Rgveda Samhita

with

English Translation
by
Svami Satya Prakash Sarasvati
and
Satyakam Vidyalankar

Volume VII
Book VI, Hymns [1–75]

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IN MEMORY OF

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

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

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

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

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

He had travelled extensively and had a wide range of interests and accomplishments. Photography, painting, music and poetry had a claim on him. Equally, he gave generously of himself to the solution of public problems and to personal hardships of individuals in distress. He was deeply interested in Indian culture and in educational institutions as vehicles of India’s cultural renaissance and socio-economic reconstruction. The Vedas and their message energised his inspiration and impelled him to consecrated action for human welfare.
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: भान्ता भूमि: पुजोऽधि पुष्पिव्या:……पथवं. 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: प्रजावासी सो प्रकृतिविराग एवं, मंत्रातरो वायुमु: सोधवाय: । श्रीक. 5.60.5.

The Vedas cautioned against recrimination, jealousy and ill-will among the human kindred: मा भान्ता भान्तरं विश्रन्त मा स्वार्मथग्न स्वता……पथवं. 3.30.3.

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

मित्रस्य च सत्य च सार्वभूतिन: समीक्ष: ।
मित्रस्य च सत्यां समीक्षामेव । 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 prolixiy:

ब्रह्मारो देवा प्रगितीलिचा नो मा नो निष्ठा ईशा मोत जविल।

वयं सोमस्य विश्वां प्रयासं सूचिराति विदंभमारदेम।

ताकु 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: भगवद्ग्रह नवम देवता भगवान पश्चिमाचारिकृतजस्ता:। यजुः 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 सदू विश्वं: बहुधः वर्णितः):

धा नो भ्रमः ग्रंथो वस्तु विश्वतमः ग्रंथोत्स्माद्यो ग्रंथोत्स्माद्य विद्व:।

देवा नो यथा सदायद्, वृत्तेः प्रवाहम्प्रायको रक्षितारो दिवे विद्वे ॥ ध्रुवः 1.89.1

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

The Vedic philosophy of freedom and fearlessness reached a credal and climactic crescendo in the earthy yet ethereal invocations:

अष्टमं विश्वसम्बन्धाय अष्टमं विश्वसम्बन्धाय परोक्षात्।

अष्टमं अष्टमं दिवा । सर्वो श्रावणा श्रम मित्रं भवतु।। प्रमर्यशः 19.15.7

Equally, the Vedic hymn of togetherness remains a refreshing reminder and a beacon light to the fractured and fragmented world out of whose womb the new world order is struggling to be born:

सज्जनितं संसदनम् सं वो मन्तस्थ जानताम्।

देवा भ्रमः यथा पृथ्वीं समजानानां उपासते ॥ ध्रुवः 10.191.2.

These noble thoughts made the culture of the Vedas the first and foremost foundation of the edifice of universal values: सा प्रथमा संस्कृतिविख्याताः। यजु 7.14.

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

It is the proud privilege of Veda Pratisthana to be the chosen instrument of the monumental project for preparing and presenting a readable and systematic modern translation of all the four Vedas. The Veda Pratisthana has had the credentials and the capacity to attempt this ambitious task because it was founded on the deep understanding and encyclopaedic erudition of Swami Satya Prakashji, an eminent scientist and a distinguished professor before he became a *parivrājaka*, 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 unspiring financial assistance for this project. We acknowledge our debt of gratitude to Major Kapil Mohan and to Narendra Mohan Foundation. We also take this opportunity to pay our tribute to the memory of Col. Ved Ratan Mohan whose life was a superb saga of service and an inexhaustible treasury of goodwill.

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

Preface

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

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

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

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

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

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

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

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

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

Shravanl Poornima,  
Vikramiya Samvat 2034,  

Prakash Vir Shastri  
Secretary, Veda Pratishthana  
New Delhi
Ṛgveda Samhita
Tvāṁ hy āgne prathamé manótasyā dhiyó ábhavo
dasma hótā | tvāṁ sim vṛishann akṛñor dushṭāritu sáho viṣ-
vvasmai sáhase sáhadhyai || 1 || ádha hótā ny āsido yájīyān
ilás padá isháyann īḍyáḥ sán | tāṁ tvā náraḥ prathamáṁ
devayánto mahó rāyé citáyanto ánu gman || 2 ||
O adorable, magnificent Lord of universe, verily, you are the foremost, swift as mind and invoker of the cosmic forces. You are the sole inspirer of the consequent actions, and bestower of wisdom. You give us strength, which none may resist and wherewith we overcome all evil forces. 1

Being invoker and inspirer of universal sacrifice, you are glorified by us, and accepting our offerings you are established at the loftiest seat of divine wisdom. So, the meditating aspirants from the very beginning turn their mind towards you for obtaining great wealth and wisdom. 2
yántam bahúbhir vasavyais tvé rayím jāgrívánsa ánup gman | rúsantam agniṃ darsatam brihántam vapávantam visváha didiváisam || 3 || padám devásya námasá vyántah śravasyávah śrāva āpann ámriktaṃ | námāni cid dadhire yañuipyāni bhadráyāṃ te rañayanta sámdrishtau || 4 ||

tvāṁ
vardhanti kshitayah prithivyāṁ tvāṁ ráya ubháyāso jánānāṁ | tvāṁ trátá taraṇe cētyo bhūḥ pitā mātā sádam īn mánushānām || 5 || 35 ||

saparyényah sā priyó vikshv āgnir hótā mandrō ni sha-sadā yájīyān | tāṁ tvā vayām dáma á didiváisam úpa jñub-bádho námasá sadema || 6 || tāṁ tvā vayām sudhyo návyam agne-sumnáyava ímahe devayántah | tvāṁ viśo anayo di-dyāno divó agne brihatá rocanéna || 7 ||
Those persons follow you with rich offerings, O adorable Lord, to obtain wealth and wisdom who are spiritually awakened. O adorable, you are brilliant, evermore charming, assiduously active and glorified with mature dedications. 3

Men, aspiring for divine glory, obtain abundant untinted fame when they offer you reverential homage. They, verily, gain titles of reputations, and find delight in your auspicious presence. 4

Men exalt you greatly upon this earth when you bestow on them celestial and terrestrial riches of all kinds. You extricate us from evil, and as such, you are known as preserver and unfailing father and mother of mankind for all times. 5

Lord, who is adorable, affectionate, giver of gifts, bestower of bliss— is always with the mankind. So let us approach him and kindle his glory in our hearts and offer him praises with humility and respect. 6

O adorable Lord, we, the intelligent devotees, desirous of happiness, and aspiring for divinity, glorify you with respects. O Lord, may you with your exceeding lustre lead men to the heaven's exalted splendour. 7
विक्रम कृिवि विद्यमानि शाखेनीनां सत्वाः कुम्भ चर्चणीनाम ।
प्रेमराजसमिपयंते पारमेण राजनमस्मि चंजने रवीणाम ||८||
सो अंग्र इिे शाखेमै च मनि यति आनेन सुमिरि हुव्यानतिम ।
य आहििे परि वेदि नमोमििियकेति सांवा देवने त्वोििे ||९,११||

viśāṁ kavīṁ vispa-tīṁ sāsavatīnāṁ nitōsanaṁ vṛishabhāṁ carṣaṁāṁ | prêtishaṇiṁ ishāyantam pāvakāṁ rājantam aṇmīṁ yajataṁ rayi-nām || 8 || só agna īje saṣaṁe ca márto yās ta ānaṭ samīdhā havyādātim | yā āḥutim pāri vēdā nāmobhir viṣvēt sa vānā dadhate tvōtaḥ || 9 ||

asmā u te māhi mahē vidhema
nāmobhir agne samīdhhotā havyaṁ | vēdi sūnō sahaso gīr-bhīr ukthair ā te bhadraṁaṁ sumatau yatema || 10 ||

Ava yamantaṁ rāṣṭ Ratasi vi bhāsā abhāganti abhyvaṁntaṁ: |
व्रतिनिष्ठस्: श्वेतविमुग्सम् रेविन्तरस् विनाटे वि भाहि ||११॥
नुवंदिसा मुतिमिबेस्यस्मि भूरी नोकाय नन्याय पुशः |
पुरुस्त्रियों व्रतानि अष्ट भद्रा सोऽहामाणि सन्तु ||१२॥
पुरुषसे पुरुषा लघुवा वसूि राजन्वमुनि ने अध्याम |
पुरुषि हि ले पुरुषवार सन्त्ये कसू विधेने राजनि ले ||१३॥

ā yās
tatāṁtha rōdasi vi bhāsā śrāvobhiṣ ca śrāvasyaśaś tārutraḥ |
bṛihādbhir vājai sthāvirebhīr atsmē revādbhir agne vita-rāṁ vi bhāhi || 11 || nrivaṇd vaso sādam īd dhehy asmē bhūrī tokāya tānayāya paśvāḥ | pūvīr īshto bṛihatīr ārē-
aghā atsmē bhadrā sauṣravasāni santu || 12 || purūṇya agne
purudhā tvāyā vāsūni rājan vasūtā te asyām | purūṇi hi
tvē puruvāra sānty āgne vāśu vidhate rājani tvē || 13 || 36 ||
We glorify the Lord, the wisest amongst His ever-existing people, the destroyer of adversities, the bestower of all benefits on mankind, the moving inspirer, the provider of food, the resplendent, the purifier, and the one who is worshipped for riches.  

O adorable Lord, the man who worships, praises, and offers homage to you with loving devotion as if with kindled fuel, and who commits himself with humility unto your favours, verily, is blessed with your protection and abundant wealth.  

O adorable Lord, the source of strength, we offer our devotion to you with complete surrender, with reverence, hymns and oblations on the sacred place of worship. May we succeed in gaining your auspicious favours.  

O refulgent, you have covered heaven and earth with splendour and glory. You are saviour of men, hence adored by devotional praises. May your everlasting glory shine on us with abundance of food, wealth and wisdom.  

O Lord of affluence, bestow upon us, at all times, opulence conjoined with descendants, and (grant) abundance of cattle to our sons and grandsons. May we obtain needful and abundant nourishment, along with noble, untinted, and auspicious fame.  

May I for my enrichment obtain many and various treasures through your love and grace, O effulgent Lord. O widely loved and worshipped Lord, infinite are the boons, aggregated in you, to be delivered to him who serves you.
Tvāṁ hi kshāttavadv yāsō 'gne mitrō nā pātyase | tvāṁ vicarshāṇe srāvo vāso pushṭīṁ nā pushyasi || 1 ||

Tvāṁ hi pāṁ chaṛṇaṁ yadāḥ bhūrīṁ āmbhūrīṁ 
Tvāṁ guṇiṁ yāstvārūkaṁ jñāstvārūkīṁ chaṛṇaṁ: || 2 ||

Mudrāśvatva dīvṛṇu nare ṣuddhaṁ keśumānate 
Yāh sṝṣaś maṁruṇe jana: sūṣaṇāyuṣvēkaṁ anāḍhre || 3 ||

Rṣūṣaṁsenāt sūruṁvaye dhiyā mang: śrāṣṭaṁ 
Uṭnī paḥ bṝhaṁ dīvṛṇu dhiyā āṁha n tārgnte || 4 ||

Saṁīśe vaśa taḥ āhūntīṁ niśīṁ āṁhaṁ nāṁ 
Umāvēṁe sa punyāṁ ca śrāvaṁ sa maṁśaṁ || 5 ||

tvāṁ hi 

Shma caršaṇāya yajñēbhir gīrbiṁ ṝlate | tvāṁ vājī yāty 
avyikō rajastūr viśvācarshaṇīḥ || 2 || sājōshas tvā divō nāro 
yajñāsya keṭum indhathe | yād dha syā manaḥsa jānaḥ su- 
mnāyūr juhev adhvare || 3 || rīdhad yās te sudānave dhiyā 
māṛtāḥ šaśāmate | utī shā brijhatō divō dvishō aṁho nā ta- 
rati || 4 || samīdhā yās taḥ āhūṭim niṁitim máṛtyo nāṣat | va- 
yāvantam să pushyati kshāyam agne śatāyusham || 5 || 1 ||
O adorable Lord, your princely glory sustains us like the sun. O Lord of treasures, beholder of all, you cherish us with food and nourishment.

Men verily adore you with selfless acts and praises, the friendly sun, the sender of rain and the beholder of universe moves to your proximity.

Verily, men of one accord, serve you with noble deeds and with praises. As you are the emblem of all sacred works, the benevolent, enlightened devotee kindles your glory. All rational beings aspiring for bliss invoke you in their benign selfless works.

May the mortal who propitiates the benefactor and the bountiful Lord with intelligent actions, with the assistance of divine resplendent powers come safe through the straits of enmity and sin.

The mortal, who approaches you with his intensive, enflamed dedication, enjoys the comforts of descendents from all sides and a prosperous life of a hundred years.
tvēshās te dhūmā ṛṇvati divī shāṅ chukrā ātataḥ | sūro
nā hi dyutā tvāṁ kṛpā ṗavaka rōcase || 6 || ādhā hi vikshy
īdyō 'si priyō no átithiḥ | raṅvāḥ purāva jūryaḥ sūnir nā
trayayāyyaḥ || 7 ||

krātvā hi drōne ajyāsc 'gne vājī nā kṛi-
tvyāḥ | pārijmeva svadhā gāyō 'tyo nā ṛvāryāḥ śṣuḥ || 8 ||
tvāṁ tyā cid ácyutāgne pāsaṅ nā yāvase | dhānamā ha yāt
te ajara vānā vṛiṣcānti śīkvasaḥ || 9 || vēshi hy ādhvāriya-
tām āgne hōtā dāme viśām | samrīdho viśpate kṛiṇu ju-
shāsva ṛavyām aṅgirāḥ || 10 || āchā no mitramaho deva de-
vān āgne vōcaḥ sumatim rōdasyoḥ | viḥś svastim sukshitim
divō nṛṅn dvishō āuhaṁsi duritā tarema tá tarema távāvasa
tarema || 11 || 2 ||
O Lord of divine radiance, your pure bright glory like the bright smoke, lifts itself aloft, and shines far-extended in heaven. You shine with radiance like the sun when propitiated by sacred hymns.  

You must be glorified as a well-loved guest amongst the people. You are like an elder in a venerated city and to be cherished, for protection like a son.  

O adorable Lord, you just like fire by attrition of wood. You are manifested in the physical world by your creation. You are vigorous as a horse and circumbiant like wind. You are dear like food and home and eager like a young courser that runs astray.  

O supreme Lord, you, as fire from fuel, or like a grazing ox consume the apparently imperishable. And O eternal one, your mighty flames swallow the whole forest of universe.  

O refulgent, the benefactor, the adorable Lord of the people, you enter as the ministrant priest into the home of those men who wish to perform noble deeds. You render them prosperous;—may you accept their homage.  

O divine mighty adorable Lord, may you call hither the favour of Nature’s bounties, extending from earth to heaven. May you bring wealth from heaven, so that men may dwell securely. May we overcome the malign oppressions of enemies, our iniquities and our difficulties. May we overcome them the sins of the past; may we overcome all of them through your help.
3.

Āgne sā kṣeshad ṛitaṁ ṛitejā urū jyōtir naśate devav-yūṣh te | yāṁ tvām mitreṇa vārunāḥ sajōṣha déva pāśi

tyājasā mártam āṁhaḥ \| 1 \| ījē yajñebhūḥ śāsāmē śāmībhūḥ

ridhādvāryāgnyāye dadāṣa | evā canā tām yaśásāṁ ājushtir

nāṁho mártam naśate nā ādṛptiḥ \| 2 \| sūro nā yāsya
drisatir arepā bhimā yād ēti śucatās ta ā dhīh | hēśhasva-
taḥ surūdho nāyāṁ aktōḥ kūṭrā cid raṇvō vasatīr vanejāḥ

\| 3 \|

tigmam cītēm mahī vṛṇaḥ āśya bhumadēva n yamamān āṣma

vijēhamānaḥ pariṣṭutāṁ jahībāṁ dīvinā śātvataṁ
taḥ paśant \| 2\| sā īdhēna padaśya vyādhiḥ

vedātstraṁjñānityāṁ ākōvyaṁ padaṁ nṛgūptamajēgaḥ \| 5 \| 5\|
O adorable Lord, your devotee, the offerer of sacrifice, born of eternal truth, attains wide radiance from you and against all iniquities gets protection from you, strengthened by your divine light and spiritual bliss. 1

The one, who serves adorable Lord by performing beneficial acts with dedication, and offers homage, and completely surrenders his ego to the bounteous supreme Lord, such a mortal is never afflicted with the want of glory, nor do sin and false pride overwhelm his personality. 2

The fire-divine is spreading on all sides with awe-inspiring flames and characteristic sounds; her appearance is as faultless as that of the sun. The fire, the child of wood, the asylum of all, looks charmingly resplendent everywhere. 3

Sharp is his (fire-divine’s) path, and his vast form shines like a horse champing fodder with his mouth, darting forth his tongue as it were a hatchet. He burns physical waste to ashes, like a smelter, who fuses metal. 4

He casts afar his flames as an archer and sharpens when about to dart his radiance; as a warrior he whets the edge of his iron weapons. He keeps moving along brilliant pathways, through the night, like a roosting bird of rapid pinion. 5
स ई रेमो न प्रति वस्त उद्सा: शेषिचो गर्यार्थि मिल्लिन्या:।
नक्ते य ईमहो यो दिया तुर्ममेष्यं अरुष्यं यो दिया तुर्न ||6||
दियो न चर्य विधानो नरभोगेि रस्सत �少なく पूर्णोत।
घृणा न यो रत्नणम पत्रमुणा यथा रौदसी चर्मणा धि मुखानी ||7||
धर्मभित्तो यो यज्ञोभित्तोषिष्ट्यु देवियोभित्तो: शुमनि:।
शैचिक यो यो मुक्तं नतले कृभुं लेणो रक्षमणो अन्येऽत ||8||

सा ईम रेब्हो ना प्रांति वस्ता उस्राह शोभिशा रारापिति मिल्लाहाः।
नाक्तम् य ईम अरुषो यो दिया तुरुं अमर्यो अरुषो यो दिया तुरुं ||6||
दियो नायसया विधातो नविनो यक्षिशा ऋशाद्धिशु नूनोत।
घृणा नाय धर्माणम पत्रमुणा यथा रौदसी चर्मणा धि मुखानी ||7||
धर्मभित्तो यो यज्ञोभित्तोषिष्ट्यु देवियोभित्तो: शुमनि:।
शैचिक यो यो मुक्तं नतले कृभुं लेणो रक्षमणो अन्येऽत ||8||

4.

Yáthá hotar manusho devátáta yajúśbhóh súno sahaso yájási | evá no adyá samaná samánán usáun aguna usató yakshi deván ||1|| sá no vibhávā ēkshániṁ ná vástor agnír vandáru védyas cáno dhát | visváyur yó amṛito márttye-

shúsharbhúd bhúd átithir játávedáḥ ||2||
Like the adorable sun, he clothes himself with beams of morning, diffusing friendly light, and resounding along with his radiance. He is the one who is luminous by night, and who inspires men to their work by day. He is immortal and radiant, and as such, verily, inspires men by day. 6

Of whom, the mysterious voice in cosmos, as if of the sun, is heard when he scatters his glow amongst the plants. He is brilliant showerer of blessings, who, among manifested creation, moving with his glow, rushes forth to fill both the worlds—well-wedded earth and heaven—with divine treasure. 7

He goes with sacred rays, as if with self-harnessed, well-governed steeds, and shines like lightning with his own scorching flames. He, associated with cosmic vital principles, glows radiant and moves rapid as the wide-sunshine. 8

O adorable Lord, you are source of strength, and invoker of cosmic forces, in the same manner as a man offering homage by means of selfless deeds. May you willingly invoke for us the assenting Nature's bounties, regarding them as your equal. 1

May that adorable Lord, who, like the illuminator of the day, is resplendent and cognizable by all, grant us commendable food. He is dear as a guest, is the life of all and immortal among mortals. He is always awake at dawn and knows all that exists. 2
वायो न यस्य पुनः अग्निस्य भासारसि वस्तं चूः स शुक्रः।
वि यह इन्द्रजये पावकोः क्षित्या चिन्तित्वा क्षर्वः नृत्या।
वृषा हि सुनो अस्यभस्ते चके अभिन्नन्तरस्माः।
स त्वं न उर्जस्ति ऊज्जवः घा राजेव जस्वोऽस्मिन्।
निनित्तिम यो धार्यः नाजीत्वान्तरस्मिति वायुः राज्यस्त्युत्।
तुषितम् वस्ते आदिनारातीर्थो न हुतः पत्तजः परिहुत।

dyávo ná yásya
panáyanty ábhivam bhásásñi vaste súryo ná śukráḥ | ví yá
inóty ajáraḥ pávakó 'súnasya cic ehiśnathat púrvváñi || 3 ||
vadmá hí súno ásy admasáduvá cakré agnír janúshájmá-
nam | sá tvám na ērjasana úrjam dhá rájeva jer avri ké
ksheshy antáh || 4 || nítikti yó vāraṇám ánum átti vāyúr
ná ráshtry áty cty aktún | turyáma yás ta ádiśam árāśīr
átyo ná brútaḥ páttataḥ parihrút || 5 || 5 ||

आ सूर्यो न भूमक्षिष्क्रेङ्गे तत्तथ रेष्टति वि भासा।
चिन्तो नक्तमपि नमिश्चत: श्रीचिप्प परक्षविविेदो न दौळ।|
त्वं हि मन्द्रत्वबिन्दोक्षेत्विवेणह महि न: श्रीप्य्ये।
इन्द्रे न त्वा राज्वसा देवतां वायुः परणति राज्यसा नृत्तमा:।

á súryo ná bhānumádbhir arkaír ágne tatántha ródasi
ví bhāsā | citró nayat pāri támáūsy aktál śocíshā pátman
anújó ná diyán || 6 || tvám hí mandrátam-mar akášokáfr
vavyamáhe máhi nál śróshy agne | índram ná tvá sávásá
devátá vāyúm píñanti rádhásá nýtámāḥ || 7 ||
His worshippers celebrate His great deeds and appreciate them with wonder. Radiant as the sun, He clothes himself with lustre. He is exempt from decay and is purifier. He illumines all things and destroys the unsatiated desires.

Adorable Lord, the source of strength is to be praised when His glory is established in the sacred works. Since His manifestation, He grants habitation and food. He is giver of strength—a source vitality to us, He triumphs like a prince, so that foes may not trouble us in our unassailed dwellings.

He is the one, who whets his gloom-dispersing radiance, and accepts reverential homage, and as a Lord of vitality, He overcomes dark forces. May He prevail on them who resist His command, and may you, O Lord, with the swiftness of a horse, be the destroyer of the assailing adversaries.

O adorable Lord, you overspread our inner realms with enlightenment and refulgent radiance, like the sun with his lustrous rays on the heaven and earth. The wonderful Lord disperses the glooms of conscience like the adorned sun moving on his path, imbued with light.

We celebrate your glory which is most adorable, and deserves to be glorified by sacred praises; the leaders earnestly honour you with offerings. Your divine resplendence is manifest in lightning and your strength in wind.
नू नौ अम्रवुक्तमः स्वस्ति वेंचि ग्रुः पुरविशः पर्यः ।
ता सूरिब्धयो ग्रुणे सर्गस्य सूरे मद्यम शुन्तिहिमः सुभीगः ॥ ८ ॥

नू नो अगिे
'व्रिकेभ्वस्थ सवस्ति वेशि रायः पात्भोभि पारश्य आनहः ।
ता सूरिब्ध्वयो ग्रुणे रासि सूरे मद्यम शुन्तिहिमः सुभीगः ॥ ८ ॥

(५) पार्भन्युक्तमः
(५-३) महाबुयक्तमः सुरुवः सारस्यो मद्यमः क्रिपः । अगिविन्दतः । बिहुव दवः ॥

हुवे वें सूरुने मद्यमद्रविषयं युविनियंविध्यः ।
य इन्द्रित द्रविषयं युविनियंविध्यः युववीर्यं अद्वृतः ॥ १ ॥
ते वर्मणि पुरविशः हालनुमा बनवीरनाः प्रह्वाः ॥ २ ॥
अंवें विश्वा भुविनाशि सारस्यं बनवीरनाः दविने भविकः ॥ ३ ॥

हुवे वें सूरुने मद्यमद्रविषयं युविनियंविध्यः ।
य इन्द्रित द्रविषयं युविनियंविध्यः युववीर्यं अद्वृतः ॥ १ ॥
ते वर्मणि पुरविशः हालनुमा बनवीरनाः प्रह्वाः ॥ २ ॥
अंवें विश्वा भुविनाशि सारस्यं बनवीरनाः दविने भविकः ॥ ३ ॥

5.

हुवे वें सूरुने मद्यमद्रविषयं युविनियंविध्यः ।
य इन्द्रित द्रविषयं युविनियंविध्यः युववीर्यं अद्वृतः ॥ १ ॥
ते वर्मणि पुरविशः हालनुमा बनवीरनाः प्रह्वाः ॥ २ ॥
अंवें विश्वाभ्वि सारस्यं बनवीरनाः दविने भविकः ॥ ३ ॥

त्वम् विव्हु प्रविद्वितः सीता आयु कतवा सुशीरमयो वायुष्माशः ।
अते इनापि विधेन विविधकोऽनुपुपुण्यांतवेश्वः वर्मणि ॥ १ ॥
ये नू मद्यमो अभिन्द्रसद्यश्यो अतेरौ मित्रमहा वनयावः ।
तम्मात्रेपुपुण्यभिस्वः स्वेतपाणि तपिष्ठ तपस्या तपस्वान ॥ २ ॥

त्वम् विव्हु प्रविद्वितः
सिद्ध असु क्षत्वा रथितं अहवो वायुस्यामः ।
अते इनापि विधेन विविधकोऽनुपुपुण्यांतवेश्वः वर्मणि ॥ १ ॥
ये नू मद्यमो अभिन्द्रसद्यश्यो अतेरौ मित्रमहा वनयावः ।
तम्मात्रेपुपुण्यभिस्वः स्वेतपाणि तपिष्ठ तपस्या तपस्वान ॥ २ ॥

tvam vikshuh pradivah
sida asu kratvah rathir abhavo varyaanam | ata inoshi vidhathe cikito vy anushag jaataveda vasisi || 3 || yoh nah sa-nutyo abhidasad agne yoh antaro mitramahov vanushyat |
tam ajarebhir virshabhis tava svais tapa tapishtha tapasah tapasvah || 4 ||
May you quickly conduct us, O Lord, by unmolested paths, to riches and prosperity. Convey us beyond sin. Those delights which you give to your adorers, may you extend them to him, who glorifies you; and may we, living for a hundred winters, and blessed with excellent posterity, be happy. 8

I invoke you with hymns, O prime source of strength. You are youthful, ever-young, irreproachable God, full of wisdom, praised by all, merciful and devoid of malice, and the one who bestows prosperity to all. 1

O fire-divine of multi-blazing flames, the invoker, you are the one on whom all the performers of sacred acts repose their confidence night and day. These performers offer all good things to the sacrificial fire as Nature’s bounties establish all living beings firmly on this earth. 2

O fire-divine, the cognizant of all that is born, you have been abiding since eternity among living people of the creation. You have ever been bestowing to them, by your design, all divine blessings, and have been continually granting treasures to those who have been constantly serving you. 3

O supreme resplendent Lord, mighty saviour of loyal devotees, may you, blazing with your radiance, consume him with your own imperishable flames, who, living in neighbourhood or secretly, desings to harm and assail us. 4
yās te yajñēna samīdhā yā ukthair arkebhīḥ sūno sahaso dādāsat | sā mártyeshv amṛita prāceta rāyā
dyumneṇa śrāvasa vī bhāti || 5 || sā tāt kṛdhishhitās tāyām
agne sprādho bādhasva sāhasā sāhasvān | yāc chasyāse dyū-
bhir aktō vācobhis tāj jushasva jaritūr ghōshi mānma || 6 ||
asyāma tām kāmanī agne távotī asyāma rayīṃ rayivāh
svārām | asyāma vājam abhī vājāyanto 'syāma dyumnām
ajarājāram te || 7 ||

(1) Phāt Pūlam
(2-3) saṃvatsaṛaḥ sūtraḥ bārṣamāpyo mahaṃśa praviṣṭe: || asmāntaṃ ||

pr navaṃśa sahas: sūnumccha žuddhaṃ ganaṃ nānuvaḥ kācchhaṃ: ||

6.
Prā nāvyasaḥ sāhasaḥ sūnum āchā yajñēna gātum āva
ichāmānaḥ | vṛṣicādvanam kṛishṇāyamaṃ rūṣantaṃ vitī hō-
tāram divyaṃ jīgāti || 1 || sā śvītānas tanyatū rocanasthā
ajārebhir nānadadbhir yāvishtalāḥ | yāḥ pāvakaḥ purutāmah
purāṇi prīthūny agnir anuyāti bhārvan || 2 || vī te vīshvag
vātajātaśa agne bhāmāsah śuce śucayaś caranti | tuvimra-
khāsā divya nāvagyā vānā vananti dhṛishatā rujāntaḥ || 3 ||
O source of strength, immortal Lord, verily, the person who serves you with selfless and dedicated actions and sings your sacred hymns, shines out, among men. He becomes eminent in wisdom, and possesses splendid opulence and food.

O adorable Lord, may you quickly accomplish that for which we solicit you. May you with your might subdue our adversaries. May you be pleased when you are glorified with melodious sacred verses of the devotee and shine with radiance decked with brightness.

O adorable Lord, may we obtain all that we aspire for through your grace. O bestower of wealth and wisdom, may we, desiring food and progeny, be provided with them and be blessed with that eternal glory, of which you are the sole possessor.

He (the devotee), who seeks furtherance and grace, proceeds to the proximity of the fire-divine, the prime source of strength, with his everfresh devotional songs, calling the divine ministrant to share the banquet of Lord of comsic sacrificial acts. The fire-divine consumes the physical desires, just as ordinary fire consumes a forest. Bright and shining it moves forward leaving black traces (of burnt plants) on the path.

This cosmic fire-divine is white-hued, vociferous and dwells in firmament. He is eternal, ever-young and is loud-voiced. He is purifier, and assuming many forms proceeds feeding upon numerous and substantial forests.

O pure cosmic fire-divine, your bright flames impelled by vital elements spread wide in every direction, consuming all physical forms i.e. forests. Your ever-riding beams of radiance play upon the woods, boldly enveloping them in lustre.
ये ते सुक्राः सुचन: सुचिम् श्रवणे धर्मीत्वा ज्ञात्रत्वाः अथवा।
अर्थ सुमस्ते दुस्क्लिता वि कोमाणे अत्रेयो मायेनो अथि सानु प्रवेशः।
अर्थ निष्ठा पापत्तिप्र युगों गोपयुगों नामानि: सुजनाः।
श्रवणेऽपि नामानि: अनेकस्यो तुमेनुमां देवेन वनानि।

ये ते सुक्राः सुचन: सुचिम् कषाः् कस्थाः् कस्थाः् वतंपि विशि्तासो अष्वाः।
| एभा भ्रमाः् ता उर्बन्या विभाति यमामासो| अधि सानु प्रकृतिः। 4 ||
| एभा जीवज्ज्या पापात्तिप्र वर्षा स्योग।
| श्रुतेऽविश्वासाः् अनेकाः् सर्वाः् कषाः॥
| श्रुतेऽविश्वासाः् अनेकाः् सर्वाः् कषाः॥

आ भ्रानुणः पार्थविनां क्रमंप्रे महासादेशेऽ ध्रुवो ततत्त्वः॥
| स खरेस्वार्यं भया सहोमिः। स्युर्यो भर्ति भस्वनुस्यों नि जूर्य उ।
| स खरेस्वार्यं भया सहोमिः। स्युर्यो भर्ति भस्वनुस्यों नि जूर्य उ।
| चन्द्रेऽ ग्रहं प्रकटिरी महते। चन्द्रेऽ ग्रहं प्रकटिरी महते॥

अ भ्रानुणः पार्थविनां
| जरायण्या महासं तदास्या ध्रीशावता तततत्वः।
| साब्दास्या भया सहोमिः। स्युर्यो भर्ति भस्वनुस्यों नि जूर्य उ।
| साब्दास्या भया सहोमिः। स्युर्यो भर्ति भस्वनुस्यों नि जूर्य उ।
| साब्दास्या भया सहोमिः। स्युर्यो भर्ति भस्वनुस्यों नि जूर्य उ।
| साब्दास्या भया सहोमिः। स्युर्यो भर्ति भस्वनुस्यों नि जूर्य उ।
| साब्दास्या भया सहोमिः। स्युर्यो भर्ति भस्वनुस्यों नि जूर्य उ।

(७) सतम् सूत्रम्
(१-२) स्वभावात् मूलपूर्व वार्तान्यो मन्त्राः क्रिया। वैरवाणो चैतिन्या। (२-३) प्रयातिकपत्त्वस्य।
|| ॥
$\text{मुहोः द्विते अर्थिः पृथिविः पृथिवि ज्ञानम्}$$\text{आ ज्ञानम्}$$\text{पृथिवि सुखामहतिः ज्ञानानामास्मां पार्थ जनयत्}$$\text{देवः}}$ ॥

7.
Mūrdhānaṁ divó aratīṁ prāthīvyaṁ vaiśvānarām ṛitā ā
jātāṁ agnīṁ | kavīṁ samrājāṁ átithiṁ jānānāṁ āsānāṁ ā
pātraṁ jānayanta devāḥ || 1 ||
O resplendent fire-divine, when your pure and bright speedy rays like horses are loosened from their bound, they shear the many-tinted ground beneath them. Your flames, haunting about the high lands of earth, shine out far and wide and their rapidly moving flickers, mounting over earth’s high ridges, blaze fiercely.

The flames of this mighty cosmic fire descend like the hurled thunderbolt of the powerful Lord of heaven. Its fierce flame has the energy of destroying all material forms. He, being irresistible and fearful, consumes all superficial material forms, as fire consumes the forests.

You over-spread on all the accessible places of the earth with light, energetic power and impelling force. May you drive away all perils with your conquering might and fighting out against our adversaries burn up those who harm us.

O splendidous divine fire, possessing splendid strength, the bestower of delight, may you grant to us, your loyal devotees praising you with delightful sacred hymns, the most wonderful life-giving treasures. O vast bright cosmic divine fire, may you confer on us great glory, supply nourishment and provide heroic progeny.

Divine forces of cosmos manifest the universal leader, the protective fire-divine who is a messenger of earthly beings and symbol of heavenly luminaries. He, an offspring of eternal order, is wise, sovereign, a guest dear to men and eternally existing.
नाभिं यज्ञानं सद्यं रश्याणं महामाहायमं सं नवनः।
वैष्णवानं रश्यमच्चरणां यज्ञस्य केतुं जनयनं देवा: ॥२॥
लवहिणो जायनो व्यास्यस्य लक्ष्मीसां अवभमानिनांः।
वैष्णवानर लक्ष्मीस्य वेदृश्यं वर्मुक्ति राजस्यूणायायणिः ॥३॥
लां विशेषं अमृतं जाययानं शिशुरु न देवा अभिं सं नवने।
नवु वनिमहसन्त्वर्मानयैष्णवानर यत्प्रभस्वतः ॥५॥

नाभिं यज्ञानं सादानं
रयिनां महां अहावम् अभि सां नववं वायुवारान्
रथयां अध्वलानं यज्ञस्या केतुं जनयानं देवाः ॥ २ ॥
त्वाद् विप्रो जयते वायु अग्ने तवाद् विरासं अभिमीतिशाहाः
वायुवारान ताम अस्मासु द्वेषो वासु राजन स्प्रिहायायणि ॥ ३ ॥
त्वां विशेषं अमृतं जययानं शिशु न देवं अभि सां नववं
तां क्राटूत्वं अमृतत्वं अर्यां वायुवारान रत्नवर्गां ॥ ४ ॥

वैष्णवानर नव तानि वनानि महायस्मि सकराँ देवं ॥
विश्वामिनानि प्रश्रयकेतुं: केतुं स्वयंप्रवाहम् ॥ ५ ॥
वैष्णवानर विश्वामिनि चक्षुसां सार्वजनिनि विनाय अमृतस्य केतुनां ॥
तस्ये भव विश्व सुवर्णाद्वन्द्विधि रूपं एव रूपं सुस्ते विस्मरि: ॥ ६ ॥
विष्णु रघुविनिमित्त सुमनं वेदिष्ठानां विन विस्मयं रेणवनां क्रियं ॥
परि विष्णु वशंवानि सुवर्णदंशो गोपा अमृतस्य रक्षिता ॥ ७ ॥

वायुवारान तां भां वर्तानि महानं
अग्ने नाकिराद दादिवर्षा । याः जयामानाः पितृः उपास्थे
विनाद वेदिष्ठा वायुवाणश्व हनाम् ॥ ५ ॥
वायुवालास्वा विश्वामिनि अस्तानि सार्वजनिनि विनात्व अमृताः केतूनाः ॥
विष्णु रघुविनिमित्त सुवर्णविनाद्वन्द्विधि विन विस्मयं रेणवनां क्रियं ॥
परि विष्णु वशंवानि पुष्येदंशो गोपा अमृतस्य रक्षिता ॥ ७ ॥

वायुवारान तां भां वर्तानि महानं
अग्ने नाकिराद दादिवर्षा । याः जयामानाः पितृः उपास्थे
विनाद वेदिष्ठा वायुवाणश्व हनाम् ॥ ५ ॥
वायुवालास्वा विश्वामिनि अस्तानि सार्वजनिनि विनात्व अमृताः केतूनाः ॥
विष्णु रघुविनिमित्त सुवर्णविनाद्वन्द्विधि विन विस्मयं रेणवनां क्रियं ॥
परि विष्णु वशंवानि पुष्येदंशो गोपा अमृतस्य रक्षिता ॥ ७ ॥
Cosmic forces manifest and praise him, who is navel of all noble deeds, sustainer of all sacred offerings, base of all treasures, conveyer of oblations, the universal leader, and an ensign of all selfless benevolent actions.  

From your blessings, O fire-divine, the universal leader, the wise devotee derives strength and wisdom and blessed by you, the heroes subdue evil tendencies. O sovereign ruler, bestow on us excellent treasures, worthy to be longed for.  

O immortal universal leader, when manifested as if born infant, all cosmic forces glorify you. When you shine in the parental mid-space, these forces, the offsprings of cosmos gain immortality.  

O universal leader, the fire-divine, when you spring forth in the bosom of parental cosmos and establish the banner of days on the paths of cosmic world, no one can ever resist your mighty ordinances.  

The summits of the firmament are measured by the immortal radiance of universal leader, the fire-divine. The base of all regions is stationed upon his brow. The seven gliding streams spring forth from there like branches of a tree.  

The all-wise, performer of sacred deeds, universal leader the fire-divine, is the prime cause of all luminaries of cosmos and of the inter-space in the mid-region. He spreads them throughout the universe. He is the irresistible guardian of all immortal elements.
8.

Pṛkhāsyā vrīshṇo arushāsyā nū sāhāḥ pra' nū vocaḍh vidāthā jātāvedasāḥ | vaisvānarāya maṭīr nāvyasī śucīś 

sōma iva pavate cārur agnāye || 1 || sā jáyamānah paraṁ c 
vyośmani vratāṇy agnīr vratapā arakshhata | vy āntariksham 

amimīta sukraṭār vaisvānarō mahinā nākam asprīṣat || 2 ||

vyṭṣṭhāṇaḍōṇḍiśī mîṣṭhī advēṣṭaṇvāṇvīntrāṇoṣṭāniṇaḥ nams ||

viṣṭeṣmīcā vibhīṇeṣe avarteṣe kīnēse vibhīṃśatvāḥ kṛṣṇyam || 3 ||
apaṃrātsyaḥ māḥṣīṇaḥ anṛṣṭyan vishāḥ rajasūrye nātrṣunmīṃśyam ||

ātūtvāḥ adśimśeṣ tridreṣeṣe vēṣṭhaṁ rāntīśvyogayāravē || 4 ||

vyoguoṇo vibhūṣyā vṛṇaḍdāveṣe śuṣchī yuṣāṃ ṛbhī nāṃvēṣıe ||
padyeṣe rājanāḥśāmśe nīcā īn viṣay vīṣeṇe nāṃ āḷeṣa || 5 ||

vy āṣṭabhnād rōḍasi mitrō adbhuto 'ntarvāvad akṛṇoj jyō-
tīshā tāmāḥ | vī cārmanīva dhishānce avartayed vaisvānarō 
vīṣyam adhāta vrīshnyam || 3 || aprām upāsthe mahishā 
agriḥbhāta viṣo rājānam ūpa tathur ṛgmiṇyam | ā dūtō 
agnīm abharad vivāsvato vaisvānarām mātāryyāṃ āravā-
tāḥ || 4 || yugē-yuge vidathyām grīnābdhyō 'gne rayīṃ ya-
sāsam dhehī nāvyasīm | pavyēva rājāṃ aghāṣāṇsam ajara 
nīcā nī vrīṣeu vanīnaṃ nā téjasā || 5 ||
I commemorate promptly at the holy congregation the
might of the all-pervading cosmic fire, all-knowing, the
showerer, and the radiant; ever-fresh, pure, and graceful
hymns flow from me for this universal leader, in the same
way, as the herbal juice flows from the filter. 1

That cosmic fire, who, as soon as manifest in the loftiest
heaven, becomes the protector of our sacred rites. He
protects the pious acts of men, and measures out the
manifold firmament. On account of his grandeur and
wonderful deeds, he, the universal leader, attains the high-
est glory in the cosmos. 2

This shining, wonderful, cosmic fire, the universal leader,
upholds heaven and earth, also covers and conceals the
darkness within his light. He spreads out the two bowls
of universe like two skins. He comprehends all his crea-
tive energy in his task. 3

The mighty vital principles join him on the lap of vapo-
rous firmament. Men acknowledge him as their adorable
sovereign. The divine wind, the messenger of the cosmic
forces brings divine fire the universal leader, from the
distant sphere of the sun. 4

O glorious immortal, worthy of reverence, may you bestow
riches and illustrious children upon such devotees, as
continue singing your praises from age to age. May you
strike the sinner with your sharp punitive justice, as
lightning strikes down a tree. 5
स्त्रव्येद ६.२

अस्माकाम अग्नि मघावस्तु धारयानामि सख्रमजर्जु सुत्रीयाम्।
वयं जेयम शतिनां सहस्रिण्यं वैशालीर वाजस्मेश तंत्रितिम्। ॥६॥
अद्याभिनिर्मलं गोपाभिमिर्कुस्कर्क पाहि त्रिषुद्धश सुरीव।
रसा च नो दुत्तवं शर्यं असे वैशालिर प्र च च तायः: स्त्रव्येद: ॥७॥

asmákaṃ agne ma-
ghávatsu dhárayánámi kshatrám ajáram súvíryam | vayám jayena šatinám sahasríṇam vaisvánara vájam agne távotí-
bbhiḥ ॥ ६ ॥ ádabdhebbhis táva gopábhir ishté 'smákam páhi trishadhasťha sūrín | rákshá ca no dadúshánu śárdho agne vaisvánara prá ca tári stávánah ॥ ७ ॥ १० ॥

(९.) नवम्त मूलम्

(१२-३) समर्पणायस सुतुथ्य वालयायो भवदात ज्ञात: ॥
वैशालीर ब्रज्य्यमिति ॥ विऴ्वुरुः कन्दन: ॥

हृदय कृषणमहर्जुनेन च वि चंदने रजसी वैधाभि:।
वैशालीरो जायमानो न राजावतिनिजयोलिस्यांतमासिः। ॥१॥
नाह तन्नु न वि जानाम्योतु न ये वर्णिनि समरस्तमाना:।
कस्य सितरयु इह वतवनिन परो वेद्विश्वरवेण पित्रा। ॥२॥
स इतनु च वि जानायोतु स वतवनमृतया वंदिति।
य इस्प चिन्तीनुतनत्स गोप अववर्णयो अन्येन परस्य। ॥३॥

9.

Āhaś ca kṛishṇām āhar ārjunaṁ ca ví vartete rájasí
vedyábbhiḥ | vaisvánaro jāyamāno ná rājávātiraj jyótiśhāgnīs
támaūṣi ॥ १ ॥ náhaṁ tánntuṁ ná ví jānāmy ótuṁ ná yáṁ
váyanti samāre 'tamānāḥ | kāśya svit putrá ihá váktvāni
paró vadāty ávareṇa pítrā ॥ २ ॥ sá í́ tánntuṁ sá ví jānāty
ótuṁ sá váktvāṇy ōtuthá vadāti | yá íṁ ciketad aṁrita-
sya gopá avās cáraṇ paró anyéna pásyan ॥ ३ ॥
O the universal leader, the fire-divine, may you grant to our benevolent offerers, wealth and strength which is exempt from decay and which cannot be taken away. May we win for our strength, O fire divine, hundredfold and thousandfold ways through your grace.  

O adorable divine Lord, present in all the three worlds, keep your grace effective with your irresistible guards. May you preserve the strength of us who offer homage. May you, when glorified by us, take us across evils and miseries.  

The dark night and the bright day revolve alternate, affecting the world by their appreciable qualities. Universal leader, the cosmic fire, manifested like a prince, dispels darkness by His lustre.  

I neither understand the threads of the warp, nor the threads of the woof, nor that cloth which, those, who are assiduous in united exertion, weave. No one knows of the source of the words that have been spoken by a father hither and are to be used by the son thither.  

He verily understands both, the warp and woof, and in due time. He shall tell what should be told. He very much knows all about this. He is the protector of all that is eternal and immortal, and freely moves through hither and thither, above or below, with a constant eye on both of them. 
ayāṃ hóta

prathamaḥ páṣyatemam idām jyótir amṛtam mártyesu |
ayāṃ sá jajñē dhruvā á níshattó 'martyas tāvā várdhamá-
nah || 4 || dhruvām jyótir níhitah dṛśaye kám máno jávi-
śātham patyātsv antāḥ | visye devāḥ sámanasaḥ sáketā
ekaṃ krátum abhi ví yanti sādhū || 5 || ví me kárnā pata-
yato ví cākshur vídām jyótir hrídaya áhitam yát | ví me
mánaḥ caraṃ dūrāādhā kīm svid vakshyāmi kīm u nū ma-
nishye || 6 || visye devā anamasyan bhiyānās tvām agne tá-
masi tāsthi vañāsam | vaisvānaro 'vattāte né 'martyo 'vattu-
tāye nah || 7 || 11 ||

(10) dharma śūkham
(11-3) saṃśārāmya śūkṛatī bhatraṇyo mardāva kri. | aṃśādhyakṣa || (11-6) pramādītrībh-
vanah śvīkṛta, (3) saṃśāna dṛśābh śvāntā śvāntā śvāntā ||

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pūre vā sūnē divya śuṣṭikā pṛṣṇati yāke abhīmasē ṛgviśchham.
pūr uṣṭdhim: s hi nē śvāntā śvānta karanā jāntveda. || 111

10.

Puró vo mandrāṇu divyāṃ suvṛkṣitam prayatī yajūē
tagām adhvaré dadhidhvam | purā ukthēbhiḥ sā hi no vi-
bhāvā svadhvārā karati jātāvedāḥ || 1 ||
This Lord of the cosmic fire is the first offerer of cosmic offerings. Behold Him! He is the light immortal amongst mortals; He is immovable, all-pervading, immortal and ever-waxing in His body,—the manifested creation.  

His steady light, swifter than mind, stationed among moving world, pointedly indicates the way to happiness. All the cosmic powers of one accord and of one intention, proceed unobstructed to the single purpose.  

My ears are turned to hear Him, and my eyes to behold Him. The divine light, that is placed in my heart, is also eager to know him. My mind, the receptacle of distant objects, hastens towards Him. What shall I speak? How shall I comprehend Him?  

All the cosmic forces, alarmed, adore you, O Lord of the cosmic fire, abiding in mysterious darkness. May the immortal adorable divine preserve us with His protection; afford us all His protection.  

May you propitiate with praises and install this adorable, divine, infallible Lord at the place of all your progressive and uninterrupted sacred deeds. For He, the resplendent omniscient Lord makes us prosperous in our sacred endeavours.
तां दुमा पुर्वानुका होतर अग्नि सुधि भानू हि न ज्ञाति तृत्यं पावाते || 2 || 
पिपाय सा संग्रामा मन्त्रेण यो अमायेऽ द्वाः विभेऽ दुक्ते।
ित्वान्तमुण्डितिसिद्ध्वांशः चित्रोपायं सातो गोमोरो द्राति || 3 ||

आ ये पुष्पो जायमान उद्वे दूरैदर्शी भासस कृष्णाथयोः।
अवे बुध वित्तम उम्यायसिरः झोचिष्ठे वद्यो पावकः || 4 ||

नू निश्चितं सुद्वाजानितं असेन रूढि मुगवध्वस्व शेषिः।
ये राजसा भवेसा चतुर्यथानुभूताः विश्वमिनिः साति जनान।

इमें युहे चनों घा आस उग्रन्य ते आम्हो जुंक्ते दृढिमान्।

अ याः पण्ड्रा जयामाना उर्वि दुर्द्रीसा
भासाय क्रिष्णाध्वाः। आद्ध बाकु च पान्तु उर्म्यायांस तिरहू।

सोचिन्द्रा दाद्रिशे पावकायोः || 5 ||

दुर्द्रीसा याः इष्टो भाग्याये़सी काह्यो साती जानान।

हराधविश्वदवो दाद्रिशे उत्तिकासी अयं गाय गाध्यस्याः
साताः || 6 ||
O adorable fire-divine with multi-blazing flames, radiant and showerer of blessings, may you, glorified at the fires enkindled, listen and bless your devotee who for self-ad- vantage adores you with a loving heart, pure as sacred butter. 2

Amongst mortal men, only that wise devotee thrives in glory, who offers homage with hymns of praise to adorable Lord. The wonderfully radiant adorable Lord grants him marvellous protection and helps him to obtain wealth and a pasturage filled with herds of cattle. 3

At His manifestation, the cosmic fire-divine, the dark- pathed, fills up spacious heaven and earth with His widely visible splendour. And He Himself, the purifier, is now seen, dispersing the thick gloom of night with His radi- ance. 4

O adorable Lord, may you, with your mightiest aid, confer magnificent wealth on us and on our illustrious leaders, who stand pre-eminent, surpassing others in liberal gifts, in fame, and in virtues. 5

O adorable Lord, accept this homage with delight, which the worshipper, seated before you, is offering. May you accept melodious hymns of wise devotees; bless them so that they may obtain all sorts of nourishment. 6
वि देवानीर्तिः वर्षकं मन्दम शुमिमा: सुविराहः || आ ||
वि द्वेशानीर्तिः वर्धायेलं मादेमा
शताहिमाः सुविराह || 7 || 12 ||

(11.31) मृगम सूक्ष्म
(11.31) पुरुसार्थसूत्र सूक्ष्म वांगमणो भविष्यका: अतिषेकतः। चित्तुष छन्दः॥

11.
Yājasva hotar ishitō yājīyān āgne bādho marūtaṁ nā práyukti || á no mitrāvārunā nāsatyā dyāvā hotrāya prthivī vavrityāḥ || 1 || tvāṁ hótā mandrátamo no adhrūga antār devó vidāthā mártyeshu || pāvakāyā juhvā váhnir āsāgne yājasva tanvāṁ táva svām || 2 || dhānyā cid dhī tvé dhi-

shāṇā váshṭi prá devāṇ jánma grinaté yájadhyai || vépi-

shtho ángirasāṁ yád dha vípro mádhu chandó bhānati re-

bhá ishtau || 3 || ádidyutat sv ápāko vibhāvāgne yājasva

ródasī urucī || áyūm ná yāṁ nāmasā rātāhavyā añjānti supra-

yāsam páneca jānāḥ || 4 ||
May you scatter our adversaries, augment our abundant store of wealth and may we, blessed with brave youths of character, enjoy happiness for a hundred winters. 7

O adorable Lord, the invoker, the most reverential and granter of blessings, may you being revered by us invoke the foe-destroying cosmic vital principles to come in aid of our holy synods and bring the never failing cosmic light and bliss, and the forces of heaven and earth. 1

O adorable Lord, you are divine invoker of cosmic forces amid mortals, most praise-worthy, never harming and bearer of oblations. May you constantly perform cosmic sacrifice of this universe with your purifying flames born as if out of your mouth. 2

O adorable Lord, our heart-felt craving for wealth and wisdom impels us to praise you, because your manifested form inspires the worshipper to honour the cosmic powers. The pious sage, the most earnest adorer amongst the preceptors, the poet, sings the sweet melodious songs at the solemn service. 3

The brilliant, adorable Lord is mature in wisdom, and most resplendent. May you offer honour to the widespread heaven and earth. All the well-fed, five categories of people, bearing oblations, propitiate you with homage as if you were a mortal guest. 4
vṛiñjé ha yán námasā barhír
agnáv áyámi srúg ghṛttávati suvṛiñkíh | ámyakshi sádma
sádane práthivayá áśráyi yajñáh súrye ná cákshuh || 5 || da-
sasyá náh purvana hotar devébhír agne agníbhír idhá-
náh | rāyáh súno sahaso vāvasáná áti srasema vṛijánaṁ
náñhaḥ || 6 || 13 ||

12.
Mádhye hótá duroñe barhísho rál agnís todásya ródasi
yajadhyai | ayáṁ sá súñuḥ sáhasa ṛitávā dūrát súryo ná
śocíśhá tatána || 1 || á yásmin tvé sv āpáke yajatra yá-
kshad rājan sarváteva ná dyaúḥ | trishadháśhas tatarú-
sho ná jáño havyá magláhi máñushá yájadháyai || 2 ||
téjishthá yásyāratír vanerá tambó ádhvan ná vṛiddhasánó
adyaut | adroghó ná dravítá cetáti tmana ámartyo 'vartrá
óshadhíshu || 3 ||
When with reverence the grass of my worldly comforts is clipped to be dedicated as an oblation to the fire-divine and left, the well-trimmed ladle (of may soul), full of butter (of benevolence) then alone, the receptacle (the cosmic fire-altar) becomes complete on the surface of earth for the cosmic sacred rites—The sacrifice, verily, is related to the earth in the same way as eye to the sun.

O possessor of multiblazing flames, invoker of Nature’s bounties, shining with brilliant radiance, bestow upon us riches; and may we, O source of strength, having overcome our adversaries envelop you with reverential homage.

The cosmic fire, the invoker of divine powers, the Lord of cosmic sacrifice, abides in the hearts of the institutor of the sacred works, who offers homage to heaven and earth. He is the source of strength, and the observer of truth. He over-spreads the world from afar, like the sun with light.

O most wise, adorable and resplendent cosmic fire, the worshipper offers homage to you at every sacred ceremony. May you, being present in all the three realms, move with the speed of the traverser of the sky, the sun, to convey the valuable oblations of men to the cosmic forces.

His pure and spreading radiance blazes in the forest, and shines with increasing intensity, like the sun on His celestial path. His glow rushes like the innoxious wind amongst the plants. Immortal and unimpeded, He lights up all things by His own lustre.
सास्माकेभिर एताः न सूः हैर एवं आ जातवेदः।
द्रव्यो वृत्तवेक्षता नार्योः। पिले वा जारयायि युक्तः॥
अधे घ्नस्य पन्यतिः भासो वृष्ण यस्ततद्वैतां प्रवीम।
सुचो वा सुपन्यो विविधो धर्म्यानृणो न नाशर्मण भवन् धर्मा राजः॥
स तेषो न अधिधित्व विन्यथित्वसे अर्धाचिंतित्वाः।
वेषि गुहो वि योसि दृष्टान्तं मदेयम शुताहिमः।
मुद्विरः॥

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मुद्विरः॥

13.
Tvād vīṣvā subhaga saūbhagānā āgne vī yanti vanīno
nā vayāḥ | śrushtī rayir vājo vṛitratūrye divō vṛishtī fīyo
rittir apām || 1 || tvām bhāgo na a hi rātīnam ishe pārijmeva
kshayasi dasmāvarcāḥ | āgne mitrō nā bṛihatā rītasyāsi
kshattā vāmāsya deva bhūreḥ || 2 ||
The cosmic fire, who knows all that exists, is propitiated in our dwellings by us and our friends like a steed for vigour. This fire feeds upon trees, and consumes forests, He fights with evil, like a champion. He is glorified by the praises in sacred ceremonies.

They glorify His glow in this world. When thinning the woods with ease, He spreads over the broad earth. He glides along unarrested, and rapid in movement, like a flying thief, He shines over the desert.

O quick-moving cosmic fire, kindled with all your fires, guard us from reproach. You bestow opulence and drive away adversaries. May we, along with descendents, brave and cultured, enjoy happiness through a hundred winters.

O auspicious adorable Lord, all beneficial works proceed from you like branches from the trunk of a tree. All benevolent wealth, including vigour in struggles against evils, and rain from sky, come through your blessings. Therefore, O sender of rains, you are glorified by all.

O divine adorable Lord, may you bestow upon us precious wealth. You are beautiful with your radiance, and swift like the circumambient wind. You, like the sun, are the upholder of eternal laws and giver of plentiful wealth.
स सत्यंति: शर्वसा हल्ति वृत्तम्ये विशेषे वि पुणेमेते वाञ्जम ।
यं लं प्रचेत अत्तजत राया सुजोणा नन्दथापं हिनोपि ॥३॥
यस्य चूनो सहस्रो ग्रीभिस्कय्यन्ते मन्ते निरूपिते देवयंति ।
क्रियं स देवु प्रति वारस्मो धृते धान्यं यथान्यं पलि वसल्यं ॥४॥
ता तथ्यं आ सीर्वहस्य सुवीरस्य सूनो सहस्य पुष्यस्यो था ।
क्रिय्यं स रत्नस्य भूण्डु दुष्प्रवो धृते धुक्तायर्ये जसुर्ये ॥५॥

sā sātpatiḥ sāvasā hanti
vṛitrām āgne vipro vi pañēr bharti vájam | yāṃ tvām pra-
ceta rītajāta rāyā sajōṣā nāptṛpāṃ hinōshi || 3 || yās te
sūno sahaso gīrbhir ukthāir yajñāir márto nīśīṁ vedya-
naṭ | viśvaṃ sā deva prāti vāram agne dhattē dhānāṃ
pātyate vasavyaiḥ || 4 || tā nibhyā ā sauṣravasā suvīrāgne
sūno sahāsah pushyāse dhāh | kṛṇōsiḥ yāc chāvasā bhūri
paśvō váyo vṛkāyārāye jāsuraye || 5 ||

वुळ्ळा सूनो सहसो नो विहाया अरे में तोरके तन्यं याजि नो दाः ।
विशालकिम्भिरिभिः पुनिमेंद्रयो मेंम शताहिमाः: सुवीराः: ||६॥

vadma sūno sahaso
no vihāyā āgne tokām tánayaṃ vājī no dāḥ | viśvābhīr gīr-
bhir abhī pūrtām asyāṃ mādeya satāhimāḥ suvīrāḥ
|| 6 || १५ ||

(१४) कुःशा सुकम (२०) पद्धत्ययथ सुकम वाहस्य स्यो भहाज प्रधि । आशिर्यकता । (२०००) प्रमाणादिपात्रेणः
भूत्युप । (२४) पद्ध्या प्रवच महाविना छदमी

हािणो यो मल्यो हुळो धिरिं जुनोपप धीनिंभिः।
भूसृषु य प्र पुन्यं द्वयं बुरीनावसे ||७॥

14. Agnā yō máryyo dúvo dhīyaṃ jujósha dhītibhiḥ | bhā-
san nū shā prá pūrvyā iśham vuriousvase || 1 ||
O adorable Lord, all-wise, the source of eternal truth, that man becomes the protector of the virtuous, and destroyer of his enemy by his strength, and that person alone crushes the might of evil forces with his wisdom, whom you, the consentient with the grandson of waters, inspire to achieve prosperity. 3

O adorable Lord, the source of strength, the person, who by praises, by prayers, and by selfless deeds, attracts your radiant fervour to his altar, enjoys all glory and prosperity, and abounds in precious treasures. 4

O source of strength, may you confer those abundant viands, excellent descendants, and those means of copious sustenance to devotee which you take away from a churlish and malignant adversary. 5

O adorable Lord, source of most powerful, may you be our councillor, and give us sons and grandsons, together with food. May I, by all my praises, obtain the fulfilment of my aspirations. May we, blessed with excellent descendants, enjoy happiness for a hundred winters. 6

May the person, who serves adorable Lord by devotion, worship, and praises, quickly become distinguished as the first amongst men, and acquire ample food for the support of his children. 1
agnir íd dhí
práçetā agnír vedhástama ríshiḥ | agníṁ hótáram ṣalate ya-
jñéshu mánuṣho víśaḥ || 2 || nánā hy ágné 'vase spárdhante 
ráyo aryáḥ | túrvanto dáṣyum áyávo vrataḥ síkshanto 
avratám || 3 ||

agnír apsáṃ rítisháhaṁ víraṁ dadáti sátpat-
tim | yásya trasanti śávasaḥ samekáshi sátravo bhiyá || 4 ||
agnír hi vidmána nidó devó mártam urushyáti | saháva yá-
syávrito rayír vájeshv ávritaḥ || 5 || áchá no mitramaho --
|| 6 || 16 ||
Adorable Lord is most wise and cherisher of sacred works and a holy sage. Thoughtful people have been glorifying Him as the invoker of the cosmic forces to bless their selfless benevolent deeds.  2

Adorable Lord takes manifold treasures of disbelievers for the preservation of the worshippers. Faithful devotees triumph over wicked and unrighteous and humble him who does not abide by the prescribed conduct of life.  3

Adorable Lord bestows upon His worshippers such a descendant, who overcomes evil forces, protects virtuous, and at whose appearance, adversaries tremble through fear of his prowess.  4

The mighty, divine, and all-wise adorable Lord protects the pious devotee from reproach, and makes his path of glory and his wealth unrivalled.  5

O divine adorable Lord, revered as a friend, who abiding in heaven and earth, communicates our praises to the divines, conduct the offerer of adoration to domestic felicity, may we overcome our adversaries, our iniquities, our difficulties; may we overcome them by your protection.  6
१५। इमम पु ये अतिथिमयुगुणे विचारसा विग्रं पतितमुक्तरे गिरा।
चुंचुंचुं जनुषो कात्यदा शुशिवाकिविदति गमो यद्च्छुन्तम् ॥ १॥
सत्यभने न ये सुधितं भुगवे। दुस्थर्वनस्पताविष्टेष्मुंचोघिमप् ॥ २॥
स लं सुशिवानी वीतमहे अहूः प्रमुख्यिमस्मिः द्विलिंधिच ॥ ३॥
राय: यूंनो सहसो मर्याद्या छुंदिन्यङ्ग शीतमहवय सुभ्रेण भुऽनः साप्राय ॥ ४॥

Imám ū shú vo átithim usharbúdham víśvasám viśám
pátim riśijasc girā | vétíd divó janúshá kác cid ā śucir
jyót cid atti gárbho yád ácayutam || 1 || niitrám ná yám sú-
dhitam bhrígavo dadhúr vánaspátav ídyaum ùrdhvaśoc-
sham | sá tvám súprito vitáhavye adbhuta práśastibhir ma-
hayase divé-dive || 2 || sá tvám dáksamasyávrikó vřidhó bhúr
aryáh párasyántaraśya tárusháh | râyáh súno sahaso már-
tyeshv á chadrír yacha vitáhavyáya saprátho bharádvájáya
sapráthah || 3 ||

yúnaṃ vo antihíkṣeśvaram mahónto mahá: śchchña
ciṃyā n śyúśvam sám śvúshishitahpáráhitā devāngāsı̀ || 4 ||
páñkāya ashishānām kúpa śaśthamurká upmánā n mánaū
urvátam āyamśeśāyam nṝṇa á yó ghriné ná
tatśiṣhaṇō ajáraḥ || 5 || 17 ||

dyútānam vo átithim svárañcaram agním hó-
tāram mánusáh svadhvaráṃ | vípráṃ ná dyukshávacasam
svriktibhir havyaváham aratím deváṃ riśijase || 4 || páva-
kāyā yás citáyantyā kripá ksháman runucá uṣhásá ná bhá-
nána | týrvan ná yámman étasasya ná ráṇa á yó ghriné ná
tatśiṣhaṇō ajáraḥ || 5 || 17 ||
May you O devotees, propitiate by praises the Lord, who is dear as a guest and whose glory wakes at the early dawn. He is the cherisher of all people. On all occasions, He comes as if from heaven and rests as an embryo (in wood). He remains embodiment of purity from eternity and instantly accepts the offerings presented to Him with reverence.  

Spiritually enlightened sages regard this upward-flaming, adorable-divine, deposited in wood, as a friend. May He be pleased with dedicated offerer of oblations, who glorifies Him with praises every day.  

You are unresisted, and benefactor of him who is skilled in sacred rites, and defender against his near or distant enemies. O ever-renowned Lord, may you grant wealth and a dwelling to selfless dedicated offerer of oblations, a bearer of spiritual enlightenment.  

Propitiate with pious praises the radiant adorable fire-divine, who is your dear guest, the guide to heaven, and the invoker of Nature’s bounties for the welfare of humanity. He, the divine, is the cherisher of noble deeds, the speaker of brilliant words like a learned sage, and the bearer of oblations.  

