verse:

"Here lies her car, shattered and all broken in pieces. She has fled afar."—Here lies her car, shattered in such a manner as if it were a different car altogether. Broken into pieces, i.e. without a single connected piece. Dawn has fled afar, being pushed out, or being pursued (Nir.XI.48).

12. Sindhum vibalyam vitasthanam adhi ksami, the swollen Sindhu when arrested, you have spread on earth. (स्वितस्य—on the earth, Nigh.I.1). Sindhu is a river in general, (विनास्य—विनास्यायनस्या i.e. whose
youth was passed, संपूर्ण जलां, i.e. who was full of water—Sayana; वितर्काणं-वितिष्ट्यांगं, i.e. stopping or being stopped.

16. Ukthesu abhajat, उक्तेषु स्तोतेषु, श्राभजतु भागिनं क्षतवान, participant in sacred hymns, see IV.19.9—वश्रीविन्दु: पुनःसयय:।

Satakratuh, Indra, the one whose actions are cent per cent for the sake of others, or the one of hundred actions (सतक्रमं—Sayana); the one of innumerable intellects (प्रसंव्ध्य प्रज:—Daya.).

Paravrktam, indefatigable valour (बणिक्षमवःर्क्यम्—Daya.; but a person of this name—Sayana).

Agruvah putram, son of Agru (Sayana); persons who are in front rank (प्रवसर्वः—Sayana). See also IV.19.9.

For Agruvah, also see I.140.8; 191.14; III.29.13; IV.19.7; 9; 30.16; VII.2.5; IX.1.8; 66.9. For Agruh V.44.7.

17. Turvasayadu, तुर्वासादु and यदु, तुर्वासा=man (Nigh. II.3), one who easily brings into control; यदु=active, and ever diligent (तुर्वासादव्—शीघ्रं व्याश्चरी वल्लवांश्च ती मनुष्यो—Daya.).

For Turvasah, see earlier references I.36 18; 47.7; 54.6; 108.8; 174.9; and for Yadu, I.36.18; 54.6; 108.8; 174.9 and also VI.20.12; 45.1; VIII.4.7; 7.18; IX.61.2; X.49.8; 62.10.

Asnatara, अस्नातरा, those who are not particular about daily baths and the like (स्नातविकंमस्त्रीति—Daya.; but those who were under the spell of the curse of Yayati, according to mythology (ययातिसापादभिलिङ्करी —Sayana).

He made them worthy to be inaugurated, or crowned, which they were not at first (this refers, according to Sayana, to a myth, alluding to their exclusion from the succession in favour of the youngest son, Puru, by their father Yayati).

20. Asman-mayinam puram, of the cities built up of stones, resembling cluster of clouds (नेष्टबुद्धराजसिंव पवाण:—निन्वितां नरांतां—Daya.). Sayana refers to the cities of Sambara, पुरुं शम्बरस्य सम्बरिन्यां नगराणां।
Divodasaya, one who serves light, or who favours enlightenment (प्रकाशम देवकाय- Daya.). In later mythology, the name of a king. See earlier references, I.116.18; 119.4; 130.7; II.19.6; etc.

21. Sahasra and trimsatam, thousands and thirty.

Mayaya, by wisdom (प्रज्ञ- Daya.); by ones own strength (स्वकीयः धनत्या- Sayana).

24. "May god Aryaman (Lord of Justice) give you all fair and beautiful things. O destroyer (of enemies), may Pusa-Bhaga and the god having gaps in his teeth give you all fair and beautiful things."

Fair (बा मं वतरीतिः) is so called because it is to be won. Destroyer (माथुरिः) is so called from destroying (ञलबर)=. But who is the god who has gaps in his teeth? According to some, it is an epithet of Bhaga who comes before it. According to others, this god is Pusan because he has no teeth. Pusa is without teeth, and an eater of gruel, says a Brahmana passage (प्रक्षक- पुष ं Kausitaki Brahmana, VI.13; also SBr. I.VII.4.6). See Nir. VI.31.

**Hymn-31**

1. Sacisthaya, by the excellent thoughts, words or deeds (अविक्रियान गुणः धारा प्रज्ञा समं या- Daya.; प्रज्ञावस्तु धारा सत्यमुद्धोपिने- Sayana).

Uti, उत्ती, pertaining to care and protection (रक्षणाधिकियं सह- Daya., रपकिय= Sayana).

See also Yv. XXVII.39; Av. XX.124.1;

2 and 3. See Yv. XXVII, 40; 41; Av. XX.124.2; 3.

4. प्रभ = प्रभ (संहितायामिति दीर्घः)

Carsaninam, of men; of people.

9. ध्या = द्य (निपातस्य चक्ति दीर्घः)

11. द्यः = द्य (संहितायामिति दीर्घः)
13. भ्रम = भ्र (निपातश्य वैधित दीर्घ:) 

14. Asvayuh, with the strength of several horses (वहङ्काव वत्युखः —Daya.).

15. Varsistham, वर्षिष्ट, of very old age (प्रतिच्चलेन बृद्ध —Daya.).

The verses of this hymn are relevant in relation to mighty Sun, who is also known as Maghavan, Surya and Indra, and also equally relevant in relation to our resplendent Lord.

**Hymn-32**

For verse 23, see Nir. IV.15.

I. Asmakam ardham, near us (समोचं —Sayana) for our growth (वच्चनं —Daya.); ardham (भ्रो) may also mean dwelling place (निपातश्येन) or half of worship (स्वर्यश्चेतं —Mahidhara). See Yv. XXXIII.65. 9 and 12. Gotamah, [go=speech (Nigh. I.11)], the supermasters of speech (प्रभृत्वमार्माविन्यासे वेषसे —Daya.). A seer of this name —Sayana.

15. Hari, हरि—two horses or the pair of fire and water (प्रभृत्वमार्माविन्यासे वेषसे —Daya.).

16. Purodasam, a special food preparation (पुरोदासं सूरस्पूतान्न विषों —Daya.). For this, see I.162.3; III.28.1; 3-6, 41.3; 52.2-6; 8; IV.24.5; 32:16; VI.23.7; VIII.2.11; 31.2; 78.1.

23. “Like two small dolls (कन्तीकेष) on their newly-wrought, perforated, wooden seats the bay steeds shine on their courses.”—Two dolls, two young maidens: कन्तीकेष कर्मण्। कन्या कन्तीया भवति केषं नेतवेति वा (कन्तनीताचित हि ति वा) कन्तद्वै स्वातु कातिक्षर्णः: Kanya (maiden) is so called because she is an object of love (कन्तीया) or because it is said to whom should her hand be given, or because she is brought by the lover, or it may be derived from the root √कन, to shine. “The words relating to the seats of the maidens are in the locative singular (सप्तमी एक्वचन),” says Sakapuni, i.e. on the ornamental wooden seats.
Daru (साह, wood) is derived from √ṛ, dṛ (to split), or from र, to injure.

Dru (wood) is derived from the same root also.

Nave (नवे) newly made; arbhake, small, not large. As they shine on their sheets, so the bay steeds shine on their courses. This is a joint panegyric of two bay steeds.

(This probably refers to a stage on which puppets are exhibited —Wilson).

Hymn-33

Rbhus are the devatas of hymns 33 to 37 Vaja (वाज), rβhu (र्वहु) and vibhu (विभु) are the three classes of divine architects, pertaining to regions of land, space and water. They design and supervise the means of transports of these three regions in human social organization. They are thus the technicians. For this, see IV.33.9: व्रहस्व विभव (i.e. vibhvan of Varuna, i.e. the architect pertaining to the water region); इद्रव्य र्वहुसित (i.e. ribhuksin of Indra, i.e. the architect pertaining to the space) and thirdly, वाजो वेदवान (i.e. vaja, the artificer of the rest of gods, particularly on land, or the architect pertaining to land). Rbhu in the Nighantu means the man of wisdom (III.15).

1. Pari dyam sadyah apasah babhuvuh—were born quickly across the firmament. This might refer to the sun’s rays also.

Evaiah (एवः:) by the fast moving horses (समन्तीलेच्छ्वः—Sayana); fast moving projectiles or weapons (वायुद्रेत्तात्स तरिकानि पदार्थानि—Daya:); fast moving vehicles.

3. Vajah vibhva rβhu, the three categories of architects, of the land (वाजः), of the waters or river-ways (विभवः) and of the space (र्वहु). Literally, vajah is learned (वाजान), vibhva, means by the one who is pervading (विभवः बाजाने जगातिस्वरुपः—Daya:, and rβhu means enlightened (विभवः). According to Sayana, the three sons of Sudhanvana Angirasa were Vaja, Vibhavan and Rbhu (ते वाजो विभवः र्वहु: एतत्तमकात्मकः सुधवन व्रहस्वस्व पुजात्मवः). All the three were known Rbhus in general.
5. The eldest (Ṛbhu) wanted to make two ladles whilst the younger (Vibhvan) three, and the youngest (Vajah) wanted to have four. See also I.161.2 for एकृष्मसां चतुरै क्रपोतन। The whole hymn I.161 is devoted to Ṛbhus. The present hymn should also be read and interpreted on the same lines. See also the next verse (IV.33.6).

Tvastṛ is head technician who has applauded the proposal of the Ṛbhus for the construction of four ladles.

6. Tvastṛ, beholding the four ladles, brilliant as day, was content.

11. Na ṛte srantasya sakhyaya devah, gods are not pleased through friendship alone, unless one is wearied by penance.

Hymn-34

For verse 3, see Nir. VI.16.

The hymn again begins with Ṛbhu, Vibhvan and Vaja along with Indra. On the spiritual plane, Ṛbhu dominates on the mental realm (मनोमय कोश), the technicians of space; Vibhvan on the emotional plane (or प्राणमय कोश, the vital realm) and Vaja on the physical (प्रतिमय कोश). Indra is the lower self, the soul. The final enjoyment lies in the attainment of spiritual happiness or the divine ecstasy. All the eleven verses should be read in this light. The enjoyment is in the company of our entire human complex of which Maruts (verse 7), Adityas, Parvatas, and the divine Savitri are the components, and Nature's divine bounties (verse 8), as well as Ṛbhus are evoked, not to go away, not to leave us. They have to be with us, and have to be satisfied along with Indra and Maruts (verse 11).

3. Pra vah accha jujusanasah astuh abhuta visve agriya uta vajah, "enjoying, they have stood forth to you, all of you have become the chiefs, O Ṛbhus". Enjoying, they have stood forth to you (प्रः प्रस्थः=प्रसिद्धतानि—Durga of the Nirukta). All of you have become the chiefs by going in front (or by swallowing first of all), or by accomplishing first of all. Or else, the word प्रविभा (agriya) is अग्र (agram) itself with meaningless case-termination (प्रविभाक्षणन्त्यम्). (Nir. VI.16.)
7. Gnaspat nibhih, by the ladies of the husbands (चापनीता: सपूतिनि शिष्यस्तापि — Daya.); wives of the gods; also the female protectors of women (Wilson).

8. Parvatebhih, by a sort of Nature's bounties, particularly clouds (परवती: सपूतिनि शिष्यस्तापि — Daya.) which, according to Sayana, are to be worshipped at the Parvas, certain periods of the month, as the new and full moon etc. (परवती: सपूतिनि शिष्यस्तापि — Sayana); Similarly, Sindhubhih, refers to rivers or flowing streams (शिन्दुश्वास्तं दिवेश — Sayana).

9. Svapatyani cakruh, bringing up children with care and good instructions (स्वपन्थी: स्वपत्यानि च करुषु — Daya.); accomplishing acts productive of good results (स्वपत्यानि स्वपत्यानि रुपमिनि च करुषु — Sayana), i.e. acts, the means of accomplishing their good offspring or consequences.

**Hymn-35**

1. Indram anu gamantu, may follow the one with resplendent qualities; may they come after Indra (इंद्राधिपती: धनुमस्तु — Sayana); or may they come after you to Indra (Wilson).

Saudhanavanah, pertaining to sudhanvan, the possessors of good bows, or pertaining to the brilliant rain-bow in the sky (श्वानस्वातिरिस्थानि श्वानालंस्य — Daya.).

Napatah (नपत) without fall (नपत: हुस्य दत्तस्य न पातिरिक्तारो व — Sayana).

2. Camasam, cloud (Nigh. I.10).

Caturdha, the four categories of motions—downwards, upwards, transverse, and straight (चतुर्धशा तिष्कत्वमणि युक्त — Daya.).

For camason caturdha (ladle made fourfold, or the cloud of four types, stratus, cumulus, cirrus and nimbus), see also verses 3 and 4 of this hymn. For camas, see I.20.6; 54.9; 110.3; 161.1; 2; 4; 5; 9; IV.33.5; 6; 35.2; 3; 4; 5; 36.4; VIII.82.7; X.16.8; 25.4; 68.8; 96.9; 101.8.
Hymn-36

The three-wheeled car (रघुत्वस्वार) without the horses (शनस्व: ) and without reins (शनशोभस:) traverses the inter-space. This refers to the movement of the Sun. Řbhus are the divine architects in the cosmic creation. Just as in cosmos we have the physical sun, similarly in our own inner complex, we have the divine source of enlightenment, which wise sages create by mental meditation (रघु विश्वाते मनस्य-रिघ्या—verse 2).

In the verses 3, 5 and 6, we have again a reference to Vaja, Řbhu and Vibhvan, and in the verse 4, again a reference to a single camas (ladle or cloud, made four-fold, and to a cow’s new hide (वरमणा: गा). The cow may be earth in the cosmic creation, and wisdom on the spiritual plane.

9. Sravo-virvat, here Sravah, is food or also hearing or reputation (श्रवण या—Daya.; शरवत—प्रमणवाकरण—Daya.); food comprehending offspring, or endowed with dependents.

According to Sayana, praśa, (प्रजा) is progeny (पूवाप्रजातिनिः), Sravah (श्रवण:) is reputation (यश:), and virvat (शरवत:) is (शरवत्ऴादिभिवेत तथा—Sayana) i.e. adherents.

Hymn-37

1. Řbhuksah, लघुस्व: , great ones (महान्त: —Daya.).

Řbhuksin (वर्गस्वित) is the name of Indra, but Sayana in this verse, identifies it with Řbhavah, i.e. Řbhus (Pl. nom. of Řbhu). In verse 3, we have another term Řbhuksanah (ब्रह्मस्वाता), also translated as great ones, by Dayananda. For this term also see verses 5, 7 and 8.

4. Ayah-siprah, those in possession of horses with nose or chin so hard as of iron (यथेते हिंस्रेश्च सुविक्रमस्त: यवामर्ग्यानां तदादित:—Daya.; “यथेते हिंस्रेश्च सुविक्रमस्त: यवांमर्ग्यानां तदादितिः—Sayana).

Vajinah, speedy (वेगवर्ण:—Daya.), one of the Řbhus (शनव: —Sayana).
Suniskah, one with beautiful gold coins known as Niska, or gold ornaments. (श्रीमानमि निशकिनि सुस्मियाज्ञामृपादिप्रचारिनि वेयानि—Daya.)

8. In this verse, we have Nasatyas also in addition to Vajas, Rbhukasns and Indra. For Nasatya, see earlier references: I.3.3; 34.7; 9-11; 46; 5; 47.7; 9; II.6.2; 4; 9-11; 13; 14; 16; 17; 19; 20; 22; 23 etc.; not untruthful, i.e. truthful (श्वास्मानाय सत्यायारो मन्नायायेनि—Daya.).

Hymn-38

For verses 5 and 10, see Nir. IV.24 and X.31 respectively.

1. Vam (a dual pron.). of you two, implies, the pair heaven and earth. Dayananda refers to the pair of the king and his army chief.

Ksetrasam, क्षेत्रासम् = क्षेत्रासम्, he who divides the fields (व: क्षेत्राणि सन्ति विभंजितं तं—Daya.); a horse (क्षेत्राणि सन्ति स्वायाभूती: सन्तीतीति क्षेत्रसम्: अवः—Sayana).

Urvarasam, the son (उबवरसम् स्वायाभूती: फरवि, ता सन्तीतीतुवरसाम्: पुव:—Sayana).

Thus क्षेत्रासं वद्य: उबवरसां means, you have given a horse a son (Sayana). Sayana’s derivations are not clear, i.e. how could ksetrasam mean a horse, and urvaresam a son.

To Dayananda, urvara means a fertile land, yielding valuable products (उवरसां—बुहक्षेरतः पदार्थाः: सन्ति वस्यासां पृथिम सन्ति तम—Daya.).

Trasadasyu, the one who is a terror to wicked persons (स्थलिति वस्यो वस्यासां—Daya.).

See I.12.4; IV.38.1; 42.8; 9; V.27.3; VII;19.3; VIII.8.21; 19.36; 36.7; 37.7; 49.10; X.150 5

2. Dadhikram = Dadhikravan = a horse (Nigh. I.14, दधिक्रां and दधिक्रवन, synonym of asva or horse.)

Dadhi is one who bears or carries his rider; kram; to go.
According to Ait. Br. III.15.5, it means Agni, who in the form of a horse destroyed the asuras as desired by Bharadvaja (वधिकाय महाशय) धिकाय धुरासन । चामपूर चतुर्वेदी वापसी । समेतमनामेन ḍवेशम्—Sayana; यो धिकाय धार्कर्षणालिचिनेन सह तमू—Daya).

4. Vidatha ni-cikyat tirah aratim pari apah, puts to shame the adversary of the pious man (Wilson). (विदय, विदयानि अभिज्ञानि; विचिक्यतु, पश्चातिकम्यतु; जानु; अरतिः, अरवणः दुःश्चर्मभिगतारसु, धर वा; परि—संबन्ध; तिर, चरित तिस्क्रोति। कस्मार्थतितिः; भाव: व्यायम्य, स्तोत्रः—Sayana., i.e. knowing things cognizable, who disgraces the opponent or the foe of the man, the praiser.

5. “People shout after him in battles, as they do after a clothes-stealing thief, or a falcon let loose and swooping downwards, and a glorious herd of cattle.”—People shout after him as they do after a clothes-stealing thief, i.e. one who steals clothes. Vastram is derived from वस्त्र, to wear. The word tayu (तायु) is synonymous of thief (स्तोत्र): “He is a store-house (संस्तान) of sin”, say the etymologists, or it may be derived from वस्त्र, to perish.

People shout after him in battles. The word bhara (भर) is a synonym of battle; it is derived from the root भु, to bear; or भु, to carry away. Swooping downwards (नीचायमान), pouncing downwards. Downwards is going down; upwards is going up. Like a falcon let loose. Falcon (स्तोत्र) is so called because it swoops in an admirable manner (संस्तान) ग्रहति. And a glorious herd of cattle, i.e. a famous herd of cattle; glory and the herd, or wealth and the herd. Yutham (युथम) or herd is derived from यु, to connect; it is compact.

Srava, श्रव, food; also praise (प्रशस्ता).

10. “Dadhikra spread out the five tribes with might as the sun, the waters with his light. Thousand gaining, hundred gaining is the swift courser. May he commingle these speeches with honey”. See Nir.; here madhu (honey) means water; madhu (मधू) is derived from the verb धम, to blow by reversing the letters धम—मधू (Nir.X.31).
Hymn-39

1. Dadhikram, दधीक्रमः, sustainer of one worth sustaining (तत् दधीक्रमः दद्रेः—Daya; सवधवम धार्मिक रामतीति दधीक्रमः; also the name of a Deva, तमेतत्नामक प्रेमस्—Sayana).

See Nir. II.27 and 28; Dadhikra is a synonym of horse (Nigh. I.14), because it runs while bearing a rider on its back, or it neighs while bearing a rider on its back, or it looks beautiful while bearing a rider on its back. There are Vedic passages where the word is used for horse as well as a deity.

(ततै दधीक्रम हेतुवः दधीक्रम रामतीति वा। दधीक्रम स्वभ्यतीति वा। दधीक्रमारी स्वभ्यतिः वा। तस्याद्वमद् देवार्थवच्च निगममा स्वभवितः—Nir.II.27. See also IV.40.4.

2. Dadhikravnah, दधीक्रवनः, of the one who pleases the custodians of knowledge (विद्याधररानः कामचे तस्य—Daya.); praise (स्वरि) of Dadhikra (Sayana).

3. Aditih, parents (भातापिता वा—Daya.); the indivisible, (or infrangible).

Dadhikra, (नस्फशीतीयो दधीक्रमः—Sayana).

Dadhikravnah, worship of the steed; praise of the horse.

4. Marutam, मरूतः, of the praisers (स्ववृत्तं स्ववृत्तं—Sayana).

5. Surabhi no mukha karat, may he make our mouths fragrant. (The mouth is defiled by the use of inelegant language, Yv. XXIII.32; Av. XX.127.3.) This verse used to be recited at the time of the Asvamedha, when the priests used to bring queen away from the horse (Mahidhara).

6. Dadhikravnah, praise of dadhikra; the ordainer of dharma or sacred duties (तत्त्वत्त्वं धर्मस्वरूपः—Daya.).

Hymn-40

For verse 4, see Nir. II.28.
1. Dadhikravnaḥ, the praise of dadhikra, the one who impels wind etc. (प्रात्यार्त सपर्मसिदः—Daya.).

Angirasasya, of the one born in the vital breaths (यज्ञरस्य प्राणेः प्रत्यय—Daya.).

Bṛhaspateḥ, of the great master or saviour (ब्रह्मस्तिष्ठ—Daya.).

Jisnoḥ, जिस्नोऽ, of jisnu; of the one victorious (वजशीलस्य—Daya.); name of a deity—Sayana.

3. Taritrataḥ, by the side of the transporter. (प्रत्यजनस्तिष्ठ—Daya.); along the one who conveys across the other side.

Syenasya-iva dhrajataḥ etc. as swift as a hawk; as of a hawk, quick-going with respect to the insertion of the foot or to the breast (literal trans.).

(प्रत्यजनस्तिष्ठ—उप च चले प्रत्यजनस्तिष्ठ—Sayana). See Yv. IX.15.

4. "That courser hastens with speed, although it is bound by neck, flank and mouth. Putting forth its best power, dadhikra sprang along the bonds of roads".

—That courser, i.e. the swift runner, trots on the road with speed, i.e. quickly, although it is bound by the neck.

Griva (ग्रीव) is derived from √ṛ, to swallow or from √ṝ, to call out, or from √ṝ, to seize. Bound by flank and mouth has been earlier explained in the Nirukta. Putting forth its best power, i.e. action or intelligence. Anu santavitvat (अनु सम्बजीविततः) is a word derived from the simple original form of tan (तन) to spread. Bends of roads (पठां प्रश्रां.सचि).

Panthah (पाथः, path) is derived from √पत, to fall, or from √पत, to go, or from √पत, to move.

Ankah, (प्रकः, curve) is derived from √पक, to bend. A-paniphanat (प्राप्यनमिक्यत्) is a reduplicated form (intensive) of √पक, to bound.
5. This verse is also known as the *Hansavati Re*; also see Yv. X.24 and XII.14; Ait.Br. IV.20.1.

**Aditya** has been regarded as the Sun in the type dadhikra with *para-brahma*, or the supreme deity.

**Hansa** (हंस) — derived from  ः, to go, he who goes eternally to destroy, who destroys individually, or it is resolvable into ः+प: (1+he), i.e. I am that, the Supreme. Also one who destroys sins (यो हृदि पापाणि सः — *Daya.*).

**Vasu**, the appointer of the stations of all creatures or all men, or that which abides (समति) at all times (सत्वत्व). Also one who stays in bodies etc. (य: वसीरामिवं बर्तति — *Daya.*).

**Hota**, the sacrificer (here *agni*); the donor and receiver (दाता प्रायत्तिक वा — *Daya.*).

**Atithi**, or guest, meaning *agni* or fire; first as the sacrificial, and secondly as culinary fire (प्रतिविवास सदा पुज्योपहितः — *Sayana*); an unexpected guest (प्रतिनिधित्वः — *Daya.*).

**Nrsad** (नृसत्), one present among men (यो नरेषु सीतति — *Daya.*); the dweller among men; one who dwells in men as consciousness and vitality (नृसत मनुष्येऽवैतन्त्रयं सीतति नृसत्त् — *Sayana*).