Propitiate Him, the adorable Lord, who shines upon the earth with purifying and enlightening lustre, as the dawns shine with light; He is like a warrior, who, discomfiting His foes, quickly blazes forth in defence of virtuous instincts. He is satiated with food, and exempt from decay.
agnīm-agnim vah samīdhā duvasyata priyām-priyam vo ātithim grīnīśāni | ūpa vo girbhūr amṛtām vivāsata devō dévēshu vānate hi vāryam devō dévēshu vānate hi no dú-vah || 6 || sāmiddham agnīm samīdhā girā grīne śucim pāvakaṁ purō adhvarē dhruvām | víprām hōtāram puruvāram adrūḥam kavīṁ sumnaṁ īmahe jātāvedasam || 7 || tvāṁ dātām agne amṛtāṁ yugē-yuge havyavāham dadhire pā-yūm īdyam | devāsaṣ ca mártaṣaṣ ca jāgrivim vibhūṁ viś-pātiṁ nāmasā nī shedire || 8 ||

vibhūshann agna ubhāyān
ānu vratā dūtō devānāṁ rājasī sām īyase | yāt te dhītīṁ
sumatīm āvṛṇīnmāhē 'dha smā nas trivārūthaḥ śivō bhava
|| 9 || tāṁ supratīkam sudrīśam svāṇcam āvidvāṁso vidū-
sṛtāṁ sapema | sā yakshad viśvā vayūmāni vidvān prā
havyām agnīr amṛteshu vocat || 10 || 18 ||
May you worship repeatedly the adorable Lord with dedication. He is ever your dear friend, and dear as guest. May you glorify with hymns the immortal Lord, for He is most divine among divine, and accepts our homage with love. 6

We glorify with praise the effulgent, adorable Lord, who is pure, purifying, and immortal. Let us celebrate with pleasant hymns the all-wise Lord, the invoker of Nature's bounties. He is revered by all. Verily, He is benevolent, omniscient and full of wisdom. 7

O adorable Lord, you have been in every age commanding the ways and works of the divine powers of both worlds as their envoy. You are immortal bearer of homage, beneficent, and worthy of praise. You are vigilant, pervading and the protector of mankind. Therefore all enshrine you in the chamber of their heart, as the fire is placed on a sacred altar. 8

O adorable Lord, envoy of Nature's bounties, you traverse both earth and heaven. When we lay claim to your regard, and gracious care, O guardian of the three regions, may you be auspicious to us. 9

We of little wisdom adore you, the most wise fire-divine, the well-formed, the well-looking, and the graceful-moving. May the Lord, who knows all things that are to be known, offer the cosmic sacrifice. May we announce the oblation to the immortals. 10
तमंगे पास्य हि पिपर्थि यस्ता आनंदवते दूर धीतिः।
यज्ञः वा निर्दनि वादिनि वा निर्मरणः शर्येऽतः र्या ॥ ११॥
तमंगे वनपुष्टो नि पाण्ड्रि त्वमु नः सहसावत्वात्।
सं त्वाः ज्ञमन्त्रतः पथः सं रथं त्युष्ट्वायः सहृष्टी। ॥ १२॥
अभिध्वं गृहपर्वतः स राजा विर्या वेदु जनिमा यावेतः।
देवानामूतः यो मतर्यां यजिष्ठः स प्र यजनमृत्तवः। ॥ १३॥

tâm agne pāṣy utā tām piparshi yās ta ānaṭ kavāye sūra dhītim | yajñāsya vā nīśtim vōditiṃ vā tām īt prīṇakshi sāvasotā rāyā ॥ ११॥ tvām agne vanushyatō ni pāhi tvām u naḥ sahasāvann avadyāt | sāṃ tvā dhvamsmanvād abhy ētu pāṭhāḥ sāṃ rayī spṛḥhayāyyah sahasrī ॥ १२॥
agnir hōta grihāpattīḥ sā rājā visvā veda jānimā jātāvedaḥ | devānām utā yō mārtyānāṃ yājishṭhāḥ sā pra yaja-
tām rītāvā ॥ १३॥

अनेक यथा विश्रो और्वस्य होत: पार्वकोशी बेज्ज्व हि यच्छाः।
कृता चंजासि महिना वि यथौप्प्या वेध यविष्ठः या ने अधः। ॥ १४॥

gagne yād adya viśo adhvarasya hotaḥ pā-
vakasoece vēsh tvām hi yājvā | rītā yajāsi mahinā vī yād
bhūr havyā vaha yavishṭha yā te adya ॥ १४॥
You cherish and protect that man who offers worship to you, O radiant and farseeing Lord. You endow him with strength and riches, who initiates and accomplishes selfless noble works. 11

O mighty Lord, may you guard us from the malignant, and preserve us from the wicked. O victorious, may our offerings reach you free from dishonour and may desirable riches reach us by thousands. 12

Our adorable Lord is the invoker of Nature’s bounties, protector of homes, and a sovereign ruler. He knows all that is; He knows all that exists. He is the most assiduous performer of benevolent acts amongst mortals and divines.

May He, who is truth-incarnate, constantly perform the divine cosmic sacrifice. 13

O adorable Lord, minister of the sacrifice, bright with purifying lustre, may you approve of that worship, which is being celebrated by the institutor of the holy ceremonies. Verily, you are the doer of cosmic sacrifice. Therefore, may you inspire divine powers; and since by your greatness you are all-pervading, O ever-young, accept the offerings presented to you today. 14
अभि प्रयासि सुधितानि हि स्वयो नि त्वा द्वीपं रंगत्सी यज्ञवे।
अर्थ नौ मथवन्यजमानानिमय्य पिविणिनि दुर्गिना तरंगम तातरंग तावावसा तरंग। ॥ १५ ॥

असि विवेशिम: स्वनीक दुरेश्वरणिते प्रथम: सीत्रू योहिनम।
कुलायनं घुरवतं सन्तिते युज्ज नंत्य यज्ञमानय साधु। ॥ १६ ॥
द्रम्मु ल्यमंधर्वुदुस्मि मन्थनिन्द्रि वेधस्मि। ययम्मुष्टममानन्यसम्मृस्त दुर्गव्यास्मि। ॥ १७ ॥

अभि प्रयासी सुधितानि हि क्ष्यो नि त्वा दादहिता रोदसिय याजद्वय | अवा
नो मग्हवनं वायसात्व ाग्ने विग्वानि दुरितात तरेमा तात
रेमा तावावसा तरेमा || १५ || १९ ||

ाग्ने विग्वेभिः स्वनिका देवायुः उर्नावाण्ट्य प्रथामाः
सिद्हा योनिम | कुलायिनं ग्रिरावाण्ट्य सवित्रेय याज्याम नया
याज्ञाभाया साधु || १६ || इमां उ त्यां अत्यवावध आग्निम
मान्तंत हवसाह | याम आश्चयांताम अनययं आमुराम
श्वायवाभ्याः || १७ ||

जनिष्वा सुम्बोऽन्न सुर्वताना स्मस्तेय।
आ भुवानिक्ष्वयमस्ती अनादाध्य युज्ज द्वेपः पिनुस्माः। ॥ १८ ॥

ब्रह्मेण त्वा ग्रह्तते जनानांमेय अकर्म समिद्धो ब्रह्मनस्म।
अस्थूर नौ गाहीपावानि सन्तु तिमेिन् नस्तेजः सं दिम्बाधि। ॥ १९, ॥

जनिष्वा देवावित्ये सर्वतानि स्वास्ताये | अ देवान वक्ष्यं अम्रितानं रिताव्तिधो याज्ञानं देवेश्वु पिस्प्रि-
शाः || १८ || वयामं उ त्वा ग्रिसपाते जानानं ाग्ने आकर्मा
समिद्धा व्रिहायं | अस्थूरी नौ गाहीपायानि सन्तु तिमेिन् नस्तेजः सं दिम्बाधि। ॥ १९ || २० ||
O bounteous Lord, may you inspect and bless the sacrificial viands duly deposited upon the altar of our noble deeds. Heaven and earth invoke you to perform cosmic sacrifice. O opulent Lord, protect us in struggles, whereby we may pass safe over all evils; and may we pass over those of a prior existence and trouble us. May we overcome them through your protection. 15

O adorable Lord, shining with your own splendour, may you enshrine the nest—like soft heart of man, bedewed with devotion, upon the altar lined with wool, a nest of perfumes and suffused with butter, and rightly convey to Nature's bounties the devotion of the institutor of the ceremony; —of the presenter of homage. 16

The holy devotees make efforts to re-establish firmly the glory of Lord and remove the glooms of ignorance. This faith is often shaken badly, but not lost altogether. 17

O adorable Lord, may your glorious faith be enshrined at our sacred works for the welfare of devotees. May you bring hither the immortal divine powers, the augmenters of the ceremonies. May the benefits of our fire ritual reach the environmental Nature's bounties. 18

O adorable Lord, the guardian of our family, we, amongst men, promote your glory with ever-increasing dedication. May our domestic fires be supplied with all that is essential, may you enliven us with brilliant radiance. 19
(16) योहां स्वलम्
(२१-२२) भस्मावलारिनिर्मायया स्वलतम् बालिकायम् मर्दा जा ग्रामिनः। अप्निषे प्रवेणता। (१, २) प्रथमस्यायोः सम्बन्धिनी, ने प्रथमस्यायोः सम्बन्धिनी। ने प्रथमस्यायोः सम्बन्धिनी।
(२२-२३) दितिर्यात्रिवन्दवहि सम्बन्धिनी दितिर्यात्रिवन्दवहि सम्बन्धिनी।
(२३-२४) सम्बन्धिनिः सम्बन्धिनिः।

॥ २१॥

त्वमस्य युहानां होता विशेषं हितं। तः वारभिमार्गं जनेः ।
स नै मृत्युर्मिर्षजे जीवनिर्भर्येऽ महः। ते त्रिखाने विषयं च ॥ २२॥
बैज्ञानिक भिन्न भिन्न अथ्यं प्रयत्नं त्रिखानि स। अथे युनेकृ हृदयः ॥ २३॥
त्वमेत्र अर्थ हितता मृत्युऽ यथार्थ्रितं भूमिः। ये युनेकृ यात्मावधिः ॥ २४॥
त्वमित्र वायुं पुण्य दृश्योदासाय सृष्टेः। मर्दा ज्ञाय नन्द्येः ॥ ॥

16.

Tvām agne yajñānām hitāḥ vīśvesham hitāḥ | devēbhīr mānushe jāne || 1 || sā no mandrābhīr adhvārē jihvābhīr yajā mahāḥ | ā devān vakshi yākshi ca || 2 || vēthā hi vedho adhvanaḥ pathāś ca devānjāsa | āgne yajñēśhu sukrato || 3 || tvām ile ádha dvitā bharatō vajibhiḥ śunām | ījē yajñēśhu yajñīyam || 4 || tvām imā vāryā purū dvodāsāya sunvate | bharādvājāya dāsūshe || 5 || 21 ||

॥ २२॥

लं द्वेष्रो अमर्यर्वा आ वेंहा तेन्ये जनेः। श्रृण्यविवर्तय सुषुक्तिम् ॥ २६॥
त्वमेत्र न्यायोऽ त्वमेत्र न्यायोऽ मनोसो तेन्ये तेन्ये। युनेकृ तेन्ये। तेन्ये।
तव प्र विषयं सृष्टेश्चूऽ कथैं सुदात्तेः। विशेष जषुष्ट कचिन्ते। ॥ ॥

tvām dūtō āmartya ā vahā daśvyam jānam | śrīnvaṁ víprasya sushtutim || 6 || tvām agne svādhyāṁ mártāsō devā vitaye | yajñēśhu devām īlate || 7 || távā prá yakshi samdrīśam utā krātum sudānavaḥ | víṣye justanta kāṁnāḥ || 8 ||
O adorable Lord, the inspirer of benevolent deeds, the divine powers honour you as the benefactor of all. You are the inspirer of men and mankind.  

So, may you illumine the great cosmic powers with your exhilarating glories, and may you bring hither the divine forces and help them in their assigned functions.  

O adorable Lord, creator, doer of great deeds, and the performer of cosmic sacrifice, you know the paths and ways, and how to travel and function with speed.  

The nourisher, the household head, has been joyfully praising you for your two-fold functions (creative and sustaining) and has been worshipping you, O adorable, with sacrifices.  

As you confer many of such blessings upon the servants of people, whilst they present libations, so now may you grant them the same to the actual offerer, the sustainer of the family with food and wealth.  

O immortal messenger, may you bring hither the enlightened people, on hearing the adoration of the wise.  

O adorable Lord, whilst engaged in noble deeds, the mortals of pious thoughts invoke you for the satisfaction of the enlightened ones.  

O Lord, those who are liberal givers, and well-wishers of all, enjoy your splendour and perform the selfless deeds. May you bless them.
tvām hōta mānurhito vāhnir āsā vidūṣṭaraḥ | āgne yākshi
dívō viṣāḥ || 9 || ágna á yāhi vitāye grīnāno havyādātaye |
ní hōtā satṣi barhīshi || 10 || 22 ||

tām tvā samūdbhir aṅgiro ghiṛiteṇa vardhayāmasi | bṛhi-
hāc chocā yavishṭhya || 11 || sā naḥ pṛthū śravāyyam āchā
deva vivāsasi | bṛihad agne suvīryam || 12 || tvām agne pūṣ-
karād ādhy ātharvā nīr amantūata | mūrdhnō viṣvasya
vāghātah || 13 || tām u tvā dadhyāṇī rīṣhiḥ putrā īdhe
ātharvaṇaḥ | vṛitrahaṃ pramūtāram || 14 || tām u tvā pā-
thyō vrīṣhā sām īdhe dasyuhāntam | dhanamjāyāṃ rāne
-raṇe || 15 || 23 ||
O adorable Lord, ever a help to people, the bearer of offerings to Nature’s bounties, as if by your own mouth, the most wise and the liberal giver, may you cherish the godly people by your blessings.  

Having been praised by us, come O adorable Lord, to bless the dedicated devotee with prosperity. May you be seated in our innermost heart, O liberal giver.

O vital Lord, we augment your glory with fuel of austerity and oil of love. May your glory blaze high, O ever-young Lord.

O adorable Lord, verily bestow upon us extensive, respectful and great heroic vigour.

O fire-divine, after deep meditation and attrition, the resolute seeker has discovered you out from the lotus-leaf-like interspace, which is the head and the support of universe.

The thoughtful seers, and the resolute discoverers kindle your glory, O fire-divine, the destroyer of the formidable evils.

The virtuous sage, the showerer, kindles you, the destroyer of evil forces on the occasion of each and every struggle to win prosperity.
éhy ū shú brávāṇi té 'gna itthétara gírah | ebhír var-
dhāsa índubhiḥ || 16 || yátra kvā ca te máno dáksham da-
dhasa úttaram | tátrá sádhaḥ kriṇavase || 17 || nahí te púrtám
akshipád bhúvan nemánām vaso | áthá dúvo vanavase
|| 18 || ágnír agámi bhárato vritrahá purucétanāḥ | dívodá-
sasya sátpatiḥ || 19 ||

dáhi víṣyáti pádhīva rūthi dāraññmahitvāna | vunvávanesa
ásatvant: || 20 ||

sá hi víṣyáti pádhīva rūthi dārañña mahitvāna | vunvávanesa
ásatvant: || 20 ||

sá prátnavan náviyasāgne dyumnéna samyātā | brijhát
tatantha bhānúnā || 21 || prá vah śakhāyo agnáye stóman
yajñām ca dhrishnuyā | árca gáya ca vedháse || 22 || sá hi
yó mánushā yugá sídad dhóta kavíkratuḥ | dūtaś ca ha-
vyaváhanāḥ || 23 || tá rájānā śúcivratadityán márutaṃ ga-
nām | vásá yákshihá ródasī || 24 ||
O adorabile Lord, may you be with us. We shall augment you with drops of divine love. 16

Where-so-ever and upon what-so-ever your kindness is directed, you make him eminent, and give uncommon vigour, and in his heart you make your own abode. 17

Let not the blaze of your full glory be distressing to the eye, O the giver of dwellings to your humble votaries; may you be pleased to accept our services. 18

Adorabile Lord, the sustainer of all, the destroyer of the enemies of enlightened, the cognizant of all and the benign protector of people’s servants, has been invoked hither by our praises. 19

Surpassing all earthly things, may He, unresisted and unassailed, destroy our enemies by His greatness, and bestow prosperity on us. 20

O adorabile Lord, you have overspread this vast firmament with radiant concentrated lustre, always fresh and new. 21

May you sing praises, and offer worship, my friends, to the foe-discomfiting supreme adorabile creator. 22

May the adorabile Lord, the eternal invoker of Nature’s bounties, the doer of wise deeds, the messenger of divine powers, and bearer of oblations, be with us as ever, whilst we perform selfless acts. 23

May you honour on this occasion the two regal divinities (the light and bliss or the sun and the ocean), the numerous suns, the company of vital winds, also heaven and earth. 24
vásvī te agne sásmdṛishṭih

ishayaté mártvāyā | úrjo napād amṛñatsya || 25 || 25 ||

krátvā dá astu şréśtho 'dyá tvā vanvān surékñāh|
mártva ānāṣa suvṛkótum || 26 || té te agne tvótā ishâyanto
vīṣvam áyuh | táran go aryó árātir vanvánto arogyá árātih
|| 27 || aṁgis tigména śocishá yásad vīṣvam ny átrīnam |
agnir no vanate rayiṁ || 28 || suvīraṁ rayiṁ á bhara játavedo vicarshaṇe |
jaḥi rákṣaṁsi sukṛato || 29 || tvāṁ naḥ
páhy áṁhaso játavedo aghaẏatāḥ | rákṣaṁ no brahmaṇas
kave || 30 || 26 ||

yó no agne duréva á márto vadhāya dásaṭi | tásmān
nah páhy ánhasah || 31 || tvāṁ táṃ deva jhīvāyá pāri bā-
dhasva dushkrítam | márto yó no jihhaṁsati || 32 || bharúd-
vājāya saprāthah śárma yacha sahantya | aṁge váreṇyaṁ
vása || 33 ||
O source of strength, The immortal adorable Lord, may your glorious radiance bestow food upon your mortal worshipper. 25

May the donor of the oblation, propitiating you by his acts today be exalted, and rendered very opulent; may such mortal be diligent in your praise. 26

O adorable Lord, may they who are protected by you, and who wish for themselves the whole term of life, fight down the malice of the foe and overcome the hostile assailants. 27

May the Lord, with His sharp flame, cast down each destructive devourer; may He grant us precious treasures. 28

O all-knowing, all-wise sage, bring us wealth with good posterity. O performer of benevolent deeds, destroy the demoniac forces. 29

Preserve us, O omniscient Lord, from sin; O poet of the divine verses, protect us from the malevolent. 30

O Lord, may you defend us from sin, and the malevolent mortal, who threatens us with murderous weapon. 31

O fire-divine, may you drive from us with your flame that evil doer, the mortal who seeks to kill us. 32

O subduer of adversaries, grant infinite happiness and most agreeable wealth to the person who uses his riches for the service of others. 33
agnir vritraṇi jaṅghanad draviniṣyūr vipān-
yāyāḥ | sāmiddhāḥ sūkra áhutāḥ || 34 || gārbhe mātāḥ pita-
tūṣh pitā vididytāno akshāre | sídnam ētāsya yónim ā
|| 35 || 27 ||
brāhma prajāvad á bhara jātaveda vīcarashanē | āgne
yād didāyat divī || 36 || āpā tvā rāṇvāsaṁdriṣam prāya-
vantah sahaskṛita | āgne sasrījinahe gīrāh || 37 || āpā chā-
yām ēva gṛhiṇer āganna śārma te vayām | āgne hīrya-
asamādriṣaḥ || 38 ||
y utram śarvahā tiṃmārśṇaṁ na vēsaṁ | abhī śuśreṣṭhī || 39 ||
dhāya[h]aḥ parshvamūrdhaṁ brāhmaḥ | vijñānaṁ va-sūnā 
prārthate | bhārataḥ | vītāśām | sūnāṁ | abhīvaśām | prārthate || 40 ||
ārjavān jātavedaṁ pīryāṁ śīṣī νātiṁ | sūnāṁ | abhīvaśām | pīryāṁ | sūnāṁ | abhīvaśām | prārthate || 42 ||
yā ugrā ēva sāryahā tigmāṣṝṅgo nā vāni-
saṅgaḥ | āgne pūrṇo rūrōjīthā || 39 || ā yāṃ hāste nā khādi-
nam śīṣuṃ jātāṃ nā bhīhratī | viśām āgnoḥ svadhaṁ
|| 40 || 28 ||
prā devām devāvītaye bhārataḥ vasuvītamm | ā svē yō-
nau niś śūdatu || 41 || ā jātāṃ jātāvedasi priyāṁ śīṣīta-
thin | syośnā ā gṛihāpatim || 42 ||
May radiant, adorable Lord, glorified by virtuous actions of devotees, propitiated by praise, and served with dedication, destroy all adversaries. 34

He is radiant in the embryo of maternal (earth), also on the imperishable altar, and is the cherisher of the paternal heaven. He is always present with us in an inner conscience, the seat of holy law. 35

O omniscient Lord, all-beholder, bring to us food and progeny, such nourishing elements, as may shine to heaven. 36

O resplendent fire-divine, offering readily inflammable, food. We enkindle you from time to time by our prayers. 37

O resplendent Lord, glittering like gold, we come to you for shelter, as men seek shade, to avoid scorching heat. 38

O adorable Lord, you are like a fierce archer, or like a sharp-horned bull, capable of breaking the forts of evils. 39

May we worship adorable Lord, whom priests bear in their arms like an infant, newly-born babe; He is the consumer of holy offerings of men. 40

May you enshrine the divine Lord, the bestower of infinite wealth, to receive the favour of Nature's bounties. Let Him be seated in the chamber of your heart, His appropriate seat. 41

May you welcome Him like a beloved guest as soon as He is revealed and enshrine the Lord, the head of the family as if, in the soft corner of your heart. 42
आँग्ले युक्त्वा हि ये तवाध्यायो देव साधवे: । आँग्ले तहल्लि मन्येये ॥ ४५॥
अच्छा नो यावा वहाँचि प्रयासी वीतरे । आ तैव्यान्त्यमच्चपीतये ॥ ४६॥
उद्देश भारत युमण्डक्षेय दहिणुतत। शोचा वि भायाज जर ॥ ४७॥

āgne yukṣhva hí yé távā-śvāso deva sādhāvah | áraṁ váhanti manya'vè || ४५ || ácha
no yahy á vahābbhi práyānsi vitāye | á devān sómapitayè || ४४ || úd agne bhārata dyumād ájasreña dávidyutat | śocá
ví bhāhy ajara || ४५ || २९ ||

वीती यो देववं मनोङ्ग दुव्योवेद स्तिरीमोहिनं दुर्विसमन्त।
होतांग सत्यस्यं र्हेद्येवेद्वानहस्तान् नमस्या विवासेत। ॥ ४६॥
आ ते अस्मां च र्हविक्षं नाभं भरामसि।
ते ते बहवन्नूर्यं अप्यामासो बुग्गा उत। ॥ ४७॥
अंसि देवसों अथियमुनथं दुर्वहान्तमम।
वेना बमन्याभिलता तुल्हा रक्षासि राजिनो। ॥ ४८॥

viti yó devám márto duvasyé'd aṅgim iḥitādhvare havi-
shmān | hōtāraṇ satyayājaṁ rōdasyor uttānāhasto nāmasā
vivāsēt || ४६ || á te aṅga ṛicā havir hridā tashtām bharā-
masi | té te bhavantākṣaṇa ṛishabhāsō vāsā utā || ४७ ||
aṅgim devāso agriyām indhāte vṛitrahāntamam | yenā vā-
süny ābhṛitā trilhā rākṣāsī vājīṇā || ४८ || ३० ||
Harness, O divine Lord, your well-trained vital forces, who bear you quickly to our benevolent desired ends. 43

Come, O Lord, towards us and bring along with you the divine powers, for participation and enjoyment. 44

Blaze up, O Lord, bearer of homage. May you shine undecaying, O radiant Lord; shine with undecaying lustre. 45

Who-so-ever offers homage to any of the powers, let him at his ceremony worship with uplifted hands the adorable Lord, the invoker of heaven and earth, the performer of the sacrifice with the oblations of truth. 46

We offer to you, O Lord, the homage issuing forth from our hearts, and transmitted in the words of the Vedic verses. May the virile bulls, bullocks and cows be dear to you as your own. 47

The enlightened devotees kindle fire-divine, the prime inspirer, the one who dispels the clouds of ignorance, reprocures for us the lost wisdom and destroys evil tendencies. 48
17.

Pibā sómam abhī yām ugra tārdā ārvāṁ gāvyam māhi griññāṇā indra | ví yō dhṛishno vādhisho vajrāhasta viśā vṛitrām amitriyā sāvobhiḥ || 1 || sā im pāhi yā rījishī tārutro yāḥ sīpravān vṛishabhō yō matinām | yō gotrabhīd vajrabhrūd yō harishṭāḥ sā indra citrāṇi abhī śrīndhi vājān || 2 || evā pāhi pratnāthā mandatu tvā śrūdhī brāhma vāvṛi-dhāsvotā girbhīḥ | āvīḥ sūryaṁ kriṇuhī pipilīsyo jahi sātrūr abhī gā indra śrīndhi || 3 ||

tē tvā mātṛ bṛhād indra svadhāva ime pīṭa ukshayanta dyumāntam | mahām ānūnam tavāsaṁ vibhūtim mattsarāso jahṛishhanta praśāham || 4 || yēbhīḥ sūryaṁ ushāsam mandāsāno 'vāsāyo 'pa dṛi-lāni dārdrat | mahām ādṛīm pāri gā indra sāntam nutthā ācyutaṁ sādasas pāri svāt || 5 || 1 ||

tē tvā mādā bṛihād indra svadhāva ime pīṭa ukshayanta dyumāntam | mahām ānūnam tavāsaṁ vibhūtim mattsarāso jahṛishhanta praśāham || 4 || yēbhīḥ sūryaṁ ushāsam mandāsāno 'vāsāyo 'pa dṛi-lāni dārdrat | mahām ādṛīm pāri gā indra sāntam nutthā ācyutaṁ sādasas pāri svāt || 5 || 1 ||
O powerful resplendent self, be delighted by the draught of spiritual joy, inspired by which, you restore the lost treasure of knowledge, and subdue evil tendencies. O possessor of adamantine will power, you overcome the devil of ignorance and all obstructive forces.  

Cherish, O innerself, the preserver, the possessor of beautiful form, the showerer of blessings on those who praise you; the breaker of formidable obstructions, the user of adamantine will power and the controller of sense organs. May you relish our spiritual joy and bestow upon us all sorts of nourishment.

Drink it as of old, and may it exhilarate you. Hear our prayer, and be exalted by our praises; make the sun of spiritual radiance visible; provide us nourishment, and destroy our enemies, and restore the subdued wisdom.

Abounding in knowledge, O resplendent soul, let these exhilarating experiences inspire you exceedingly. O mighty one, let the inebriating joy delight you, who are deficient in no way and are powerful, manifold, and the overcomer of evil forces.

O innerself, through the exhilaration of this spiritual joy, you have given splendour to the sun and the dawn, in order to drive away the gloom of ignorance. Your light penetrates the rocks of formidable obstructions, which have concealed the true knowledge.
तस्मानभिः पुरुषाः शाच्या नि दीघः।
अङ्गाँहें उस्मायाम्यो वि श्रीहोर्याचिरा अंसुजो अद्विर्यन् ॥६॥
प्रांश्च शां मधी दस्यो वध्यायीसुप्ते यामुन्यो बुहृविद्रम सञ्चायः।
अर्धर्यो गौरेनसी देवपुष्पे ब्रह्म मातरं यही ज्ञात्यः ॥७॥
अतं ला विष्णु पुरु हंसर देवा एकं तुक्षं दिंशे भरतः।
अवदेयो यशोमौहिंद देवानस्वर्णान्ति वृणणैं इय्यमस्त॥८॥

táva krátvā táva táda daṁsánabhir amásu pakvāṁ sācyā
ni didhaḥ | aūrñor dúra usrīyābhya vī drīlhoḍd ūrvād gā
asṛjō áṅgiraśvān ॥ ॥ ॥ papráthā kṣhām māhi dānso vy
ūrvīm úpa dyām rīshvō bṛhiḥd indra stabhāyaḥ | ádhārāyo
rōdāsī devāputre pratnē mātārā yahvī rītāsyāḥ ॥ ॥ ॥ ádha
tvā vīṣve purā indra devā ēkaṁ tavāsaṁ dadhīre bhārāya
| ádevo yād abhy aūhīṣṭa devān svārśhātā vṛiṇata
īndram ātra ॥ ॥ ॥

अः धीरे अगु सा नु वन्नमितानमपलोस्य ात्मिये मुन्योः।
अधी विद्विद्रेश्व अन्योहस्तान नि चिण्डोधाउः | शृण्येषे ज्ञाने ॥९॥
अधु लव्यों ते मुह उम्बे वर्ष सहवसंशेषम वहन्त्यात्मकम।
निकाममुर्तरणसं चेन्न नवन्त्यस्मि से चिण्डेरचिण्डे ॥१०॥

ádha dyaūṣ cit te ápa sā nú vájrād dvi-
tānmanad bhīyāsā svāsya manyoh | áhiṁ yād índro abhy
ōhasānam ni cid visvāyuḥ sayāthe jaghāna ॥ ॥ ॥ ádha tvā-
shtā te mahā ugra vájraṁ sahaśrabhrishtāṁ vavritac cha-
tāṣrim | nīkāmam arāmanasām yena nāvantam áhiṁ sām
piṇag rījīsin ॥ ॥ ॥ ॥
By your wisdom, by your deeds, through your power, you develop the mature wisdom in the immature mind, you open the strong doors for fresh thinking. Associated with vital energies of body, you liberate thoughts from their bondage. 6

O soul, you have filled the whole body with your functions. You the superior, has given support to the activity of mind. You sustain the body and mind both, whose children are the sense organs and who are the old and mighty parents of sacrifice of our physical existence. 7

All the senses accept you, O inner-self, as their mighty chief for fighting life's battle in front. When impious vices assail the senses, the vital complex of body gives support to the inner-self in the conflict of life. 8

When the inner-self the giver of strength, strikes the assailing dragon of vices, the mind bows down in the twofold dread of your resolute will power, and your personal wrath. 9

Mighty inner-self, the architect of universe, constructs for you the spiritual weapon, which is like a thousand edged, the hundred-angled thunderbolt, wherewith you crush the ambitious, audacious, loud-shouting dragon of ignorance. 10
वार्धन्यं विशेषं महतं सुप्रोपयः पर्च्छृतं महत्रिः इन्द्र नुम्मम्।
पुष्यविश्वाऔि सरोंसिस धावनुव्रहणे महिरङ्गुर्मणसेः।
आ श्रोः महिः वृतं नदीना परिभिम्मक्षज उभमपाम्।
तासुङ्गुरुः प्रवतं इन्द्र पन्थं प्रादशः नीर्ष्रितयांसे समुद्रम्।
पुष्यानः विश्वः बलुत्वंगुणिन्द्रं महामुप्रांगुणं सहोदाम्।
सुविरें लवा स्वायुधं सुवीरमा श्रम नव्यमवसे वब्राेत्।

vārdhān yāṃ víṣve marūtaḥ sajóshāḥ pácac chatām
mahishāḥ indra tūbhyaṃ | pūshā víṣhṇus tríni sáráṃsi dhā-
van vṛitrahānam madirām aśāṃ asmai || 11 || á kshódho
máhi vṛitām nādānām pārīṣhthitam aśīja úrmām apām |
tāsāṃ ánu prāvāta indra pánthām prārdayo nícār apásāḥ
samudrām || 12 || evā tá víṣvā cakrivaṃsām índram mahām
ugrām ajuryām sahodām | suvīrāṃ tvā svāyudhām suvāj-
ram á brāhma návyam ávase vavṛityāt || 13 ||

स नो वाजाच्यं अवतेस हृष्यं च सुपे वृंदिः लुपतं इन्द्र विंगांल।
भुवर्याजे नूवर्दं इन्द्र सुवीरितिर्वं च सैर्धिः पर्वने न इन्द्र।
अया वाजे वेन्हिते सनेम मदेम शातामिः: सुविरेण:।|| 15 ||

śávasa ishé ca ráyé dhehi dyumàta indra víprān | bharād-
vājे nṛvāta indra sūrīn diví ca smaidhi párye na indra
|| 14 || ayā vájam devāhitam sanema mádema şatāhimāḥ su-
virāḥ || 15 || 3 ||
O inner-self, all the vital faculties of human body, with one accord, exalt you. Hundreds of great gifts are provided to you by the all pervading and all sustaining vital breaths. May the three joy-giving streams of nectar flow to him for exhilaration and cure. 11

You set free the rushing channels of thoughts, the arrested and flooded ones. You direct them to their downward paths; you send them rapidly down to the ocean. 12

O inner-self, you are the source of all these faculties, you are mighty, formidable, undecaying, and the giver of strength; you are brave and well-armed, the bearer of resolute will-power; may our new prayer bring you to our protection. 13

May you, O resplendent Lord, uphold us, the devout, for the sake of food, for sustenance, for nourishment, for wealth; bestow upon the wise devotees pious posterity, with numerous attendants; be with us, O inner-self, on the day of trial. 14

May we, by this prayer, obtain food by your grace; may we, blessed with excellent progeny, be happy for a hundred winters. 15
Tām u śṛtuhi yō abhibhūtyojā vanvām āvātaḥ puruhūtā āndraḥ | āshālham ugrāṃ sāhamānaṃ abhirī girbhīr
vardha vṛishabhāṃ carshaṇām || 1 || sā yudhmāḥ sātvā
khajakṛt samādvā tuvimrakshō nadanumāṅ ṛjīṣhī| bṛihād-
renuṣ eyāvano mānushīnām ēkaḥ kṛishṭīnām abhavat sa-
hāvā || 2 || tvām ha nú tyād adamāyo dāsyūnīr ēkaḥ kri-
shṭīr avanor āryāya | āsti svin nú viṛyāṃ tāt ta āndra nā
svid asti tād ċītuthā ví vocaḥ || 3 ||

sād ād dhī te tuvijātā-
sya mānye sāhaḥ sahishṭha turatās turāsya | ugrām ugrā-
sya tavāsas tāvīyō 'radhrasya radhratūro babhūva || 4 || tán
naḥ prathnāṃ sakhyām astu yushmē itthā vádadbhir valām
āṅgirōbhīḥ | hánn aecuacyud dasmeshāyantam riṅōḥ pūro
vī dúro asya víśvāḥ || 5 || 4 ||
May you adore the resplendent Lord, who is invoked by many, is formidable in vigour, the destroyer of enemies and unharmed by foes and magnify His glory through these hymns. He is the one, whose laws cannot be transcended and who is strong, victorious and showerer of benefits on mankind. 1

He is ever the combatant, heroic, impartial, sympathetic, loud-voiced, benefactor of everyone, straightforward, The one who whirls up the dust high, sympathiser and the sole protector of human race. 2

O Lord, you are the one who alone dominates over the evil, subdues the vicious forces and rescues virtuous men. Is this or is it not your accomplishments O Lord? If it be not, then declare it now, without reservation. 3

O powerful, resplendent Lord, I believe that this power is always within you, which is manifest in your benevolent deeds. You are the enemy of the animosity; you are strong of the strong, most mighty of the mighty and conquerer of the apparently unassailable evil. 4

May our eternal bond of friendship with you and vital forces endowed with strength be determined. O wondrous, the caster down of firm rocks of darkness, may you destroy the fresh strongholds of evils and force open the cities and all the gates. 5
स हि धीरभिर्ज्ञस्य अस्तुष्मु इण्डातुक्कन्महं जुञ्जः । ।
स नेकसतना नम्ने स ब्रह्म वित्तुसयो अवचक्षनमथु || 6 ||
स मूमना जनिम मानुपण्यमम्रेणण नाज्र्यन्ति प्र संशे । ।
स युष्मन स सिवमोग गिया स धीरिण्य न्रुतेः समेकोऽ || 7 ||

स्यो न मृहे न मिष्क्त जनो भृत्तुपनुमां दुहृष्टी च । ।
वणाकियु शामवर्ष हुण्यमिन्द्रेऽ पुरं च्यालिय शायथार्य न चिन्तु || 8 ||
उदरमेना वर्त्तमा पर्यासा च बुहृस्वाय रथमिन्द्र निष्टु । ।
विश्व वर्ण हस्त आ दण्डिणार्थम सा मंक्तु पुष्ट्र मुण्या। || 9 ||
अग्नियु चमक वर्मिन्द्र हेती रण्या नि चंपुवानिनं भीमा । ।
श्चरीर्ये शुच्याय यो होरोजाज्ञानपुःनिता हुम्भवेच || 10 ||

सा यो ना मुहे ना मिठु जानो बहुि सुमानुिमा कुमुरिम्धुणिम् च व्रिनि विप्रुम् । ।
शाम्बरम्ष शुष्काम इंद्राधु षुराण् ईयान्त्या षयाथाया नु चित || 8 ||
उदावता त्वाक्सहासा पायसा च व्रित्ताहत्याया रांथम इंद्र तिष्ठा ।
धिश्वाव विज्रां हास्ता अुदकिनित्राभ्वी प्रा मान्दुपुरुदत्ता तायाः || 9 ||
अग्निर्ना शुष्काम् वानिम्यान इंद्र न्याय सानिर्न ना भिमा ।
गंभिराया रिष्वाया यो रुपोजाज्ञानपुरिता हुम्भवेच || 10 ||
He the supreme Lord is to be invoked through these sacred hymns, while He shows His strength in conquering evil forces. He has adamantine will power to wield, and is the one who is to be glorified in conflicts for the sake of sons and grandsons. 6

He with His immortal, foe-humiliating might promote the capacity of all human generations to multiply. He, the chief-leader, dwells in the universe with splendour, with glory, valour and riches. 7

The supreme Lord destroys those who are greedy, proud, selfish, cruel, violent and suckers. He is strong enough to crush the guile; he never goes astray, and is never false. He promptly exerts to over-throw the castles of evils. 8

O resplendent Lord, may you with your praiseworthy and laudable might, ascend your chariot to destroy the devil of ignorance. In your right hand, you hold fast the formidable punitive justice and shatter delusions around us. 9

O resplendent Lord, your fearful adamantine bolt of justice burns to ashes all ill-tendencies, in like manner as fire consumes dry trees. With your great, resistless and mighty power, you destroy all evil passions. 10
आ सहस्रं प्रथिमितिन्द्र राया तुवियम्य तुवियाङेजिन्दरवक्षः।
याहि सुनो सहस्रं यस्य नु चिन्तेन्व इसेहं पुष्यति योतोऽः 11॥
प्र तुवियम्यस्य स्वारस्य घृपान्वित्रो रथेऽः महिमां प्रथित्ययः।
नास्य श्रवनं प्रतिमान्तमस्ति न प्रतिच्छ: पुरुषायस्य सहोऽः 12॥

ासहस्रं पाठीभरिं इंद्रा रायो तुवियम्य तुवियाङेजिन्दरवक्षः।
याहि सुनो सहस्रं यस्य नु चिन्तेन्व इसेहं पुष्यति योतोऽः 11॥
प्र तुवियम्यस्य स्वारस्य घृपान्वित्रो रथेऽः महिमां प्रथित्ययः।
नास्य श्रवनं प्रतिमान्तमस्ति न प्रतिच्छ: पुरुषायस्य सहोऽः 12॥

प्र तत्ते अया करंणं कृतं भूकुःलं यस्य अविद्यान्तितिक्रियमस्यः।
पुरुष महाय न मिन्या अभिमाणार्याणं धृष्यत निनथः 13॥
अनु लयाहः अर्थेऽः उपयो उपयो महर्याइणं कुर्वित्यं कर्मबानाम्।
कर्मयं घृपा वैरौ वैरित्यां दिनेष वनां घृणान: 14॥
अनु गद्गुंगः तन्तु अग्रोऽस्य जिस्त इन्द्र देवः।
कृत्यां कृत्यां अत्रत्वं यस्य अस्मात्रं नवीवो जनाय यथः 15॥

प्रात्त्वत्ते अड्याकारणम् कृत्यम् भूत कार्त्तम् यद्य आयम् आतिष्ठीवम् अस्मात् 13॥
पुरुष महाय प्रायः निस्या भिषोऽहस्तम् उत्तरयानी धृष्यता नीनथः 14॥
अनु तवाहिने अद्हा देवा स्वप्रायां विस्ये कवित्तानां कविनाम् 15॥
काया यत्र यत्र अत्रत्वं यस्य अस्मात्रं नवीवो जनाय यथः 16॥
O most opulent resplendent Lord, source of strength, invoked by all, may you come here by thousand paths, bestowing thousands of riches; no demoniac power is able to keep you at a distance. 11

The vastness of this opulent ancient, the demolisher, exceeds that of the heaven and earth. There is no opponent, no counterpart, no rival to Him, the victorious one, abounding in wisdom. 12

The blessings, you bring for the men of intuitive knowledge, men of perseverance and the renounced persons are being celebrated today and you have granted many thousands of gifts to them and you quickly elevate the most rapid and active devotee over the earth by your power. 13

O resplendent Lord, the wisest of the wise, all enlightened sages have glorified you since you destroy the devil of ignorance, deadly as serpent. When propitiated, you liberally give wealth to the distressed worshipper and happiness to his people. 14

O resplendent Lord, all immortal powers of the heaven and the earth acknowledge your might. O doer of many deeds, now may you accomplish that which is left undone so far. May you give us a new hymn to be sung at your worship. 15
Mahāṁ śabdā śabdā śabdā śabdā śabdā śabdā śabdā śabdā śabdā śabdā śabdā śabdā śabdā śabdā śabdā śabdā śabdā śabdā śabdā śabdā śabdā śabdā śabdā śabdā śabdā śabdā śabdā śabdā śabdā śabdā śabdā śabdā śabdā śabdā śabdā śabdā śabdā śabdā śabdā śabdā śabdā śabdā śabdā śabdā śabdā śabdā śabdā śabdā śabdā śabdā śabdā śabdā śabdā śabdā śabdā śabdā śabdā śabdā śabdā śabdā śabdā śabdā śabdā śabdā śabdā śabdā śabdā śabdā śabdā śabdā śabdā śabdā śabdā śabdā śabdā śabdā śabdā śabdā śabdā śabdā śabdā śabdā śabdā śabdā śabdā śabdā śabdā śabdā śabdā śabdā śabdā śabdā śabdā śabdā śabdā śabdā śabdā śabdā śabdā śabdā śabdā śabdā śabdā śabdā śabdā śabdाम 19.

पुष्यु कुमला बहुता गर्भस्ती अस्मिद्राक्षसे मिमीहि शर्वसिः।
प्रयों गुष्ठः प्रशुपा द्रूपना अस्मिे इद्राभ्या वेदुर्वश्याै।
तं व इद्रेव चतुर्वस्तम्य शाके किरिह नृने वाजयस्ते हुवेम।
यथां विवृद्धं जयिनारं आसुरेन्या अनव्या अरिः।
रुटवे चतुकं धनं सामन्यें स हि वामस्य वसुंसे पुरुषुः।
सं जयिने पश्यांशे रायो असिन्तस्मुद्रे न नित्येन् याद्वारावः। ॥३॥

pri-

thu karṣānā bahulā gābhastī asmadryāk sām mimihī śrā-

vāṇśi | yūthéva pāsvāḥ paśuṇā dāmūnā asmāi indrābbhi ā

vavṛitśvājaṁ | ॥३॥ tāṁ va ināram catīnam asya śakair ihā

nūnāṁ vājyānto huvema | yāthā cit pürve jarītāra āsūr

ānedya anavadyā āriṣṭāḥ | ॥४॥ dhritārāto dhanadāḥ só-
mavṛiddhaḥ sā hi vāmāsyā vāsunaḥ purukshūḥ | sām ja-
gmirepathyā ráyo asmin samudrē nā śindhavo yādāmā-
nāḥ | ॥५॥ ॥
May the great resplendent Lord, who is divine as an emperor, come here; may He who is Lord of the two regions, uninjurable by efforts, increase for heroism in our presence. May He who is of great personality and eminent in quality be greeted by the performers of pious acts.

Our prayer inspires the resplendent Lord to shower on us ample gifts. Born with broad-mindedness, full of inspirations, ageless, undecaying and endowed with unsurpassable power, He reaches the apex of His glory within no time.

O resplendent, extend your great resolute and youthful philanthropic hands to provide us with glory and food, and guide us through the conflicts of life as a cowherd steers his cattle.

Now for the gain of strength, we invoke you, the renowned resplendent Lord, on this occasion, who, along with His allies, is the destroyer of enemies. May we, desirous of wealth and food, become free from all blames, irreproachable and uninjured, as those who have been singing of old His praises.

He is resolute in His duties, full of ecstasy and joy, giver of wealth and wisdom, possessor of boundless food to feed us. All paths, that lead to riches, unite in Him, like rivers flowing into the ocean.
śāvishtham na á bhara śūra sāva ājishtham ójo abhi-
bhūta ugrām | visvā dyumna vrishnyā mánuśānaṁ asma-
bhyām dā harivo mādayādhyai || 6 || yás te mādaḥ pritanā-
śhāl ámridhra índra tām na á bhara sūṣuvāṁsam | yéna
tokāsya tānayasya sātaú máṃśimāhi jigitvāṁsas tvótāḥ || 7 ||
á no bhara vrishanam sūshmam índra dhanaśpritam sūṣu-
vāṁsam sudāksham | yéna váṁsāma pritanāsū sātrūn távo-
tībhir utá jāmūṁr ájāmin || 8 ||

आ ते शुभम् शुभम् पूतु प्रभादोत्तराद्वरादा पुरस्तात।
आ विश्वतं अभि समेत्त्वाविष्टं युथं स्ववेशिष्यसे नृवत्
कुत决不 इत्यं नृत्तामभिनी वैष्ठीमहि वामं अभितेषिः।
ईश्व हि वर्तं उस्मवस्य राजन्या रथे महि युथं वृहत्तम। || 9 ||

á te sūshmo vrishabhá etu
paścád óttarád adharád á purástaít | á visváto abhi sám
ev arvān índra dyumnám svārvad dhéhy asmé || 9 || nṛivát
ta índra nṛitamābhir ūtí váṃśimāhi vámaṁ śrmatebhih|
fkshe hí váśva ubháyasya rájan dhá rátnam máhi sthürám
brihántam || 10 ||
O brave one, Lord of vigour and strength, may you, enrich us with the mightiest might; bless us with the potent force, that would enable us to subdue sinful tendencies. Vouchsafe all splendid vigorous powers, befitting of men, to make us full of joy. 6

O resplendent, bless us with such beneficent and rapturous, indefeatable sense of joy as to enable us to conquer evils, and under your protection may we emerge triumphant. With gladdened hearts, we beg of you to endow us with children and grandchildren. 7

O resplendent, bestow on us the heroic vigour, skill and strength, that will enable us to obtain affluence, whereby, through your assistance, we may conquer such evil persons, kins or strangers, as obstruct our ways through conflicts. 8

O illustrious one, let invigorating strength, emerging out of you, come from behind or from front, from above or from below. From every side may it come. May you shower on us light and happiness. 9

O illustrious one, you are an emperor with supreme authority, and the Lord of material and divine worlds. You are the master of vast and boundless heavenly treasures. May we, with your heroic aid and protection win splendidous fame and prosperity. 10
मुख्यतः युष्मं वायूधाननकाचारि द्रुत्वं शास्त्रिनिर्देशः।
विशासामवेशसं नूर्ताचारयं संहोतास्मि तं हुस्यम् II.11।
जनम वाज्ञामहि चिन्मयानमचक्ष्यो तुष्यों रन्धया सेवकस्मिः।
अथा हि लोकपञ्चव्यो शुरुसाती हर्षामहि तनयाय गोहुष्यसू II.12।
कुयं ते पुभिः पुश्तित सुह्ये: श्रोतोऽश्रोतरस्य हर्षाम।
श्रस्तोऽरुणापथयवीनि गुरु गुणा मन्देम ब्रह्म पवित्राः। II.13।

मरुत्वान्ताम् वरिष्टाभाम् — || 11 || जानाम्
वाज्री महि चिनं मान्यानाम् एभयो निद्ध्ययो रान्धयाः
येश्व असिन् || आद्हा हि तव ग्रिथिव्याम् सूरसातां हावामहे
तनये गोविन् असिन् || 12 || वयाम् ता एभ् पुरुषुः सा
क्यानम् शात्रोऽशात्रोऽध्यात्मा इत्याम् || ग्नांतोऽविर्याय
ुभावामि सुरा रायाम् मदेमा ब्रह्मान् त्वोपाः। || 13 || 8 ||

(२०) विलोकनः
(२१-१३) प्रमोहस्यस्य हुर्घयाः प्रज्ञान सहस्यो भजनाः कौन्तिः।
प्रक्ष्ये देवता । (२१-१०)।
(२१-११) विष्णुनाथस्य प्रज्ञानमयस्य भजनाः कौन्तिः ।

|२०|

20.

Dyaūr nā yā indrāhī bhūmāryās tanthau rayih śāvasā
priṣṭu jānān || tām naḥ sahāsrabharam urvarāsām daddhi
śūno sahaso vṛtratāram || 1 || divó nā túbhyam ānv indra
satrāsuryām devēbhīr dhāyi vīśvam || áhīṃ yād vṛtrām
apó vavrivāṃsaḥ hánn riṣiṣtinī vīśṇunā sacānāḥ || 2 ||
Associated with vital principles, He is the showerer of benefits, is one with ever-increasing strength, unreviled of foes, the celestial ruler, mighty, victory-giver and all-conquering. Today, we invoke that resplendent one, with a view of seeking His protection. 11

O the wielder of adamantine justice, humble that man who regards himself as superior to others, living in our midst. We invoke you now on the earth, in the conflict of life, to seek wisdom, vigour and children. 12

Invoked by all as you are, O illustrious one, make us triumphant under your friendship by destroying both classes of enemies (the known ones and the strangers). May we be happy, helped by you, with abundant riches. 13

O powerful source of strength, may you give us a son that subdues enemies, become possessor of thousands of riches and owns cultivated lands and also give us the riches, to help us in vanguishing enemies just as the sun by his light overspreads the earth. 1

O earnest and glorious soul, with the blessings of pervading Lord, you become the seeker of truth. The divine powers have blessed you with ample strength as they give light to the sun. Endowed with boundless life-force, you are able to annihilate the evil that obstructs progress. 2
तुर्यन्ति जीवान्तसस्तवं वीणान्नकलंकश्चन्द्रो वृद्धमहा:  
राजात्वन्नमुखः सोमम्भवं विधायां यथुपरं दुर्गमार्थं।  
शौतोभावनयेऽवन दुःखाते दशोऽपे कुलम्यकस्तः।  
वेदः शुभायास्यास्यं मायाः शिवो नारिष्ठीमके चुन  
महो दुःखो अरु विषाधायु धाचिपि वज्जस्य यश्तेऽपि पायि  
उभयं सुरं सारंथर्ये कुरिष्ठ: कुलसाय सूर्यस्य सातो।  

वामन ओजयान तवास तावियान क्रितांभ्रमंद्रो वर्त्त्व्यांमहां  
राजाभवं मिद्धुनाह सोमयस्यां विस्वसां यतं पुरानं  
दानन्तुम अवत । 3 । सतार इद्र्पल्म पायाय इद्र्पल्म दासोऽ
न्तः कवाये रकसातु । वदहाय शुभंस्यास्यास्यायाम्यात ह  
पितुो नारिरीचैत्म कि मन्य इद्र्पम 4 । महो द्रुहो ापि विज्ञायु  
धायी वायसया यतं पातं पादि शुभं । उरु शास सराथम  
सराथये कर इंद्रा युतया सूर्यस्याय साताः । 5 । 9 ।  

प्र ज्ञेनो न महंस्वस्यतः शिवो युस्मतः  
प्राक्षये साधय सदस्य ढुमायासय सम्माय से खेलित। 6।  
व्य कपोलिमायासय हुःः पुरोः विक्रिश्यास्या न देगेऽ।  
सुदृढःहन्तस्त्रोऽस अमृत्युषुमायज्ञने दुःखः दुःखः दृ। 7।  

प्र ज्ञेनो न मादिराम अन्त्म मादसया नामुरेह धाराय नामुरेह  
माध धाराय धाराय धाराय धाराय । प्रावन नामुरेह सापढः सांस तम प्रिन्यार  
रयाः सान औः सान । स्वस्तः । 6। विप्रोर अधिमायश्चा दृढः  
पुरो वज्रिनः चावासा ना दाराय । स्वदामि ताद रेक्षो अप्रा
मृष्याय रिज्ञाय दत्राय दासास्य राः । 7 ।
When the illustrious and glorious soul, mightier than the mighty, adored by prayers, perfect in his splendour, breaks with his resoluteness the strongholds of evils, he becomes the king of the nectar of spiritual joy. 3

O glorious soul, the evil powers that are full of mischief run away in fear of hundred blows, when light of intelligence appears, for the benefit of widely learned persons. The greedy magical devices of powerful wicked are also subdued by the resoluteness of soul. Not only that, but it uproots them completely, and leaves no ground for their sustenance. 4

When the adamantine austerity has been practised to destroy the wickedness of sensuality and all life support to it withdrawn, the universal strength of that oppressor, the Nescience, gets annihilated. Thereafter, the resplendent soul, accompanying the charioteer, the mind in the common car of the body, proceeds to get blessings from Lord, the source of enlightenment. 5

The soul sips the elixir of spiritual joy given to him by God and severes the head of lust, as a hawk does to his victim, and gives protection to the humble, flickering, and erring mind, and he makes it worthy of achieving food, success and riches. 6

O glorious, equipped with resolute mind, you shatter the powerful centres of illusive and proud evil tendencies with dazzling light because you know the wiles of snakes,—the treacherous. You give affluence to the righteous and liberal persons to sacrifice their lives for the sake of good. 7
स वेतसुः दशौमाः दशोंः ततुजितिनः स्त्रियशुरः।
आ तुषः शाश्विनः धोतनाय मातुरः सीमाः सुजा इववः॥८॥
स सूः सूः कन्ते अर्नस्ते विशुद्धः वृत्तवः गर्भसः॥
निःश्वरः अध्यक्षः गते वचोपजः वहत इन्द्रमुखः॥९॥
सन्यास तेंदुसः नवः इन्द्र पूर्वः सत्त्वः दुः यथः॥
सत्त्व पपुः शरः शाश्विनिर्देवनाः पुरुस्त्ताः शिखः॥१०॥

sá vetasúṁ
daśamāyaṁ dāṣoṇīṁ tātujim indraḥ svabhishṭāsumāḥ |
ā tāgram śaśyad ibhāṁ dyōtanāya māṭur nā sim ūpa sṛjā
iyādhyai || 8 || sā iṁ sprīdho vanate āpratito bibhrad vāj-
ram vṛtrahānaṁ gābhastau | tīshṭhad dhārī ādhy āśteva
gārte vacoyūjā vahata indram rishvām || 9 || sanēma tē'vāsā
nāvya indra prā pūrāva stavanta enā yajñāṁ | saptā yāt
pūraḥ śarma śāradīr dārd dhān dāsīḥ purukūtsāya śikshan
|| 10 ||

व अः इन्द्र पूर्वः भूविरितथसुः नाथायः।
परः वर्तवस्तवमन्ते महे पिते देशाः सं नवांतम॥११॥
व चुलनिर्द्व चुलनिर्द्वृः: सीरा न सर्वसः।
प्र यत्समुखमति सून पषि पार्वः वृद्धिः यदृः सूचि ॥१२॥
ततः ह वच्चिन्द्र विश्वमाणी सतो चुलनीसुः या ह सिन्छवः।
व्रात्यदित्तुभृणो सोमेंभिः सुङ्कमत्निरितिभः पुष्पः॥१३॥

tvāṁ vṛdhā indra pūrvyō bhūr varivasyānū uṣāne
kāvyāya | pārā nāvavāstvam anudēyam mahē pitre dadātha
svāṁ nāpātam || 11 || tvāṁ dhūnir indra — || 12 || tava ha tyād
indra vīyuṁ ājau sastō dhūnicumūri yā hā śivap | didāyad
ft tūbhyaṁ sōmebhīḥ sunvān dabhītīr idhmābhṛitiḥ pakthy
ārkaṁ || 13 || 10 ||
The resplendent self, the granter of felicity, encourages the widely-known propensities like popularity, steadfastness firm-mindedness, vigour, virility and fearlessness to come submissively to inner-conscience, as a son comes to his mother. 8

Bearing in his hand the foe-destroying weapon of adamantine will-power, the soul, unresolved demolishes evil tendencies. He mounts his chariot harnessed with two vital faculties, as a warrior ascends his charriot. At the signal of his words, the vital senses carry the mighty soul along his journey. 9

O glorious soul, by your blessed protection we gain your fresh favours. Your devotees glorify you at our sacred worship. With your bolt, you destroy the seven centres of impediments subduing evil desires. And thus you award men of immense wisdom. 10

Desiros of opulence, O soul, ever since you have been granting favours and strength to the enlightened mind the source of inspiration. May you hand over the destitute to proper guardians. 11

O resplendent soul, you make your opponents tremble and you direct the stream of thoughts obstructed by passions to flow like rushing waters. So having reached the other shore yourself, you help the well-intentioned and hard-working persons to cross the waters safely. 12

O resplendent soul, in the strife of life the greatness of your prowess is revealed. You put to sleep even the suppressed passions and allurements of the subconscious region. Your oppressed devotee offers devotional prayers to you, enkindles your glory with fuel, hymns, and fuel of austerity, libation of dedication, oblation of devotion and offerings of affection. 13
21.

Imá u tvá purutámasya kārór hávyam víra hávyā ha-
vante | dhíyo ratheshítam ajáram náviyo rayír vibhútir iyate vacasýá || 1 || tám u stusha índram yó vídáno girvá-
hasam girbhír yajñávṛiddham | yásya dvam áti mahná prí-
thivyáḥ purumáyásyā rirícé mahítvám || 2 ||

Sá it támo 'va-
yumāṁ tatanvāt súryeṣa vayúnavaç cakāra | kadá te márta amṛtasya dhámeyakshanto ná minanti svadhávah || 3 || yás
tá cakāra sá kúha svid índraḥ kám á jánapam carati kásu
vikshú | kás te yajñó mánase sáṁ várāya kó arká indra
ekatamáḥ sá hótá || 4 || idá hi te vévishataḥ purájah prą-
tnása asúḥ purukrít sákháyāḥ | yé madhyamásá utá nút-
násá utávamásyā puruhúta bodhi || 5 || 11 ||
O heroic resplendent Lord, these earnest adorations of the much-aspiring worshipper glorify you. You are ageless and young. Your presence is everywhere felt as if you move on a speedy chariot. To Him alone, reach the eloquent prayers and rich oblations.

I glorify that resplendent Lord, propitiated by praises, who knows all things and is exalted whilst we perform sacred deeds. The greatness of this Lord, the possessor of ample wisdom, transcends the magnitude of heaven and earth.

He transforms the darkness of Nesciences into light with the rising of the sun. Whenever the enlightened mortals yearn to seek the abode of yours,—the immortal, they never violate your laws.

What is He, and who has performed these deeds? Amongst which group of persons does He move? To what people does He belong? O Lord, what sacred action does give satisfaction to your self and what sort of worship and which of the invokers you prefer?

O resplendent Lord, your friends, highly active and agile, reversed and respected by all, born in former times, medieval and recent, and engaged in sacred acts, have been, as they are now, your devotee. May you please take notice of the tributes offered to you by your present devotee as well.
तम प्रिचांतो 'वरासाह पराणि प्रत्नात तां इन्द्र श्रुतान्च्येषु । अर्थांस्य गीर ब्रह्मवाहे यो इति तत्ता तत्रां महान्तः ॥ ६ ॥
अभिर व्य पाजो शस्त्रो वि तथ्ये मही ज्ञानामृतं तत्रु निः ॥
तवं प्रिचेत पुचेन सत्क्या वक्षणी घृणों अप ता नुदास ॥ ७ ॥

स तु श्रुत्येष्ठ नूतनस्य ब्रह्मयतो गीर काराणायः ।
लं हारुपिः प्रदिवन्तिर पितृणं श्राब्धुसूर्यं सुहस्वं पदिप्तिः ॥ ८ ॥
प्रोतयें वर्णं मित्रमित्रं मर्मत: कृपावरे: नो अष्ट ।
प्र पुरुषं विरृपास्य सर्वक्षेरं सत्तपरमेश्वर: पर्वतं ॥ ९ ॥
ह्र्द उं ला दुर्योध वर्णों जारिरां अन्यं त्वं चेष्टिः ॥
श्रुत्ये हवमा हुष्टो हुष्टो न लालां अन्यं अस्तु लब्धिः ॥ १ ॥

सातु श्रुद्धिन्द्रा नु-
 tantra sy brahma nyatato vīra kār udhāyāḥ tvāṁ hy āpiḥ pra-
 dīvī pitṛṇāṁ sāsvad babhūtha suhāva esṭḥau ॥ ८ ॥ prayāye
 vāruṇam nitrāṁ ādram marūtaḥ kṛishvāvase no adhyā ।
 prā pūshaṇum vīṣṇum agnim pūramdhīṁ savitāram dhīḥ
 pārvataṁ ca ॥ ९ ॥ imā u tvā purūṣaka prayajyo jari-
 tāro abhy āre马云 arkañh śṛudhi hávam ā huvató huvāno
 nā tvāvaṁ anyo amṛita tvād asti ॥ १ ॥
O resplendent Lord, your humble devotees commemorate you through their prayers and follow the excellent traditions. The sacred hymns are chanted in honour of your glory. We praise your great mighty deeds for which you are so well reputed.

O resplendent Lord, the strength of evil forces is gathered fast against your laws; please bear up well against that might manifested effort. Destroy these evils with your adamantine resoluteness, an eternal friend and associate of yours.

O Lord, brave, the guardian of devotees, listen to the prayers of your present admirers. From times immemorial, you have been fulfilling the desires of your followers. You have been hearing the invocations of our ancestors, and it is admirable that you are swift to listen to their supplication.

May you bring to our help and protection Nature’s bounties, such as ocean, the sun, the nourishing elements, the sky, the fire of several regions, the solar system, plants and mountains.

O respectable, powerful and most holy God, your devotees exalt your glory with hymns and praises. O eternal Lord, please listen carefully to our prayers, when invoked. For there is no one else to match you, O immortal.
नू न च आ वाचूपे याहि विद्रान्तःशःभः। गृहो सहस्रे यजैः।।
वे अति मिन्हिन्ह सतुपे आसुपे मनू चुगुपूर्णे दसाधे ॥११॥
सौ नै बि च पुरुषुः सुमोहुः दुर्गृहेः पपिकुहिदने।।
वे अत्रामास दुर्गो वाहिनितेमि इष्टाभिर बलि वाजेन ॥१२॥

nū ma ā vācam āpa
yāhi vidvān viśvebhīḥ sūno sahaso yājatraiḥ | yē agnijihvā
ṛitasāpa āsūr yē mānūṃ cakṛūr āparaṃ dāsāya || 11 || sā
no bodhi puraetā sugēshūta durgēṣha pathikṛd vīdānah |
yē āṣramāsa urāvo vāhishṭhās tebhīr na indrābhī vakshi
vājam || 12 || 12 ||

(२२) यानिः सनाम
(१-११) एकासर्ववाच्यस्य सहस्रस्य वाहिनियमस्तो महावाचः कपिः। हृदी देवता | बिखुपुरे कान्।

y eva śraddhāraśīnanāmaṁ tānā gītābhavantāḥ ātipi।।
y: pṛtiśte śruṇo śruṇyaśvaṁśyaḥ: satvā puruṣā: saṁśvaṁ ॥११॥
तत्तै न: पूर्वेऽपि पूर्वेऽनवेय वायस: सास विभृतसः अभिव् वाजयन्तः।।
नूत्त्रामेव ततुपूर्वेऽपि वर्तेः तत्तैव वाहिनियवाचवाच मन्तिः। विखिद्ध ॥२॥

तमीमहे इत्तमेव राह: पुरुषवर्मयु नृवते: पुरलो।।
यो अस्त्कर्येण्याय: स्वेवन्तमा भर हरिस्यो मातुःचः ॥१३॥

22.
Yā ēka śd dhāvyasa carshaṇinám āndram tām gīrhīr
abhya āreca abhīḥ | yāḥ pātyate vrśahbhō vrśshnyāvān sa-
tyāḥ satvā purumāyāḥ sāhasvān || 1 || tām u naḥ pūrve
pitāro nāvagyāḥ saptā vīprāso abhī vājāyantaḥ | nakshad-
dābhām tāturī parvateshtham ādroghavācma matibhiḥ sā-
vishtham || 2 || tām ānaha āndram aṣya rāyāḥ puruvīrasya
nivrātalī purukṣhōḥ | yō āṣkritīdhyar ajāraḥ svārvān tām
ā bhara harivo mādayādhyai || 3 ||
O resplendent Lord, cognizant of all, please come and listen to my prayers. O source of strength, come with those powers, who have glorious tongue of fire, who give us the benefit of eternal law, and who make men victorious over their adversaries.  

O resplendent Lord, may you be our leader on paths, difficult or easy. You are known to all of us as path-carver. May you unwearingly grant us instantly such large transports, as are best to bear our burthens without wear and difficulty.  

I glorify that resplendent Lord through my prayers, for He is the only one, who is to be invoked by mortals. He is the showerer of blessings, invincible, truthful, all-knowing, destroyer of ominous impediments.  

From time immemorial, our seven sense organs, (five senses, mind and intellect) while performing ever-new functions, have been manifesting the glory of our Lord. The supreme Lord is the destroyer of opponents, swift, of the highest order in rank, true to every word and is dynamic.  

We have but this to beg of the resplendent Lord, that we desire to have his blessings that bring reward of riches, good progeny and heroic followers. Bless us, O Lord of vitality and vigour, to make us joyful with abundant and undecaying wealth and celestial happiness.
तनो वि वै रोञ्चा यदि ने गुरु विज्ञानीर्थ आनुष्ठु: सूर्यपिन्नम्।
कले भान: कि वेधं दुःख विदं पुरुषन् पुरुषसायुजन:।
ने पुर्वत्तिती भावहसं सुधामिन्द्रे वेरी वर्णसं व्यञ्च न गी:।
तुविभागम्य तुविकुर्मि र्मोंदो गानुमिन्द्रे नक्ते तुश्रमच्छे॥१५॥

tan no ví voco yádi te
purá eij jaritára ánasúḥ sumnámi indra | kás te bhágáh
kím váyo dudhra khidvahá púrnihuta purúvasho 'suraghnáh
|| 4 || tám prichánti vájrahabam ratheshthám índram vépi
vákvarí yásya nú gíḥ | tuvigrábham tuvikúrmim rabhodám
gátum ishe nákshate túmeram ácha || 5 || 13 ||

आया ह तं माययाः वाद्यायां मनोजुवच स्तनव: पवित्रेन।
अनुचुःता विन्दुर्देवता स्वोंजो हुजो वि दृव्वहा दुष्पुर्णता विरिपमिन।
तं सं विष्णव नवकृत्यं शर्विषं प्रांतं वेंडविसंतस्यं।
स नैः वासन्निम्यान: सुविभेन्द्रे विन्दुर्देवतं दुर्गहानित।
आ जनान्यु दुर्देवण्यं पाथिवानिन निविचवानि दीपेयोन्तिरस्य।
तपो व्यण्विन्धः श्रोविषण तांबंडबिषः श्रोच्यो आमपासः।

ayá ha tyám māyāyā vāviridhānāṃ manojuvā svatavaḥ
párvatena | ácyutā cid vilitá svojo rujo ví drīlha dhṛishhtá
virapśin || 6 || tāṁ vo dhiyā návyasyā śāvishtham pratnām
pratnavāt paritaṁsayādhyai | sá no vakshad animānāḥ su-
vāhenendro vīśvāny áti duṅgāhāṇi || 7 || á jānāya drūhvaṇe
pārthivāni divyāni dipayo 'ntārikshā | tāpā vrishan visvā-
tāḥ socishā tāṁ brahnaviśhe socaya kshám apāś ca || 8 ||
O Lord, you are strong, subduer of evils, destroyer of
demoniac tendencies, rich and invoked by everyone. Tell
us, if in ancient times, earlier devotees have been obtaining
good fortune at your hand. O, the destroyer of evil
forces, what is your share and position, and what is your
oblation? 4

The resplendent Lord is armed with adamantine power,
and has the mobility of the speediest car, is lover of
hymns, wise and fluent in speech. Further, He is firmly-
grasping, exceedingly functioning and strength-bestowing.
The one, whose ceremonial and eulogistic hymn com-
memorates such a Lord, proceeds promptly to acquire
happiness and with a sense of confidence he gains
victory over malevolent forces. 5

With your strength, you control the illusory forces of the
world with the bolt of justice, which is gigantic and swift
as mind. O mighty God, you rend into pieces the
firmly fixed and formidable citadels of sin and injustice
with your ceaseless judiciousness. 6

Here is a new hymn similar to the old ones, extending
the glory of the resplendent Lord, who is mighty and
ancient. May you, O boundless and most reliable leader
conduct us over all the impediments. 7

Make hot the regions of earth, of heaven, of mid-space
for the oppressive vicious forces. O showerer of benefits,
may you consume these vices everywhere with you radiant
enlightenment, and make the heaven and mid-air hot for
the impious propensities. 8
bhúvo jánasya divyásya rájā párthivasya jágatas tvéshasaṃdriṣṭ | dhishvá vájram dákshina indra hásate visvā ajurya
dayase ví māyah || 9 || á samyátam indra nāḥ svastíṃ sa-
trutúryāya bhrīhatām áṃśilhrām | yáyā dáśāny áryaṇì vri-
trā káro vajrin sutúkā náhushāṇi || 10 || sá no nityádbhih
puruhüta vedho visvávārbhir á gahi prayajyo | ná yā
ádevo várata ná devā ábhir yāhi túyam á madryadrīk
|| 11 || 14 ||
O bright-flaming resplendent Lord, you are the king of the people of heaven and of the moving races of earth. May you grasp in your right hand the bolt of punitive justice, and baffle all the devices of the wicked. 9

O resplendent Lord, bring to us concentrated, vast and unassailable prosperity beyond the reach of wicked, and by which, O wielder of adamantine justice, you render human enemies, whether wicked or virtuous, easy to be overcome. 10

Invoked by everyone, O revered creator, object of worship, come in our midst with your all-admired vital forces, whom neither demons nor divine powers can resist. Please do come to us soon with these forces. 11

O bounteous Lord, whilst the atmosphere is surcharged with devotional prayers, and when the hymns are being chanted, please be prepared to harness the horses in your chariot, or in case they have been already harnessed, please come speedily holding the adamantine of justice. 1

O resplendent Lord, at the appropriate time, you protect the devotee by helping him to destroy the devil of ignorance, or at the time of conflicts, equipped with adamantine punitive justice and undaunted, you destroy violent passion that torments your faithful devotees. 2
पाता मुनिमन्त्रि अस्त्रो सामं हर्षनीवर्गे जंगितार्मुति।
कर्त्रौ श्रीराम श्रुत्वे उ गोरे दाता वर्यु स्तुताते कीर्तिये चित। नौ॥
गान्तेयान्ति सर्वेना हर्षिभ्यं वशमपेक्षा पुष्पे सामं हर्षिणं।
कर्त्रौ श्रीरे नर्यं सर्वेनीरे अरे नाना हर्षं स्तुति स्तोत्रवाहा। नौ॥
अयेमः कुंयं यहवात् नाहिन्नविभम् नामायू यो ने: प्रविध्वेयो अपस्कः।
सुने सामम् स्तुतिम् श्रत्वुक्षेत्त्रित्र ब्रह्म वर्धिने व्यासतं। नौ॥

पाता सुतां इंद्रो astu सोमम प्रणेनिर उग्रो जारिताम् उत्त्।
कार्ता विराया सशवया u लोकां दाता वास्वते कीर्त्ये cct || 3 ||
गान्तेयांति साराना हरिब्याम बाबहृिर वाय्रम् पपिी सोमां 
सारे गाह् || कार्ता विराया नाय्राय मार्यायण श्र्यारम्
श्रौता हावम् ग्रिनाता स्तूमवाहाय || 4 || एस्य वायम्
युद्व वावाना ताद विविष्मा इंद्राया यो नाह प्रद्वि
िोभि सते सोमाशि सानसद उक्त्रेन राय स्तुति याग्रमय || 5 ||

brāhmāṇi hī cakrīshē vārdhanāni tāvat ta indra mati- 

bhir vivishmaḥ | sutē sōme sutapāḥ sāṃtamāni āndīya 

kriyāmasa vākshanāni yajñāḥ || 6 || sā no bodhi purolāṣam 

rāraṇāḥ pībā tū sōma gorijikam indra | ēdām barbhir 

yā- 

jamānasya sidorūṃ kṛdhi tvāyatā u lokām || 7 ||
May the resplendent mighty Lord sip the elixir of sweet devotion, and lead his devotees along the path of righteousness. May He, be the giver of honour to the presenter of homage and give wealth to the man who adores Him. 3

He blesses even the humblest performer good deeds with his speedy vital powers and resoluteness. He wields the bolt of justice and enjoys drinking the nectar of devotion, and showers wealth and progeny. He makes the valiant rich and receives tributes and hears chanter's invocations. 4

We have been singing hymns from the days of old in honour of the resplendent supreme Lord, who is pleased with them. Let us adore Him while our heart is full of divine love, and repeat prayers so that our adoration may augment His glory. 5

O resplendent Lord, we sing these divine hymns to you for, you have made the prayers for your exhilaration. Therefore, we wait on you with hymns. May we, O acceptor of our devotion, offer to you our dedicated homage and acceptable eulogies with our benevolent works, to you. 6

O divine Lord, be delighted to accept the cakes of dedication and herbal juice of prayer mixed with the curds of praises. Be seated, O Lord, in the hearts of the devoted worshipper and bestow popularity on the dedicated devotee. 7
स मन्त्रस्य यहू जोपस्य प्र त्या यहा इमे अन्तुत्तम ।
प्रमे हर्वासः पुरुषत्तमस्मे आ लेवे पीभसंस हिन्दु यम्यः || 8111
तं वं सक्रामः सं यवं सुनेधु सोमेभिग्रुणता भोजनमिन्द्रस� ।
कुवितस्मा अर्नित नो भारागु न सुधामन्द्रसयो माशती || 9111
प्रविलयः सुप्ते अनस्तावि सोमे भरहकेजू शुभदिनस्योनः ।
अमुष्यां जामित्र उत सुरिरिति ग्रामा दिब्धवरस्य द्वाता || 10111

सा मंदवाह hy ऐनु jोशाम ugra प्रा tvā yajñāsa imē aśnuvanstu |
prāmē hāvāsah puruḥūtām asmē ā tvevām dhīrā āvasa indra |
yamyaḥ || 8 || tām vaḥ sakhāvah sām yāthā sutēshu sōne |
bhir im prīṇata bhojāmu indram | kuvīt tāsmā āsati no bhāra |
yānā sūśvīm āndro 'vase nriḍhāti || 9 || evēd āndraḥ |
sute astāvi sōme bharāvājesu kṣhāyad in māgghōnah |
āsad yāthā jāritra uta sūrīr āndro rāyō viṣyāvārasya datā |
|| 10 || 16 ||

( Ṛ ) चन्दनिपात सुधरम
(1-12) दसांस्पर्श्याय सुकुशस्य वारसस्यो भरद्वाज अर्जित । इन्द्रो देवस्त । विभुः हर्मः ॥

२१११

२४।

Vṛīshā màda āndre śloka ukthā sācā sōmeshu sutaṇā
ṛjishā | arca tryo maghāvā nṛbhyā ukthaīr dyukshō rājā
girām ākshitoṭiḥ || 1 || tāturīr vīrō nāryo vīcetaḥ śrōtā hā-
vaṃ griṇatā urvyūtiḥ | vāsūḥ śāusō nārāṇ kārūdhāyā vājī
stuto vidāthe dāti vājam || 2 ||
O mighty resplendent Lord, be pleased with our selfless sacrificial acts according to your discretion. May our invocations reach you, who is respected by all; we offer prayers to you for our protection. 8

Friends, whilst the elixir of devotion is being expressed, may you duly replenish the bounteous Lord with that elixir. Let there be plenty for Him, enough to provide nourishment for us. The resplendent Lord never neglects the care of him, who presents copious libation. 9

Thus, the resplendent Lord, the bounteous, has been glorified by the possessors of knowledge, while the loving devotion is expressed, so that the Lord may become the patron of His eulogist and give him all desirable riches. 10

At the sacred ceremonies, at which the hymns are chanted, prayers are recited and elixir of love offered, the sense of delight is produced; and thereby the resplendent Lord, becomes the showerer of blessings. The Lord, who is the acceptor of devotional love, the straightforward and the liberal giver is to be propitiated by men. He is dweller in heaven, the Lord of sacred songs, the one whose help is lasting. 1

He, the vanquisher of the evils, friend of man, all-wise, listener of devotional hymns, protector of the devotees and provider of comfort to all the ruler of men, the inspirer of all great deeds, the bestower of food, and one who is respected in holy synod, grants us sustenance. 2
अशोऽन चक्रयाः त्वरुहम्म्ने ते मद्द्रा रितिचे रूपांत्योः।
वृक्षयु तु ते पुश्तित बुया व्यूः तत्यो रहुःपिन्न्त्र पुरवीः।॥३॥
शमीवनसे पुष्ठाकु शाखागचार्मविक खृतःः संस्थरीणीः।
वसानां न तत्वर्वल्क इन्दु दामन्त्वस्तो अदत्वानः। सुधामनः।॥४॥
अन्यकुयः कवयमन्धुः श्योसशं सत्त्वेवाप्रकारितः।
मित्रोऽने अद्र वर्णनति पूषपायो वाचस्या पर्णासितः।॥५॥

अक्षोऽन कक्रयोऽहुः शुः कहाँ प्राते मह्नारी रिरि रिदा रोदायोःः।
व्रिक्षास्या नु ते पुरुभुता वयावा वृत्तयो रुपुरुषः। तत्त्वर्वल्कः अस्ते
सेतसा कार्याः ग्वाम इव सर्दियाः सामेराणः। वतसनामः नातन्तयास सते इन्द्र दामन्त्वाते अदत्वानः।
विद्वानः न आद्वानः वारुणः या सां ज्ञूः ज्ञाते वर्षियोः।
क्वृत्ते चित्त्वसंस्त तुनूः। श्योमन्त्वोत्यारे शुभामानः।॥६॥

वित्वानामः न पथितम न पूष्यमोक्षेमन्त्रान्यन्तः शतःः।
ते त्वामः सुधुइक्षिण्यन्त आवते न जम्पुरिवविहो अल्पः।॥७॥
न ये जर्ति शहस्त्रः न मायाः न ताल इन्द्रमक्षायाम्यतः।
कृत्ते चिद्वसंस्त तुनूः। क्वमेभव्युद्धे शुभामानः।॥८॥

वित्वानामः न पवित्रस्या प्रििध्वाद्व उक्त्वेथ्विर इन्द्रानयान्तः।
मायाः न त्वाभिः सुभूतिभिः वयायान्तः। अजिन नागमग्न गिरव्योः यायः।
वित्वानामः न पवित्रस्या। विरिक्षास्या ईद वद्धतमः अस्ता तभु न्याय इति।
O resplendent Lord, mighty hero, invoked by many, your greatness transcends the boundaries of heaven and earth, like the lofty axle of the wheels. The manifold benefits of your blessings grow and grow like the branches of the tree. 3

O resplendent Lord, accomplisher of many acts, your powers, endowed with vigour, are manifold like converging tracks of cattle. They are elastic like tithers that hold a calf; but remain unfettered themselves. 4

The resplendent Lord performs one sort of action today, the creative, another sort tomorrow, the destructive. May He, the friendly, the beneficent one, the one provider of nourishments and the one virtuous, help us to overcome the domination of evils. 5

The resplendent Lord, as water descends from mountain tops, your devotees desirous of wealth, approach you with eulogies. In eagerness and vigour they are like warriors, mounted on coursers rushing to the battle-field, and bringing blessings from you, for you are accessible by praises only. 6

May the manifested person of resplendent Lord, glorified by praises and prayers, ever increase. He is the one, whom neither months nor autumns make old, nor days enfeeble. 7
न निःस्वे नमि न स्थिरायु न शर्यते दस्युःजुताय स्तवान।
अत्रा इद्भास गिरिनामिनो गम्भीरे विषाण्वति गुणामसे॥८॥
गम्भीरे न उद्भामान्विते यं मिन सुपत्यायावा॥९॥
सबेश नामसे अभीऽकं इति वा तत्तिन्द्र पाहि रिषः।
आमा चैन्मारण्ये पाहि रिषे मद्रेम शताहिस्मा: सुवीरः॥१०॥

नाविलावे नामाते नास्तिराया नास्तिरहते दास्युजुताय स्तवान।
आज्रा इंद्रस्य गिरिनामिनो गम्भीरे विषाण्वति गुणामसे॥८॥
गम्भीरे न उद्भामान्विते यं मिन सुपत्यायावा॥९॥
सबेश नामसे अभीऽकं इति वा तत्तिन्द्र पाहि रिषः।
आमा चैन्मारण्ये पाहि रिषे मद्रेम शताहिस्मा: सुवीरः॥१०॥

(२५) पदार्थायं सूक्तम्
(२०-६) नवन्त्यायं सुक्तवेयं वान्त्यायं भान्तत्र शवः।
हर्तो देभसा। विकुष्ठे प्रन्ते॥

या ते उत्तिस्तुम्या या फर्मा या मर्मेन्द्रे श्रुतिस्मारकं।
मतिसं वृज्वहलेष्विमुः मुखः वाजरमहात स्यः॥११॥
आभिः स्तोत्रे सत्यतिरिष्यत्त्वाभिमत्त्रया व्यथया ब्रम्हामिन्द्रा।
आभित्वायो अभिभुजो विश्वतिरित्वायो विश्वाते तारर्तासी॥१२॥

25.

या ता उत्त्र अवमाय या पारानाय मदयुमेन्द्रा शुष्मिन्म आस्ति।
ताभिः उबु व्रित्राण्ये 'विर ना इभृष सव वाजार महान।
ना उग्रा॥ १॥ आभि यप्रिधो मितातिर आर्यियानन्म अत्र्याया
व्यथायाः मन्युमिन्द्राः। आभित्वायो अभिभुजो विश्ववित्तायो विश्वाते तारर्तासी॥२॥
Extolled by us He bends not to the robust, nor to the resolute, nor to the bold incited by wicked. High mountains are easy of access to the resplendent Lord. Even in the deep waters, He finds firm ground to rest on. 8

Admired by devotees as you are, O irresistible, actuated by a profound and comprehensive purpose, grant us food and strength. May you be ever diligent, and unreluctant to help us at the time when the gloom of night brightens to morning. 9

O resplendent Lord, steer our leader along the war-path and protect him; defend him against a near or distant calamity. Provide him with security when he is at home or in a forest. And may we, blessed with brave sons be happy through a hundred winters. 10

O mighty resplendent Lord, grant us protection on all the levels of the conflict of life, low, high or middling. May you support us to subdue our foes; supply us, O supreme Lord, with your strength-giving food. 1

O resplendent Lord, extolled by our hymns, while protecting our capacity to fight the evil forces, may you check the wrath of opponents. Also overthrow the attack of the servile evil races, abiding everywhere, in favour of virtuous ones. 2
इन्द्र जामयं उत्त चेत्त्जीमायोज्वाचीनासं वनुर्यं युयुजे। लवमेषां चिन्दरा मार्फसि जगि वृण्यानि क्रुणही पराचः ॥३॥
शुरुः वा शुरुं बन्ते शरिरस्तनुस्ता तरसि वस्तुः तत्स्वे।
तोके वा गोसु तन्नीद्व दुर्दसिव गत्वशी कर्णसी दुर्गाः अवेत ॥४॥

निति ल्या शुरुः न तूरोः न गुरुपन्यं वा योजो मन्म्यस्मानि वुषीये।
इन्द्रन नक्षिश्च प्रवेस्तेष्वें बिशो ज्यात्यायस्य्यस्स तानि ॥५॥

इंद्रां जमया उत्त येष 'जामयो र्वातिः वानुशसं युयुजे। त्वाम हि शमं विथुरण् सावासि जहि व्रिष्ण्यानि क्रिन्दहि पार्वः ॥३॥
सुरो वा सुराम् वानार सारितसं तनृरुका स्तरुषी यत क्रिन्दावेत्।
तोके वा गोशु तन्नीद्व दुर्दसिव गत्वशी कर्णसी दुर्गाः अवेत ॥४॥


स्याः वा वो शुरुः न रोपानि वशे का व्रिष्णस्ता यत धित्यावस्वें ॥५॥
अर्थां स्ता ते चर्चित्यो चार्जुननित्य ग्रासित भवार कहता।
अस्माकस्यो ये हृत्तमासी अर्थं इन्द्रस्त सूरयेऽदिः पुरो नेः। ॥६॥

सा पत्याता उभायोर न्यौमयं यादि वेद्धास्य सामिधे हावंते।
वृत्ते वा महो नृस्ति कशे का व्यन्दस्ता यत वित्तयस्वें ॥६॥
अर्थां स्ता ते चर्चित्यो चार्जुनानित्य ग्रासित भवार कहता।
अस्माकस्यो ये हृत्तमासी अर्थं इन्द्रस्त सूरयेऽदिः पुरो नेः। ॥७॥
O resplendent Lord, may you subdue the strength of all evil opponents whether our kinsmen or otherwise, when they present themselves before us and fight against us. May you enfeeble their strength and drive them away from us. 3

The enlightened person, the hero, assuredly kills evil tendencies by his inner strength under your protection, O Lord and (with your blessings) he wins in this conflict of equals in bodily prowess and personal strength, whilst both of them clamourously dispute over the possession of sons, grandsons, cattle, water or land. 4

But no one dares stand against you, neither a brave, nor a coward, nor a resolute, nor a fighter trusting in his valour. None of them is a match to you. Verily, you are the most powerful of all these persons. 5

Amidst the two disputants, that one acquires wealth, whose priests invoke Lord at worship in conflicts against powerful adversaries or in contention to gain dwellings among one's own relations. 6

O resplendent Lord, may you be the protector of our leading men at the time when they tremble with fear. May you be their saviour. Let those, who are chief leaders, be enjoyers and the worshippers who install them on high position be blessed by your favours. 7
अनु ते दायि मह इन्द्रवाच सुब्रवा ते विश्रमन्तु व्रजहत्ये।
अनु श्रुत्रमु सहों बलवृट्रेण वेलशतते ते नुवहों।
पुवा ने: स्थरः समजा समवस्थवा गानन्त्र ग्रामिन तितिर्मेयो।
दिवामु वतोरवेसा गुणान्तो भुर्वगाजा उत ते इन्द्रु नुनम्।

अनु ते दायि महाइन्द्रीया सत्रा ते विस्वम अनु व्रित्रहात्ये | अनु क्षत्राम्
अनु सहो यज्ञत्रेण्द्र देवभिर अनु ते नुश्राह्ये || 8 ||
एवा ना स्रोधां सात अन्जा समस्त अंद्रा राँगरंधि मिथतिर्मेय।
विद्यामा वस्त्रधवाजः अवसा ग्रिनांतो भराक्षवाजः उता ता इन्द्रा
नूणम् || 9 || 20 ||

( २१ ) पश्चिम सुकम्
(१०) भवर्मायाभव श्रुतवम् बाहर्मोत्सात सरसोबाय कर्मः।
सन्तो तबा बनातास्वा उप्रसात नांवः पान्तु अहस्ताः।
त्यां वाजिः हव्येते वाजिनेयो महो वाजस्य ग्रंथ्यन्त माती।
त्यां वृकृष्टीन्तु सत्त्वं तन्त्रं त्यां च चैद्यी मुनिः सर्वो वर्णः।
त्यां कुर्विः चेवहुर्कर्मसीती स्वं कृष्टवः शुड्यपे वर्षः।
त्यां दिशों अमर्मण: पराह्वितिमियावः शस्य कर्मवः।

२६।
श्रुद्धि ना इन्द्रा हव्यायामस्व त्वा माहो वाजस्या सातूं
वाव्रिश्वालः | सातुं याद विशो 'यांता सुरासता उग्रांतु नो 'वाहः
पार्ये अहन दाहं || १ ||
त्वां वाजिः हवते वाजिनेयो महो वाजस्याय ग्रंथ्यन्त माती।
त्वां कुर्मिः चेवहुर्कर्मसीती स्वं कृष्टवः शुड्यपे वर्षः।
त्यां कुर्विः चेवहुर्कर्मसीती स्वं कृष्टवः शुड्यपे वर्षः।
त्यां दिशों अमर्मण: पराह्वितिमियावः शस्य कर्मवः।

26.
Srulhi na Indra hvāyāmāsi tvā mahāvājaśya sātāu
vāvrishālah | saṃ yād viso 'yanta śūrasātā ugrāṇaḥ nō 'vahā
paryē āhan dāh || 1 ||
tvāṃ vājī havate vājineyyo mahā vājaśya gādhyāsya sātāu |
tvāṃ vṛitrēśhv indra sātpatiṁ tūrtrāṁ tvāṁ caṣṭač muṣṭilā gōṣhu yūdhyan || 2 ||
tvāṃ kaṁiḥ codayo 'rkāśētāu tvāṃ kūṭsēya sūṣhṇaṁ dāṇśhke
vark | tvāṃ śira amannaṁāḥ pārūḥann atithigvāya sūṣyam
karishyān || 3 ||
O adorable Lord, all mighty powers have been successively conceded to you by Nature’s bounties for the destruction of evil forces. O revered one, verily, in you is centered appropriate vigour and strength as well. 8

O powerful resplendent Lord, grant us the courage to fight the forces of evil. Inspire us to overthrow the godless demoniac forces that fight against us. May we the bearers of the light of knowledge adore you and thereby be privileged to obtain your favour. 9

O resplendent Lord, we invoke you with these spontaneously flowing streams of hymns for obtaining abundant food. Hear us and give us sure help when on a future day we assemble on the battle-field of life. 1

O resplendent Lord, the descendants of learned men place all their affluence at your feet and entreat you to acquire wealth and wisdom. You are the patron of those who are good and saviour when evil forces assail them. It is with your encouragement and guidance that he continues his duel as if with fists to win land and cattle. 2

You encourage the sage for the attainment of food of knowledge. It is you again who undo the evil for the safety of your wise devotee, the offerer of homage. For the welfare of the faithful one, dear as a guest, you humble down the wicked, the one who wrongly imagines himself invulnerable. 3
tvām rātham prá bharo yodhām ṛishvām āvo yūḍhyantam vrishabhāṁ dāśadyum | tvām tūgraṁ vetasāve sācāhan tvām tūjīṁ griñāntam indra tūtoḥ || 4 ||

tvām tād ukthāṁ indra barhānā kaḥ prá yāc chatá sahāsrā śūra dārshi | áva girér dāsaṁ śāṃbaram han právo divodāsaṁ citrābhīr āūtī || 5 || 21 ||

tvām śraddhābhīr mandasānāḥ sōmaṁ dabhītaye cūmu-
rim indra sishvap | tvām rajīṁ pūṭhinase dāṣasyāṁ shasṭiṁ
sahāsrā śaicyā sācāhaṁ || 6 || ahāṁ caṇā tāt śūrībhīr ānas-
yāṁ táva jyāya indra sūmnām ojāḥ | tvāyā yāt stāvante
sadhavīra virās trivārūthena nāhushā savishtha || 7 || vayāṁ
te asyāṁ indra dyummathūta samkhāyaṁ syāma mahīna
preśthāḥ | prātardanīṁ kṣhatraśrīr astu sārṣhītho ghanē
vritrāṇāṁ sanāye dhānānāṁ || 8 || 22 ||
O resplendent Lord, you grant to the liberal giver a great chariot to contest in the struggle of life. You protect him while he is engaged in fighting for a long period. You subdue violent elements along with arrogance and you encourage the steadfast, who adores you. 4

O brave resplendent Lord, you accomplish a great task when you destroy hundred-thousand forces of the wicked. You put an end to the immoral thoughts coming out of our brain, and you bless the faithful and loyal devotees with your marvellous protections. 5

O Lord, pleased by libation offered with faith, you destroy the clinging sinful tendencies with a view to protect the disciplined people. You equip the faithful persons with ability, annihilate with your right lot of innumerable evils (as if sixty thousand warriors). 6

O resplendent, mightiest and brave, vanquisher of the evil, O triply-strong defender, may I along with my virtuous helpers, acquire your most excellent felicity and vigour which, as men believe, have been bestowed on your faithful devotees. 7

O revered resplendent Lord, may we, your friends, become most dear to you at this place of holy worship. May our illustrious defenders and preceptors be most glorious. May they be able to overcome the demoniac forces and may you shower on us affluence and prosperity. 8
किम अस्या मादे किम v asya pitāv indraḥ kīm asya sakhyē cakāra | rāṇā vā yē nishādī kīṁ tē asya purā vi-vidre kīṁ u nūtanāsah || 1 || sād asya māde sād v asya putāv indraḥ sād asya sakhyē cakāra | rāṇā vā yē nishādī sāt tē asya purā vividre sād u nūtanāsah || 2 || nāhi nū tē mahimānāḥ samasya nā maghavan maghavattvāsya vidmā | nā rādhaso-rādhaso nūtanasyēndra nākir dadṛṣa indriyaṁ te || 3 || etāt tyāt ta indriyām aceti yēnāvadhir varāṣikha-sya sēshaḥ | vājrasya yāt te nḥatasya śūṣhmāt svanāc cid īndra paramo dadāra || 4 ||

वार्ताको वृद्धिकेश्वर द्वितीयो भव्यतातिनं चायमानाथ द्विजं।
भृजीवनेषु वेदा-गुप्तात् हनुमें अस्वा नियमार्थो दतो || 5 ||
What has resplendent Lord done in the exhilaration (of the devotional prayers from us)? What has he done on quaffing this? What has he done in friendship for this? What have former, what have recent adorers, obtained from you in the chamber of their hearts?  

Verily, in the rapturous joy of divine love, the resplendent performs noble deeds, once quaffing the elixir of praises; or in friendship for this devotion the Lord accomplishes wonderful task. Adorers of old and recent times continue to obtain many benefits out of this to gladden the chamber of their hearts.  

O bounteous Lord, we know not the extent of your vast magnitude, also we know not the limit of your abundance; no one has yet discerned the bounds of your power which reveals fresh forms every moment.  

O resplendent Lord, we have witnessed with our eyes the resoluteness wherewith you subdue the vices of sense organs. The boldest of them was controlled at the mere noise of your bolt of punitive justice, hurled with all your force.  

Favouring the wise persons, vigilant from all sides, born in the families of people serving with dedication, the resplendent Lord destroys the root of deceptive ignorance, killing crookedly wicked tendencies, resting in the front part of the heart, whilst the host of evils on the other part themselves scatter through fear.
triṇśicchato vārmiṇe indra sākām yavyāvatyaṁ pu-ruluṭa śravasyāḥ | vṛcievantaḥ sūrave pātyamānaḥ pātra bhindānat āyana  || 6 || yāsya gāvāv aruṣha sūya-vasyāḥ autār u śūḥ cārato rērihanāḥ | sā sṛṇjayāya turvā-śam pārādād vṛcievato daivavatāya śikṣana  || 7 || dvayān agne rathino viṁsatim gā vadhuṁato maṅghāvā māhyām samrūṭ | abhyavartā cāyamānō dadāti duṇāseyaṁ dākshinā pārthavānām  || 8 || 24 ||
O revered resplendent Lord, invoked by all, the host of evil passions, amounting to three thousand and odd, collect together in our body to acquire glory, but you render them ineffective. Your virtues defend the attack of an arrow and proceed ahead for the destruction of evils.

He, whose bright prancing steers (rays), delighted with suitable sustaining elements, proceed between heaven and earth, impels the benefactors to devote to a constructive work and the vigilant reformers to remove crooked and wicked elements.

O Lord revered, all-pervading, the sovereign of all, on both of us, rich and poor seated in chariots may you bestow charming divine damsels, and twenty divine cows, a gift hard to assure from any other source.

May cows come and bring us good fortune; let them stay in our cowsheds and enjoy in our company. May many coloured cows bring here prolific milk for offerings to the resplendent Lord at many dawns.

The resplendent Lord bestows affluence on the devotee who offers worship and oblations. He takes not what belongs to the worshipper and gives him more; thereby increasing his wealth more and ever-more, he places the devotee in fortified positions, free from danger.
न ता नैसिन्न्त् न दृष्टांति सकरो नासारामामिस्त्रो व्ययुरा देशयति।
कपीश्वर यामेकानेमें दृष्टि तु व्ययुरिताभि: सचोते गोपान्तिः मुहः॥१॥
न ता अभ्ये रेशुकाकाटे अबुधुते न सृष्टिस्वरुपं यतिः ता अभि।
उपस्यमंगर्गं तथा तात्त्वं अनू गावो मनवं दिर्यं यवंवन:॥२॥
गावो भगो गावः हद्रो में अच्छायां गावः सोममण्ड्राय प्रमवस्य भूतः।
हुमा या गावः स जनामु हद्रो हुङ्ङामाविष्णुः मनंत्ना चित्तिन्द्रम॥३॥

नाता नासिन्त माहुति ताश्चरो नासाम अमित्रो
व्याधिर स पाड़हरशति। देवान्ति स यान्हिर याजदे दाधि से
जयो इङ्ग ताभिर सचो गोपातिः सहाः॥३॥
नाता अवरा रेशुकाकाटे अभिरते न साम्राज्यमत्रायमु उपा यांति
ता अभो नाउगापाय अभ्यवाय तास्य ता अनु गावो मानवा
वृंदो यि सरान्तो भांगावा भांगावा ग्यावावा ग्यावावा भांगावा
भांगावा भांगावा भांगावा भांगावा भांगावा भांगावा।

युयाम गावो मेट्रयथा कृष्णो चिदभ्रीमं चिदभृषुष्याः सुयाप्पाकें।
दृढ़ं गृहं एकुण्डं नामगारो कृष्णो वरं उच्चते सुमातो॥६॥
प्रजावेनीः कुर्मपरेषरिचन्तीः शुचा अपृः सुप्रसृणो विवंतरीः।
मा वे रत्नक देशाय मानमरूः पथिवो हेती सृष्ट्यं द्रुग्या॥७॥
उपद्युपृणस्मानो गोपूववं वृंदानाम।
उष्पका स्मस्त्या रेशुकात्ते तवं भीयो॥८॥

युयाम गावो
medayathā kriṣāṁ cid aśirām cit kriṇuthā suprātikam |
bhadram gṛihām kriṇutha bhadravāco bhīhād vo vāya |
ceyate sabhāsu || 6 ||
praṭjakṣiṭiḥ sūyāvasaṁ riśāntiḥ suddhā |
apāḥ suprapāṇe pibantiḥ |
mā va stena āśata māghasaṁsaḥ |
pāri vo heti rudrasya vṛijyāḥ || 7 ||
ūpedām upapārcanam |
āsū gōshūpa priyatām |
ūpa riṣabhāsya rétasy úpendra |
tāva vīrye || 8 || 25 ||
Let not the cows run away from us, let no thief carry them away; let no hostile weapon fall upon them. May the master of the cattle be long possessed of them, with the milk products of which he makes offerings and with which he serves the godly men. 3

Let not the cows fall a victim to the arrogant, dust-spurning war-horse. Let them not fall in the hands of a butcher or his shop. Let the cattle of the man, the householder, move about free and graze out of fear. 4

May the cows be our affluence; may the resplendent Lord grant us cattle; may the cows yield food (milk and butter) of the first libation. These cows, O men, are sacred as the Lord resplendent Himself,—the Lord whose blessings we crave for, with head and heart. 5

O cows, you strengthen even the worn-out and fatigued and make the unlovely beautiful to look on. Your lowing is auspicious, and makes my dwelling prosperous. Great is the abundance that is attributed to you in our religious ceremony. 6

May you, O cows, have many calves grazing upon good pastures and drinking pure water at accessible ponds. May no thief be your master. May no beast of prey assail you and may the dart of vital Lord never fall on you. 7

O resplendent Lord, a showerer of virility as you are, may we have by your blessings the sturdy bulls for insemination and let us have plenty of nourishment for the cows. 8
इन्द्रे यो नरः सूर्यवर्ष संपूर्णो यन्ते सूर्यायं चक्रानः।
महो हि द्वाता बजर्हस्तो अति महायु मञ्चनस्येष्व स्थायम्।११॥
आ यस्मिन्तस्य नर्येः मिमिषुत्रार यथेष्व गृहुष्येः।
आ रूपमेव गर्भस्याः स्वरूपेराच्छवपास्य दृष्योर युज्यानाः।१२॥

29.

इंद्रम् वो नाराह सक्ष्यया जेपुर माहो याताह समात्ये चकानाः।
माहो हि द्वाता वाज्रहस्तो अति महायु रञ्जनस्येष्व स्थायम्।१॥
आ यस्मिन्तस्य नर्येः मिमिषुत्रार यथेष्व गृहुष्येः।
आ रूपमेव गर्भस्याः स्वरूपेराच्छवपास्य दृष्योर युज्यानाः।२॥

प्रिये ते पापः द्रवा आ मिमिषुएकुण्ड्रास्त्री शर्वस्य लक्षणावाचः।
वसान्ती अर्क सुभिः हृदे के स्वर्णं चंतिविप्रो ब्रह्मौ।१३॥
स सोम आमिष्टतमः सुर्यो सुधिमन्युक्तिः पञ्चति सर्वति थाना।
इन्द्रे नरः सुनाभेश बाह्यारा उक्ष्य शरस्ती देववंतमा।२॥

न ते अति शर्वस्य धाक्ष्यम विष तु बांबे रोदसी महिला।
आ ता सुर्यः पूण्यति नूतुज्याना गृहुष्येस्य समीर्ज्ञान उत्ती।५॥

प्रिये नत्रेश्व श्रवों अंस्त्रुति अनृती हिरिष्प्रियम् सत्याः।
पुरा हि जाती असमालोजा दुष्की च वृद्ध हंसत्नि न दस्यूं।६॥

स्रिये ते पापे दुः आ मिमिषुर्णुपुष्पिः शर्वस्य लक्षणावाच।
वसान्ती अर्क सुभिः हृदे के स्वर्णं चंतिविप्रो ब्रह्मौ।१३॥
स सोम आमिष्टतमः सुर्यो सुधिमन्युक्तिः पञ्चति सर्वति थाना।
इन्द्रे नरः सुनाभेश बाह्यारा उक्ष्य शरस्ती देववंतमा।२॥

न ते अति शर्वस्य धाक्ष्यम विष तु बांबे रोदसी महिला।
आ ता सुर्यः पूण्यति नूतुज्याना गृहुष्येस्य समीर्ज्ञान उत्ती।५॥

प्रिये रग्नै: सुष्टति अंस्त्रुति अनृती हिरिष्प्रियम् सत्याः।
पुरा हि जाती असमालोजा दुष्की च वृद्ध हंसत्नि न दस्यूं।६॥
O great men, your leading priests are propitiating resplendent Lord for His friendship and loving kindness. The judicious Lord is the greatest giver of gifts; worship Him to win His protection.  

We hail our Lord in whose hands rests the well-being of men. He mounts on a golden, firmly-stationed cosmic chariot. With His firm arms He holds the reins. His forces, as if steeds, are well-yoked, and ready for the road.  

Your devotees offer adoration at your feet for glory. You are the conqueror of ominous elements, resolute as thunderbolt, judicious, merciful and benevolent. After traversing the universe like the sun, you appear amidst us as if robed in a heavenly beautiful garment, which displays you as a charming dancer.  

Your favourite libation is one that is full of devotion, replete with knowledge and good deeds, as if, a fire-offering of effused herbal juices, very well mixed with baked cakes and fried barley. Equipped with their virtues, your devotees, the admirers of Nature’s bounties, extol you by singing hymns and offering dedication to you.  

Your greatness is beyond measure. Even earth and heaven know not the limit of your grandness. Your devotees, hastening for the performance of a dedicated act, endeavour to keep you pleased with devotional offerings as the cowherd keeps cows pleased by taking them to a pond of water.  

The lofty resplendent Lord is prompt to listen, decked with blue radiance, as if on his nose and chin, giver of wealth, whether coming or not coming to worship. May He with unparalleled might destroy all opposing evil forces and violent elements as soon as manifested.
Bhūya id vāvṛtide vīryāyaṅ ēko ajuryó dayate vāsūni |
pra ririce divā ēndraḥ prithivyā ardhām id asya práti rō-
dasī ubhé || 1 || ādhā manye bṛihād asuryāṁ asya yāni dā-
dhāra nākir ā mināti | divé-dive sūryo darṣatō bhūd vi săd-
māṇy urviya sukrātūr dhāt || 2 ||

adyā cin nú eit tād āpo
nadīnāṁ yād ābhya ārado gātūm indra | nī pārvata adma-
sādō nā sedus tvāyā dṛilhānī sukrato rājāṇi || 3 || satyām
īt tán nā tvāvān anyo astīndra devó nā mártyo jyāyāṁ |
āhann āhim pariśāyānam ārṇo 'vāṣrijo apō áchā samudrām
|| 4 || tvām apō ví dúro víshūcir ēndra dṛilhām arujāḥ pár-
vatasya | rájābhava jāgataḥ carṣhaṇīnāṁ sākāṁ sūryāṁ ja-
nāyan dyām ushāsam || 5 || 2 ||
The eternal resplendent Lord, augments ever more His glory for heroic deeds. He is chief of all and bestows riches. Whilst the sun illuminates only half of the globe, the Lord illuminates the entire universe and transcends both, heaven and earth.  

I glorify His vast and evil-destroying nature. No one can resist Him from acting on what He once determines. Through His order, the sun is made visible everyday; and the regions are set and spread, near or far.  

O the performer of benevolent deeds, verily, your act of liberation of rivers, whereby you direct them on their course is effective. Like men, quiet at meals, the mountains have settled down at their own places. Through your order the regions are made steadfast.  

This is true, no one else is like you, O resplendent Lord, no divine power, nor any mortal is superior to you. You always destroy the dragon of dark forces who obstructs flow of thoughts and let free the streams to proceed to the ocean, the destination.  

O resplendent Lord, you have set the obstructed thoughts free to flow in all directions. You have fractured the solid barrier of the cloud of dark forces. You are Lord over the people of the world, with your glory manifest in the sun, the sky and the dawn.
अभुर्नुष्यः रयिपतेर श्रीणामा हस्तोऽघरित्या इन्द्र गृहीः।
वि तेनके अस्मु तनये च शुरुऽवषेचन्त चर्चौपतेः विवाचः || 211
लक्षित्वेन्त पारिधान्यात विशाल्कार्ता चिच्च्यावपतने रजसीः।
वावालान्यान परिवत्तो वर्णन्यात विशेषे शुद्धे भयते अज्ञातः ते || 221

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अभुर्नुष्यः रयिपतेर श्रीणामा हस्तोऽघरित्या इन्द्र गृहीः।
वि तेनके अस्मु तनये च शुरुऽवषेचन्त चर्चौपतेः विवाचः || 21 ||

तव युज्ञितां शृणुधुल्यादुष्प्रथा वृद्धां कुफ्यैः गविरोः।
दश्रे प्रपिलो अन्य सृयस्यां पुष्पास्यशक्रानवादिः राप्तिः || 3 ||

तव शंचिन्यः अश्वरस्य पुरसं जयम्यानन्तीनिः दश्रेः।
अशियो यथा श्रीणामा शतोऽतरे दिनोदासाय सुनुते इत्या कर्माय गुणं वेदेन्ति || 321

स संयस्यस्मद्धे रेणां प्रभु विशिष्टु तुवित्तु भीमभा।
यविद्या प्रश्यपरस्य स्वत्त का श्रुत आव्रमण चार्जित्रिः || 331

tvām kūtenābhī śuṣh-

नम indraśūshama yudhya kūyavaṃ gāvishṭau | dáśa pra-

pitvē ádha sūryasya mushāyas cakrām ávive rápaṃsi || 3 ||
tvām satāny áva sāmbarasaya pūro jaghanthāpratīni dá-
yoḥ | āśiksho yātra sācyā saćivo dīvodāsāya sunvatē su-
takre bharādvājaya grīnāte vāsūni || 4 || sá satyasatvan ma-
hatē rānāya rátham ā tisṭha tuvinīmna bhimām | yāhī
draśī bhīmā | prā ca śrūta śrīvaya carsha-

nībhyaḥ || 5 || 3 ||
O Lord of riches, you are the sovereign ruler over treasures. You hold people in your hands, and these mortals glorify you with various adorations to obtain sons, valiant grandsons, and sunlight.

Through your fear, O resplendent Lord, all the regions of the firmament cause the unfallen rain to precipitate, the heavens, the earth, the mountains, the forests, all the vast, solid creations of the world are frightened at your approach.

You help wise sage to fight against the inexhaustible exploiter. You destroy malice of the mental struggle. In conflicts you hold the wheel of the chariot of the sun and drive away the malignant spirits.

You destroy the hundreds of impregnable centres of powerful evil. O sagacious Lord, honoured by the homage, you in your liberality bestow riches upon the faithful friends, the learned and upon the enlightened singers hymning your praise.

O leader of true heroes, possessor of infinite wealth, may you mount your formidable car for the arduous conflict, come to me, O Lord, the persuer of a progressive path, for my protection. O illustrious Lord, make us worthy of honour amongst our fellow men.
अपूर्वया पुरुषमान्यसे महे वीरयां तवसे तुराय।
निर्भ्रेमेण वृष्णेण शोभानि वर्षायसाः विविरय तक्षम।
स मात्रा सुरीणा कशीनामवासपदुजन्त्रिणि गणनाः।
समीभिर्प्रकृणिर्वाचनां उदुस्तिर्याणप्रमदत्रानम्।

32.

अपूर्वया पुरुषमान्यसे असैः महे वीरयां तवसे तुरायां।
विरसिणे वृष्णेण शोभानि वर्षायसाः विविरय तक्षम।
स मात्रा सुरीणा कशीनामवासपदुजन्त्रिणि गणनाः।
समीभिर्प्रकृणिर्वाचनां उदुस्तिर्याणप्रमदत्रानम्।

स वाहनिभिर्मुर्द्वलो जिज्ञासितान्विति: पुरुषत्वा जिज्ञासः।
पुरे: पुरोहित सिद्धिं साहित्यन्त्रा संसारि कृति: कृति: सन।
स नीतिमाणिरंतास्राच्छा महो वाजिमभिमहद्रिष्ठां खुमेः।
पुरुषीर्मित्रियाण्य सितिनामा निर्विविरण: सुविविरण: प्र योहि।
स सरीणा श्रावणा तको अलेश्च इद्यः दक्षिणस्तुरसाद्रि।
इत्या संज्ञाना अनेपावृद्धिविचित्रिति विविर्यामप्रम्यम्।

सा वाहनिभिर्मुर्द्वलो गोशु
सा सांवकि० मिताजुनभिषः पुरुषितवाः जिज्ञास: | पुराः पुरोहित सां
किभिषं साक्षियां निर्धाराः साराहा काविभिषं काविः: साः।
निवारां जरितां अंताः माहो वाजेबिहि महाद्विः सा सुस्माइं
पुरुसिरियां यस्तिनामाः निविविरण: सुविविरण: प्र योहि।
सा सम्बन्धा शर्वं तको अलेश्च इद्यः दक्षिणस्तुरसाद्रि।
इत्या संज्ञाना अनेपावृद्धिविचित्रिति विविर्यामप्रम्यम्।

सा सांवकि० मिताजुनभिषः पुरुषितवाः जिज्ञास: | पुराः पुरोहित सां
किभिषं साक्षियां निर्धाराः साराहा काविभिषं काविः: साः।
निवारां जरितां अंताः माहो वाजेबिहि महाद्विः सा सुस्माइं
पुरुसिरियां यस्तिनामाः निविविरण: सुविविरण: प्र योहि।
सा सम्बन्धा शर्वं तको अलेश्च इद्यः दक्षिणस्तुरसाद्रि।
इत्या संज्ञाना अनेपावृद्धिविचित्रिति विविर्यामप्रम्यम्।

32.

अपूर्वया पुरुषमान्यसे असैः महे वीरयां तवसे तुरायां।
विरसिणे वृष्णेण शोभानि वर्षायसाः विविरय तक्षम।
स मात्रा सुरीणा कशीनामवासपदुजन्त्रिणि गणनाः।
समीभिर्प्रकृणिर्वाचनां उदुस्तिर्याणप्रमदत्रानम्।
I have fashioned in my words unprecedented, comprehensive, and gratifying praises to you, O mighty, heroic, powerful, speedy, adorable, and ancient wielder of justice.  

Amidst the sages, with the Sun, He brightens the parents (earth and heaven) and glorified by them, He shatters the mountain of darkness, and casts off the fetters of kine (free thoughts) in fulfilment of the demands of the intent worshippers, and their prayers to that end.  

He, the accomplisher of all deeds, together with His worshipper, ever offering oblations with bended knees, becomes successful in rescuing the cows (from the caves). He is friendly with his friends and far-seeing with the far-seeing. Being the destroyer of the citadels, He demolishes the strongholds of violent evil forces.  

O showerer of blessings, propitiated by praise, come to him, who glorifies you, to make him happy amongst men with abundant food, new harvest, and exceeding strength for the welfare of mankind.  

Endowed with natural force, possessed of swift vital power, the resplendent Lord, the overcomer of adversaries, sets free the streams of thoughts at the right time. Thus liberated, the waters of thoughts, expand daily to the insatiable goal, whence there is no returning.
Yā ójishtha indra tāṁ sū no dā mādo vrīshan sva-bhishṭir dāsvān | saúvasyaṁ yó vanāvat svāśvo vṛitrá sa-mātsu sāsāhad amītrān || 1 || tvāṁ hīndrāvase vívāco há-vante carshānāyah śūrasātāu | tvāṁ víprebhīr ví paṇīür aśāyas tvōta ś t sānitā vájam árvā || 2 ||

tvāṁ tāṁ indro bhā-

yāṁ amītrān dāsa vṛitrā ny āryā ca śūra | vādhir váneva sūdhitebhir átkair á pṛtsú darshi nṛṇāṁ nṛtama || 3 || sá tvāṁ na indrākavābhir āti sākha visvāyur avitā vṛidhē bhūḥ | svārshātā yād dhvāyāmasi tvā yūdhyanto nemādhitā pṛtsú śūra || 4 || nūnāṁ na indrāparāya ca syā bhāvā nri-

likā utā no abhīṣhtau | itthā grīnānto mahīnasya sārman
divī shyāma páryc goshātamaḥ || 5 || 5 ||
O resplendent Lord, showerer of blessings, grant us a son, rich in vigour, a source of happiness, a pious worshipper, a liberal giver, the one who would, whilst mounted on an excellent horse, overthrows the entire cavalry and conquer opposing enemies in combats. 1

Men of divers speech invoke you, O resplendent Lord, for their defence in their struggles. O Lord, may we, with the association of wise sages, and with your grace, subdue greedy tendencies. May the benevolent worshipper obtain nourishment under your protection. 2

O brave radiant Lord, may you control both classes of people, friends and foes, virtuous and vicious. O chief leader of leaders, you cut your foes in pieces in battles with well-plied weapons, as a wood-cutter pierces forests. 3

O all-pervading resplendent Lord, may you be a friend, and a protector with irreproachable protections for our prosperity; when warring in number-thinning conflicts, we invoke you for the acquirement of wealth. 4

May you, O resplendent Lord, now and at all other times, be verily ours; may you, to our wish, grant us all happiness, and in this manner, worshipping at dawn, glorifying you, may we abide in your brilliant and unbounded felicity, O mighty one. 5
34.

Sāṇaḥ ca tvē jagmūr gīra indra pūrvīr vī ca tvād yanti vibhvā maniśahāḥ | purā nūnāṃ ca stūtāya rishināṃ paspridhrā indre ādhy ukthārkā || 1 || puruhūtō yāḥ purugūrtā rībhvān ēkāḥ puruprāṣastō āsti yajñāṭiḥ | rátho nā mahē sāvase yujāno 'smābhir āndro anumādyo bhūt || 2 ||

n yāṃ hīnsanti dhītāyo nā vāṇir āndraṃ nākshantīd abhī vardhāyaṃtiḥ | yādi stotāraḥ satām yāt sahāsram grīṇāntī girvaṇasam sāṃ tād asmai || 3 || āsmā etād divy ārceva māsā mimikshā āndre ny āyāmi sōmāḥ | jānaṃ nā dhānvan abhi sāṃ yād āpāḥ satrā vārvṛdhrū hāvanāṅi yajñāṭiḥ || 4 || āsmā etān māhy āṅgūṣhām āsmā āndrāya stotrām matibhir avāci | āsada yathā mahatī vṛtrātūrya āndro vīśvāyur avitā vṛdhāṣ ca || 5 || 6 ||
O resplendent Lord, profuse praises and commendations diversely proceed to you. These prayers and hymns, revealed to seers, have been vying today with each other, as in the past, in glorifying the supreme Lord. 1

The Supreme Lord, ever propitiated by us, is mighty and eminent, invoked by all, is especially honoured by sacred dedications and prayers. All of us are attached to Him for the attainment of great strength, as one to a chariot. 2

All praises contributing to His exaltation proceed to resplendent Lord, whom no acts, no words can harm. Hundreds and thousands of adorers glorify Him. He alone is worthy of supreme adoration, and as such, may you honour him with affection. 3

Loving devotional prayers of mixed up feelings in various forms have been composed for the Lord to be offered on the day of worship with reverence (as herbal juices in fire sacrifices). These praises, together with dedicated acts delight Him, as water delights a man who is in a desert. 4

To this Lord has this earnest eulogy been addressed by the devout, in order that the all-pervading Lord may be our defender and exalter when we are fighting against adversaries. 5
कादा भुवन राथकश्याणि ब्राह्मण कादा ठोरे साहसपोष्य दा:।
कादा स्तोम वाम्याणाय ग्रह द्वारा छुट्टा धियोऽऽ करतिस ब्रजारक्षा:॥१॥
काधि स्वित्तदिन्दु यज्ञमानि वीरसाहसामृतब्रजायामि जयाजिनि।
श्रीयानु गा अधि जयाजिस गोपिविन्दः युवं स्वयं श्वेतेद्राम्से ॥२॥

85.

कादा भुवन राथकश्याणि ब्राह्मण कादा ठोरे साहसपोष्य दा:।
कादा स्तोम वाम्याणाय ग्रह द्वारा छुट्टा धियोऽऽ करतिस ब्रजारक्षा:॥१॥
काधि स्वित्तदिन्दु यज्ञमिचि विश्राप्सु बहे ब्रह्माणि: श्रविशु।
कादा धियोऽऽ न लियौते युवासे कुदा गोमेखा हर्मानिस गच्छा:॥३॥
स गोमेखा जिविश्व अर्थालंकार बाल्सवसोऽऽ अधि देश्य पृछ्ये द।
पीपिली: सुहुधामिन्द्र देवं सुरसेजिवु सुधुयोऽऽ सुध्वम्।
तमा नु युजनमेकन्य विच्छ्रोऽऽ वृक्क्षः वि हुरीं श्रुंगिये।
वा निरसे श्रुतधास्य प्रेमार्गिरसान्मस्य मात्र जिन्नः ॥५॥

काधि स्वित्तदिन्दु यज्ञमिचि विश्राप्सु बहे ब्रह्माणि: श्रविशु।
कादा धियोऽऽ न लियौते युवासे कुदा गोमेखा हर्मानिस गच्छा:॥३॥
स गोमेखा जिविश्व अर्थालंकार बाल्सवसोऽऽ अधि देश्य पृछ्ये द।
पीपिली: सुहुधामिन्द्र देवं सुरसेजिवु सुधुयोऽऽ सुध्वम्।
तमा नु युजनमेकन्य विच्छ्रोऽऽ वृक्क्षः वि हुरीं श्रुंगिये।
वा निरसे श्रुतधास्य प्रेमार्गिरसान्मस्य मात्र जिन्नः ॥५॥

kārhi svit tād indra yāj jaritṛé viśvāpsu brāhma kṛiṇávah śavishṭha | kadá dhīyo ná niyúto yuvāse kadá gómaghā hávanāni gacchāḥ || 3 || sá gómaghā jaritṛé āśvaśeandrā vájaśravaso ádhi dhehi prīkshal | pīpīśhal śudúghām indra dhenúm bharádvājeslu surúco runeṣyāḥ || 4 || tām ā núṇāṃ vṛjānām anyāthā cie chāro yāc chakrā vi dúro gṛiṇishé | má nír ariṃ śukradúghasya dhenór āṅgirasán brāhmaṇa vipra jinva || 5 || 7 ||
When would your chariot reach its destination? When would our prayers be heard? When will you grant your devotees the means of maintaining thousands? When will you recompense our adorations with riches? When will you render our sacred works productive of nourishment.

O, resplendent Lord, when will you unify leaders with leaders, heroes with heroes, and give us victory in struggles? When will you let us win threefold metal-yielding earth (copper, silver and gold mines)? And when will you reward us with celestial glory?

O most vigorous Lord, when will you grant your worshipper that wealth which is all-sustaining? When will you yoke your vital powers, as we yoke intellect? When will you render our homage productive of wealth?

O resplendent Lord, may you grant wealth to your worshipper, which may bring him cattle, splendid horses, and renowned vigour. May you multiply nourishment, and strengthen the kine bright and shining to be easily milked by the enlightened bearers of knowledge.

O mighty resplendent Lord, destroyer of evils, let our adversary take a different course. We glorify you as you are inspirer of brave. Never may I desist from the praise of the provider of excellent gifts. May you satisfy the sages with zeal and wealth.
36.
Sattrā mádāsas táva viśyājanyāḥ sattrā rāyō 'dha ye pārthivāsah | sattrā vājānām abhavo vibhaktā yād devēshu dhārāyathā asuryām || 1 || ānu prá yeje jána ójo asya sattrā dadhīre ānu viṛyāya | syāmagraśibhe dūdhayē 'rvate ca krā- tum vṛiṇjanty āpi vṛitrahātye || 2 ||

तं सृष्टिशीलतं श्रवणं पाठथानिः नियुतं सम्बुनिददमः।
समुद्रः न सिन्धवं उक्ष्यशुष्म उक्ष्यशुष्मं गिि आ विषाणितः || 3 ||
स राजस्वायुवं खत श्रणनं शुपशुवयस्य लमिन्त वसे।
परिशब्धसमिः जनानामेकिविश्वशुकुतस्वर राजः || 4 ||
स तु शुद्धिः श्रुत्यं गो तुष्यश्रुवनिः स्थापितं राजं अर्थः।
असं यथा न्तं शर्वसा चक्रवर्तो युगेन्ये वर्षमा चेकितानः || 5 ||

tāṁ sadhricēr ūtāyo

vṛishṇyāni pauṁsyāni niyūtaḥ saṣcureṇ śaṇḍram | samudrāṁ
nāṃ sīndhava ukthāṣushmā uruvyācasam gīra á viṣanti || 3 ||
sā rāyās klām upā śrījā grīṇānāḥ puruṣcandrāsya tvām
indra vāsvah | pātir bhūḥthaśamsom jānānam ēko viṣvasya
bhūvanasya rājā || 4 || sā tū śrūdhī śrūṭyā yō duvoyūr
dyaūr nā bhūmābhī rāyo aryāḥ | āso yathā naḥ śāvasā
cakāno yugē-yuge vāyasā cēkitānah || 5 || 8 ||
Truly are your exhilarations as well as your riches which exist on earth beneficial to all men. Truly are you the distributor of food, whereby you maintain vigour amongst cosmic powers. 1

The worshippers praise especially the strength of that resplendent Lord. -Verily, they rely upon Him for courageous deeds. They offer worship to Him who is the seizer of adversaries, the assailant,—marching in columns of forces—, who is the subduer of foes, and who is known for the destruction of the devil of ignorance. 2

The associated vital principles, heroic spirits, virile strength and all the harnessed energies serve resplendent Lord in His cosmic deeds. Also powerful prayers flow to His glory as rivers flow into the ocean. 3

Glorified by us, O resplendent Lord may you let the stream of much-delighting, home-conferring affluence, flow freely, as you are the unequalled sovereign Lord of men, and the sole sovereign of all the world. 4

O resplendent Lord, may you listen to our laudations. Verily, you are gratified by our adoration, and, like the sun, cast away the deep shadows of dark forces, you are endowed with strength. We glorify you and present to you our offering rings, and homage. May you keep yourself in close proximity with us, just as you have been always, in every era of the past. 5
अर्वाचार्य द्वितीयवर्ती न उँच्चैः युक्ताः हरसो हलन्।
कौरिशिविश ल्या हरसे स्वरातास्माहि समादरस्ते अवध। ॥२॥
प्रो श्रोते हरसेः कार्यमपनुनािसि काव्यनेतो अमून। ॥३॥
इन्द्रो नो अस्वे पूर्वे पंपीयानुको मदवस सम्मह राणे। ॥४॥
आसस्त्राणाः शास्त्रानमवेचेणू सुचु रस्याञ्गे अस्त्रोः।
स्म्य विश्र अनव्यन्ते वहयुनूँ निष्ठु वापोषस्ते वि दर्शे। ॥५॥

Arvág rátham viśvāvāraṁ ta ugréndra yuktaśo hárayo vahantu | kriś cid dhí tvā hāvate svārvān ridhimāhi sadhama dāsas te adya | 1 | pró drōne hārayaḥ kārmagman punānāsa rījyanto abhūvan | índro no asyā pūrvyaḥ papiyād dyukshō madasya somyāsa rājā | 2 | āsasrānāsah savasa-nām āchendram suekārē rathyāso āśvāḥ | abhi śrāva rīj-yanto vaheyur nū cin nū vāyōr amṛtam vi dasyet | 3 |

vārishto asya dákshanām iyartindro maghōnām tuvikūr mitamah | yāyā vajriyāḥ pariyāsy ānho maghā ca dhrishno dāyase vi sūrin | 4 | índro vājasya sthāvirasya dātendro girbhīr varūhatam vṛddhamahāḥ | índro vṛitrāṁ hānīśho astu sātvā tá sūrīḥ prīṇati tūtujānaḥ | 5 | ९ |
O vigorous resplendent Lord, let your speedy rays of radiance bring your much coveted chariot to us. Your devoted adorer, verily, invokes you. May we today share your exhilaration, and thereby increase our happiness. 1

The ever-new devotional lyrics sung continuously at our sacred worship and sanctified, proceed direct into the pitcher of cosmos. May the eternal illustrious sovereign Lord of these exhilarating praises drink this elixir of our devotional love. 2

May the everywhere-going straight-proceeding speedy aura of divine glory convey the mighty resplendent Lord in His strong-wheeled chariot to our works; and never may the ambrosial devotion waste in wind. 3

The resplendent Lord, superb in strength, the performer of many great deeds, appreciates the contributions of the liberal donor amongst the opulent for public good. Thereby He, the wielder of punitive justice, removes sin, and with resolute firmness of purpose, bestows riches upon the worshippers. 4

Resplendent Lord, the illustrious one, is the donor of substantial nourishments. We make His glory widely known through our praises. May He be the destroyer of an adversary. Verily, He is the especial slayer of the clouds of Nescience. He, the animator, the quick-mover, grants us much-desired riches. 5
अपाद इता उन नाशे इवतांमो मूहां भंधुरमानी भंधुरतिम।
पर्यासे धीति देवविस्य यामजनेष्य धाति बैले शुदारुः।
हराभिवेर बैले अस्य कर्णं चोपादिक्षर्य तनयति ब्रुवणं।
एष्यंमेन् देवङ्ग्लितविष्रुवानिद्राण्यः गिन्द्रिमयायमान।

tो वो द्विया परमायं पुराज्ञमुनिन्मित्तमुन्युद्वेककः।
वर्धिः वर्धिः समसिमतम्हासब समसे अवधि वर्धिद्वेककः।
कर्षणं युध उत सोम इर्षं वर्धिः गिरि एक्यं च मम।
वर्धिमुनिसेः यामकविशेषायासाः शावशाव इर्षं।
प्रवा जहाते सहसा अभास वाच्यानं राक्षसे च शुभायं।
महामुद्राम्बवेषे विष्र नुस्मा विवासे त्रितुपेर्युः।

ताम् वो धिया परमायं पुराज्ञमुनिन्मित्तमुन्युद्वेककः।
बह्नां च गिरो दधिर समसिमतम्हासब समसे अवधि वर्धिद्वेककः।
कर्षणं युधात सोम इर्षं वर्धिः गिरि एक्यं च मम।
वर्धिमुनिसे यामकविशेषायासाः शावशाव इर्षं।
प्रवा जहाते सहसा अभास वाच्यानं राक्षसे च शुभायं।
महामुद्राम्बवेषे विष्र नुस्मा विवासे त्रितुपेर्युः।
May the most marvellous resplendent Lord drink from this loving cup of devotion. May He accept our earnest and brilliant invocations. May the munificent Lord accept the offering and the praiseworthy adoration at the place of sacred work of the devout worshipper.  

Reciting His praise, the worshipper calls aloud, so that by the sound it may reach the ear of Lord, even if He is far off. May this invocation entreating Him to come, bring the Lord in close proximity of the devotee. 

I glorify Him, the undecaying and ever loving resplendent Lord, with hymns and with pious worship. All our offerings and praises proceed to Him and increase in glory when so addressed. 

He is the resplendent Lord, whom our worship and offerings exalt. He is the Lord, whom the oblations, the praises, the prayers, the adorations exalt, whom the course of day and night exalts, and whom years, months and days exalt. 

So, O all-wise resplendent Lord, may we today propitiate you for conquering our foes. You are manifested in the creation. You are mighty and free and your glory is greatly augmenting. We invoke you for the sake of wealth, fame and protection, and for the destruction of our evil impulses, hostile to us.
39.
Mandrásya kavér divyásya váhner vipramanmano vacanásya mádhvaḥ | ápā nas tásya sacanásya devésho yuvásya grinaté góagraḥ || 1 || ayám usáňaḥ páry ádrim usrá ritádhítibhir ētítú yujánáḥ | rujád árugñāṇaḥ ví valásya sánun paniür vácobhír abhí yodhad índraḥ || 2 ||

ayám dyotayad adyúto vy āktúṅ doshá vástoḥ šaráda índur índra | imám ketúṃ adadhur nú ácid áhnāṃ śucijanmana ushásaḥ cakāra || 3 || ayám rocayard arúco rucáno 'yáṁ váṣayad vy ṛtíña púrvíḥ | ayám iyata ōtítúgbhír āśvaiḥ svarvídá nábhina carshańipráḥ || 4 || nú grináno grinaté pratna rajann ísháḥ pinva vasudéyáya púrvíḥ | apá óshadhír avishá váñáni gá árvato nrin rîcáse riríhi || 5 || 11 ||
O resplendent self, may you cherish our sweet, exhilarating, inspiring, celestial, fruit-yielding loving devotion, commended by the wise. It is worthy of praise and acceptance. May you, O divine Lord, bestow upon your worshipping devotees food and milk, the prime product of the cow.

Determine to recover the knowledge concealed in dark rocks of mystic heart, the soul associated with vital breaths, and animated by their veracious activity shatter the infrangible rock of the sinful mind and overwhelm the selfish greed with reproaches.

The moon brightens up dark nights, and the sun brightens morns, days and seasons. Ancient people establish it as the ensign of days and it has made the dawns, born in splendour.

This radiant sun illumines the non-radiant worlds. He pervades many dawns with true lustre. The Sun, the benefactor of men, moves in a chariot drawn by horses, harnessed by praises laden with riches.