**Rta sat** (रतासत्र), is he who is present in truth, or in water or in sacrifice (रत्स सत्य प्रायस्वात्सि वा तत्र सीतति रतासत्राः स्मितः — *Sayana*).

**Vyomsat** (व्योमसत्), the dweller in the sky; it may be wind (वायः — *Sayana*; यो व्योमनिः सीतति — *Daya.*).

**Abjah** (अज्ञाः), born of water or in the midst of water; (उद्वक्ष्य जातः) उदकमयिः बलवण्य जायते — *Sayana*). This refers to the rising of the sun from the ocean and again setting in the same.

**Gojah** (गोजाः), born amidst rays (यो = रश्मि, ray); or born out of the earth (यो गोज पृथियानिवं जातः — *Daya.*).

**Rtajah** (रत्तजाः), born of truth (य: सत्याज्ञाः — *Daya.*); (born from the mantras of the Vedas — *Sayana*); also born of truth, from being
visible by all, not invisible like Indra and the rest (कृत सत्यम्। सर्वेऽः श्वलेन सत्यजः। न हस्साबिन्द्रादिवस परोक्षोमयिति—Sayana); or born in water like electricity or lightning, or sea-fire (यदा, उदकेऽऽैव तु तथ्येन वायुवयेन वा जातः—Sayana).

Adrijah (पदिःश्च), cloud-born (योधेऽमेषावजः—Daya.; पदीऽं=cloud, Nigh I.10); mountain-born (प्रायालाब्धले जातः—the sun born in the eastern Udayacala mountain—Sayana).

On the spiritual side, the text refers to the lower self and the Supreme Self; see Ait.Br. हंस: मुचिषिदियेिये हंस: मुचिषि (IV.20). Aditya is the Sun; more so, it represents Brahman, कृत सत्यमवः सर्वोधितानान श्रद्धालयम्, the indefeasible, all regulating principle, the supreme universal spirit, the parabrahma, सत्य वानमनन्त ध्रुवः, truth, wisdom, and infinitude (कृत बुद्ध).

Hymn-41

In this verse, though the names are two Indra (the resplendent) and Varuna, the venerable; both these terms refer to one and the same Supreme Reality, who alone is invoked; these invocations and praises, yielding multifarious benefits, as a cow that has gone forth to pasture furnishes milk through thousands of channels (verse 5)—सहस्राद्वा पवासा महो नी:।

6. Paritakmyayam, be around us (Wilson); परितक्ष्यायम् यो परितस्तक्षमा-नवो यस्यां तत्स्याम्—Daya. See Nir. XI.25 for परितक्ष्या where it means night (कि परितक्षम्। परितक्ष्या रात्रि। परित एतं तत्सम। तथस्युपाय्याम। तकति इशि सतः।)—What was the errand with regard to us? What night?

Paritakmya means night, because iakma surrounds it on both sides. Takma is a synonym of heat, because it goes away (√तक् to go away). See X.108.1.

Surah, of the Sun (प्ररकस्य सूर्यस्य—Sayana).

Dṛsike (दृशी), for the visibility of the sun for a long time, i.e. for a long life (चिरकाल वर्षस्य चिरजीवनम्—Sayana).

8. Yavayuh (यवयूह्), longing for you (यवां कामयमानाः—Sayana, Daya.).
9. Jostarah-iva, जोस्तारःिव, as servants (सेवकाना छव—Daya.), i.e. as servants on a rich master. Also a flatterer, from तु, to please.

Hymn—42

1. Mama dvita rastram Ksattriyasya visvayoh, two-fold is my empire, of the defence people of long and full lives (visvayoh, विस्वयोः: विवर्ण पूर्णावर्षयेष्व, तस्य—Daya; विवर्षयोः: क्षत्रियमुखाधिकारस्य—Sayana; or visvayoh means entire or the whole, here it may mean the entire military race Sayana unnecessarily translates. Ksattriyasya, as of these born in the ksattriya clan (क्षत्रियसाहित्य—युग्मनस्य). Tvita is two-fold : (according to Sayana one pertaining to earth and the second to heaven, द्वितिया धिलाप्रथमेन धिलापरम—Sayana) Perhaps, the better would be of the ruler (राजा) and ruled (प्रजा), these two divisions.

Visve amrta yatha nah, all the immortals are ours. (Sayana presumes that Svarga is a separate world over which the Supreme Being also presides, and the Svarga is inhabited by the immortal ones (भूमि: देव:). The Supreme Being is Varuna, perhaps, he is also identified with Trasadasyu (see verse 3)—प्रह्स (i.e. प्रसद्भुः:) इन्द्रः: वरुणः: (am Indra and Varuna also).

2. Krṣteh, of people.

Aham, is Trasadasyu (Sayana), the Supreme Lord (जगद्विश्वः:—Daya.).

Asuryani, of clouds-like, of wicked people, (भूमृद्धिः: मेताहितानिमित्तिः विस्मिति—Daya.) भूमृत्: = मेघः: (Nigh. I.10).

4. Sadane ṛtasya, छवत्=water (Nigh.I.12); as the abode of water; or in the final world of truth (सदने सर्वस्वःः भवानि, छवतः सत्यस्वः प्रकुष्ठप्रक्ष्य—Daya.).

Aham (प्रह्स) = The Supreme Lord; apah = water or midspace.

5. Tridhatu (विश्वचुः), three-fold elementary state or of three sorts (सत्य प्रकारः—Sayana); or the entire creation, resting on three principles of satva, rajas and tamas (ब्रह्म विवर्जितामिति गुणा धारकः त्रिमितात् तं वर्षभ—Daya.).
8. Trasadasyu, the one of whom the wicked ones are terribly afraid of (वस्तनित दश्वो यस्मातृम्—Daya).

Daurgahe, in the very deep (दुर्गाहे—Daya.). According to Sayana, Daurgaha is the son of Durgaha (दुर्गाहे), identified as Purukutsa. Sayana refers to a parable which the mythology evolved out at a later age; Purukutsa, son of Durgaha, being a prisoner; on a certain occasion, his queen (पुष्कुलसानी) propitiated the seven Ṛsis (सप्तर्षिः) to obtain a son to succeed his father as king in due course. The seven Ṛsis advised her to worship Varuna and Indra, and in consequence, she got a son who came to be known as Trasadasyu.

9. Ardhadevam, this refers to the Sun who lights up at a time half of the universe. Sayana refers it to Indra, who is considered as one-half of all the gods taken together; and he thus alone is entitled to have the largest sharings.

Purukutsani, पुष्कुलसानी, wife of Purukutsa (Sayana); a lady with a large mass of ills and evils (पुष्कुलसानी यस्मान चा—Daya).

10. Anapa-sphurantim, one exhibiting strong will and penetrating wisdom (द्वितीयो नष्टच्यां प्रकां समपावनीम्—Daya.); free from any imperfection—Wilson (प्रभुस्वस्वप्तिताम्—Sayana).

**Hymn-43**

Like some of the earlier hymns, this hymn also refers to Sun, his daughter Surya (dawn), Indra, Dasras and Nasatyja. For Dasras see I.3.3; 30.17; 46.2; 47.3; 6; 92.16; 112.24; 116.10; 16; 117.5; 20; 21; 139.3; 4; 18.5; 182.3; 183.5 etc.

2. Dravat-asvam, द्रवतास्वम्, one equipped with fast moving horses (द्रवतो हुतं यस्मात्तौ यस्मिन्तम्—Daya.; गामुम—Sayana).

Maksu, quickly, with speed (बीद्रवम्—Sayana).

3. Paritakmyayam, at the end of night (परतकत्तमयाम्—Sayana); in the creation full of jolly persons (परितक: सर्वरक्तकांति हस्तानि यस्मान शुष्टो तस्याम्—Daya.)
4. Dasra, दस्ता, destroyers or dispellers of pain (दुःखोपेश्वरिनी—Daya.; दस्ता शल्यामुनिविश्वरी गुणिनी, dispeller of enemies; Asvins—Sayana).

Madhvi, O the creator or dispenser of sweet saps (मह्वर रसस्वेदकस्य लक्ष्यर—Sayana).

6. Sindhu, river, sea or water in general.

**Hymn-44**

1. प्रग्ग = प्रबा $\wedge$.

2. Sangatim goh, bringer into union (संगमर्यादाय—Sayana), or associator of Go; Go is earth (Daya.); associator of the solar ray (Wilson), since Asvins are associated with light or the sun.

3. Kakuhasah, ककुहस्त, all the directions (संवैदिक—Daya.); (ककुहत् = ककुष्च = दिक्; Nigh.1.6); large horses (समाप्तोत्सव—Sayana).

6. It refers to Purumilha and Ajamilha (उभये पुष्यीत्रांजीमीहलिपु—Sayana); also later on the two Rsis of the hymn. To Dayananda, उभये refers to king and his people.

Ajamilha (आजमिल्ह) is one who trains goats, his children are आजमिल्ह (वेष्टजन्य विचयय निष्प्रथित, विदर्शयानी—Daya.). The word exists no where else in the र्गवद्य.

For Purumilha, also see I.151.2; 183.5; V.61.9; VIII.71.14.

**Hymn-45**

1. Mithunahtrayah, मिथुनात्रे, pairs of threes.

Trayah, wind, water and lightning (Daya.); three sorts of foods (trayah praksasah, त्रयाय प्रक्षस, तंकिता;—“प्रवण, पान, खाद्य” हि श्रुतम्—Sayana. Even the term mithuna (मिथुन) or pair so often stands for a group of more than two; here mithuna represents mother, father and the son (Taittiriyas).
Drith, leather vessel for holding water; (सद्रथवाञ्चल: पदार्थवहनमयो द्रितिरियत्वम् —Sayana); and cloud (Nigh. I.10); also leather vessel-like cloud (द्रितिसिर वानां मेघम् —Daya. in verse 3).

4. Hamsasah, हंसास:, horses (Nigh. I.14); horses moving with the speed of swans.

Maksah, कांकोध, king of bees or big flies.

6. Akenipasanah, अकेनिपास:, rays which always fall very close (य ब्राह्मण यथा नियतं पानितं ये किरण:—Daya.).

Hymn-46

2. Niyutvan, strong and mighty wind (बलवान समयों बायुः—Daya.; नियुक्तिभवक्ष्यान्—Sayana).

Indra sarathih, इंद्र सराथिः, Indra as the assistant, or as a charioteer; Indra is lightning or vidyut (Daya.).

3. Indrafayu, a pair of the sun and wind; or wind and lightning; or of king and his army; or of a teacher and preacher, or of king and his minister (Daya.).

Hymn-47

1. Sukrah, shining by discipline and penance (सुक्रमयीविना धीर्थोपथे —Sayana); purified by holy acts (Wilson), सुक्रोः: (gen.) = सुखम् (acc.).

Hymn-48

2. Niyutvan, see IV.46 2.

1. Vipah na rayah, like a prince, the terror of foes (विपाह न राय: —Sayana); विपः:—wise man (मेधावी—Daya.), रायः = wealth (वस्तure—Daya.; aryah, businessman (ैश्वयः—Daya.); Candrena, by golden or bright (सुव्रम्भेन—Daya.).

2. Indra Sarathih, the one who moves Indra in orderly way. Indra is lightning, the sun or fire.
5. Harinam, हरिनां, of men (मनुष्यां—Daya.); of horses also yoked to a chariot.

Sahasrinah, thousands or numerous.

3. Kṛṣṇe vasudhīti—kṛṣṇe—kṛṣṇe (the drawn, कृषिते); vasudhīti (the conditions governing the motion of heavenly bodies in space—वसून्त दिनित्योक्तं दशीयोत्ते—Daya.); dark nurses of wealth—Wilson; कृष्णवर्ण वसून्त दशीयो—Sayana.

Hymn-49

The hymn invokes Indra and Bṛhaspati, the Lord with resplendence and supremacy. The pair of Indra and Bṛhaspati has been interpreted as the pair of (i) lightning and the sun; (ii) king and his minister and (iii) teacher and preacher (Daya.).

Hymn-50

Bṛhaspati is the Sun; the glory of Lord in the sun, and finally, the Lord Supreme.

1. Trisadhaṅkhā (त्रिसदधन्त्क) — Three level places, or the triad of knowledge, action and devotion (विष्णु समन्ताणामुव कर्माणासना ज्ञानेनु वा—Daya.).

Ravena, रवेण, by sound advice (उपदेशे—Daya.).

Also, who abides with noise in three regions (विष्णु स्वाने वर्तमाने, रवेण एवं तिष्ठ्योपने शाबंदेन—Sayana).

4. Sapta asyaḥ, seven-mouthed, the seven sorts of rays are the mouth, of that one; sapta rasmih, the seven rays.

6. Visvadevaya, the universal deity; the Supreme Lord, an appellation of Bṛhaspati. Deva also means praise (देव शब्द: सूक्ष्मः—Sayana), and hence, he who has the praise of all (सूक्ष्मः देवशब्दः—Sayana); also for one who enlightens all (विश्वस दिवान्तकस्य—Daya.).

7—9. See Ait Brahmana VIII.5.24-26. Sayana interprets these verses as an authority for the indispensible employment by a prince of a Brahmana as a family priest (purohita) to conduct solemn rites on
his behalf. By a Brahmana is meant a person who is well-versed in
divine knowledge and leads the life of dedication.

**Hymn-51**

For verse I, see Nir. I.5.

1. दुहितार दुहितार | See Nir. I.5; the letter u (उकार) is used after in
the sense of ‘mutual opposition’ (विनिवृत्त) ; it is also used as expletive
(वद पूरण), as in दुहित (IV.51.1) and तदु (I.62.6).

1. **Divo duhitarah**, daughters of heaven, i.e. dawns.

**Gatum**, to the earth (पृथ्वी—Daya.); the faculty to move or go
etc. (गातं गमनं गमनादि व्यापार सामग्री—Sayana).

**Janaya**, to man, to the yajamana (वजमानानं—Sayana).

**Gatum kṛnavah janaya**, are giving man the faculty to act
(Wilson); they give to the offerers of sacrifice the ability to perform
the acts of going and the like.

3. **Panayah**, the accomplished women (पञ्चसतीया—Daya.); traders,
non-givers, churlish traffickers (वणिज इत वादातार—Sayana).

**Maghonih**, the wives of those who have love and respect for
wealth (सहकत धनान्य सति—Daya.); wealthy ones (वजसति—Sayana).

**Radhodeyaya**, for Liberally giving wealth (वतं वतं योग्याय व्यवहारय—
Daya.).

4. **Navagve, dasagve**, nine day’s rite and ten day’s rite; for the
one accompanying nine cows or ten cows (वजगावो विचलने वस्त्र तस्मै; वजगावो
वस्त्र तस्मै—Daya.).

**Sapta-asye**, in the one who has seven vital breaths in the mouth
(सप्ताशयान्वित्य वस्त्र विनिवृत्त—Daya.). Seven-mouthed Angirasas—i.e. repeating
the Seven Vedic metres.

11. It has been an old practice of reciting this verse inaudibly
every morning at day-break (Wilson).
Hymn-52

1. Sunari, a fine lady-leader; a woman of status (सूर्यनेिनी —Daya.); the conductress (of men)—Wilson. See also I.48.5; 10; and VII.81.1 for सूर्या; for सूर्या VIII.29.1 and X.115.7 and सूर्यम्—I.40.4; V.34.7 rays of light (i.e. dawn). (सूर्या जनाना सूर्य नेन्द्रया.—Sayana, VII.81.1).

Asva (प्रस्या) iva, like a mare.

Compare माता गवामुनावरी (2) with माता गवामसि (3); ज्वतावरी (2) with सुवयावर (4), and विभवावर (6).

Rtavari—giver of eternal truth (सद्यसत्यप्रकाशिका—Daya.; Sunptavari, giver of true speech (सत्यवाक्षप्रकाशिका—Daya.); Vibhavari, the possessor of wide enlightenment (सत्यसत्यविविध प्रकाशयुक्ता —Daya.).

4. Yavayad-dvesasam, baffler of animosities (यावव्यस्त वेद्यार वय्यन्त्र वृष्टि पश्यति—Daya.). The dawn puts to flight those enemies who had been endeavouring to destroy their adversaries during the night.

5. Gavam sarga na, like the creations of the earth etc. (गवां वृष्पिै न नस्ति—Daya.); like showers of rain (गवां उदकानां सगि सब स वर्षाधार इवेयम्—Sayana).

Hymn-53

The hymn is devoted to the Sun, the centre of our planetary system. The Sun is Savitṛ. So is our Supreme Lord, the Creator of the universe. The verse 5 indicates mystically the three firmaments, three worlds, three spheres, the three heavens, the threefold earth and the three functions of Savitṛ. Just as the planetary system has a Sun to guide and hold the equilibrium, so we have the adhidaivata realm, the realm of sense organs and the mental activity. There is a third realm of spiritual existence, the adhyatmika. The verses 6 and 7 invoke the Savitṛ of this last realm.

1. Chardih, छावः, dwelling (Nigh. III.4), तब छावः न महानू वद्यानू देव: प्रकटम:—May the great Lord grant us such dwelling, such light or enlightenment every day.
2. Pisangam drapim prati muncate, leaves or casts off the armour of special form (विचित्रं कथं कवचं प्रतिलंबजति—Daya.); puts on his golden armour (कवचमास्त्रायति प्रत्युदयम्; every morning he puts on a golden euirass—Sayana).

3. Bahu asrak (वाहु प्रसाक); puts forth his arms (or his rays); brings forth his arms (i.e. his strength and valour, सूरजित वल्कीयम्—Daya.).

5. Trih antariksam, (प्रत्यतिशं = प्रत्यतरल्यमाकासम्—Daya).

(According to Sayana, antariksa, is divided between Vayu, Vidyut and Varuna in to three portions).

Tri rajamsi, three worlds (उत्तममध्यमनिक्ष्टानि, the best, medium and the worst—Daya; तिरस्त्वरतिःकालानां तिरस्त्वरतिः, the earth, the midspace, and the sky—Sayana).

Trini rocana, three brilliant spheres (विद्वृत्ति भौतिक सूर्यस्थानं स्वरीयम्—Daya); the regions of Agnt, Vayu and Surya—Sayana.

Tisrodivah, three heavens, three lights, of the Sun, of moon (and stars), and of lamps and flames (स्वकालना—Daya.); the lokas of Indra, Prajapati and Satya Loka (Sayana).

Tisrah prthivih, the three divisions of earth,—land, water and air (शरस्तरभेदानां तिस्रानां—Sayana).

Tribhuh vrataih, by three types of rules (नियमे:—Daya); i.e. distributing heat, rain and cold (उष्णवृत्तिप्रायः—Sayana).

Hymn-54

This hymn again invokes the Creator, the Savitr. On the physical plane, the hymn describes the characteristics of our Sun, the centre of the planetary system.

2. Suvasi, from su to bear or bring forth, thou engenderest (Sayana). From the same su, we have suvata (सुवतात्—verse 3), suvati (सुवति—verse 4) and again suvasi (सुवस्यि—verse 5). Dayananda translates suvasi as thou implest (सुवसि प्रेररसि, सुवतात् प्रेरव).
Anucina jivita, successive existences, as father, son, grandson and so on (वैविद्यानृपुमयुक्तानि—Sayana; यथायुक्तानि तानि जीवितानि—Daya.). See also Yv. XXXIII.54.

5. Yatha-yatha patayantah vi-yemire, in the like manner at thy command they stayed (Wilson); (पतयत: पतितभाव सतसमान; वियमिरे विभोणिन नियमचनि—Daya.; यथायया पतयत: मण्डल: याव वियमिरे विबिधयमाने तथा—Sayana).

Hymn-55

The hymn refers to Vasus, Aditi, Mitra, Varuna (1), Sindhu and svasti (3); Aryaman, Varuna, Agni, Indra, Visnu (4); Parvata, Maruts, Bhaga and Mitra (5); Dyava-prthivi and Ahibudhnya (6), Aditi, Mitra, Varuna and Agni (7); Usas (9); and Savitṛ, Bhaga, Varuna, Mitra, Aryaman and Indra (10). See earlier references on these terms. They have a variety of interpretations on different planes and in different contexts.

3. Svasti, abode of happiness; well-being.

Hymn-56

1. Dyava-prthivi, a pair of the sun and earth (Daya.).

2. Devi, shining (देवीप्रभु); amināti (प्रभुक्ते), unharmed (प्रभुस्ते), ukṣamane, sprinkling with happiness (मूषवात साविनि: सुर्ना: निन्स्माने); rta, possessing truth (यहुः सत्त्वं विभवं यथोदया—Daya.; rta is also water or sacrifice); adruha, not opposing or violent (यदृष्ट्यक्षे); devaputra, having learned people as sons (देवं भिन्त: पुत्रा यथोदया); netṛt, leaders or investigators (नयनक्षयीं).—Daya.

Hymn-57

For verses 1, 2 and 5, see Nir.X.15, X.16 and IX.41, respectively.

The hymn is devoted to agriculture. The Grhya Sutras recommend the verses to be recited at the time of ploughing. Ksetrapati
the landlord, *sunasira*, the servants of the landlord, *sita*, furrow are typical agricultural terms.

1. **Ksetram**, अभ्यन्तर, abode; the word is derived from √क्षत, meaning to dwell,—the *ksetra-patti* is thus the protector or supporter of the dwelling place. (Nir.X.14).

"We will win with the lord of abode as with a friend; bring to us a horse or a cow, O nourisher. He shall be gracious to us for such (a gift)"—We will win with the lord of abode as with a very friendly person. Bring, O nourisher, a well-nourished cow or horse. He shall be gracious to us for such (a gift).

With strength or wealth. The verb √मुद्य means to give.

2. O lord of the abode, bestow upon us the wave, rich in honey, distilling honey, and well-purified like clarified butter, as cow does its milk. May the lords of the sacred law be gracious to us.

The verb √मुद्य means to protect or to worship. Some authorities think that the two words मधुसुल्त (rich in honey) and मधुपत्र (distilling honey) have tautology (समानाभिन्द्यम हैं) in them, just as in हिराभुप, स हिराभुपम हैं (golden in form, he is golden in appearance (II.35.10). Another school of thought does not admit tautology, if there is some difference, even if it is very slight, as for instance in मधुधुका इवोद्ध्वकान्त, मधुधुका उद्धारित (X 1662), or "as from water the frogs" and "as frogs from water".

5. **Sunah** (सुना:) means wind, so called because it moves quickly in the atmosphere; *sirah* (शीर:) means the sun, from moving √स; O wind and the sun, enjoy this praise. Sprinkle ye both this (earth) with whatever water you make in heaven.

Dayananda refers to the pair of land-lord and his servants (सुनासीरो वेषपति-भूयो) instead of the pair of wind and the sun.


8. **Sunam**, happily (सुखम्—Daya.).

**Phalah**, फाल: ploughshares.
Kinasah, कीनाश: ploughmen (कृपयावतः—Daya.).

For verses 7 and 8, see Av. III.17.4 and 13.

Hymn-58

For verses 1, 3 and 8, see Nir. VII.17, XIII.7 and VII.20.

For the whole hymn, see Yv. XVII.89-99.

1. Samudrat urmih madhuman ut arat, the wave rich in honey, has arisen from the ocean. According to the Nirukta, this is regarded as referring to the sun (VII.17). The sun rises, indeed, from the oceans and from the waters (समुद्रद्वन्द्वया ज्वल्यम् उदेति—Kausitaki Br. XXV.1) as we have this Brāhmaṇa quotation.

Dayananda, on the other hand, translates samudrat as from the interspace (अन्तरिक्षातः; Nigh. I.3).

Amsuna, by the sun; ghṛtasya, of water.

The verse refers to the mystic name of ghṛta (सूर्य), it is the tongue of Nature’s bounties and the navel of ambrosia.

Sayana has given various shades of meaning to this verse, according to the signification one gives to samudra; (i) as that in which the worshippers delight, i.e. sacrificial fire (समुद्रद्रव्यक्षमालयपि: द्रव्यं त्रिष्कुलमभानम्:) or (ii) that from which waters rush (समुद्रद्राव्यपीतमालयपि: ईति युक्तस्य बौद्धतौः;) i.e. the celestial fire or lightning.