O sovereign Lord of eternity, when glorified, may you bestow abundant food upon him who praises you, and to whom affluence is due. May you grant to the worshipper water, plants, innoxious woods, cattle, horses, and men.
इन्द्र पितृ तुनी मुनी मद्यांवें स्य हरी वि मुना सवयाया।
उपं प्र गाय ग्राण आ निल्ल्याय। यज्ञाय ग्रणे वेषा वा: ॥ १ ॥
अस्य पितृ यवं जन्तु इन्द्र मद्यां क्लेन अपिमो विरंश्यान।
तस्ये ते गाये नर अपो अद्धिरिन्तु सम्हायणात्येस समस्ये ॥ २ ॥

40.
इद्रा पिहा तुब्हयाम सुतो मदयावा स्या हारी वि मुक्ति
सच्चया | उत्प्राप्तेऽगाय गाणाः अन्नाद्यात्मा यज्ञायां ग्रिनाते
वायो धाह ॥ १ ॥ अस्या पिहा यायथा जायनां इन्द्रसन्धाया
क्लेन अपिमो विरंश्यान। तस्ये ते गायेन नार अपो अद्धिरिन्तु
सम्हायणात्येस समस्ये ॥ २ ॥

समिद्धे अस्सो मुन इन्द्र सौम आ त्यां वहन्तस दर्ष्येः वहिष्या: ।
व्यवहार समस्या जोधिमोत्स्ना वाहिण मुनिनाय महो नै: । ३ ॥
आ वाहिण शर्यदुश्यां यस्यथे रन्ध्यादेन्त्र महा मनसा
सौमेछ्यं। उपे चायस्य श्रुतिं ह्वमा मौर्यां ने युक्तन्तुरः
वेषा भव ॥ ४ ॥ यद्य इन्द्रान्तु दिव्येऽपि यहत्स्य चेत सत्वी
यथा वाहि। अनेन्ने मौर्यायते निच्च्च्वर्णायणायाः: पाहिण निगर्यो वुरुष्ट्व: ॥ ५ ॥

सामिद्धेआगाविस
सुता इन्द्राय सौमाः त्या वहान्तू हारयो वाहिष्ठाह । त्यायता मानसी जोहिनिमिर्या याही सुविताया माहे नाह ॥ ३ ॥ याही साध्यव उसाता ययाथेन्द्रा माहा मानसा तोमेयाम ।
उप ब्राह्मणि श्रुति इमां मोर्यां ने युक्तसन्तुरुः क्वेय भव ॥ ४ ॥
भवेन्द्र दिव्येऽपि यवथेन्द्र सत्वी यथा वाहि।
अनेन ने मौर्यवेते निच्च्च्वर्णायणायाः: पाहिण निगर्यो मुरुष्ट्वः ॥ ५ ॥

sāmiddhe aghañi
sūtā indra sōma ā tvā vahantu hārayo vāhishṭhāḥ | tvayata mánasā johavimundrá yāhi suvitāya mahē nah || 3 || ā yāhi sāsyad usatā yayāthendrā mahā mánasā somapēyam |
upa brāhmaṇi śrīnava ima nō thā te yayānas tanyē vāyō
dhāt || 4 || yād indra divi pārye yād rīdhag yād vā sve sā-
dane yātra vāsi | ātō no yayānas āvase niyūtvān sajōshāḥ
pāhi girvāno marūdbhīḥ || 5 || 12 ||
O resplendent self, may you partake of this joy, which is effused for your exhilaration. May you restrain your friendly senses. May you among other forces respond to our hymns. May you provide strength to him who lauds and honours you.  

May you, O mighty soul, drink this nectar, which you have tested as soon as born for the purpose of promoting great deeds. This divine elixir has been prepared for you by the joint collaboration of cows, the priests, waters and stones.  

The sacred fire is kindled, spiritual joy is experienced; let vigorous senses bring you here. I invoke you here, O innerself, with an attitude wholly devoted to you; please come here for our pleasure and prosperity. 

You have been associating yourself in the similar efforts. May you come now with a generous attitude to accept our loving devotion. May you hear our praises. May the worshipper offer homage to glorify your personality.

O resplendent self, whether you abide in the distant heaven, in any other place, or in your own abode, or wheresoever you be, from there may you being propitiated by praise, harness your energy and associated with vital principles be well pleased to protect our worship for our preservation.
41.

Āheḷamāṇa úpa yāhi yajñāṇi tūḥhyam pavanta ṯdavaḥ sutāsaḥ | gávo ná vajrin svám óko āchéndrá gahi prathamó yajñíyānām || 1 || yá te kākút súkrítā yá várishtha yáyā sāśvat píbasí mádhva úrmim | táyā páhi prá te adhvanyúr asthát sáṃ te vájro vartatām indra gavyúḥ || 2 ||

<br>

eshá drapsó vrishabhó visvár̥upa índraya vríshne sáṃ akāri sómaḥ | etám piba hariva sthātar ugra yásyēśishe pradívi yás te ánnam || 3 || sutáḥ sómo ásútaḥ índra vásyēn ayám śrēyān cikitūsče rāṇāya | etám titirva úpa yāhi yajñān téna visvás távishir śt̤ānaḥ || 4 || hvāyāmíśi tvéndra yāhy arvān āraṇi te sómas tāvē bhavāti | śátakra tā mādhyasvā sutēshu prásmāū ava pritānāsū prá vikshū || 5 || 13 ||
O un-irascible resplendent Lord, may you come to bless our sacred works. The sweet elixir of devotional songs has been offered to you with pure hearts. O wielder of punitive justice, the devotional elixir flows towards you, as cows assemble in their stalls. Come, O Lord, The first of those, who are worthy of respect.  

O resplendent Lord, may you relish these devotional expressions with well-pleased and generous heart, just as one consumes sweet elixir with expanded tongue. The ministrant priest stands here before you. O resplendent Lord, let your adamantine justice be hurled against our evil tendencies, for the recovery of our shrouded conscience.  

This dropping omniform elixir of devotional expressions, O Lord, the showerer of benefits, has been duly prepared for you, the granter of blessings, possessor of radiant rays, ruler over all and omnipotent. May you, O Lord, drink this, over which you have a natural first privilege and which is your food.  

O resplendent Lord, the prayer coming out of a heart is more effective than that which is merely verbal, just as effused elixir is superior to the one not effused. You are the best judge, of which of the two, would give you pleasure. You are capable of subduing harmful tendencies. May you approach this worship, and thereby strengthen Nature’s forces in our interest.  

We invoke you, O resplendent Lord, come down. May our elixir of loving devotion be sufficient for your satisfaction. May you be delighted, O performer of hundreds of selfless deeds, with our reverential homage. May you defend us in our struggles against wicked people.
Práty asmai pípishate visváni vidúshe bhara | arámga-
máya jágmayé 'paścáddaghvane náre || 1 ||

é m enam pra-
tyétana somebhiiḥ somapátanam | ámatrebhir ríjishṇam índraṁ sutébhir índubhiḥ || 2 || yádi sutébhir índubhiḥ somebhiiḥ pratibhúshhatha | védá visvasya médhíro dhrishhát tá má-
tam íd éshate || 3 || asmá-asmá íd ándhasó 'dhvaryo prá
bhará sután | ku vít samasya jényasya sárdhato 'bhísaster
avaspárat || 4 || 14 ||
May you offer the homage to him who is desirous to relish it; who knows all things, whose movements are all-sufficient and who goes readily to help sacred works. He is always a true leader, never a follower. 1

Just as one proceeds with sweet drinks to a quaffer, may you with your loving devotion, proceed to the proximity of the earnest acceptor of the spiritual prayers. Go to the vigorous Lord, with the vessels of your heart filled with loving devotion. 2

May you come to the sagacious Lord with well-thought, intense and overflowing devotion. He knows your inner desires. He, the suppressor of adversities, assuredly grants your wish whatever it may be. 3

May you offer, O priest, to Him, and Him alone this homage of sacrificial food, and may He ever defend us against the malignity of every superable adversary. 4
43.
Yásya tyác chámbaram máde dávodásāya randháyah |
ayám sá sóma indra te sutáh píba || 1 || yásya tivrasútam |
mádam mádhyām ántaṁ ca rákshase | ayám sá — || 2 ||
yásya gá antár áśmano máde dřílha avásrijah | ayám sá |
— || 3 || yásya mandänó ándhaso mághonām dadhishé sávaḥ | ayám sá — || 4 || 15 ||

44.
Yó rayivo rayímtamo yó dyumnáfr dyumnávattamaḥ |
sómaḥ sutáh sá indra té 'stí svadhápate mádah || 1 || yáh |
śagmás tuviságma te ráyó dāmá matínām | sómaḥ sutáh — |
|| 2 || yéna vṛiddhó ná sávasá turó ná svábhir úttibhir | só- |
maḥ sutáh — || 3 ||
Here is that elixir of devotion offered to you, O resplendent Lord, in the exhilaration of which you subdue dark clouds of ignorance for the sake of the servants of the divine order. This is expressed for you O resplendent, please accept and rejoice. 1

Here is this sweet elixir of devotional praises, the exhilarating words of which, when freshly composed and recited as offerings at dawn, or at noon, or at the evening worship you cherish. This is expressed for you, O resplendent, please accept and rejoice. 2

Here is this nectar, in the exhilaration of which you liberate the intellect, firmly concealed within the rocks of ignorance. This is expressed for you, O resplendent, please accept and rejoice. 3

O resplendent Lord, you become magnanimous when you are exhilarated by our offerings of devotional elixir. This is expressed for you, O resplendent, please accept and rejoice. 4

O opulent Lord, here is an elixir, abounding in riches and most splendid in glory. O resplendent Lord, master of all food offerings, this elixir of loving devotion has been effused for your exhilaration. 1

O possessor of felicity, here is an elixir, which is delightful and the bestower of wealth and wisdom on your votaries. O resplendent Lord, master of all food offerings, this elixir of loving devotion has been effused for your ex-hilaration. 2

Here is this elixir poured out whereby you augment in strength, and, together with your defending vital forces become victorious. O resplendent Lord, master of all food offerings, this elixir of loving devotion has been effused for your exhilaration. 3
tyām u vo āprahaṇam grīṇiśe śāvasas pātim | āndram viṣvāsāhaṁ nāram māḥśiṣthāṁ viṣvācara-
shaṇam || 4 || yāṇu vardhāyantīd gīraḥ pātim turāsyā rádha-
asah || tām īn ny āsya rōdasi devī śūshmaṁ saparyataḥ |
|| 5 || 16 ||

tād va ukhāṣya barhāṇendrayaopastrinīshāṇi | viṇo nā 
yāsyotāyo vi yād rōhantī sakśītaḥ || 6 || āvidad dākṣham
mitro nāvīyaṁ papāno devēbhyo vāsyo acait | sasavān
staulābhīr dhautārībhīr urushyāḥ pāyūr abhavat sākhibhyaḥ 
|| 7 ||

ritāṣya pathī vedhā apāyi śriyē mānāṇi devāso
akran | dādhaṇo nāma mahō vācoblīr vāpur dṛśāye venyō
vy āvaḥ || 8 || dyumāttamaṁ dākṣham dhēhy asmē sēdhā
jānāṇām pūrvīr ārāṭiḥ | vārṣhiyo vāyaḥ kriṇuhi śācibhīr
dhānasya sātāv asmāṁ aviddhi || 9 || īndra tūbhyaṁ īn ma-
ghavann abhūma vayāṁ dāṭrī harivo má vi venaḥ | nākir
āpīr dadriśe martyatā kīṁ aṅgā radhracōdanaṁ tvāḥṣūn 
|| 10 || 17 ||
For you I glorify that Lord, who never harms any one, who is the Lord of strength, the all-subduing, the leader of ceremonies, the most splendid and the beholder of the universe. 4

The divine heaven and earth adore that vigour of Him which our hymns glorify. He appropriates the wealth of wicked persons. 5

For your seating, resplendent Lord, I shall spread the carpet of eulogy for our protections and aids, which abide in you for all times, and which grow and extend like the songs of a wise singer. 6

Resplendent Lord appreciates him who is skilled in holy works. He is friendly to devotees and while accepting the expression of loving devotion, He bestows excellent wealth upon the devout. He relishes dedication and moving swiftly as if borne by robust impetuous steeds, who protects His faithful devotees through His benevolence. 7

The All-wise abiding by His Eternal Law accepts the elixir of devotional love. The worshippers present it to the Self for His gladdening. May He, the humiliator of His opponents, possessor of a vast firmament, propitiated by our praises, make His beauteous form apparent. 8

May you bestow upon us most brilliant vigour; oppose the numerous adversaries of your worshippers; grant us, for our pious acts, abundant vital food and help us graciously in the enjoyment of wealth. 9

We turn to you, O resplendent Lord, possessor of affluence, the bountiful and Lord of vital forces. Be not unfavourable to us. No other kinsman amongst men, have we to look to; why else do they call you the bestower of wealth? 10
मा जलने वृषम नो रीथा मा ते रेवते सुखे विषाम।
पूर्वीष इन्द्र निषिद्धेण जनेषु जडाकाव्यीनां तुषारार्त्तेन।
उद्यानांनां स्तन्यभिस्मीतीनां राणाः पस्यध्वनि गच्छा।
तमसं श्रद्धेः कारुण्या मा वांग्रामान आ द्रमन्मयोऽन्न।
अत्रयाः वीर प्र महे सुतानामिन्द्रय भर स द्रम्म राजाः।
य: पूर्वीभिःत नृत्तानामिन्द्रभिः च ग्रिन्तासुष्प्ताः।

मा जास्वाने व्रिशाब्हा नो रारिथा मा ते रवातह सक्ष्ये
रिषिन्मा | पुरविष तः इंद्रा निश्च्याद्ध्वा जानेशु जाह्य असुश्विन
प्रा व्रिहाप्रिनाटा || 11 || उद अब्रानीवा स्तनायां ययाति
द्राक्षांस्य आस्यानी गाय् | त्वाम असि प्रदिवाः करुः
धाय्या मा त्वादामाना आ दब्बन माग्नोनाः || 12 || ऐद्वतयो
विरा प्रा माहे सुतानाम इंद्राय भहरा सा हे अस्या राजा |
याह पुरव्याभ्ध उत्ता नुतानाभ्य गिर्भन्न वैविद्धे ग्रिनाताम
रिषिन्मा || 13 ||

अष्य इन्द्र पुरुष वर्षीस विहानिन्द्रो वुप्राण्यक्ती जंघान।
तनु प्र होशि मधुमान्तमे सोमे चीराय यक्षिणे पिक्येः।
पार्तो सुक्तस्मीता अस्तू सोमे हन्तो तु ब्रह्मण मन्दसान।
गन्तो युन्तस परार्तिष्क्षद्ध्व । वुधस्तानामविता कारुण्या।

asyā māde purū vārpānsi vidvān ēndro vrī-
trāṇy apratī jaghāna | tām u prā hoshi mādhumantam
asmāi sōmaṃ vīrāya śiprīṇe pībadhyai || 14 || pātā sutām
īndro astu sōmaṃ hānta vṛtrāṃ vājreṇa maṇḍasānāḥ |
gāntā yajñām parāvātas cid āchā vāsur dhīnām avitā kā-
rūdhāyāḥ || 15 || 18 ||
Give us not, O showerer of benefits, to the wicked. Relying upon your friendship, O Lord of riches, may we remain unharmed. Many are the boons you distribute amongst men; may you demolish those who make no libation, and root out those who present no offerings.  

As thundering raises the clouds, in a similar way, resplendent Lord showers riches of horses and cattle on His devotees. O Lord, you are the eternal upholder of the worshippers; let not the opulent deceive you by not presenting you homage.  

Ministrant priests offer homage to the mighty Lord, for He is their king, and has been exalted by the ancient and recent hymns and praises of adoring sages.  

In the exhilaration of the elixir of devotional love, the all-wise irresistible Lord destroyes numerous opposing evils. May you offer the sweet-flavoured beverage of love to the brave Lord, charming as a person with handsome nose and chin.  

May the resplendent Lord be the drinker of this effused elixir of devotional love, and exhilarated by it, become the destroyer of the devil of ignorance by the bolt of His punitive justice. May He, the patron of artists and lover of sacred lores, come even from afar, to our place of work and worship.
idāṃ tyāt pātram indrapānam índrasya priyām amṛtam āpāyi | mátasad yathā saumanasāya devāṃ vy āsmād dvē-
sho yuyāvad vy āuhaḥ || 16 || enā mandānō jahī śūra sā-
trūṇ jānim ājānim maghavam amītān | abhishenān abhy
dēdiśanān pāra ca indra prá mṛṇā jahī ca || 17 || āsū slmā
no maghavam indra pṛtisv āsmābyām māhi vāravah su-
gām kah | apāṃ tokāsyā tānayasya jeshāŚ indra sūrīn kri-
ṇuhī smā no ardhām || 18 ||

आ ला हर्षं क्षणो युजना श्रवणासो श्रवस्योल्यासः ।
अस्मुर्गो श्रणो वज्रावहो श्रणो मद्यां सभो वहन्तु || 19 ||
आ तें श्रुन्तु क्षणो देऽकामस्तुळ्याः सेर्वे मद्यां ।
इद्हं ते तुस्तं क्षणं । सुतानां क्षणं भरतं इद्हाय सेर्वम् || 20 ||

ā tvā hárayo vr̥ishanō yujānā
vr̥isharathāso vr̥isharasmayō 'tyaḥ | asmatrāṅco vr̥ishanō
vajravāho vr̥ishṇe mādāya suyūjo vahantu || 19 || ā te vr̥i-
shan vr̥ishanō drōṇam asthur ghr̥itaprūsḥo nōrmāyo mā-
dantaḥ | índra prá tūbhyaṃ vr̥ishabhīḥ sutānāṃ vr̥ishṇe
bharanti vr̥ishabhāya sōmam || 20 ||

vr̥ishāsi divō vr̥ishabhāḥ prithivyā vr̥ishā śīdhūnāṃ vr̥i-
shabhā stīyānāṃ | vr̥ishṇe ta índur vr̥ishabha pipāya
svādū ráso madhupēyō vārāya || 21 ||
Rgveda 6.44

May this celestial ambrosia, the appropriate beverage of the resplendent Lord, which He loves, be consumed by Him. So that it may inspire the divine forces with favourable feelings towards us, and that He may remove from us our adversaries, and iniquity. 16

Exhilarated by it, O valiant, bounteous Lord please eliminate our unfriendly adversaries, may they be our kinsmen or unrelated. O resplendent Lord, put these hostile forces to flight and destroy them who are menacing to us. 17

O affluent resplendent Lord, may you facilitate to us the acquirement of vast riches in our life struggles and enable us to gain victory. May you make us prosperous with rain, and with sons and grandsons. 18

Let your vigorous vital energies, harnessed of their own will, bring you here and also your chariot with strong reins. This chariot is quick-moving, hastening towards us, youthful, thunder-bearing, well-yoked and bountiful. 19

O mighty resplendent Lord, your vigorous, water-shedding beams of rays like waves of the sea, are harnessed as horses to your cosmic chariot. O showerer of blessings, ever youthful, we offer to you the homage of our loving devotion, expressed by our mental and physical endeavours, just as the herbal juice by two stones. 20

O resplendent Lord, you are the showerer of bliss, the bedewer of earth, the feeder of the rivers, the supplier of the aggregated waters. O fulfiller of all aspirations, you are the most excellent shedder of rain, the sweet elixir, verily, our loving devotion, as if honey-flavoured juice is offered for your acceptance. 21
idāṁ tyāt pātram indrapānam īdrasya priyām amrītam apāyi | matsad yathā saumanasāya devāṁ vy āsmād dvēsho yuyāvad vy āñahā || 16 || enā maudānō jahi śūra sātrūṇ jāmim ājāmim maḥhavann amīṭrāṇ | abhishenāṁ abhy ādēṭiśānāṁ pārača īndra prā mṛīnā jahi ca || 17 || āsū shmā no maḥhavann īndra prītsv āsmābhyaṁ maḥi vārīvaḥ sūgāṁ kaḥ | apāṁ tokāsyā tāṇayasya jeshā īndra sūrīn kṛīṇāhī smā no ardḥām || 18 ||

ā tvā hārayo vṛīṣaṅo yujānā vṛīṣharaṭhāśo vṛīṣharaṃmayo 'tyāḥ | asmatrāṅco vṛīṣaṅo vajravāho vṛīṣhne mādāya suvājo vaḥantu || 19 || ā te vṛīṣhaṅo vṛīṣhaṅo drōṇam asthur gṛhitaprūsho nōrmayo mādantaḥ | īndra prā tūbhyaṁ vṛīṣhabhiḥ sūtanāṁ vṛīṣhne bharanti vṛīṣhabhāya sōmaṁ || 20 || 19 ||

vṛīṣhaṅi divo vṛīṣhabhāṁ prīthivyā vṛīṣhaṁ śindhūnāṁ vṛīṣhabhā stīyānāṁ | vṛīṣhne ta īndra vṛīṣhabha pipāya svāḍū ráśo madhapusyo vārāya || 21 ||
May this celestial ambrosia, the appropriate beverage of the resplendent Lord, which He loves, be consumed by Him. So that it may inspire the divine forces with favourable feelings towards us, and that He may remove from us our adversaries, and iniquity. 16

Exhilarated by it, O valiant, bounteous Lord please eliminate our unfriendly adversaries, may they be our kinsmen or unrelated. O resplendent Lord, put these hostile forces to flight and destroy them who are menacing to us. 17

O affluent resplendent Lord, may you facilitate to us the acquirement of vast riches in our life struggles and enable us to gain victory. May you make us prosperous with rain, and with sons and grandsons. 18

Let your vigorous vital energies, harnessed of their own will, bring you here and also your chariot with strong reins. This chariot is quick-moving, hastening towards us, youthful, thunder-bearing, well-yoked and bountiful. 19

O mighty resplendent Lord, your vigorous, water-shedding beams of rays like waves of the sea, are harnessed as horses to your cosmic chariot. O showerer of blessings, ever youthful, we offer to you the homage of our loving devotion, expressed by our mental and physical endeavours, just as the herbal juice by two stones. 20

O resplendent Lord, you are the showerer of bliss, the bedewer of earth, the feeder of the rivers, the supplier of the aggregated waters. O fulfller of all aspirations, you are the most excellent shedder of rain, the sweet elixir, verily, our loving devotion, as if honey-flavoured juice is offered for your acceptance. 21
ayāṃ devāḥ sāhasā
dāyamāna śānreṇa yujā paṃśim astabhāyat | ayāṃ svāsyā
pitūr āyudhāṁindur amuṣnād āśivasya māyāḥ || 22 || ayām
akṛṇod ushāsah supātnīr ayāṃ sūrye adadhāj jyotīr an-
tāḥ | ayāṃ tridhātu divī rocanēshu tiritēshu vindad amṛ-
tam nigūlham || 23 || ayāṃ dyāvāprithivī ví shkhabhāyad
ayāṃ rátham ayunak saptāraṃsim | ayāṃ gōshu śacyā
pakvām antāḥ sōmo dādāhāra dāśayaṇtram útsam || 24 || 20 ||

45.
Yā ánayat parāvātaḥ sūnīti turvāṣam yādum | índraḥ sā
no yūvā sākhaḥ || 1 || aviprē cid vāyo dādhaḥ anāṣūnā cid
ārvāṭa | índro jēṭā hitām dhānām || 2 || mahīr asya prānī-
tayaḥ pūrvīr utā prāṣastayaḥ | nāṣya kṣhiyanta utāyaḥ
|| 3 || sākhāyo brāhmaṁvāhasē 'rcata prá ca gāyata | sā hi
nahā prāmatir mahī || 4 || tvām ékasya vṛtrahann avitā dvā-
yor asi | utēdṛśe yathā vayām || 5 || 21 ||
This divine elixir, an associate of Lord resplendent, as soon as, manifested, crushes greedy exploiters. This heavenly nectar baffles the devices and the delusions of the malignant usurpers of wealth and wisdom. 

This celestial nectar makes the dawns happily wedded to the sun. This nectar places the light within the solar orb; this nectar helps to discover threefold ambrosia hidden in heaven and the three radiant regions.

This heavenly ambrosia sustains heaven and earth; this harnesses the seven-rayed chariot of the sun, this nectar develops, of its own accord, the mature and cohesive secretions in the kine.

May that youthful Lord supreme be our friend, who, by good guidance, brings the spirit of wisdom and hard work together.

Resplendent Lord gives sustenance, even to the duel and undevout. He wins with a slow pace the wealth accumulated by dishonest and greedy.

Vast are His designs, manifold are His praises, and His protections are never withdrawn.

Offer worship and praises, friends, to Him who is worthy to be pleased by prayers; for, verily, He is our great providence.

He is eliminator of evil forces and protector of faithful devotees, whether they are one or more than one, common or uncommon, of such as we are.
नयसिद् v ए ti dvिशah k्रिनोश्य ukthaśaunsīnāh | nrībhiḥ
suvīrá ucyase || 6 || brahmānām brāhmaṇaḥhasam gīr bhīhi
sākhāyam ri gmīyam | gāṁ na dohāse huve || 7 || yāsya viś-
vānī hāstayor ucūr vāsūni ni dvitā | virāṣya prītanāshāhḥ
dl|| 8 || vī drīlāni cid adri vo jānānāṁ śacipate | vṛihā māyā
anānata || 9 || tām u tvā satya somapā īndra vājānām pate |
āhūmahi śravasyāvāḥ || 10 || 22 ||

tām u tvā yāḥ purāśitha yō vā nūnām hitē dhāne | háv-
yah sā śṛudhi hávam || 11 || dhibhiḥ ārvadbhir ārvato vā-
jañ indra śravāyyān | tvāyā jeshma hitām dhānām || 12 ||
ābhūr u vīra girvaṇo mahāṁ indra dhāne hitē | bhāre vi-
tantasāyyaḥ || 13 ||
You remove them far from here who hate us, and make them prosperous who repeat your praises. O bestower of sons, brave and excellent, you are glorified by all men. 6

With hymns I invoke resplendent Lord, our friend, who is supreme preceptor, adept in divine lore, is pleased by devotion, and is worthy of adoration, yielding rewards as a cow yields milk. 7

The sages declare, He is the heroic subduer of evil forces. And He governs all the treasures of both the worlds, spiritual or material or of heaven and earth. 8

He is the executor of punitive justice, and is the Lord of resplendence. He demolishes the formidable castles of evil genius and Himself being invincible, baffles the devices of the wicked. 9

O veracious resplendent Lord, as you are delighted by loving devotion, and provide sustenance, we desirous of nourishment, invoke such as you are. 10

We invoke you as you have been constantly invoked from eternity and even now you are being prayed for wealth and wisdom. May you respond to our invocation. 11

O resplendent Lord, with the aid of your blessings followed by our prayers, may we win over the vital powers of our foes by our vital powers, and conquer abundant food and wealth, so far held by hostile elements. 12

Brave and adorable resplendent Lord, verily, your aid is unsurpassable in life-struggles, and for us, you are the victor of the wealth, yet held by our opponents. 13
ya ta utīr amitrahaṁ makṣhūjavastamāsatī | tāyā no hinuḥī rátham || 14 || sā ráthena rathītamo 'smākenābhīyūgvanā | jēshī jishno hitāṁ dhānam || 15 || 23 ||
yā ēka it tām u stūhi kriṣṭīnāṁ vicarshaṇīḥ | pātir jajñē vṛśhakratuḥ || 16 || yō grīṇatāṁ īd āsithāpīr úti śīvāḥ sākhā | sā tvāṁ na indra mṛilaya || 17 || dhishvā vājraṁ gābhastyo rakṣohatīyāya vajrivaḥ | sāsahīṣṭhā abhi sprīḍhāḥ || 18 ||

prāṁ rāṣṭriṇāṁ ārupāṁ sarvāṁ kāriṣṭoṇam | madbhavastamām āhoven || 19 ||
ś hi vīśhāṁ gātāṁ evaṁ varṣiṇī pāyate | grīvāṇastamō adhvijam || 20 ||

pratnām rayiṇāṁ yujaṁ sākhāyām kāriṣṭoṇam | brāhmaṇvahastamām huve || 19 || sā hi vīśvanī páarthivāṁ īko vāsūni pátyate | gīrvaṇastamaḥ adhriguh || 20 || 24 ||
sā no niyūdhbir ā priṇa kāmaṁ vājebhir aśvībhīḥ | gômādhhbir gopate dhrīshāt || 21 || tād vo gāya sutē sāca puruḥutāya sātvene | sām yād gāve nā śakīne || 22 ||
O destroyer of evil forces, your driving force has a vigour of exceeding swiftness. May you impel our chariots to speed. 14

O victorious Lord, you are the most skilful of those who drive a chariot. May you win wealth for us, through the efforts of our progressive chariot of vital force. 15

May you glorify that resplendent Lord, who, alone and on His own, supervises, and is the Lord of each and every one—, the showerer of blessings. 16

O resplendent Lord, you have always been the friend of those who sing your glory. You have been providing security and happiness through your protection. May you provide happiness to us. 17

O wielder of the bolt of justice, take the bolt in your hands for the destruction of the cruel and faithless, and utterly overthrow those who defy you. 18

I invoke the eternal Lord, who is the giver of prosperity, friend, the invigorator of His adorers, and who is worthy to be propitiated by sacred hymns. 19

He alone rules over all terrestrial riches. He is irresistible, and is worthy of unique reverence. 20

O Lord of wealth and wisdom, may you come with your harnessed teams to fulfil our wishes and grant us food for nourishment, cows for milk and horses for speed. 21

O priests, may you sing glory of Lord, who is invoked by all and the subduer of adversaries. Do it when you are ready to recite your devotional hymns. This gives delight to Lord just as fresh pastures to cattle. 22
न गः गुमिनि यंते दुः वार्जस्य गोमंतः। यतः सुरः गुमिनि। ॥२३॥
कुवितसस्य प्र हि वज गोमंतं दस्युहा गमत्। शाचीसिरः नो वरत् ॥२४॥
इंद्र वसे न महत्। ॥२५॥

vāsur nī yamate dānāṁ vājasya gomataḥ | yāt sīm úpa
śrāvad girah || 23 || kuvītasya prá hi vrajāṁ gomantam
dasyula gomat | śacibhir ápa no varat || 24 || imá u tvā
satakrauto bhī pra ṇonuvur girah | índra vatsāṁ ná mātā-
raḥ || 25 || 25 ||

dūṇāsah saṁhins tāv gītivis cīr gatyete. ābhūṁ
acchādyahe mbhav ॥२६॥
सं मन्दस्याद्वृत्संगे राधे तन्वा महे। न स्तोतां निवे करः। ॥२७॥
इंद्र वसे लव गुत्युते नस्ते निर्योगे गिरासे। वसे गाभे न धनरः। ॥२८॥
puruṣam puṣṭam स्तोत्रां gītivis vīryavī cha
vājīśvarṣvājanatam ॥२९॥
अस्माकेमिन्द्र भूते स्थोमो वाहिधे अनस्यः। अस्मां शोमे महे हिनु ॥३०॥
अधे वृक्ष पर्णां वापिषे मुर्खलस्वातः। उरुः कशे न ग्राहयः। ॥३१॥

dūṇāsah sakhyāṁ táva gaúr asī vīra gavyatē | úṣvo
asvāyatē bhava || 26 || sā maundasyā hy ándhaso — || 27 || imá
u tvā suté-sute nákshante girvano girah | vatsāṁ gávo ná
dhenávah || 28 || purūtāmam purūnāṁ stotraṁ vīvāci | vá-
jębir vājayatām || 29 || asmákatm indra bhūtu te stómo vā-
hishtho ántamaḥ | asmán rāyé mahé hinu || 30 || ádhi bri-
būḥ panināṁ vārshishthhe mūrdhánn āsthāt | urúḥ káksho
ná gāngradhā || 31 ||
The resplendent Lord, who is granter of dwelling, does not withhold the reward of food and cattle, or of vital strength and wisdom, when He hears our praises. 23

The Lord, the destroyer of wicked, proceeds to the cattle-crowded folds of the butchers and by His actions opens the gates, and releases the cattle for us. 24

O Lord, performer of various noble deeds, may our praises repeatedly recur to you as parents go to a young child. 25

Your friendship, O brave resplendent Lord, is not easily lost. You give wisdom to him who aspires for wisdom and vitality to him who aspires for vitality. 26

O Lord, may you be delighted with the devotional love offered by devotees for obtaining vast treasures. May you subject not your worshipper to his reviler. 27

O resplendent Lord, glorified by our devotional hymns, our laudations rapidly flow to you as the milch-kine hasten to their calves. 28

May the praises of all worshippers, offered at the place of worship, accompanied by sacred viands, invigorate you, O destroyer of all evil forces. 29

May our more elevating praises reach you, O Lord, and may you inspire us to strive for progress and prosperity. 30

The cosmic architect presides over the high places of the men of commerce and business like the elevated banks of a river, moving towards plains. 31
yásya vāyór iva drāvād bhadrā rātīḥ sahasrīṇī | sadyó dānāya māṁhate || 32 || tàt sū no viśve aryá á sādā grīṁanti kārāvah | bṛibūm sahasradātamam sūrīṁ sahasrasātamanam || 33 || 26 ||

(49 ) प्रथमानालिकां मुखः
(1-19) चतुर्दशमाहाय स्वरुपम् वार्हस्यं: शर्तुङ्गिफः। हन्नो देवता । प्रागः ( विपभरणेन बृहती, सति सतोहुली) हन्नो ।

4275 त्वामिद्र हरामेह सुता वार्यम् कारवः ।
त्वां ब्रह्मविष्ट्ट सर्यति नस्तवं कान्तस्वर्यं: || 1111
स तं निष्ठृव वत्सहास्ति धृष्णयाः महः सर्वो ऋविरः।
गामथेऽ रूपथमिन्तम सं किक सुता वाजि न जिनगुः ।
यः सन्त्राहा विचर्यमिन्तम सं हृदमेण वृमे ।
सहस्रमुक्त तुनिन्नम् सत्यं भवाः संसयुः नो वृमे ।
बायस्ये श्ननाम्सेवेभे भृष्णुः भृष्णुः मीवः अन्तः ।
अस्माक्स वृणशिष्म महाहणे तनन्त्र्युः सुवे ।

46.
Tvām īd dhī hávāmahe saṭā vájasya kārāvah | tvāṁ vṛitreshv indra sātpatiṁ náras tvāṁ káṣṭhāśv árvataḥ || 1 || sá tvāṁ naś citra vajrāhasta dhṛishṇuyā mahā sta-
vānó adrivah | gām áśvam rathyām indra sāṁ kira satrā
vājam nā jogyūske || 2 || yāḥ satrāhá vícarshañīr índram tām
humāhe vayām | sāhasramushka túvinrīma sātpate bhāvā
samātsu no vṛidhe || 3 || bādhase jānān vṛishabhēva man-
yūnā ghṛishau mīlāḥ rīcishama | asmākām bodhy avitā
mahādhané tanūshv āpsū sūrye || 4 ||
He is prompt as the wind, and giver of liberal donation of thousands (of treasures or cattle). He quickly gives rewards to me soliciting a gift. 32

Therefore, we all, the pious offerers and presenters of praise, always commend that cosmic architect, and the donor of thousands of rewards, and receiver of thousands of laudations. 33

46

O resplendent Lord, we, the poet-sages invoke you to obtain strengthening food. You are the protector of good men. We invoke you from all directions to overcome impediments, in the conflicts of life. 1

O mighty resplendent Lord, wielder of punitive justice, the lord of clouds of evil forces, being glorified by us, bestow on us wisdom and vital force fit to drive your chariot as you grant to everyone aspiring to be victorious. 2

We invoke the resplendent Lord, the destroyer of mighty evil forces and the supervisor of all things. May you, equipped with a thousand powers, grant us blessings for triumph in the struggles. 3

O Lord of the vedic hymns, may you inspire men to enter the battle-field of life, like a fierce bull and protect us from the onslaught of evil forces and enable us to fight battle to win prosperity, water, and sun-light. 4
इति जेवर् न आ भैर ओजिषु पुरूरि अब्।
येनेवे विच वक्षजन्ति सर्वसा। ओमेव सुमित्रप्रार्थिणे प्राप्। ॥१५॥
लामुमबवे सर्वाणि राजनेवेत्तु हृदमे ॥
विजया सु मेव विचुरा भवत्तु। वेदोभिस्मितस्य धार्मिकान्तिचिद। ॥१६॥
यद्यः नातीष्यां ओमेव नृपणं वे कुष्ठितुं ॥
यथा पर्म स्तीविना युभ्रमण भेर स्त्रा विष्यति पार्श्वां ॥१७॥
यथा तुर्मन भवस्वाहावा जने चरुरी कर्तुर्वं वृष्यं ॥
अस्मान्यं नित्त्रिःर्ह सं नृपाया। भिस्मितस्य नृपसु। तुर्मणे ॥१८॥

इंद्र जयेष्ठमाण ना अ
भरार्थ जिज्ञासाहम् राजन देवेशु हुमहे।
विष्य सु नो विचुरा यवयं भैरो नृपणं वे कुष्ठितुं।
यथा पर्म स्तीविना युभ्रमण भेर स्त्रा विष्यति पार्श्वां।
यथा तुर्मन भवस्वाहावा जने चरुरी कर्तुर्वं वृष्यं।
अस्मान्यं नित्त्रिःर्ह सं नृपाया। भिस्मितस्य नृपसु। तुर्मणे। ॥१८॥

tvām ugrām āvase carshanāsāham rājan devēshu hūmahe | viṣvā sū no vitthurā pibdanā vaso 'mitrān sushābān kṛidhi | 6 || yād indra nāhushishv ān ājo nṛimām ca krishtishu | yād vā pāncā kshitīnām dyumnām ā bharā sa-trā viṣvāni pāuṇsyā | 7 || yād vā trikshaū maghavan drub-yāv ā jāne yāt pūrau kāc ca vrīshņyam | asmābhyaņu tād rīrihi sām nṛishāhṛye 'mitrān pritsū turvānec | 8 ||

इति वियातु शारणं विवस्त्रं स्वस्तमम्।
छटिगल्ल्ल मध्यस्वयम भागे च यावम् विचुर्यै: ॥९॥
ये गंग्यता मनसा शारणमुंग्भिस्मितिर्ह भृणया।
अर्थ स्मा नो मध्यस्वयं गंग्यतं स्त्रां अर्थमो भव ॥१०॥
अर्थ स्मा नो 'वृचे भृवेदेत्तु नायमवा यूधः।
वयुन्तिर्मुल्लपुर्णस्य विचुर्यस्मात्मार्थः। ॥११॥

इंद्रत्रिदहातु शराराम्ब्ल त्रिवरूथ्याम् स्वस्तिमत्।
चादिर्ययः यया मग्न्यवद्भ्यास्य माहायम् या यावाया दिद्युम् एभ्याह। ॥९॥
ye gavyata manasa sharagnmubhirbhismitirh bhruyay | ādha smāno maghavan indra girvanas tanāpā antamo bhava | 10 || २८ ||

ādha smāno vṛṣih bhavendra nāyām avā yudhi | yād antārikshē patāyanti parṇino didyāvas tigmāmurdhānāh ॥ ११ ॥
O resplendent Lord, possessor of charming chin, wondrous, most invigorating, all powerful and wielder of bolt of justice, nourish us with the same vital power as you do to sustain the terrestrial and celestial worlds. 5

O resplendent Lord, most mighty among Nature’s forces, sovereign ruler of men, granter of dwellings, may you make us strong to subdue all our evil tendencies and make us strong to overcome all that is weak in us. 6

O resplendent Lord, provide us for ever with the strength and opulence, worthy of a human being and the splendid fame, that all the five groups of men (best, better, good, worse and worst, the most enlightened to the most wicked) enjoy. May you grant us all manly powers. 7

O bounteous Lord, bestow fully on us the blessing of that beneficent power sought by the wise seekers, brave and kind, so that we are able to destroy our adversaries in battles. 8

O resplendent Lord, may you grant to the affluent and to me a happy and prosperous home, a triple refuge, which is triply strong. Keep your dart afar from them. 9

O Lord of all riches, propitiated by our devotional songs, may you be close to us, as a guardian of our lives, and protect us from adversities and subdue our foes, who attack us with arrogance with an intention of carrying away our cattle. 10

O resplendent Lord, if the enemy hurls sharp and flying arrows at us in the midst of a battle, please come near, strengthen and help us in the fight. 11
यत्र शुरूसस्त्राणं वित्तमेव सियाः अर्थें विन्दुमाद्
अर्थम् स्मा यत्रं तन्त्रवं नमं च चित्तिर्चिरं याववं हृदयः ॥ १२॥
वद्विन्द्रः सम्मेव अविसुमूलयसेः महान्येव
अनुस्मृये अर्थनितं ब्रजस्त्रं वथिनं हृदयानि इव अर्थयतः ॥ १३॥
सिद्धैर्चिरं भवनं आश्चया यतो यतुं कृपास्मानु चित्तिः
आ ये येवे न च चित्रविनं पिरणं ग्राह्यानां ब्रह्मसेविरेऽः ॥ १४॥

यात्राः सुरासां तान्वो वितान्त्वं प्रीयाः सर्व नित्रिनां देवसहायं
अध्यम युग्मे तान् काले चान्ति चान्ति चान्ति चान्ति चान्ति चान्ति चान्ति
द्वेशाः ॥ १२॥ यादं indra सर्वं च एवताः सोहसे क्रिया यथावतः
असामार्थै आश्चया यतो यतुं कृपास्मानु चित्तै
आ ये येवे न च चित्रविनं पिरणं ग्राह्यानां ब्रह्मसेविरेऽः ॥ १४॥

(१२१) मध्यविवर्णं सुनन्न
(१२२) एकविवर्णवर्णं सुनन्न भवदाते गमं कर्षः (१२३) प्रभाविनिः
(१२४) चाहुलासारणक्षिणिः भवतः ॥ १२॥
विशाम् : प्रभाविन्द्रं देवम् : चाहुलासारणक्षिणिः भवतः ॥ १२॥
झुम्रस्तिः ; चाहुलासारणक्षिणिः भवतः ॥ १२॥
(१२५) विशाम्यास्वामी लक्षणं सामायम् प्रभाविनिः भवतः ॥ १२॥
(१२६) देवकिनिः विशाम्यास्वामी लक्षणं सामायम् प्रभाविनिः
झुम्रस्तिः ; चाहुलासारणक्षिणिः भवतः ॥ १२॥
(१२७) विशाम्यास्वामी लक्षणं सामायम् प्रभाविनिः
झुम्रस्तिः ; चाहुलासारणक्षिणिः भवतः ॥ १२॥
(१२८) विशाम्यास्वामी लक्षणं सामायम् प्रभाविनिः
झुम्रस्तिः ; चाहुलासारणक्षिणिः भवतः ॥ १२॥
(१२९) विशाम्यास्वामी लक्षणं सामायम् प्रभाविनिः
झुम्रस्तिः ; चाहुलासारणक्षिणिः भवतः ॥ १२॥
(१२१) विशाम्यास्वामी लक्षणं सामायम् प्रभाविनिः
झुम्रस्तिः ; चाहुलासारणक्षिणिः भवतः ॥ १२॥
(१२२) विशाम्यास्वामी लक्षणं सामायम् प्रभाविनिः
झुम्रस्तिः ; चाहुलासारणक्षिणिः भवतः ॥ १२॥
(१२३) विशाम्यास्वामी लक्षणं सामायम् प्रभाविनिः
झुम्रस्तिः ; चाहुलासारणक्षिणिः भवतः ॥ १२॥
(१२४) विशाम्यास्वामी लक्षणं सामायम् प्रभाविनिः
झुम्रस्तिः ; चाहुलासारणक्षिणिः भवतः ॥ १२॥
(१२५) विशाम्यास्वामी लक्षणं सामायम् प्रभाविनिः
झुम्रस्तिः ; चाहुलासारणक्षिणिः भवतः ॥ १२॥
(१२६) विशाम्यास्वामी लक्षणं सामायम् प्रभाविनिः
झुम्रस्तिः ; चाहुलासारणक्षिणिः भवतः ॥ १२॥
(१२०) विशाम्यास्वामी लक्षणं सामायम् प्रभाविनिः
झुम्रस्तिः ; चाहुलासारणक्षिणिः भवतः ॥ १२॥
(१२१) विशाम्यास्वामी लक्षणं सामायम् प्रभाविनिः
झुम्रस्तिः ; चाहुलासारणक्षिणिः भवतः ॥ १२॥
(१२२) विशाम्यास्वामी लक्षणं सामायम् प्रभाविनिः
झुम्रस्तिः ; चाहुलासारणक्षिणिः भवतः ॥ १२॥
(१२३) विशाम्यास्वामी लक्षणं सामायम् प्रभाविनिः
झुम्रस्तिः ; चाहुलासारणक्षिणिः भवतः ॥ १२॥
(१२४) विशाम्यास्वामी लक्षणं सामायम् प्रभाविनिः
झुम्रस्तिः ; चाहुलासारणक्षिणिः भवतः ॥ १२॥
(१२५) विशाम्यास्वामी लक्षणं सामायम् प्रभाविनिः
झुम्रस्तिः ; चाहुलासारणक्षिणिः भवतः ॥ १२॥
(१२६) विशाम्यास्वामी लक्षणं सामायम् प्रभाविनिः
झुम्रस्तिः ; चाहुलासारणक्षिणिः भवतः ॥ १२॥

47.

 Svādīṣṭh kīlayāṁ mādhunāṁ utāyāṁ tīvraḥ kīlayāṁ
rāsavāṁ utāyām | utō νy ṣyā papivāṃsām indram nā kāṣ
cahā sahata āhavēṣu || 1 || ayāṃ svādīṛh ihā mādīṣṭhīna
asa yāsyendro vṛtthāḥtye mamāda | puruṣi yāṣ eyautna
śūpārṣya vī navatīṁ nāva ca dehyāḥ hān || 2 ||
When brave fathers bear strain and hardships in the battle of life, may you give them the comfort they love, and then continue helping their progeny and keep them far from all sorts of hostilities. 12

When the battle reaches its high pitch, and the fighters march on uneven road and on a toilsome path, O Lord, kindly lead us to victory with a speed with which a falcon pounces on his prey through the difficult path of space. 13

O Lord, for the procurement of cows, enable us to force ahead our horses, neighing loudly with terror through the battle with the speed of rivers rushing down a steep, or that of vultures darting on their bait. 14

Savoury, verily, is this, sweet is it, indeed it is effective—and further, it is rich in flavour. No one is able to encounter resplendent self, in the battle when He is pleased with the elixir we offer Him. 1

This sweet and pleasant divine elixir of devotional love, sipped on this occasion has been very exhilarating. By drinking of it the resplendent Lord is highly pleased, and is able to dominate the evil of ignoranee. He destroys countless hosts and nine and ninety strongholds of the evil forces. 2
ayam me
pitā úd iyarti vācam ayām manuśaṁ uṣatīṁ ajīgah | ayām
shāl urvīr anāṁta dhīro nā yābhya bhūvanam kāc canārē
|| 3 || ayām sā yō varimāṇam prithivyā varshmāṇaṁ divō
akriṇod ayām sāḥ | ayām pyūshaṁ tisrīśhu pravātsu sómo
dādharonv antāriksham || 4 || ayāṁ vidac citrajrīśikam ár-
ṇaḥ śukrāsacananāṁ uṣhāsām ánike | ayām mahān ma-
hatā skāmbhanenōd dyāṁ astabhād vṛishabhō marutvān
|| 5 || 30 ||

dhrishāt piba kalāṣe sómam indra vṛitrahā śūra samarē
vāśūnāṁ | mádhyaṁdine sāvana á vṛishasva rayisthāno ra-
yīm asmāsū dhēci || 6 || indra prá ūnah puraetēva paṣya
prá no naya pratarāṁ vāsyo ácha | bhavā supārō atipā-
rayō no bhavā sūnitīr utā vāmānītiḥ || 7 ||
This elixir of devotional love stirs up my voices and awakens my yearning spirit from sleep. The sage measures out the six (lust, anger, greed, attachment, pride and jealousy) weaknesses from which no creature is excluded. 3

It is because of this elixir that the world could expand and the lofty heights of heavens could be sustained. This elixir deposits the ambrosia in its three principal receptacles (plants, water and cows) and sustains the wide mid-space above us. 4

This very same elixir of devotional love finds the wavy sea of brilliant colours in fore-front of the dawns, whose dwelling is in firmament. This mighty elixir sustains the heavens up with a mighty pillar, the sender of rains, the leader of the winds. 5

O resplendent Lord, destroyer of evils, in contests, drink this divine elixir poured forth from our heart and fill yourself full at the mid-day libation. O receptacle of riches, shower prosperity on us. 6

O resplendent Lord, look out for us to be our leader and bring before us infinite wealth. O excellent guardian, bear us through peril and carefully guide and lead us on to the aspired wealth. 7
उरुम्नो लोकमुः नेषि विद्वान्वत्वेविद्योतिनेषि भवि त।
शृण्या न इन्द्र विवचत्स्य वाहः उपेक्षयां शरणा वृहतां ॥ ८ ॥
वरिष्टे न इन्द्र वन्धुर्येः भा वरिष्टे योः शानाः सन्त्रेष्टे ॥ ९ ॥
इन्द्रतु मुखः महीतत्वात्त्वात्र मयां विद्युयत्वेः न वारां ॥
यतिक चाहें लावृत्तें वद्वित्ति तन्नष्टस्य कृत्वा मां इन्द्रवेंन्नम् ॥ १० ॥

उरुम्नो लोकमुः
ानूनेषि विद्वानूनेषि ज्योति अभयानां स्वाति ।
रिष्व्यानं इन्द्र श्वीतवरसिया भाहु उपां श्वेयमा श्वानां श्रीतां श्रीहां श्रीहां ॥ ८ ॥
वारिष्टे नाम इन्द्र वान्धुर्येः भा वारिष्टे योः ।
रिष्व्यानं वश्यामनं वाणिष्टे मा नंतातामध्यानां अर्थः ॥ ९ ॥
इन्द्रतु मुखः महीतत्वात्त्वात्र मयां विद्युयत्वेः न वारां ॥
यतिक चाहें लावृत्तें वद्वित्ति तन्नष्टस्य कृत्वा मां हेन्नमां ॥ १० ॥

शातातामन्त्रमिद्वितामन्त्रे हबेंवहे सूहव्य शुरिमन्त्रे ।
इन्द्रिमन्त्रयं पुरुषनिमन्त्रें श्रुति नै मोघानून धातिन्द्रे ॥ ११ ॥
इन्द्रे शृण्याना स्वानं अतेयिमन् सुर्खदीको भवेनु विद्वेंन्ना ।
बारवेनं हेन्ने अर्थं यन्नानु सुर्खदीयं परंप्र । स्वाम ॥ १२ ॥

त्रातामन्त्रं इन्द्रमं अवितामन्त्रं हावे-हावे सुहावम्
शुरमुं इन्द्रमं हवायमं शाक्रमं पुरुषूत्तमं इन्द्रमं स्वाति
नो माग्नाम महत्वं इन्द्रमं ॥ ११ ॥
इन्द्रमं अवितामन्त्रं स्वावमं
अवबहीत अनुष्ठितको भवातु विद्वेदाह ।
बाद्वाधमं द्वेशो अवबहीत अनुष्ठितको भवातु विद्वेदाह ।
अवितामन्त्रं शुरमुं इन्द्रमं अवितामन्त्रं
सुविरयस्या पातया स्वाम ॥ १२ ॥
O all wise eternal resplendent Lord, may we recline in your gracefully protecting and mighty arms. May you lead us to your spacious abode of light, security, and bliss. 8

O bounteous Lord of hundreds of riches, give us lift in your spacious chariot drawn by two horses. Bring to us the best among all viands. Let not the wealth of any one else subdue us. 9

O resplendent Lord, make me happy, and be pleased to prolong my life. Bless me with knowledge, sharp as a steel blade. Accept my prayers in whatever words I speak. Be pleased by them and grant me your divine protection. 10

At repeated worships, I invoke the resplendent Lord, the preserver, the rescuer, the brave and the one who is easily propitiated. The Lord is invoked by all. May He, the bounteous Lord, bestow prosperity on us. 11

May the protecting opulent Lord shower eternal happiness on us. May He, the all-wise, destory the evil forces that obstruct our way and thereby give us rest ond safety. And may we be the possessors of excellent posterity. 12
तास्या

vayāṃ sumatau yajñaasyāpi bhadrē saumanasē syama | sā sutrāmā svāvān īndro asmē ārāc cid dvēśhāḥ sanutār yuyotu || 13 || āva tvē īndra pravātō nōrmir gīro brāhmaṇī niyūto dhavante | urū nā rādhaḥ sāvanā purūṣy apō gā vajrin yuvase sām īndun || 14 || kā iṃ stavat kāḥ prīṇāt kō yajāte yād ugrām in maghāvā viṣvahāvet | pādāv īva prahāraun anyām-anyāṁ kriṇōti pūrvaṁ āparamā śācibhiḥ
|| 15 || 32 ||

श्रीवे श्री उग्रमुंगं धार्मांध्यमन्यममनन्तः

| श्रमहिंद्रमयो राजां चोकपुरे विषा इत्यद्रि मनुष्यान || 16 ||
| प्रा पूर्वपि उपयो ब्राह्मण किंचिं विनार्याय अपिरिनन् ||
| अनुभूतार्थवृह्वाण: पूर्वपिन्ध: श्रव्यसत्तारिन || 17 ||
| हुपपूर्व अशिरपि वासु नद्य रुप्य प्रशिच्छेवाय ||
| इत्यद्रि मायाम: पुरुषो ईशेन सुका बृहस्य हर्षयः शुनाव दृशः || 18 ||

śrīnvē virā ugrām-ugram damāyām anyām-anyām ati

| neniyyāmānāḥ | edhamānasvāδ् ubhāyasya rājā coshkāyate
| visa īndro manushyān || 16 ||
| pārā pūrveshām sakhyā vṛnākūti
| vītārturāno āparebhir eti | āmanubhātir avadhūnvaraḥ pūr
| vīr īndraḥ sarādas tartariti || 17 ||
| rupam-rupam prātirāpo
| babhūva tād asya rupam prāticākshaṇāya | īndro māyābhīh
| pururūpa iyate yuktā hy asya hārayah satā dáṣa || 18 ||
May we continue to enjoy the grace of Him and dwell in His auspicious benevolence. May that helpful and preserver Lord drive from us, even from afar, all those who hate us. 13

O resplendent Lord, our prayers and hymns as well as our expectations haste to you with the speed of torrential waters of a stream, rushing down a slope. O wielder of bolt of justice, you treasure immense wealth, copious libations, milk and the divine elixir around you for distribution. 14

The resplendent Lord is renowned; He humilates every haughty person and suppresses every arrogant; He is the sovereign of both worlds, and one by one, He favours all His worshippers, whom He calls again and again for encouragement. 15

The resplendent Lord is renowned to humiliate the haughty foe he attends every worshipper turn-by-turn. He is the enemy of the arrogant and is the sovereign ruler of both worlds. He protects men who are faithful to Him. 16

The resplendent Lord does not stick any more to the friendship of those who only in the past have been His devotees; He diverts His favours to the fresh inferiors. Further He shakes off those who neglect His worship, and He abides with them for long long years who serve Him. 17

In every figure of His creation, the resplendent Lord has been the model. This is the only form for us to look on. He moves multiforms by His designs since His motivations, yoked to the universe, are thousands in number. 18
yujanā harītā rāthe bhūri tvāśṭehā rājati | kō visvāhā
dvishatāḥ pāksha āsata utāśimeshu surīshu || 19 ||
agavyūtī kshetram āganna deva urvi satī bhūmir aṁhūraṁabhūt |
brīhaspate prā eikitsā gāvīshṭāv itthā satē jariṭā indra
pañthām || 20 || 33 ||
divē-dive sadṛśir anyām ārdhaṁ krishṇā asedhat āpa
sādmano jāḥ | āhan dāsā vṛishabhō vauśayāntodāvraje var-
cināṁ sāmbaraṁ ca || 21 || prastokā ān nū rādhasas ta in-
dra dāsa kōśayir dāsa vājīno 'dāt | divodāsād atithigyāsya
rādhaḥ sāmbaraṁ vāsu prāty agrabhīṣhma || 22 ||

dāsāvyān
dāsa kōśan dāsa vauśrādhībhojanā | dāso hiraṇyaipiṇḍān dī-
vodāsad asānisham || 23 || dāsa rāthān prāśhīmataḥ satāṁ
gā ātharvabhyah | asvathāḥ payāve 'dāt || 24 || māhi rādho
visvājanām dādhanān bharādvājan sāरįjayo aḥyā ayashta || 25 || 34 ||
With motivations yoked to His chariot, the divine architect shines here in numerous ways. Who else, so governing daily amongst His worshippers, could be their protector against adversaries? 19

We enter the life-desert, where there is not a single footprint of the missing cattle. This vast earth has become the saviour of murderers as if. May the Lord of vast knowledge direct us who have gone astray, but are in search for the lost cattle. 20

Becoming manifest in his own abode, the sun drives, day by day, the dark glooms for the purpose of clear visibility. This showerer of rain has slain the demons of lightning and clouds on the land of waters. 21

The chief of the ceremony has given to your priest, O resplendent Lord, ten purses of gold and ten transports and we have accepted this gift from the public treasury officer, taken from the spoil snatched by our caretaker from the wicked persons. 22

From the public treasury officer, we have received ten vehicles, ten purses of coins, garments, ample food, and ten lumps of gold. 23

The chief of the Trust has given to the civic guards ten vehicles with extra horses, and to the preceptors a hundred cows. 24

The learned and wise men honour the recipients of noble gifts and bounties who accept such great wealth for the good of all men. 25
वा श्च अभिमुक्तं थां पुर्वः न मनुष्यं विप्रेन्तं जगन्त ।
स दुर्दृढः स्वरुपं दूर्दृढः सर्वोत्तमेऽर्थं सेधः ग्रहेन ॥ २९॥
आ ब्रह्माण्ड स्तूलमोऽनि न आ धे नि गृहिनी दुर्गिना वार्तमानः ।
अर्थ प्राप्त दुर्दृढः दुर्दृढः इति इदं इदं वृद्धिमच्छिन्मक्ष्य महेष्यमः ॥ ३०॥
आकृतं अस्वरूपिन्यं भविष्यति न नेपालकमन्त्रं रणनी जगन्त ॥ ३१॥

उप श्चाय प्रीथिवीसून थां पुर्वः न मनुष्यं विप्रेन्तं जगन्त ।
सेध दुर्दृढः स्वरुपं दूर्दृढः सर्वोत्तमेऽर्थं सेधः ग्रहेन ॥ २९॥
आ ब्रह्माण्ड स्तूलमोऽनि न आ धे नि गृहिनी दुर्गिना वार्तमानः ।
अर्थ प्राप्त दुर्दृढः दुर्दृढः इति इदं इदं वृद्धिमच्छिन्मक्ष्य महेष्यमः ॥ ३०॥
आकृतं अस्वरूपिन्यं भविष्यति न नेपालकमन्त्रं रणनी जगन्त ॥ ३१॥

úpa śvāsaya prīthivim uta
dyām purutrā te manutāḥ viśñhitam jāgat | sā dundubhe
sajūr āndreṇa devaifr dūrād dāvīyo ápa sedha śātrum ॥ २९॥
ā krāndaya bālam ójo na á dhā nī shtanihi duritā bādhama-
mānaiḥ | ápa protha dundubhe duccióni ita āndrasya mūsh-
tīr asī viḷāyasva ॥ ३०॥ ámūr aja pratyavartayemāḥ ketumād
dundubhir vāvaditi | sām áśvaparṇās cáranti no nāro 'smā-
kam āndra rathino āyantu ॥ ३१॥ ३५॥
May the chariot made of strong wood be wholesome; may it be our friend; our protector, and manned by brave men. May it show forth its strength, compact with the straps of leather and let its rider be victorious in the battle. 26

Show full respect to the chariot replete with synthesis of basic elements of heaven and earth—the divine extracted essence of the forest wood. It possesses the velocity of waters, and is encompassed with the cow-hide and the thunderbolt. 27

O all pervading Lord of the celestial chariot, your vehicle is as powerful as the bolt of justice of the resplendent Lord. It is the precursor of vital principles, and is as vast as our ocean. It is bright as sunrays. May you accept it offered with prayers and oblation. 28

O war drums, fill with your thumping sound the earth and heaven. Let all things, movable or stationary be aware of it. May you associated with the resplendent Lord and Nature's forces drive all malign elements far from us. 29

May (O drum) you sound loud and animate our vigour and enthusiasm. May you thunder aloud and scare away malignant powers. Please repel, O drum, those who take delight in harming us. You, being the fist of the divines, show your firmness. 30

O resplendent Lord, the drum sounds repeatedly as a signal. May you recover the lost cattle of wisdom and bring it back here. Our leaders mounted, as if, on speedy chariot assemble. Let our car-borne fighting faculties against vice and nescience be triumphant. 31
Yajña-yajña vo agnaye girā-gira ca dākshase | pra-pra vayām amṛtam jātavedasam priyām mitrāṁ na saṁisire |
|| 1 || ūrjó nāpātam sā hināyām asmayūr dāṣema havyadi-taye | bhūvad vájeshv avitā bhūvad vṛdhā utā trāṭā tanūnām |
|| 2 ||

vṛṣhā hy āgnes ajāro mahān vibhāsy arīsha | ájasreṇa scēśhā gosucac chuce suditībhīḥ sū dudhi |
|| 3 || mahā devān yājasī yākshy ānushāk tavā kṛtvotā daṁsāna |

arvācaḥ śīṃ krīnuhy agne 'vase rāsva vājotā vaṁsya |
|| 4 || yām āpo ádrayo vānā gārbham rītasya pīprati | sāhasā yō |
mathitō jāyate nṛṣbhiḥ prīthivyā ádhi sānavi |
|| 5 || 1 ||
At every benevolent work glorify adorable Lord with reiterated eulogies to obtain strength. May we glorify Him, the immortal, the cognizant of all that exists, as our dear friend.  

He is source of strength and propitious to us. Let us offer our oblations, for He is the conveyor of them. May He be our defender in our life-struggles. May He be our benefactor and the saviour of our lives.  

O adorable Lord, you shine forth with light. You are showerer of blessings, and never changed by time. May you blazing with unfading lustre shine forth with glorious rays. 

You, O fire-divine, honour powerful Nature’s bounties. Bring them without delay by your wisdom and your wondrous power. Make them turn hither for our salvation. May you present them the sacrificial food and partake of it yourself. 

You, O fire-divine, are the one whom the waters, the mountains, and the forests nourish, as the embryo of eternal law and whom the worshippers bring to manifest on the highest place of earth by their strength and persistent efforts, as if by churning.
ा याः पप्राः भानुनास्रते० उनेन भ्रमनें भावने त्रिचिंं
निर्गत्यां ददर्शा उज्यास्त्रे० आशा ज्ञावा अंग्रों गुणों ||६||
वृहद्विजस्मां अविस्मि० शुद्धकण्त सेव श्रीदिक्षा ।
मुरंगजस शामिलानाऽ शिवश्रृंग रेषं० दुर्ग कीर्तिह श्रुतामप्रवक्तं दीर्घिह ||७||
विश्चासाः गृहरतिउज्यास्त्रा० लब्धि० मातुषग्नाम् ।
श्रान्व पुष्यितं नाइहंसेः समेद्वारे श्रान्ध हिंमा० स्त्रोत्तियाः ये च दृढ़ति ||८||

tvam naś citra utyā vāso rádhānisi
codaya | asyā ráyās tvām agne ratīrī asi vidā gādhāṃ
tuce tū nah || 9 || pārshī tokāṃ tānayam partṛībhīṣh tvām
ādabdhaīr ápratvabhaī | ágne hēlaṃsī dāivyā yuyodhi nō
'devānī hārānī ca || 10 || 2||
O fire-divine, most youthful, you are the one that fills both heaven and earth with pure brilliancy, and mounts with smoke into the sky. Your radiance is beheld in the dark nights, dispersing the gloom. With strength you shine in the darksome nights. Shine with your strength.

O divine, ever-young, resplendent Lord, when kindled by the bearers of wisdom, you shine with many radiant attributes and pure radiance. O resplendent purifier, conferring riches upon us, may you shine.

O adorable supreme, you are the Lord of our households and the Lord of entire human race. May you, when kindled, protect me, O ever-young fire-divine, with hundred defences against iniquity. May you grant a hundred winters to me as well as to those, who liberally give to the singers of your glory.

O wonderful Lord, giver of homes and shelter, encourage us by your protection, and by rewarding riches. You are the conveyer, O adorable Lord, of earthly wealth; may you quickly bestow safety to our children.

You protect our sons and grandsons with effective, never failing defences. May you remove far from us celestial wrath and malevolence of faithless men.
आ सहायः सहर्दुः भेदुमणि च मन्यस्य वचः। सूक्ष्ममन्तयस्य नवस्यम्। १५।
या श्रावीः मार्गनाय क्षीणवृतो अविष्कर्तु वालोत ।
या सुलिकेः मुरली तुराणं या मुखरुपयोवरी । १६।
भुर्गोत्सायाः पुनः त्रिधिः। श्येतु च विश्वदेहसमिष्टी च विश्वमोजस्य । १७।

ते य इन्द्रे न सुकृतं वर्णनिमय वार्णनम् ।
अर्थां ि मन्द्र सुप्रभद्धम्यं विज्ञं न स्तुप आदित्त्रे । १८।
श्रेष्ठे श्रावी न मार्गने तुषिक्षणेनार्यणं चूर्णिण से वर्णय श्रणम् ।
से सुहस्त्रा कारिकत्रप्तिण्य ओ आवरणः वर्षृ करतुवेत्ता न वर्षृं करतः । १९।
आ मां पूर्वृपं इति श्रिमिने नु ते अपकृताः आपृणं । अथा अष्टं अर्गतयः । २०।

तां वा इन्द्रम् नात्रुष्यम् वारु-
नाम इव मयिनम् अयमानम् नाम मन्द्राम् श्रीप्रभोजा-
सम विश्वम् नाम स्तुशा अदिषे । २१।
त्वशम् सार्द्धो नाम मारुताम् तुविश्वाय मार्गानम् पुषानम् साम यथा षाता ।
साम साहास्रा कारिकहे कर्षणिध्व्या न विभुः गुलखे वसुः का-
रत सुवेदा न्य वसुः करत । २२।
आ मां पुशानम् उप द्रव्यानः सार्विश्वातु न ते अपिकृताः आपृणं । अथा अष्ठं अर्गतयः । २३।
Admire O friends, the knowledge-imparting divine speech through your newly composed songs and let the language be freely enriched. 11

You, the divine speech, are the one, that yields nourishment to the powerful self-enlightened band of men. You are the one, that is always anxious to gratify dynamic men. You are the one, that traverses the sky in splendour, shedding delight. 12

May you milk out for the man of knowledge twofold blessings; the divine speech which furnishes the milk of wisdom, to the universe, and the richness of ideas which is food for all. 13

I praise you, O vital elements, for the distribution of wealth; you are achiever of great deeds like the resplendent one, sagacious like a virtuous, adorable as a man of justice, and munificent as one all-pervading. 14

I now, glorify the brilliant vigour of the troops of cloud-bearing winds, who are loud-sounding, irresistible, cherishing, whereby hundred and thousands of treasures are bestowed collectively upon men. May that troop make hidden wealth manifest; may it render the wealth easily accessible to us. 15

Hasten to me, O provider of nourishment; O radiant divine Lord. May you repel all deadly assailing adversaries. I whisper my praises at your close proximity. 16
मा कृत्यस्य शुभः स्मरितस्माति हि नीनंत्रः।
मोन मरो अहं पुषा चन धीया आपि वेषः।
दशंसिश्च नेत्रकंस्यु मुख्यः। अविद्वश्य दशःवतः: सुन्नाण्य दशःवतः।
पुरो हि मलोर्मने स्मो बुङ्कत्तिष्ठया।
अभिनये: पुष्मयमनातु नम्ब्रमत्रः नुने यथो पुरा।

मात्र ककाम्बिरम् उदो य्रीहो पानस्पातिमि आसैतिर हि हि न्यास्यः।
मोति सुंदेहो अहा चस ग्रीवा आद्धहेते वेषः।
द्रैरे त्या त्रींकामं अष्टु सक्ष्याम्।
अचिद्रश्य दशःवतः: सुन्नाण्य दशःवतः।
परो हि मर्याईयर आसः
समो देवाम उता श्रीया।
ाभु क्षयः पुङ्कां ग्रिस्तामु नास
तवम ा्ना नूनाम् याथा पुरा।

वामि वामस्य भूतयः। प्रणयनिर्मतु सुमुनाः।
द्रुस्यं वा मलोर्म मलोर्म वेजा वायुण्यः प्रेयम्यः।
सुन्नाण्य चक्केन वरि दन्ते नानी सुर्यः।
लयं श्रोरो दुःसिध्य नामं गुर्ण्यं मुर्मतो बुङ्कत्तिः ग्रंदे।
सुमुर्खो श्रीमव नानाम श्रीमव जयाते।
पुर्णयं दुर्ग्यं सुमुर्खप्रस्तुतव्यो नातु जायने।

वामि वामस्या धुता-याः प्राणपर अस्तु सुनिर्दा।
देवस्या वा मरुतो मर्यात्या वेजायायता।
सदयाः सदया याया ताक्रितिः।
पार्यद सया नाति सुर्याः।
त्वेशं स्या दहिते नामा याज्यायम् मरुतो व्रित्राहम्।
सया ज्येठितम् व्रित्राहम् सायाः।
सक्रिण्दा दहा दयाया जयायता।
प्रिस्याः दुःग्लाः सक्रिण्दा पयाः ताद अन्यो नानु जयाते।
O provider of nourishment, may you not let any one uproot the forest trees, with host of crows and other birds on them. May you utterly destroy those who are my revilers. Let not the adversary ensnare me; as a hunter sets snares for birds. 17

May your friendship be unbroken, like a flawless skin forming a surface of curds. 18

O the provider of nourishment, supreme are you above mortals. You are equal in glory to the immortal divines. Therefore O Lord, regard us favourably in battles; defend us now as you have been defending others formerly. 19

O winds divine, impetuous, performer of admirable acts, widely admired, may your excellent, pleasant and truthful sound be our guide to desirable wealth of Nature’s bounties and the mortals who admire you. 20

They are the ones whose glory spreads quickly round the heavens, like the light of the divine sun. These thunder-bearing winds possess brilliance and strength that humiliates and destroys the darkness and is adorable and most excellent. 21

Once, indeed, once the heaven was generated; once only once, was the earth formed; once only were the creative elements of heaven and earth milked; no second after this is born thus (in the present creation). 22
Stushe janaṁ suvratāṁ návyasibhir girbhir mitrāvāraṇā
sumnayántā | tā á gamantu tā ihá śruvauṭu sukshatráso
vāruṇo mitró agnīḥ || 1 || visó-viṣa ĺḍyam adhvaréṣhv ádṛiptakratum aratīm yuvatyōḥ | divāḥ śīṣum sāhhasah śunīm
agnīm yajñasya ketūm arushāṃ yājadhyai || 2 || arushāsya
duḥitārā vírūpe strībhir anyā pipiṣé sūro anyā | mithastūrā
vicārānti pāvakē mānma śrutām nakshata ṛcyāmānca || 3 ||

prá vāyuḥmatā brahni mānīyā buḍḍāvā vishvāṁ vsthāram.
yunāśāna nityāt: patvāvasa: kriśa: kṣīriyaṁśatīma pravayos || 2
mḥ me vyuḥdvarabhidoṣāḥ sāṁ vṛkṣānamanāsa yujan:.
vede nara nāmasyaparāv śāriyaṁśatānaya nāmano ca || 3

prajneyāna nāpā brahoṣṭāya: puṭigāṇa jñitumāṇi.
satyaḥṣat: kṣāyō vṛṣa-mātiṁśeṣe: sthāntaṁśa kṛṣṇuḥca.

pāryāyavaṇa vrishabhā prithivyāḥ pūrṇeshāṇi jinvatam
āpyāni | sātyasrutoḥ kavayo yāsya girbhir jāgata sthātara
jāgad ā kṛṣṇudhvaṁ || 5 ||
In these new hymns I express my admiration of the man who is an observant of his duty, and also all glories to the beneficient cosmic forces of light and warmth. May they, the mighty ones, the sun, the ocean and the terrestrial fire come to bless our worship, and listen to our praises.  

I inspire the worshipper to extol the adorable fire-divine, whose every act is free from arrogance, and who is worthy of adoration on all auspicious occasions of every man. He is the son of young parents (heaven and earth), the child of heaven, the source of strength, and a brilliant red banner of universal cosmic sacrifice.  

May the two daughters of various forms, of whom one (the moon) glitters with stars, the other is the bright sun, mutually opposed, proceeding diversely, purifying all things, and worthy of our laudation, be pleased by the praise, they hear from us.  

May our earnest praise proceed to pay tribute to the Lord of vital wind, the possessor of vast riches, loved by all, filler of its chariot and most wealthy. May this most adorable Lord of harnessed horses, promptly show favour to his adorer.  

May that splendid cosmic chariot of twin-divines, harnessed at mere thought, envelop my soul and body with radiance. O ever-true promoters of sacred works, you grace the home of the leading worshipper with your presence to give strengthening food to us and our children.  

O cloud-bearing winds, showerers of rain, may you send all available waters from firmament. O sagacious vital principles, listeners of eulogies, sustainers of the world, may you multiply the moveable wealth of your praisers.
पाविरवी कुन्यः विज्ञापः: सरस्वती वीर्यकिः विषयं धात।
श्रेष्ठमन्वितं शरणं मुनोः दुर्गमध्यं ग्रामं वर्ध्यं श्रमं येध्यं।
पवार्यिः: परिपतं वचनं कामेन कुन्यं अव्यावः।
स नं ग्राममध्यं हन्त्यं विचिचिचयं सीभान्तं प्र पुरा।
प्रवज्जनं युगमं व्योःं मुगंणं दृष्टं मुगंगंगस्तत्तमं।
होलं यक्ष्यन्तं पुरवज्जनं मुगंगंगस्तत्तमं मुर्वं विवेच्यः।

पाविरवी कन्यः सत्रयुह सारस्वति
विरुपति द्वीयम धातः।
ग्नाभिर अचिद्राम शरणः साजः
दुराधर्षम ग्रिःते सार्वा याःसत॥ ७॥
पथास-पाठहाः पारिपति वास्या कामेन कुन्यं अव्यावः।
स नं ग्राममध्यं हन्त्यं विचिचिचयं सीभान्तं प्र पुरा॥ ८॥
प्रवज्जनं युगमं व्योःं मुगंणं दृष्टं मुगंगंगस्तत्तमं।
होलं यक्ष्यन्तं पुरवज्जनं मुगंगंगस्तत्तमं मुर्वं विवेच्यः॥ ९॥

भूवनस्य पिन्नः गीण्यिण्यी रक्षं दियं वार्यं रक्षमती।
वृहन्नमुप्पमसरं सुपान्तराणम् कृयिनंपिनामः॥ १०॥
आ युगमं: करणं यहिःयां मरंतो मूने मृण्यो वर्गमः।
अतिं चिंतिः जिन्यं युगन्तं इथ्या नस्तन्तो नं ओढ्यानवः॥ ११॥
प्र दीर्गवः प्र तभमं नूणायां यूणे पच्चिंस्तम च।
स चिन्द्रानं तन्ने भुरुस्त्य स्तुरिन्तं नार्कं चुचन्त्यं विवः॥ १२॥

भुवनस्या पिताम हिरिभ्र अभि रुद्रध्रया रुद्रध्रयं
अक्ताः। ब्रह्मांत्य रिष्वम् आजार्म सुशम्नाम रिद्हाग ग्नुः
वेमा कविनेश्विताः॥ १०॥ ६॥

आयुवानां कावयो यज्ञियाः मरुतो ग्रिःतो वारसयाम।
अत्रां च दित्र जिन्यं युगं इथ्या नस्तन्तो नं ओढ्यानवः॥ ११॥
प्र विरायु प्र तस्मं नूणायां यूण्ये पच्चिंस्तम।
स सिन्द्रानं तन्ने भुरुस्त्य स्तुरिन्तं नार्कं चुचन्त्यं विवः॥ १२॥
May the purifying, amiable and graceful divine speech, the damsel of brave, lord of heaven, bless our pious rite; may she, together with all dearest associates of Nature's bounties; be well-pleased, and bestow upon her devotee comfortable home, flawless and impenetrable to wind and rain, and grant him felicity. 7

May the worshipper, inspired by expectation of obtaining rewards, approach with praise the adorable provider of food, the guardian of one and every path. May He grant us weapons provided with penetrating golden arrow-heads. May the provider of nutritions make our intellects effective. 8

May the enkindled fire-divine, glorious, the invoker of Nature's bounties, bring for worship the architect of universe, the first maker of forms, the giver of life-span and liberal donor and acceptor like hands. He is worthy of adoration by householders and easy to be invoked. 9

With these hymns, we exalt the breath-divine by day, the breath-divine by night. Inspired by the poet sages, we invoke Him, the mighty, the blissful, undecaying, endowed with felicity, and the source of prosperity. 10

O ever-youthful, wise and adorable wind-divine, may you please come to your admirer and inspire the leading priests. Please spread through the firmament, like rays of light, and refresh the desert with rain. 11

I admire the valiant, powerful band of clouds, swift-moving; swift like herdsman who drives his herd to the stall. May this band of clouds be adorned with the symphony of pious worshippers, just as the firmament is studded with the galaxy of stars. 12
yó rájānsi vimamé
párrthivānī tríṣ cid víshnur máña vac badhitāya | tásya te
śármann upadadyāmāne rāyā madema tanvā tānā ca || 13 ||
tán nó 'hir budhnyo abdhír. arkaǐs tát párvas tát savitá
cáno dhāt | tád óshadhibhir abhí rátiṣháco bhágah púramódhir
jiuvatu prá ráyé || 14 || nú no rayǐn rathyām carshaṇiprām
puruvíram mahā ṛiṭāsyā goṇām | ksháyam dātāyām yēna
jānān spṛídho ādeviṛ abhí ca krāmāma víṣa ādeviṛ abhy
āṣnāvāma || 15 || 7 ||

(13-14) tr̥ṣaṁ坑yobu yajñom uṣṇaya pr̥śaṇāyā yajña
18

Huvé vo deviṁ áditim námobhir mṛilikāya vairum
mitrām agním | abhiṣkhaḍām aryamanāṃ susēvaṃ tratrīṁ
devān savitāram bhágam ca || 1 || suṣyotiṣhāḥ sūrya dá-
kshapitṛin anāgāstvē sumaho vihi devān | dvijānmāno yā
ṛitasāpah satyāḥ svārvanto yajataḥ agnijihvāḥ || 2 ||
O all pervading Lord, may we be happy in a home, in riches, in person, and in children, bestowed upon us by you. You measure out all the terrestrial regions in three steps, and guard mankind from the calumny of the forces of darkness. 13

Sweet be the song of mine to the cloud of the midspace, the mountains, the sun, floods, and lightning. Sweet be the plants to Nature's bounties, which accept oblations. May the all-wise, gracious Lord be propitious to us for the acquirement of riches. 14

Grant us, O universal Nature's bounties, riches consisting of vehicles, numerous help-mates, many offsprings, wealth for providing efficiency to our solemn ceremonies, and a lasting home, free from decay, wherewith we may overcome malevolent and unrighteous people and afford support to those to whom the supreme Lord is gracious. 15

I invoke with adoration, the Lord who is infinite, virtuous, friendly, guide, judicious, the overcomer of adversaries, worthy of praise, and source of creative genius, and the gracious. I invoke all protective powers also for felicity and happiness. 1

O radiant source of all illuminations, may you render the luminous cosmic powers of divine origin, kind and tender towards us. They are twice-born (once in the space, and secondly on the earth), desirous of worship, observants of truth, possessors of wealth and worthy of honour. Their tongue is like the flames of fire. 2
उन वालपुरिकी श्रमुरे वृहद्रोहम्सी शरण सूचुमे।
महस्कर्गे विशिष्ट यथा नेवमे श्रवण विषेे अनंतः।
आ नो शुद्ध मुननं नमनामुरे हुरमो वस्योऽवन्द्यः।
यारमे महिनि वा हिनामे बृथे महंते अहाम देवान।
मिन्यां घेरे ग्रंथसे नु बृथे निर्दित गुणा अन्युर्वत्वः।
श्रवण हरै महंते यशे गाथे भूमि रजने अनंति प्रविक।

उत्या द्वारणा
वार्तिहि क्षत्रामुरु ब्रह्माण्य रोदसी साराण्यम् सुषुम्न।
महास कराठो वार्षि यथा नो 'स्मे क्षायाया धिशाने
ानेहाहः || 3 || अ नो रुद्रास्या सुनावो नमताम अद्याह हुतासो
वसावो दह्रिश्वि याद इम अर्थे महाति वा हितासो बाधे
मारुतो अहवामा देवान || 4 || निम्याकशा येशु रोदसि नु
देवि सिशक्ति पुश्का अभयार्धयाज्ञवः। श्रूत्वा हावाव मारुतो
याद दха यथा भुमि रेजाने अद्वानि प्रविक। || 5 || 8 ||

अभि त्ये त्रैरे गिर्याणस्मून्यस्ते ब्रह्मणा जैविन्देन।
श्रुतिनिर्देशीयो च स्तवसो गमदानाः उपे महो गृहान:।
वामाननासे मानुषिस्मून्य धार्ने लोकाय नन्नाय वा यो:।
युष्मे हि ग्ना सीप्यो मायुर्माण्य विश्रृंश्य स्थानुर्मैनो जैनिशी:।

abhí tyāṁ vīrāṁ gīrṇaṇasam arcēndram brāhmaṇā jari-
tar nāvena | sravād īd dhāvam āpa ca stāvāno rāsad vā-
jaṇu āpa mahā gṛṇāṇāḥ || 6 || omānom āpo mānushir ānir-
tam dhāta tokāya tánayāya sām yōḥ | yuyām hi śthā
bhishājo mātrītamā viśvasya sthātūr jāgato jānītirīḥ || 7 ||
May you, O mighty heaven and earth, provide us strength and spacious habitation for our comfort. May you bless us so that immense wealth becomes ours. May you, O beneficent powers, keep sinful tendencies away from us. 3

May the offsprings of cosmic vitality, granters of dwellings, invincible, invoked on this occasion lovingly bend down to lift us up. Hence, we call upon the divine vital principles, so that they become our helpers in difficulty, great or small. 4

They are the ones, with whom the divine powers of heaven and earth are associated and whom the granter of nourishment, the granter of prosperity, honours. When O cloud-bearing winds, on our invocation, you come hither, then on your diverse paths, all beings tremble. 5

O worshipper, may you glorify that supreme resplendent Lord, with a new hymn, who is worthy of adoration. May He, so glorified, hear our invocation. May He, so lauded, bestow upon us abundant nourishment. 6

O waters, friendly to mankind, may you unceasingly provide life-preserving food for the perpetuation of our sons and grandsons. May you grant us security and cast off all evils from us. Verily, you are more than motherly physicians to us, you are the father of the stationary and moveable creation. 7
अ न मै देवः संविना व्रतमाणे हिरण्यावपणाणि जगम्यात
श्री द्राक्षेः उपसंह न प्रतिनक्ते व्यथात दुःखुपे वर्जिणे || 8 ||
उन लं सुनो सहसो ना अवा देवः वृत्ति अभिमन्युषे वंतुत्वः।
स्वामहृ ने सम्पर्फ्याति नरस्वामे वेदेष्वरत्म सूक्ष्मे || 9 ||
उन ला में हस्मा जंग्याते नामेव श्रीमल्लभास्वमः विश्र भवाः।
अविन्ति न महस्तमपाद्वर्तुये तृत्ये नर दुर्गनाविरीङ्के || 10 ||
ने नाद सुगुराः सुभसनो वार्जनात्ते दलारे मृत मृताते।
शुष्कम्बेण निर्भयः पाण्डवां भोजानां अप्या मुखाता च देवा: || 11 ||

no deváḥ savitá tráyamáno híranyapánnir yajató jagamyat |
yó dátaváñ uśhaso ná prátiṇaḥ vyúrñute dásushe váryáni || 8 || utá tváṃ súno sahaso no adya deváḥ asmímn adhvaré |
vavṛityáḥ | syám ahám te sádam íd rátan táva syám agné |'vasá suvíraḥ || 9 || utá tvá me hávam á jagmyátaṁ nása-
tyá dhibhir yuvám anága viprā | átrim ná mahás támaso |
'mumuktam túrvatáṁ nará duritád abhíke || 10 || 9 ||

té no rāyo dyumáto vājavato dátáro bhúta nérvátaḥ |
purukshóḥ | dášasyánto divyáḥ párthiváso gójáta ápyá mri-
látá ca deváḥ || 11 ||

ने नाद शः संविनने सूरजोऽ मृगहुमन्ने विष्णुमुनि लाखः।
भृज्ञा वाजो देवोऽ विधाना पुवन्यावाति विष्णुमिनि न: || 12 ||
उन स्व देवः संविना भगोऽ नोपायं नयंदुवु दानु पत्रः।
वास्ते देवसिंहानिनि: सूरजोऽ योपेश्वरी: प्रविधी भुजुश्रे: || 13 ||

té no rudráḥ sárasvati sajóshá míllihush-
manto víshnur mriłantu váyúḥ | rébhukshá vágó daivyó vi-
dhátá parjányaváátā pípyatámi ishaḿ naḥ || 12 || utá syá de-
váḥ savitá bhágo no 'páṃ nápad avatu dánu páprih |
tváśita devébhir jánibhíh sajóshá dyáúr devébhir prithiví |
samudraḿ || 13 ||
May the adorable creator, the preserver, the possessor of
golden radiance, come to bless us. He, who is splendid
like the first light of the dawn, disperses excellent riches to
the offerer of the oblation. 8

And may you, O source of strength, bring back today
the divine forces to bless our noble deeds. May I always
enjoy your favours. May I, through your protection, O
adorable Lord, be blessed with excellent descendants. 9

O wise, ever-true twin-divines, come quickly to my invo-
cation, supported by dedicatory acts. May you extricate
us from thick darkness, as you could extricate the three-
fold free sage and protect us. May you O leaders, protect
us from the danger of life-conflicts. 10

O divine powers, may you bestow on us splendid riches,
and brave sons, admired by all. O celestial luminaries
and terrestrial vital powers, offsprings of midspace and
children of waters, please grant us our wishes and make
us happy. 11

May the Lord of cosmic vitality, the vital breath, the
divine speech, and the all-pervading wind send to us rains
and make us happy. May the divine powers, rich in
spiritual, physical, and creative energy, grant us abundant
nourishment. 12

And may the divine Lord of creativity, and the Lord of
lightning, whilst pouring down gifts be gracious to us;
and may the creator of the cosmic forces, along with
Nature's bounties, such as the firmament, the earth, and
the oceans protect us. 13
उत्त नेत्रेषु खुल्ल्यः श्रोतुऽश्र एकापात्तृतवी समुद्धः।
विषेषे देवो ज्ञातवत्रो हुवणा: स्तुता मन्त्रः कविशुसा अजवनु || 14 ||
पुरो नवानि मम तस्ये धीयतया सम्यथे भिन्नवर्त्त्येः।
शा हुतासो वस्तुवोपश्च विषेषे स्तुतासो मूर्ता यज्ञः || 15 ||

उत्ता नो 'हिर' बुध्मन्यहो श्रिनोत्व अज्ञे इकपात प्रिथिवि समुद्राः।
व्यस्ये देवा ितास्य हुवणा: स्तुता मन्त्रः कविशुसा अजवनु || 14 ||
पुरो नवानि मम तस्ये धीयतया सम्यथे भिन्नवर्त्त्येः।
शा हुतासो वस्तुवोपश्च विषेषे स्तुतासो मूर्ता यज्ञः || 15 ||

(१२) एकापाती तुम्हाः
(१२) प्रहस्या किरुणाः धृष्टवच्च मथुराः तुम्हाः
(१२) प्रहस्या किरुणाः धृष्टवच्च मथुराः
(१२) प्रहस्या किरुणाः धृष्टवच्च मथुराः

उदा त्यां प्रिथिवि पश्चाती एति प्रिथिवि वर्गागोरस्यविवः।
कृतत्व धृप्ति दर्षत्वमन्त्रक दिप्मो न दिव उदिता ध्वनिहृत् || 1111
वेवु यथासमे विद्वान्येण देवाऽ जनम सुनुरा च विर्मि:।
कृतु नमः युजिना च पर्यन्त्विन्न च च भृष्टे सुभरे अयस्य प्रवान || 12||
स्तुप दुष्के सो मह ग्रामस्थिति भिन्नवर्त्ते भर्त्ते भुस्तान।
अर्थां सुमार्त्वश्चिनीनां भवेण भवण्ये: पापकान || 13 ||

51.

उदा न् त्यां वृक्षण मरी भुगल भर्तयो नू भृति प्रियांवां वर्षा
यो अदद्धाम | रितायो सुङ्ग सदासस्तम एनिकां रुक्मो ना
विवं उदिता व्य अद्यां || 1 || वेदा यस्य त्रिनं विद्वं हन्मेः
दहे दुष्कं जामा सानताः ए ए विप्र्याः | रिजु मारेस्तु व्रिजिनाः
ए पाय्यां अभिय एस्तवं || 2 || खस्त्वा नो वो मह भुगल
भोपान नयरतिन्न मनाण भर्त्ते भुस्तान।
अर्थाँ भुगल भर्त्तेश्चिनीनां भवेण भवण्ये: भागुकान || 3 ||
May the eternal and infinite Lord of universe hear us. May the earth and ocean hear us; may the universal divine powers, who are exalted by our adoration and invoked and praised by us, protect us. Our mystical prayers are addressed to them and they have been glorified by sages of all times. 14

Thus we, the sons of the race of sagacious devotees, worship you, O Lord, along with your cosmic forces. And to that effect, we perform our sacred rites and chant holy hymns. O adorable powers, you have been showing respect and regard; you are givers of dwellings and are invincible. May you, along with your associated energies, ever be adored. 15

51

That expansive unobstructive, and dear radiant sun, as if, an eye of the cosmic light and plasma, is moving upward. The pure and lovely face of the holy order shines like golden ornament of heaven in its rising. 1

He, the sage, the sun-divine, knows the three cognizable worlds; and also the mysterious birth of Nature’s bounties, be it near or far. He, the sun divine, is seen, as if, beholding good and evil acts of mortals; and thenceforth manifests the merits of their intentions. 2

I glorify you, O sun-divine, O protector of mighty eternal law, you are known by your attributive names, like the mother infinite, the Lord of cosmic light and the Lord of plasma, the venerable justice personified, and supreme grace. I celebrate Nature’s bounties, whose acts are unimpeded, who are bestowers of wealth, and dispensers of purity. 3
रिसादसाह सातपतिः आदभधान महो राज्याः सुवसनसः त्राकृतः।
युनः सुभ्रास्तर्योत्तरे ब्रह्मनानास्त्राधिपायेन द्रोहेणुपूर्वः॥६॥
विद्येन व्रजस्य व्रजेणो नामश्रुव्येषु भ्रान्तश्च नृत्याः।
विष्णुं आदिया अदिनेन सूर्याः अमवशे श्रावं वदुर्वहः वि येलः॥७॥
मा नो व्रकायु व्रक्यो नाममा अपायेन वैरवत्वो यथाः॥
युनः हि युगः युगस्य नस्तुन्नानः युगः दशश्च स्वर्गो वमृष्‌॥८॥

माः वते उपेन अन्वेषिते मुरेम मा तत्कर्म कस्ये चर्येः।
विष्णुः हि अर्थी विष्णेवः स्वयं दिकुतस्ये श्रीर्षिपाः॥९॥
नम्म इरायं नम् आ विवस्ते नमे दाशो श्रुतिवेच्छाया यथाः।
नमे दीर्घे नमे इक्षुं च युधे चिन्ते नमस्र्‌विवस्ते॥१॥
अन्यस्य चो चर्ये वृष्णेण वनदेशानुस्य परस्यमेन अवंथानि।
ती आ नमोमिहः चक्ष्मो नृचिर्द्धाया आ नमे मुखः येस्तः॥१०॥

मा वा एतो अन्याक्रितां भुजेन मा तत्कर्म कस्ये चर्येः।
विष्णुः हि अर्थी विष्णेवः श्रवये दिकुतस्ये श्रीर्षिपाः॥०॥
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विष्णुः हि अर्थी विष्णेवः श्रवये दिकुतस्ये श्रीर्षिपाः॥०॥
नम्म इरायं नम् आ विवस्ते नमे दाशो श्रुतिवेच्छाया यथाः।
नमे दीर्घे नमे इक्षुं च युधे चिन्ते नमस्र्‌विवस्ते॥०॥
अन्यस्य चो चर्ये वृष्णेण वनदेशानुस्य परस्यमेन अवंथानि।
ती आ नमोमिहः चक्ष्मो नृचिर्द्धाया आ नमे मुखः येस्तः॥०॥
O divinities, the suns-divine, the offsprings of mother-infinity, the scatterers of the malevolent, the defender of virtuous, the irresistible, the mighty, the donors of good dwellings, ever-young, very powerful over wide dominions, and leaders of heaven, I seek your refuge with adoration. 4

O father heaven, the infallible mother earth, the brother fire, and you, O giver of life-breath, may you all grant us happiness. O mother infinite and sons of mother infinity, may you, with one mind, bestow upon us your manifold protection. 5

Subject us not, O adorable bounties, to evil creatures, wolf-like, or like a robber, nor to any one designing us harm. Verily, you are the one who guide us aright and you are the rulers of our vigour and speech. 6

Let us not suffer for the sin of others, nor do that which, O regions-divine, you prohibit. O universal cosmic powers, controllers of the universe, may the one, who hurts us, be the victim of his own designs. 7

Reverence be to the mighty; reverence I adopt. Reverence sustains earth and heaven; reverence to Nature's bounties; reverence overwhelms them. I offer penance in the form of reverence for sins, which may have been committed by me. 8

O adorable Nature's bounties, I venerate you with reverential salutations. You are mighty, the regulators of cosmic sacrifice, pure in your spirit, infallible, dwellers in the chamber of cosmic worship, unsubdued, far-seeing and leaders of cosmic order. 9
ते हि श्रेष्ठ्यावर्चसाः तै नसैरो विष्णूति दृष्टान्त नयति।
सुप्रसादः वर्णोऽमितो असिद्धंत्यात्यो वक्ष्यार्जुनस्य।

ते न इद्रेष्ठः। पुष्यिवव शामं कर्मनूप्रा भगो अश्वति: पञ्च जनाः।
सुप्रसादः स्वप्नः। सुविष्णु भवेन्तु न: सुप्रसादः। युगः।
नू भुवानेन किंवो नन्दिः देवा भारद्वाजः। सुप्रसादः यानि होताः।
आसामस्य जनानो निमीश्वर्जुनाः जन्मे वर्षुयुक्तः।

ते हि श्रेष्ठ्यावर्चसाः तै नसैरो विष्णूति दृष्टान्त नयति।
सुप्रसादः वर्णोऽमितो असिद्धंत्यात्यो वक्ष्यार्जुनस्य।

अपि त्ये व्रजिन्ह रिवुष्टेन स्थनमिव दुरार्घेयः।
दुर्गम्यस्य सतपे कृती सुगमः।
श्रावणः सोमऽ ने हि कः सोलिव्याय वादयः।
जही न्यायत्रिणः पुणिः बुकोऽ हि यः।
गृहं हि द्वा सुदानं इतरःस्य अभिमयः।
कर्ती नो अनुक्षिता सुगं गोपया अन्मः।
अपि प्रच्छात्मवस्ति स्वतिमानमेवस्य।
चेन्व विश्वः। परि हिणो व्रज्बल्यकि विन्दुते वसः।

अपि त्याम्
व्रजिनाम् रिपुम स्तनाम अग्ने दुरार्घेयः।
दविभाम् अस्य सतपे कृति।
ग्रावानाः सोमऽ ने हि कः सोलिव्याय वादयः।
जही न्यायत्रिणः पुणिः बुकोऽ हि यः।
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चेन्व विश्वः। परि हिणो व्रज्बल्यकि विन्दुते वसः।

अपि त्याम्
व्रजिनाम् रिपुम स्तनाम अग्ने दुरार्घेयः।
दविभाम् अस्य सतपे कृति।
ग्रावानाः सोमऽ ने हि कः सोलिव्याय वादयः।
जही न्यायत्रिणः पुणिः बुकोऽ हि यः।
गृहं हि द्वा सुदानं इतरःस्य अभिमयः।
कर्ती नो अनुक्षिता सुगं गोपया अन्मः।
अपि प्रच्छात्मवस्ति स्वतिमानमेवस्य।
चेन्व विश्वः। परि हिणो व्रज्बल्यकि विन्दुते वसः।
For, these are they who excell in splendour. They guide us safely through all our troubles. They are friendly, shining, adorable, mighty rulers, true-minded and faithful to those who are intensely dedicated to your service. 10

May they, the earth, the mother infinite, the sun, the gracious, the provider of food and the five-fold people increase our habitable land. May they, giving good help, good refuge, and good guidance, be our good deliverers and good preservers. 11

O divine powers, may the bearer of wisdom, the invoker, quickly obtain divine shelter as he solicits your goodwill. He is the promoter of sacred works, and along with his pious associates, seeks wisdom and pays tributes to Nature’s bounties. 12

O fire-divine, may you drive far far away the wicked, foe and felonious, malignant enemy. O protector of virtuous, may you make our path easy. 13

O blissful Lord, our two faculties, emotional and physical, like two grinding stones, are anxious for your love. May you destroy the voracious instinct of greed, for verily, it is a wolf. 14

O Nature’s bounties, resplendent Lord being your chief, you are most munificent and illustrious. May you give us good paths for travel and guard well at home. 15

We have travelled along a road that leads to peace and prosperity and is free from evil. This is the road whereon a man escapes all hurdles and attains riches. 16
Ná tád divá ná pṛthivyánu manye ná yajñéna nóta śāmibhir ābhīḥ | ubjántu tám subhvāḥ pārvatāso ní hiya-tām atiyājasya yashṭá || 1 || áti vā yó maruto mányate no brāhma vā yāh kriyāmānaṁ nīnūtsat | tāpūnshi tāsmai vṛi-jináni santu brahmadvísham abhí tám śocatu dyaúḥ || 2 ||

kím aṅgá tvā brāhmaṇaḥ soma gopāṁ kím aṅgá tvāvah abhiṣastipāṁ naḥ | kím aṅgá naḥ pasyasi nidyāmaṇān brahmadvíśhe tāpushiṁ hetiṁ asya || 3 || ávantu māṁ uśhāso jāyamāṇā ávantu mā síndhavaḥ pijnamānāḥ | ávantu mā párvatāso dhruvāsó 'vantu mā pitāro devabhūtau || 4 || viś-vadāniṁ sumānasāḥ syāma pasyema nú súryam uccāran-tam | tathā karad vásupatir vásunāṁ devān ōhano 'vasā-gamishṭhaḥ || 5 || 14 ||
52

I do not regard the force on the earth or the power in heaven, as comparable to the sanctity of sacrifice and sacred rites. Let, then, the mighty mountains crush him down. Let the worship of a boastful worshipper be made humble. 1

O vital principles, may the sun in heaven scorch that man and may agonies of burning be inflicted on that faithless who thinks himself superior to us, and who seeks to depreciate the worship, that we offer. 2

Why then, do they, O blissful Lord, call you the protector of god-loving people? And our defender against calumny? Why do you let us be humiliated? May you cast your bolt of justice at him who denies devotion. 3

May the dawns, as they spring to life, preserve me; and may the rivers, as they swell preserve me, may the first-set mountains preserve me; may the progenitors, when I call on divine powers, preserve me. 4

May we, at all seasons be possessed of healthy minds; and may we behold the sun, when he arises. May the affluent Lord of riches, observant, conveyer of our oblations to Nature's bounties, make us worthy of these rewards. 5
indro nēdishtḥam ávaságamishṭḥaḥ sárasvatī śíndhubhiḥ pūvamānā | parjānyo na óshadhibhir mayobhūr agnīḥ su-
śāūsah suhāvahḥ pitéva || 6 || viśve devāsa ā gata śrīnūta
ma imām hávam | édām barhīr nī shīdata || 7 || yō vo devā
gṛitāsnuṇā havyéna pratibhūṣaḥ: | tām viśva úpa gachatha
|| 8 || úpa nāh sūnāvo gīraḥ śrīnvaṅtv amṛtasya yē | sumṛ-
likā bhavantu nāh || 9 || viśve devā rītṝvṛtḍha rītubhir ha-
vanaśrūtah | justāntām yūjyam páyah || 10 || 15 ||

stotrām indro marūdgaṇas tvāśhtṛimān mitrō aryaṁ | imā havyā jushanta nāh || 11 || imām no agne adhvarām
hōtār vayunosō yaja | eikītvān daīvyam jánam || 12 || viśve
devāḥ śrīnūtēmām hávam me yē antārikṣaḥ yā úpa dyāvi
śīthā | yē agnījīhā utā vā yājātra āsādyāsmin barhīshi
mādayadhvam || 13 || viśve devā máma śrīnvaṅtv yajñīyā
ubhē rōdasi apāṁ nāpāc ca mánma | má vo vācāṇsi pari-
cākṣhyāṇi vocaṁ sumnēshv úd vo āntamā madema || 14 ||
May the sun be most prompt to favour us for our protection. May the river with its tributary, and may the clouds with herbs and vegetation be givers of happiness to us and may we invoke the fire-divine with earnestness to be like a father to us.  

Come, O universal divine powers, hear my invocation; and be seated in our hearts, as if, on sacred grass.  

O divines, may you, one and all, come to him who approaches you with butter-dripped oblations, i.e. loving devotions.  

May all sons of the immortal hear our words and be the source of happiness to us.  

May all divine powers of universe, the augmenters of eternal law, listening to praises, chanted at due seasons, accept our appropriate homage, which is sacred as milk.  

May the resplendent Lord, along with vital elements, the divine architect and provider of law and order, accept our praises and these offerings.  

O fire-divine, the invoker, cognizant of the divine assembly, may you offer, as ordained by rules, our dedicated services.  

O divine powers, hear my invocation, whether you inhabit the mid-region or the celestial. You receive oblations conveyed by the flame of fire-divine. May you, seated in our hearts, rejoice.  

May all the divine powers, and both heaven and earth and the fire-divine, the grandson of water, hear our songs; may we not utter such words as you may disregard. Let us, closely allied with you, rejoice in bliss.
yé ké ca jmá mahūno áhūmāya divó jajñiré apám sadhā- sthe | té asmābhyaṁ ishāye vīṣyam áyuḥ kshāpa uṣrā va-
rivasyantu devāḥ || 15 || ágnīparjanyāv ávataṁ dhiyam me
'smín háve suhavā sushṭutim naḥ | īṃam anyo janayad gár-
bham anyāḥ prajāvatīr isha á dhattam asmē || 16 || stirnē
barhīshi samidhāṇe agnaú sūkténa mahá námasá vīvāse |
asmin no adyā vidāthe yajatrá vīṣve devā havíshi māda-
yadhvam || 17 || 16 ||

(२३३) विशालायं सूक्ष्म(२-१०) दशाकांतायं सूक्ष्मयं वाक्यायों भोगवाह्य अन्वः। प्रपोर्त देवका। (१-३, ९-१०) प्रबलमारे-
सम्रां सद्विदासमयोऽथ गायने। (८) साधनाधार्यास्यु। जाणस्ये।
॥३३॥

बष्म्हु म्ह च पम्यैते कर्त्तः न वाजसाताय। धियये पूण्यः सुमहृ || १३॥
अभ्यो न नभू महो हीर्भ सन्तसंकितम्। वामेम् सूक्ष्यनि नयम् || २३॥

53.

Vayáṁ u tvá pathhas pate ráthaṁ ná vájasátaye | dhiyé
púshann ayujmahi || 1 || abhi no náryam vásu virám práya-
tadakshinam | vámám grihápatisṁ naya || 2 ||
May those mighty, with the mystic powers, born on earth
or in heaven, or in the waters of interspace, condescend
to grant us life of full duration for our prosperity. May
Nature's bounties kindly bless us nights and mornings. 15

May the fire-divine and clouds be swift to hear my laud-
dations and prayers. One of you generates good, the
other posterity. May you, therefore, grant us food
productive of descendants. 16

When the sacred grass is strewn, the fire enkindled, with
hymns and with profound veneration, then O adorable
divine powers, take joy in the offerings presented to you
in this ceremonial congregation. 17

O nourisher, Lord of the path, we engage and bind you
to our hymns, like a chariot yoked for bringing food. 1

May you kindly conduct us to a gracious householder,
friendly to men, liberal in wealth, and giver of profuse
donations. 2
āditsamam cid
āghriṇe pūshan dānaya codaya | paṇēś cid vi mrada mānah || 3 || vi pathō vájasataye cinuhi vi mṛidho jahi | sādhantām ugra no dhīyāḥ || 4 || pāri trīndhi paṇimām āraya hrīdayā kave | áthem asmābhyaṁ randhaya || 5 || 7 ||

vi pūsham āraya tuda paṇēr ieha hṛidi priyāṁ | áthem — || 6 || á rikha kikirā kriṇu paṇimāṁ hṛidayā kave | áthem — || 7 ||

yām pūshan brahmacīdandāṁ árāṁ bibharsy āghriṇe | táya samasya hrīdayam á rikha kikirā kriṇu || 8 ||
yā te áśhṛā gośopāsāghriṇe pasusādhani | táṣyāś te sūṃnāṁ imahe || 9 || utā no goshaṁ dhīyam aṣyasāṁ vájasāṁ utā | nṝivāt kriṇuṁ viṭāyte || 10 || 18 ||
O resplendent nourisher, urge even the niggard to give us liberally, and make the heart of the miser to grow soft. 3

O powerful nourisher, make the roads comfortable for the passage of provisions; drive away all hurdles and obstructions, so that our holy works may be accomplished. 4

O wise nourisher, penetrate with an awl the hearts of the avaricious curts and so render them complacent towards us. 5

Pierce with a goad, O nourisher, the heart of the avaricious; generate generosity in his heart, and so render him complacent towards us. 6

O wise nourisher, tear up and rend in pieces the hearts of avaricious curts, and so render them complacent towards us. 7

Resplendent nourisher, with that godly-blessed ploughshare which you carry, tear up the heart of every miser and render it soft. 8

Resplendent nourisher, we ask of you the details of that goad that guides the cows and directs cattle. 9

Give us that pious wisdom which is productive of cows, of horses, of food and of dependents for our delight and use. 10
54.

Sām pūśahau vidūshā naya yō añjasānusāsati | yā evē-  
dānti iti brāvat || 1 || sām u pūśhā gamenaahi yō grihān  
abhiṣāsatī | ima evēti ca brāvat || 2 || pūśhā śc ekaṃ nā  
rishyati nā kōsō 'va padyate | nó asya vyathate pañī || 3 ||

yō asmai havishāvidhan nā tām pūshāpi mṛishyate | pra-  
thamō vindate vāsu || 4 || pūshā gā ānv etu naḥ pūshā ra-  
kshatvārāvatāḥ | pūshā vájaṃ sanotu naḥ || 5 || 19 ||  
pūshhān ānu prā gā ihi yājamaṇasya sunvatāḥ | asma-  
kam ūstuvaṭām utā || 6 || mákir nesan mákiṃ rishan mákiṃ  
sāṃ sāri kevaṭe | áthārīṣṭābhir ā gahi || 7 || śrīnvaṃtām  
pūshāṇam vayām śryām ānashtvedasam | iśānaṃ rāya  
imāhe || 8 || pūshan tāva vratē vayāṁ nā risñyema kāda  
canā | stotāras ta ihā smasi || 9 || pāri pūshā āraśād  
dhāstaṃ dadhātu dákṣiṇam | pūnar no nashtām ājatu  
|| 10 || 20 ||
Bring us, O Lord, the nourisher, into communication with a wise man who may rightly direct us, who may even say, this is so. 1

May we, by the favour of the nourisher, come in communication with the man who may direct us to the houses, and may say, verily, these are they. 2

The chariot-wheel of the nourisher is never damaged, its cover never falls on ground and its edge does not harm us. 3

The nourisher inflicts not the least injury on the man who propitiates him by oblations; he is the first who acquires wealth. 4

May the nourisher come to guard our cattle, may He keep our horses safe; may nourisher give us food. 5

Come, O Lord, the nourisher to guard the cattle of the institutor of the sacred worship and presenter of homage and also guard our cattle, of those who sing his praises. 6

O Lord, the nourisher, let not, our cattle perish; let them not be injured; let them not be hurt by falling into a well; return along with them, all safe and sound. 7

We solicit riches of the nourisher, who hears our eulogies, whose wealth is never lost, who is averter of poverty and who is the ruler over all. 8

O Lord, the nourisher, may we never suffer detriment when engaged in your worship; we are here to sing your praise. 9

May the nourisher stretch His right hand to restrain our cattle from going astray; may He bring again to us that, which has been lost. 10
55.

Éhi vám vimuco napād ághrīne sām sacāvahai | rathír rītāsya no bhava || 1 || rathítāmanām kapardínām īśānam rádhāso mahāḥ | rāyāḥ sākhāyam iṁahe || 2 || rāyó dhārāsy ághrīne vāso raśīr ajāśya | dhivato-dhivataḥ sākhā || 3 ||

pū-śhānām ny ājāśvam īpa stoshāma vājīnām | svāsur yó jārā ucyāte || 4 || mātūr didhishūm abravām svāsur jārāḥ śrīnnotu naḥ | bhṛatēndrasya sākhā máma || 5 || ájāsāḥ pūshānām ráthe niśrīmbhās té janaśriyam | devāṁ vahantu bhṛataḥ || 6 || 21 ||
Come, O illustrious source of deliverance to me, your worshipper; let both of us work in harmony and become the promoter of sacred works. 1

We solicit riches of our friend (Lord, the nourisher), the chief of charioteers, the wearer of a braid (of hair), the Lord of infinite wealth. 2

O illustrious nourisher, the sun, you are a stream of riches; a heap of wealth; the friend of every pious man. Goat-like is your courser (your rays lie on the low energy side), whilst your chariot moves in the firmament. 3

We glorify, O nourisher, the sun, the rider on the goat-driven chariot, the giver of food, and the one who is called the gallant of his sister, the dawn. 4

I glorify nourisher, the sun, who is called the protector of his mother, the night; may the gallant of his sister dawn hear us; may the brother of the sun be our friend. 5

May the harnessed ponies—the goat-size coursers, drawing the sun in their car, bring hither the nourisher, the benefactor of man. 6
Yá enam ādideśati karambhád iti pūshāṇam | ná ténā devá ādīse || 1 || utá ghá sá rathítamaḥ sákhyā sátpatir yujá | indro vṛitrāṇi jighnate || 2 ||

utádāḥ parushé gávi sīraṣ ca kraṃ hiranyáyam | nyáirayaḥ rathítamaḥ || 3 || yád adyá tvá puruṣhtuta brávāma dasra mantumaḥ | tát sú no mánma sádhaya || 4 || imáṃ ca no gávēshanaṃ sátyeśi shadho gánām | árāt pūšhāṃ asī śrutāḥ || 5 || á te svastím imaha ārēaghām úpāvasum | adyá ca sarvátataye svas ca sarvátataye || 6 || 22 ||
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Whosoever has worshipped the nourishing sun-divine of
the southern solstice, with the offering of meal and butter,
need not think of any other sun-divine.  

The resplendent sun of the northern solstice is best of
charioteers and the protector of the virtuous. He, allied
with his friend, the nourishing sun of the southern solstice,
destroys his adversaries.  

He, the nourishing sun of the southern solstice, is the
impeller, the chief of charioteers. He guides the golden
wheel of the radiant sun.  

O wise, wondrous, the nourishing sun of the southern
solstice, adored by all, we celebrate your glory today. So
grant us the desired wealth.  

O the nourishing sun, you are renowned afar. May you
lead our groups of people; aspiring for the acquisition of
wealth and wisdom.  

We crave from you that prosperity, which is far from evil
and near to real wealth; and which leads to universal
happiness today, and universal happiness tomorrow.
(२३४) सप्तभाष्य सूत्रम्
(२३५) पुष्पस्वरूप सूत्रम् बाहुमकोषो भवदात्र नागिको । हनुष्कुष्णी देवते । गायत्री भण्डरः

इद्रानु पुष्पाणां वृंग सूत्राय स्नेतये । हुवेम् वाजसातये ॥
सोमसुन्य उपासदृष्टात्वच चाभ्योऽसुन्यः क्रममात्र उपस्थिति ॥
अजा अनुवर्त्तु सहस्ययो हरी अनुद्वर्त्तु संहृत्ता । ताप्यायूगेण निग्रेते ॥

57.

इद्रानु पुष्पाणां वृंग सूत्राय स्नेतये । हुवेम् वाजसातये ॥ ।
सोमसुन्य उपासदृष्टात्वच चाभ्योऽसुन्यः क्रममात्र उपस्थिति ॥
अजा अनुवर्त्तु सहस्ययो हरी अनुद्वर्त्तु संहृत्ता । ताप्यायूगेण निग्रेते ॥

यदृश्च अनुयुक्ति महीत्रो वृंगन्तम् । तत्र वृंगामुखस्तरं ॥
तां पुष्पाः सुमुखिते वृंग सूत्रम् व्रयास्तिधि । इन्द्रस्य च रमामोहे ॥
उत्पूर्णं युवामहे रमास्तिधि सारंधिः । महा इन्द्रे स्नेतयेः ॥

याद इद्रो आनयाद रितो महिर अपो व्रिश्रांतामहं । तात्रा पुष्पायां साचा ॥ ।
तां पुष्पानु समत्वम् वायाय व्रिष्टियस्य स्नेतया व्रिष्टियस्य प्रां वायायित । इन्द्रस्य च रमायाहे ॥
उत्पूर्णं युवामहे रमास्तिधि सारंधिः । महा इन्द्रे स्नेतयेः ॥

23
O the resplendent sun of the northern solstice and the nourishing sun of the southern one, we invoke you, for obtaining your friendship, our well-being, and for obtaining food.  

One of you, of the northern solstice, approaches to relish extracted herbal juices, poured out into ladles. The other, the southern, desires the buttered meal.  

Goat-like are the coursers of the one, two well-fed horse-like of the other, and with them he destroys his foes.  

When the showerer, the resplendent sun of the northern solstice, sends down the streams and mighty water-floods, the divine nourishing sun also joins with him.  

We depend upon the goodwill of both the nourishing sun of the southern solstice and of the resplendent sun of the northern solstice as we closely cling to the extended branches of a tree.  

We draw to us, for our great success, the nourishing sun (of the southern solstice) and the resplendent, one of the northern, as a charioteer pulls tight his reins.
58.

Śukrāṁ te anyād yajatāṁ te anyād víshurūpe áhaní dyauř ivāsi | víśvā hi máyá ávasi svadhávo bhadrá te pūshann ihá rātīr astu || 1 || ajáśyaḥ pasupá vájapastyo dhiyamjinvó bhúvane víśve árpitaḥ | áśhtrám pūshá śithirám udvárivrijat samcáksháno bhúvaná devá iyate || 2 ||

yás te pūshaná návo antáḥ samudré hiranyáyír antárikshe cáránti | tábhir yási dūtyāṁ súryasya kámena krita śráva icháma-naḥ || 3 || pūshá subándhur divá á príthivyá ilás patír ma-ghává dasmávarcáḥ | yáṁ devásos ádaduḥ súryáyai kámena kritáṁ tavásam sváncam || 4 || 24 ||
O the nourishing sun of the southern solstice, one of your forms is luminous, the other is venerable. And such, the day is of various complexion. Verily, you bestow all forms of intellect. May your auspicious liberality be manifested on this occasion.

The rider of the goat-like courser, the protector of animals, holder of abundant food, inspirer of hymns, is set over all the world. The divine nourisher, brandishing here and there his lightly-moving goad, proceeds in the sky, beholding every creature.

With your golden vessels, that navigate within the ocean-firmament, you discharge the function of a messenger of the sun. Desirous of glory, you are propitiated by whatever is willingly offered.

The nourishing sun of the southern solstice is the kind kinsman of heaven and earth; the Lord of food, the possessor of opulence, and of wondrous lustre. He is vigorous, well-moving, and is propitiated by that which is willingly offered. He is in no way different from the sun of the northern solstice.
Prá nú voca sutéshu vām viryā yāni cakraṭhuḥḥ | hatáso vām pitáro devaṣatrava índrágni jívatho yuvām || 1 ||

bál itthā mahimā vām índrágni páníṣṭha ā | samāno vām janitā bhrātarā yuvām yamāv ihéhamātārā || 2 || okivāúsā sute sácaḥ āṣvā sapti ivádane | índra nv āgnī ávasehā vajgrīṇā vayām devā havāmahe || 3 || yā índrágni sutéshu vām stávat tésbv rítavṛidhāḥ | joshavākāṁ vádataḥ pájrahoshintā ná devā bhasáthaṣ caná || 4 || índrágni kó asyā vām dévau mártaṣ ciketati | víśhūco āṣvān yuyujñāṇā iyata ēkaḥ samānā ā ráthe || 5 || 25 ||
While the celestial nectar is effused, I celebrate, O cosmic divine powers of lightning and fire, your heroic noble deeds. The old-time enemies of the virtuous powers have been eliminated by you, and you survive.  

Thus O divine powers, fire and lightning, verily, your greatness deserve loftiest praise. Sprung from one and the same progenitor, you are twin brethren; your common mother is present here and everywhere. 

You approach together, when the heavenly nectar is effused, like fellow horses at their forage. We invoke you today, O divine forces of lightning and fire, armed with thunderbolt, to our worship for our preservation. 

O lightning-divine and fire-divine, augmenters of sacred works, friends of eternal law, may you not partake of the homage of him, who, when the prayer is chanted, praises you improperly, uttering unacceptable eulogies. 

O lightning and fire-divine, how can a mortal evaluate your acts, whom even one of you proceeds in a common car, with harnessed horses capable of moving on any side.
इन्द्राग्नि आपातिः पूर्वाग्नितः नमः।
हित्व जनो जनद्याः वार्तुवर्तिः गणयत्र वर्षकः ॥ ६॥
इन्द्राग्नि आ हि तन्भृ नरो जनविन वाह्यः।
मा नेन अस्मि नास्ति नरो वर्षे गणविनिष्ठ योः ॥ ७॥
इन्द्राग्नि तर्पलि माध्या अर्यं अरंत्ययः।
अर्थे पांचैः खृः युते सङ्क्षीपेः ॥ ८॥

इन्द्राग्नि युवो संप बहु तित्वानि पार्थिवः।
आ नेन हुह प्रबद्धते गर्भि विश्वायुपोसभम् ॥ ९॥
इन्द्राग्नि उक्थवा हसा स्तोत्रमिहितबन露天ा।
विश्वोभिर्भीमिरा गंितमुस्य सोमस्य शीतेः ॥ १०॥

इन्द्राग्नि युवोर अपि वासु दिव्यानि पार-र्थिवा| अन्रहा प्रि याधन्तमर रयुं विश्वायुपोशसम् ॥ ९॥
इन्द्राग्नि उक्थवाहसा स्तोत्रमिहितबन露天ा।
विश्वोभिर्भीमिरा गंितमुस्य सोमस्य शीतेः ॥ १०॥

इन्द्राग्नि युवोर अपि वासु दिव्यानि पार-र्थिवा| अन्रहा प्रि याधन्तमर रयुं विश्वायुपोशसम् ॥ ९॥
इन्द्राग्नि उक्थवाहसा स्तोत्रमिहितबन露天ा।
विश्वोभिर्भीमिरा गंितमुस्य सोमस्य शीतेः ॥ १०॥

इन्द्राग्नि युवोर अपि वासु दिव्यानि पार-र्थिवा| अन्रहा प्रि याधन्तमर रयुं विश्वायुपोशसम् ॥ ९॥
इन्द्राग्नि उक्थवाहसा स्तोत्रमिहितबन露天ा।
विश्वोभिर्भीमिरा गंितमुस्य सोमस्य शीतेः ॥ १०॥

इन्द्राग्नि युवोर अपि वासु दिव्यानि पार-र्थिवा| अन्रहा प्रि याधन्तमर रयुं विश्वायुपोशसम् ॥ ९॥
इन्द्राग्नि उक्थवाहसा स्तोत्रमिहितबन露天ा।
विश्वोभिर्भीमिरा गंितमुस्य सोमस्य शीतेः ॥ १०॥

इन्द्राग्नि युवोर अपि वासु दिव्यानि पार-र्थिवा| अन्रहा प्रि याधन्तमर रयुं विश्वायुपोशसम् ॥ ९॥
इन्द्राग्नि उक्थवाहसा स्तोत्रमिहितबन露天ा।
विश्वोभिर्भीमिरा गंितमुस्य सोमस्य शीतेः ॥ १०॥
This dawn, O lightning and fire-divine, though herself footless, comes before the footed sleepers, and stretching her head, she awakens people, who then utter loud sounds with their tongues, and passing onward she traverses thirty steps. 6

O Lord of cosmic lightning and fire, men, verily, stretch their bows with their arms. May you not desert us, while we are contending in the great conflict for obtaining wisdom. 7

O Lord of cosmic light and lightning, murderous aggressive enemies harass us. May you drive away our adversaries, and keep them afar from the light of the sun. 8

O Lord of cosmic fire and lightning, yours are all the treasures of heaven and earth. Bestow upon us, on this occasion, opulence that prospers every living man. 9

O Lord of cosmic lightning and fire, acceptors of hymns, may you hear our invocation, praises and all adorations. Please come hither to participate in our sparkling joy of devotion. 10
60.

Ṣnāthad vṛitrām utā sanoti vājam āndrā yō agni sāhurī saparyāt | irajyāntā vasavyāsya bhūreḥ sāhastamā sāhasā vājeyānta || 1 || tā yodhishtam abhī gā āndra nūnām apāḥ svār uśhāso agna uḥhāḥ | dīṣaḥ svār uśhāsa āndra citrā apō gā agne yuvasa niyūtvān || 2 || ā vṛitrahanā vṛitrabhaṇī śūshmaṁ āndra yatāṁ nāmabhīr agne arvāk | yuvasa rādhobhir ākavebhīr āndrāgne asmē bhavatam uttanēbhiḥ || 3 ||

ṭā ḫāve vṛitāṁ prad vṛiṣṭe vṛ̤r̥ṣe āndra ḫaṇam || ḫaṇāṁ n ṛndane ||

r̥ṣe vṛiṣṭe vṛ̤r̥ṣe āndra ḫaṇam || ḫaṇāṁ n ṛndane ||

hānten ugrāvanyāṁ ṛk ṛk vāmaṁ sāmāṇe ||

hānten ugrāvanyāṁ ṛk ṛk vāmaṁ sāmāṇe ||

yō bhūte ugrāvanyāṁ ṛk ṛk vāmaṁ sāmāṇe ||

yō bhūte ugrāvanyāṁ ṛk ṛk vāmaṁ sāmāṇe ||

tā huve yāyor idāṁ papne vīṣyam purā kṛitāṁ | ḫiṇḍruṁ nā mardihaṁ || 4 || ugrā vīglijanā mṛṇāma āndrāgm ḫaṁvāmahe | tā no ṛnīṭāma ṛdīye || 5 ||

ḥatō vṛitrāṁ āryā ḫatō dāsāṁ sātpati | ḫatō vīṣyā āpa dvīśaḥ || 6 || āndrāgm yuvasa ṛmuḥ bhī stōmā anūshāta | ḫiṇḍruṁ saṁbhuvā sūtām || 7 || yā vāṃ sānti pūraḥ prāho niyūto dāśushe narā | āndrāgm ṛṁbhār ā ḫatam || 8 ||
He overcomes evil, and acquires strength, who honours victorious lightning-divine and fire-divine, the lords of infinite opulence, most powerful in strength, desirous of sacrificial food. 1

O divine lightning and fire, verily you have striven for the recovery of wisdom, the water, the sun, the dawn, that had been carried away by evil forces. You reunite, O lightning-divine, the space with the quarters of the horizon, the sun, the wonderful waters, the dawns, the cattle, and so also you, O the fire-divine, who controls momentum of creation. 2

Slayers of opposing forces, O cosmic energies of lightning and fire, come down to us with your foe-subduing powers, to be invigorated by our homage. Please be manifest to us, O cosmic energies, with your supreme and unrestricted bounties. 3

I invoke these two, whose deeds have been celebrated since ancient days. Lords of cosmic forces of lightning and fire, may you never harm us. 4

We invoke the fierce forces of lightning and fire of cosmos, the destroyers of adversaries; may they be kind to one like me. 5

May you counteract all oppressions committed by the pious; counteract all oppressions committed by the impious. O protectors of the virtuous, drive away everyone that hates us. 6

O forces of lightning and fire of cosmos, these songs of praise glorify you both; may you accept our ecstatic offerings, O bestowers of happiness. 7

O cosmic energies of lightning and fire, leaders of sacred works, whose forces of speed are appreciated by all, come with them to the presenter of homage. 8


tábhir á
gachatan náropedán sávanam sutám | indragñi sómapitaye
|| 9 || tám ilishva yó arcíshá vánah víśvá parishvájat | kṛishñá
kriñóti jihváyá || 10 || 28 ||
yá iddhá ávívásati súnnám indrasya mártyaḥ | dyum-
náya sutára apáḥ || 11 || tá no vájavatir ísha áśún pipřitam
árvataḥ | índram agnín ca vôhave || 12 ||


ubhá vam indragñi áhuvádhyá ubhá rádhasaḥ sahá mādayádhyai | ubhá
datárav ishámb rayíñám ubhá vájasya satáye huve vám || 13 ||
á no gáyvebhír ásyyair vasavyair úpa gachatam | sákhá-
yau devau sakhyáya sauhbhúvendragñí tá havañame || 14 ||
indragñi sṛiñútāṁ hávaṁ yájamanasya suñvatáḥ | vitáṁ
havyáñy á gatam pibataṁ somyám mádhu || 15 || 29 ||
O cosmic forces of lightning and fire, may you come to relish our noble deeds; and come to participate in our sparkling joy of devotion. 9

Glorify that fire-divine, who envelops all the forests with flame, and who blackens them with his tongue. 10

The mortal, who, in the kindled sacred fire, presents the gratifying homage to the resplendent Lord, to him the Lord showers blessings for his sustenance. 11

May they two grant us strengthening food and speedy power to convey our offerings to the divine forces. 12

I invoke you both, O Lords of cosmic energies of lightning and fire, to be present at the worship, and both together to be exhilarated by the gifts I offer. You are givers of food and riches. So I invoke you for obtaining food and strength. 13

O Lord of cosmic forces of lightning and fire, divine friends, bestowers of bliss, come to bless us with herds of cattle, with troops of horses, with ample treasure. We invoke you as such for mutual friendship. 14

O Lord of cosmic forces of lightning and fire, hear the invocation of the institutor of the sacred works, as he offers the libation. May you enjoy offerings. May you participate in our sparkling joy of devotion. 15
61.

Iyāṃ adadād rabhasām riṇācyūtam dvodāsaṃ vadhry aśvāya dāśūshe | yā saśvantaṃ ācakhādāvasām paṇīṃ tā te dātrāṇi tavishā sarasvati || 1 ||

iyāṃ śūshmebhīr bisakhā ivānajāt sānu girināṃ tavishēbhīr ūrmibhiḥ | pārāvataghniṃ āvase suvīktībhīḥ sārasvatim ā vivāśena dhitībhīḥ || 2 || sārasvati devanīdō nī barhaya prajāṃ visvasya brīsayas ya māyināḥ | utā kshitībhya 'vānīr avindo vishāṃ ebhyo asravō vājinīvati || 3 || praḥ no devī sārasvati vājebhīr vājini-vati | dhīnāṃ avity āvatu || 4 || yās tvā devī sarasvaty upabrūtē dhānē bitte | īndrāṇi nā vṛitrāūryē || 5 || 30 ||
She, the stream of spiritual awareness, gives divine perspective to the speedy mind, which is devoted to Lord and endowed with vigilance. This acquits mind of the burden of worldly commitments. She destroys the boastfulness of the churlish niggard. O swift flowing stream, these are your very effectual boons. 1

With her might, like one who digs for louts-stems, she bursts the ridges of the rocks (of ignorance) with her strong waves. With austerity and prayers, let us adore for our protection, the stream of spiritual awareness, the underminer of both the banks. 2

O stream of spiritual awareness, may you destroy the revilers of divine virtues, offsprings of the universal sins. O giver of sustenance, you acquire for men the lands, and shower water of wisdom upon them. 3

May the stream of spiritual awareness, rich in her wealth of wisdom, and protectress of her worshippers, further all our thoughts with spiritual viands. 4

O stream of spiritual awareness, may you protect him, whosoever, engaged in conflicts, invokes you for wealth of wisdom, and glorifies you, just as he adores the resplendent Lord. 5
त्वां देवि सरस्वत्वा वाजेशु वाजिनि। राजं पुषेवं न: सुनिम्। ॥६॥
उन स्या न: सरस्वती धोगा हिरण्यकर्निनः। वृञ्जः वंशः सुभुम्नः। ॥७॥
यस्यो अनन्तः अहृतस्तथोषुरिन्द्रयुः। अस्मिन्न रोकेत। ॥८॥
स्या नो विष्ठा अतः हिष्यः। वसृणिया क्रुद्यावरी। अतन्तेहेतु सुर्यः। ॥९॥
उन ने: प्रिया प्रियानुः सुसत्यमा सुजुधा। सरस्वती स्तोम्या भूत॥ ॥१०॥

tvāṃ devi sarasvaty āvā vājeshu vājini | rádā pūshēva
naḥ sanīm || 6 || utā syā naḥ sārasvati ghorā hiranyavartanīḥ | vṛitragūṁ vashti sushūtāṁ || 7 || yāsyā anantō āhrutas
tvesāḥ carishmīr arnavāḥ | āmaś cáraṭi rōruvaḥ || 8 || sa no
vīśā āti dvīshaḥ svāśārīr anyā ṛtāvārī | ātanaś āheva sūrayaḥ
|| 9 || utā naḥ priyō priyāsu saptāvasa sūjushṭa | sārasvatī
stōmyā bhūt || 10 || ॥३१॥

आपपुष्पी पाध्वान्यखः रजौ अन्तरिक्षम्। सरस्वती नितर्यप्यतु। ॥६॥
वीपवस्यं ससत्: परं जाता वर्धयेण्नी। वाजेवाजः हव्यं भूत ॥ ॥९॥

āpaprūṣī pārthivāny uru rájo antāriksham | sārasvatī
nidās pātu || 11 || trishadhāstha saptādhātuh pānca jātā var-
dhāyanti | váje-vāje hávyā bhūt || 12 ||
O stream of spiritual awareness, rich in wisdom protect us in our mental struggle, like divine nourisher, who gives opulence. 6

May the divine stream of spiritual awareness, destroyer of obstructions, come rushing, as if, traversing on a golden path and be pleased by our earnest eulogy. 7

May she, the stream of spiritual awareness, limitless, undeviating, shining, swift-moving, and issuing forth from the ocean of cosmic intelligence, come onward with a tempestuous roar. 8

May she overcome all our adversaries, and bring to us her other thought-laden channels, the sisters, as the ever-rolling sun spreads out the days. 9

May the speedy stream of spiritual awareness, who has seven sister-streams, who is dearest amongst those dear to us, and is fully propitiated, be ever adorable. 10

May the stream of spiritual awareness filling with radiance the vast realms of earth and expanse of heaven, guard us against hatred. 11

Abiding in the three worlds, comprising seven elements, cherishing the five races of mankind, she (the stream of spiritual awareness) is ever to be invoked in every battle of life. 12
प्र या महिनासु महिनासु चेविने युक्षेमिश्रणया आपसामपत्तंमा।
रथं इव चुंबनि विभवेन कुष्ठपस्तुत्या किंकितुथा सरस्वती || 12 ||
सरस्वत्यामिनि नं नेशु वसयु माये रघुरि: पवेशा मा न आ धर्मं।
जुफस्ते न: सरस्य वेदवां च मा त्वस्येन्त्रप्रणालि गन्न ॥ १२ ॥

pra yā mahinnā ma- 

हिंदी में पाठ:

62.