Urmī in the first case may imply reward or consequence. (उर्मी—कामवर्तमानसह उद्घृततः;) in the latter case, rain; and in the latter sense of urmi, samudra may have one of its more ordinary meanings, antariksa or firmament. Samudra may imply, etymologically, the udder of a cow, whence flows milk, samudravati, from which comes urmi, ghee or butter.

2. Here again a reference to ghṛta, which is the name of clarified butter also. Here in this-verse, we have a reference to the four-horned Brahma (चतुर्भजः), which is elaborated in the verse 3. The four horns are the four Vedas (Daya.).
Gaurah, fair-complexioned; one who is fond of divine speech and good learning (गर्भ सुनितायं बाचि रमते सः—Daya.); gaura = yajna (Mahidhara).

Avamid gaura etat—The fair complexioned deity perfects this rite (Wilson). According to Sayana, the verse applies to Agni as the Sun.

3. One of the very popular verses, interpreted differently by people of different discipline:

(i) As applied to yajna (the Aditya): the four horns—the four Vedas; the three feet—three daily sacrifices (morning, midday and evening); the two heads—two ceremonies—Brahmaudanam and Pravargya: according to the Nirukta—the prayaniya (प्रायाणीवि) and the udayaniya (उदयनीवि); the seven hands—the seven metres (candas, Gayatri etc.); the three bonds—mantra, kalpa and Brahmana i.e. the prayer, the ceremonial and the rationale.

(ii) Another way, applied to yajna: the four horns—the four priests, the Hotṛ, Udgatṛ, Adhvaryu and Brahma; the three feet—the three Vedas, the Rk, the Saman and the Yajus; the two heads—the Havirdhana and Pravargya rites; the seven hands—the seven metres or the seven priests; the three bonds—the three daily sacrifices.

(iii) As applied to Aditya, the Sun: the four horns—the four cardinal points of the horizon: east, south, west and north; the three feet—morning, noon and evening; the two heads—day and night; the seven hands—the seven rays or the seven seasons (the six seasons and the aggregate, or the years as the seventh); the three bonds—the three regions, earth, mid-air and heaven.

(iv) As applied to grammatical speech: the four horns—nouns, verbs, prepositions and particles; the three feet—three persons or three times (past, present and future), two heads—the agent and the object; the seven hands—the seven cases; three bindings—the three numbers, singular, dual and plural.

The Nirukta (XIII.7) favours the details outlined under the head (i).
4. The *Panis*, or the *Asuras* the traders. For this, see earlier notes. The three forms or states in which the ghee (ची) was deposited in the cow are milk, curd and butter, of which Indra engendered (जनान) milk, Surya butter and the gods (देवास:) fabricated (तत्सः:) curds from the shining (वेनत्), that is Agni.

According to Dayananda, *gavi* is ‘in the divine speech’; *ghṛta*, is the divine bliss or enlightenment, *Venat* is from the close proximity of Lord.

5. *Samudrat*, from the mid-air (भन्तिरिजल्—Daya.); *Satavrajah* (सतव्रजः), innumerable movements (प्रपरिमित गतवः—Sayana), *etah*, i.e. showers of water (भायेय हृदयाराव—Sayana).

*Vetasah*, produced out of waters, fire or lightning (वेतस: प्रसंभवो-अनिन्दित—Sayana); lovable (कम्लिनः—Daya.).

6. Sayana utilizes the verse for pouring clarified butter from the ladle on the sacrificial fire.

*Dhenah*, enlightened speech (विद्यायुक्ता वाचः—Daya.); words, texts flowing like rivers (वेना: प्रोक्तिविश्लेष नम इव—Sayana).

*Antarhṛda manasa puyamana*, freed from error by the heart and the mind; or by the mind gone within the heart (मनसा हृदयमयमयनिन्हिन—Sayana.; अन्त: सिद्धायतात्मना शुद्धेनात्म: करणेन पवित्रता कृप्वाण—Daya.).

7. *Kasthah bhindan urmibhih pinvamanah*—कास्तहः, limiting circles (मयात्मामयात्म विर्दीन—Sayana); banks like the directions, or directional boundaries (दिश इव तत्तोः—Daya.).

*Ghṛta*, water; *sindhoḥ iva*, like a river (sindhu may be *antariksa* also).

8. *Ghṛtasya dhara*, the streams or speeches through which knowledge flows (प्रकाशितस्य बोधस्य प्रकाशिका वाचः—Daya.).
Su-stutim gavyam ajim—the sacred praise, the source of herds of cattle; gavyamajim the number or collection relating to cattle, —Sayana), function in relation to well-known speech—गर्ग्यं गर्गं वाचे हिंद व्यवहारम्—Daya.); or abundance of water.

The entire hymn is characterized by mystic thoughts, and elegant spiritual realization.
NOTES ON BOOK No. 5

Hymn-1

For verse 2, see Nir. VI.13.

1. उपासम् = उपसम् (प्रस्वेषास्मि—Panini VI.3.136).

See Yv. XX.24.

Prati dhenum iva ayatimusasam, as the cow is awakened in the morning by the calf and men by day-break. (Mahidhara)

Yahva iva pra vayamujjihanah, as large birds springing from the branches of the trees, or as the largest birds from their nests (Mahidhara). (यह्वा इव—महान्तं वृक्षं; like large trees; वयां माखं, branches; वयां मुखं;springing from; leaving—Daya.; वयां बुवाभां—Mahidhara).

2. Rusat, this is a synonym of colour; it is derived from the root √ सत, meaning to shine: the “brilliant strength of the kindled one has been seen.” (Nir. VI.13) (समिद्रस्य प्रवीणस्य, रसतं स्वं, प्रवीण दृश्यते, पाव: बलम् —Daya.).

3. Yad-im ganasya rasanamajigah—when he has seized the rope of the company; that is, the confining girdle of the aggregated world (or the darkness encompassing the world, like a rope or cord, obstructing all active exertion—(पाणस्य समुद्धस्य, of a group—Daya.; संप्रवासस्य अन्तः—Sayana; स्त्राणं रक्षितम् व्यापारप्रतिचं, तम:—Sayana; ब्रजीम्: भूमिं निरति—Daya.).

Uttanam, one proceeding in the upward direction, ऊँचागामिनीम —Daya.; recumbent,—Wilson; ऊँचाइतामापरं विरुद्धाम्—Sayana).

4. Vīrupe, antiform (विरुद्धस्वर्ये—Daya.); multiform or of various forms (नागाधे—Sayana); being in the fem. dual it may represent the heaven and earth—वायुःविष्णुः।

6. सुरभि उ—सुरभि—अन्तः हृति।

Surabhau, fragrant (सुरभिधे—Daya.); in two fragrant places.
Hymn-2

For verse 9, see Nir.IV.18.

This is a mystery hymn, which according to the ritualists, is devoted to the lightning of fire, of course, in the metaphorical allusive language, obscure at places. The mother is the two pieces of touchwood, which retain fire; this refers to the Vedic process of attrition; the fire thus generated is the child; the father is perhaps the *yajamana*. The mother does not spontaneously give it up to the father until forced by attrition; till then, also, the priests do not behold it, but they see it when bursting into ignition.

On the spiritual side, the fire so generated is the fire of spiritual knowledge, the Divine Enlightenment, which has to be kindled by the yogin out of his innermost subconsciousness.

Sayana quotes unnecessarily a story in this connection from the *Satyayana Brahmana*, referring to *Raja Tryaruna*, the son of *Trirṣna* of the race of Ikṣvaku, and the Purohita *vṛṣa*, the son of Jara. The Raja and the Purohita (the priest) were once going in one and the same chariot, and according to the custom then prevalent, the priest was driving the chariot. By an accident, a Brahmana boy, playing on the road was killed, and the dispute ensued between the king and the priest as to which was the murderer, the driver of the chariot or the owner. The dispute was referred to an assembly of Ikṣvaku, who decided the matter against the priest. Thereupon, Vṛṣa, the priest restored the dead boy to life by reciting the prayer known henceforth as *Varṣa Saman* (स वर्षसमनम् तः कुमारस्युद्धीवयः—Sayana). The whole incident, however, annoyed the priest, Vṛṣa Rṣi, who cursed the Ikṣvaku for their partiality, and thereon fire henceforth ceased to perform its functions in their dwellings,—in their kitchens and sacrifices both. On this Ikṣvaku invoked the presence of the priest; and pleased with this, the Rṣi with the same mantra restored the fire to them. The story is given in the Tandya Brahmana, and the Bṛhad-devata, where we read thus also: “*Vṛṣa* being propitiated sought for the heat of the fire in the King’s house, and he found a *Pisaci* as a wife of the king. Having seated himself with her upon the cushion on a stool, he addressed her with the verse” (*kam etam tvam*, V.2.2.), speaking of the heat (*haras*) in the form of a boy, he addressed her (thus). And when he uttered the verse (*vi jyotisa*, V.2.9) the fire suddenly flamed up, repelling
him who approached and illuminating what was already bright; and it burned the Pisaci where she sat." (Bṛhad. V.19-22)." The entire legend is a concoction of the post-Vedic period, and refers to some controversy between princes and priests, and a temporary discontinuance of worship with fire. The entire hymn is a beautiful composition, referring to the kindling of the innermost fire for one’s enlightenment.

Dayananda refers to this hymn in connection with the marriage of youthful couples.

7. Sunah-sepam, to one indulging in worldly enjoyments and sensual functions (सुभस्य प्रापकमित्रियारामम्—Daya.).

Yupat, from the simple or complicated bindings (भिद्विताद्भिद्विताद्
बधवान्—Daya.); (वुष्टिहिल्लियोन्ग—वुष्टिहिल्लियोन्ग पितु्!)

Pasan, bondages (बधवानि—Daya.).

9. Mayah, fraudulent intellect (मलावतियुक्तता प्रज्ञा—Daya.).

12. Tuvigrivah, a charming damsel with health and vigour, or the one with strong neck (भूवलयुक्तता सुन्दरी वा ग्रीवा: प्रस्थ स्—Daya.).

In this verse, we have a repetition of बाह्‍यम्‍म्ते मनवे श्रम् with a slight variation as हृदप्रभन्ते for हृदप्रभन्ते.

Hymn-3

1. Here it implies that the same one who is Agni (adorable) is also Varuna (venerable), Mitra (friendly) and Indra (resplendent). This is true of the Supreme Self, of a learned person and in certain metaphorical aspects of the sacrificial fire. The word Agni is in vocative, and the rest are *adjectival* nouns.

Agni—O adorable lord, fire, a learned person (कुशवंद्राध्यः—Daya.).

Varunah, venerable, one who binds the undesirable and unwanted malevolents (वुष्टिहिल्लियोन्ग—Daya.).

Mitrāḥ, one who measures, a friend (सखा—Daya.).
Indrah, the resplendent, the giver of prosperity (एवंयद्वाता—Daya).

2. Tvamaryama bhavasi yatkaninam—You are the Lord of Justice or Aryaman in relation to maidens (Aryama—न्यायाधीश—Daya; Kaninam, to maidens, to the charming (कामयमानानां—Daya); also you are the regulator of the ceremony (aryaman=nuptial fire—सर्वैं नियमितानि—Sayana).

Dampati Samanasa Krsni—you make husband and wife of one mind (विवाहितैः सतीपुर्वो समासनस्कृ तुष्प्रदीती हृणयः—Daya).

Guhyam nama, mysterious name (रहस्य नाम—Daya); according to Sayana, the term refers to Vaisvanara, meaning the friend of all men; a name of fire; or a person belonging to the universal brotherhood.

Gobhīh, with milk products (भौमि: विकारं प्रकृतिस्वरूपः। भेदकारण: क्षीरादिभिः—Sayana); of sense organs (speech etc. नामाविभिः—Daya).

3. Gonam, of the cows, of the sense organs, of the rays, of the cow products like butter and milk.

Tena pasi guhyam nama gonam—you cherish the mysterious name of the waters (लेव गोनाम उद्भासानं गुः नामानि पासि रस्ति—Sayana).

7. Abhasastim, accuser or caluminator; to the one who tortures from all sides (प्रभितो हिसाम्—Daya).

जहै = जहि (प्रति इन्द्रक्षेत्रस्तरं इति देवेः—Panini VI.3.134).

9. Ava sprdhi pitaram yodhi vidvan putrah yah te—who like a wise son offers to thee (reverence) as to a father; or, who like a father cherishes you as a son.

10. Bhuri nama vandamano dadhati, glorifying thee, he offers the copious oblation (Nama, नाम=नामक हृवि: also ल्वहृवि नाम—Sayana; संसा—Daya.), Vandamaneh=स्युप्त (Daya); praising your various names, he offers oblations.

12. Agah, offence (प्रायः प्रयराघः—Daya).
Yamasah, the directed ones (सामास: गन्तारः स्तोमाः—Sayana); the encomiums; disciplines consisting of yama and niyama (सामास: समनियमार्थिता:—Daya.).

For yama (restrainsts) and niyama (observances), see Patanjala Yoga Sutras, II.29 and 32.

Hymn-4

1. प्रतसुतिः मर्यमनम्, hosts of (hostile) men; the army of men (पूवतृती: तेना: मत्यनां मरणधर्माणां बलृणाम—Daya.).

3. Visam vispatim, lord of people (विना व्रजानां विस्वतः व्रजायालक्ष्मी—Daya.); the wise lord of human beings (Wilson). Compare with vasupatim vasunam (verse 1).

Ghṛtaprsthah, cherished with the oblations of butter, ( ghṛta= butter; and also water; घुल्पूर्ग्नि घुल्मूखकर्ष्य मुँग्ट भ्रातारे यस्य तम् the one whose base is butter or water—Daya.).

6. Vayah Kṛvanah tanve svayai, appropriating the sustenance to your own person; tanu in also son, or the vajamana in that relation. (बः जीवनं क्रवनं तन्वे स्वाये स्वकीयाय—Daya.; बः गर्भं, food or sustenance—Sayana).

8. Trisadhastha, the abider in three regions (of earth, midspace and heaven)—(विस्थ: विस्तारितः स्वाभवितः हस्यम्—Sayana; pertaining to one who does impartial justice to three—his people, servants and own relations—लिंधि: प्रजामृत्यायामैवेवं: तस्मह खलुक्तिसङ्ख्यति, तस्माद्भुद्रो—Daya.).

Sarmana trivaruthena pahi, cherish us with triply-protected felicity (सर्मेनं); sarmana also means a house, (सर्मेनं गृहे—Daya,); and then, the phrase would mean—protect us by or in a three-rooted, or three-storied dwelling (त्रिगृहप्रियात्मक गृहे न: पाहि रक्त—Sayana).

Trivaruthena may also mean by the three-seasonal favours (prosperity through rainy, winter and summer seasons, त्रिपं सप्तदितक सर्मेनं वहः वरेण—Daya.).

10. Amrtatvam, immortality, perhaps through the unbroken succession of descendants (सततविच्छेद लक्षणम्—Sayana; सम्प्रदेशं मोक्षभावम्
—Daya.). Sayana quotes a line from Tait.Br. प्रजामुप्रजायसें तः ते मर्यादितम् 1.5.5.6; i.e. (when progeny is born after progeny, that verily is the immortality of your mortality).

The verses 10 and 11 are cited in the Putra-Kameshti (पुत्रक्षेमस्वर्ग) sacrifice, i.e. in the one for obtaining sons (Asva. Srauta. II.10).

**Hymn-5**

1. Three epithets of fire—agni (adorable), susamiddha (the well-kindled, सुप्रकाशित) and jatavedas (one pervading through all born-things, ज्ञातेवसेत्रोलो कीर्मवानाय—Daya.).

2. Narasamsah, the one praised by men in general (नरः संस्मरये-अयमः—Sayana; ग्रो नरः—Prasastāt—Daya.).

Madhuhastah, sweet-handed, or one notable amongst the sweet-handed (मधुहस्ति तु साधु—Daya.).

3. Ilitah (ईलितः), the one praised, honoured or adored (लितः सन् —Sayana; प्रशसितः—Daya.).

4. Urnamradah, soft as wool (उर्नम्भरादा युम्भ है बहीः—Sayana; refers to grass or Barhis, Poa Cynosuroides (Wilson); anointing or rubbing with the help of servants or protecting persons (भ उर्नम्भरादे दृष्टित —Daya.).

7. Vatasya patman, on the path of the wind (पतस्मात्पवत्त यात्रामाय वातस्मान्—Daya.); or with the swiftness of the wind (पतस्मात्सुप्तोपरः । वातस्मात्सुप्तं—Sayana); or through the firmament, (सातं पतस्मात्सदन्त्वियाः वर्तपल्ली—Sayana).

8. Ila, Sarasvati and Mahi, see earlier notes on I.13.9; 31.11; 142.9 etc.; the three goddesses (विज्ञान देवी).

10. Vanaspate, O the protector of forests (वनायकदेव—Daya.). Here Vanaspate might represent Agni or fire, as identified with sacrificial post or yupa or the deity presiding over it (यूपायमानि देव —Sayana).
Guhya namani, the secret names or secret forms, (नामानि नामकानि स्पष्टि—Sayana).

11. Svaha, the truthful speech (सत्यवाचः—Daya.).

This word has several meanings (i) to give an oblation, with the final utterance of the term Svaha, स्वाहा (स्वाहा करोमि हिति मेल); to give a good offering (तु+प्राहुं करोमि); a praise (स्वाहा: इति: स्पष्टि—Sayana). Svaha is also one of the Apris or personification of Agni. (See Nir. VIII.20.21) : Consecrations by saying Svaha (hail!). They are so called because the word Svaha (स्वाहा) is uttered in them; or speech herself said ‘well ho!’ (स्वा बाणा हेति वा), or one addressed himself, or one offers oblation unsecreated with “Svaha” (hail); see Rv. X. 110.11; Yv; XXIX.36; Av. V.12.11—स्वाहा हेतु; प्रदीश्यत्स्वाहा वाचि स्वाहाहां इविवरतर्तु देवा—May the gods eat the oblation consecrated with the utterance of “स्वाहा Swaha” (hail) in the speech (i.e. the mouth) of this sacrificer, set up in the eastern direction.

Hymn-6

1. Astam, the one who is the shelter or asylum of all (स्ववेतः महतुः प्राथमभूतस्—Sayana); the one utilized or evoked (परस्त्र प्रक्षिपति प्रश्रिक्तप् —Daya.). See also Yv. XV.41.

2. See also Yv.XV.42.

6. Pro tye agnayah agnisu visvam pusyanti varyam—These fires cherish (or nourish—पूण्यति) all that is precious; they give delight. The primary flames of Agni, when manifested in the household fires are the source of riches (Wilson).

Hinvire, spread widely (सर्वयंति); invire, pervade (प्रायनुभन्ति—Daya.)

7. Ye patvabhih safanam vraja bhuranta gonaṁ—They seek postures of the hoofed cattle. Patvabhīh = पत्तमेण: = by fallings (समन: —Daya.); vraja = व्रजः, speeds. Those rays which by fallings wish for or proceed to the herds of hoofed cattle. Perhaps meaning thereby that the spreading flames long for the burnt offerings. (Wilson and Sayana).
9. **Ubhe darvi**, the two ladles, perhaps jhuh (जुह) and upabhṛta (उपभ्रत), used for pouring the melted butter upon the fire—see Yv. XV.43.

**Hymn-7**

1. **Urajha**, of the one with strength and bravery (वलस्य, पराक्रम—युक्तस्य—*Daya*); also water (उर्जेः=बोजः=तेजः=उदकम् or water—*Mahtdharā*).

Urajha-naptre, grandson of water, i.e. fire (water’s son is fuel and fuel’s son is fire).

3. **Rtasya rasmima dade**, assumes the radiance of Rta (eternal law or truth or rite. Sayana accepts the solar ray that is the apprehender or absorber (वाजुक्तम्) of water, alluding to the production of rain as the result of burnt-offerings. Again, he becomes endowed with the energy generative of the reward of sacrifice (फलजनकः तेजः, लोकालक्ष्यान्). Lastly, he accepts the praise which is, as it were, the lustre or ray of the sacrifice (महत्त्व जलस्य रशिमं रशिमवत्तम् प्राहुं स्तवं प्रावदे लोकालक्ष्यान्ति—*Sayana*).

5. **Bhuma prsthāna iva ruruwhuh**, many (भुमा) or much on the back. According to Sayana, bhuma signifies off spring or that which is many (बहुभूतितम् भूमापरायम्). According to Dayananda, the word means, “of the earth” (भूमा पृथिव्यः).

Prsthēva, like the backs of the father (पृथिवेण सिद्धः पृथ्वी-व्रतान्त), as boys mount upon the fathers side so do the flames, यथा पितुरजाचाराहिति, बहु—*Sayana*).

7. **Dhanva aksitam data na dati a**—Here dhanva is a place without water (धनव निवसकद्रेश्यम्—*Sayana*; midspace (धनव अलाक्षरम्—*Daya*; also Nigh. I.3).

ः अक्षितम् ।

Aksitam, tossed over with grass, timber and the like (तुषकाळात्त-दिवालसः—*Sayana*); one who is uninjured from all sides (समतादिवास्थितम्—*Daya*).

**Hirismasruh**, one with a golden beard (हिरसम्रुह स्वरूपः पथर् शः—*Daya*).
Sucidan, मुचिजन, the one with pure teeth (मुचीव: पतिवा दक्षा क्षय सः—Daya.).

8. Sucih sma yasma atrivat pra svadhiti vriyate, Sayana translates Svadhiti as an axe (परमुरित विकिन्त्रः); Dayananda as one who holds vajra, or adamantine stone (वज्रधर इव Nigh. II.20, व्यवहितः—परसः—वज्रः). Atrivat, like an atri (or one free from triple calamities); or it may mean an eater or devourer, or an animal eating grass (प्रति तुषारिवतीतः परसः इव स यथा तृणार्थ चादानाओ मच्छी तद्व्यूढः—Sayana). According to Wilson, atrivat applies to the yajamana and svadhiti to agni.

10. Isah, इसः, desires or aspirations (Daya.; इसः एत्युः—Sayana).

Nṛn, नृः—men adept in discipline, law and order (नीतियुक्ता नृथायन्—Daya.); encountering and opposing men (विरोधिनः—Sayana).

Sasahyat, repeated two times for respect (पृथक्षरायत्रार्थः—Sayana; प्रत्येकवाक्याय दीर्घः—Daya.); may Atri (the one always active, सर्वसद्गुणार्थः—Daya.) overcome hostile (क्षत्रियं) men (नृः).

**Hymn—8**

Sayana considers Isah (इसः) as the Rsi or seer of this hymn (an epithet of the seer Atri), in which every verse begins with Tvamagne (त्वाम्मभे).

2. Jaradvisam, poison, or hostile to the old or decayed (जरद विन्दत शास्त्र्यं विप्रय वस्तु तमः—Daya.); the pervader or consumer of old trees; or that by which water is dried up (जराविण्य जरायं वृक्षान् व्याप्तः जीवावर्षं वा—Sayana).

7. Abhi jrayansi parthiva vi tisthase—Jrayansi; speedy works or actions (व्यास्तिष्ठ वेगमुक्तिनां कर्मानि—Daya.); foods (व्यास्तिष्ठ भ्रान्तानि—Sayana); Parthiva, born of earth, or pertaining to earth (and hence, the trees, पार्थवी पार्थिवमुक्तमत्रान्तरितासि—Sayana).
Hymn-9

1. Jatavedas, one who knows all that exists; he whom all know to be identical with all that exists. Also he from whom all wealth is generated—Sayana.

2. Jatavedas, one who knows all that exists; he whom all know to be identical with all that exists. Also he from whom all wealth is generated—Sayana.

3. Ksayasya, of space, abode (नवास्य—Daya); the abode of the fruit of good works (निषिद्धि निवासस्यस्मि स्वभावातान्ता निवासस्य—Sayana).

4. Putro na hvaryanam, like the son of the crooked-going.

According to Sayana, it refers to a young snake (खम्बमात्री सूटिलं गम्भीरं स्तर्प्यं; न पुरुष इव बालसर्पं इव ग़म्भीर बालास्य इव वा); or again, it may mean the colt of rearing and plunging horses, of those not broken in (प्रस्तुतितानि गतिविभूषण बर्णनामनस्त्वा इत्यादि); crooked-going (कुटिलानाम—Daya.).

पूर्व = पुरुष (सङ्कितामिति दीर्घ:).

5. भ्यातरी = भ्यातरी।

Yadamiha trito divi upa-dhmata iva dhamati. Here trita refers to three regions, and hence, spread in the three regions; or having gone beyond the three regions. (सि. संग्रहकः) or efficient conveyer.

Dhmata, blower (धमकर्ता—blower or conch etc.) or one who fans or blows fire by bellows (कमारो यथा भस्मदितिभिर्मन्तिं संवेद्धितय तद्वति स्वर्गान वर्षसिद्धति—Sayana).

As the fire blazes from the blast of the blower (विविधेः भ्यातरिः); like the fire, which, in the proximity of one blowing with a bellows, blazes up, so Agni sharpens his flames, or of himself adds to their intensity.
Hymn-10

1. Cf Samaveda I.81 (with slight variation in the text of the second half of the stanza).

2. Krana, क्रान = क्रुम्बृ (driving away the disturbers of sacred rites).

3. Gayam, गयम = it is a diminutive or apatya term; (Nigh.II.2); also, wealth (Nigh. II.10); a dwelling, abode or house (Nigh.III.4).

Maghani, wealth (धनानि—Daya.); Nigh. II.10.

Hymn-11

1. Bharatebhyah, for the Bharatas; for the sustainers (धारणपोषणकुट्ठयो मनुजेऽथयः—Daya.); for the priests (परतेयमः कुलिग्नमस्वदयम्—Sayana).

For modifications of Bharata, see also

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Ghṛtapratikah, like well-purified butter (Wilson); fed with pure butter (पुस्त्व्रतिक: पूतेन श्रवण्तिसताः—Sayana; पुत्रात्मवृद्धिक व श्रवणिक यस्य स; the one fond of butter or water—Daya.).

Divisprṣa, one who touches sky with flames (प्रतिप्रक्षिप्ति स्तरसः स्तुतिः तेन—Daya.);

2. Tri-Sadhasthe, in the space, abode or place associated with three (त्रिविम्बस्थाने—Daya.; Samidhīre, have first kindled in three places, that is, as in the three fires: Ahavaniya, Garhapatyya and Daksina. (षङ्कावनीयाद्वितयेन सत्रात्मवृद्धिक व श्रवणिक यस्य स; Sayana).

3. Jayase matroh, born of two mothers, i.e. of two sticks of attrition (मात्रो ग्रहणयो; अयथे प्रादूरयीं भवति—Sayana); having been instructed
by respectable like mothers, teachers and preceptor (भावः: मातृकान्तावरीथा-
कृपाविशार्यायं:—Daya.).

Udatistha vivasvatah, thou hast sprung from the devotion of
the householder. Vivasvatah=yajamana from vi, abiding vasata, the
chamber where the agnihotra and other fire rituals are celebrated
(विवस्तत: यज्ञोद्वेषयं गृहे विशेषेष्यं बसत: यज्ञमानाय उदरितायं उदितोम्य—Sayana).

Dayananda translates Vivastva as from the Sun.

6. See Yv. XV.28 also.

Angirasah, in the disciplines of knowledge (प्राण इव विद्वान—Daya.);
guha, in the super-cavity of intellect (चुडा—Daya.).

Hymn-12

1. Pratim, the former, the usual (पति तय गृहाक्ष—Daya.; प्रतिमयी
—Sayana).

2. Rta and Rtasya dhara—here rta stands for truth, praise, and
water, all the three, (चर्च स्तोत्रं, चर्चस्व उदकस्य; द्येन च, सत्याभ्यं यत्
क्षिणसैनिक वैदिक कृतम्—Sayana).

To Dayananda, चर्च सत्यकारणं, चर्च सत्यं चर्च; चर्चस्य सत्यस्य विशालकारः; द्येन
कार्यकारणातमेन, चर्च उदकम् ।

Dvayena, with both (truth and untruth—Sayana; cause and
effect—Daya.).

4. Wilson gives an alternative interpretation: Who are they
that confine their foes? Who are they that preserve me from uttering
untruth? Who are they that vindicate people from calumny?—they
are, Agni, the worshippers.

To Dayananda, Agni here is the head of a state.

Hymn-13

For verse 4, see Nir. VI.7.
4. Sapratha, means broad, all round (सप्रध: सवंत: पृष्ठः—Nir. VI.7)
—O Agni, thou art broad all-round.

Hymn-15

2. Ṛtena, by truth, by God (सत्येन परमात्मजा वा—Daya.); by praises (स्तोत्र:—Sayana).

Ṛtam, truth, the eternal cause or law; truth embodied fire (सत्यप्रभुविनस्—Sayana).

Dharayanta, hold (धारायन्ति), also withhold or detain (Wilson).

Parame vyoman, in the best place; also thus the fire altar; also best pervading one (सुप्रभ: व्यापके—Daya.).

Nanaksuh, attain or obtain (चाप्नुविनस—Daya.; जैसिस्प्राप्नुविन—Sayana).
Cf Nigh. II.14.

Jataih ajatan, the unborn with the born; according to Sayana, the unborn are gods (प्रजातान्त्रा तेजान्त्र) and the born are men or priests (शास्त्र: मनुवेष्टुयंति).

3. Amhooyuvah tanvah tanvate vi, enjoy forms exempt from defect; they who remove the sins (वेष्टुष्टेपराया युविन्ततु पृष्ठ्सु कुर्मन्ति वे); effect the extension of their own persons or bodies (वष: शरोरथस सम्बन्धे तन्त्रे विस्तुष्टति—Daya.; तन्त्र: स्वास्तान्त्रा बाह्यायुष्या सम्बन्धी विश्वास्तति: विस्तुष्टे विस्तुष्टति—Sayana).

Vayah, life (वयः: जीवनम्—Daya.; the sacrificers who offer food etc. as oblations (वयः हृदीत्स्यमन्त्र: प्राणयिन्ति वे यज्ञमानandWhere—Sayana).

4. Vayo-vayo, every life (कथनीयं जीवनं जीवनम्—Daya.); every kind of food (वायोऽऽ: श्वेतन्त्रम्—Sayana).

5. Tayuh, a thief (ताय: तस्कर:; चोर:)

Atrim, to the protector (चर्मति पालकम्—Daya.).

Aspah, be propitious (मस्त: प्रीणाय).
Mahah raye citayan, considering (the means of acquiring) great riches.

Guha, secret place; in the intellect (सुर्गः—Daya.).

Padam, foot-prints (पदचिह्नम्—Daya.;) (stolen) articles (पदं द्वियं—Sayana).

(ताभः न तस्करो यथा गुहायां द्वियं धायवनु रक्ष्यति तदवत् महते धनवायम् सन्यायं प्रकाशवन्—Sayana).

Secure receptacle is guha, the inner cavity in conscience of the rst, in which the wealth of knowledge is kept safe, as the thief keeps his stolen articles safe.

Hymn-16

1. Prasastibhih, by praises (प्रस्तिनय: प्रांसाणय:—Daya.); cf. Samaveda, I.88; prasastaye, for the praises).

2. Bhagah, the sun (भ: सूय:—Daya.).

4. Yahvam na, like the great sun (पूल महानं सूयं, न इव—Daya.).

Hymn-17

1. Puruh, the rational man (पूल: मननशीलो मनुष्यः—Daya.); the man, the worshipper (पूल: मनुष्य: स्तोतरः—Sayana).

2. Vidharman, O, the one assigned with specific duties, O, the performer of various functions, (विधार्यं, विषयं गृहो यथासौ विधार्यं, तत्स्य स्वेर्णनम्—Sayana; विशेष धर्मायुहरित्—Daya.).

3. Asya vasa u arcisa, by his lustre, verily the sun is luminous (प्रस्तिनै ज्ञसी धर्मित्वं पदा पाथम्; meaning, by the light of him, he verily). By the light of Agni, the sun becomes luminous (प्रथमे: प्रवन्यं प्रातिः प्रतिच्छिन्नम् अर्थतः—Sayana).

5. Sagdhi Svastaye, be alert or competent or prepared for our prosperity (सम्यमोभुव युक्ताय—Daya.). For prosperity means the wealth
consisting of *Ksema*, cattle etc. (स्वतः क्षेमायं पशुवादिः विषमक्षम धनस्य क्षेमायं शान्त्य वा वाचे—Sayana).

**Hymn-18**

1. Cf. Samaveda I.85, with a difference in reading.

Rk, reading विश्वामि यो यथमयं हुष्यं मर्त्यं रथ्यंति; (he who, immortal, desires the oblations of mortals).

Sama reading विश्वामि पशुनामयं हुष्यं मर्त्यं रथ्यंति (in or upon all that which is immortal, mortals offer oblations—Wilson).

2. Dvitaya, to the one who has been receiving knowledge since two births (इतिहासायं जन्मायं विषायं प्राप्तायं—Daya.); the son of Dvita (इतिहासायं—Sayana).

Mrktavahase, मुखानाः, for the conveyer of pure oblations to gods, (मुखानां मुखानाः वहृत्य इतिहासायं मुखानाः—Sayana); for the one who receives true spiritual knowledge (मुखानाः मुखानामप्राप्तायं—Daya).

4. Svarne, in the man who is blessed with happiness (स्वर्णोऽस्व: सुनेन मुखे नरे—Daya.); in the sacrifice which leads man or the yajamana to heaven (स्व: स्वर्णे नरे यजमानं नयतीति स्वर्णे यज:; तस्मिन्—Sayana).

5. Asvanam, of the horses, of all the things which move with speed (स्वयम्भाज्ञायदि पदार्थानाम्—Daya.).

**Hymn-19**

4. Jamyoh, with his two relations; the earth and the light, the two givers or producers of food (हायायं प्रत्ययान्योऽवाद्यायंपिब्यायं—Daya.); the heaven and the earth (प्रासितिस्यायं—Sayana).

Gharmo na vaja-jatharah, he who like the mixed oblation, is filled with food; he in whose belly is food like the gharmah; like the pravaryana, the gharma, sprinkled with the oblation butter and milk (घर्मो न प्रवर्यं इव वाजजातः वाजीपे जठरे यस्य श्च। घर्मो यथा हुष्येनान्येन पदार्थापिताय वाजजातः-स्त्रव्यं। हुष्येनान्येन हुष्यं—Sayana).
Gharma, a vessel, a pitcher; also warm, hot, that of day (Yaska; गर्मः प्रतापः—Daya.).

Vaja-jatharaha, one which incites hunger in the stomach (वाजो शुद्धेनो जहरे प्रस्तासः—Daya.).

Hymn-20

1. See also Yv. XIX.64 (for भ्रातसालम, read कस्मवाहन).

Vajasatama, O bounteous giver of food (प्रस्तासतस्मनल—Sayana); O distributor of knowledge and other articles of sustenance (प्रस्तासति भ्रातार्थिन विद्यानिविद्यायां निधान—Daya.).

3. Prayasvanta, those having food, we the possessors of food (प्रस्तासति भ्रातार्थिन विद्यायां—Sayana); the men of activity and efforts (प्रस्तासति भ्रातार्थिन—Daya.).

Hymn-21

1. Manusvat, like the man (मनुवत् मनुनात्यं तुल्यम—Daya.); like manu, मनुरिङ—Sayana.

Hymn-22

1. Visvasaman, the one adept in the entire knowledge of Saman, the Vedic chants (विश्वान्ति सामान्ति यस्य तत्तत्त्वाय—Daya.); a way of addressing the rsi (र्सची: सम्बोधनमेतु—Sayana).

Atrivat, like Atri, the one possessing a general universal knowledge (प्रतिवत् भापक विवस्तु—Daya.).

4. Atrayah, sons of Atri (प्रतिपुत्रा—Sayana); the one free from three blemishes of passion, anger and greed (विभि: कामकालोञ्जोपरिवहितः—Daya.).

Hymn-23

1. Rayim, riches (प्रत्य—Daya.); metaphorically, a son (पुत्रम्—Sayana).
Hymn-24

For verse 3, see Nir. V.23.

1, 2. The verses 1 and 2 occur in the Samaveda; see I.448, II.457; II.458; II.459 and Yv. III.25; 15.48.

Varuthyah, born in superb houses or families (वरुथ्य: वरुथ्येुपायमयो गृहेः नय्येुचः—Daya.); that which is to be chosen, to be enjoyed or to be worshipped (वरुथ्य: समयीय:—Sayana); auspicious or favourable to the house or family (वरुथ्य: पुलसङ्गोधा जस्वताः—Mahidhara); also endowed or enclosed with circumferences or defences (वरुथ्य: परिविर्भवेत्स:—Sayana); Vasusravah, dispenser of food (व्यासःसरस्वतम्—Sayana); one rich in wealth and prosperity. (व्यासःशुपुरुत्त:—Daya.); renowned for wealth (Mahidhara).

3. Urusya no aghavatah samasmat, उरुस्या न: अघवात: पस्माद्, protecting from all attacks; in the quotation, it occurs in the oblique case. The verb urusyatī means to protect. It occurs in the nominative plural also. (Nir. V.23).

Hymn-25

1. Rsunamputrah, the son of the Rsis; according to Sayana, this refers to Agni, since as one generated by the rsis by their rubbing the sticks together which produce fire (रसुनान्मुस्ति रसिया रसित:। रसितिर्मियनु रसि अंगुलिपथिते—Sayana); रसुनान्मुस्ति (सत्य वर्णविलेन इकारस्य स्वान रसित्—Daya.).

2. Satyah, true (सत्य: साधु:—Daya.; refers to Agni. since he never fails to bestow upon his worshippers the recompense of their devotion, सत्य: भवति, सत्य वर्णविलेन इकारस्य स्वान रसित्—Sayana).

Manda-jihvam, to the one with sweet or praiseworthy tongue (मन्दा प्रसंसनीया विज्ञापस्य तस्म:—Daya.); the sweet-tongued (whose speech is delightful), or whose tongue is fascinating (मन्दा निविद्व नन्दनिविद्व:। मोदन विज्ञापस्या—Nir. VI.26, cf. I.190.1).

5. Tuvisravastam, rich in food and rich in fame (प्रतिविद्व भवितस्य-व्यासःसरस्वतम्—Daya.).
Tuvibrahmanan, one who has in his association learned persons, well-versed in the Vedic lore (तुविब्रह्माण बहुव विद्वानविद्वानविद्वानते विद्वानो यस्य —Daya.); abounding in devotion (बहुस्तोत्तम्—Sayana).

5, 6. These verses have been traditionally recited at the ritual pertaining to obtain male offspring, the putrakamesti.

7. See Yv. XXVI.12, and Samaveda I.86.

8. Grava iva, like a cloud (मेघ इव—Daya.; Nigh I.10) like a stone (प्रभवति ग्रावते—Sayana).

9. Vasuyavah, we, who desire wealth (वसुयवः वसुकर्मा वर्य—Sayana; भरतनो वसुवन्यवः—Daya.).

**Hymn-26**

1. See Yv. XVII.8; Samaveda II.871.
2. Samaveda II.872; 873.

**Hymn-27**

In this hymn, we have three Ēsīs, who are said to be three kings: (i) Tryaruna, the son of Trivrṣna; (ii) Trasdasyu, the son of Purukutsa and (iii) Asvamedha, the son of Bharata. Alternatively, Atri alone may be the Ēsi. All the three names have been taken from the Text.

**Tryaruna** : त्रियरुनन् —V.27.1; 3; त्रियाभ्रशय V.27.2.
**Trasdasyu** तसदस्यु —VIII.49.10; तसदस्यु: IV.38.1; V.27.3; VIII.19.36; तसदस्यु—I.112.14; IV.42.8; 9; VII.19.3; VIII.8.21; 36.7; 37.7; X.150.5; तसदस्यो: V.33.8.

**Asvamedha** : प्रश्लमेधस्य V.27.5; प्रश्लवेधाय V.27.4; प्रश्लमेध V.27.6.

In the entire Rgveda, the word *asvamedha* occurs only at these three places; i.e. in the present hymn.

1. Trivrṣna, one who showers in the three (regions) (शैवः: यश्नान्ति वर्षित स एव—Daya.)
Tryeruna, the one who possesses three qualities or attributes
(bhramana gana yasa) - *Daya*.

Asurah, ravelling with pranas (breaths) (pramayanta rama - *Daya*);
strong (pramayata - *Sayana*).

2. Hari, two horses (praban - *Sayana*).

3. Trasadasyu, one terror to thieves (prasanta dasya yasa - *Daya*).

Tuvijatasya, outcome of many, born of many (bhantasa dasya
-Sayana).

4. Asvamedhaya, for national service, (pravan raya) also, for the
one readily pursued, (pravanpravya, prampravya - *Daya*).

5. Asvamedhaya, pertaining to crafts of administration of
an empire (pravanvaranastha bhasya - *Daya*).

6. Asvamedhe, in the administration of a State (pravanvaranastha
bhavana - *Daya*).

**Hymn-28**

The Rsi of this hymn is Visvavara, a woman, belonging to the
family of Atri; her name is also derived from the word which appears
in the verse.

1. Visvavara, one who repels all sins (varanprvy pravahan shalay
varanvaranastha - *Sayana*); one who brings the entire creation into appearance
(ya varan varanastha - *Daya*).

Ghrptaci, night (Nigh.I.7); the one with ladle (punyacita punyachya
shuca sahita - *Sayana*; hirya punyachya, bearing the ladle with oblation (punyachya
dakshyena punyachya shuca sahita - *Sayana*).

In respect to this, Wilson rightly remarks: "The whole passage
is remarkable, whether this explanation is admitted or not, as it leaves
no doubt that a female is described as discharging the offices of a
priest. Worshipping the gods at dawn with hymns and oblations: besides visvavara (विस्वावर) being feminine the epithets praci (प्राची), Ilana (ईलाना) and ghṛtaci (घृताची), are of the same gender.

The word visvavara is not a proper noun as is seen from its several modifications in the Rgvedic passages:

- visvajāra — I.30.10; VII.5.8; 16.5; 92.1; VIII.46.9; IX.91.5.
- visvajāra — III.17.1; VII.97.4; IX.88.3; X.149.4.
- visvajāram — I.48.13; V.4.7; VI.37.1; 49.4; VII.7.5; 10.4; 84.4; VIII.71.3; X.150.3.
- visvajāraḥ — III.36.10; V.44.11; VI.23.10.
- visvajāra — III.43.3; V.25.1; 80.3.
- visvajāra — (all anudatta accents) — VII.70.1.
- visvajāra — I.123.12; VII.91.6; IX.97.26.
- visvajāram — VI.5.1.
- visvajāram — VI.22.11.
- visvajāraḥ (all anudatta accents) — I.113.19; III.61.1; VII.77.5.
- visvajāre dṛṣṭi visvajāre — VII.7.3.
- visvajāryaḥ — VIII.19.11.
- visvajāryaṃ — VIII.22.12.

3. Sam jaspatyam su-yamam a kṛnuṣva, preserve in concord the relation of man and wife; make perfect the well-connected duty of wife and husband; an appropriate prayer for a female Yv.XXX.12 (Wilson).

6. Adhvare, in the sacrifice; in the factory or industry (मध्ये विलाचित्रव्यवस्थारे—Daya.).
Vṛṇidhvam havyavahanam, select the bearer of oblation to the
gods. According to ritualists, there are three kinds of sacrificial fires: 
havyavahanah (हष्यवाहनः) which receives the oblation intended for gods or 
Nature's bounties; the Kavyavahanah (कव्यवाहनः), that intended for the 
pitṛs, and the Saharaksas (सहरक्रस) that intended for the Asuras. It is 
expected that the worshipper would be selecting the first one (कथो वा 
बानयो हष्यवाहनो देवानां कव्यवाहनः: पितृणां सहरक्रस पुरुषाणाम्। एतहासिन्यन्ति तां 
वरिष्ठते मां मां गुप्तमिति वृषभे हष्यवाहनमिथवाहे य एव देवानां ते वृषोते—Taitt. Samhita II.5.8.6).

Hymn-29

1. Tri-aryama, the convener or the planner of three (भीषि 
अयास्यक्ष—Daya.); three effulgences (भीषि र्यर्या मय्यमाणि यानि 
तेजसि चन्द्र—Sayana).

Tri-rocana, the three enlightening ones (भीषि प्रकाशकानि—Daya.); 
three luminaries, the sun, wind and fire (भीषि रोज्यायारोज्यानानि 
साध्यविसुरलकानि—Sayana).

3. Manuse gah avindat, obtains cattles for the offerer; here 
gah (गाः:) may also mean rain (गाः देवयुप्य्यक्ष्रस्यीयुक्तकानि वा—Sayana), or even 
speech (गाः गाः देवयुप्य्यक्ष्रस्यीयुक्तकानि वा—Sayana), or even 
speech (गाः गाः देवयुप्य्यक्ष्रस्यीयुक्तकानि वा—Sayana).

Ahim, cloud, or serpent of nescience.

4. Danavam, the evil-doer, a mischievous person (हुष्टप्रक्षतिम् 
—Daya.); Vṛtra, the son of Danu (Sayana).

5. Etase, एतसे, for Etasa; like a rider on the horse (एतसे प्रस्मेवनिक 
हय). See also I.54.6; 61.5; 121.13; 168.5; II.19.5; IV.17.14; 
30.6.

6. Nava-navatīm, ninety-nine; see also I.32.14; 53.9; 54.6; 
II.14.4: 19.6; reference to the destroying of ninety-nine cities of 
Sambarā, the Asura.

Traistubbhena, by the Tristup metre of 44 syllables. This 
verse 6, is nichert-tristup, with 43 syllables; also by the praise of three 
varieties (वृष्टुः निविन्द विचारस्तुः—Daya.).
7. **Mahisa tri satani**, protects three hundred buffaloes or big animals [महिष्या महिष्याणू महत्त्व वशुनां ती शतानि (रक्षेत्)—*Daya*.]

Dayananda paraphrases the verse thus:

यष्ठानिनिर्देश स्तुपमस्य (स्त्रीलोको घोषे) ती (भूवनानि प्रकाशयन्) सरससि विष्ठु कुड़हस्य खुदु स्त्रीलोकविष्ठत् (तथा) सबा कशा सक्षे सक्षे मनुष्यौ महिष्या ती शतानि (रक्षेत्)।

Just as Agni (fire) and Indra (the sun) very readily in the midst of these three worlds give light and drink up the water of all the ponds and for the destruction of *Vṛtra* (the clouds) quaff or ripen the extracted Soma, in the same way, you, the friend, in lieu of friendship offer protection to the three hundred big animals.

8. Here again, we have a similar reference.

**Mah**, महा, make or create (रचये:—*Daya*).

**Mahisanam aghah mah**, महिष्याण गः गः; make the animals who are not to be killed (महिष्याण महत्त्व पदार्थाणि गः: प्रहलादः महा: रचये:—*Daya*).

Sayana interprets quite contrary to the above; you had eaten the flesh of the three hundred buffaloes (महिष्याण पशुनां महा: महानि, गः: बलिवानसि)।

**Ahim**, = vṛtram = clouds; also nescience.

9. For *usanas*, उसनस्, and Kutsa, कुत्स; see earlier references.

**Usana**, the one desirous of something (उसना कामयमान:—*Daya*; उसना कामयम—*Sayana*).

**Kutsena**, by determined and firm actions, like an adamantine stone (कुत्सेन व्ययेन द्वैतेन कार्यम्—*Daya*).

10. **Anasah dasyun amṇah**, confounded the mouthless (i.e. dumb or voiceless) mischievous persons.

**Anasah**, (शनान: प्रास्यप्रतितम्) प्रास्यप्रति बद्यो लक्ष्यते। ब्रह्मदाता मूर्तान्—*Sayana*). Dasyus are perhaps those who are unable to pronounce words properly (cf. *mlecha*).
11. Gauriviteh, ृगौरिवीतेऽ, of the preceptor (यो गौरीं वाचं श्लेष्टि सं; ृगौरिते वाहनाम्, Nigh. I.11—Daya.).

Piprum, ेगोिनिन्त; the pervading (पिप्रुम् व्यापकम्—Daya.).