Stushē nārā divō asyā prasāntāśvīnā huve járamāṇo
arkaǐḥ | yā sadyā usrā vyūshi jmō āntān yūyuṣhataḥ páry
urú vārānśi || १ || tá yajnām ā śucibhiṣ cakramāṇā rāthasya
bhāṇumḥ rurucū rājobhīḥ | purú vārānśy āmitā mímanāpō
dhānvāny āti yātho ájrān || २ || tá ha ūyād vartir yād áradh-
ram ugetthā dhīya ūhathuḥ sāsvad ásvaiḥ | mánojave-
bhir ishiraiḥ ṣayādhyai pari vyāthir dasūṣho máṛtyasya
|| ३ ||
She, who is distinguished amongst them as eminent in greatness and in her glories; she, who is swifter of all other rapid streams; she, who has been created vast in capacity as a chariot; she, the stream of spiritual divine awareness, is to be glorified by every seeker. 13

May you guide us, O stream of spiritual awareness, to precious wealth; reduce us not to insignificance; overwhelm us not with excess of water; may you be pleased by our friendly services for an access to our habitations, and let us not drift to undesirable places. 14

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I praise the two leaders of heaven, the sovereigns over this world. I invoke the pair of twin-divines, intuition and intellect, glorifying them with sacred hymns. They are ever the discomfiters of darkness and at the breaking of dawn, scatter the investing glooms to the ends of the earth. 1

Coming to bless our sacred works, they, with their bright splendidours, light up the lustre of their cosmic chariot, emitting vast and infinite radiance. They traverse many wide unmeasured spaces, over the deserts, refreshing them with waters. 2

O powerful twin-divines, intuition and intellect, with your desirable beams and waves, which are swift as mind and full of vigour, you bear the pious worshipper to the bounteous path of heaven. Let the inflictor of pain to the virtuous man be eliminated and be put to sleep in his final repose. 3
ता नाययां ज्ञामानस्य मन्मोप्य भूपतो युयुजानमंती।
शुष्णे प्रक्षामप्यन्ते वहना होनौं यक्तर्कों अध्युपावना॥४॥
ता वन्यौ दुधा पुंखा नायकरत्नमा नला नाययां चच्चा विवाम।
या श्रमनं न्तुवेन शंभविष्या बहुवनुष्ण्णने विनाशनी॥५॥

tá návyasó járamānasya mánmópa bhūshato yuyuji-
násapti | śūbham prīksham īśam úrjāṃ váhantā hótā ya-
ksat pratnó adhrúg yúvānā || 4 || tá valgú dasrá purusáka-
tamā pratná návyasā vácasú vivāse | yá śáúsate stuvaté
śámbhavishthā babhūvátur grīñaté citrārāti || 5 || 1 ||

ता भूष्णं विभिन्नद्रशः सम्रूद्धनातस्य सम्रूष्णहुः रजोभिः।
अङ्गुर्मायानिमित्तज्ञानं पतन्त्रित्पिरणिः सन्निग्ययः ॥६॥
वि जसूचि र्या यानमिः श्रुते हरैं द्रुपणा वार्षिकः।
द्वास्यन्तां श्रुतेः प्रियपुर्णामिति च्वानासुमलिते शृण्णूः ॥७॥
व्योऽनुर्भौ युपर्येण अस्ति भूमा हेतृं श्रावान्युपम मंत्यः।
नत्रानिध्या वस्योऽर्द्रायामां र्योभृयुः नुभुष्णे त्पाणान् ॥८॥

tá bhujýum víbhír adbhhyáḥ samudrát túgrasya súnúm
úhathú rájobjhilí | are núbhír yójanebhír bhujánta pátpatric-
bhir árṇaso nír upásthát || 6 || ví jayúshá rathiá yátam
ádríṃ śrutamb hávam vrishañá vadhrimatyaḥ | daśasyánta
sayáve pipyathur gám ití éyavanā sumatiḿ bhurańyú || 7 ||
yád rodasi pradívo ásti bhúma bélo devánam utá martya-
trá | tád ádityá vasavo rudriyáso rakshoyúje tápur agháṃ
dadháta || 8 ||
Harnessing their horses, like speedy waves, bringing excellent nourishment and strength, they approach to receive the adoration of their worshipper. May the benevolent ancient invoker of Nature’s bounties honour these ever-youthful divines. 4

I worship with a new hymn those two quick-moving, splendid eternal pair of twin-divines (intuition and intellect), the accomplishers of all noble deeds. They are the bringers of bliss to him who lauds, and praises them. They bestow wondrous gifts on their devotees. 5

You, as if, with the aid of the winged horses attached to your chariot, passing by roads, which are unsoiled by dust, take the helpless man, however strong he may look, out of the bosom of the flood worldly troubles. 6

Riding in your cosmic chariot, you penetrate the mountains. O showerer of blessings, you hear the invocation of aspiring mothers. You nourish bountiful givers. You make the cow yield milk of wisdom for the quiet devotee, and in this manner, displaying benevolence, you are everywhere present. 7

O heaven and earth, O cosmic powers of light, life and vitality, take away from us, the mortals, the dread anger of the divine forces, being exercised towards us since a long past, and turn it to him, who is associated with violence, and cruelty for his destruction and death. 8
य इति राजानाथनाथा निविद्यज्ञसो मित्रो व्याप्तिक्षेतरस्।
गम्भिरायुर रसायन हेतिमयस्य श्रीचाप्यविनिधस्स्य आनंदाय इ. इ.
अन्तरे अविद्यपथसयूर्विनिधमानसयवामुखर्य।
सनुनेन वर्षस्य मलिखस्य वन्ययानमाति श्रीर्याय व्यवहृतः।
आ पुर्वाभिमहत् महामायलिन्यशुचियतस्यमनमामिहार्य।
द्यहस्य चित्तोमानो वि व्रजस्य हुन्ते वर्ष ग्रामसे चित्रसाति।

याइयंराजानाथिनीविदाधद्दराजसोमित्रो
वारुणसंसिद्धेनत।
गम्भिरायुरस्यरक्षसा हेतिमयस्यो द्रोपाय विनिधायस सायनायण।
अन्तरे अप्रतिपादनं सरस्यविनिधस्य वामुखर्याय।
सनुनेन वर्षस्य मलिखस्य वन्ययानमाति श्रीर्याय व्यवहृतः।
आ पुर्वाभिमहत् महामायलिन्यशुचियतस्यमनमामिहार्य।
द्यहस्य चित्तोमानो वि व्रजस्य हुन्ते वर्ष ग्रामसे चित्रसाति।

(२३२) विज्ञानमयेश्वरम्
(२३३) गक्तावार्तव्यम् सूक्ष्मम् वार्तस्य वार्तस्य वर्द्धो अर्थं अर्थम्
(२३४) प्रवाहवाच! दस्यां विवेकवृत्ती दशम्बं।

कृत्वा कथा कुन्यरुपस्य दलतम सौमोऽविद्यामस्य।
आ यथा अविनयगत्वा कर्वन् धवन्यत हस्यं अस्य ममस्य।
अर्थे: मे गन्ते हर्षनामाश्च ग्रामसे यथा प्रवाहश्च अर्थे।
परिः ह्य यादनायिनीयः पिपणो न यथोऽनलरस्तुत्याय।

63.

 Kvā tyā valgū puruhūtādyā dūtō nā stōmo vidān nā-
masvān | a yō arvān nāsatyā vavārtta āṣyāḥ hy āṣa
aṣya mānman | 1 | āram me gantām āhanaśāmaśā grīṇānā
yathā pībātho āndhaḥ | pāri ha tyād vartīr yathō rishō nā
yāt pāro nāntaraś tuturyāt | 2 |
O Lords of cosmic light and bliss, recognize him, who of all the world, worships the royal pair of twin-divines in due season. He hurls his weapon against the strong violent people, against the malignant lies of man. 9

Come with your shining and well-guided chariot, fitted with excellent wheels, to our dwelling (to bestow upon us) offsprings. Strike off with secret indignation the heads of our assailants, who attack us with treacherous approach. 10

Come hitherwards to us, whether with the most excellent or middling, or inferior steeds. May you throw open the doors of the firm-closed stall of the cattle and be bountiful to him who praises you. 11

May our praise and oblations secure for us the services of the splendid twin-divines (intuition and intellect) as divine messengers. May our praise and devotion secure for us the services of the splendid twin-divines, who are invoked by all; our hymns bring these two ever-true powers hither. May they be propitiated by this adoration. 1

While praised, may you come promptly upon my invoca-
tion and partake in the enjoyment of divine glory and may you keep guard around the dwelling against all adversaries, so that none may harm us whether abiding near or at a distance. 2
ākāri vām āndhaso vārīmann āstāri barhiḥ suprāyanātāmam | uttānāhastu yuvayür vavandā vām nákshanto ádraya āñjan || 3 || ěrdhvó vām agnir adhvarēṣhv asthāt prá rāṭir eti jūrṇíṃi ghrītācī | prá hótā gūṛtāmāṇā urānō 'yuṛta yó násatyā hāvīman || 4 || ádhi śriyē duhitā sūryasya rátham tāsthau parubhujā sa- tōtim | prá māyābhīr māyīnā bhūtam átra nārā nṛtī jāni- man yajñīyānām || 5 || 3 ||

yuvām śriḥbhir dārsatābhīr āabhīḥ śubhé pushṭīṃ īha- thuḥ sūryāyāḥ | prá vām vāyo vápushé 'nu paptan nákshad vāni sūṣṭēta dhishṇyā vām || 6 || ā vāṃ vāyo śvāso vā- hishteḥ ābhī práyo násatyā vahantu | prá vāṃ rátho má- nojāvā asarjśhēḥ prikshē īshīdho ānu pūrvīḥ || 7 || purū hi vām parubhujā deshnāṃ dhenūṃ na īsham pīnvatam āsak- rām | stūtas ca vāṃ mādhvi sūṣṭētiṣ ca rāsāṣ ca yē vām ānu rātīṃ āgman || 8 ||
Many fresh melodious devotional songs have been composed and soft grass of loving emotions is strewn to greet you. The priest with uplifted hands, desirous of your presence, praises you; the two stones of mental and vital complexes are yearning to express prayers for you.

The fire-ritual uplifts its flames in your honour. Forth goes the oblation, fragrant with the butter-essence. O ever-true divine powers (the twin-divines, intuition and intellect), the diligent and zealous ministrant priest is privileged to invoke you.

O (twin-divines), the protectors of many, the daughter of the sun, the first flare of divine light, ascend your chariot, which brings hundreds of protective elements. O twins, the sagacious leaders and guides, you have excelled by your charming swift movements everyone else participating in this cosmic creativity.

With these beautiful splendours, you provide rich gifts for the enjoyment of dawn, the first flare of enlightenment. The horses of your chariot, like herds, descend for our felicity; may our well-sung words of praise reach you.

May your rapid burthen-bearing steeds bring you, O ever-true twin-divines, to our devotional nourishment. May your chariot, swift as thought, dispense substantial, desirable, and abundant food.

O protectors of manifold wealth, your bounty is to be distributed by you; may you give us nutritious and substantial food. O givers of delight, these praises, and libations are for you and these adorers seek your favour.
उत्त म मृगे पूर्णयण्य ग्यां मृगीन्ते जाने उंगके चे उका ।
श्राण्डो देवीगुरासि: महाश्रीन्तुड़े व्युज्ञानं अविययच युज्ञान || १६ ||
से वी जाना नौघास्य मुहासासीया पुरुषपं धारे टांग ।
भूराहातो वीर न धारे टांगरा रश्निक पुरुपस्मा स्यु: इति ।
आ वी सुरेषे वर्मत्रतुदिकि: व्याम || १७ ||

utra ma ṛjre pūrayasya rāgḥvī
suṁtre śatām perukē ca pakvā | śaṇḍo dad dhiraṇinah
smāddishṭin dāsa vaśāso abhishāca rishvān || ९ || sām vāṃ
śatā nāsatya sahāśrāsvanām purupānthā giré dāt | bharaḍ-
vājaya vira nū giré dad dhataś. rākshāṇsi purudaisasā syuḥ
|| १० || ā vāṃ sumne vārmaṇ suṁrībhīḥ shyām || ११ || ४ ||

( १४ ) puṇṭaraḥस्य सुनम
(१५) puṇṭaraḥस्य सुनमम् वाह्यपको भवहात्र क्रितक || उपा देवता || विकृष देवन: ||

उवँ विषय उसमो रोवचमाना अस्खर्पां नाम्यान्य महान: ।
कुणान्ति विभात्र सुपथा सुवाण्यमुद्रु वस्थी दत्तिणा मोन्यानि । ॥
भ्रत्र नृत्रा उर्विला वि भासुले श्रुतिभाण्यो यामयपसन ।
आर्वपिंस्ते: क्षुपे शुमममानानि देवी रोवचमाना महेमि: ॥
वहान्ति सीम्रुणासो रूक्ताने गावे: सुभागमुद्विया प्रथानाम ।
अपेणेन श्रीगो असलेव श्रुतवाहाने नमो अजिरे न वैच्छहि ॥ ॥

64.

Úd u śriyā uṣhāso rōcamānā āsthur apāṃ nōrmāyo rū-
šanataḥ | kriṇōti visvā supāthā sugāny abhūd u vāsvī dā-
kshinā maghbōni || १ || bhadrā dadṛksha urviyā vi bhāsy út
te sēcīr bhāṇāvo dyām apaptan | āvīr vākṣaṅe kriṇushe
śumbhamānōsho devi rōcamānā máhobhiḥ || २ || vāhantī sīṁ
arunāso rūsanto gāvah subhāgām urviyā pṛthānām | áp-
jate śūro ásteva śātrūn bādhate tāmo ajīrō nā vōlḥā || ३ ||
May the two aspects of truths, the eternal and ethical, belonging to the intuitive instinct be mine; may the hundreds of divine directives belonging to the inner conscience be mine; may the dressed delicious viands, prepared by the instinct of divine resistance, be for me; may the discriminating instinct bestow upon me tens of golden (attractive) chariots and obedient, valiant and well-favoured (helpmates). 9

May ever-true divines, the versatile masters, grant hundreds and thousands of energies to Lord’s devotee. May they give these gifts to the sage profound in sacred knowledge. O divines, achievers of great deeds, may the demons be ever-whelmed. 10

May I be associated with the learned in the abundant felicity bestowed by you. 11

The white and radiant tints of the dawn (the first flare of inner light) have risen up in their splendour like the waves of the waters for beautification; she renders all virtuous paths easy, fair to travel. She displays her glory, which is benign and friendly. 1

O divine dawn, you are seen auspicious, your lustre shines afar. Your splendours have flown up to the sky. Lovely and radiant, you display your majestic form. 2

Ruddy and luminous are the rays that bear the auspicious, expanding and illustrious dawn. Like a valiant archer, and like a swift warrior, scattering enemies, she drives away the glooms. 3
सुगोता ते सुगोता पार्वतेय अपस्तरसिः स्वाभानो।
सा ना आ बेस पृथ्यमन्येण रूतिः निर्वचोऽहितिरिपुष्पिः॥३॥
सा बेस पृथ्यमन्येण वर्ते वहितिः जोप्यन्तु॥
लेन निर्वचो द्रुतिर्या है त्वेति पुर्वेष्टी महानां दर्शने सुः॥५॥
उत्ते कर्येष्टुलेपम्प्रमर्या ये पितुनाजो यूष्योऽ।
अया सते वहितिः सूर्हेन शमसुप्ने देवि दुष्पृणे मलोप्य॥६॥

sugotá te supáthá párvateshv aváte apás tarasi svabháno |
sá na á vaha prithuyámam rishve rayím divo duhitar |
ishayádhyai || 4 || sá vaha yókshábhír ávátośho váram váhási jósham ánú | tváṃ divo duhitar yá ha deví púrváhú |
tau manhána darśata bhúḥ || 5 || út te váyas — || 6 || 5 ||

(१५) पश्चात्तिलम् स्वस्तम्
(१६) पृथ्यमन्यस्मृति यद्यपि स्वविद्यं निर्विकारणम् तत्प्राप्ति तस्कवः

पुष्य स्ता नै द्रुतिर्या दिनोऽन्यः सिद्धिर्च्छण्टी मानवीरजीवः।
या भावर्णा कर्तका रामायश्वायथि निरस्तसमस्वभिः कुलः॥११॥
विन तयार्युक्तसमिर्मरीः भानुरुस्वंसरिताः
अध युःस्ते द्रुतो नाज्ञिणीविष वा धासते न्यु अन्यंवाः॥१२॥

65.
Eshá syá no duhitá divojáḥ kshitir uchánti mánushir
ajīgaḥ | yá bhánúná rūṣata rāmyāsv ajñāyi tirás támasaś
cid aktún || 1 || ví tád yayur arunayúgbhir áśvais citrám
bhánty uśhasa candrárathāḥ | ágram yajñásya bryható ná-
yantar ví tá bdhante táma ūrmyāyāḥ || 2 ||
Yours are good roads, easy to be traversed in mountains and inaccessible places. You pass self-luminous over the waters. May you bring to us desirable riches, O daughter of heaven, in your spacious and beautiful chariot.

May you, O dawn, bring me opulence. Unopposed you carry riches, as if on your oxen, at your will and pleasure for worshippers. O daughter of heaven, you are divine and lovely, and you are to be worshipped at early hours, when we call you in our ceremony.

O divine dawn, when the birds fly forth from their nests, men have to rise to work and earn their sustenance; O divine dawn, bring ample wealth to the mortal who is near you, the offerer of the oblation.

This heaven-born daughter of the sky, driving away the darkness for us, wakes up the human beings from their slumber; she, with her bright lustre, is perceived dissipating the glooms, even through the shades of darkness.

The dawns, in beautiful chariots drawn by red rays, shine gloriously as they proceed. On the commencement of the great morning worship, they drive far away the night's surrounding shadows.
श्रवो वाज्ञिकम् वहन्ते तृषुपुरिः उपसो मर्त्याय। मुनोभिरिच्छयत्लोकमाना अथव थान विष्णुने रक्षमुख ||

इन्द्र हि वों चित्ते रक्षमुख वैगर्गे तृषुपुर उपस:।
इन्द्र विष्णुं जस्वे 'युक्तं न नि पुम मार्त्ये वहथा पुगा नित ||
इन्द्र हि न उपो अक्षिन्दारे गोत्रा ग्याम्यहिंसे गुणरिन्ने।
व्याकरणे विभिन्नवर्गं च मुखा नूरामसंवेदेहुः हृिन्ने:।
उच्चा निथे दुहिते: प्रत्सकों भर्तराजाधिन्ये मंधोिने।
सूचीर्य पृथी गुणरिते रिसंहुतमायमाये वेंगि अरूिे न:।

श्रवो वाज्ञम

िषाम ुराण्वाधि हासो शासिा मार्त्याय | माक्षिनं विरात्वा पायमाणा आंिा धाता विलघ्निे रातिि अधि || 3 ||

िद हि वो विलघ्निे रातिि अस्तिर्वा विराया दाशुिा उशािह ।

िदा विप्रया जारिे याद उक्तिा नि शिा माविे वाहिो खुमा विलघ्निे पुरिे: || 4 ||

िदा हि वि उसहिे अतिरिो गोरिा ग्याम्यहिंसे गुणरिन्ने।

व्याकरणे विभिन्नवर्गं च मुखा नूरामसंवेदेहुः हृिन्ने:।
उच्चा निथे दुहिते: प्रत्सकों भर्तराजाधिन्ये मंधोिने।

66.

Vāpur nā tāc cikitūshe cid astu samānāṁ nāma dhenū pātyamānam | mārtesselv anyād dohāse pipāya sakric chukrām duduhe pīṣnir万户 || 1 || yē agnāyo nā sōṣacām iñbahā dvīr yāt trīr marīto vāvṛidhānta | ar económ viraṁ yāyasa esham sakāṁ uṛinmāṁ paũnsyebhīs ca bhuvan || 2 ||
Dawns bring fame, food, sustenance, and strength to the mortal, who is a liberal worshipper. May the dawn abounding in wealth, and proceeding with imperial sway bestow this day upon the worshipper nourishment, wealth, and progeny. 3

Verily, O dawns, there is at present wealth to give to your worshipper, the offerer of homage, and to the sage, who recites your praise. If the praise is accepted, then bring to him who is like me such wealth as has been formerly and ever bestowed upon myself. 4

Verily, O dawns, the preceptors through your favour recover the lost wisdom on the summit of the lofty knowledge. With hymn and prayer, they burst open the obstructions of delusions. The sincere invocations of the divines are ever fruitful. 5

O daughter of heaven, possessor of riches, may you shine upon the worshipper, as you have been doing of old on the wise sages. Grant wealth and noble descendants to him, who becomes your devotee, and bestow upon us the wide-spreading glory. 6

The cloud-bearing sky and the cow both of them have the same wonderful form and the common name, the *milching one*. The latter one has swollen among mankind for milking, and the other, the interspace, gives milk from her bright udder once only (i.e. in the rainy season). 1

Unsoiled by dust, the golden cosmic chariots of those vital principles are shining like kindled flames, enlarging themselves twofold and threefold at will. They are invested with their great strength and virile energies. 2
रुद्रास्या ये मुष्टिशाह सांति पुत्रा यान्यम्बा नु दार्प्पिविर्यस्य ।
विल्हस्य हि माना महो मुही पा मेष्वशिष्टः सुष्मेरुः गर्भमाचारत ॥३॥
न य ईंपने जनुपाटो नन्हन्नः सम्मेलाराहि युनानाः ।
निष्ठुष्टः शुच्योैः वायूमनु स्थितः नानमुद्रास्वादः ॥४॥
मुरु न येषु द्रहमस्त्र चिद्वा आ नाम पूणो महस्ते दर्शनाः ।
न ये स्त्रिना अत्योसा महो नु सिंधुदुर्गर्वः वायुदप्राय ॥५॥

न हुषाणः श्रेणावता ध्रुपश्चेष्टा उषें जुज्ज्वं रात्ससी सुमेके ।
अर्थ होषु रात्ससी स्वाविवानस्त्मु सत्सो न रेके ॥६॥
अनेनो वै महन्ना यामें अस्तनुध्ववि मुस्त्वस्त्मरर्थी ।
अन्नमी अम्माया रेवस्त्रत्वः रात्ससी पृथ्वः याति सार्वेण ॥७॥

ताद्व उग्रान्य साससा ध्रुपिशुष्मेन उभ्यु युजन्त रोदसी सुमेके ।
अर्थ होषु रोदसी स्वाविवानस्त्मु तस्सो न रेके ॥८॥
अनेनो वै महन्ना यामें अस्तनुध्ववि मुस्त्वस्त्मरर्थी ।
अन्नमी अम्माया रेवस्त्रत्वः रात्ससी पृथ्वः याति सार्वेण ॥९॥
They are the offshoots of showerers, cosmic vital powers, whom the nursing firmament is able to foster. They are mighty, and it is known that the great interspace has received the life-germ for the benefit of man. 3

They do not approach men by any conveyance; they already exist in their hearts, purging away their defects. When these brilliant ones supply their rain water for the gratification of their worshippers, they with their own splendour bedew their bodies. 4

Approaching quite close to them, and repeating the mighty name of the cloud-bearing winds, the worshipper is able to obtain quickly his wishes. The liberal donor pacifies the angry clouds, who otherwise, by nature, are devastating in their might. 5

Those fierce and powerfully arrayed cloud-bearing winds unite by their strength the two beautiful regions of heaven and earth. The self-radiant pair of heaven and earth stands majestically amongst the furious ones like splendour shining with her nature of brightness. 6

May your chariot, O vital principles, be devoid of wickedness. May this chariot, which is without a driver, without horses, without a provender, and without traces, which scatters water and which accomplishes desires, traverses heaven and earth, and paths of the interspace. 7
नास्य वृत्ति न नेत्तमा न्विन्न मरणं यमवधु वार्तमानोऽ।
तेक्षे वा गोशु नर्नेष्यमप्यु स वर्जेत दर्शा पायेः अर्थ योः ॥ ८॥
प्र विद्वमके गुणं तुराय मार्गायु वत्माये स भद्धम् ।
ये महासिं महामा सहते रेजिन अस्म पूर्विनी मुक्तब्ये ॥ ९॥
विष्णुमन्व अवर्मेव विद्वृत्तपुर्णव्यथोऽ निहोऽऽ नामसः ।
अर्थवे घुरेऽवा न नीग्र प्रबन्धमानो महामा अख्यायः ॥ १०॥
ते कृपानं मार्णं मार्जिन्धु रुद्रवे सुवृ वासमा विवस्मे ।
त्रिवः शाश्वेऽ शुचश्वा मनीषा निष्ठो नायं उम्या अण्व्युधान ॥ ११॥

नास्या वर्तान ना तरुपते नव आहू मारूता युम अवथा वायसातां तोके वा गोशु तनये यमु अपि सा व्रजः दार्ता पार्ये आधा र्योऽऽ ॥ १२॥
प्रा चिरेम अरभो ग्रि तेपते तुराया मार्गायु वत्माये स भद्धम् ।
ये महासिं महामा सहते रेजिन अस्म पूर्विनी मुक्तब्ये ॥ १३॥
विष्णुमन्व अवर्मेव विद्वृत्तपुर्णव्यथोऽ निहोऽऽ नामसः ।
अर्थवे घुरेऽवा न नीग्र प्रबन्धमानो महामा अख्यायः ॥ १२॥
ते कृपानं मार्णं मार्जिन्धु रुद्रवे सुवृ वासमा विवस्मे ।
त्रिवः शाश्वेऽ शुचश्वा मनीषा निष्ठो नायं उम्या अण्व्युधान ॥ ११॥

( १२ ) मम्मतासह सुक्षम
( १-२ ) भार्तरवयायसत् मुद्गाय वार्तत्मको मर्गायु अतिनि। विवायकायनेन हैवनां, विनुष्ट वनन्तः ॥

विष्णुवे वा: मुनो ज्ञेयुनमा गीतिमिन्नविवरणा वाक्यस्यः।
सं या रुद्मेव यमवधुभिमुद्ग द्वा जनं अस्मसा बाह्स्तिः: स्ये: ॥ ११॥

67.

विश्वेश्वां मह सतां ज्येद्धतामां गिर्भन मित्रावर्मां
वविद्धद्धुयाः || सा यारमेवा यामात्म यामिष्ठाः द्वारा
जनाः आसां बृहुभिः स्वायः ॥ १ ॥
There is no propeller, no obstructer, of him, whom, O cloud-bearing winds, you protect in battle. He whom you protect, and bless with sons, grandsons, cattle and water, is in war the victor against the herds of his ardent foes. 8

Offer excellent nourishing food to the loud-sounding, quick-moving, self-invigorating company of the cloud-bearing winds. These are the ones who overcome strength by strength. The earth trembles, whilst, O fire-divine, the adorable cloudy-winds terrifically move. 9

The cloudy winds are resplendent, as if illuminators of the sacrifice, bright as the flames of fire. Entitled are they to adoration, and like heroes, they make adversaries tremble. Brilliant and invincible are they from birth. 10

I pay tribute and offer oblations to that exalted company of the cloudy winds, armed with shining lances, the progeny of the supreme divine vital power. The pure and earnest praises of the devout adorer are emulous in their effort of invigorating clouds like waves of floods. 11

I proceed by my praises to exalt you, O light-divine and plasma-divine, the noblest of all that has existence. You two, though apparently not the same in name, are really the firmest controller with your arms, and hold men back from evil as riders check horses with reins. 1
iyām mād vām prā strī-

niite maniṣhópa priyā nāmasā barhīr ācha | yantāṁ no mi-

trāvaṇāv ādhīśitaṁ chardīr yād vām varūthyām sudānū |

2 || ā yātāṁ mitrāvaṇā suṣasṭy upā priyā nāmasā hu-

yāmānā | sāṁ yāv apnaṭhō apāśevā jānāṁ chhrdhīyaṁaś 

cid yatatho mahītvā || 3 || āśyā nā yā vājīnā pāṭuḥaṁdhu 

ṛītā yād gār模样 ādītīr bhāradhyay | prā yā māhāntā 

jāyamānā ghorā mārtāya ripāvca nī didhaḥ || 4 || viṣve yād 

vām maṁhānā māṇḍamānāḥ kṣhatrām devaśa āḍaṁbhuh sa-

jōśāḥ | pārī yād bhūthō rōdasī cid urvī sāntī spāsō ēā-

dhāso āmūrāḥ || 5 || 9 ||

ta hi śabhe śabhe śabhe śaṁupuṁmaṁdive śoḥ || 

rauvaḥ naśeṁ uśa vīśeṁdive śaṁśeṁmānāyaṁ śaṁśeṁnoyaṁ || 6 || 

ta vīśeṁ vīśeṁ nūrṛṁ pūrṇasya nī yatāyaṁ sāṁśeṁnā̃h pūrṇiṁ || 

na śreṣṭhe śreṣṭhe śreṣṭhe vī vṛtyo vishāṇjyaṁ mṛnšeṁ || 7 ||

tā hi kṣhattrīm dhāraṁyey the ānu dvyūn drīnhēthe saṁām 

upamād iva dyōh | drīlḥo nākṣhatra utā viśvādevo bhūmim 

āṭaṇ dyām dhāśāmayöḥ || 6 || tā vigrāṇ mhaṭhe jaṭhāraṁ 

prīṇādhyā a yāt saḍma sābhṛīṭayaḥ prīṇānti | nā mṛṣh-

yante yuvatāyō 'vātā vī yāt pāyo viśvajīṁvā bhārante || 7 ||
O light-divine and plasma-divine, this prayer of mine has been extended to both of you. Both of you, O dear, are requested to come hither with viands, and move towards the sacrificial place. O munificent divines, may you grant us a safe dwelling, protected from heat, chill, and blast of air.  2

O beloved cosmic light and plasma, invoked with reverence, come to bless the propitious noble works. Through, your bounty, you support men, striving for sustenance as a workman maintains himself by labour.  3

You are the one, who are strong as horses, accepters of pious praise, and embodiment of truth. Powerful mother infinite conceives both of you, who are the mightiest among the mighty since your very birth and terror to the evil forces of mankind.  4

All the divine powers rejoice in your greatness; with one accord, they accept your supremacy; and since you are pre-eminent over the wide and spacious heaven and earth, your courses are ever true and unimpeded.  5

You manifest princely vigour day after day; you strengthen the summit of the sky, as it were from the loftiest heaven. Both of you have ordained firm in position the clouds, the mid-space, the sun, the earth, the heaven, and the food fit for man.  6

Both of you encourage the wise, when he quenches his appetite with devotional love and his associates occupy their positions in the chamber of worship, and when the rain, the sustainer of all, is sent down by you, and the young rivers, the maidens, undried, diffuse fertility around without obstruction.  7
तां जिह्वाया मन्त्रेन्द्र सुमीया आ यदी सत्यां अनुत्तरतेन मृता।
न हां महिंये पुनाश्रयः युवान्तु तुम्मां नुजानि वि चैतिष्टेन्द्रे:।१८॥
प्र यदी मित्रावरणः सुप्रेमिष्यां तामस युवान्ति मिनान्ति।
न ये तुनासां अहःसा न मता अवेदामाः अस्यो न पुरान:॥१९॥
वि यहाँ चक्षुसां भये प्रमेते श्रमिन्ति के चित्विन्ति सान्तानः।
आहां चवां मुलामुखः नक्रिानविष्यतः महित्या॥२०॥
अनवरिष्या वी चतिगिनि अभिभां युनामितावरणःस्वस्यायुः।
अनु महावः स्पष्टान्त्रिजनः धृष्णु पद्येऽः धुपणे धुन्तजः॥२१॥

tá jihvāyā sādam ēdāṃ sumedhā ā yād vām satyō aratī ṛtē bhūt` tād vām mahitvāṁ ghrītānnav astu yuvām dā-
ṣūshe vī cayishṭām ānāh ṣ ॥ ॥ prá yād vām mitrāvarunāḥ
spūrdhān priyā dhāma yuvādhita minānti | nā yē devāsa
ōhasā nā mārtā āyajñāsāco āpyo nā putrāḥ ॥ ॥ vi yād vā-
caṃ kistāso bhārante sānsanti kē cīn nivido manānāḥ | ād
vām bravāma satyāny ukthā nākīr devēbhīr yatatho mahi-
tvā ॥ ॥ ॥ avōr itthā vām chārdīsho abhiśhthau yuvōr mitrā-
varunāv āskṛiddhoyu | ānu yād gāva sphurān rjipypyāṁ
dhrīshnūm yād rāne vṛīshānāṃ yunājan ॥ ॥ ॥

(२८) भ्रात्रवनम् मुक्तम्
(१२-१२) नागार्यान्यान्यान्मुक्तम् रान्यान्मो नरवाना ककी:। इन्द्रवनीद्राम् रैवि:। (१२-८, १२)
प्रवथायवणमेवकाराधव विद्वृः, (१२-४) नवमीशःभाषां जगानी तन्नीसी।

उपस्तिः वां युह उच्चप: सुजोपां मन्तुपिभवेभिः ियज्ञे।
आ य इन्द्रवनानासिपः अय महे सुस्राये मह आवरतेष॥१॥

68.
Srūṣṭi vām yajñā ुधयतां sajōsā manushvād vikṛtā-
barhisho yājadhyai | ā yā ādhravārunāv ishe adyā mahē
sunnāya mahā avavārtat ॥ ॥
The faithful and most wise devotee solicits you with his prayers for supply of water. May you nourished by loving homage, become magnanimous and exterminate the sins of a devotee. 8

O light-divine and plasma-divine may you exterminate those who strive against you and break the laws that are agreeable and beneficial and also those divinities, and mortals, who are not diligent in adoration, and those who work without faith and those who performing works do not worship and those who do not propitiate you. 9

When the clever priests lift up their voices, then several of them, glorifying other divines, recite flattering hymns, pertaining to selfish ends. Such being the case, we with sincerity request you, that in your magnanimous liberality, please do not associate with these pseudo-divines. 10

On your approach, cosmic light and plasma, protectors of the dwellings, may your great munificence come to us, whilst your praises are uttered, and the devotees offer devotional love, that inspires straight forwardness, resolution and strength. 11

O mighty resplendence-divine and plasma-divine, the young disciple has just now returned, engaged conscientiously with others in offering worship to you to obtain food for him, who, like his ancestor, has made all preparations of performing worship. He has invited both of you to gain glory and happiness. 1
ता हि अष्टोऽऽै देवनाता तुजा धार्मां शाबिष्ट्य ता हि भूतम।
मुनोऽम हिष्टक्षणोऽ बृहतेन लिन तुष्टरा सर्वसना।॥२॥
ता गणेन्द्रि नामस्येंम: शुप्यः मुसूसि मिन्द्रावर्षणा चक्षुना।
वननेत्यः शाबिस्मा हलिन वृत्ति सिरस्यन्यं वृजनेद् विषे:॥३॥

ता हि श्रेष्ठाः देवताः तुजा सुरानाम सविश्चाः।
शुप्य भृततम माहौगीहा तुदिस्प्रष्मा रीतेना व्रिततुरा सर्वसना।
॥ ॥

ग्राम यश्रंश वादवेयन विः द्रवसोऽ नगं स्वगोऽः।
प्रेमे इन्द्रार्णण महि योऽश्र प्रविठवि भृतमृंगः।
स इत्युदान: श्वश्री जलवेयं यत्वा वस्त्र दशान्ति त्वम।
इया स दिपस्नेद्यस्तान्त्यं दायवृक्ष जनाव।॥५॥

ये युवं तर्क्षोचरय देवा रिये अभ्यो करुपमये पुरुषः।
अर्मे स इन्द्रार्णणाव्रिष्ट प्यात्त्र यो भृतक बुद्धदृष्टेऽः।॥६॥

gnāś ca yān nāraś ca vāvīdhānta vīṣve devaśo
naram svāgūrtāḥ | prābhaya indrāvarṇa mahītvā dyaus ca
prithivi bhūtam urvī || 4 || sā it sudānuḥ svāvān rītāvēndrā
yā vām varuna ādāsati tmān | ishā sā dvishās tared dāsvān
vānśad rayim rayivātā ca jānān || 5 || 11 ||

yāṃ yuvāṃ dāsvādhravāya devā rayim dhatthō vāsum
mantam purukshūm | asmé sā indrāvarṇav āpi shyāt prá
yā bhanākti vanūsham āsastih || 6 ||
You two are the principal ones amongst Nature's forces, deserving worship,—the distributors of wealth, the most vigorous of heroes, the most liberal among the opulent, possessors of vast strength, and destroyers of the entire hosts of adversaries by eternal law. 2

Praise lords of cosmic resplendence and plasma, renowned for all glorious energies and enjoyments; one of whom slays evil with his punitive justice, the other, intelligent by his might, comes to the aid of the pious when he is in difficulties. 3

When amongst mankind, both males and females, and when all Nature's bounties, spontaneously striving, glorify you, O lords of cosmic resplendence and plasma, you surpass them in greatness and thus, O heaven and earth, you spread wide. 4

He, who spontaneously presents homage to you, O lords of cosmic resplendence and plasma, is liberal, wealthy and upright; with all his resources he shall conquer his adversary, and win opulence and rich descendants. 5

May that opulence, comprising treasure and abundant food, be ours, which you, O lords of cosmic resplendence and plasma, bestow upon the donor of the oblation, and which baffles the calumnies of the malevolent. 6
उन ने: सुग्रावस्वे द्रुमगापा: सुरिभ्यं इन्द्रिकरणां रघु: प्र्यां।।
येंयः श्रुम: प्र्यांनात्सु साह्याप्रं सधौ पुःशा नित्य: नातुः।। ॥ ॥
नू ने इन्द्रिकरणां श्रु:णानां पुःशा रघु: साह्याप्रं स्त्रेशं।।
इन्द्र्या शुभत्तो शुभिन्तक्ष्य श्रु:णोः न नावा दृष्टितात्सम ॥ ॥ ॥

utra naḥ sutrātrō deva-gopāḥ surībhya indravarnaḥ rayiḥ shyāt | yēshaṁ śūshmah prātanasaḥ sāhvāṃ prā sadyō dyumma tirāte tāturiḥ || ॥ ॥ ॥
na indravarnā grīṇānā prīktaṁ rayiṁ sauṣravasāya devā | itthā grīṇānto mahīnasya sārdho 'pō na navā durītā tahema || ॥ ॥

प्र सुमाजस्वे बृहत्ते मन्म नू प्रियमचि देवराय वशूभाय सूराय:।
अः य उत्ती महिनाय महित्वत: कल्यं विभास्यज्ञेऽन शोचियाः।। ॥ ॥
इन्द्रिकरणां सुभपायविं सुन्ते सोमां पितुते मर्यं ध्रुनाना।
शुःश्रो अत्रस्वे देवरायविं प्रान्त स्वान्तुमार्घ याति शीतवेऽ।। ॥ ॥
इन्द्रिकरणां माध्यममस्व वशु: सोमं सार्यव श्रुव्याव व्रेष्थाम।
इन्द्रस्वामाय: पारिप्रकम्य्य आसयायमान्यहिति माद्येशाम।। ॥ ॥

pra samraje brahamate manma nū priyam area devāya vanaaya sap ráthaḥ | ayām ya urvi mahina mahivra-taḥ krātvā vibhaty ajāro nā socishā | ॥ ॥ āndravarnaḥ su-tapāv imām sutām sōman pibatam mādyaṁ dhritavrata |
yuvā rātho adhvarāṁ devāvītaye prāti syasaram upa yāti pitāye || ॥ ॥ āndravarnaḥ mādhvustamasya vriṣhṇāḥ sōma-sya vṛishanā vṛishethām | idām vām āndhāṁ pārishkrtam asmē asādyasmin barhishi mādayethām || ॥ ॥ ॥
O lords of cosmic resplendence and plasma, may our noble men have opulence, of which the divine powers be the guardians. May your great might give victory in battles, and their triumphant glory spread with swiftness. 7

O divine and glorious lords of cosmic resplendence and plasma, may you quickly bestow upon us wealth for our felicity; and thus eulogising the strength of you two, mighty divines, may we pass over all difficulties as with boats we cross the waters. 8

Now repeat a sweet and all-comprehensive praise to the imperial mighty divine Lord of plasma, who, endowed with greatness, illumines the spacious heaven and earth with majesty and power. 9

O Lord of resplendence and Lord of plasma, observant of sacred duty, drinkers of the celestial nectar, may you accept these exhilarating tributes of admiration. Your chariot approaches along the road to the place of sacrifice for your acceptance and participation in the offered homage of divine powers. 10

Drink, O resplendence-divine and plasma-divine, showerers of gifts of the sweetest celestial nectar, the shedder of blessings. This beverage of devotion is poured forth by us. May you occupy your respective positions in space and rejoice. 11
Sāṃ vāṃ kārmaṇā sāṃ ishā hinomindrāvishṇū āpasas paré asyā | jushēthāṃ yajñāṃ drāvīnāṃ ca dhaṭtām āri-
shtāir naḥ pathaṁbhīḥ pārāyanta || 1 || yā visyāṇāṃ janitārā
matnāṃ indrāvishṇū kalāsa somadhānā | prā vāṃ girāḥ
śasyāmānā avantu prā stōmāsa giyāmānāiso arkaīḥ || 2 ||

Indrāvishṇu madapanī matanaṃ | sāṃ añēṃ yataṃ drāvīno dá-
dhana | sāṃ vāṃ añjantv akṭūbhīr matnāṃ sāṃ stōmasaḥ
śasyāmānasa ukthaīḥ || 3 || ā vāṃ ásvaso abhimatiśhāha in-
drāvishṇu sadhamādado vahantu | jushēthāṃ visyā hāvana
matnāṃ upa brāhmaṇi śrīnūtaṃ gīro me || 4 || Indrāvishṇu
tāt panayayyaṃ vāṃ sōmasya māda urū cakramathē | ākri-
nutam antārikshāṃ vāryō prathatam jivāse no rājaṅsi
|| 5 ||
I earnestly propitiate you, by worship and homage, O Lord resplendence-divine and sun-divine, upon the completion of the ceremony. May you accept the offerings, and grant us wealth, and lead us across the conflicts by the unobstructed pathways. 1

May the prayers that are recited reach you, O resplendence-divine and the sun-divine. May the hymns of praises that are chanted reach you. You are the inspirer of all praises and like reservoirs, you store the elixir of divine love. 2

O Lord, resplendence-divine and the sun-like, the Lord of exhilaration, Lord of the joy-giving elixir of devotion, come to accept our love; bring your wealth of devotion to us. May the hymns chanted by the devotees anoint you completely with brilliance. 3

O Lord of resplendence and the sun-like, let your evil-dispelling steeds bear you here; may you be pleased with all the invocations of your worshippers, and hear my prayers and praises. 4

O Lord of resplendence and the sun-like, verily, that deed of yours must be glorified, by which, in the exhilaration of ecstasy, you stride over the wide space; you traverse the wide firmament and make the regions worthy of our existence. 5
इन्द्राविष्णु हृदिण्य वातुञ्चाराश्रावणा न्यूस्या गतह्वा।
वृन्दानवी इविर्ने धनमेव स्मुद्र श्रे: कुट्टरः योस्यानां ॥६॥
इन्द्राविष्णु पिवित्रं मयं अयं संबंध्य स्तो नृज्जुने वामै ॥७॥
आ श्रमणस्मिन भगुर्धायोम्यमुसृप वेशाणि श्रुतं न हृ हृ ॥८॥
उभा जिम्म्युनं परे जयेश्व न परे जयेश्व कतःश्रेणः।
इन्द्राविष्णु यत्स्मृपरिच्छेदा देशा सूहसे विन नवदेशायम् ॥९॥

इन्द्राविष्णु हविशाव वायुधानाग्रादवान नामसार रात्र-हवाय ।
ग्रीतासुति द्राविष्णु अध्याम अर्धसर सताहः कलाशः सोमधानाः ॥६॥
इन्द्राविष्णु पिबताम मध्यवा
सर्या सोमस्या दस्रा जाथ्यारम प्रियथाम | आ वाम अंथाणि
मदिराय अगमु उपा ब्रह्माणि स्निताम हवाम मे ॥ ७॥
उभा जिग्यात्युर न्य पारा जयेत्य न्य पारा जीये कतारी नानानोऽ
इन्द्राय विष्णु वयं न्यासी याद अपस्रिद्धेताम त्रेष्ठा साहसाम वि ताद आयेथाम ॥ ८॥ ॥

\( (१०) \) भरमानम भूतम

(११) परभीष्यम भूतम वातांश्चत्रां हरसांह कपिः । वातसिंपिरी हृपाने । जगतिः ज्ञानक ॥

\( (१२) \) वृणवी भूर्ववानामभिष्मकोऽपि पृथ्वी समुद्रसंयुतं सुपारसाम।
वातसिंपिरी वस्त्रमय वारणमा विख्यविभन्ने अते भूर्विणम कर ॥।
अस्तवं भूर्विणोऽपि पराम् वृणवी चूपे दुपाते सुखे शुचिवग्रे ।
राजनी अयं भूर्वनस्य गड़सी अयम्ये ज्ञाने ज्ञान्ते ज्ञानुङ्गे ॥\।
यो एवम्य पृथकाम गंगामी मनीह नुदानोऽदमायिणे म मांगि।
प्र प्रजानभिन्जीणे अयमण्यमः युवे। विनिता विनुभूपाणि सम्भसणा ॥\।

70.

Ghrītāvati bhūvanānām abhiśrīyorvī prithvī madhudū- 
ghe supēsā । dyāvāprithi vāruṇāsya dhāranaṇa vishka- 
bhite ajāre bhūrireṣaṇā ॥ १॥ आसचांति bhūridhāre pāyasvati 
ghrītaḥ duhāte sukṛite sūcievrate | rājante asyā bhūvanasleya 
rodasi asme rétaḥ siṇetam yān mānurhitam ॥ २॥ yō vām 
ṛjāve kraṇ maneu rodasi mārto dadāsa dhishāc sa sā- 
dhati | prā pra jābhīr jayate dhārmaṇas pāri yuvōḥ siktā 
vishurūpāṇi sāvrata ॥ ३॥
O Lord of resplendence and sun-personified, foremost relisher of divine love, strengthened with sacred offerings, may you, thriving upon oblations, and accepting them offered with reverence, bestow upon us wealth; for you are an ocean, a pitcher, and a receptacle that holds the elixir of divine love.

O Lord of resplendence and sun-divine, full of splendour, drink this sweet celestial nectar to your full satisfaction. May this inebriating drink reach you. May you hear my prayers, and give ear to my callings.

You both have ever been victorious; never have been conquered; neither of you two has been vanquished. With whom-so-ever you fight, you completely take away from him his entire dominion in the first step, his entire understanding or knowledge in the second step and his entire speech in the third step.

O radiant heaven and earth, the asylum of created beings, you are spacious, manifold, water-yielding and lovely. By the decree of the venerable Lord, both of you stand parted, each from each. You are undecaying and rich in creative elements.

You are ever-lasting pair, with full streams, water-retaining, yielding moisture, well-designed, and benignly purposeful. May you two, heaven and earth, rulers over created beings, pour into us the virile sap, genitive of mankind.

O firm-set heaven and earth, who-so-ever mortal being pours offerings to you for your straight-forward course, succeeds in his aspirations. He prospers with progeny. Invigorated by your set laws, are engendered species diverse in forms, but with similar functions.
ghṛitēna dyāvāprithivī abhīvīrite ghṛitaśriyā ghṛitapriçēa ghṛitāvṛūdhā | urvī prithvī hotrīvūrye purāhīte té úd víprā iñate sumnām ishitāye || 4 || mādhū no dyāvāprithivī mimikṣhatām madhuścūtā madhudūghhe mādhuvrate | dādāhāne yajñām drāvinām ca devātā máhi śrāvo vājam asmē suvīryam || 5 || úrjam no dyauṣ ca prithivī ca piuvatām pitā matā visvavidā sudāṁsā | saṃmaraṇē rōdasi visvāsambhuva sañīm vājam rayim asmē sām invatam || 6 || 14 ||

71.

Úd u shyā devaḥ savitā hiranyāya bāhū ayaṇaṣa, savañaya sukraṭuḥ | ghṛitēna pāñi abhī prushūnte makhō yūvā sudāksho rájasso vidharmanī || 1 || devāṣya vayām savitūḥ sāvimani śrēṣththe syāma vāsunaṣ ca davāne | yō visvasya dvipaḍo yāṣ cātushpado nivēśane prasavē cási bhūmanāḥ || 2 || ádabdhēbhīḥ savitāḥ pāyūbhis tvām śivēbhir adyā pāri pāhi no gāyam | hiranyajīvah savitāya nāvyase rákṣah mākir no aghāsāṇa īṣata || 3 ||
You are surrounded, O heaven and earth, by water. You are the asylum of water. Imbued with water you are the augmenter of water. You are vast and manifold; you are first propitiated in the cosmic sacrifice. The pious devotees pray to you for happiness, so that the sacred work may be further promoted. 4

May the divine heaven and earth, the effusers of water, the milkers of water, dischargers of the functions of water, the promoters of cosmic sacrifice and the bestowers of wealth, renown, food, and male posterity, join together (in fulfilling the functions of creation). 5

May father-like heaven and mother-like earth, who are all-knowing, and wondrous in their works, grant us vigour. May heaven and earth, mutually co-operating and prompting the happiness of all, bestow upon us posterity, food and riches. 6

The divine and benevolent Lord of illumination stretches his golden arms for life and prosperity. Adorable, youthful and sagacious as He is, in the regions, He stretches out both of his hands filled with water to enliven the world. 1

May we enjoy the noblest vivifying force of the Lord of creation, that He may give us excellent riches; O Lord, you are absolute in the procreation and perpetuation of living beings, bipeds or quadrupeds. 2

May you, O Lord of illumination, provide our dwellings with uninjurable protections, and confer happiness. May you, O golden-tongued, be vigilant for our fresh prosperity; protect us; dare not any caluminator harm us. 3
उदु प्य देव: मंत्रिना दर्शना हिरण्यपाणिः प्रान्तप्रमस्थानम्।
आयोहनुजनो महानन्द: आ हृद्युपे मुनीन महृ वामम्।।
उदु अयां उपवरिष्ठ यह हिरण्यां मृत्यन्ता सुमुक्तिक।
हिन्दूं गहोवियस्माज्जुरुचत्वाः अर्गितुष्णक्षेत्रिस्तयम्।।
वामस्य मंत्रिनामयम् अः निद्विन्दियं वामस्मस्य साविः।
वामस्य हि शर्माय देवुः मूर्ते रिहिया वैभवार्। स्याम्।।

उदु श्याद सविता दामुना हिरण्यपाणिः प्रातिदेशोऽस्मात्। योहानुर यज्ञोऽमित्र
मंड्राजीवः आ दासुस्वसि सुवति भूरिः वामम्।।
उदु अयां उपवकृतेऽविली हिरण्याः सविता सुमुक्तीक।
दिवो रोहांश्य अरुहति प्रिथिविया अरिरंगति बकुऽ
वामम् अद्यादियाः सविताः श्यो दिवे-दिवे वामम्।
वामवाय वैभवाहः साविः। वामवश्य हि क्षायाया
देवा भूरिः दिवे द्विस्या निद्विन्दियं वैभवार्त। स्याम्।।

(१२) दिव्याश्रय: सुकमः
(१३) पर्ववपधारों महर्षण वाइरणप्यो भल्यादिक।।
ईदरामामामा देिने। निद्विन्दियं देवतः।।
ईदरामामामा महादी नदी महियणे गुणे महाने महासाधु:।
गुणे सूया निद्विन्दियोऽव्यावस्माध्या नामस्याहतः निद्विन्दियः।।
ईदरामामामा वामस्य उप्यागुरुपुर्यो नाथो ब्योऽकिपा मह।
उप्य बांग सम्भवः सम्भवनाप्रकः पुरुषात् मानं वि।।

72.

इद्रासमामा मही ताद वाम महित्वां युवां महानी प्रातः
थामानी नक्रथाहरु युवां युवां स्वर विस्वा तमानी अहातः निदास: का।।
ईद्रासमामा वसामायमा उरः ज्योतिस्याहि साह। उप: द्राम
स्कमब्हाहु तस्म्धो स्कम्भहनस्य: प्रथितम मतारां वि।।

(12) दिव्याश्रय: सुकमः
(13) पर्ववपधारों महर्षण वाइरणप्यो भल्यादिक।।
ईदरामामामा देिने। निद्विन्दियं देवतः।।
ईदरामामामा महादी नदी महियणे गुणे महाने महासाधु:।
गुणे सूया निद्विन्दियोऽव्यावस्माध्या नामस्याहतः निद्विन्दियः।।
ईदरामामामा वामस्य उप्यागुरुपुर्यो नाथो ब्योऽकिपा मह।
उप्य बांग सम्भवः सम्भवनाप्रकः पुरुषात् मानं वि।।

72.

इद्रासमामा मही ताद वाम महित्वां युवां महानी प्रातः
थामानी नक्रथाहरु युवां युवां स्वर विस्वा तमानी अहातः निदास: का।।
ईद्रासमामा वसामायमा उरः ज्योतिस्याहि साह। उप: द्राम
स्कमब्हाहु तस्म्धो स्कम्भहनस्य: प्रथितम मतारां वि।।
May the divine, munificent, golden-rayed, golden-jawed, adorable, sweet-spoken sun-divine rise regularly at the close of night. May he bestow abundant and desirable food upon the donor of the oblation. 4

May the Lord of illumination, the sun-divine, stretch forth his golden well-built arms like an orator, he rises from the ends of the earth, ascends to the summit of the sky, and, moving along, delights everything that exists. 5

May he get for us, O Lord, the grace of happiness today, grace tomorrow, grace day by day. You are the giver of ample grace, and of graceful living. May we, by this prayer, become partakers of your divine grace. 6

72

O resplendence-divine, great is your grandeur. You have created achievement, and the first great elements of Nature. You have made known to man the sun and the element of happiness; you dissipate the glooms and destroy the revilers. 1

O lords of resplendence and bliss, you bestow light to the dawns; you upraise the sun with his splendour; you prop up the sky with the supporting pillar of the firmament; you spread out the earth, the mother of all. 2
इतिरामवाहिन्मपः परिग्रं हर्थो वृममतु वी धौरममन्यत।
प्राणःविशिष्ठं नुबिनमा संमुद्राणि प्रस्यः पुरुषोऽधिक।
इतिराममा पक्षमामपत्तनिः सुम्बारिदत्तातिरितुणयं।
जगमभुधर्मपमां स्ततिरित्रुम मममन्तिः।
इतिराममा युद्धममू नेत्रमपत्तमाचं श्रुवे सर्वे।
युवं शुरुं में चर्युणः। में विश्रयः पूणनागहेमुः।

इत्रासोमाव अहिम अपाः परिशिष्यां हथो यृत्राम अनु
वाम द्याउर अमानयता। प्रार्थण्य आरायाताश
समुन्द्राणि पारस्तुपुरुः। इत्रासोमाव पाक्षमामपत्तनिः
अनपरामधुर्मे वक्ष्यं। धर्मितबाहुः नामस्।
अनुपानि युद्धमोः नेत्रमपत्तां श्रयु श्रुवं।
युवम् शुरुः में चर्युणः। में विश्रयः पूणनागहेमुः।

73.

Yó adribhít prathamajá ríťává brhásaptáir ańgirasó havíshmán | dvibárhajmá prágharmasá'ét pitá na á ródasi vṛi-
shabhó roraviti || 1 || jánáya cid yá ívata u lokám brhásaptá-
tir deváhútau cakára | ghmnán yútráni vī púro dardaríti já-
yáň chátrúámr ańtrján prítsú śáhan || 2 || brhásaptátiś sám
ajayad vásúni mahó vraján gómato devá esáh | apáh sī-
sášan svār ápráťito brhásaptáir hánty ańtrján arkaňh
|| 3 || 17 ||
O lords of resplendence and bliss, you put an end to the
dragon of darkness and evil forces, the obstructers of
water, for which the heaven venerates you both; you urge
on the streams of the rivers until they have replenished
numerous oceans. 3

O lords of resplendence and bliss, you deposit the mature
milk in the unripe udders of cows; you retain the white
secretion within these variously coloured cattle. 4

O lords of resplendence and bliss, verily, you bestow upon
us renowned rich blessings, eradicators of pain and
poverty, and also offsprings; O divine powers, you invest
men with strength, that makes them victorious over all
adversaries. 5

The Lord preceptor of universe is the breaker of the im-
pediments of knowledge, the first born, sovereign Lord
of creation, the observer of truth, the vital essence
personified, the partaker of the homage, the traverser of two
worlds. He abides in the region of enlightenment to us a
father; and showerer of blessings. His divine voice
thunders in heaven and on the earth. 1

The Lord preceptor of universe, appoints a region for the
man to perform divine worship diligently. He destroys
impediments of knowledge, conquers adversaries,
overcomes evils, and demolishes numerous citadels of evil
forces. 2

The Lord, perceptor of universe, conquers the treasures
(of vicious people) and wins over pastures and cattle with
a purpose to appropriate waters. He destroys the
adversary of firmament (i.e. the cloud). 3
Sómä rudrā dhāráyethām asuryām prá vām isńtáyó 'ram aśnuvantu | dāme-dame saptā rátnā dádhānā śañ no bhū- 

tam dvīpade śañ cātushpade || 1 || sómärudrā ví vṛihatan 
vishūcim āmīvā yā no gājam āvivēsa | āre bādhethām nīr- 

rītim parācaír asmé bhadrā sauśravasāní santu || 2 ||

sómä rudrā yuvām etány asmē viśvā tanūshu bheshañjāni dhat- 

tam | áva syatam muńcātañ yán no āsti tanūshu baddhām kritām éno asmāt || 3 || tigmāyudhau tigmāheti su- 

vēvau sómärudrāv ibhā sú mṛilatam nañ | prá no muńca- 
tam váruñasya pāśād gopāyātañ nañ sumanasyāmānā 

|| 4 || 18 ||
O lords of bliss and vitality, may you hold fast your divine sway. May our prayers, recited in every dwelling, adequately reach you. May you, possessor of the seven precious things, bestow happiness upon us; happiness upon our bipeds and quadrupeds.  

O lords of bliss and vitality, expel the wide-spread sickness, that has entered into our dwellings; keep off poverty, so that she stays far away, and may prosperous means of sustenance be ours.  

O lords of bliss and vitality, may you grant all these medicaments for the ailments of our bodies; set free and draw away the committed sins, that cling to our persons.  

O sharp-weaponed, sharp-arrowed, profoundly-honoured, lords of bliss and vitality, grant us happiness in this world; propitiated by our praise, preserve us; liberate us from the noose of supreme ordainer.
(७५) पञ्चमात्रिकम् समादः
(१-१९) पञ्चाटचिह्नयथायम् समादः भाषाः पञ्चाटचिह्नयथायम्। (१) प्रथमाः वर्म, (२) द्वितीयाः वन्नु, (३) तृतीयाः प्र. (४) चतुर्थाः भाषी, (५) पञ्चमाः ध्रुवः। (६) पञ्चमाः मर्क्कमेंग्रस्तम् अथ्य रांग, (७) अष्टमाः ज्ञ, (८) नवमाः रक्षम्। (९) दशमाः वाज्ञयुः चिन्तयुः चिन्तयुः। (१०-१२) दशमाः वाज्ञयुः चिन्तयुः चिन्तयुः। (१३) साधुचिह्नयथायम्। (१४) पञ्चमाः ध्रुवः। (१५) नवमाः रक्षम्। (१६) पञ्चमाः ध्रुवः। (१७) चतुर्थाः प्र. (१८) पञ्चमाः ध्रुवः। (१९) मर्क्कमेंग्रस्तम्। (२०-२४) पञ्चाटचिह्नयथायम्। (२५) पञ्चाटचिह्नयथायम्। (२६) पञ्चाटचिह्नयथायम्। (१८) पञ्चाटचिह्नयथायम्। (१९) पञ्चाटचिह्नयथायम्। (२०) पञ्चाटचिह्नयथायम्। (२१) पञ्चाटचिह्नयथायम्। (२२) पञ्चाटचिह्नयथायम्। (२३) पञ्चाटचिह्नयथायम्। (२४) पञ्चाटचिह्नयथायम्। (२५) पञ्चाटचिह्नयथायम्। (२६) पञ्चाटचिह्नयथायम्।

जीतमांकयेव भवति प्रतिक यदिः यदिः याति समानामपश्च।
अनावधित्वा तत्तत्त्वं जय तय सल्य कर्मणा महिमा पिलिन्तु।
धन्यना गा धन्यनांचित्त जयः धन्यना नीत्राः समानति जयः
धन्यः धन्यप्रकर्में कृंगाति धन्यना सत्ति प्रज्ञाः जयः
कुमारेन्द्रविवेन्द्रा गत्यगाति कण्ठं विरं विरं परंपरं धन्यना।

जिमुतास्येव भवति प्रतिकम् याद वर्मी याति समादम् उपास्ते अनाविद्धया तन्वः जया त्वा स त्वा वर्मानो महिमां पिलिन्तु।
धन्यना गा धन्यनां चित्त जयः धन्यना नीत्राः समानति जयः
धन्यः धन्यप्रकर्में कृंगाति धन्यना सत्ति प्रज्ञाः जयः
कुमारेन्द्रविवेन्द्रा गत्यगाति कण्ठं विरं विरं परंपरं धन्यना।

75.