Vaidathinaya, for the intellectual snob, for the enemies pertaining to a battle (वैददशनाय विदस्तिवा संश्चारकाः निर्मिताः—Daya.).

Rjisva, ृजिस्वा, for the straightforward one; one resembling a dog (र्जिस्वं सरस्वातास्ते श्वा च—Daya.).

Hymn-30

1. Haribhyam, by speed and attraction (वैहरिबध्यभावाम्—Daya.); by ones own car, by two horses; (हरिभ्यं सं वाहनाम्याः, प्रस्वायभाय्याः—Sayana).

Sukharatham, an easy chariot, a chariot for comports (सुखाय रक्षकरथस्तम्—Daya.); a car with pleasant eye-door (सुक्करथं भोजनलादारं: रथो यस्य सुखरथं—Sayana). Sayana gives an etymology of sukha (सुख) and thence of Sukharatha; the one which in a beautiful way digs, carves or draws lines on ground—a chariot of this type (सुखं खनितं लिखितं भूर्मितिं वा सुखं। तदृशं रथं) see Nir. III.13 (सुखं शेषं: शं: पुनं: खनितं). From what root is sukham (happiness) derived? It is so called, because it is useful for the senses (शं, kham, senses). Kham (sense) again is derived from the root khan, to dig).

6. Maruts, cloud-bearing winds; breaths; mortals; and also praises (मरुतं खनितं बन्दीति स्तीताः—Sayana.).


Gatun, happiness (गातुं सुक्कम्—Sayana); earth and speech (गातुं भूमि वापीं वा—Daya.).

Manave, for a righteous man (मनवेशीताय धार्मिकाय मनुयाय—Daya.).

Sayana identifies Manu with the Rsi of the Hymn, मनवे नमुचिताय-हृद नोधनाय महाम्—to me whose wealth of cattle has been carried of by Namuci.
For Namuci, see I.53.7; II.14.5; V.30.7; 8; VI.20.6; VII.19.5; VIII.14.13, and X.131.4.

8. Rodesi, from earth to heaven; from body to mind.

10. Gavah, rays (गवः फर्णः—Daya.).

Vatsaih, the separated ones (वत्सी: वियुक्तः—Daya.; वियुतः—Sayana).

Indrah—the sun (Daya.).

11. Babhrudhutah, effused by Babhru (बाब्रुषुभिक्षुतः—Sayana); cleansed by the enlightened ones or by learned persons (बाब्रुषुभि प्रज्ञाकूषा: पवित्रितः—Daya.).

12. Rusama, रुसमा, brilliant sages; the one who turns out the tormentors (रुसामा हितकारी मिन्नति—Daya.).

According to Sayana, the Rusamas are the people of the same name, the principality of रुसाम्य (रुसाम्य).

15. Gfarmascit, like the hot one, like the Mahavira pitcher or ewer.

Ayasmayah, golden; shining like gold (हिरण्यमिष्य तेजोमयः—Daya.). Ayas is usually iron, but here it means gold.

Hymn-31

For verse 2, see Nir. III.21.

2. Amenacit, those who are without women; mena (मना)=woman (मना महाप्रवासी; प्रवासी कांचितः—Sayana); those who are without alluring women (प्रवासिनः मनः प्रवासिकृतः: विरम्य वेशान्तान्—Daya.).

Janivatnah, one with wife (जनितकः ज्ञातः—Sayana); progenitor (जनितकः—Daya.).

Menah (मनः) and gnah (मना:) are synonyms of women.
Striayah (स्त्रियः) is derived from √स्त्रिये, meaning to be bashful (स्त्रियः स्त्रियेर्माणां).

Menah (मेनाः) are so called because men honour them (मेनाः मानन्यक्षेणा:).

Gnah (गनाः) are so called because men go to them (गनाः गच्छन्यक्षेणा:).

—Nir. III.21.

4. For Rbhus and Tvastṛ see earlier notes.

5. For marut and dasyu, see earlier notes.

7. For susna (सुष्ण), see I.11.7; 33.12; 51.6; 56.3; 63.3; 101.2; 103.8; 121.9; 10. II.14.5; 19.6; III.31.8; IV.16.12; 30.13; V.29.9; V.31.7; 32.4; petty tendency; also the name of an Asura—Sayana.

Susnasya, of strength; (बलस्य—Daya:).

8. Yadu, a hard working man (यदवे मनुष्यः—Daya:); a king of the name Yadu—Sayana.

Turvasu; strong man (सर्वोच्चचक्रण सम्मानः, one who can easily take possession—Daya:).

Susna, सूष्ण, petty tendency.

Kutsam, intellectual; also the spoiled one (कुस्तिकम्—Daya:).

Indra, resplendent.

Usanas, men of a genius (उज्ञना कामयमानः, the one with aspirations—Daya:).

9. Karne vehantu, here Sayana interprets karna (कर्णः) as praiser or yajamana (स्त्रोताच्य यज्ञोत्तरतिः करोतिति कर्णः—Sayana); in that by which one does (कर्णः वेन तस्मिन्—Daya:).

10. Avasyuh, one desirous of protecting himself (पारम्परिजो र्वषनमिच्छः—Daya:).
Tavisim, army (तविष्य सेनाम—Daya.); strength or force (तविष्य बलम्—Sayana).

11. **Etasah**, एतसः, see earlier notes (प्रवशोधककामिन, as horse to the horse rider—Daya.).

**Uparam**, like a cloud (उपरं मेघविव—Daya.; Nigh. I.10; a synonym for cloud).

**Jujuvansam**, going rapidly or with great speed (शुजुवांस वेयेन गतिकता, Sayana; प्रतिवेयेन वेयबलम्—Daya.).

**Paritakamyayam;** in the battle (परितकम्यययायं भट्ट: इति परितकम्यय संघास:—Sayana); in the night,—pleasing from all the sides (परित: सार्वततत्त्वानि ज्वलिति यथां तत्स्या रात्रि—Daya.).

**Bharat cakram etasah**, Etasa has borne away the wheel (etasah, एतसः; is used for etasaya, एतसाय; he or Indra has taken wheel for Etasa—Sayana).

**Hymn-32**

For verses 1 and 6, see Nir. X.9 and VI.3 respectively.

1. **Danavana**, wicked persons (हुष्टजनम्—Daya.).

**Khani**, खानि, the holes or interstices of the clouds (मेघस्थोतक निर्प्रमन्नाराणि—Sayana; sense-organs (श्रिण्याणि—Daya.).

3. Sayana refers to an allegory; from the body of **Vṛtra** sprang the more powerful **asura**, named **Susna** (सूञ्या;); allegorically, it means that the exhaustion of clouds was followed by a severe draught, which Indra, or the atmosphere had then to remedy.

4. **Danavasya bhamam**, from the wrath fire of the wicked (हुष्टजनस्य क्रोधम्—Daya.). To Sayana, here the **danava** is **Vṛtra**, and **bhamam**, his wrath (क्रोधाणि भामश्रद्धेन क्रोधदुःखन: शुष्कारुरो लक्ष्यन्ते), from which arose another demon named as **Susna**; who was also subsequently killed by Indra.
Miho napatam, mihah is by the rain; or showering; napatam, the one who cannot fall (प्रज्वलः सियः—Daya.) or the protector of showering cloud. (मेचस्य स्वप्नः पाता रवित्तारम्—Bṛg. नपातकः पातारि बस्ते;—see “प्राणो वै तन्नुभाति हि समयः पाति”—Ait. Br. II.4; the vital air is called the body—preserver, for it preserves the limbs—Sayana).

8. Apadam, footless, atram, measureless, mrdhravacam, speechless or with offensive or evil speech (द्वम् योजति सर्वस्वे स्माणोति तम्। मुद्गवचं हिस्तवायम्;—Daya.; हिस्तवायमिनित्रयम्, कण्यामिश्रतम्—Sayana.).

Hymn-33

1. Samaryyah, associated with the Maruts; the one fond of wars (संप्राणमिंच्छ:—Daya.); an epithet of Indra.

Sayana gives three interpretations: (i) together with mortals, i.e. with the worshippers (सौन्दर्य: सत्तवतमः सिहितः); (ii) with the Maruts and other combatants (सहित्वायमातुध्यमान्यः महादृश्यः), and (iii) fit for or suited to war (समराहः).

3. See also Yv. X.22, with certain variations chiefly in the first hemistich.

5. Ahisusma, the sun or sun-like; who dries up the cloud (मेशस्य मेष शोषणे स शुर्यस्यवस्त्रवचं बस्तमानः;—Daya.); the one of all pervading strength; all powerful Indra (सदिर्यवानः। सर्वदृश्य वायु बलमेन, स्वमुखमुखः—Sayana).

Prabhṝthah is highly acceptable (प्रक्षयः धराह्यः—Daya.); or war or sacrifice (संप्राणम्, यज्ञः); bhagah, one with fortunes (ऐक्यवं योगः—Daya.).

May a faithful follower or ally (सत्याभास्यादि:) come like Bhaga, as an associate (सत्यः सगन्तः) to be commanded (हृद्यः) in sacrifices or deified (सत्यमिश्रतास्यः:) in battles: as the divine Bhaga comes as our ally, so may followers and others come (Wilson).

6. Nṛtamanaḥ, dancing (नृत्यः—Daya.), or exulting (Wilson).

Enim rayim, white riches, or riches worth having; brilliant wealth (प्रत्येके खेतन्ध्र खेतन्ध्रम्—Sayana; प्राणः यम्याम्—Daya.; रथ धनम्).
9. Vidathasya, of the one worth having (तन्मुः योणस्य—Daya.); a king of this name—Sayana).

See V.29.11, a verse in the earlier hymn, vidathin, as the son of Marutasva and father of Rjisvan (ब्रह्मचर्य) Wilson. But no king of the name of Vidatha is anywhere mentioned even in the subsequent mythological literature.

Cyavatanah, in the state of being obtained; bestowing upon (भावयतन सन्); Dadanah, giving to me.

10. Dhvanyasya, one expert in sounds (धवनिः कुशलस्य—Daya.).

Lasmanyasya, one born with noble indications (सुलक्षणं भवस्य—Daya.).

Sayana regards Dhvanya as the son of Laksmana,—unknown figures.

Hymn-34

For verse 3, see Nir. VI.19.

2. Sahasra-bhṛṣtim, the one causing thousands of destructions (भृष्टयः सहस्राणि वहा यनिः स्वाश्यम्—Daya.); thousand-edged (Wilson); or of unbounded lustre (परितिमन्त तेजः—Sayana).

3. Tatanustim, one who desires an extended race (विस्तारं—extension—Daya.; तत्त्वमें तन्त्रिति श्रेष्ठ क्रायने क्रायनिति तत्त्वविद्याः, he who desires an extended race or santati सत्ततिः—Sayana).

Tānu-subhram, one whose body is clean (सुभ्रााण्ड सत्त्वविद्याः तम्—Daya.; or is decorated with ornaments etc. भ्रमणीय सत्तत्विनिति—Sayana).

Both the above terms relate to a self-cherisher not offering sacrifice (तादृश तपोस्यार्थं प्राय्णान्तम्—Sayana).

4. Na atah isate (न शता: ईसे), does not turn away; does not destroy (न निरोधे शतत: ईसे हिततिः—Daya.; does not fear, or does not go from hence—न विभेंति न गच्छति बा—Sayana).
Sayana discusses in the light of this verse the consequences of a man who has committed such crimes as of killing father, mother or brother. Indra does not forsake such a sinner, for verily he desires his offerings. The doctrine encuciated here is that devotional merit compensates for want of moral merit; the converse is also implied by a passage quoted by Sayana where it is mentioned that sanctity (or high moral values) does not compensate for want of devotion. Indra says that he gave to the wolves the Paulomas in the firmament, and the yatis, the kalakanjyas and arunamukhas upon this earth, since these yatis did not worship him or praise him (इन्द्रो वतीनत् सातासीयसः प्रायस्मद् प्रातीरिः पोलोमान् पूर्विर्वयं कालकर्ज्ञानशस्मुखमभीतत् सातासीयसः प्रायस्मद् ।

9. Satrim, भोलस्, dispeller of distress (पु.वर्षिलादक्ष—Daya.).

Agnivesim, भन्वेंशीत्म, the dynamic one, energetic one, who enters into the fire (योगतं भवेषयति तम्—Daya.).

**Hymn-35**

2. Catasrah, the four behaviours, physical, vital, mental and spiritual realms; on sociopolitical plane, the four policies of the state, sama (साम)—reconciliation, dama (शाम)—allurement of riches and posts, danda (दंड), force, terror and brain-washing; and bhada (भद्र), i.e. division or divide and rule (Daya.); or four classes of people, the Brahmana, Ksattriya, Vaisya and Sudra.

Tisrah, the behaviours pertaining to three realms physical, vital and mental; three classes in state—assemblys (councils), people and army (सभा, प्रजा, सेना—Daya.); or three classes of people, the dvijas,—the Brahmana, Kastttriya and Vaisya; or three worlds.

Panca, the domain of five organs of senses; the five elements—earth, water, fire, air and ether, or the five classes of men—the Panca janyas or Panca-Ksitinam (the four varnas and the out-caste or un-classified; or Deva, Pitr, Manusya, Gandharva and Rakshas).

5. Adrivah, like a cloud; like the sun (मेघयुक्तसुर्यवतः राजमन—Daya.; bolt-like Indra वत्सविद्ध—Sayana).

Satakraito sarvaratha, सर्वरथा, by the chariot which goes everywhere, (सर्वत्रस्वात्तेन रथेन—Sayana); the one to whom all the chariots belong,
such a Satakra, Indra or one with supreme wisdom (सत्य यानी मनुष्य सं; शतक्रों त्रिविदत्रय —Daya.).

7. **Ava ratham;** —here अवा यो, to protect (निम्पातस्व वेदित्व श्लेष्य); protect the chariot (Daya.); here ratham may mean a son also (वरं रंगुणस्वतर्य या पुत्रम्—Sayana).

**Hymn-36**

2. **Hanu, हृ, lips, mouth, or jaws; or mouth and nose (मुखनासिकेः —Daya.).**

**Sipra,** this also means a pair of jaws; since hanu and sipra mean the same, the latter may be taken as qualifying the former and hence Sipra is beautiful (शिवे सुनीतिः—Daya.); or hanu means the one assisting in destroying or means of destruction (हृन साधनम्—Sayana).

3. **Amateh it;** devoid of intelligence (प्रभृते निब्रेः: हृत एव—Daya.); also through dread of poverty (वार्तियस्तोत्तरुच्छिः; प्रभृति = प्रस्तोतु, the one who does not praise or worship, also प्रभृति वार्तियाम् = poverty).
“O Indra, wielder of the thunderbolt, give us whatever excellent treasure there is, with both hands bring that wealth to us, O treasure-knower.”—Whatever (excellent), glorious and abundant wealth (वचाननि swarmhniyam धनमलि) there is, O Indra, or that which I do not possess here (सन्न्य हि नातिनि था), as consisting of three words (मे + इह + ना), that wealth should be given to us, O wielder of thunderbolt.

Adrih (thunderbolt) is so called because it splits mountains or it may be derived from √वट, to eat (Nir. IV.4).

2. Akupasbya davane (वकुपारस्य दावने) in the sense of unlimited food (वकुपारस्य ब्रह्मणित: पारी वस्त्र तथ्य, दावने दावे—Daya.; दावने दावे—Sayana).

“May we obtain (lit. know) that unlimited gift of thine.”—The Sun is called akupara also, i.e. unlimited, because it is immeasurable; the ocean too is called akupara, i.e. unlimited, because it is boundless. A tortoise is also called akupara (वकुप + धर), because it does not move in a well.—Nir. IV.18.

3. Ditsu, the one anxious to give (दातृमङ्गु—Daya.; दानेमङ्गु—Sayana); bountiful.

5. Atrayah, free from threefold pains or from evils arising out of the three qualities (satva, rajas and tamas). To Sayana, the sons of Atri.

Hymn-40

For verse 4, see Nir. V.12.

2. Vṛṣa, (वृषा) the showerer, either of happiness or of Soma juices.

Grava, pressing stones, or clouds (Nigh. I.10).

4. Rjisin from ṛju, straight; straightforward or simple (सरलादियुक्त—Daya.); acceptor of spiritless libation (सवन्देशभिभुतयथ गतसारस्य सोमय, हृत्य सबन बाप्यायाभिपुत्; मोहित स ज्ञीयोऽसोमः। सोभ्रीष्टिश्वरीय—Sayana; i.e. that which has been offered at the morning and midday ceremonies, and of which the residue is now presented at the evening sacrifice—Wilson).

The foaming Soma (सोम: सोम:) : that which remains as residue after Soma is strained is called rjisam, ज्ञीषम्, i.e. something, which is
thrown away, hence Soma is called *ṛjisi*, र्घी, i.e. containing the residue. This is also used as an epithet of Indra (भवापूर्वो निर्गोधर्मि: भविति): *ṛjisi*, the wielder of thunderbolt (र्घी, वज्री) — Nir. V.12 (see also Av. XX.12.7).

5. *Aksetravit*, the one who does not know the place where he is actually standing; one not familiar with geometry (य: शेत्रं रेखागणितं न वेति — *Daya*).

*Svarbhanauh*, one which gets light from the sun; of the form of lightning (स: स्वरादिल्यं भातिः स विच्छुपः — *Daya*).

6. *Svarbhanoh*, of the nescience; of the light of the sun (भवितव्र प्रकाशः — *Daya*). In latter literature, it is the name of *Rahu* also (the shadow), the personified ascending node and the causer of an eclipse.

The word *Svarbhanauh* occurs only in the four verses of the *Ṛgveda* V.40.5; 6; 8; 9).

*Turiyena*, the fourth innate instinct (विद्यलतिक्ष्य) beyond physical, mental and intellectual; also by his *fourth* sacred prayer, i.e. by the four verses of this hymn (5 to 8).

**Hymn-41**

1. *De* (दे), = *Deva* (with an omission of a syllable *va*, permissible in the Vedic texts—मह छान्दो वर्णोपो वेति व लोपः, सूपां सूतुपितिविभक्तेपूर्ण्—(Panini VII.1.39).

2. According to Sayana, the divinities worthy of praise are of two groups: *Stotrabhajah* (स्तोत्रभाजः) who share praises, and *havirbhajah* (हविरभाजः), who share oblations. In this verse, we have the divinities of the first category.

3. *Divah Asuraya*, of the aspirants for clouds (कामयमानस्य नेषाय — *Daya*); for the celestial destroyer of life, i.e. Rudra (दिवः दीर्घाराय, भएश्च भानीश्च श्राय — *Sayana*); or for the celestial *asura*, or for the life giver, the sun or air (दुलोकसम्बन्धेनुराय भानवायु नृर्माय वायूवे व — *Sayana*).

4. *Trita*, triple bounty (fire on the earth, wind in midspace, and the sun in heaven); or the one present on the earth, in the water,
and the midspace (विष्णु विष्णुकालिकशेषु वर्धमान:—Daya.); also an epithet of वायु pervading in three regions.


Tuje nah tane, in liberal donations (तुजें ताने प्रसन्नमय ताने विस्तीर्ण:—Daya.; ताने विस्तृते तुजें ताने—Sayana; also τυγχανοῦ δώρου—Dya.) ताने विस्तृते तुजें ताने—Sayana; also τυγχανοῦ δώρου—Dya.)

Tane may also mean son, and tane grandson—तनेन वुलुगम (वर्धमानं बुलुगो) पुत्रस्य दान दत्तम: i.e. donation of a son; न: तुजें पुद्रे तने तलुकें—Sayana).

Vasavo na virah, the world-like heroes (वसवः वर्गो वासवितार: वीरर: न वीरो इह—Sayana; वीरर: प्रजासीनर्वासस्युतः, one accomplished physically and intellectually—Daya.).

10. Bhumyasya, either of earth; or of midspace, and then र्यस्नांहि भुम्यस्यां गर्भां, the embryo of the firmamental rain (otherwise earth fertilizing rain).

12. Puru na subhrah, bright as cities (पुरुस्वर्ग उस्ब्ज्ञेत:—Daya.).

14. Girah, praises (स्वंप्रय:—Sayana); cultured speech (चुलिक्षिता वाचः—Daya.).

Dyavah, दावः, noble aspirations (सर्वाः क्षामाः—Daya.); धोतमाना: स्वप्निकार्य अकालिन्यः।

Candra-agrah, चन्द्राग्रहः, the joy-bestowing, or gold-bestowing (चन्द्र सुर्यमानवर्यो वाष्पे यासे ताः—Daya.; चन्द्रावनं हरिष्कं वाष्पे यासे ताः—Sayana, i.e. candra also means gold, besides joy).

15. Varutri, वरुद्वी, protectress (सुष्मदुप्रवव वारुद्वी भवति, i.e. what or who keeps off oppression upon us—Sayana; वर्सुवृद्धा—Daya.).

16. Ahirbudhnyah, clouds born in firmament (अहिर्भुद्ध्नय: मृद्ध: स्नित्रिष्कोणः—Nigh. I.3.).

17. Nīrṣṭi, see earlier notes, the earth (Nigh. I.1); mother earth.
19. **Ila**, mother-earth; adorable speech; **urvasi**, charming as lightning; or divine speech (उर्वसी बहुव यस्य भवति यथा सा चारि। उवर्वसीत पदनाम —Nigh. IV.2).

**Nadibhīh**, नदीभिः, by channels, nerves and veins, or rivers.

20. A verse of 10 syllables, known as **yajusi-pankti** (यजुसी पंक्ति); also known as **viraja** of one hemistich.

**Hymn-42**

3. **Kavitamam kavinam**, most wise amongst the wise.

**Kavi** is **Kranta-darshin** (क्रांतदर्शित्); a **seer** (or shewer) of the secret realms (Wilson translates the word as prophet, as if he can forecast the future too).

4. See Yv. II.15 with slight variations.

5. **Rbhuksah**, the same as Rbhus, here, though the term usually stands for Indra; enlightened sages (ऋभुक्षा: महान—**Daya.**).

**Purandhīh**, the same as **vibhu**, which completes the triad in this verse (ऋभु, विभु and **vaja**) along with **vaja** (पुरनिच्छिन्ति वीभु धीर्यस्य सः, the one with immense wisdom—**Daya.**).

6. **Marutvatah**, lord of vital principles (the one in the company of the distinguished wise persons, प्रणालित विद्युतक्रस्य—**Daya.**).

9. **Suryat yavayasva**, put apart from the sun (सूर्यात् सचित: यावयात्स्व प्रमिर्यत्नान् कुस—**Daya.**); i.e. condemn them to darkness.

**Brahma-dvisah**, the adversaries of prayers, mantras, of the Veda, of the supreme God, or of the Brahmanas (the intellectual class).

15. **Marutasya**, (मरुतस्य), of cloud-bearing rain.

**Rudrasya**, Cosmic vitality (प्रणालित कुस्य नामः, the vital breathings —**Daya.**).
17. A fragmentary verse, शास्त्रीय पंकनसन्नतः; the same repeated in Hymn 43.16; a verse of 10 syllables.

**Hymn-43**

1. **Sapte**, sapta means seven from its *sarpana* (सप्त सर्पनाहभावः: सप्तकृत्यासंवर्गः—Nir. IV.26).

   **Sapta viprah**—Divine speech in seven metres (*Gayatri usnik* etc.); wise in seven disciplines (the Veda and its six upangas (सप्ताविष्टं नेपार्यानी—*Daya*; seven rivers हर्षं में भंगे, X.75.5—Sayana).

2. **Dhenavah**, the milch kine, or rivers (Sayana); speeches like kine (गाव हर्ष वाचः—*Daya*).

4. **Duduhe sukram amsuh**, Soma yields its pure juice (*Wilson*); the Soma has milked the pure juice (एकहू निम्बलं रसं दुधेँ सुक्रं—Sayana; दुधेतोरंग्छं, milched, बुर्जः—उद्धरम् उद्धरम्, प्रेणसुः—सिरं:—राज्जन:—*Daya*).

6. **Gnam**, ग्नाम्, a synonym of *stri*, woman; to Sayana, the proper name of a Devata; queen of knowledge (ग्नामान्तः ब्रह्मां यथा the one through which knowledge is attained—*Daya*); *menah* (मेनाः:) and *gnah* (ग्नाः:) are synonym of women; *strijah* (स्त्रियाः), women, is derived from root *styat*, स्त्रयें, meaning to be bashful; *menah* (मेनाः:) are so called because men honour them (ग्नामान्तः, manayant).

   **Gnah** (ग्नाः:) are so called because men go to them. (Nir.III.21); Sayana's derivation is “तन्त्र देवीर्वर्तव्यामेतत्तनामिकं देवताम”.

7. **Gharma**, see also V.30.15; ever; sacrifice or austerity (यज्ञात्मको बा—*Daya*); *gharmah*, cauldron known as *Mahavira* (महाविरः) in sacrifices. Sayana interprets the verse in the light of animal sacrifice: “The vessel which the priests celebrating, supply with butter, as if roasting a marrow-yielding animal with fire.”—(*Wilson*).

**Vapavantam**, encouraging the seed of knowledge to grow (विप्पा वैप्रं विप्पर्तं—*Daya*).

**Agniina**, by fire; by austerity and celibacy (पालकेनेऽव ब्रह्मचर्यं—*Daya*).
Tapantah, roasting or heating; enduring or penancing for forebearance (सन्तापदुःख सहनानाम्—Daya.).

8. Dhuram, the axle (नारभि; द्वृं यानाधारकान्त्यम्—Daya.); anih, pin, bolt (प्राप्ति: कीलकम्—Daya.); nabhim, axle of the wheel. As the cart cannot move if the axle of the wheel is not fixed by the pin or bolt, so the offering of the Soma is without efficacy unless the Asvins be present (Wilson).

9. Pusna, the nourishing bounty; (आदिन्करस्य—Daya.).

Vayoh, of the wind divine.

12. Nila-prastham, the one whose back is dark blue. (नीलस्यप्रस्थं वर्णं तम्—Daya.); Agni is Brhaspati and Brhaspati is Agni;—so infers Sayana from such epithets.

13. Tridhatu Srangah, the horns of three colours or three elements, white, red and smoky or black (श्रंगविष्णुवुध: श्रंगविष्णुस्य सः—Daya.).

Gna, speech (Nigh. I.11).

14. Raspirasah, one equipped with all accessories of the fire-ritual, (रस्पिरसः वे दानानि स्वार्थिणि वे, they who liberally give and distribute gifts and alms—Daya.).

15. Mithunasaah, with wife (पत्नीमिति: सहिता); secante (सेकंते सेकेते—Sayana); yayah, food (sacrificial); one should jointly (i.e. husband and wife) offer sacrificial food, i.e. wife should participate with husband in sacred rituals (अयासस्य प्रणिनामधीयथायाम्—and similarly in the Purva Mimamsa (V. I.26) (प्रकरणारम्भे खण्ठी विन्यास प्रपन्धिकारं स च पत्या सह, इति हि प्रतिष्ठितम्—Sayana). From देवोदेव: to दुमंतीहनुम: the same as the latter half of verse 16 of Hymn 42.

16. The same as the verse 17 of the Hymn 42.

Hymn—44

For verses 1 and 8, see Nir. III.16 and VI.15 respectively.
The hymn refers to the glory of the sun, known as Indra, Surya, Agni, Aditya and various names. He is accompanied by his bride, the dawn (जनिवासं है); the verses 10-13 refer to the allusive terms as काल, मनसा, ध्रव, यज्ञ, शापित, षड़यंत्र, ब्रह्मचार, मार्गित, सदायन, बाहुविक, अशुरसि, चुरं and सुलभ्य which need elucidations. According to Sayana, most of them are the names of the Ṛsis. They are the humanly attributes of a man.

**Ksatra,** voluntary assistance (royal family or a State, राजकुलस्य राजस्य बा—*Daya*).

**Manasa,** goodwill (यन्त्रयते तत्स्य—*Daya*).

**Evavada,** pleasing nature. Dayananda explains eva-vedasya (एववेदस्य) as by which the attained qualities are told (एवान् प्रात्यान् गृहान् वदति वेन तत्स्य).

*(Evah, aspiring—कामयमाना:—*Daya*., मनस्य: कामपयमनसाधनेरसार्य, by the means of transport, horses etc. V.41.5; एव: गतारो गुणान्मान भजमाना:—V.41.13—*Sayana*).

**Yajata,** reverence (संगतस्य यज्ञते संगृह्यै व तत्स्य from √यज, to unite. to go together—*Daya*).

**Sadhri,** the spirit of coexistence (सहोः सहस्त्रानस्य—*Daya*).

**Avatsara,** safety and protection (षड़यांस्य योजयो रक्षकान्त सरति प्राणोतितत्स्य—*Daya*).

**Visvavara,** acceptable in totality (विवारस्य समस्तीकृतशीस्य—*Daya*); see I.30.10; 48.13; 123.12; V.4.7; 28.1; 44.11; 80.3; and other references also for various other shades of meanings, विश्ववार्ता आपविबारश्रव्युस्क्ताः—V.4.7; विस्ववार्ता या विकल बुषोतित सा—V.28.1—*Daya*).

**Sadapṛṇa,** ever rich in wealth, ever satisfying (सदापृण: मः सदा पृणान्ति तवंयति स:—*Daya*).

**Bahuvrkta,** destroyer of the crooked by both hands (यो बाहुव्र्क्तं दुष्टान्तु दुष्टे दुष्टा—*Daya*).
Srutavit, fully learned (शृङ्खलितः—य: शृङ्खलित, one who knows all that has been heard—Daya.).

Taryyah, skilful (यस्तीबबं तरितं योगः—one, worth going across, or worth crossing—Daya.).

Sutambhara, the sustainer of the created world (य उदयनं ब्रह्म विभवति—Daya.).

1. See Yv. VII.12.

Tam pratna-tha purva-tha visva-tha ima-tha, प्रत्यथा पूर्वथा विश्वथा इमथा, Him (thou milkest, like the ancient, like the farmer, like all; like the present (sacrificers), i.e. just as the ancient, as the former, as all, as these (sacrificers) milk. This, it is nearer then that. That, it is farther than this (Nir. III.16 on the Chapter of Similies, their various ways of expressing).

5. Wilson gives the literal translation thus: It is seizing with the trees the seized in the effused, the produce of the branching, in the embrowos of the mind, well-moving (or) well-praised, among the speechholders, straight-sung, thou shinest; augment the protectresses, the life in the sacrifice. Wilson regards this verse as an obscure one, and Sayana's interpretation is also not intelligible.

8. Yadṛṣmin dhayi tam apasyaya vidat,

By his skill, he won everything or all that on which the stake was laid, Nir. VI.15; यदृष्ट्वा वोढवारे धायते तमपरस्या धातम: कर्मचया समते—Daya. He obtains that blessing by his devotion, on whatsoever his desire has been fixed—यादृष्ट्वाद यदृष्ट्वा कामे धायि धाते सामस्या नून मनो गम्यते तमः। यथा निर्देशे प्रतिनिर्देश अयत्वाद तद्भागिन्यायः धातमः। यदृष्ट्वा कामेषु प्रमाण्या कर्मणा हुनि: स्तुत्यादितिश्च निर्देशः विनिर्देशे—Sayana).

Hymn-45

3. Parvatasya, of the cloud (प्रवतस्य—Sayana, Daya.).

Mahinam janse purvyaya, for the lives taken before the creation of earths (महीना) and cloud (प्रवत) —Daya.; to an ancient author of
sacred songs (भूलौगा महतीनां स्तुतिः जनुषे उल्लासिनेऽपनि पूर्वशयं प्रत्याय, to an ancient begetter or producer of praise, Sayana).

6. Visi-sipram, to the one attractive in appearance, to the one having attractive nose and chin (विसिसिप्रम् बोधिणे हुनातिसिके तम—Daya.); to an enemy without a chin (विगत हनु मलमु—Sayana): Manu conquered the enemy without action, or as sipra (शिष्र) means also a nose, it might mean noseless; Manu is Indra and visisipra is Vîtra (Sayana).

For Vanik vankuh apa purisam, see also I.112.11—वानिकः सुदानूष बोधिजाय वाण्येण सीर्षपद्यः मधुकोषः; a merchant always desires to exploit maximum in exchange of a little investment; according to Sayana, this refers to Kaksivan, who was such an aspirant.

7. Dasā maso navagvah, for priests adept in a nine-month sacrifice continuing for ten months (नवाक्षध: नवामासप्रस्त: गोविष्णुमात्रस्तःनन्दस्वत्सस्ती नवस्त्रः); it might refer to an occasion when priests of both nine and ten months rites offer worship. (cf. नवाफळः सुतासोमस्त्र हस्त दशामासानोऽर्थ, V.29.12).

Sarama, flowing, eulogisic or sacred speech (सरणभूता स्तुतिः प्राकुप्लां वालिकाः गोविष्णुमिन्द्रेऽप्प्रहिता देवसुती ता; may also refer to the bitch of Indra—Sayana; the responsive enjoyer, स-रन, समानरसना—Daya.).

10. Suryah arhat sukram arnah, the sun has mounted the bright waters, i.e. he has become visible everywhere (सवेतः प्राहुर्यवितः—Sayana); or it alludes to the sun’s rising apparently out of the waters.

11. Dasā maso navagvah, see verse 7.

**Hymn-46**

For verse 8. see Nir. XII.46.

The verses 2 and 3 also occur in Yv. XXXIII. 48; 49.

3. Svar, one of the names of Aditya (स्व: वादिः—Daya.); स्वरासिद्ध उच्यते स्वरासिद्ध—Sayana).
The fourteen names invoked here are Indragni, Mitra-varuna, Aditi, Svah, Prthivi, Dyau, Marut, Parvata, Apah, Visnu, Pusan, Brahmanaspati, Bhaga, and Savit\(r\).

4. **Rbhavah**, the spiritual preceptors (मेधाविनः—*Daya*).

**Asvina**, the pair of surgeons and physicians.

**Tvasta**, architects.

**Vibhva**, by capability (विभुन—*Daya*); or one of the **Rbhus** (श्रुमुष्णानमयतमो देव—*Sayana*).

8. May the divine women (देवताली); wives of gods, Indrani, Agnayi, Asvini, Rat enjoy themselves. May Rodasi and Varunani hear us. May the goddesses enjoy that which is the proper season of consorts.

Indrani is Indra’s wife (इंद्राणीन्त्रयमयस्वरली); Agnayi is the wife of Agni (अग्नि, पत्नी: पत्नी); Asvini, wife of the Asvins (पश्चिमी, पश्चिमी: पत्नी); Rat (रात्र), she who shines (रात्र राज्यते); Rodasi, wife of Rudra (रूद्राः, रूद्राः पत्नी); Varunani, wife of Varuna (वरुणाः, वरुणाः पत्नी). May the goddesses enjoy, i.e. long for that, the proper season of consorts (श्रुतुकाली जयानाम)—Nir. XII.46.

Dayananda’s interpretation of these terms is: **Rat Indrani**, wife of a resplended and reputed person (हरस्वयमयुक्तस्वरली या राज्यते); **Agnayi**, wife of a person, vigorous as fire (पावककम्बस्वरमानस्वरली); **Asvini**, wife of a person, moving with speed (श्रुतस्वयमानिन्तः स्वर); **Rodasi varunani**, wife of a venerable person generous like earth and heaven (श्रुतस्वयम्भविन्तः वरत्र भायत्).

In the cosmic creation, each and every Nature’s bounty is considered as a pair, and for the fruitfulness, the consort is expected to wait for the proper season of mating, the **Rtukala** (रतुकाल), the universal function in the organic and inorganic worlds both.
Hymn-47

1. **Divah**, from heaven; from light (प्रकाशात्—Daya.).

**Mahi** or the adorable (पुजनीया—Daya.; महति—Sayana) is used for
dawn (Wilson).

**Mata**, the adorable mother (मात्यकेरिणी जननी—Daya.; the creator
of light or deities (प्रकाशय देवानं वा निर्माती—Sayana).

**Duhiturbodhayanti**, making the awaking of the daughter i.e. of
the earth. *Usa* or dawn is the daughter of heaven, the bride of the
earth (स्वयं दुहितुर्दिवश:—I.48.1; दिवो दुहिता भुवनस्य पली VII.75.4; प्रजातिः च दुहितः
सम्मात्यां दिवदेवमिति याहुर्वसमस्याये Ait. Br. III.33). The relations
between the heaven, the dawn and the earth have been elucidated by
Dayananda in respect to the relations between a daughter, her parents
and the husband, to whom she is married.

3. **Prsnih asma vi cakrame rajasah pati antao**—(See also Yv.
XVII.10). *Asma* (प्रसन), cloud (नेष—Nigh. I.10); all-pervading
(सर्वचेत्
ष्ण) or like a stone (Sayana).

**Prsnih**, sky or midspace (नभ—Nigh. I.4); the sun (प्राःतुत एवं वर्ष दिति
पृथ्व्यादियः—Sayana); *rajasah* (रजस:) of midspace (Sayana); of the one
born in the Loka (लोकजातस्य—Daya.).

4. **Catvarah**, the four (the four priests, चत्त्वारः शैविनिः—Sayana);
the four elements—earth, water, fire and air (Daya.).

**Tridhatavah**, the possessor of three characteristics (बयः सत्यजत्वष माति
धातो धारक येषाः) or three weathers—seasons —cold, hot and rainy
(विधात्य: ब्रह्मकारः शीतोष्णवर्त्तेन तिथिः—Sayana).

5. **Iha-isha jate yamya sambandhu**, here *yamya* is the pair of
night and day (यम्या राजििनि—Daya.); The firmament is supported or
maintained in its place by the various changes of times and seasons
which it may be considered to generate (Sayana and Wilson).

**Yat im vibhrtam** (यत् एव विपीलः), associated and equally allied
(this refers to *vapuh*, the form or body, or firmament, शन्यमः). Also
*im* (*इम्*) means water (इम् यहनः—Daya.; Nigh. I.12).
Hymn-48

For verse 1, see Nir. V.5.

1. प्रभ यो वर = परेभ वा प्रभ = प्रभ यो प्रसोष्ठिमय इति—Waters in the cloud, i.e. waters on the clouds [waters in the cloud, i.e. waters resting on the cloud, प्रसोष्ठिमय]—Nir. V.5.

Mayini, cosmic intelligence (माया प्रभ विषते मस्त जा—Daya.); delusive (energy of Agni or lightning)—Wilson; also Sayana; the same as Maya or divine wisdom (मायित्र प्रभानाये। प्रभानीसी—मस्त मस्त सम्बन्धिती मायित्रि वापिनि जा सोयम)]

2. Aparcih apar ¬ apejate, here apach, अपाची, one with the downward flow (या प्रापोस्थिमति—Daya.); dawns which have turned back (प्रापोची: पापोस्थिमति: प्रतितिनिमित्तम: ; अपर: प्रापो धारापिनी: उपस:—Sayana).

Apejate, causes to go away (प्रापोस्थिमति—Sayana); causes to shake (प्रापकम्पते—Daya.).

Devayur janah, the devout person (देवान् विदुष: कामयमान: अन:—Daya.).

4. Parasoh iva, parso: इव, like a parasu; parasu, a deputy (परसोधरां प्रतिप्राप: प्रतितिनिमित्त पश्यामि। परसोधरा स्वस्वामिनोभिमात साधारिति तद्विविध्या:—Sayana).

Tam asya ritim parasoh iva, the text has no verb; Sayana supplies the verb pasyami, and interprets parasu by pratnīdhi, a deputy, a substitute: in like manner as a deputy fulfils the will of his master, so the functions of Agni make him the deputy, or representative of yajamana; or parasu may imply an axe, as usual, which accomplishes the object of the wood-cutter as Agni does that of a sacrificer. (Wilson)

Hymn-49

1. Bhagam Vibhajantam, similar to bhagah vibhakta (V.46.6); Bhaga is the distributor of wealth (दन बिभाजकम्—Sayana.; धन ऐवं च रति रम्यीय धन बिभाजलं बिभागं कुर्वलम्—Daya.); see also IV.17.11 (राय बिभक्त वस्मरकः बस्म्.)
3. Adatraya dayate varyani, i.e. the fire consumes excellent consumable timbers (प्रदत्तवा वर्णोमयीनि काप्पद्यनि दहले); or as epithet to Agni, the nourishing, the desirable, the uninjurable Agni (प्रदत्तवा प्रलुं योधयान्य-नाशीनि ददले ददाति वार्यानि वरिताहारीपूर्व भविष्यकते भव: भवनीयः)—gives nourishing and desirable food—Daya).

5. Pra ye vasubhyah ivat-a namah, presented to the rich people (the Vasus) the moving and sustaining food; by moving food (गमनवद्यन्तम् —Sayana), the dairy products, as milk, butter and honey and others are intended, obtained from cattle or other creatures;—Sayana unnecessarily interprets it as animal flesh (नमः धार्यं पशुतामकम्) used as food.

Hymn-50

1. See Yv. IV.8.

2. Te hi raya te hi a—prce sacemahi sacathyaih—Here raya (राया), by wealth; a-prce (भागस्ये), for the relation on all sides, sacathyaih, in the company of all close relations (सचेष्ये समस्ये भवे:—Daya.). We seek to unite with our desires (Wilson); ते उच्चे राया धनेि सचेष्ये, सचेष्ये, भागस्ये भागस्ये, सचेष्ये—Sayana; also दे ध राया सचेष्ये रहित, ते श्रीकांतं आये रे हे भागस्ये समस्ये भवेि सचेष्ये सचेष्ये सचेष्ये समस्ये भवेि: i.e. those who serve others with wealth, they are blessed with happiness. We should unite with them, who care to maintain good relations with all (Daya.).

3. Nṛn Atithin, the righteous guests who lead on good paths (प्रधमाद्विवेषे धर्मपंच यमविलुं यमविलुं यमविलुं—Daya.). An invocation for male descendents, guests and wives (नुं यमविलुं, यलो) Wilson.

4. Yatra vahnih abhi-hitah, where the fire is placed or established. Sayana misinterprets the words as sacrificial post and victim, on the basis of the word dronyah pasuh (द्रोणयाः पशुः:—द्रोणयाः पशुप्रागामिन्य सप्तः; पशु: यो दृष्टे—पशु द्रोणयाः विपुर्वाभिहिन्यो विष्ठू द्रवस्याथि—Daya.). Here pasuh stands for cow, from which flows milk collected in a pot of wood (द्रोणयाः).
Hymn-51

1. Umebhīh, with all protecting Nature’s forces (रक्षणाविद्यमंशस्मात् Daya.; रक्षके:—Sayana). For उम: see III.6.8; IV.19.1; V.52.12; VII.39.4; X.6.7; 31.3; 77.8; 120.1; 3; उमस: I.66.3; उमेभिः: V.51.1; उमेष्य: X.32.5 and उमि I.169.7. Being protectors, they are identified as Pitṛs also.

5. Piba sutasya andhasah abhi prayah, enjoy the extracts of food and herbal drinks (सूक्ष्मविषयवर्धत्वं तपस्या; प्रभुविधय रसायने भवति प्रय: कमनों व जलम् Daya.; प्रय: ताण सोमाच्छयाः; सूक्ष्मवाच्छयाः: प्रभविधयमधुधनं सोमलक्षणं पिर-—Sayana).

6. Aropasau, benevolent (दयालु—Daya.).

8. Atri-vat, like atri; atri, one free from threefold pains or vices, physical, mental and spiritual; also like the one pervading (शापकज्ञ—Daya.).

11. Aditih, the mother Infinity; the indivisible one (प्रबृतत्वता—Daya.).

Anarvanah, unyoked (प्रबृतत्वता—Sayana; प्रवृत्तत्व—Daya.); one whom none resists.

Pusa, the giver of strength, the nourishing (पुषात्स्व:—दृष्टार्थ—Daya.).

Asurah, cloud (मेघ:).

12. Adityasah, suns and other luminary bodies; a brahmacarin of the first grade; months of a year (Daya.).

13. धधा = ध्रध (नियत्त्व: चेति दोष:).

Rbhavah, men of wisdom; the architects.

Rudraḥ, Lord of terror.
Hymn-52

For verses 6 and 9, see Nir. VI.16 and V.5 respectively.

The hymn is devoted to The Maruts. On the physical plane, The maruts are the cloud-bearing winds, with occasional lightning resembling highly polished javelins of soldiers. On the social plane, The Maruts are the dedicated leaders of a well-developed society, deserving our admiration and appreciation. Dayananda interprets the hymn in this light. On the metaphysical plane, The Maruts are those human impulses, which help us in dispelling darkness, and ultimately bring forth the divine bliss. All invocations, offerings, libations and drinks are to feed these impulses.

6. Marutah jajjhatih iva, The Maruts like the waters, winds accompanying roaring clouds. Jajjhatih means waters so called because they produce a sound (Nir. VI.16).

9. Parusnyam urna etc. the cumulus (or woollen) clouds along the sustaining river (परस्यं पालनकुल्म---Daya.).

For Parusni, see IV.22.2; V.52.9; VII.18.8; 9; VIII.74.15; 93.13; X.75.5.

Uta pavya rathanam adrim bhindanti ojasa

Lo, with the rim of their chariots, they rend the mountains with their might. Here pavi means the rim of a wheel because it brushes away the earth. (पवी रथनेिमंजवयि; यद बिपृतति भूमिः—Nir. V.5.)

10. On the basis of this verse, The maruts have been postulated to be classified under four heads:

(i) spathayah (पाथययः), those following the path forwards or onwards (those impulses which lead a person onwards to a better spiritual life; or the clouds moving upwards):—सपत्यायंभुमः: पथया केवले;

(ii) vipathayah (विपथयः); those following an opposite or contrary path (impulses which lead to a lower trend of life; clouds moving in a downward direction):-विपिन्दिष्या विकृत्ता ना पत्यां वेपाले;
(iii) antah patha (प्रत्यःपथ); those following the paths leading into the hollowness (impulses leading to the disclosure of inner mysteries of consciousness; the clouds sinking into the hollowness of mountains);—प्रत्यःपथं पन्थं बेपाखते; and

(iv) anupathah (प्रत्यःपथं), those following the path of smoothness; only treading on the paths shown by others; clouds which spread smoothly—प्रत्यःपथं पन्थं बेपाखते—(Daya.).

17. Sakinah, potent persons (प्रक्षलनम्—Daya.).

Sapta me sapt, seven and seven or seven into seven i.e. 49 (seven vital elements, five breaths, mind and the soul; seven classes of men; the five of the Pancajanyah, the Sanyasins of the universal brotherhood, and the criminals the seventh; The Maruts are of seven groups (सत्पक्षमृ वै महतः—Tai.S. II.2.11.1—यदितिमयं वल्लभम् साविनिम्: प्रत्यय सप्तपक्षिनियं पृवंरेकशः सप्तयथा व्यदायतु ते एकोपपध्यायबलक्षणं भभवनित्ति पुरुषेऽयु प्रतिद्वम—Sayana. This is how, in mythology, from one became seven and the each one again split up into seven and thus 49 classes of The Maruts—Sayana).

Yamunayam, in the actions associated with the pair of Yama and Niyama (see the Yogasutras)—प्रभवतिभावितास्य कृत्यम्—Daya.; for the word yamuna, see V.52.17; VII.18.19 and X.75.5. The Nadyah hymn of the Rgveda (X.75) quotes a series of terms, which have been explained by the Nirukta (IX.26) Ganga, Yamuna, Sarasvati, Sutudri Parusni, Marudvṛdha, Asikni, Arjikiya, Vitasta and Susoma. The Ganga is so called from going (√गम्). The Yamuna, she flows, joining herself, or she flows gently. Every confluent river is thus the Yamuna; every confluent channel or nerve in our human system is the Yamuna. On the Adhyatma plane, every confluent impulse is the Yamuna. In an army, the array of marching troops is a river (nadi).