ते आचर्यनि समेव यां तेन तेन विन्यासस्य।
अपि जस्त्रिच्यनं मंविकरानि आर्यां इष्ट विन्यासस्य अवश्यकः।
हृद्यं विनं विवेकं पुष्टं कृंस्यां श्रव्यम् समायाते।

té acáranti sámaneça yósha máteva putrám bhihrityam upásthe | ápa śatrim vidhyatám samvidánh ārtni imē visphuránti amitrān || 4 || bahvinám pitá bahúr asyā putrāś ciścā kriṇoti sámanāvagátyā | ishudhíḥ sāṅkāḥ prītanāś ca sárvāḥ prīshthē nīnaddho jayati prāśūtah || 5 || 19 ||
When a warrior equipped with an armour advances in the front line of battles, his form is like that of a thunderous rain cloud. May you be conquerer with your body unwounded. May the strength of your armour protect you. 1

May we win the cattle of the enemies with the bow. With the bow may we be victorious in battle. May we be winners in our hot encounters. May the bow bring grief and sorrow to our adversaries. Armed with the bow may we subdue all hostile countries. 2

This bow-string, drawn tight upon the bow and making way in battle, repeatedly approaches the ear as if embracing its friend (the arrow) and proposing to say something sweet and loving, as a woman whispers. 3

May the two extremities of the bow act consentaneously, like a wife and sympathizing (with her husband) uphold (the warrior) as a mother nurses her child upon her lap. And may they moving concurrently, and harrassing the foe scatter his enemies. 4

The quiver, slung on the back, pouring its shafts vanquishes all opposing and shouting armies. It is like a father of many daughters and sons, who clang and cry as father goes to battle. 5
रथे तिस्त्हन नयति वाजिनां पुरो यात्रा-यत्रा कामायते शुष्कसृष्टिः। अभीज्ञानां महिमानं पनायति मनं पवारातु युक्तसृष्टिः सदन्यथा। ॥ ६॥

नित्याचारोपक्ष्यन्ते वृद्धिप्राप्तायर्था रथमिः सूह वाजनेन। अवकामेन्तः प्रवेदिन्तिमिव् श्रीणं श्रावनंपर्यणेन। ॥ ७॥

रथाहनेन हरिमन्व्यं नामं यत्राच्छेदं निहितमस्य कम्। नजं रथमुयं श्रमं सत्ति दिबधाहं यथेऽ सुमनस्यमानं। ॥ ८॥

स्वयं ः दिबधां विनेत्रं दिबधां कृत्तिस्तिः शाक्तिवनो स्मीगः।

चित्रमेनां दुध्रुवं अर्मणं सुन्दरीं उदयो ब्राच्याः। ॥ ९॥

हार्डसमसं विनेत्रं वा यथार्थं चिन्द्रं नेन यावपुरुषवीं अनेश्मो।

पुषा नेन पातु दुध्रुवनात्मकं रथ्य मार्करनं अपद्रवम हेतुन। ॥ १०॥

रथवाहनाम् हविर अस्या नामं युत्रायुद्धाम् निहितम अस्या वर्मा। तात्र रथम्य उपसग्नम् सदेम विश्वाहं वयां तुमनस्यामाना। ॥ ८॥

स्वादुस्मादां पितरं त्याभो कृत्तिशिख्यो भागिनो गमिगः।

पुषा नेन पातु दुध्रुवनात्मकं रथ्य मार्कर्णनं अपद्रवम हेतुन। ॥ १०॥
The skilful charioteer guides his strong horses wither-
so-ever he wishes. See and praise the efficacy of the reins,
which from behind declare the driving excellence of the
person. 6

The horses raising the dust with their hoofs rush on with
the chariot, and utter loud neighings. They do not retreat,
but trample with their forefeet upon the enemies and
destroy them. 7

The spoil borne off on his car, in which his weapons and
armoury are deposited, is the appropriate oblation of the
warrior. So let us here, daily pay tributes to the helpful
joy-bestowing car. 8

The guards of the chariot, revelling in the savoury spoil,
are distributors of food, protectors in calamity, armed with
spears, resolute, beautifully arrayed, strong in arrows,
invincible, of heroic valour, robust and conquerers of
numerous hosts. 9

May the learned intellectual, the progenitors, presenters
of the herbal offerings, the observers of truth, protect us:
may the faultless heaven and earth be propitious to us:
may the nourisher Lord preserve us from misfortune; let
no caluminator prevail over us. 10
मुर्गिण वर्जने मृगों अन्या द्रव्यों गामिणः मनंदा पतनी प्रमुखा ।
यन्त्र नरः में च नि च इशविनि तिरवस्वमामपायः ग्रामः यंन्ति ॥ ११॥
कारणं परं गृहं गामां महतु नस्तसः ।
सामसा अधि कविलु नागरिणः ग्रामः चच्चलु ॥ १२॥

suparnāṇaṁ vaste mṛgō asyā dánto góbhiḥ sāmuddhā
patati prāśūtaḥ | yātrā nāraḥ sām ca ví ca drāvanti tátrā-
smābhyaṁ īśhavāḥ sārma yaṁsan || ११ || rjjite pári vṛīndhi
nó 'śmā bhavatu nas tanāḥ | sómo ádhi bravitu nó 'ditiḥ
sārma yachatu || १२ ||

आ जेहऽनि मानवः ज्ञानी उप जिन्दने ।
अर्थांदनि प्रचेषमाः भृगुसयमलु चादन् ॥ १३॥
आहित्रिव भूगे: पवित्र बाहुः आयाः ह्यऽनि परिवार्तमानः ।
ह्रीतां विश्वः चृतांनि विद्यापुमापुमां परि पातु विश्वान्: ॥ १४॥
आलंक्षा या इत्तिरीवथा चाया अया मुखम ।
इनेज पुर्वेँमन्त्र इन्द्रे कुष्ठे वृहमः: ॥ १५॥

á jañghanti sāny eshāṁ jaghānāṁ
úpa jìghnate | ásvajani prácecasó 'śvān samātsu codaya
|| १३ || áhir iva bhogaiḥ páry eti ṇāhum jayaḥ hetim pari-
bādhamānaḥ | hastaghnó visvā vayūnāni vidvān pūnān pú-
maṁsan pári pātu visvātaḥ || १४ || álaktā yā rūraśīrshny
ātho yāsyā āyō mūkham | idāṁ parjanyaretasa īshvai de-
vyaśi bṛihāṁ nāmaḥ || १५ || २५ ||

á jañghanti sāny eshāṁ jaghānāṁ
úpa jìghnate | ásvajani prácecasó 'śvān samātsu codaya
|| १३ || áhir iva bhogaiḥ páry eti ṇāhum jayaḥ hetim pari-
bādhamānaḥ | hastaghnó visvā vayūnāni vidvān pūnān pú-
maṁsan pári pātu visvātaḥ || १४ || álaktā yā rūraśīrshny
ātho yāsyā āyō mūkham | idāṁ parjanyaretasa īshvai de-
vyaśi bṛihāṁ nāmaḥ || १५ || २५ ||
The arrow puts on a (feathery) wing: the (horn of the) deer is its point: it is bound with the sinews of the cow: it alights where directed: wherever men assemble or they disperse, there may the shafts provide security. 11

O straight-flying (arrow), defend us; may our bodies be strong as stone: may the blissful Lord speak to us encouragement and may the mother infinity grant us success. 12

It is the whip, with which the skilful charioteers lash the thighs and scourge the flanks of the steeds, may it urge the horses in battles to march on. 13

The hand-gloves, imparting protection from the abrasion of the bow-string, surrounds the forearm like a snake with its convolutions: may the brave man, experienced in the arts of war, defend a combatant on every side. 14

This praise (be offered) to the cosmic celestial arrow, a seed in the precipitation of cloud-divine, whose point is anointed with venom, and whose blade is of iron. 15
अवास्रिष्टाः पातः पातः सरव्यः ब्राह्मसम्बिष्टे ।
गच्छामिश्रान्तः पद्यस्य माममणि के । चनोन्तिः ॥ १६॥
यथः वृणः संपन्नन्तः कुमारः विश्वम्यः इव ।
नवोऽनि ब्रह्मस्यान्तिष्टे मम यथेतु विशाहे समेव यथेतु ॥ १६॥

ावस्रिष्टाः पातः पातः सरव्यः ब्राह्मसम्बिष्टे ।
गच्छामिश्रान्तः पद्यस्य माममणि के । चनोन्तिः ॥ १६॥
यथः वृणः संपन्नन्तः कुमारः विश्वम्यः इव ।
नवोऽनि ब्रह्मस्यान्तिष्टे मम यथेतु विशाहे समेव यथेतु ॥ १६॥

ममामणि न वमणः छाद्यमाः मममणि गच्छामिश्रान्तः वर्णमः ।
उपांगिश्वास्कः वर्णमणि कुणः जर्णः व्यातुः देवः मंदनः ॥ १८॥
यो नः म्यो अपमणि यथः निष्प्रयः निष्प्रायस्ति ।
देवान्तः मयेः धृतः अवः वम मममणिः ॥ १९॥

मामांमि ते वर्मणः चदतः सोमस्तवः तवः राजाम्रि- तनुः वस्तुः ।
उरः वारियः वर्मणः ते क्रियोः जयान्तः
त्वां देवः मदातुः ॥ १८॥ यो नाय स्वोः आरः यस्यः ए निफ्यः
श्योः जीवान्तः । देवाः सन् सर्वे धुरवतुः ब्राह्मा वर्मा
मामांताः ॥ १९॥ ॥ २२॥
O arrow, whetted by prayers, fly when discharged, go forcefully, come down on the adversaries, strike them home, and spare not one of the enemy. 16

Where arrows alight like boys with shaven-heads: may the Lord of Treasury, BRAHMANASPATI, may the mother infinity grant us happiness; grant us happiness every day. 17

I cover your vital parts with armour; may the royal Lord of bliss invest you with ambrosia: may the venerable Lord give you what is more than ample: may the divinities rejoice in your victory. 18

Whoever, whether an unfriendly relative or a stranger, desires to kill us, may all the divinities destroy him: prayer is my best armour. 19
NOTES

Book 6
Hymns 1-75

षष्ठ मंहलम्
सूक्तानि १-७५
NOTES OF BOOK No. 6

Hymn-1

1. Tvam bi agne prathamah manota asyah dhiyaha abhavah—
   (i) O Agni, on whom the mind of gods is attached, (हे अग्नि, देवानां मनो यथोल
   सम्बृद्ध भवति, ताहृशो भवसि—Sayana); (ii) the divinity on whom the minds of
   the gods are fastened; i.e., firmly concentrated; he is called manota
   (Ait.-Br. II.10.1).

   Manota, the one who goes with the speed of mind. (मनोता मनोवृ
   गता—Daya.).

   Prathamah, the first one (पृथम: भाविमः—Daya; the foremost, the
   supermost (पृथम: प्रथम: प्रकृष्टतमः: पूर्वभावी वा—Sayana.)

   Dasma, the learned, who overcomes pains (सम्म: दुःखोपसिपितः:)—Daya.;
   pleasing one (द्वैतोपयो) —Sayana.

2. Ilah, इला; of the speech; of the earth (Daya.); of the fire.

   Ilah pade, on the footmark of Ila or earth, i.e. the fire-altar (इला:
   पृथ्विया: वैस्तव: पृथ्विया: पदे स्थापो—Sayana).

3. Visvaha, all days (विस्वह हर्षविनिदिनः—Daya.; at all times
   (सर्वं तस्यार्यसंगो—Sayana).

4. Namesa, नामसा, by food etc.; by the piercing qualities of the
   thunderbolt, since नामसा is a synonym of food, and vajra both (Nigh.
   नामसा द्विविनिदिनः—Daya.; by the offerings or by the prayers (नामसा ह्विनिद
   स्तोत्रं वा—Sayana).

   Namani cit dadhire yajñiyani etc. they repeat those thy names,
   jatavedas, vaisvanara etc. which are to be uttered at sacrifices. (यज्ञावति
   यज्ञावति नामानि नामानि वैस्वाने जातेवा इवावति द्विवे द्विवावति वयया नामानि
   स्तोत्रानि दबिरे—Sayana). However, Dayananda understands by namani
   water and other names (नामानि वस्त्रानि संवा वा नाम उदक, Nigh. I.12).
   According to Sayana, namani may also mean hymns, or means of
   adoration.
5. Jananam, जनानां, for men, for the gift of men, particularly of sons, or male posterity—जनानां पुत्रादिकाम्यः—Sayana.

Pita, पिता, the one who protects like the father, पिता पिलेव पालकः।

Mata, माता, the one who gives respect like the mother, or one worthy of respect, माता मातेव मात्यायनः—Daya.

Manusanam, मानुषाणां, of people, of those who recite hymns (मानुषाणां मनुष्याणां स्तोत्राणां—Sayana).

6. Saparyenyah, worthy of praise or adoration (सपर्यैः शूर्यः—Sayana); worthy of devotion (शेषितमः—Daya.).

7. Rocanena, रोचनेन, by light (रोचनेन प्रकाशः—Daya.); by the path of the sun (रोचनेनादिवसेन दिव्यगमयं शति वा सम्बन्धः; शास्त्रियानंतर्यथः—Sayana).

Anayah didyanah divah agne bhata rocanena, O adorable Lord or fire-divine, do thou, shining with exceeding lustre, lead men to heaven. (Wilson).

8. Nitosanam, निटोसनम् the destroyer (of substances) पदार्थानां हिस्कः—Daya.; the destroyer of foes (सदुर्गां हिस्कः—Sayana).

Vispatim, विस्पति, lord of men (प्रजापालकः—Daya.); Sayana explains the epithet as constant, characterising priests and their employers, implying, perhaps, their regular and perpetual observance of religious institutes (विस्पतिः छृतिः धार्मिकां स्तर्यानां विनियोति त्वाचिनिः—Sayana).

9. Sasame, शास्मे, our praising (शास्मे प्रशास्माः। शास्मान शति श्रद्धित कःम्मः—Nigh. III.14.).

Hymn-2

2. स्मा = स्म, Sma = verily.

2. Carsanayah, men, people.

Yajnebhibh, with public works like teaching and studying etc. (यज्ञेभि: यज्ञवनाध्यापनार्थसमि—Daya.); with sacrifice.
Girbhīh, with speech; with recitations; with praises (वीभिः वाभिः:—Daya.; सुतुतिः:—Sayana).

Vaji, the virile; the strong; one with speed (वाजी वेगावात्—Daya.; वाजी गतः—Sayana). And therefore, may also be the sun (तद्धात् सूर्यः:—Sayana).

Avrkaḥ Vaji tvam yati, the inoffensive sun proceeds to thee (Wilson). According to the Taittiriya Brahmana, (II.1.29), the sun at the evening enters into fire, whence it is that the latter is visible throughout the night (वाजीं वायादिभि: सर्वं प्रविशितं तस्मादर्थान्तैः ददक्षे). According to another passage of the same Brahmana, the three vajins are fire, wind and the sun (वाजिनमादि: प्रवेष्टे वै वाजिन: T.Br. I.6.3.9; also वाजु: सत्तिरादिभि: वाजी, T. Br. I.7.8).

5. Nasat, pervades (नसत् स्मार्योति:। नसतिर्व स्मार्यिकम्र्म, Nigh. II,18—Daya.; नसत् श्रापुनयत्, नसति वैपिकम्र्म—Sayana).

Vayavantam, along with descendents (वयावंद्—वया: शापा: पुष्पोवापि सत्तिरादि:—Sayana); rich with affluence (बुधपायेन पुष्पं—Daya.).

Ksayam, a house, a dwelling (वध गृहः—Daya.).

6. Krpa, with favour or kindness (क्रपा क्रपया—Daya.); by praise; by that which is able to compel the presence of a deity. (क्रपा प्रभुनुमायी-करणसमवा स्तुत्स स्वयंस्वान्:—Sayana). The word may mean also by lustre; by blaze.

See also देवी देवाच्या क्रपा (Rv. I.127.1); In the Nirukta VI.8, we have: The god with favour turned towards the gods, देवी देवानु प्रस्तवत्त्या क्रपा—क्रप् कर्मात्वाः कल्ल्यात्वाः, कल्ल्यात्वाः, कल्ल्यात्वाः (Krp is derived from the root Kri—to pity; or from klp, to manage; to be able or capable).

See Yv.XVII.10 also; क्रपा सामाय्यन दीप्त्या वा (क्रपू सामाय्यन कर्मां क्रपू बनां, तया कल्ल्याक सामाय्यन दीप्त्या वा।—Mahidhara).

7. Ranvah puri-iva jurryah—To be had recourse to, as to an old Raja giving good counsel in a city (पूर्विव नगरीयं जूर्यं: जूर्यं बुधो हिन्दोऽदेखत राजेश रणं: राज्यीयी गंगार्यो वा मविस्ति:—Sayana; like a beautiful city, पूर्विव यथा राज्यीया नगरी, जूर्यं: जूर्यं: रणं: रमाणम्:—Daya.).
8. Svadha gayah, स्वधा गयः; food and house (स्वधाप्रयानं, गयं गृहं
—Daya.).

11. Ta tarema, perhaps, may we cross over those sins which
have been existing from previous life (ता तारे मयं बन्धितम् जन्मात्मकतानि च
पावारोति) तरेम—Sayana).

**Hymn-3**

1. Tyajasa, by giving away; by abandonment (त्यजसा त्याजनं—Daya.);
by a shield (by a weapon instrumental in causing abandonment or
escape—त्याजनस्थापनेनायुष्यो—Sayana).

3. Surudhah, the dispellers of darkness, and possessors of
light, and hence the sun (सुरुधाः सुरुधारंहिस्तं तेजो द्वारा ति स सूय्यः—Daya.);
the dispellers or obstructers of sorrows, and hence cows (सुरुधाः ग सुचुः
शर्म्परोदितिसमान्त्य—Sayana).

Vanejah, born in a forest (वनेजः वर्णेया जावमानः—Sayana); born
in the beam of rays (किरणस्याये जाभये सः—Daya.).

Aktoh, of the night (आक्तो: रात्रे—Daya., सकृतसतिस्य रात्रिनाम—Nigh.1.7).

Ayam, अयम् पतिः; it stands for fire, which is beautiful and charming
—रनवाह रक्ष: रत्नीयः, and has been born in the midst of woods, वनेजा:।

4. Dravih na dravayati daru dhaksat, as a goldsmith fuses a
metal, the same way the fire burns timber (द्राविनम:। द्राविघृष्टस्य सम्यकमयः। स
यथा द्रावनको द्रावयति तथा सवं द्रावयति। मूलं नृत्यं सवं भमसातःस्याल्यं—Sayana).

Jihvam, flame (जिख्र्म् ज्वालां—Sayana); words or speech (वाचा—
Daya.).

Dravih, one who fuses, like a goldsmith—Sayana; the mode by
which speech easily flows out (द्रविगृष्मोज्ज्वरणकितम्—Daya.).

In this verse, we have been told that as a goldsmith fuses
gold and the rest, so Agni reduces the wood to ashes. On this Wilson
remarks: Perhaps something more than simple fusion of metals is
implied: the alchemical calcining or permutation of them, would be
more analogous to the burning of timber or its reduction to ashes.
5. Ayasah na dharam, the edge of iron or a metal. The word dhara, धारा, is also a synonym of speech (वाङ्मयम्)—Nigh. I.11; also Daya.

Ayas, has here the force of the Latin ferrum (Wilson); it stands for gold or metal in general (Daya.); an article like an axe made of iron also (समा, प्रयोगत्वम् परशास्वादेहृ राज्यस्य वामस्तीस्याच्छेति तद्वृत्त्—Sayana).

7. Supatni, the two who have a brilliant husband, this may be Agni or Indra (Wilson), (सुपली शौभन पतिके—Sayana; शौभन: पतियंगोले—Daya.).

A rodasi vasuna dam, having subdued the foes, fills up earth and heaven with wealth (रोदसी धारकुप्यिच्छि बलुवा धनेन दयान्यूर दयमययूर धारकुप्यिच्छि बलुवा धनेन यो दयमययूर तम्—Sayana; धनेन यो दयमययूर तम्—Daya).

8. Dhayobbhīb, by those who can hold or can provide support (धारकुप्यिच्छि वानायय—Daya.); a support and hence a horse (धारकुप्यिच्छि वानायय—Sayana).

Rbhurna, like the sun; like the man of wisdom. (खुरे दत्त—Sayana; मेधावी—Daya.).

**Hymn-4**

For verse 7, see Nir. I.17.

1. Samana, battle (समानिति संत्रासनानाम—Nigh. II.17); समनं = समना (विभिन्नतिस्वरूपरास्तियोः—Daya.); with speed or with willing mind; also yajna (समनं मयादेवे श्राहिर्म् देशवानिति समनो यज्ञ—Sayana).

2. Canah, food (जन: ध्रान्नं—Sayana; ध्रान्नादिकं—Daya.).

Visvayuh, full life; food, the life-sustenance of all (विश्वायुः पूर्णतः—Daya.; सर्वानं संर्वं जीवनहेतुव्यः—Sayana; पृथ्वीं, ध्रान्नानं, food, Nigh.II.7).

3. Inoti, pervades all with light, illuminates (भ्राहिति वर्णितिकथाः—Nigh. II.18; इतोति भार्तो संभवति स्वप्नादिकं—Sayana; इतोति प्राप्तिति—Daya.).

Na, like; directly (दत्त, प्रस्तुतपर्यायम् सम्प्रत्ययेन प्रयोगः—Nir. VII.31—the particle of comparison is here used in the sense of 'directly', as 'place it directly here', cf. Rv.I.88.19—यात्रामालकम् न प्रस्तुतम्—as long as the birds of beautiful wings wear directly).
Panayanti, celebrate (सनपत्ति लवबन्धि—Daya.).

Asnasya cit, धनिष्ठ, of the dispersed evil beings (व्यापकस्य सिद्धः—Daya.; व्यापनबीमस्या राजसावनः; the pervader, of raksas and the like—Sayana; may be a proper name—Wilson).

5. Rastri, the master; the lord (राष्ट्री ईश्वरः, राष्ट्रीस्वत्त्वानाः—Nigh. II.22, like aryah, niyutvan and ina; राष्ट्रः राज्यः, तदार्थः; राष्ट्री ईश्वर्तार्थस्वतः—Sayana).

6. Arkah, by the piercer like a bolt (पकः कल्लौदः: पकः इति वचनाम, thunderbolt—Nigh. II.20); by the sunrays (पर्यायः क्षिती:—Sayana).

7. Indram na tvā savasa devata vayum prānti—This line is quoted by the Nirukta, I.17, in refuting the idea of those who think that one should not study etymology, since in the verse itself we have the characteristic marks—like Indra, like Vayu, the gods fill thee with strength.

Arkasokaih, by the clarification of cereals etc. (व्यवसृषि: वनादीमात्र शोधने:—Daya.); with sacred praises (पर्यायः: पूजनीयः: शोके वीरेस्वरुक्तः: श्रद्धाकर्मीयः: वशस्वः धीर्यादिर्शः: स्त्रोते: साक्षर्तूत्त्वां संभाजनः, with excellent illuminating praises; it may also be an epithet of agni with yukta understood, endowed with or possessed of excellent radiance,—Sayana).

Hymn-5

1. Visvavarani puruvarah, sought of many, acceptable of all (विस्ववाराणिः विविधे: सवेर्षेश्वराभावः पुरुषार्: बुधिनिदुः स्वीकृतः—Daya.).

2. Puru-anika, पुरुषानीकः, with multiforms (পুরুষানীকঃ, বহুযজ্ঞ—Sayana); with many armed forces (পুরুষানীকানি সাভ্যানি যস্য তনস্ত্বুদ্রী—Daya.).

Yajñievesah, capable of undertaking the duties of sacrifice (यज्ञायाः: यज्ञाविषयां करतः, भोगः:—Daya.); the adorable deities (Wilson); the house-holders who perform the sacrifice (यज्ञां: यज्ञानां:—Sayana). According to Wilson, the sense implied by Sayana is obviously incompatible with what follows.

4. Sanutyah, residing in a secret place; abiding in secret (सनुतः सनुतविषयष्ठितानां: भवतः: ऐसे वर्तमानः: सनु—Sayana); one having the intermediate secrets of knowledge, or a person of excellent nature
Sanutah is a synonym of nirnitantarhita, Nigh.III.29, सनुतारिति निर्निततार्हितानाम।

Tapistha tapasa tapasvan tapa—Most resplendent, blazing with radiance, with your own imperishable flames consume him who injures us. Dayananda refers these words to a man of austerity, who leads a life of dedication and sacrifice, and eliminates everything which is vicious. (तपा तपस्व तपस्वीभव ना, तपिष्ठ तपस्वः तपस्वः; तपस्वः ब्रह्मचर्यः प्राणायामार्थसिद्धम्—Daya.)

6. Tuyam, speedily; with quickness, सुभ्रितिश्रिप्राणाम—Nigh.II.15

Hymn-6

1. प्रच्छा—प्रच्छा For verse 5, see Nir. IV. 17

Kṛṣṇayamam, the dark-pathed (कृष्णघामे कृष्णघामाने—Sayana); the one by whom the path has been made attractive (कृष्ण काष्ठ भासा वेन हम्—Daya).

Rusantam, white-coloured (श्वेतवर्धः—Sayana); inflicting injury (हिर्नत—Daya); brightshining.

Viti, by shine; by sacrifice (वीति वीतिः राजायेत यहे—Sayana); by pervasiveness (वीति व्याप्तिः—Daya).

Vatajutesah, speedy like wind (वातजुतेसाः: वातावर्त्तेषांदन:—Daya.); fanned or impelled by wind (वातेन प्रेरिताः:—Sayana).

Navagvah, the rays, newly radiated out, fresh rising (नवग्वः: नवन-गमनस्ते रस्मयः:—Sayana; नवीन गतयः:—Daya.)

4. Ksam vapanti, धाँ उष्णति, shear the earth, burns up the plants on the earth, (धाँ: पृथ्वीं भूमि क्षारिति पुष्टयति—Sayana); literally shave the earth, since plants are like the hairs of the earth; put seeds into the earth (Daya.).

Yatayamanah adhi sanu prsnah, displaying its own point or flame upon the summit of the mountains upon the earth (पुष्पे: नामायायाय मूमे:। प्रभु उपरि सनु सुमुक्षृत्तैं देवं पवित्रप्राणिक प्रृति गतयमान: स्वकृत्यमथं व्याप्तयवन्—Sayana); Wilson sees in these lines an allusion to the eruption of volcanoes.
5. Dayate vanani, consumes the forests (The Nirukta quotes this passage to show that the word dayatih (दयति:) has several meanings: (i) to protect as in Kathaka Sam. XIX.3—नवेन पूर्व दयमाना: व्याम (let us protect the old with new); also Yv. XXVIII.16; (ii) to give or to divide (Rv. I.84.7—य एक इदु बिद्यते बचु, who alone here distributes wealth); (iii) to burn as in Rv. VI. 6.5—दुर्वु तु भृमो ब्यवते वनानि (Irresistible, dreadful, he burns the forests); (iv) to slay, as in Rv. III.34.1—विद्वुल्लेयमानो वि वशून (the treasurer-knower slaying his foes).

7. One can appreciate the repetition of citra (चित्र) in the first half of the verse and candra (चन्द्र) in the second half.

Hymn-7

For verse 6, see Nir. VI.3.

1. A janayanta Devah, gods, Nature’s bounties, who generates agni; the word may also mean priests who generates fire by attrition (देवा: स्तोतरं श्लोकजो देवा एव वा; ग्राजनयत यजामित्रुष्टेन ग्राजोजन्य, भाष्यो: सकावादुष्ट्यायनम्—Sayana; व्यंजनम्: जनयति—Daya.).

2. Nabhim yajnanam, the bond of sacrifices; the link of rituals, the centre of all dedicated virtuous actions (यजनानम् स्कूटिदस्मादिविभागानां नामि नहं वधारं तथा—Sayana, सत्यवर्धायम्यानाम् मध्ययानम्—Daya.).

5. Yat jayamanah pitroh upasthe, when born on the lap of fathers (यत् यथा वत् पितोह वात् बात्—पितोहो उपस्थाने जन्तर्मक—Sayana); i.e. born in the midpace, the antariksa; to Dayananda, the parents are the learning, the Vidya and the preceptor, acarya (पितोः बनकर्णस्त्रिनीत्यस्विद्याययोः उपस्य समीपे).

Vayunuesu, on the paths (वयुष्य गलिक्षणाय मार्गाय—Sayana); all disciplines of knowledge from that of the earth to that of the supreme Lord (पुनर्विचारेऽन्तथात्तथापरमेकर्मणानाः विनालेप्य—Daya.).

6. Vayah-iva ruruhuh sapta visruhah, here according to Nir. VI.3, visruhah means waters or streams (विस्थुह ग्रामो भवलित, विस्थवाल, from flowing, (vi+srū). The seven streams grew like branches (वयः शावः इस सत्त सर्वाश्चत्त; सत्संस्कर: वा, विस्थुह: नम्मल गंगाया, शस्त्रः: रोहितस्य—vayah = branches, sapta = flowing or seven in numbers, visruhah—rivers (like the Ganga etc.—Sayana). Again vayah=birds (वयः इस पत्तन इस—Daya.).
This refers to the cosmic sacrifice in which the sun (the celestial fire) causes vapours to rise from the oceans (just as smoke rises from the fire-ritual); and finally they condense in the form of rain, which floods the flowing channels of rivers. This again gives rise to the misconception that the smoke that rises from sacrificial fires becomes clouds in the atmosphere, where rain falls and rivers are filled (see Wilson).

**Hymn-8**

For verse 4, see Nir. VII.26.

1. Jatavedasah, vaisvanaryaya agnaye, the three stand for fire or agni; jatavedah = one who knows all that is born (वालकेसह: वालान्यां वेदवैद्वेक्षरानि:—Sayana); the one existing amongst the born (पालेष्विविद्वालस्य —Daya.); one who knows all that is in the creation (see our notes on I.44.4). The Unadi Kosa refers to jatavedah, sarva-vedah, and visva-vedah in a group (unadi, IV.228).

The Nirukta (VII.19) has the following passage of significance: From what root is Jatavedah derived?—He knows all created beings (वालान्यां वेद; also भूतान्यां वेद—Bṛhaddevata, II.30; प्राणो वेद जातेश्वरा, स हि जातेन्द्रवेद Ait. Br. II.39); or he is known to all created beings (वालान्यां वेद; or else he pervades every created being (जाते जाते विद्वेश्व दिति वा); or he has all created beings as his property or wealth (वालवेदधिरस्य वा, जाताधिरस्य); or he has all created beings as his knowledge i.e. discernment (वालवेदधिरस्य वा जाताधिरस्य); or he has all created beings as his knowledge, and also, therefore in all seasons, the cattle move towards Agni—यतः तवज्जयं पवित्र, यतः जातेवेदधिरस्य जातेवेदधिरस्य. तस्मात् सर्वसंसादृश्या तवकोणशिरस्मिदात्मिनिति—(Mait. Sam. I.8.2). For Jatavedah, see Rv. I.99.1. May we press Soma (i.e. dedicate our entire devotion) for the Jatavedah (to the all knowing God). He takes us across troubles like a river by means of a boat (बालकेसह सुन्नाम सौम्य)।

There is another Vedic verse (X.188.1): पश्चानी अल्लेक्कसम्भवं हिनोत्वा बालिनम्।

इत्य नो बदिहरमहे।। May you impel Jatavedas, the strong horse, to sit on this our barhih. With your actions, you impel Jatavedas, who pervades everywhere, or else, it may be a simile, i.e. Jatavedas, who is like a horse, may he sit on this barhi (grass). In the ten books of the Rgveda, there is but a single hymn, containing three stanzas in the Gayatri metre, addressed to Jatavedas. But, the Nirukta further says, whatever is addressed to Agni, is also addressed to Jatavedas; not only the terrestrial Agni but also the upper two lights (the lightning and the Sun) are also called Jatavedas (तदेऽदेवभव बालिकेसह गायत्री तृतीया बालिके-॥
The Nirukta discusses the term vaisvanara in details (VII.21):
From what root is vaisvanara derived? For, he leads all men: विश्वानरानं नवति; or all men lead him (विश्वान एवं तरा नवति वा); or else, vaisvanara may be a modified form of visvan-ara (विश्वान-अरा), i.e. who pervades all created beings. Who have in Rv.I.98.1 (वैश्वानरस्य सुमति स्याम); may we continue to be the grace of vaisvanara, for he is the august sovereign of all beings. Since the very inception, he is taking excellent care of the entire universe. Vaisvanara accompanies (or stretches) with the rising sun (वैश्वानरं रथे विश्वानारं यज्ञे सूर्यः) —born from this world, he surveys the entire universe.

The authorities also say, that the vaisvanara is the atmospheric fire (वैश्वानारं मध्यस्थं होते स्तोति—Nir. VII.22), and therefore, seers praise him with regard to the phenomenon of rain; for we have that the Vaisvanara. Agni killed the demon (vrtra), shook the waters, and shattered sambhara (वैश्वानरो धनुर्चिणिनिर्जनवत्स्य धनुशनालाकाला तथा बाणवरो भैतु—Rv.I.59.6); i.e. he releases waters from the clouds and sends it down.

The vaisvanara is not only the fire of the midspace, it is of the celestial region. In this connection, the Nirukta quotes a passage from the Aitareya Brahmana (VIII.9) also, the Kausitaki Brahmana (IV.3), meaning, that the oblation assigned to vaisvanara is distributed in twelve potsherds, for his function is twelfefold (पवार्धं वैश्वानरीयं द्वाश्चक्रियां भवति। द्वाश्च श्री श्राद्वादक्षरं करम्, and there is another untraced passage: that Aditye verily is Agni vaisvanara, (पशो वा ब्रह्मसिद्धवेववैश्वानर); We have further a liturgy (विषिधे), addressed to vaisvanara, the sun: या न पर या भाया पुरोहितम् (untraced quotation in the Nirukta). Further we have a Chandomika Sukta (धन्यरौभिषेकं सुभक्तं), addressed to vaisvanara, as the sun; he shone present in heaven (विपि वृष्ट्रो प्ररोक्तम्). There is another Havispantia Sukta, (विप्रदानितीयं सूक्तं, the libation to be drunk) addressed to vaisvanara, the sun (X.88).

The terrestrial fire is verily regarded as vaisvanara, so says, Sakapuni. These two upper lights are called vaisvanara also. The terrestrial fire is called vaisvanara, because it is engendered from them (i.e. from the upper lights). But how?—where the lightning fire strikes a place of shelter, it retains the characteristics of the atmospheric fire, i.e., flashing in waters and becoming extinguished in solid bodies, as long as that object is not seized upon. But as soon as it is seized upon this very terrestrial fire is produced, and becomes extinguished in water, and blazes in solid bodies.
The Nirukta then argues, how the terrestrial fire could be related to the celestial fire, i.e. the sun. We have. The sun having first revolved towards the northern hemisphere, a person holds a polished white copper or crystal, focusing the sun-rays in a place where there is some dry cow-dung, without touching it: it blazes forth, and this very terrestrial fire is produced. (प्राचार्य तिल । तद्विभिः प्रवचनमात्रत्र राष्ट्रिये कस्म वा मां न ते परस्पर्य वितानिः यत् शुकर्णोमयं संप्रवर्त्तेन दारयाशि ततः कृष्यधिः । सौंभेद्व सम्भवेत ।) Also see. Rv. I.98.1 । (वैश्वारो यतं सूर्यं—i.e. vaisvanara stretches with the sun. But the sun cannot stretch together with his own self. A particular thing stretches together with something different only. One kindles this fire from this world, the rays of that one becomes manifest from the other world. Having seen the conjunction of their light with the flames of this terrestrial fire, we had the above remarks (that the vaisvanara stretches with the sun).—Nir.VII.23.

Dayananda derives the word in several ways: the sun is so called because it is the illuminator of the entire world (वैश्वारो यतं सूर्यं वितानिः प्रकाशकाय); the one who leads the entire world is also vaisvanara (वैश्वारो यतं सूर्यं वितानिः प्रकाशकाय); a world citizen (वैश्वारो यतं सूर्यं वितानिः प्रकाशकाय); one glorified everywhere (वैश्वारो यतं सूर्यं वितानिः प्रकाशकाय); and the world-leader (वैश्वारो भाऊकः)

4. “The mighty seized him at the lap of the waters; the tribes, attended on the king worthy of honour. The messenger brought agni from the sun, matarisvan brought vaisvanara from afar.” According to Nir. VII.26, seated in the lap (उपरथे), means in the bosom of waters, i.e. in the mighty world of the atmosphere (महत्वाक्ष्यातः), the groups of mighty atmospheric bounties seized him like tribes who wait upon the king. Worthy of honours, having panegyrics addressed to him, or worthy of respect (or worthy of adorations), whom the messenger of gods brought from the shining one, the sun, who drives away darkness, who impels all things and who is very far. (Alternatively) the seer called matarisvan, the bringer of this vaisvanara fire. The matarisvan is air; it breathes in the atmosphere, or moves quickly in the atmosphere. (Nir. VII.26).

Hymn-9

For verse 1, see Nir.II.21.

The entire hymn is devoted to the mysteries of creation, and the divine light of the Supreme.

1. “The black day and the white day, the two regions roll on with (activities) worthy of knowledge. As soon as born, the vaisvanara agni, like a king, has overcome darkness with high light.”
Kṛṣṇam aha, arjunam aha, कृष्णं अहि, अर्जुनं अहि—black and bright days. Here the black day is night; the white day is bright day.

Vedyabhīḥ—worthy of knowledge, i.e. which should be known (Nir.I.21).

2. Na aham tantum na vi janaemi otum na yam vayanti sam-are atamanah. Sayana refers to two interpretations of this line, the first one by traditionalists (sampradayavidah), and the second one by metaphysicists (atmavidah or the vedantins). In this line we have a figurative allusion to the mysteries of sacrifice (yajna), or of creation as such. According to the traditionalists, the threads (santu), of the warp are the metres of the Vedas, and those of the woof (otu) are the liturgic prayers, and ceremonial, the combination of which two is the cloth or sacrifice.

According to the other interpretation, alluding to creation, the subtile elements are the threads of the warp and the gross ones are those of the woof, and their combination is the universe.

Now who is putrah (पुत्र:) here i.e. the son belonging to the upper region, and who is pitra (पितरा), the father belonging to the lower region i.e. born after the creation. Metaphysically, in creation, the lower self (the souls) are the children, and our Lord, the creator is the father. This may be referring to the mystery of the first son born without parents.

Putrah, the son, the man (पुत्र: सन्ति—Sayana); the virtuous, the giver of happiness (पुत्र: पवित्र: सूचनार्थी वा—Daya.).

Avarena, the terrestrial fire (of the lower region) fire (नारेन् वर्षिकात् प्रक्ष्णविन्नलोको वर्षे वनराणिना यूक्तिः: सन्ति—Sayana).

Parah, of the upper region, the sun (पर: परस्ताद्विन्नविन्न लोको वर्षामाले य: सूर्यस्तथा—Sayana).

No man, however, taught by a father born after creation can rightly know anything previous to his birth, either in this world or in the other.

3. Anyena pasyan, contemplating the world under a different manifestation; or as the sun whilst upon earth Agni (vaisvanara) is manifest as fire.
The supreme creator alone knows the threads of warp and woof. He is the protector of ambrosial water, the seed of life, whilst one moves in the cycle of life, both above and below; from lower species to higher and vice versa.

5. Dhruvam jyotih, the steady light; the light is that of the Supreme Lord, with whose light, the entire creation throbs with life (तमेव भावानलभावति सर्वं तथा सात्व र्वावङ्गिन्म व्यावहारित—Svet. Up. VI. 14); the light of knowledge, that emanates from within, from the Lord seated in the innermost cecvity of our hearts.

Mano javistham, with speed greater than that of mind (see श्रेणेज्येदक मनसो जलीयो—Isa. Up. 4).

Jyotr nibitam, see नो बेद निहितं मृदापं परमे भ्योमणू Taitt. Ar. VIII. 1; also तद्रेष्वा व्योतिस्यं व्योपिताऽपूर्वाघोष्ठेन्द्रुतं—Br. Up. IV. 4.16.

Hymn-10

2. Mamata, see earlier references; attachment, self-possession (I. 152.6—mamateyam); mother of Dirghatomas, highly spiritual (ममता नाम ब्रह्मवादिनी दीपंतमो माता—Sayana).

5. Puruvajabhhi, with abundant viands; with abundant understanding and human efforts (पुरुवाजाभी: ब्रह्मवादिपुवाय युक्ताभी:—Daya.; ब्रह्मवादी:—Sayana).

6. Bharadvajesu, in offerings of nutritious viands. See I.59.7; Nir.III.17, Bharadvaja is called from being brought up (भराधान्मार्गाय:) from the root √सु; also the persons who bring up by supplying food etc. (भराधान्मार्गाय: व्याजात्ताढीैर्मन्तत्त्वा—Daya.).

The seer of the hymn is Bharadvaja, of the family of Brhaspati. Satau, in battles; in life struggles (सतातु संग्रामे—Daya.); Nigh.II.17 बृह तातु व्याजसतातु र्ग्रामम्: battle)

7. Satahimah, शतहिमा:—शतं यथार्थमिन्तः शरदं: शतं; full hundred years (lit. one hundred winters; one hundred rainy seasons; one hundred autumns). (शतहिमा: शतं हेमतानु संवस्तरानु—Sayana). For Satahimah, see I.73.9; II.1.11; VI.4.8; 10.7; 12.6; 17.15; 24.10; ix.74.8.
Inuhli, may go away (the evils or evil persons go away) (विह दयानिः विविचं दयानिः—Daya.; गयम्—Sayana), and ila (इला) or speech or food may increase. (इला वाच्यम् बा—Daya.; (इला)=बािनम्, Nigh I.11;—अनन्तम्, II.7)

Hymn-11

1. Agni, mitra, varuna, maruts, nasatyas—See earlier references. For Agni, (I.1.1); Mitra (I.2.7), Varuna (1.2.7) and also our Introduction, (Vol.I. p. 147-156); for Maruts (Vol.I.p.187); for Agni see Nir.VII. 14-17, for Varuna, Nir.X.3-4; for Mitra, Nir.X 21-22)

Agnih, अग्निः—Its sphere is the earth (Nir.VII.5); he is the foremost leader (अग्निः। कत्साथु, अग्निःसवति); he is led foremost in the sacrifices (हऽ वहऽ प्राणियाः); he makes everything to which it inclines, a part of himself (प्राणिः नप्ते सत्तमान्); he is a drying agent (प्रकोपोति स्वतातः स्वि, Sthauasthivii); it does not make wet; it does not moisten (न कनोपयाः न स्नेहित). Again, it is derived from three verbs (Sakapunii): from going, from shining or burning and from leading (विनय धार्यात्स्थये जायत हति शत्तुपिः। इतात्, from going; प्रक्ताव धाराय वा, from shining or burning; नीतात् from leading); he indeed takes the letter a (अ) from the root i (ि) to go, and the letter g (ग) from the root anj (अञ्जः), to shine or dahi, to burn; with root ni (नी), to lead as the last member. (Nir.VII.14).

Mitra, मित्र—Mitra is so called because he preserves from destruction (मित्रः प्राणिः। ताप्ते); or because he runs measuring things together (√प्राणिः) (संभाजनो द्वारसती बा); or the word is derived from the causal of the verb mid (√मित्रः), to be fat (सेव्यतेाः). See—मित्रो जनानु वालोति—(Rv.III.59.1; Nir.X. 21.22).

Varuna, वरुण—Varuna is so called because he covers (√वर्णः)—(वर्णो वृणोति सतः—see नीतीताय वरुणः—Rv. v.85.3)—Nir.X.3-4).
For the dyad Mitra-Varuna, see our Introduction, Vol.I.p.155, Nir. VII.10.

Nasatyas, absence of untruth or vice or of vicious actions (नसात्यो वृणोति सत्ताय वालोसतये—Daya.); the leaders of truth or the two having truth as their nature; or born of nose; another name of twin—asvins (नसात्यानसतये नेतासि तत्स्वभावविवेक बा वालोस्त्रधो वालोसतये—Sayana).
4. **Panca janaḥ**, five persons, one the yajamana and four priests (जना: मन्त्रया:; नित्यव जयमान सशां:; yajamana and the four priests—Brahma, udgata, hota and adhvaryu—Sayana); the five vital pranas (पञ्च प्राणः—Daya).

5. **Surye na caksuh**, just as the eye in the sun; just as the light of the sun makes the eyes to function (सुर्या सूर्यं सर्वस्य प्रेरक प्राणिये प्रकाशक तेजः: समवैति तद्भवत्—Sayana).

**Hymn-12**

For verse 4, see Nir.VI.15.

1. **Todasya**, of the pain or trouble of the one distressed or tormented (तोदस्य व्यवायः—Daya.) todah is yajamana or the institutor of sacrifice who undergoes the pain of austerity (तुढे तपसा पीद्वत इति तोदस्य जयमानः; तस्य—Sayana).

2. **Todah adhvan na**, like the sun on his path.

   **Todah** is distress or torment (तोदः: व्यवायः—Daya.); also the sun, the giver of light (तोद: सर्वस्य प्रेरक:; सूयः: स इवाच्यन्ति स्वामायज्ञार्थकं प्राणोत होतेऽपकाशते—Sayana).

   **Adroghah na**, like the one, not liable to be distressed or harmed (अद्रोहेऽन अद्रोहेऽपः—Sayana); or it may imply the vital air, the non-injurer or the sustainer or all, i.e. the wind (प्राणवेयं सर्वाभिज्ञार्थं वायुरिति हायुः—Sayana); or free from avarice or malignancy, (प्राणवेय: शोहिष्ठत्वं न इव—Daya.).

3. **Etari na**, like worth having (एतारी प्राणः इव Daya.); etari is goer (एतारी गोतरी—Sayana); like praises which being present in a man soliciting, going, or applying to another, are the yielders of great pleasure (पाण्डवाने पुष्पे विद्यावानी स्लोताणि वधावलतं सुखकराणि—Sayana).

   **Susaih**, by the pleasure giving prayers (सूयः सुखकरे: स्लोते—Sayana); by strength etc. (स्लोविनि:—Daya.).

   **Usrah pita-iva jarayayi yajnaih**, like a procreating bull, (Agni) has been generated with sacrifices. Here usri means father or cow-father, i.e. the bull तस्य इव गोपिवाच्यि यथः:—Nir. VI.15); just as the father pro-
creates or takes care of the child, or like a bull (पिता पालिता बलसानां बुलोको सुखमं इत्य—Sayana); impetuous in act as the bull (the progenitor of calves).

**Hymn-13**

2. *Tvam bhagah nah*, you with the enjoyable splendour or you who art adorable (भ: भजनिय: त्वं न: श्रस्मित्य—Sayana; भ: भजनियः त्वं न: श्रस्मित्यः—Daya.).

3. *Sajosa naptra apam,—you associated with the grandson of the waters; it refers to fire or to the lightning, born of clouds or waters (सजसा न पालिता पुंश्रेण मन्नमन्नाते न वैवात्तानिना सजोः: सजोतः—Sayana); consenient with the grandson of the waters (Wilson).

6. *Vihayah, the great ones* (विहायः=मह्णस्—Nigh. III.3)

**Hymn-14**

6. The repetition of the verse VI.2 11

**Hymn-15**

2. *Bhrgyah, enlightened sages* (भ्रग्ययः: ब्रह्मचर्ययः:—Daya.).

**Vitahavye, in the offerer of oblations (name of a maharsi, —Sayana).** If applied to Bharadvaja (meaning a spiritually enlightened person), this will be an appellative, he by whom oblations are offered. See the next verse.

3. *Vitahavyaya Bharadvajaya—one of the two can be taken as the appellation of the other:* Then, *bharat=bearer: vaja=oblation or food or strength. Vita=offered, havya=oblation (to Bharadvaja, by whom is offered oblation; or to vitahavya, the bearer of the oblation (or of food or of strength). For one who has obtained the obtainable (शीतहव्यय महाप्राप्त सत्सामयः—Daya.); for the one who has attained enlightenment (भरात्राजय पुतिवस्वयम—Daya.)

5. *Etasasya, of the horse* (Nir. I.114; Mahidhara, Yv. XVII.10; एतासो श्रस्मय—Daya.); of Etasa (a र्षि of this name, Sayana).
A horse or a brahmana (derived from eti one who goes or reaches (एति प्राचीनते तिंते ऐति:—एति:, एति, or एति:; एति एकोष्ठनिःस्थरः सान्त:-—Unadi III.149). See also the following references:

एति, etasah, I. 121.13; 168.5; II. 19.5; V. 31.11; 81.3; VII. 63.2; 66.14; IX. 16.1; 64.19; 108.2; X. 53.9.

एति, etasam, I. 54.6; 61.15; IV. 17.14; 30.6; VIII. 1.11; 6.38; 50.9; IX. 63.8.

एति, etasasya, VI. 15.5

एति, etasa VIII. 70.7

एति, etase, V. 29.5

एति, etasebhik, VII. 62.2; X. 37.3; 49.7

11. **Yajnasya va ni-sitim va ut-itim va**

Nisitim=continuously being sharpened (नितरं सीखं—Daya.); perfection, accomplishment (निशिन्ति:—संक्षर:—Sāyana); uditimit—rising, coming up (उत्तितिः उदय:—Daya.); going up or over (उद्धारम्—Sāyana).

15. Compare it with VI. 2.6. (repetition of दुर्विव तरं श तरं तजावसा तरं).

16. **Urnavantam etc.** The Aitarayana Brahmana (I. 28) has the following: कुलार्षमतिः हाः किं तरम् तरादुरारं: परिवारो दूर्विववलिकं औऽमतिः हेतुनासव: with this as an authority, Sāyana amplifies thus: the altar is built up like the nest of a bird, kulaya, with circles, paridhayayah, of the wood of the khayar or devadar in which avisambandhah rōmavisesaḥ, sheep's wool (avilomani) and fragrant resins, the materials of incense (guggula-dhupa-sandhanam) are placed (etc. uttaravedyam shapitah samkharah) these appurtenances are placed in the northern corner.

(आयोध्यनस्तु आयानस्तु कर्मान्, योनिः सघासिद्विवस्य स्थानं, किद्वृत्ति योनिः—कुलाविनम्; कुलायाः किं तरं, तरादुरां दूर्विववलिकं संवारिणोपजम्; दुर्विवर्यावेत्यस्तु स्थानं—Sāyana).

17. **Ankuyantam amuram**, wandering deviously, but not bewildered, Sayana refers to the legend of Agni's attempting at first to run away from the gods (द्रभेश्यः पलायनं). (अन्यायंस्य कुस्मायम्यान सयनं श्रेष्ठः:
1—Sayana); one with characteristic marks, (संस्कृतं विमानकृति प्रशिद्धाति・Daya.). (संस्कृतं के・Day.). Sayana regards sthuri as one-horse cart or waggon which brings either the soma plant or fuel; and hence asthuri would mean a non-one-horse cart, that is a cart with a full team, and metonymically its contents, or a full supply of what is wanted for a perfect sacrifice, such as children, cattle, riches (समुदायितः समुदायितः: सम्पूर्णति).

Hymn-16

1. This becomes the second verse of the Samaveda (I.2) and also II.824. O adorable Lord, you are the invoker of comic sacrifices, the well wisher of everyone of us, and hence, may you, along with all Nature's bounties (or along with enlightened people) bless the menfolk in general. (Daya.)

2. Jihvabhihi, with words full of wisdom and humility (विमानितः विमानितः: Jhva=vak Nigh I.11)

3. Adhvahanah, roads, highways; pathah, lanes (small paths) (वधवनः: महामार्गः; पथवः छुट्टमार्गः—Sayana). The highways and also the narrow paths of life. May the Lord put us on right paths when we travel in life; the confused traveller, or the yajamana, may be directed to the right path (वधवानाः वधवानाः पुनर्वधवानाः मार्गः श्रापयेत्—Sayana)

4. Bharata, the sustainer (not the son of Dusyoma, named as Bharata; bharatah vajibhih (cf. bharadvaja).

Dvita, in the twofold capacity, i.e. bestowing what is wished for and is undesired and vicious (वधवनः and दुरित; वधवानितः धवानितःपतिरं-हारष्येण धवानितः—Sayana).

5. Divodasaya, for the fulfiller of the cherished desires (वधवानितः कमलीयत् पदार्थयायदि—Daya.)

Bharadvajaya, for the enlightened and spiritual person (वधवानितः ध्वलविज्ञानाय—Daya.); Bharadvaja (भारद्रव्ज) is so called from being brought up (from√ँूः भरणात् भारद्रव्ज: Nir.III.17).
7. Svadhyah marttasah, the devoted mortals, pious men (स्वाध्यः: सुप्राणः; ये सृष्ट्र समन्ताम् व्यापमितः—Daya).

9. Manurhitah, the benefactor of men (मनुर्हितः मनुष्यां हितकारो—Daya.); appointed by Manu (मनुनाहितिमौर्यः—Sayana).

Vahnih vidustarah, the most wise bearer of oblations (वहनः हितकारं बोधा विकुटरः प्रतिलक्षे विद्वान्—Sayana).

Asa, by mouth, by flame (प्रासामुखः—Daya.; प्रास्यवास्य मूत्रया श्वालया—Sayana).

10. The first verse of the Samaveda (I.1), and also II.10.

11. Samaveda II.11; Yv. III.3; one amongst the three verses, used in putting three fuel sticks to fire in the ritual.

Angirah, the performers of fire-ritual; the enlightened ones (आंगिरः विज्ञानिभक्ताः—Daya.); also O adorable, the one like fire (आंगिरः आंगिरसंगुणपुस्त ज्ञानरूप ज्ञातः: पुत्रायः—Sayana).

Angiras was born in live coals (आंगिराः आंगिरसंगुणपुस्तः); live coals are so called because they leave a mark, or they are bright (आंगिराः आंगिरसंगुणपुस्तः परमा: ) Nir.III.17

13. For the verse, see also Sv.I.9; Yv. XI. 32.

Atharvan, the name of the Sage (Sayana); the non-injurer (शर्वत: प्राहिपः:—Daya.); also prana or vital breath (Mahidhara).

Puskarat-adhi, from the middspace (पृक्करस्त्र प्रमादिकालः—Daya.; Nigh. 1.3); from the lotus-leaf (पृक्कराधिक पुक्करयोः). Agni is generated by the attrition process, using two dry wood-sticks (विस्थक्तः).

Prajapati made manifest the earth on the puskaraparna or the lotus-leaf (पृक्कराधिक प्रभवपुर्वः ततविस्थक्तः प्रत्यये—Taitt. Br. I. 1.3.6). Since the lotus-leaf supported the earth, it may be termed the head (पृक्कस्त्र) or the bearer (प्रभवपुर्वः) of all things.

Puskara may be water also (Mahidhara): vital air (athaarvan) extracted fire or animal heat from the water (आश्वा चक्कक्षस्मिन्निविप्रेषण मधिवातः—Mahidhara).
All the priests (वायकव) churn thee out of the head or top (सूचना) of the wood of attrition (Mahidhara).

See also Taitt. Samhita (V.1.4.4)—त्वामाणे पुक्करादवर्त्याः पुक्करपणं हैं नमुनातिमविन्दत।

Inspired by this verse, the seer Atharvan for the first time in human history produced fire by attrition process; and thereafter, the clan of fire-technicians came to be known as the angirasas (प्रज्ञःस्मा:).

16. Itarah, by others, the modern one (इतरा: प्रवर्तिनाः—Daya.); the prayers by asuras or demons (इतरा: चन्दुः; इतरा: स्तुली:—Sayana; cf. प्रद्व दश्येतरा निर इतरसुर्यः हा इतरा निर—Ait.Br.III.49. The word itarah refers to the speech of the opponents of gods.

Indubhī, by the rays of the moon or by the Soma-creeper (स्तुलिन: शोभलाभिलाभलिन्दर्जनवर्त्याः—Daya.).

18. Aksipat, the destroyer or distresser of the eye (श्वसिपत् = श्वसिपत् = श्वसिपत्; श्वसिपत्: पातकः विनाशकः—Sayana); but Dayananda derives the word as प्र श्वसिपत्, throws out (श्वसिपत् श्वसिपत्).

Nemanam, of food materials; of cereals (Nema=anna, Nigh. II.7—Daya.); to Sayana, nema denotes a small quantity (प्रवधारी); nemanam vaso, O giver of dwellings to humble votary.

Vanavase, please accept (सववसेः सम्भज—Daya.).

19. Divodasasya, of the giver of light; of the enlightened one (दिवोदसस्स्म दशाकाशवर्त्यः—Daya.).

25. Napat, one who dose not fall (सच्चाः सच्चाः न चतुर्वत्ती—Daya.); the son of Bala (बलस्वच्छतः—Sayana).

27. Aratih, the non-liberal giver; the miser (भरती: न वधोते तरितिः वेषु वाले कुप्रमानं विचरिन्ति—Daya.); assailants (भरती: फारितिस्तु चतुर्वत्ती—Sayana).

Aryah, Lord (प्रवः स्तोभी—Daya.); but according to Sayana, those who go along with the hostile group (प्रवः चारदंभिमपि:): aryah aratih, hostile assailants.
30. Brahmanaskave, the preceptor of the Veda (नाथुमा: कर्ते वेदस्य वक्तः — Daya.); articulator of prayer (स्तुतिःकपयथ मन्त्रम: कर्ते कावयित: शब्दितः — Sayana). Agni (fire) is said to articulate sounds: mind excites the fire of body, that in turn excites the vital airs together, and they, passing into the breast engender articulate sounds. (मनः कायवस्मिनाहन्ति स प्रेरयमि मालयम्। मालयतुरः चरन् मन्त्र जनयति स्वर: — Panini Siksa 6-7); or perhaps from some Smṛti).

35. Matuh-pituh, mother and father, i.e. earth and heaven (cf. पृथिवि माता — I.191.6).
Agni is said to be the father or fosterer of his parent heaven, by transmitting to it the flame and smoke of the burnt offerings.

39. Purah, in front; in advance (पूर्व: ब्रह्मस्तात् — Daya.); the three cities of demons (भासुरी तिलम पूरी:). Sayana regards Agni and Rudra, as the destroyer of the three cities (Tripura) on the basis of such texts as च ह विद्वेदित: (Taitt. Br. II. 1.3.1); देशायुरा च एव प्रस्तुतं समानतम् (Ait. Br. I. 23).
42. This verse and the preceding (41) are recited when the fire, that has been produced by attrition is applied to kindle the ahavaniya (Ait.Br. I.16).

43. Manyave, for anger (मन्यवेच प्रर्वाय — Daya.); to the manyu; to the sacrifice (मन्यवेच मन्यते वन्दयात्रे वेदवर्त्यस्मिन:। तदव तानावान वा युक्तः — Sayana); manyuh is synonymous with yagah (but not in Nighantu). See also Yv. XIII. 36. मन्यतेऽधो मन्यु: श्रीक: कौधो वा — Unadi III. 20.

47. Uksanah, vigorous or virile (उक्सानो: संभनसमाय: — Sayana; वेषकः — Daya.).

Rṣabhasah, the best, the excellent (र्षभसस: उस्मा: — Daya.); bulls (Sayana).

Vasah, the cherished ones (वसा: काष्यवाता: — Daya.); cows (Sayana).
May your (ते ते) relations be virile, excellent and cherishing (uksanah rṣabhasah vasati) — Daya.

Hymn-17

3. एवं = एव (विमालस्य वेषित दीर्घ:)।
Pratnatha, like the old, as of old (प्रत्यथा प्राचीन इव — Daya.; drink it, the Soma, as if old (प्रत्यथा प्राचीन पुराणान्त होमान्तः यथा पिव — Sayana).
Brahma pahi, may you protect the Veda (ब्रह्म बहे—Daya.; listen to our praises and prayers (ब्रह्म प्रस्मान्ति: हृद्य लोगों बुधि धृय—Sayana).

6. Angirasvan, the possessor of vital breaths (आंगिरास्वर्ग: आंगिरास्वर्गो बहूनिजा: व्रथि विद्वते यश्मणु—Daya.).

Ustriyabhyah, from the rays (उत्स्रियायम्: कृत्तिम:—Daya.); for the cows for their liberation (उत्स्रियायम्: गोपाय: । या निर्विभं सितिपलिमय:—Sayana) you have liberated the cows from the fold.

Aurnoh, have opened (दधा) strong (दुरह) doors (उरवत) from the fold, (gah utsrja) have liberated cows—Sayana.

7. Pratne matara yahvi rtasya—the old and mighty parents of र्ता or eternal truth (मले पुरातनान् मातारा मातुर्वमाताम् दश्याः, यह्यो महायो भवत्स्य सावत्स्य कावलास्य सकावलातु—Daya.); (यह्यो महायो महायो; the ancient parents, the offspring of Brahama, i.e. rtasya=brahmanah, यह्यो = धार्त, son or offspring, Nigh. II.2). So we may have the following interpretations: (i) the old and mighty parents of sacrifice (Wilson), (ii) the ancient parents, the offspring of Brahama—Sayana.

8. We have a legend, that when all gods ran away, only Maruts were left to assist Indra. This verse refers to this conflict. Here devas or gods are the five sense organs and Maruts are vital breaths. Indra is the self. [See Ait. Br. III.16 (XII.5). See our Introduction, vol.I. p. 190].

11. Pacat satam mahisan, dress for thee one hundred buffaloes or male animals (Sayana); पचत पचेतु बलं वसवंहङ्करान्त महिसानु महत;—Daya.; महिसानु=महनाम, great ones—Nigh. III. 3), ripens hundred of great things for the benefit of people—Daya.

Trini Saransi, the three streams; the three cups or vessels called ahavanis for holding Soma, which has been purified or filtered into the pitcher, the dronakalasas (Sayana).

The three streams flow towards the three regions, terrestrial, midspace and the celestial, or in our physical, vital and mental complexes.

14. Vajaya sravase, ise raye, for mobility or strength, for sustenance, for food and for wealth. The first three are more or less synonymous (sravase = sravanaya, for reputation—Daya.).
Hymn-18

1. Carsaninam, pertaining to people (पर्वाणूंनां प्रजानां सम्बन्धिनां—Sayana).

2. Manusinam, of men, of people; मनुः = Lord, who knows His entire creation (सम्वेते चराचरं जगत्रामातीति मनुः ईश्वर: , and also one learned in disciplines of knowledge (सम्बेदे ज्ञानयोगे शास्त्रज्ञानिति मनुः विद्यानु राजार्थः—Daya.; or Unadi I.10).

In the Veda, one who knows is manuh, manusi (बाहुलकात्—‘मन’ धातृरूपः। सम्बेदे ज्ञानातीति मनुः; मनुष्यः—Unadi II.119). Also pertaining to Manu (मानुषीणां मनोः सम्बन्धिनोनात्म्—Sayana).

Kṛṣtinam, of the cultured, of men (Daya.); of people, of the institutor of sacrifice (कृष्टिसबं मनुष्याणि—Sayana).

3. Dasyun, of the vicious, like thieves and teasers, those who deal in wicked actions (सत्सूक्तं हुद्यं बोधानं—Daya.); कर्मिंहोनाय ज्ञानाय—Sayana); impious foes, See I.117.21 for arya and dasyu.

Kṛṣṭih, persons like sons and slaves (कृष्टि: पुलवासान्येन—Sayana).

Aryaya, भार्याणि for the son of arya, प्रथम, or Lord, or the person holding property (Nigh. II.22, Nir. VI.26); प्रथम ईश्वरपुत्रः ; also a dvija, the twice-born (प्रथायिन विज्ञान—Daya.; क्रमिंहो ज्ञान, the one engaged in a sacrificial act—Sayana).

In this verse, the devotee begins to question the attributes and powers of Indra; in the succeeding verse he expresses his belief in their existence. (Wilson).

8. For cumuri, dhuni, pipru, sambara and susna, see earlier notes. According to Sayana, these are Asuras or demons. (asura=clouds also).

Cumurim, the eater; one who indulges in rich food (सुमुर्कि ब्रह्माः—Daya.).

Dhunim, noise-monger (पुत्रि हुनिनार्थ—Daya.).

Piprum, the pervading one, the widely spreading one (पिपुल्या यापनशीलः—Daya.). See notes on I.51.5.
Sambaran, the clouds, the one by whom one chooses out for himself the pleasure (सम्बरण चुने उष्णति वेन तं मेवं—Daya.). See notes on I.51.6.

Susnam, the drier; the absorber (सुष्ण शोषकः—Daya.). See notes on I.51.6.

13. Kutsa, ayu, atithigvan and turvayan—see earlier notes.

Kutsa: kutsa, I.106.6; IV.16.10; X.40.6.
Kutsa-putram, kutsa-putram, X.105.11.
Kutsa-vatsam, kutsa-vatsam, X.105.11.
Kutsasya, kutsasya, II.14.7.
Kutsam, kutsam, I.33.14, 51.6; 53.10; 112.9; 23; 174.5; 175.4; IV.26.1; V.31.8; VI.18.13; VII.19.2; VIII.1.11; 53.2; X.49.3.
Kutsaya, kutsaya, I.63.3; 121.9; II.19.6; IV.16.12; 30.4; V.29.10; VI.20.5; 26.3; VIII.24.25; X.49.4; 99.9; 138.1.1.
Kutsena, kutsena, IV.16.11; V.29.9; VI.31.3; X.29.2.
Ayu, ayum, I.31.11; 53.10; VI.11.4; 18.13; VIII.53.2; X.20.7.
Turvayanah, turvayanah, X.61.2.
Turvayanam, turvayanam, I.53.10; 174.3; VI.18.13.
Atithigvan, atithigvam, I.53.10; 112.14; IV.26.3; VI.18.13; VIII.53.2; X.48.8.
Atithigvay, atithigvay, I.51.6; 130.7; VI.26.3; VII.19.8.
Atithigvasya, atithigvasya I.53.8; II.14.7; VI.47.22.

Kutsam, strong and steady as a thunderbolt (Daya.). See I.112.9.

Ayu, the life (भायुं जीवनं—Daya.).

Atithigvam, one who goes to attithi, the guest (तत्ततिविन्यः, योतित्तियोन् गच्छति तं—Daya.; also तत्ततिप्रामायंभिवारं विलंभोर्यां ब शाम्भरान् प्रतिष्ठ—Sayana). See note on I.51.6.
Turvayanam, one possessing fast-moving vehicles (तुर्वयाण्यं तुर्व श्रीग्रामिनि गातं बलास्तं—Daya.); or the fast moving Divodasa (व्यरितसमार्यं विद्वंशस्य) to whom Indra gave the spoils of Sambara (इन्द्र: शम्भरं दृष्टं तरय धनानि विद्वंशसाय ददो—Sayana).

Hymn-19

For verses 1 and 10, see Nir. VI.16-17 and VI.6 respectively.

1. (i) Aminah sahobhi, uninjuring by efforts (शभमि: श्रीहिसकः शरोगमि: नले—Daya.); uninjured by hostile efforts (शहोगमि: शलुबल्ली: शभमि: श्रीहिसाहीपि—Sayana). Also immeasurable, great or invulnerable with forces (शभमिनीपिमतमातौ महान् भवति, प्रभुपितो या Nir. VI.16). See also Yv. VII.39.

(ii) Uta dvibarha aminah sahobhi—dvibarhah means one who is great in two, i.e., the atmospheric and celestial regions (दिबहत्र द्वयः स्थायियः: परिलु: मध्येण ज स्थायेः उत्तमेण ज—Nir. VI.17)—And the doubling great immeasurable with his strength.

10. Ikse, thou rulest (ईक्षे ईश्वरे Nir. VI.6); I see (ईक्षे पश्चाति—Daya.).

Ikse hi vasya ubhayasya rajan, thou rulest, O living over the treasures of both the worlds indeed; sovereign who rulest over earthly and heavenly riches (इक्षे हि वस्यव उभयस्य राजः राजमात्रि त्रस्मृ उषयस्य पारिवर्त्य गद्याय् ज वस्य: ईक्षे ईश्वरे—Sayana).

Dayananda interprets ubhayasya, of both, as of the king and his people (उषयस्य राजाप्रजास्य).

Hymn-20

1. Nah daddhi, gives us; it is not mentioned what to give us; there is no substantive in the text. According to Sayana, it alludes to a son, puram, which is metaphorically the riches of a family (इन्द्रः त्यं पुत्रं न प्रसमण्यं बाह्य देहि; राज्य: पुरुषः धनस्य—Sayana).

Sunah, the son; sahasah sunah the son of strength, an attribute to Indra. (सहस: सूनो बलस्य पुत्र:—Sayana; सूनो सतुजः सहस: बलस्य—Daya.).
2. Devebhīh, by gods; by the enlightened ones. Also by praises of gods (देवेन्द्र: देवेन्: स्तोत्रौ:—Sayana; since a deity becomes strong, being praised with stotras).

Ahim vr̥tram, the cloud widely spreading (भूर्ष्टिः भूर्ष्टि रूपं ग्राधवं—Daya.); the destroyer vr̥tra (भूर्ष्टिः भूर्ष्टिः हुलारं रूपं भूलुरं—Sayana).

4. Dasa-onaye kavaye, दशामोणये कवये, from the wise man offering many oblations (a dative for ablative), (दशामोणये बहुविवर्थात् कवये मेघाविवर्थः—Sayana).

For dasoni (दशामोणि), see also verse 8 of this hymn; the name of an asura according to Sayana.

Dasa-onaye literally means, “less ten” (दशामोणय: परिहार्याणि यस्मातः—Daya.).

Panayah, the traders (पणय: व्यवहारकः—Daya.).

Susnasya, of the strong (powerful) wicked (शुण्यस्य विनाश्च—Daya.).

Arkasatā, (प्रक्रिया: भूनाम = food, Nigh. II.7) in the division of food, etc. (प्रक्रियाः प्रनाशितंविभागाः—Daya.); arkasati is wherefrom the food is procured, i.e. from the battle (प्रक्रियाः प्राप्तेऽस्मिनितिस्मातांविभागाः—Sayana).

5. Suryasya satau, from the division of the sun सूर्यस्या सताः सविदु: सताः विभागाः—Daya.); for the sake of worship of the sun (सूर्यस्या सताः भक्ति विभागाः—Sayana).

Uru sah saratham kah, enlarged the common car for his charioteer, Kutsa (सारस्ये कुस्ताः—उपविवर्तीये यथा भवित तथा क: प्रकरोः—Sayana).

Kutsaya, for the one smiting with thunderbolt (कुस्ताः वच्च्चात्तराय—Daya.); kutsa = vajra, Nigh. II.20.

Susnab, of the strong, of the wicked and strong (शुण्य: विनाश्च—Daya.).

7. Piproh, of pipru, of the pervading, of the reputed wicked (प्रिप्रो: व्यापकस्य—Daya.); deadly deluding wicked.
Rijsvane, for the one who is straight forward (रिजस्वने रिश्वदन्तिये वर्षकाय—Daya).

8. Vetasum, tutujim, tugram, ibham—According to Sayana, the names of asuras. See our earlier notes.

Vetasum, the pervading (वेतसु व्यापनतीते—Daya).