Hymn-53

In this hymn also, The Maruts have been invoked. The Marut is a mortal man (मन्त्रु् = मनु) in human society; some of the Maruts are leaders, the devoted workers in the society.
According to Dayananda, such persons have been invoked in this hymn. The bands of Maruts, with weapons, bows, helmets, and breastplates, represent the troops of soldiers. On the adhitaiva plane, the Maruts are the rain-bearing clouds, with occasional lightning and thunder, marching with speed, as if in chariots yoked with spotted deers, horses or mares; they are the nimbus, cumulus, cirrus and stratus, and rising high in the heaven, silent and thundering, occasionally pour down on our dry lands, and thus contribute to the land fertility and harvest. The entire poetry with sublimity and fervour is depicted in the present and the following hymns. Such cloud-bearing winds are also present in our conscious, sub-conscious and supraconscious realms, with impulses dark, deceptive and even disheartening; in the midst of such frustrations, we have occasional flashes of divine enlightenment, and finally a shower of bliss, knowledge and supreme beatitude.

3. Arepasah, free from sins and blemishes (शॉषेलैपस्सिता—Daya.); also formless; intangible. (See I.64.2; 124.26; 181.4; V.51.6; 53.3; 57.4; 61.14; 63.6; 73.4; 6; IX.70.8; 101.10; X.78.1; 91.4). (अरपसाः = अरीपस = अरित्ता; अरीपसाः—non-entangled—Sayana).

4. Khadisu, खडिखु; in anklets or bracelets; rings (kataka) for hands and feet; khadi is a hasta-tranaka (हस्त-त्राणक), that is, a guard for the hand, or arm. For words, connected with khadi, see बादय—I.166.9; V.54.11; VII.56.13; खादि: I.168.3; खादिन: II.34.2; खादिनम् VI.16.40; खादिखु V.53.4; X.38.1; and खादिह्स्तम् V.58.2.

According to Sayana, खादिन: तुषार खादका मक्त: स्वकीयाराधर्मेन्ते, वदुवा खाद: कटकम्। II.34.2; खादिखु हृतपवदित कटकेम्; हस्तेपु खादिखु कृतिश्च I.168.3; पत्तु खादय: (V.54.11).

Dayananda translates खडिखु as in foods etc. (मलानादिखु): खादय: as the consumers (भोक्ताः; V. 54.11.)

9. Rasa, anutabha and kubha (रसा, अनुताभा, कुभा); the nuclei of dust (रसा—पृथ्वी—Daya.); indefinite or variable light or heat, causing fluctuations of pressure or absence of light; अनुताभा—भ्यूमान्तवितः—Daya.); and the rotatory motion of the earth (पृथ्वी—Daya.)—these are the causes for the flow and precipitation of cloud-bearing winds. Sayana regards these three terms as denoting three Indian rivers of these names, not identified.
(Rasa, रसा, means river also,—रसा नदी भवति, Nir. XI.25; रसनबती शब्दवती).

Anitabha, that which is not itabha, इतभा, इता प्राप्ता भा पश्या ता इतभा—Sayana). According to some authorities, the Rasa is a river, whilst anitabha and kubha are the adjectival nouns to qualify the Rasa.

Kramuh sindhuh, the wide-roaring ocean or river (क्रमिता नदी समुद्रे वा—Daya.), or the everywhere-going ocean (समस्वतःक्षण: समुद्रः—Sayana).

Purisini, = Pura-isini (पूर इसिनी), the one desirous of the possession of cities—Daya. ; the one full of water (पूरीपूमुदकम्, तद्भवती—Sayana; Nigh. I.12).

Sarayuh, a river in general (यः अरति—Daya.); later on, a river of this name in the Uttar Pradesh.

13. Dhanyam bijam aksitam, imperishable grainseed, the grain or seed of rice etc. (तप्लीकतिक्षणयेहन्म, the grain which can be used for sowing;—Daya.); or in a copulative sense, grain and seed; of course, the grain is seed.

Hymn-54

For the verse 6, see Nir. VI.4.

2. Tritah, the combination of three: here wind, cloud and lightning (विष्वम्—Daya.); triple-stationed company (विष्व, व्याप्तेऽदुष्ट्यात्मानी मनो महद्दुष्णो वा—Sayana).

9. Pravavati prthivi, the wide-extended earth, प्र — वतु + वतु, having extent or extension + again possessing i.e. extensive (प्रववति: प्रववतीति विस्तिताः: प्रदेशा यथा सा प्रववती। तद्भवति। कृत्सनापिभुमि: महात्वरा भवतीत्वभ: another meaning is given to it, tat-para, being subject to it, as the earth is subject to the Maruts, or they pervade the whole earth, तां स्वाभिषिप्प्यम्यानवति—Sayana); the inclined, or slopy land (प्रववति निम्न देशदुता अवर्णवती निम्नानामिनी; similarly, प्रववति: प्रववलीसा:—Daya.).

10. Svarnarah, leaders of all (स्वर्ण सेतारः—Sayana) or स्व:ज्ञर:, those who bring happiness (ये स्वः सुख नवन्ति ते—Daya.).
Divonarah, leaders of heaven; or those who lead to the desired goal of righteousness (कामयमाना: सल्ये धर्मे नेताः—Daya.).

11. Siprah, निप्राः, the head-dresses, turbans or tiaras (उत्खितः—Daya.).

12. Rusat pippalam, water of bright colour (pippalam=water Nigh. I.12; शुभ्रवर्णमुद्रकम्—Sayana); good-looking enjoyable fruit, सुल्साय महेवा मिर्स्याम्—Daya.); or firmament.

13. Tisya, the sun or the eighth lunar mansion, the Pusya (भादितः पूज्य नक्षत्र वा—Daya.).

14. Sama-vipram, the authorities on the Saman chants (सामसु मंधाविनम्—Daya.; सान्नां विविध प्रेमपितां यद् वा सामसहिता विश्रा यस्य तादृशम्—Sayana).

Hymn-55

2. Tavisim, well-equipped strong army (बलेन्युक्तता तेनाम्—Daya.).

4. Abhusenym, adorned, rather adored, or to be glorified.

5. Samudratah, from mid-space or firmament (प्रत्यासत्तत्—Daya.);

Purisina, charged with waters (पुरीयं जलम्—Nigh. I.12); charged with numerous types of sustenance (पुरीयं बहुविध्योष्णि विचित्रेऽस्मृते—Daya.).

6. Asvan dhursu, horses to the poles of chariots; asvan, fire etc. (प्रणवायनि; dhuh-su, in the cells of aeroplanes and other vehicles, यथौविक्षमात्रायत्वं कोणेऽ—Daya.).

10. भग्नाः = भाग्नाः

Hymn-56

For the verse 8, see Nir. XI.50.

3. Milhusmati-iva, like the one possessing powerful or virile husband (गीता विन्याया गीतः; सक्ताक्षरमय: प्रणस्य: पातिविचते मयास्ततः—Daya.); here in the context of our earth (पृथिवी), one possessing a powerful master or
ruler, particularly when oppressed by others (पराहुतः). Earth (पृथिवी) may, in fact, represent the inhabitants, or praja, the subjects of the State. (Sayana).

4. Gavah, cattle, cows, but here horses also (Sayana).

5. Gavam sargam iva, like a herd of cattle; but sargam also means water (सर्गसः उदकनाम — Nigh. I.12; सर्गसमित उदकमित — Daya.; like a heap of waters (Wilson); gavam also means of waters (सर्ग संस्थ, गवां उदकानां प्रसिद्धानां गवां वा सर्ग संस्थ — Sayana).

8. Rodasi, heaven and earth; the sun and earth (पृथिवीयो — Daya.); the wife of Rudra, and the mother of The Maruts in mythology (रोदसी रुद्री वल्ली महतां माता, यद्वा रुद्रो वायु, तपती ग्रामायिका देवी—Sayana).

We invoke the swift famous chariot of The Maruts i.e. the cloud, wherein has stood, Rodasi, bearing delightful waters in the company of i.e. together with The Maruts (Nir. XI.50).

9. Milhusi, मीलहसि, the virile woman (सेवनकर्ती — Daya.); in mythology another name for Rodasi, the wife of Midhvat (मीलहसि), which is an appellation of Rudra. Phrases like Milhustama sivatama (मीलहस्ताम सिवतम) show that Midhvan (मीलहसि) is Rudra; also the same in the Apastambe Sutras (उत्तरया दक्षिणयामीशाषणां वास्तविका वायोत्तर्कां मीलहसि मद्ये जयंतम्—Ap. Gr. XX.1.3).

**Hymn-57**

For verse 1, see Nir. XI.15.

1. Iyam vah asmat prati etc., this our praise is addressed to you as to the thirsty; from heaven, rushing waters to the water-wishing. Sayana alludes these lines to the legend of the well brought by The Maruts to the thirsty Gotama (उद्यमे उद्यैहृते यौधाये मौतमाय — Sayana; see also I.85.11).

Come, O Rudras, with Indra, accordant for the action of bringing prosperity. This thought from us yearns strongly for you, as the thirsty for the divine springs of water.

Tranaj is derived from त्रू, to be thirsty.
Udanyuh (one who seeks water) is derived from the verb उद्यय, to moisten (Nir. XI.15).

8. Brhad uksamanah, with profuse services (महत् शेषमाय: — Daya.); with copious oblations; or may also mean sprinkling much water (उदर्क वा शिष्नेष्वः पूजन मूलतः — Sayana).

The same verse is repeated as the last verse of the succeeding hymn (V.58.8).

Hymn-58

4. Vibhvatastam, modelled by vibhvan, a particular class of architects, who have specialized in transport vehicles (Rbhu, vibhvan and Vajins); fabricated by vibhvan, very perfect and handsome (वन निर्मित प्रत्ययः कपवल्लम् — Sayana); one particularly intelligent among wise persons (विपुर्णः मेधाविनां महे तपस्तः तीव्रप्रज्ञः — Daya.).

नन्ययः = जनययः (permissible in the Vedic Texts).

6. Ava usriyah vṛsabhah krandatu dyauh, may emit a downward sound; again here dyauh means pleasing (कामयमायः — Daya.); or dyauh vṛsabhah may mean the shining showerer, i.e. Parjanya or Indra; usra means the ray of the sun.

Hymn-59

1. Spat, स्पत, one who touches, the priest (स्पतः — Daya.; स्पता होता, i.e. the priest or hota who touches the fire or oblation — Sayana).

For Spat, see also VIII.61.15; and X.35.8.

पर्वः = पर्वः, to honour, to respect; पर्वः सत्कुरुः प्रत्ययः प्रत्ययः तिक्ष्ठ इति दीर्घः — Daya.; Panini VI.3.134.

2. Emabhibh, by attainable qualities (प्रत्यः गुणः — Daya.).

3. वेतथा = मेनि ।

4. Kavya, the contributions of wise people (कवीः मेधाविनां कर्मार्थिः — Daya.).
6. Udbhidah, those who sprout forth out of ground (से पूकियो हितमा प्रतिहृति—Daya.).

Prsnimatarah, those whose mother is the mid-space or heaven; clouds (पूकियो विक्रिया माता वेषाते—Daya.; पूकिया: नभः, heaven Nigh. I.4).

7. Ubhayye yatha viduh, as both know; here both stands for gods and mortals; both according to Sayana, mortals or men, of course, know by perception the setting in of the rains; the gods know it by the agrayana (आग्रयण) and other sacrifices which are offered at that season—वेषातैः वृदो सत्यमायप्रयाणादी हृदिप्रदानेन जातति—Sayana. Dayananda relates ubhayye with asvasah, i.e., two types of moving bodies or transports.

Hymn-60

For verse 8, see Nir. VIII.2.

1. Pradaksinamiti, one who carries the pradaksina (व: प्रदक्षिणो नबति—Daya.); the divinely blessed; circumambulating (प्रदक्षिणो नबति—Sayana).

4. Raivatasah, rich in animals (रैवतीयो प्रताया चतुः—Daya.); persons rich in wealth (वनवति—Sayana).

8. Vaishvanara, the leader of common folk; the universal leader (वैश्वनारायणो नानक—Daya.).

Somam piba mandasano ganasribbih, accompanied by associating troops, and rejoicing, drink Soma. This in the Nirukta (VIII.2) is referred to in connection with similar functions or assignments to Indra, Agni, Vayu and others. It is not only Indra that accepts Soma, Agni and others are also equally entitled. Agni, Indra, Vayu etc. are the names of one and the same Supreme Lord.

Hymn-61

Sayana narrates a queer mythological story along with this hymn, which is neither appropriate nor necessary. It merely speaks of the ingenuity of the mythological period of the Vedic history. The story runs thus: A priest of the family of Atri, named Arcananas (परंगास),
having been employed as hotṛ by the Raja Rathaviti (राजार्थ), the son of Darbhya (i.e. दरभयं), saw at the ceremonial the daughter of the Raja, and being pleased by her appearance, asked her as a wife for his son Syavasva (स्वावस्व); Rathaviti was disposed to assent, but he thought it proper to consult his queen, who objected to the match that Syavasva was not a Rsi, no maiden of their house having ever been given in marriage to a less saintly personage: to qualify himself, therefore, as a Rsi, Syavasva engaged in a course of rigorous austerity, and wandered about soliciting alms; among others, he begged alms of Sasiyasi (सासीयसी), the queen of Taranta (तरल) Raja, who conducting him to her husband, said, a Rsi has arrived: the Raja replied: the Raja also bestowed upon him whatever he asked for, and then sent him onwards to his younger brother, Purumilha (पुरुमिल्ह) : on his way, Syavasva met the Maruts, whom he hymned, and was by them acknowledged to be a Rsi; he was also made the Seer (सेएर) of the hymns of the Veda: Rathaviti then, with concurrence of his wife, gave him his daughter: this hymn (61) was, as if, composed, in honour of the benefactors of Rsi.

Thus according to Sayana, the word सा (5) or she refers to Sasiyasi, Viraya (वीराय) or hero to Taranta (5). The same verse has the word Syavasva (स्वावस्व); the word Sasiyasi occurs in verse 6. Syavaya in verse 9 is the same as Syavasva according to Sayana; this verse has the word Purumilha (पुरुमिल्ह) also; in verse 10, we have the word Vaidadasvi (the son of Vidadasva, विदादस्व) which stands for Purumilha; and we have the term Taranta (तरल) also, and a reference to the gift of wealth and hundred cattle.

5. Sa, सा, a wise and learned lady (विद्वान स्त्री—Daya.).

Syavasva, स्वावस्व, brown speedy horses; Syavasvastutaya, by one equipped or accomplished with brown speedy horses or vehicles.

Doh, दोह, arms (भेद्रत्व वतम्—Daya.).

Viraya, विराय, by brave youths (प्रायव—Daya.).
6. Sasiyasi, a lady, the accomplisher of praiseworthy deeds; (वासियय सुस्म्व व्यावहारी, the helper at the time of excessive troubles and miseries—Daya.).

9. Syavaya, स्वायव, the possessor of brown speedy horses (स्वायवयपुःतायाध्वाय—Daya.).

Purumilhaya, (पुरुमिल्हाय), for a person widely reputed for virility (वहुवीर्यसेवाने—Daya.).

10. Vaidat-asvih (वैददास्विह्), the knower of cosmic mystery (वैददातस्विह स्विददास्विहस्यायस्यं वैददास्विह, an expert in the knowledge of horses is vidadasva, and his son would be vaidadasvi—Daya.).

Tarantah-iva, तरंत:अव, like a swimmer (Daya.).

17. Urmye (उर्म्येः), On night (रात्रिव श्यंमाने—Daya.). Sayana refers to the mythology here; upon concluding the praises of the Maruts, and thus having attained the rank of a Rsi, Syavasva summons the night (रात्रि), to convey the intelligence to Rathaviti, who gives him his daughter along with many valuable presents, but at the end of the ceremony, the Rsi departed for the woods to resume his austerities. It is, however, not said if he took his wife with him.

19. Gomatih, a flooded river, rich in radiations (&वञ्जः कारणों विचारते यात्र गतिव त:—Daya.). According to Sayana, gomatih means, having water; rivers being in the plural (गोमतीर्षु उद्वस्तहितोष्ट्रु प्रभुषु शरीनां तीरे—Sayana).

**Hymn-62**

For verse 8, see Nir. III.5.

Mitra-Varuna are usually associated with the sun:—one represents the sun as the giver of energy (light and heat), whilst the other provides plasma, matter or dravya to the solar system. For the relation of Mitra-Varuna with the sun, see विष्णु वेदान्तण्डावर वच्चुमिहित्वस्मात्मानले; I.115.1; उद्यां वामस्यसु भुवितवक्तः देवानेः: VII.61.1, and विशुंतन्त्रम् वर्णस्थ, VII.63.1.

The Supreme Lord is also Mitra, since He is of supreme friendly nature, or since He is the giver of enlightenment. He is side
by side Varuna also, since He is venerable, and the giver of bliss. When both the aspects (enlightenment and bliss) of Lord are expressed simultaneously, He is also known as Mitra-Varuna (मित्रावरुण), or a twin-Lord, and then He is invoked in dual number (द्विवचन). This type of twinning of varied functions is also found in several other combinations as Indra-agni (इन्द्राग्नि, I.121.1-4), Indrapusana (इन्द्रपुषान, I.162.2); Indra-Bhhaspati (इन्द्रभस्पति IV.49.1-6); Indra-Brahmanaspati (इन्द्रब्राह्मणस्पति II.24.12); Indra-Varuna (इन्द्रवरुण I.17.7-9); Indra-Visnu (इन्द्रविष्णु, IV.2.4), and Indra-soma (इन्द्रसोम; इन्द्रसोम II.30.6). In the Vedic verses, these terms, used in the sense of the twin-Lord, take the dual number, though representing one and the same Lord. For these pairings, see Nir. VII.10. For triple-Lord, Mitra-Varuna and Aryaman—see V.67.3.

1. Devanam sretham vapusam, most excellent of the forms of gods; the divine bodies; the embodied forms of Nature’s bounties; the best of the embodied or light-possessing deities.

Ritena, by cosmic vapours; ritam, eternal orb.

2. Mitra, cosmic energy; Varuna; cosmic plasma.

Pavih, the felly of the chariot wheel (पविः रथेनिर्मर्तिः—Sayana); righteous behaviour (पविः पवित्रस्वयमहारः—Daya.); also circumference of a wheel, put by metonymy for the chariot.

Vam ekah pavih a vavarta, the one chariot of you two goes round. See also V.73.3. The two wheels of the Sun’s chariot has to play two different roles. One causes the radiations to emit, it causes days and nights; the other wheel apparently moves the sun round an orbit to cause the seasons and year, the TIME CYCLE, Kala-ekra. It must be remembered that in the Vedic poetry, while we speak of the rise of the sun and the sunset, or the sun causing the seasons, we refer to the apparent movements of the sun in relation to our earth. It is, in fact, the earth and other planets, which revolve round the sun.

5. Gartte mitra asatha etc., here gartha means the seat on the chariot, the car itself. See also the verse 8 (गर्तन गृहे—Daya.; गर्तर्थे—Sayana).
8. **Garttam**, the chariot or car. Chariot is called *gartta*, being derived from √ṛ, meaning to praise; it is the most praised vehicle; "ascend the chariot, O Mitra and Varuna", (Nir.III.5, गृष्णाते: स्निःस्कर्मणे; स्तुतितम् यानम्).

**Aditim**, the indivisible earth (पश्चकन्योया भूमि, दिति वाचितां प्रजाधिकाम् —Sayana; *ditim* refers to people etc. who are divisible). To Dayananda, *aditim* is everlasting causal state (प्रजननिष्ठ कारणम्), whilst *ditim* is ending effect (नास्र्वकार्यम्).

Compare the verse with Yv. X.16. To Mahidhara *ditim* is an infidel (शीत, नास्तिकविष्मितम्), whilst *aditim* is one who follows what is prescribed and performs religious rites (श्रद्धितम्योऽविष्टीत्वं विष्टीत्वं नास्तिक वृत्तिम्—Mahidhara).

**Hymn-63**

For verse 5, see Nir. IV.19.

2. **Dyava-prthivi vi caranti tanyavah**—Your bodies or forms traverse earth and heaven; this refers to expanding rays. The lightnings (तुष्कः:) traverse earth and the celestial region (प्रकाशमिमी विष्व्यं मध्यं विष्व्यं; —Daya.).

3. **Asurasya mayaya**, by the power of *parjanya*, the caster forth of water (असुरस्य उदकनिर्गितन्; पर्वमयस्य सत्यं साम्येन—Sayana). Here *asura* is cloud, and maya, the skill or potentiality (सत्यस्य मायस्य प्राप्तासदानिधि प्रज्याः वा—Daya.).

5. **Rajansi citra vi caranti tanyavah**, here *rajas* (रजस्) is derived from √रजन्, to glow. The two lights are called *rajas*; water is called *rajas*, worlds are called *rajas*; blood and day are called *rajas*. —Variegated and thundering worlds move in different directions. —Nir. IV.19.

**Hymn-64**

3. **Mitrasya yayam patha**, may I proceed by the path of Mitra; see also I.90.1 (मित्रस्य मित्रबुधय पया मार्गम मित्रप्राप्ताः मार्गम यायां गच्छेयम्; मित्रस्येतदेश वर्गमित्रुः प्रतिपद्यम्—"मित्रो नमुन् विद्याज्ञ"—Sayana).
Sharmani, in the happiness, in the house, in the place (सुखे गृहे स्थाने बा—Sayana; गृहे, in the house—Daya.).

7. Hastibhibh a pat-bhīh (pat-bhīh, पत्थिभ: = पद्मि:) with hands, with feet; i.e. with those having four feet, i.e. horses; also with elephants (द्वै.—Daya.) and with feet; also with speedy (हृदिभि:) legs.

Deva-ksetre, place of divine worship.

Sutam somam na, where devotional love is being expressed.

Arcananasam, the one with an adorable or fine nose (प्राणिला श्रेणी नापिका यथय तम्—Daya.); name of a Rṣi (Sayana), Arcana being the seer of this hymn (V.64). This word does not occur anywhere else in the Ṛgveda.

**Hymn-65**

5. Varuna-sesasah, वर∪ृण्डसेसस:; the children of Varuna (वेष इत्यावेषम्, वारकः दुहा वेषम् ते—Sayana); children of venerable persons (वर∪ृण उत्तमोजन: श्रेष्ठो वेषले—Daya.)—वेष:;—प्रपत्तनम्, Nigh. II.2.

**Hymn-66**

1. Rta-pesase, of whom the form is verily water. Pesah, पेष: = स्पन्नम् = form (Nigh. III.7); rta = water, Nigh. I.12; also whose the form is truth (स्वतंस्वरूप नाम—Daya.).

**Hymn-67**

4. Amhoh-cit; even of the sinner (पापिनोपि—Sayana; here cit means also, or even of.

**Hymn-68**

4. Rtam ṛtene sapanta, rewarding with rain the holy rite (श्रवने उदकेन निकलिन ज्ञमि यं न यम त्यम्ना स्पन्नलि—Sayana); invoking truth with truth (सतं सलेनाम्सौभालि—Daya.).
Hymn-69

1. Vavrdhanau amatim ksatriyasya, augmenting the force of the vigorous (भर्ति = स्वामतन्—Nigh.; शिक्षय = शत्रु बलं, तद्वरु भवतं; vigorous, i.e. here it refers to Indra—Sayana; the son of a king शब्दायवस्त्र राज = i.e. a king himself—Daya.

2. Trayah tasthuh vṛsabhasah tisnram dhisananam, the three radiant receptacles and showers of rain stand severally in their three spheres (Wilson). The three here are Agni, Vayu and Adiyya, i.e. fire on this earth, wind in the midspace, and the sun in heaven.

Iravati, full of milk (इरवती.; इरा शीरलकणा, तद्भव्यो भर्ति—Sayana); full of food and requisites (बहुवन्धि सान्निवेद्या: = Daya.).

3. Sam yoh (शं यो:); here शं (Sam) is the prevention of calamity and misfortune (परिपटेकनाय), and यो: (yoh) for the association of happiness (सुखस्त्रियव्य; also शं यो: = सुखं संस्वात्मक—Daya.).

Hymn-73

1. Paravati, परावति, in distant lands; aravati; परावति, in near places (पुर्वदेशे, गन्दसेव—Daya.).

3. Irma anyat vapuse vapuh cakram rathasya yemathuh—see I.30.19 also, (विद्यामय यूष्मं च चक्रं रथवन्त्य वेष्यु:) you have arrested one wheel of car for illuminating the form of the sun (Wilson); the verse refers to different functions of the two wheels of the sun-chariot; one is for the illumination purposes (nights and days) and the other is for apparent revolution of the Sun round the orbit, to furnish the Year-Cycle (कालयज). See also V.62.2.

Nahusa yuga, the ages of mankind (Wilson); the human yuga, the human time-cycle, for the division of time in general, as morning, noon, night, season, and year.

5. Arusah vayah, the red birds (रक्त भास्व युग: पल्पा: = Daya.); bright horses (भूष्या: भारोष्मना: वन: भूष्या: = Sayana).

Ghrnā, ग्रन्त, bright, scorcher (दीप्ति: = Daya.; दीप्ता: = Sayana).
Atapah, of enemies, of the teasing ones (समन्तात्मापि—Daya.; द्वातपना; सइण्य—Sayana).

6. See also I.116.8 and X.39.9.

8. Madhuyuva, the mixers of Soma juices etc. (मघुरण सोमादिविविभिन्तारू—Sayana; वा मधुनि याबथ यत तत्तौ—Daya.).

Hymn-74

1. Kusthah, कूष्ठः, the one, resting on the earth (व: कूष्ठियां तिष्ठति—Daya.; derived from ku, the earth); the singular used for the plural; or ku may be the same as kva, क्वा, meaning where; where are you two abiding?

2. Nadinam, of rivers; of the suppliants, of the praises (क: स्तोत्रा वा युवाय:; नदीनां स्वचिनाम—Sayana).

4. Pauram, citizen (पूरिमि मनृथः—Daya.); cloud (पौरिण सृष्टय्यं प्रायंमालन सम्बन्धत मेघोपिण पौर: from its being solicited by the Rṣi for the fall of rain—Sayana).

Paura, a vocative, O Asvins, O twin-divines (हे पौर! इदमलिनो: सम्बोधनम्। पौरेण स्वरूपलैः सम्बन्धत मेघिनाविण पौरो।—Asvins are also called Pauras, because they are in relation with Paura (which is also the name of a Rṣi—Sayana) as the author of the hymn.

Pauraya, to me the Rṣi of this name (पौराय वैषये महाम्); the city-seers.

Ud-prutam, fully loaded with water (उद्धमपुक्तम्—Daya.).

Simham iva druhaspade, as heroes hurl down a lion by their strength out of a place of difficult access (i.e. out of a thicket, द्र्य: द्रोहस्थ पदे स्वातेदार्थदेवो शिशुमय सर्जनं प्रवलं सिंहं यथा वलात्—Sayana; सिशुवं दुरू: वलो पदे प्राणावेय—Daya.).

5. Cyavanat, व्यवानत, from being worn out, from a change (मननात्—Daya.).

Jujurusah, decipt, worn out by age.
9. Vibhīḥ, with the help of birds (शिक्षितं तह —Daya.); by speedy horses (पञ्चविरसः —Sayana).

**Hymn-75**

For verse 7, see Nir. III.20.

1. Madhvi mama srutam havam, O lovers of sweetness, hear my invocation; masters of mystic lore, hear my invocation (Wilson); मध्विविवादितारो ममां द्विजत्वम् —Sayana). This is the burden of the verses of this entire hymn.

2. Dasras, the destroyer of enemies; the dispeller of pain (दुःखनिवारको —Daya.).

Hiranya-varattani, possessors of gold or golden chariots; shining like gold (वै हिरण्य वर्तति: सुन्दर वा बसंवत्त: —Daya.).


Mrghah, the purifier (वो मर्गह स:—Daya.); searcher (सूर्यविता —Sayana); devoted (Wilson).

Vapusah (चपूत), embodied (चपूर्ति श्रवः —Daya.; चपूस्मान्त् अधिमान: —Sayana.; perhaps, the sacrificer).

Pṛksah, food (Nigh. II.7; धन्य हृवः —Sayana).

5. Cyavanam, च्यावनम्, to the inquiring one; to the inquisitive (sage) (च्यावनम् —Daya.; name of a worn out sage—Sayana).

For Cyavana, च्यावन, see II.12.4; 21.3; VI.18.2; VIII.33.6; 96.4; X.69.5; 6.

For च्यावन, see I.116.10; 117.13; 118.6; V.74.5; 75.5; VI.62.7; VII.71.5; 68.6; 71.5; X.39.4; 59.1; 61.2; 115.6.

Cyavana (च्यावन) word means a seer, a ṛṣi, since he is the collector of hymns (च्यावन श्रविपंचति च्याविता स्तोमानाम). In several Vedic passages it occurs as च्यावन (च्यावाचिन्यर्च्य निग्ना चदन्ति, Nir. IV.19; X.39.4).
7. Tirah cit arya-ya pari varthih yatam adabhya. This has been quoted by the Nirukta (III.20).

Tiras (तिरस्) and satas (सतस्) are synonyms of attained (प्राप्तस्व). Tiras, i.e. it has crossed over, from √सत्. Sadas, it is moved together; from √सत्—O undeceived ones, come round quickly across the turn. For Satas, see VII.104.21.

8. Avasyu, the person who longs for protection (प्राप्ताप्राप्ति रथमिष्ठोऽकामयमान वा—Daya.).

The earlier references for this word are I.14.5; 25.19; 101.1; 114.11; 131.3; II.6.6; 11.12; 13; 19.8; 21.5; III.33.5; 42.9; IV.16.11; 50.9; V.31.10.

9. Rusat-pasuh, the one who takes good care of an animal (पालति: पशुपन्न स:—Daya. Rusat, रुषद्=animal, Nigh. IV.3); blazing animal; also blazing oblation—दीपात्सुमान प्रकाशित हुवः—Sayana).

To Sayana, pasu is ray (पशु: किरः); and rusat is a beam of light (रुषद् रशः).

Hymn-76

1. Agnih, fire or the sun; it lights up the face of dawns (प्राणालिक ब्रह्म: उवसं भ्रीकसम्; anikam may be face, (सूक्तम् or army भेयम्—Daya.; the phrase may also mean—Agni, the face or beginning of the dawns, shines—Wilson).

Pipivansam, नीविवासम्, growing or evolving in the most proper way (सम्मच्छन्ति—Daya.); one developed with all its members—नीविवासं भ्राङ्गः; परिवृत्त or nourished with soma juice or with clarified butter—प्राणालित्त वस्ती वरीभि:; तेंत्तुः सोमसस्म्। प्रथम चुतुत्तिन पीविवासम्—Sayana).

Gharma, the duties of a household life, which by themselves constitute the sacrifice (प्रथम गुह्सोमाकप्रावाच्च मष्ठम्—Daya.). The word in the ritualistic period meant the vessel so called, or the Pravargya ceremony, at which it was used, being fed or nourished (नीविवासं) with butter and curds it contains.
3. The entire day is divided into several parts 1, 2, 3, 5 or 15. In this verse, the five divisions are enumerated (i) pratah (morning), (ii) madhyandina (midday), (iii) udita suryasya (afternoon, चप्राश, the high sun), (iv) diva (day) and (v) naktam (night).

**Hymn-77**

For verse 2, see Nir. XII.5.

1. *Kavayah purva bhajah*, the ancient seers or sages of yore; one learned in the Vedic lore is Kavi (पूर्बभाजः पूर्वकालोता; कवयः प्राप्तिवाता क्षणम्; cf Ait. Br. II.38—ये या प्राप्तिवाते कवय:).

2. *Pratah yajadhvam, na sayam asti devaya ajustam*, worship at early dawn,—the evening is not for the gods. There is a text: “पूर्वाहृतो ये देवानां्”, the forenoon verily is for the gods.

See Nir, XII.5. Offer sacrifice and impel the Asvins early morning; there is not an oblation offered to the gods in the evening; that is not enjoyed, another than us should sacrifice and give satisfaction. The earlier one sacrifices, the more he wins; i.e. he is the best winner. Their time is upto the rising of the sun; during the period, other deities are invoked.

The *Nirukta* gives the derivation of the word *usas* (उष्ण) from √वण, meaning to desire. There is another derivation from √वास to shine; the *usas* belongs to the middle region (I.92.13).

**Hymn-78**

(For verse 8, see Nir. III.15).

1. *Nasatya*, another name or epithet of Asvins. See earlier references.

2. *Harinau*, two deers; *gaurau*, two wild animals (*Bos Garaeus*); *hansau*, two swans.

5. *Vanaspati*, Lord of forests.
Susyantya-iva, सुस्यन्त्याः-इव, of a parturient female (प्रसवन्ना: प्रसवन्ना इव —Daya. lady expecting to give birth to a child).

Sapta vadhrim, sinful impulses of seven organs (five sense organs, mind and intellect) (हत सप्तेविद्वृत्तम्—Daya.: the one whose seven organs have been polluted). See also V.78.6; VIII.73.9 and X.39.9.

There is a fantastic story concocted in this connection and narrated by Sayana: The sons of the brothers of Saptavadhri being determined to prevent his having intercourse with his wife, shut him up every night in a cage or large basket, which they locked and sealed, letting him out in the morning: in this dilemma, the Rsi prayed to the Asvins, who came to his succour and enabled him to get out of his cage during the night, he returning to it at day-break. (In this verse, he addresses to Vanaspati, because the cage is of forest-wood, —the basket). Of course, this is an absurd story.

8. A line of this verse is quoted in Nir. III.15 (पता भानो यथा बनं यथा समुद्र एति), in connection of यथा, yatha, as a particle, denoting similies (यथेति कर्मोपन्यास). This verse is recited at the time of delivery: O child, ten months old, दसमासं, just as the wind, the forest and the ocean move freely without any difficulty, so come forth from the womb of the mother without injuring her. (Durga on the Nirukta).

See Yv. VIII.28 also.

Hymn-79

1. Sujate asva-sunrte (सुजाते प्रवत्तन्ते) is the burthen of all the verses of this hymn, meaning “nobly-born, and sincerely praised for the gift of vigour (bright-born, and praised sincerely for the gift of horses —Wilson).

Satya sravasi, in the seeker of truth (in hearer of truths, सत्यानि अभिधे, सत्यानि अभिधे = anna, food, Nigh. II.7; in the food, in the truth,—Daya.); the son of Vayya of this name (Sayana).

The term also occurs in the next two verses and nowhere else in the Rgveda. For Satyasarutah, सत्यस्रुतम्; see V.57.8; 58.8; VI.49.6.
Vayya, the son of Vayya, the weaver of knowledge. See also verses 2 and 3 of this hymn; the word occurs nowhere else in the Rgveda.

For वाय्व, see I.54.6; 112.6; II.3.6; II.13.12; IV.19.6; and IX.68.8. (ततु सङ्गे सत्तात्मीये वितारणीये सत्तितिः, extension or weaving like thread, propagation etc.—Daya.).

Asva-sunrte, sincerely praised for the gift of vigour (or horses) (प्रस्थार्षा प्रिय सत्तात्मा कीतिकाष्ठ यथा: सा, vocative;—Sayana); asva is a synonym of big, excessive, or large, महत्—Nigh. VI.I, and therefore, a lady whose speech is very much or excessively sweet, प्रक्वा महती सूनुता प्रिया वायस्यास्तसम्बुद्धो—Daya.

8. Gomatih, the possessor of cows (गोमति: उपसेतानि—Sayana; गोम पिबनो यसु तः:—Daya.).

Hymn-80

1. Dyutat-yamanam, illumination of parameters (ayama) of space and time; illuminator of prahara, the unit of time—Daya.).

Aruna-psum, red-tinted in appearance (रूपं रूपं; प्र. psu = form रूप—Nigh. III.7.

Hymn-81

For verse 2, See Nir. XII.13.

1. Viprah, the wise; here the yogins (the one engaged in the practice of Yoga, the science of communion with the Supreme).

Viprasya, of the omnipresent Lord (विष्प्रसः प्राप्ति व्याप्तोति तत्स्य—Daya.).

Bṛhatah, of the great.

Vipascitah, of the omniscient Lord (प्रभुप्रविद्य—Daya.; स्तुत्यस्य शानतं त्यो सत्तु: प्रनुन्येति—Sayana).

See also Yv. V.14.
2. Visva rupani prati muncate, comprehends all forms (all the luminary bodies—सूर्यदिनि) in himself; he binds or holds in himself (विश्वा सर्वदिनि स्यापिनि दातमि रतिमुद्भिते धनालि धारणति—Sayana). See also Yv. XII.3.

"The wise one puts on all forms, He has generated bliss for the biped and quadruped. Noble Savitṛ has looked on heaven. He shines bright after the departure of dawn".—The discreet one (the prudent) puts on all the brilliant lights. Wise (कवि, kavi) is so called because his presence is desired (derived from नृत्र कवि) or the word is derived from नृत्र, to praise. He generates bliss for bipeds and quadrupeds (कवि: मेधावी; कवि: भान्दर्शानो भवति, कव्वर्ति—Nir. XII.13).


Parthivani, the scenes in the midspace (पुष्विः = midspace or antariksa, Nigh. I.3.

Etasah, तत्त्व:, widely present (सर्वत्रभाष्य—Daya.).

Rajansi, र्जानिः, worlds; regions. He by his greatness has measured out the midspace or heavenly regions (विभिन्न मापे मापे मापे; विभिन्न मापे मापे मापे—Daya.).

4. Sayana distinguishes between the words Savitṛ and Surya; Savitṛ is specially the Sun before rising; Surya is the Sun in general (also सर्वम् सर्वत्र गुप्तवादक:, the creator of the world, and hence Savitṛ—Daya.).

In fact, Mitra, Surya, Savitṛ and Pusan are all one—the names of the Supreme Creator, and of the sun too, representing different functions or attributes.

Hymn-82

1. This is known as the anustup Savitri, as sacred as the well-reputed Gayatri (तथापविधानि III.62.10), the Savitri in the Gayatri metre; see Brhad. up. V.14.5.

Bhojanam, normally food, but here anything enjoyable, (पालन् भोजनं या—Daya.; भोजनं पर्न—Sayana).
Turam, all that is destructive of evils, or evil foes (तुरं भविष्यादि
रोपनातकं सामायेष—Daya.).

3. Savita bhagah, that Savita is Bhaga, or bhage is bhajantiye,
सविता प्रसबक्ति, भग: ऐश्वर्यान्—, the creator and
the possessor of fame and glory—Daya.).

4. Duh-Svapnyam, the evil dreams, or the pain caused by the
evil dreams, or evils arising out of dreams (दुहस्वप्नेऽपि भवः दु:खम्—Daya.).

5. Bhadram, all that is good and conducive, as opposed to
durita, the pain, vice, or evil. Bhadram also includes progeny, cattle,
dwelling etc. (सन्ता बौध, पशवो बौध, पूर्व भट्टिति—Wilson, Sayana).

7. Visvadevam, all the gods, representative of all the noble
qualities, attributes and actions (see I.164.46, इत्यदि यथागमविजयिनमाहु).
Compare the verse with the lines of the Asvalayana Srauta Sutra—
धा विष्दवत्तेऽसल्पित वामसा तस्य सवित: (II.16); धा विष्दवत्तेऽसल्पित व इमा विश्वानि जातानि
(IV.3); and धा विष्दवत्तेऽसल्पित न प्रभव्या सविदुद्धस्वस्य तत्र (IV.11).

Hymn-83

For verse 2, see Nir. X.II.

The deity of this hymn is Parjanya; in normal usage, parjanya
means cloud; in glossary given by the Nirukta (I.10), it is not included
amongst the 30 synonyms of cloud or megha.

Parjanya causes the clouds to rain; it is thus the functional
deity, as if, behind the clouds; the non-bursting cloud in an asura, or
vrtra, since it covers the sun, it causes darkness; it is Nescience. But
Parjanya causes the clouds to discharge their rain; in Parjanya is
another name of Indra too. For the etymology of the word, see
Nir. X.10. (Our note on verse 2).

2. Parjanyah, the discharging force behind the clouds, is
derived from the verb trpa (त्र्प) to be satisfied; by reversing the first
and the last letters: one who gives satisfaction and is favourable to
men (trpa+janyah = pr + janyah, त्रप + जन्यः = प्र + जन्यः = पर् + जन्;
= पर्ज + जन्यः = पर + जन्य:); or he is so
called because he is the best conqueror (पर्ज + जिजन); or he is the best
progenitor (पर + जन्त) or he is the bestower of juices; (म + √ चज) —Nir. X.10.

He strikes down the trees and he strikes down the demons (wicked). All beings are afraid of this great slaughter. Great indeed is his slaughter. Even the innocent, being afraid, run away from him whose function is to rain, when Parjanya thundering strikes the evil-doers i.e. men who commit sinful acts. (Nir. X.11).

3. Dutan, दूतान्, messenger; also warriors (दूतान्—Sayana).

6. Vṛsno asvasya, of the rainy charger (horse); or of the pervading rain (प्रवास्य = व्यापकस्य, of the pervader); and asva is also a synonym of great (Nigh. III.3); of the large raining cloud (व्यापकस्य महतः: —Daya.).

9. Hansi duskrtha, destroys the wicked; here wicked stands for the clouds not yielding their water.

**Hymn-84**

Prthivi is the subject of this hymn. Normally, the word means the earth, but so often, it has the double meaning, when it includes the midspace or antariksa also (पः = प्रतरिक्ष —Nigh. I.3).

1. Parvatanam, of clouds (पर्वतानां मेंपानाम्—Daya.).

Bat, बत्, synonym of truth (Nigh. III.10).

Khidram, rending tool.

Khidram bibharsi, you sustain the fracture or opening of the clouds (Wilson).

Prthivi, in the midspace.

Bhumim, earth.

3. Dṛilha, सूत्ख, solid, rigid.

Ksmaya, by earth, by rock, rocky.
Hymn-85

For verses 3 and 6, see Nir. X.4 and VI.13 respectively.

2. **Apsu agnim**, has placed fire in waters (water is supposed to be the source of Agni, *apam napat* is *Agni*, the grand child of water—water helps in the growth of plant, and plant or wood, by attrition furnishes fire, or it may mean lightning in rains or submarine fire. (cf. Yv. IV.31, *viksu agnim* he placed in people or human beings, the digestive fire); also fire in the firmament (*पन्च प्राकाशप्रदेशं प्रभिं पावकम्—Daya*). 

**Somam adrau, Soma** plant in the mountains; the sap in clouds (*सोम रस पढ़ी मेष—Daya*).


**Antariksa**, water (*अंतरिक्ष—Daya*).

Varuna sent forth the cloud, whose door opens downwards (*नीचो वारस्*). A cloud, *क्वावलः, (Kabanadham)* is so called because *Kavanam*, which means water, is deposited into it. Water is called *Kabanadham* also—the verb *यम्य* is used to denote an unfixed state—it is comfortable and unrestrained. He creates heaven, earth and the intermediate space (*प्र समेत रोशनी मध्यिकम्*); with that greatness, the king of the entire universe moistens earth as rain does barley (*तेन सर्वस्य भूवनस्य राजा यथा न वृद्धिद्वृत्तित भूमिम*)—Nir. X.4.

4. **Abhrena**, by cloud (*अभ्राम् = cloud, Nigh. I.10*).

**Parvatasah**, clouds (Nigh. I.10).

5. **Mahi**, reverential speech (*पुजाम् वाणीम्—Daya; मही = बाण Nigh. I.11*).

**Mame**, *मम्*, metes, measures; also creates (*सुमज्ञ—Daya*).

**Mayam**, skill, accomplishment (*प्रभाम्, Nigh. III.9*).
See Nir. VI.13.—in connection with the word पुरुषिम् (VII.39.4), meaning very wise, used for Varuna, who is praised with regard to his intelligence (सं प्रज्ञा स्तोत्रति); the word mayam is used for this intelligence in इमानू नु कवितमस्य मायाम्।

प्रथिविम्, midpace.

मणेना, by a measure (by honour, सत्कारण—Daya.).

6. आवनयह, rivers (Nigh. 1.13).

एनिह, ऐंधी; running like she-deers (पुनः मृगस्विम ऐंध धावनम्—Daya.); lucid, watershedding (पुनः शृंचा; गमनशीला वा—Sayana).

7. आरयम्यम्, benefactor, one amongst the people of justice (प्रयम्यम् स्वायाविशेषं भवस्—Daya.); to Sayana आरयम्यम् and मित्रम् are the same as Aryaman and Mitra with the final ya (बत्) being pleonastic; आरयम्यम् meaning giver (वदु) or spiritual preceptor (घुहा).

(प्रयम्यम्—प्रयम्यवययं; स्वायिको यत्। प्रहीरिदिकृतम्। प्राधातमिकों; प्रत्यत्त प्रशान्तम् मननात् च शालस्वयंयमां गृहं। तथा—Sayana).

मित्रम्, the attacked (प्रनुस्तम्); the word Mitra is derived thus: जिमैटा स्त्रेहने—इस्यस्मात् मित्रम्। स्वायिकों यत्—Sayana.

The word Mitra is also so called because he preserves (काप्यते) from destruction (प्र-विति), or because he runs (काप्यते), measuring things together (विनं विनं), or the word is derived from the causal of विनं, to be fat (Nir. X.21).

वारुनाणायम् = वारुण + अरराम्; aranam means one not having a sound or speech (प्रर्णं वा प्रशाब्दमितस्यं, or one not giving i.e. niggardly—प्रवा भरणमादातारं वा नित्तं नित्तारम्—Sayana); a dumb man—Wilson. Dayananda translates प्रर्णं as water (उदकम्, the same perhaps as प्रर्णं: Nigh. 1.12).

Hymn-86

Indragni = Indra (Lord of celestial fire i.e. lightning) + Agni (Lord of terrestrial fire) = The twin-Lord of celestial and terrestrial fires.
1. **Trita**, the sage or seer of threefold excelencies (in attributes, गृह, in accomplishments, कर्म and in temperament, (व्यवहार). *Trita* is also fire in the three regions. In mythology, the name of a *Rsi* who refutes controversial arguments.

**Dhråha,** strongly guarded.

**Dyumna,** treasures (धूम्र धन—Nigh. II.10).

2. **Panca carsaniḥ**, फल्न चर्यां, five classes of people (the same as Pancajānyah, पांचजन्य; see I.100.12; 117.3; III.53.16; V.32.11; VIII.63.7; IX.66.20); or five vital breaths (चर्यानि: चर्यानि: मनुस्मृति वा—*Daya*).

3. **Ansa-iva,** अन्त्राय, like the shining ones (like the parts, भगविन —*Daya*); *Ansa* is also the name of one of the twelve *Adityas*; here the word is put in dual, and therefore, may mean any two of these *Adityas*.

4. **Aha-vi, or Ahavi** (अहं मि अहावि). Dayananda prefers the *pada-patha* (पद-पाठ), as अहं + मि where अहं, aha means days (अहावि: Sayana considers ahavi as one term meaning, has been offered; (हृदय हृदि: अहावि परिवर्तनमस्तील)).

In this verse, we have the repetition in गृहालू विद्यम for the sake of respect गृहालू विद्यम for the sake of respect —*Sayana*.

**Hymn-87**

In this hymn, the word *Evayamarut* (एवामारुत) remains unaltered in its case termination. This word occurs only in this hymn and nowhere else in the *Rgveda*. The word *marut* means a mortal, the dexterous mortal is the *evayamarut*, a person which is skilful, active, efficient and experienced (*Sturmvoll Marut*, Benfey), Sayana regards Evayamarut as a *Rsi* or seer, or muni of the race of *Atri*.

1. **Visnave,** for the one pervading (व्याप्ति—*Sayana*; व्यापकाय —*Daya*); to *Visnu*.

**Marutvat** is usually the designation of *Indra*; for the *Indra*, for the group in which a man (a mortal) is honoured and respected (प्रायसिकता मनुष्या परिस्थितिम).
9. Araksa, unprotected (not worthy of protection, प्ररक्षणीय —Daya.; undeterred by Raksasas (Wilson).

Nidah, the reviler; wicked impulse.

Durdharrtara, cruel, fierce, or those who strike down without compassion; the intolerant (दुर्धर्तार:—Daya.; दुर्धर्त:—Sayana).