Tutujim, the strong and powerful (तुतूजि बबवलते—Daya).

Tugram, the receiver (तुग्रम प्रापतारं—Daya).

Ibham, strong as an elephant (इभम हस्तिनािभि—Daya).

10. Puravah, men, the singers of praises (पुरवः मनुष्यः—Daya);
(स्तोतारः—Sayana).

Purukutsaya, for the one possessing good deal of weapons (पुरुकुस्ताय बहु वास्ताय—Daya).

Saradih, शारदीः, belonging to Sarad (the name of an asura, —Sayana); belonging to the autumn (शारदी: शरदं श्रवः—Daya).

11. Usane, for usanas, the son of kavi (काव्याय कविपुत्राय उजने उजनसे भाग्याय—Sayana); for the cherishing poet and educated (उजने काव्यमानाय काव्याय कविनिमि सुन्दरिताय—Daya).

Navavastam, नववास्तम्, name of an asura (Sayana); for the new dwelling (नववास्ताम् नवीन्म नववासम्—Daya).

12. Samudram ati praparsi, etc. when you are crossed, having traversed the ocean, you have brought Turvasa and Yadu, both standing on the further shore (इ तीर्थाः यद्य यद्य समुद्रं प्राप्तं प्रतिघ-except Bhavisi, तथा समुद्रारे तिम्मनु त्यं च स्वर्ग व्रत स्वर्ग स्वाभिषेक पारं भ्रमरः—Sayana).

Turvasam, the one who is easily controlled (तुर्वसम सदी वज्रात्मनं—Daya).

Yadum, man that exerts (यदुं यदुण्डेलं मनुष्यः—Daya); the hard-working.
13. Dhuni, cumuri, words and enjoyments (नुन चुमुरी चन्दनः: शवद्वु- मुर्थिमौण्डकः—Daya.). According to Sayana, Dhuni and Cumuri are asuras.

Cumuri, allurements.

Dhuni, suppressed passions.

Hymn-21

For verse 3, see Nir. 5.15.

1. Karoh, of the technician, sculptor (कारोधः चिल्लिनः—Daya.); also of the worshipper, the poet who recites and composes. (कारोधः स्नेहुन्नवज्ञ सम्बविनः; related to Bharadvaja—Sayana).

3. Na minanti, they do not harm (any creature) (नमानति हिचलिनः—Daya.; किमपि प्रातिज्जान्त न हिचलिनः—Sayana).

Svadhavah, vocative; O the strong one (Indra) (स्वधावः बलवः इति—Sayana; O the possessor of plenty of viands, बलूचुन्युवक्तस्—Daya.).

Sa ittam-vayunam tatanvat-surinavat ca kara. Here he spreads the unintelligible darkness; he made it intelligible with the sun. He spread unknowable darkness; he made it knowable with the sun.

Here vayunam is derived from the root इः को, to string (युन से प्रयोजितः, का नियंत्र ब्रह्मा वा); it signifies desire or intelligence (Nir. V.14-15) vayunam= knowable, intelligible.

Vayunvat, intelligible (वयुनवत् प्रसववत्—Daya.; प्रकाशवत्—Sayana).

Avayunam, the unintelligible darkness (प्रसवव अवयुन्याः—Daya.; प्रसववान प्रातिज्जान्त नाभालिनयः—Sayana).

6. Brahmavahah, those who procure wealth and viand (ब्रह्मवाहः वे ब्रह्मवाहः धनां धर्मस्त स्मृति ते—Daya.; प्रभुमवाहं नैव द्वावः; to be borne or conveyed by prayers—Sayana).

8. Pitrinam apih, बिलेन्न पाति; पातिः = यो: प्राप्तेष्कोऽक्ष: एको वे, one who gets, who pervades (Daya.); as the kinsmen of our forefathers (पितरां प्रथिताः पाति: रगः—Sayana).
10. Purusaka, O one with abundant strength and power (पुष्पकाक वाहकते—Sayana ; Daya.).

11. Rtasapah, partakers of sacrifice (र्तसापः र्तत्वयः स्युशनः—Sayana) ; the adherent of truth and law (र्तसापः य र्तत्तेन सत्येन सपनितः—Daya.).

Ye manum cakruh uparem dasaya — (i) who rendered Manu victorious—Wilson; ये च देवा: दसाय षट्षामुपायसाय मनु राजाय उपरं दस्युतामुपायसाय—कृत्यं कृत्यतु: or (ii) who made Manu the rajarshi over, (iii) or the overcomer of enemies or of the Dasyus—Sayana).

Manu, the rational man (मनु नमनश्विन्म मनुष्यं—Daya.).

Uparam; like a cloud (उपरं न्यायिक—Nigh. I.10).

Dasaye, for overcoming the enemies (दसाय षट्षामुपायसाय—Daya.).

**Hymn-22**

For verses 2 and 3, see Nir. VI.3

2. Naksat-dabham taturim parvatestham, नक्षत्रदामन ततूरि पार्वतेत्तथाम्—who strikes the approaching opponent, who is swift and who dwells on mountains.

Here naksat-dabham means one who strikes down any man who approaches (नक्षत्रदामन ब्रह्मचार्यसाम्यम्); or who strikes down by means of a weapon which can reach all (श्रम्भवन्ति दम्मोतितिभ वा)—Nir. VI. 3. See also Av.XX, 36.2.

3. Yah askṛdhoyuh ajarah svah-van. He whose life is not short, who is undecaying, and who is brilliant; askṛdhoyuh means one whose life is not short. The word kṛdhu is a synonym of short; it is mutilated (सक्रधोपुरक्रवायः । इविविव हस्तानाम । निकुलं सपति—Nir.VI. 3); र्व. XX.36.3)

6. Mayaya vāvṛdhanam, growing in strength by the cunning Maya; by guile or deception (but no mention of what guile or cunningness—Wilson); by wisdom (सायया मयया बावृवात्यंवाद्यानम्—Daya.).
Parvati, by cloud (पर्वती नामे—Daya.; पर्वता: मेघः; निधि।1.16); the one having many layers; with one’s weapons or thunderbolt (पर्वती बहु-पर्वता स्वरूप नामे—Sayana). See Rv. I.80.6, बले शताब्दी।

8. **Brahma-dvive**, the hater of the Supreme Lord, or of the Veda or of the prayer (ब्रह्मचिं घो ब्रह्मचिं वेदं वा देवजीं तत्स्मे—Daya.; ब्रह्मचिं देवकामि राष्ट्रस्ययें; the hater of Brahmins, i.e. the raksas; ब्रह्मचिं वश्वासनत:—Sayana).

10. **Nahuvesi**, pertaining to man; of man (नातु्यांस्य मनुष्य सम्बन्धीनि—Daya., Sayana; also नातु्य इति मनुष्यानामेवत, (name of a man—Sayana).

Aryani, persons of the group of twice-born (आर्यानि हिवक्षरानि—Daya.); persons engaged in noble work (आर्यानि कतिपयुक्तानि—Sayana).

Dasani, the people of labour group (दासानि दासक्षरानि—Daya.; persons engaged in vicious or ignoble works (दासानि कतिपयुक्तानि मनुष्याबालानि—Sayana). An ‘Arya belongs to the highest family, dasa to the lowest whilst the one of the middle group is nahusa.

11. **Madryadrik**, coming towards me (मद्रयदिक्ष मद्रिदिकः—Daya.; Sayana); come to our presence.

**Hymn-23**

1. Some sute, at the time of the Soma (a devotional passion) being effused.

Some=of the grandeur (सोमें ऐंश्चर्य—Daya.).

2. This verse is to be read in conjunction with the preceding verse; it has no verb; the verb “come” should be brought from the verse while interpreting: “when Soma is effused, so do thou come” (Wilson).

6. **Brahmani**, praises, prayers; wealth and riches (ब्रह्मानि स्तोत्रानि—Sayana; ब्रह्मानि—Daya).

7. **Gorjikam**, milk products like curd, etc. (गोर्जिकां गोविकार कथाकिं—Sayana); anything that places sense organs on the right track (गोर्जिकां ज्ञानसृतिः सरस्वती वेण तः—Daya.).

9. **Purnata**=Purna (सम्पूर्ण ग्रन्थिति श्रीम:—Panini VI.1.70)
Hymn–24

For verse 3, see Nir. I.4

Taturih, the slayer of enemies (ततूरिः शतृण्णं हितकः—Sayana and Daya.);

3. Vrksasya nu te puruhuta vayah. This phrase is reproduced in Nir I.4 to illustrate the use of the particle *nu* (*नु*). The word *nu* has many meanings: In the sentence “हवं नू कृत्यानि” (therefore, he will do it), *nu=*therefore, used in assigning a reason; in “कथं नू कृत्यानि” (how pray he will do it?), *nu* is used in asking a question; in “नन्वेददकार्यिन्न” (has he really done it?), again the question. *nu* is also used in the sense of comparison: in “बुधस्य नू ते पुष्पवत वया:” (of thee like the branches of a tree, a widely-invoked one).

Vayah, branches. The word is derived from the root *vi* (√वी) to move: branches are so called because they move in the wind (व्या: सा बाधा वेते:। वातायनना भवति—Nir. I.4).

Sakhah (सहा:) are so called (branches) because they rest in sky (सा बाधा:। व्या:। कनोनेवाँ—Nir.I.4).

4. Sakah, energies; they who are energetic; (साखाः: शक्तिमयः—Daya.); abilities.

Purusaka, accomplishes of many acts (पुरुषाक बहुसक्तः—Daya., बहुकर्मे्नु—Sayana); used for Indra.

Gavammiva srutayah samcaranih, as the paths of milch cows are everywhere going together (a simile).

Srutayah, paths (सुत्य: सारणः—Sayana) ; movements (सुत्यः—Daya.)

Vatsanam na tantayah, like the tethers of many calves.

Tantayah, the long strings or ropes or tethers which bind many calves (तत्त्यः कल्लग्न दीर्घशरिषः स्वरः: यत्र निीतविशाखाधमिः बहुधो बल्ला बल्लने—Sayana.) ; widely-stretching (cords) (तत्त्यः: कत्सीणः—Daya.).
5. Anyat adya karvaram anyat svah; asat ca sat—Indra does one act today, another differently tomorrow; both good and evil, welcome and unwelcome, karvaram, act (कर्तव्यं कर्तव्यं कर्मं—Daya.; कर्मानिवैतत्—Sayana). When Indra brings down rain to us, it is his good act, but when we have the disasters by lightning, it is an unwelcome act. (प्रत्यज्ञ प्रस्थूमं प्रवर्तनात्मदिकं सत्ते वर्षणात्मिकं वोभयं कर्मं च—Sayana).

**Hymn-25**

2. Abhīh, with these (protections or forces, भाष्यभ: रक्षामिलनाधिश्वर्य—Daya.); by these praises (अस्तर्वीयस्व: स्तुतिभ:—Sayana).

Visvah abhiyujah visucih aryaya visah ava tarih dasih—All the servile races everywhere abiding.

Visucih, abiding everywhere residing (विशृष्टेऽस्तेऽविविधमाना:—Sayana; भवानुवती:—Daya.). On this Wilson funnily remarks: “as if the anti-Hindu population occupied most parts of the country.”

Aryaya for the noble persons (भाष्यच्यू उल्लम्ब जनाय—Daya.). For the yajamana, the institutor of sacrifice (श्वासरिकम्रकेवा वज्माय—Sayana).

Visah, people in general, countrymen (विश: प्रजः:—Daya.; Sayana).

Dasih, maid-servants (दासी: शेरिका:—Daya.; कर्मणामुखायतिव:—Sayana; ladies debarred from work; the servile race.

**Hymn-26**

3. Amaranamah, imagining himself invulnerable (समस्मिः मन्दीरनरमाणं मन्न्यानालयं शाखस्य—Sayana) of the one devoid of mortal or sensitive and weak parts. (प्रविच्छिन्नमानि मर्माणि परिश्रमस्य—Daya.).

4. Vetasave, for vetasa, the one of abiding glory (बेतस्वेऽ व्याहृतस्वयः—Daya.). According to Sayana, the name of a Raja, of whom Indra is the ally against Tugra, whom he has slain for the sake of Vetasu.

Vṛṣabham, according to Sayana, this is also the name of a prince; strong, the showerer (पुष्पं विलितं—Daya.).

5. Rajim, a row (रजि—पंक्ति—Daya.; a maiden of this name or a kingdom (पदाभिः कृया वा राज्य वा—Sayana).
Cumurim, allurements; see VI.20.13

Dabhitaye, the killer of pains (दभीतये हुँ: हिंसनाय— Daya.; name of a seer, rajarsi, (दभीतये एतनामकाय राजपिये— Sayana).

Pithinase, for the one who has the nose as that of pithi (पिथिनासे पिथीव नाधिका यस्य तस्मेऽ— Daya. (Raji is bestowed upon Pithinasa— Sayana).

Sasthim, Sahasra, sixty thousand, i.e. a very large number (numerous armies and sanguinary conflicts):— Saçya, by the contrivance; by act or exploit (सच्या प्रश्नय— Sayana; प्रश्नय कर्मणा या— Daya.).

Hymn-27

1. According to Sayana, the seer (the devotee) expresses his impatience at the delay of reward of the praises: in the next verse, he sings his recantations. The questions are raised in this verse and answered in the next one.

2, 3. Indrah, the well-versed physician (इंद्र: पूर्णविवे बैवः— Daya.); the self, the lower self, see the next verse (इंद्र न वि: दूःको इत्यियि ते— Nor, Indra, thy indriya—i.e. thy power, characteristic of thine, has been ever seen).

Indriyam, being the characteristic of the self, the five sense organs are also known as indriya; the potentiality (इंद्रियं सामप्यं— Sayana).

4. Varasikhasya, of the one possessing a good tuft (वरसिघस्य वरासिक्षा लिखा यस्य तस्य— Daya.); the name of an asura (Sayana); but may be the name of a tribe or people (Wilson).

5. Abhi-avartine, to the circum-ambient (भव्यावर्तिने प्रभव्यावर्तित्वु शीलं यस्य तस्मै— Daya.); a king of this name (Sayana).

Cayamanaye, for the noble doer (वायमानाय सकूः— Daya.).

Vṛcivatalah, of the one who is the dispeller of ignorance (वृत्तोत्त exemplary वृत्तिविषिष्ठवें प्रखलयं यस्य तस्य— Daya.); the first-born of the sons in the family of Varasikha (verse 4) (पृथ्वीवानु नाम वरसिघस्य कुकोलनं: पूर्वः। तदृ गोप्यमानु वरसिस्य पुजः— Sayana).
Harlyupiyayam, wishfully cherished by the intellectual or enlightened persons (हरियूपिययाम हरीन्द्र्मुन्नीमन्त्रां सीयामां पालिक्षययाम—Daya.); the name of an uncertain river or city (Sayanā); the parking stand for horse-carriages or station for horses where they get water and grass.

6. Yavyavatyam, derived from yava or barley; the army well-fed on barley and cereals (वन्यवत्य मध्या भया यवा; पाका विदले मद्यां सेनायम्—Daya.); the same as hariyupiya (वन्यवत्यां पूर्वोत्तायां हरियूपिययाम—Sayanā).

Vrclvantah, full of ailments and diseases —Daya.; sons of Varasikha वरसिक्षा पुजना:—Sayanā).

7. Sṛnjayaya, to the King Sṛnjaya (Sayanā); for the grower, also for production (सृण्यययायु उत्पादनाय—Daya.).

Turvasam, the intelligent man ((तुरवजय मन्त्रय—Daya.); the name of a king (Sayanā).

Daivavataya, for the one belonging to Devavata, a descendant of Devavata; for King Abhyavartin (Sayanā); for the sciences of upper atmosphere ((देववताय देवायुपविद्यायाय—Daya.).

8. Dvyan rathino vimsatim gah vadhunantah—two damsels riding in cars and twenty cows; (being in pairs, having women together with cars: twenty animals, (वयानां: स्थीयरस्यार् द्वयानां चित्तृवृत्तानां विशाल विशालिनं संवा: पालन्—Sayanā).

Also the pair of people and army (इवानां प्रजासेनानाननानात्; वयानां: प्रजासनाननान्ये विदले केराने—Daya.). Also the gift consisted of twenty pairs of oxen, yoked two and two in chariots (Wilson).

Parthavanam, of the descendants of Prthu, related to Abhyavartin (Sayanā); of the king, with widely spreading dominion (पार्थवानां प्रधािण्ययां विचारां भवानां राजा—Daya.).

Abhyavartti, the victor surrounding from all sides (प्रभययां यो विभुषिययां तेन स:—Daya.).

Hymn-28

The entire hymn is a praise of cows and their reverence.
2. Abhinne khilye, in an inaccessible fortress, not to be breached by enemies; (भविन्ने कथल्येन छिल्यो छिल्लमहतिहरुं स्थानम्। तथये क्षिल्लम्। स्वायिको यत्। सन्न्यासतुमलको स्थले, a place inaccessible to others—Sayana); भविन्ने एकीयमूले याबहारे छिल्ले क्षष्णू पछे—Daya.

4. Arva, like the horse, indulging in enjoyments (पर्याय घर्षय इव पुडळ्यो विपयासलकः—Daya).

Renu-kakatah, a well or water source full of sand; the dust-spurning (रेणुकाटः रेणुकस्य रेणोऽधिविस्तः पाचिस्यम् रजस् उद्देशः। कदिमधवकारः—Sayana); a heart full of ignorance like a well full of sand—रेणुका कृत इवावधकार हस्य:—Daya.

Sanaskṛta-tram, to one who protects the one who treads on the path of virtue and improves (संस्कृतं यं संस्कृतं वापते राजतं तम्—Daya); going on the way of sacrificial consecration (विवाहनादि संस्कारादि—Sayana).

Martasya gavah, the cattle of the man.

Gavah = cattle, and also milk and milk products. (gauh = milk products, Nir. II.5-6).

5. In the verse, we have a strong and charming personation of cows. Dayananda interprets the term gavah as cows, as rays, as words of wisdom (स्वेनः, सुविचारं वाचः, and किरणः इव). The cow finally becomes synonymous with Indra,—such a cow to be cherished with heart and mind (हर्ष एवं मन्नत).

7. Rudrasya, of Rudra, the Supreme Lord, identical with Time (रूद्रस्य कालालक्ष्यम् परमेश्वरस्य—Sayana); also of the rudra who works with terrors, the terrible Lord (रूद्रकः कृतः—Daya).

8. R̥ṣabhasya retasi, with the vigour of the bull, the impregnator (र̥षभस्य गवामालवालस्य वृषभस्य—Sayana). The milk and butter which are required as nutrition are dependent upon the cows bearing calves.

Also with the vigour of the excellent one (र̥षभस्य धृतस्य रेतसि श्रीवेव—Daya).

Hymn-29

1. Mahah yantah su-mataye cakanah, offering great praise and desirous of his favour. (महः महतः स्वमतायिः—Sayana; महः महत् विद्वानं—Daya; यतः उपयतः, प्राप्तवतः; समतः कोभनासुपादितका तदीया बुद्धः; उत्तम प्रजावधि; alternatively,

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2. Yasmin-haste, in whose hand; alternatively, haste (hand) is derived from the root han (हन), to strike: it is quick to strike (हस्तो हने; धार्मिक निने Nir. I.7); thus "in whom the slayer of foes", (हस्ते हन्यंडरिमिन्त्र इत्ययः—Sayana).

3. Vasanaḥ atkam surabhim, wearing a graceful and ever-moving form.

Atkam, ever moving form (अत्कथे सत्यगमनकेलेमाल्यें रूपः—Sayana; all covering clothes (व्यायासीं वस्त्रम्—Daya.).

Surabhim, graceful (सुरोभि श्रवस्तः—Sayana); well perfumed (सुगन्धः—Daya.).

5. Uti, with the offerings (उत्ती उत्था तर्कितं इत्ययः with satisfying oblation—Sayana) ; with means of protection (रत्नादायं इत्ययः—Daya.).

6. Hiri-siprah, one with green or azure coloured chin, or nose (हिरिसिप्रा: हिरिरित्वा निष्रे हस्याकिने वस्य सः—Daya.). This refers to the tint of sky.

एता = ए (विशत्वां ऋति दीर्घः—Panini VI.3.135).

Hymn-30

For verse 3, see Nir. IV.17.

1. Ardham it-asya, the sun brightens only the half of the globe of the earth—Daya.; alternatively, a mere portion of Him is equal to both earth and heaven (दण्डं इत्तस्य च में रोकी स्वामापृविव्य वर्धिनित् प्रविष्ट न्यिति। प्रस्तेसत्स्रावांस्ये स्वामापृविव्य: प्रतिनिधिर्मिन्ति—Sayana).

2. Dive dive suryah darsatah, the sun was made daily visible (विवेदिवे प्रतिंतं वृवेदानुकूळः सूययः दर्शतः दर्शनीयः: पूल नवति—Sayana), i.e. by Indra’s breaking asunder the clouds.

3. Adyacit nu cet tat apah nadinam, and today the function of the rivers is the same as it was in ancient times.
In this line, the words *nu cit* (नु चित्) is a particle, and is used in the sense of ancient and modern; *nu ca* (नु च) is also used in the similar sense. (Nir. IV.7).

**Hymn-31**

3. For *kutsa* and *susna* see earlier notes.

*Kutsena*, by thunderbolt (कुत्सेना ताप्येन—*Daya.*; Nigh. II.20).

*Susnam*, strength or power (सूष्णम बलम—*Daya.*). Nigh.II.9; also the one who dries or exploits; the name of an asura also (पशुवं शोपियसुपुरं शक्तं प्रवलं सूष्णं सर्वस्य शोषकमेतर्त्तमसुरं—*Sayana*).

For *Suryasya cakram*, chariots or wheels of the sun; see *सूर्यस्य चक्रः* (I.130.9) and *ग्रृहणम् न्यूनतः रमेशः* (I.164.2).

4. For *dasyu, sambara, divodasa* and *bharadvaja*, see earlier notes.

*Sambarasya*, of the clouds; of the enemies hostile like clouds (सम्बरस्य मेघस्य बलोः—*Daya.*; Nigh. I.10).

*Divodasaya*, for the giver of enlightenment (दिवोदासाय विद्यासय दाते—*Daya.*).

*Bharadvajaya*, for the possessor, or the acquirer or seeker of knowledge (भर्त्राजय विद्याय धातः—*Daya.*). Wilson comments on this verse thus: *Sambara* is more usually styled as an *asura*, and hence it would appear that *dasyu*, and *asura* are synonymous, so that the latter is equally applied to the unbelieving or anti-Hindu mortal inhabitant of India.

**Hymn-32**

1. *Tavase*, for the strength; for the strong or powerful (तवसे बलाय—*Daya.*; तवसे तपस्विनं बलवते—*Sayana*).

*Turaya*, for the quick accomplisher; for the rapid (दुराय फिम्मकारिणे—*Daya.*; तरमायण—*Sayana*). Also see *Sv.* I.322, where the verse occurs with slight variations.
4. Nivyabhī, with young ones (निवयभी: नवलाराभी:—Sayana; this refers to mares according to Sayana). Also those who can provide everything worth having—(नीविय नापचियेंदु भवाभी:—Daya.).

Puruvirabhī, with numerous colts or young male horses (पुरुविराभी: पुरुषां बहुनां भीरपितृभी: बदवाभी:—Sayana); also with the armies which include a large number of brave young men (पुरुषो बहुनो भीरा यासु सेनासु नाति:—Daya.). (With very new or young mares bearing male progeny of many—Wilson).

Girvanah (vocative), O, the one adored by praise-bestowing words or speech (गिरवा: उदयमातिरतिकम: सेव्यते तत्सम्बद्धो—Daya; गिरा स्तुत्या संभवन्नीवेन्त—Sayana).

5. Apah daksinatāh, the waters at the southern declination (अपा दक्षिणात: दक्षिणायनै प्रस: दक्षानि—Sayana); i.e. at the commencement of the rainy season, when the sun has moved to the south of tropics); or on the southern or the right side in general (दक्षिणपाखात: प्रस: जलानि—Daya).

Hymn-33

2. Vivacah, men of various speech; they, of whom the speech has the form of many kinds of praise (विवच: विवचा: स्तुतिरूप बाचा येवां सादसा:—Sayana); they who possess speech full of various disciplines of knowledge—विवचा विवचापुक्ता बाचा येवान्तं—Daya.).

3. Ubhayan amitran dasa vrtrani arya ca, you have destroyed both classes of enemies, both dasa and arya adversaries; i.e. destroyed the dasas, who are opposed to the prescribed conduct of duties, and the aryas, who are seriously following the rightful duties (Sayana); but according to Dayananda, having divided people into two classes, non-friendly (भृतवात) and arya (भृताः), you destroy the non-friendly (भृतवातुप्परवर्गोदभिषक्त) and provide to the arya (भृताः भृतवातुप्परवर्ग: जानानु) with the appropriate wealth (भृता भृतवाति वृत्ताणि ग्रानानि)।

Dasa, things worth giving (भृता भृतवाति—Daya.).

Vrtrani, the wealth (वृत्राणि ग्रानानि—Daya.; Nigh. II.10).

4. Nemadhitā, that which reduces the number to half (नमदिहत: नम बाध्योद्विब्वी:लोकेः इत्यथै:—Nir. III.20 धर्मा; कविपाः: पूर्व धीयते प्रविचित नेमदिहिताः; संप्रत्या:—Sayana).
Alternatively, the one who gives recognition to the virtuous in the group vicious and virtuous both (नेमाधिता धार्मिकाधार्मिकाविद्येये धार्मिकाणां महितारः—Daya.).

 Pruṣu, in the battle, i.e. in the armies (पृष्ठु संग्रामेषु भेदान्तु वा—Daya.).

 Svaṛṣata, very precious wealth for the sake of enjoying it (often the wealth, the spoils, of enemy—(स्वयंतद स्वः सुषुध प्रवणीय धर्म तल्य संभवनांपर्—Sayana); the giver of pleasure (सुखस्य बला—Daya.).

 5. Gosatamah, from go = speech; gosa, the one who enjoy the benefits of speech (पोषकमा: वा न वाच: सनाति सेवने ततोदितिसपिति:—Daya.; Sayana is not clear—गवां संपूर्वतसमा: सन्तः)

 Gosa, (शोष) is also dawn (Wilson).

 Hymn-34

 2. Puruhutah, invoked of many (पुरुहत: ब्रह्मि: सक्रत:—Daya.).

 Purugurtakah, tried and tested for his efforts by many (पुरुगुर्तक: ब्रह्मिक्षामिति: कल्पुष्पायिक:—Daya.).

 Puruprasastah, honoured by many; superior to many (पुरुप्रसास्त: ब्रह्मूपतम्—Daya.).

 4. Divi arca iva, adorable for all worthy accomplishment (विवि कपनीयं शुद्धे व्यवहारे धर्म तत्क्षेप—Daya.); with reverence like adoration (Wilson).

 Masa, with measure (मासा मानेण—Sayana); months (मासा शेषाध्य:—Daya.).

 Dhanvan, in the desert place, the dry sandy place (धनुतु धन्वि सदेवे—Sayana; बालुकास्वते स्थले—Daya.).

 Hymn-35

 2. Tridhatu gah, earth which furnishes three noble metals, copper, silver and gold (विषादु सुवर्णगतावर्तमाणि स्वयोधातो विभवले यथिस्तथातु गः: पुष्पवी—Daya.); or the three milk products furnished by cow,—milk, curds and butter (विषादु विषाद्यु: शूरशविपूतवां ब्यायाण धार्मिकी: गः:—Sayana).
5. Anyatha, a different (course), i.e. consign him to death; a course different from that of living being; or do not do to the contrary (सताचिदन्त्यया भा कृष्णः—प्रच्छन्,—Daya.).

Durah, door (दरा: दरास्थी—Daya.); Sayana gives two meanings: doors and difficulty destroying enemies (दरा: विवेधोये दारविता शलीणः। यह दुरा हरारा शान्तसम्बन्धी सिरणसयस्वब्रतः।)

Dhenoh, of the cow; or the speech or praise (धनो: धन:—Daya.); Sayana gives both the meanings and hence alternative interpretations also).

Sukradughasya, giver of pure gifts (सुक्रदुघस्य सुक्राया निगमताया देहृतिरस्य; and also सुक्रस्य पवसो दोप्रया पेसोस्य दाताया यो: सक्रायाः मा निग्रितः—Sayana).

Angirasan, supermost amongst the vital breaths (अग्नीरायाः अग्निः: सु एण्यक्षु साधू:—Daya.).

Hymn-36

2. Syuma-grbhe dudhaye arvate, seizer of an uninterrupted series of foes (ṣyuma from sew, स्युम ग्रहे स्यु: स्त्रातन्त्र भविष्यदेव वर्ततमानान्, i.e. uninterruptedly present, ज्ञातुगृहूम पते, to whom he seizes enemies; दुधये। दुधितसङ्काराम्, तेन मोहसितकाय, for their destruction (being lines or threads without interruption—Sayana; स्त्रातमुस्य ज्ञातुगृहूम शान्ति हस्ते दुधये हिंसकाय बदेते प्रत्याय —Daya.).

5. The prefix abhi put for the compound verb abhibhu (प्रभि भविष्यत्)।

Bhumabhi, you prevail, or may we become from all sides, (भूमब्हि तारार्य भवि भविष्यत—Sayana, प्रभि भवेय—Daya.).

Dyaun na, like the illumination, like the sun (दिय: प्रकाशः न इव—Daya.; दियन सूर्य इव—Sayana).

Aryah, belonging to our enemy (प्रवेश: संत्रिपति—Sayana; master, the controller (प्रवेष: स्त्रासी—Daya.).
Aso yatha nah, be to us no other; not be as to us (literal); may you become our own; in what manner, thou art especially or exclusively ours, so mayest thou be that, our property or friend \((Sayana)\).

**Hymn-37**

For verse 3, see Nir. X. 3.

3. May the ever-running steeds, the chariot horses, who move in a straight line, bring the vigorous Indra, in a car of beautiful wheels, towards the old and the new food; lest the nectar of \(vayu\) be wasted (चिन्तु न वायो; प्रभुमूनि वि दस्मेत)।

\(Vayu\) is the deity of the middle region; the Nirukta quotes this verse in that context \((X.3)\).

The constantly running \(श्रवणवान: \) steeds, the chariots-horses, i.e. the horses which draw the chariot \(रव्या प्रल्वा रथस्य बोधः\) who move in a straight line \(क्षुण्यम्; क्षुद्यमिनः\); i.e. whose course is straight. May \(they\) bring Indra, who is becoming very powerful \(श्रवणवान्त श्रवणवालय-पालनिनन्दः\) in a car of blessed wheels \(सुचके कृष्णयान्यक्षे रथे योगश्री\) in order to join the old and the new food \(\text{वर्त च पुराण च}\). The word \(sravas\) is a synonym of food (so called) because it is heard \(\text{व्रह्म} \). So that the Soma-draught of this \(vayu\) may not be wasted.

According to \textit{some}, the verse is primarily addressed to Indra, the function of \(vayu\) being subordinate; according to others, it is primarily addressed to both. \(\text{Nir. X.3}\).

**Hymn-38**

1. Mahim, the great speech \(\text{महिमच्छन}—\text{Daya.}; \text{Nigh. I.11}\); the great \(\text{महिमच्छन}—\text{Sayana}\).

\textit{Indrahutim}, invocation of Indra, the resplendent Lord.

2. Devahutih, invoked by \textit{devas}, the enlightened ones \(\text{देवहूतिः; देवहूतिः—Daya.}\).

4. Masah, saradah, dyavah, months, seasons (or years) and days \(\text{मास: सारद: द्याव: शर: स्थत: चाव: प्रकाशुक्तादिवां: प्रकाश तः; शर: संवल्लारकः—Sayana}\).
Hymn-39

1. The epithets used for Soma are:

Mandrasya, of the exhilarating (मन्द्रस्य मोहवस्य मदकर्त्य वा—Sayana ; जानवत जानन्दयत्: —Daya.).

Kaveh, of the learned; of the heroic (कवेः: विणुप: विख्तात्स्य —Sayana).

Divyasya, of the shining one, of the noble intentions, the divine (दिव्यस्य कमणीयास्विव्रज्ञास्य साधोः:—Daya.; विबी भवस्य—Sayana).

Vahneh, of the fruit-bearer; the bearer of all knowledge like fire (वहेः: सकलविद्यानं बोझसनेरख—Daya.; बोजहू—Sayana).

Vipramanmanah, of the one praised by sages (विप्रमनमन: विप्रस्यमनम विहार यस्मिनस्य—Daya.; विप्रामन्नानो मन्त्यन: स्तोतारो वस्य—Sayana).

Vacanasya, of the laudable (वचनस्य वचनीयस्य स्तुत्यस्य—Sayana).

Sacanasya, of the one gathered; of the one to be served, honoured (सचनस्य समवेत्तास्य—Daya.; रेव्यस्य—Sayana).

All these attributes could hardly be of the beverage, came to be known under the name of Soma (very inapplicable to a beverage —Wilson).

Isah, food or desire.

Go-agrah, of which the chief is speech (or cattle).

(शो ग्राह: गोवचन्च उत्तमा वात् ता:—Daya.; गावोधे प्रमुखे या सा तातुष्याः:—Sayana).

In no way, cow or cattle is desired for food as such. Cattle is demanded for milk, butter and the like.

3. Atnum, the nights; i.e. fortnights, half-months etc. (प्रकृतिकी राखिनाम, Nigh. I.7; प्रच तदसंवन्यालु पश्यमासास्यो सक्षायले—Sayana ; राइ:—Daya.).

Dosa, nights, the early morning (शोष रावि, Nigh. I.7;—Sayana; प्रभातवेत्सा:—Daya.).

Vastoh, the day (वस्तों: विवर्य, दिनं—Sayana and Daya.).
Saradah; the year (वर्ष: सन्ततिराश्व—Sayana); the seasons like autumn etc. (बर्ष: शरदायोधि क्षत्रु—Daya).

Induh, moon (a synonym of Soma too); this moon is the emblem present in the sky, इस केवल, in the text (इस्ते गोमन्न बनातमना नमसि वर्तमानम्—Sayana).

Evidently the verse appropriately refers to Soma, the moon, and not the beverage (on the same lines, the verse 1 may be interpreted).

Hymn-40

1. Gane, in the assembly of enlightened ones (गणे गणनीये बिद्वदंति—Daya.), in this prayer—assembly (बस्तत्र स्तोत्रदंति—Sayana).

Ut pra gaya gane a ni-sadya, sitting in the assembly of the enlightened ones, offer prayers (गणे: सुति—Daya.); or respond; i.e. listen to our hymns of prayer (गणे: स्तोत्रदंति: स्तोत्रमुपश्चाक्ष—Sayana).

5. Niyutvan, the one, possessing the yoked steeds (नियुत्वान् नियतोप्रवा: वदान—Sayana); the resplendent Lord, the prime mover of the creation (नियुत्वान् नियतोप्रवा इस, नियुत्वानिति इव नाम, a synonym of Lord or master—Daya.); राहूः यथा: नियुत्वान् इव: these four are synonyms of Lord or isvara,—Nigh. II.21. For इव, see 1.164.21 (इनविवलय).

Hymn-41

2. Kakut, the well-disciplined, i.e. accurately spoken speech (काकुः सुगुणितवा बाकुः। काकुः बाकु Nigh. I.11); tongue (विश्रृ—Sayana).

5. Pra asman ava prțanasu pra viksu, defend us in combats, and against all people (विश्रृ); i.e. not only in foreign aggressions, but also in the internal revolts. (Curiously, on this basis Wilson concludes that “the religious party had opponents amongst the people in general”).

Satakrato, O the accomplisher of numerous sorts of actions (सत्कर्तो बहुविधकपोषिकम्—Sayana); the one endowed with innumerable faculties and potentialities for noble selfless actions (सत्कर्तो धार्मिकग्राह उलकर्मणू सत्कर्तो—Daya.); the one who is selfless in cent per cent actions,
Hymn-42

3. Tam-tam it a isate, whatever, it may be, he gets it.
   Isate, gets it (ईपते प्राप्तोति, ईपतीति सतिकर्म, 'Nigh.II.14—Daya.;
   प्रा + ईपते = एपते प्राप्तयति—Sayana).

Hymn-43

For the hymn, see Aitareya Aranyaka V.2.5.

1. Divodasa, the servants of a divine order; (in later mythology
   a king); for Sambara, see earlier notes.

   Yasya tyat Sambaram made,—here tyat = तत् प्रतिद्व बया भवित तथा,
   such as that which usually happens; i.e. it is so well known.

4. Maghonam savah, the extraordinary strength of Indra, the
   magnanimous, (मायोऽऽ एवं बध; प्रसादार्यं वर्ण—Sayana ; maghonam is also the
   one who possesses immense wealth (मायोऽऽ बहुधनवर्णं, शव: बलहेतुः—Daya.).

Hymn-44

For verse 21, see Nir. VI.17.

1. Svadhapate, lord of the offering; cherisher or protector of
   Soma libation (स्वधापते स्वधापा प्रम्पोऽऽ सोमवण्यश्य पालक—Sayana ;
   स्वधा = ब्रह्म or food, Nigh. II.7); lord of food (ब्रह्म व्यापित—Daya.).

2. Sagmah, one with peace, happiness, enjoyment (सप्य: सप्य सुखं
   विधते मय सः; प्रय: धार्यमयोऽऽ—Panini 5.2.127); one who provides happiness
   to others (सप्य: सुखकर—Sayana).

Tuvi-Sagma, the lord with plenty of happiness (तुवीस्पमः भदुसेष्ठोऽऽ—
   Sayana).

6. Vipah na, like the wise persons (विपो विपय सेवाविठं; न इव, सर्वकारकय—
   कुलता इत्ययः; like the persons efficient in several works—Sayana; विप: सेवाविठी—
   Daya., Nigh. III.15).
7. Staulabhih dhautaribhih, by his robust agitators (स्तौलभि: स्तूलाभि: प्रुषाभि: धीरीभि: कर्मफलार्थीमिथृंधावसयांसिरस्वेतस्वेतुविभि युक्तः सन्, with his stout causers of trembling; Sayana supplies the words, joined with such mares—वषयाभि:—the epithets may be applicable to Maruts also). 
स्तौलभि: = स्तूले भाराभि: = स्तूलाभि: (in place of च, we have त्रृ — वषयाभि: —Daya.).

8. Vapuh, the nice form of body (वपु: सुकूः शरीरं—Daya.; वपु: = form, स्पन्द, Nigh. III.7.

9. वेध = वेध (इय्योतजस्तुव् हि वेधः—Panini VI.33.134).

11. Jasvane, for the wicked ruler, who unjudiciously transfers the property from one hand to another (वस्मे ध्यास्याभेन परवस्यापकाय हुटाय राजे —Daya.; वस्त्रीिति वदिकम्या—Nigh.II.14).

13. वापुः = वपुः (तुज्ञाशीतो रीोमःसरस्य—Panini.VI.1.7).

14. वस्त्र = वस्त्र (संहितामाम्बिति द्वीरि:—Panini VI.1.70).

15. Dhinam, of the doer of virtuous actions; of the offerer of prayers (धीरो उत्साहानं कर्माणं—Daya.; ध्यातुः स्तूतुः कर्माणं वा—Sayana; धीरिति कर्मनाम—Nigh. II.1.

Karudhayah, the upholster of the institutor of rites (कारुद्धाय: कारुणां कर्त्ता यज्ञानां धार्मिका—Sayana); the upholster of technicians (कारुणां विशेषो धारकः—Daya.).

17. जही = जही, leave, forsake, abandon. (प्रहावि पूर्वेतु द्वीरि:—Daya.)

19. Harayah, the trained horses (like), हृत्यः सुविशिष्य धार्वा इव (Daya.); हृत्य: प्रहावः—Sayana.

Vrṣa-rathasah, those equipped with strong chariot army (of charioteers) (पुर्वरायाः वृषा वशयुक्तधार्वा स्तेनाभि: वेयाम ते—Daya.).

Vrṣa-resmayah, equipped with shower-yielding reins (रास्मि = ray or rein both); reins of horses strong enough for all successful operations. (वृषा-रस्मि: रस्मि इव विक्रयसुवर्णस्पाल्लेजस्य: —Daya.; योवितारोश्मन्य: प्रहावे वेयाम तादुस्मात्—Sayana).
20. *Dronam*, the fast moving car or vehicle including airways (द्रोण द्रविति वेन विमानापि यानेन तद्—*Daya*.; द्र. नमूने यह—*Sayana*).

*Na urmayah*, like the sea-waves (नौर्मयः समुद्रदी जल तरज्ञः इव—*Daya*.).

21. *Madhupeyeh*, a drink to be taken along with honey, or a drink to be taken like honey (मधुपीयः मधुनाक्षः पातचोप्यः—*Daya*.; मधुवृक्कः पात्ब्यः—*Sayana*).

*Vṛsa sindhunam vṛsabhah stiyanam*

*Stiyah*, (स्तियः) means waters, so called from being collected (स्तियः शापो भागितं स्वावान्तः). The sprinklers of rivers and the rainers of waters (Nir. VI.17).

Similarly, *sttipah* means guardians of waters or one who guards them who approaches him for his protection, (स्तित्वा लित्यापालनः उपर्चितानां पालवतीति वा, as in स न स्तित्वा उत्स भवते तुपूर्णः—*RV. X.69.4*).

Contrary to the usage of *Stiya*, as in the Nirukta, the scholiasts interpret the word as “of the aggregated” (स्तियानां संहितानां स्वावर्तज्ञानां प्राण्यां अन्तर्गतानां, of the movable or immovable, living or non-living—*Daya*.; स्तियानां संहितानां स्वावर्त्यायमात्वां शास्त्रानां—*Sayana*).

In this and the two preceding verses, we have a fascinating use of the derivatives of वृष, *vṛsa*, to sprinkle, to rain; Indra’s horses are *vṛsana* (वृषः); they draw a *vṛsa-ratha* (वृषरथः), and are guided by *vṛsarasmayah* (वृषरसमयः); again the steeds are *vṛsana* (वृषः) who are always young (नित्य भूतिः), and Indra is *vṛsan* (वृषः), *vṛs* (वृषः) and *vṛsabha* (वृषः), the showerer of rain or of benefits.

22. *Panim*, the dealer, the businessman or trader, the stealer or trader of cows; an *asura* of the name *vala* (वलः); the head of *panis* and hence also the *pani* (पाणि वनिङ्ग ग्रामाभावारः वलाश्वयनसुरः—*Sayana*; स्तुत्यं च्यवाहरं, the commendable business—*Daya*.).

23. *Ayam tridhatu divi rocanesu tritesu vindat amṛtam nigulham*—the Soma becomes ambrosia (द्वमूलः) when received or concealed (निमेंशुहूः) in vessels at the three diurnal ceremonies (निमायते सर्वान्तं रूपेः लिप्रकारः), which ambrosia is properly deposited with the gods abiding in the third bright spheres or in heaven (लिङ्गो द्विति रूपेणूपुः)—*Sayana*.

*Tridhatu*, the world made up of three gunas, *sattva*, *rajas* and *tamas* (तिमासु स्वल्पर्ज्ञानसम्यं जगत्—*Daya*.).
Tritesu, in the well known fire, lightning and the sun, the three forms of energy, the terrestrial, (frictional); the mid-spatial (electrical) and the solar (nuclear)—(सितेषु प्रशित्स्वस्य (प्राणिः) सुखुमि सूचयु—Daya.).

24. The Soma (शोम) has been shown to be the source of the energies of Indra, who, when exhilarated with this Soma makes the dawn etc. (verses 23 and 24).

Dasayantram utsam, deeply-organized secretion; a well (source of water) with ten machines.

Utsam, water or milk having the property of flowing (उष्मं उत्सरण-शीतं पय—Sayana); well and the like, ever-streaming with water (उष्मं कृप्तमि बलेन विलम्बे—Daya.).

Dasayantram, body with the ten machines, that is, the physical body complex with five sense organs and five organs of actions (organs and functions of the body which are the result of the nutriment furnished to the child by the matured milk. (Sayana). For ten yantras, we have: (i) चबुकव गृहं च मनस्य दासक प्राणायाम वेद्व यदं करिरम्। हृ प्रश्नमयावनु शीतमिव विसमयीति ते मने दशायणमुस्तम्—the eye, the ear, the mind, the speech, two vital airs, the form, the body, the two creations inverted and direct—these are tenfold utsas or state of being (unknown supplementary quotations, the khila); (ii) नव प्रातर्ष्यु गृहान्ति नावशिर्वेदिव्रजनाने स्तुके स्तुते स्तोत्रे द्वारं गृहं पाति (Ait.Br. III.1)—the Soma is offered with nine texts to Indra and then this tenth; (iii) वंशातन्त्रवर् प्रातः सब सहो नाणु गृहं पाति San.Br. XIV.2.

To Dayanada, the ten yantras are the five tanmatras or the subtle elements, and the five gross elements (रूप, रस, गन्ध, लघुं, श्वसन, पृथिवी, जल, प्राणि, वायु and प्राकाश).

**Hymn-45**

1. Turvasam, one who readily gets control on those who injure others (पुरं च सिस्कनानं वालकर—Daya.); also see I.36.18, our notes.

Yadum, the man who exerts (यद्व व्रतमानं नरं—Daya.); the one who exerts to deprive others of their property; a robber; an exploiter (इतर्धनाम बलवत्वेती वदमुन्यथलं—Daya.; see I.36.18); the names of two kings, who were in exile or captivity in the land of enemies (पुरं यद्व व्रतस्य राजानी श्रवणस्य रविध्रु स्राणिः—Sayana).
5. **Ekasya**, of the one; of the needy (एकस्य प्रसहायत्ययः—Daya.); of the adorer or devotee (स्तोतः—Sayana).

6. **Nrbhih suvirah ucyase**, you are glorified by men, O the bestower of male descendants.

Suvirah, endowed with or possessed of sons, grandsons and the like to be given (सुविरः: शोभनंबीरि: पुत्रपूवरासिंहिः: स्तोतुभयो बालबुधकुपेत हितः—Sayana); the one who has the finest group of young and brave (शोभनानवीरा वस्त्र तः—Daya.).

7. **Brahmanam**, the great and mighty (ब्रह्माण्यं परिबप्तः—Sayana); the one who knows all the Vedas (ब्रह्मवेदिविन्दः—Daya).

**Brahmavahasam**, the one attracted by prayers (ब्रह्मचारिः ब्रह्मत्वः सुत्ति-रूपंन्तस्ते भिन्नोपयतः—Sayana); the one attracted by, or the one who teaches the Vedic verses along with their meanings and accents (वेदान्तं ब्रह्मचर्यं सम्बन्ध स्वराणां प्राप्तं—Daya.).


9. **Adriyata**, O wielder of thunderbolt, like that (हे भ्रात्रः: भ्रातुनाय-त्वनेन मय्यद्वेयः—Sayana); like the sun, the producer of clouds (सेविकर सूर्यवदृ वर्त्ताशान—Daya.).

**Drhlanai**, the strongholds, cities or forces (इलाहानिष्ठतु त्रावतिनिं स्वरास्यपि पुराणि बलानि या—Sayana); definite and certain armies (हूहु सार्वत विस्ताविनि सेनामिनि—Daya.).

**Mayah**, delusions; snares; enemy-devices (माया: च श्रद्धुभिनिमिता—Sayana; कपटाकः—Daya.).

**Ananata**, O the unbending (used as an epithet of Indra) (हे भ्रातनात, एतात्रेऽवुद्ध स्वक्ष्रृवत्तेत्रः—Sayana; श्रद्धुनां समीपे नभ्रसतानवहित i.e. non-reconciling towards enemies and unyielding in war—Daya.).

10. **Ahumahi**, we invoke, honour or praise (एहूमाहि भ्राह्मायमः स्तुम हस्यचः—Sayana; मन्दिनं—Daya).

**Tam um tva**, (तमु ओ त्वा), such as thou art; to you as you are.
11. शुधि = शुधि (अवशोषास्तिक्ष हरि दीर्घः—Panini VI.3.134.)

12. Wilson gives the literal translation thus:
With praises, by our horses (रघुवर्म:-) horses (रघुतः), food (राजसन्), excellent (अवशययौ अवनीययौ प्रक्षययौ) Indra by thee, we conquer deposited (हितैः) wealth (समू).


14. हिनुधि = हिनुधि (संहितायामतिः शीर्षः—Panini (VI.1.17).

15. Yaksakratuh, the one with dominating learning or wisdom (शृवतुः शुष्क बाधाति रुतुः प्रजा यथा सः—Daya.) or the giver of rain (रघु कर्माः—Sayana).

17. Sivah, insurer or giver of happiness (सिवः सूचकरोरतयण सवः सिवात पुरुसः सतः—Sayana); auspicious, benevolent. (सिवः संगसकारी, सवः सुहुः—Daya.)

21. Vajebhīh, one equipped with food, learning etc. (वाजेवि: विज्ञानािपि कारिणि:—Daya.).

Asvibhīh, by the moving bodies, like the sun and moon (भवविभिः नृष्पोषनस्म प्रादिबिः—Daya.).

Gomaddbhīh, with cow, extensive land, or speech (गोमद्विभिः प्रतास्मभृक्षयभृतवयः—Daya.).

Niyuddbhīh, by mares (नीयुद्वभिः बहवभिः—Sayana); by the definite reasons (नियुद्वभिः बहवभिः—Daya.).

24. Kuvitsasya, a certain person who does much (kuviti) harm (syatt). (कुवितसलय कुवितसवह यः हिनष्टीति कुवितसस्य सवः कर्षयत्तः—Sayana); butcher or slaughterer of many; the slicer (सध: कुवित्महसस्थिति विभाज्यि तथयः—Daya.).

25. Matarah, mothers, worthy of reverence (मातरः मात्रवरः—Daya.).
Vatsam na matarah, as parent (mothers) cows to their young; just as cows low and proceed fondingly towards their calf without delay (यथा मातरी गायी गृहेद वर्तंभारे वस्तं श्रीगामनिविणित | तद्वस्तु—Sayana). Alternatively, our prayers are being recited to you, in the same way fondingly, as the cows utter their bellow when they look at their calf (प्रस्वितीया याचत्वाम् भविभोजनुः भनित: श्रवणित स्तुतिः। यथा गायी बलसामनिलवय हस्मार्यष्ट्र कर्षेन्तित तद्वस्तु—Sayana).

26. Duh-nasam, one who is lost or destroyed with difficulty; not easily lost.

Asva-yate, behaving as a horse; or one who desires horses.

Gavyate, behaving as a cow; or one who desires cows.
You are (the provider of) cow to one who wants a cow and horse to one who desires a horse.

28. Gavahna dhenavah, milch-cows (dhenavah giver of milk—

Veyav: द्वायवातः—Daya.; वेयव: शेयव:—Sayana).

29. Vivaci, the function, the yajna or sacrifice, in which various praises and prayers are repeated (विवाचि विविचि: स्तुति शताविवाचिका वायो यस्मान् यस्मे तस्मान—Sayana; विविधान्तव्यायं प्रकाशिका बायो यस्मान् व्यवहारे—Daya.).

30. Stomah vahisthah, most elevating praise (शोभिष्ठ: श्रीवस्तम्: स्तोति:

स्तोत्वं—Sayana; शोभिष्ठ: प्रातिमच्रेयो वेयो स्तोति: प्रक्ष्वात्मयो व्यवहारे, the most praiseworthy function—Daya.).

31. Brbuh, the architect (ब्रह्म: ब्रह्म:—Daya.); the technician in the service of Panis (ब्रूनम पणोनां तत्ता—Sayana).

Brbuh paninam varsiste the murdhan adhi asthat, Brbu or the technician stood over upon the high place, as if it were on the forehead of the Panis. Panis are traders or merchants.


Gangyah, Dayananda derives the word from गां (gami), the earth, the one who goes to the earth is ganga; and approaching that is gangyah (i.e. also ganga is so called from going (वा गंगा गंगानां—Nir. IX.26). 31-33. These three verses form a trica (विन्ध) in the praise of
the liberality of BrBu to Bhardvaja, the ṛsi or seer of the hymn (Sayana). Sayana calls BrBu as a takṣa (तक्ष), the carpenter or artificer of the Panis. See Manu X.107 for the legend:

भरद्राजः लघुरत्स्तु सप्ततो विलम्बनेन बने।
बल्होरः प्रतिजयायं हृदस्तत्त्वो महायवः।

The illustrious Bharadvaja, with his son, distressed by hunger in a lonely forest, accepted many cows from the carpenter BrBu. This story or legend has been concocted much later in history to show that whilst in distress, one can accept assistance from persons of a low caste even. (See Nitimanjari also for a similar legend). There is another way of looking at the legend: even a person, low born, can rise to high statures by liberality. Sayana says: a person inferior by caste becomes everywhere distinguished by generosity (वातिसतो हीनोढऽ वातितवाताः सर्वेऽ बेड़ो भर्तिः).

Hymn-46

1. See Yv. XXVII.37 also.

Kasthasu arvataḥ, places where horses encounter (Wilson);
(काठासु, in the cardinal directions; काठासु विस्तु—Daya.); in the quarters or regions of the horse, where horses are engaged; or according to Sayana, the battlefields; काठासु यत्रावन्तः कालस्व लिङ्गेण तातूः काठासु संग्रामेशु युद्धकामशः—Sayana). Mahidhara separates the two words and explains them as men invoke thee for victory.

Jast as a charioteer to horses, so may we invoke you alone in all directions (सारविक्षि त्वां काठासु विस्तु इति हवाम्हैः—Daya.).

2. Adrivah, the wielder of thunderbolt;—the same as vajra—
hasta (भ्रिः वज्रवन् । वज्रहस्त वज्रवऽ॥ यदा भ्राद्वाग्रधन्येऽन्यत् सन्स्करः । तद्वन्—Sayana); like the sun, shrouded with cloud (मेधयुक्तसुमूलयायैव वर्तमान—Daya.); (विग्रह वज्रहस्त
भ्रिः इति, all the terms are vocative).

Satra vajam na jigyuse, abundant food to him who is victorious
(सत्रा महायुक्ताः वाणे न धातुसिवम्, जिग्युसे जितवते पुरुषाय भोगायेः—Sayana).

Satra, by truth (सत्रा धातुने—Daya.), abundant (महायुक्ताः—Sayana);
together with protection (एते वाणे, Mahidhara, Yv.XXVII.38).

Mahidhara gives a peculiar explanation to jigyus (जिग्युसे), valarious,
not as applicable to a man but to a horse or elephant (पश्याय हलीतेः).
3. Satraha, the destroyer of mighty foes (सत्राहा महत्त शत्रूणां हन्ता —Sayana); days of truth (सत्य हिन्ना —Daya).

4. Rćisama: such form as the Re exhibits; such in form is Indra; a vocative for addressing Indra (हे रजोमय रज्ज्वा सम रज्ज्वपादुं रुप प्रतिपादिति तदबुधं रुपेण —Sayana); venerable and to be honoured like Rća (रज्ज्वादुः प्रज्ञसनीय—Daya).

Tanusu, apsu, surye, in the bodies (posterity), in waters, and in the sun; i.e. protect us in the battles of life so that we get abundant of posterity or descendants, waters and sunlight for our life. (descendants to work on our agriculture fields, water for irrigation and solar light for a good harvest).

6. Vithura, the painful; accompanied with pains (विुधुरा व्यप्तु - प्रणामि—Daya); carsani-saham, the subduer of men or of enemies (चर्चनीसहं चर्चनीसां सच्चमूलानं प्रजामिनिमित्वातरं—Sayana, खलुशेनाय: सोबारं—Daya).

Pibdana, the rakṣasas, from their uttering the inarticulate sound, Pip-Pip. (पिब्दा पिब्दनांि रात्ससि। पिब्दनम्बकसं पद्मदानं इति पिब्दनांि —Sayana); the armies of enemies worth being crushed (पिब्दुसहिनिः पद्मदानिः —Daya).

9. Tridhatu saranam trivarutham, —Saranam, a dwelling, a place of shelter (शरणं प्राच्छिन्नं गोष्ठं—Daya.; शरणं गृहं —Sayana).

Tridhatu, made of three materials, wood, brick and stone (usually the three metals are copper, silver and gold, तथ शरणंप्राच्छिन्नं धातवं वतिनेतलु —Daya).

The following groups of three have also been considered: (i) three kinds of beings; gods, men and spirits, देव, मनुष्य, पितु (ii) three precious articles; gold, silver and diamond, (iii) the three states of being; इच्छा, हेतु and प्रयत्न, desire, avarice and action.

Trivarutham, a dwelling offering shelter or protection against three atmospheric conditions, heat, cold and rains (विवर्तवं श्चितोष्णसृष्टं —Daya; शच्चितोष्णसृष्टं वर्षाःं वारक्षं —Sayana).

10.11 स्मा—स्म; (निपास्वतं जेति योश्च: Panini VI. 3.135);
12. **Priya Sarma pitram**, pleasant abode of their progenitors; the beloved places in relation with progenitors (प्रिया पितरम शर्मा पितारमि स्थानांि विन्दुः बनकानां संबंधंि। दैर्घ्यजनम यावत्। एतानि ज वित्तस्ते श्रवणं प्रस्तावस्ति बित्तार्ययति। परिपरिती प्रववत्); they spread out or rest their persons; or they spread out before the enemy the sites won by their forefathers until they abandon them; perhaps it should be, as Wilson says, until they, the enemy, desist from the attack—**Sayana**.

**Chardih acittam**, the unsuspected defence (शर्मा च चिरं चिरं चिरं स्थापनं।—**Daya**); or armour unknown by enemies (श्रवणं श्रवणं श्रवणं स्थापनं। चैव तत्तो च चिरं चिरं चिरं स्थापनं।—**Sayana**).

(The unknown armour is solicited when a charge of horse takes place; it may allude to the superiority of the arms of the Aryas, the mail worn by them being unknown to the Dasyus or barbarians, like steel helmets or cuirasses of the Spaniards to the Mexicans and Peruvians—**Wilson**).

**Hymn-47**

For verses 8, 13, 16, 26 and 29, the Nirukta references are: 8 (VII.6); 13 (VI.7); 16 (VI.22); 26 (IX.12); and 29 (IX.13).

This is a hymn with numerous **devatas** (deities):

For 1-5, Soma; for the first quarter of 20th, gods (lingokta devatah); of the second quarter, the earth; of the third, Bṛhaspati, and of the fourth Indra, of 22-25, Prastoka, the son of Śrṇjaya (danastiuti, praise for liberality); of 26-28, a tṛca, ratha or charriot; of 29-30, dundabhit or drum, Indra is the deity of the rest.

1. **Ahavesu**, in the battles (**Daya. प्राहसं हस्यासं; Nigh. II.17**).

Rasavan = Saravan, full of flavour; juicy (**रसवन्न सादवांस्व भवति—**Sayana); महींकवि प्रस्ततरस प्रजुरः—**Daya.**).

**Svaduh**, tasty (स्वादुः सुस्वादुः—**Daya.**).

2. **Sambarasya**, of Sambara (an asura, **Sayana**); of cloud (**शम्बरस्य गंगा**—**Daya.**; Nigh. I.10).
Vṛtrahatye = *Vṛtra-turye*, in the battle (Nigh. II.17; वृत्रहत्ये संगमे—*Daya*.) during the time of killing of Vṛtra (वृत्रहत्ये पुत्रहननकाले—*Sayana*).

Cyanautna, strength (चौलना क्षेत्रतानि वसानि—*Sayana*; *Daya*.; Nigh. II.9).

Navatim-nava, ninety-nine cities or forts.

Dehyah, smeared or plastered (देइः डिग्ना—*Sayana*, as if the cities consisted of stuccoed or plastered houses. Ninety-nine cities of Sambara have been frequently described.)

3. Sat urvih, पद्म उर्विः, six vast conditions; lust (काम); anger (कोश); greed (लोभ); attachment (भोग); pride (महत्त); jealousy (रूप्खा); also the six: heaven (वृद्धि), earth (पृथिवी), day (प्रकाश); night (रा), water (पान); and plants (कृषिवस्य)—*Sayana*. [पद्म उर्विः पद्म उर्विः, the six types of grounds, —*Daya*.]

4. Tisrusu, three principal receptacles, plants, waters and cows (तिरसु घोषमृद्धपु गोपु ज—*Sayana*; earth, water and fire (भूम्याविद्वृ—*Daya*); also safety, light and happiness (सम्भव, अधॊति: and स्वः).

Soma as moon should not be confused with *Soma* as a plant. Also compare with यमीयम घोषिती: सोम वि: विश्वास्तमायो ग्रंथवर्षव: गा: | ल्यमा तत्त्वयोहितानिर्धिं ज्ञोतिस्वा वि तत्त वव्य—1.91.22.

5. Skambhanena, by the support (सकम्बनेन धारणेन—*Daya*.; also by the midspace (सकम्बनेन स्तम्भन साधनेन सम्बाधितानिर्धिं—*Sayana*).

6. Madhyandine savane, in the midday (or noonday) rite —*Sayana*; in the functional activity of the midday (समाधिनि मध्य दिने भवे समेत प्रेमी—*Daya*).

7. Vasyah, excellent riches (वस्त्र: वस्तीयोतिस्वयं सुधू धनः—*Daya*.; वस्त्रीय: वशीष्ट धनः—*Sayana*).

Vamanitih, the one whose policy or strategy is appreciated (वामनीति: बामा प्रणितिता मौत्तिमस्य स—*Daya*.; a careful guide to desirable affluence (बामानि बन्नियानि धनानि नेता भवत्र धस्मद्वे अंध्यापणो म्हि—*Sayana*).
8. Ṛṣva ta indra sthavirasya bahu, O Indra, the two arms of the mighty one are stable. The phrase has been cited in Nir. VII.6 to show that sometimes gods are so described as if they are anthropomorphic, and they are praised in reference to their limbs (हया तः इन्द्र स्वतिरस्वेः बाहु).

13. Asme arat cit dvesah sanutah yuyotu, may he secretly separate the enemy even when far from us; i.e. from us in the oblique (asme used in the sense of asmad, see Nir. VI.7, for the critical usage of asme (प्रस्मे) in different connotations. Dayananda uses asme for asmakam—प्रस्मे प्रस्माकम्).

14. Apah gah yuvase sam indun, here apah are waters. Sayana interprets in the sense of vasativari (पात्रं वसः वसतिविरा:) waters: the portions of waters taken from a running stream on the evening previous to the ceremony, and kept in jars in different parts of the sacrificial chamber, to be mixed with Soma—see Katyayana, Sutras 8, 9, 7-10, Yv. VI.23, and the Taittiriya Yajus, Prapathaka III, Anuvaka 12 (Wilson).

15. Im, इ, the supreme Lord, attainable (इ मयं प्रमत्मानं—Daya.; इमिति पदनाम Nigh. IV.2; इ एविनेत्र—Sayana).

Kṛṇoti purvam aparam, makes first the last and vice versa (कृणोति पूर्वं प्रथमं बपरं पत्तिमं—Daya.); the principal singer becomes ordinary, and the ordinary one becomes the principal (प्रथमं भावी मुख्यं, स्तोतरं तं अवधार्यं करोति, यथ्य ज्ञातं, स्तोतरं तं मूलं करोऽरीति—Sayana).

16. Edhamana-dvit ubhayasya raja coskuyate visah indrah manusyan—hating the impious, king of both, Indra offers to tribes and men. He scatters the impious, and hates them always who do not press the Soma juice. He distributes wealth among the Soma-pressers. King of both (उभयं राजा), i.e. the king of celestial and terrestrial wealth. The two words coskuyamana (चोकुयमान, Rv. I.33.3) and coskuyate (चोकुयते) are reduplicated forms. (एवमानं साहूद्विधा युज्यादि; सून्तिको भावादात्ति। उभयसच्यं राजा। विभयं च पायिवस्य च। चोकुयमानं हति चोकुयतेऽस्फूर्तित्वम्—Nir. VI.22).

18. Rupam rupam—pratirupo babhuvat, Indra has assumed various forms (compare, धनविवको मुर्गवें प्रवर्षो रुपं रुपं प्रतिवेक्षयो बघवत, Katha Up. V.9)—Indra (the resplendent soul), then becomes the same as Agni, the Lord adorabe, or Visnu, the all-pervading, Rudra, Lord of
supreme vitality, or any deity to be adored. While interpreting the Vedic verses, this point is very significant; Indra, Varuna, Agni, Mitra, Bhaga, Visnu, Rudra, Aryaman, whether taken as singles, or in pairs or in groups of three represent different phases of one and the same Lord,—a pure form of monotheism, neither atheism nor pantheism; cf. ekam sad vipra bahudha vadanti—एकं सदृ भियरा बहुधा वदति—I.164.46).

The phrase is applicable to the lower self as much as for the highest supreme. The lower self, the soul, transmigrates into the bodies of different species, and there it functions according to the new environments, essentially remaining the same. The physical body of man has ten thousands and more nerves, whereby the soul receives the impulses and communicates with the outside world. (हे मनुष्य व हेन्द्रो मायायिन्य: प्रति चतुर्वृत्त हृद्यं प्रति हृद्यो बयो मूकुदी ईंचते तद्वस्त्र हृद्यमिति। यस्याः तृतीया हर्वो युक्ता: दीर्घं वृत्ति तद्वस्त्र सामाध्यम वति—Daya.).

**Indra**, is also identified with the Supreme Lord, paramesvara, the first cause in creation, (‘इदि परमेश्वर’ हृद्यम धातोर्वार्नवमात्त हृद्य: परमात्मा—Sayana).

19. **Harita**, pair of horses (हरिता हरणशीलाचक्षी—Daya.), yoked to the chariot of body—the five sense organs—a wise charioteer is one who keeps control over his horses; that person alone enjoys who has a control over his senses and sense-lingerings.

**Tvasta**, an appellation for Indra, who is either the supreme Lord or the lower self (लवद्ध तद्वस्त्र जीवः—Daya.); the enlightened Indra (लवद्ध धीवत हृदः—Sayana).

20. चिकित्सा = चिकित्स, प्रति संहितायमिति धीवः—Panini VI.1.70).

There is a myth attached to this verse; Garga, who is the seer of this hymn, it is said, lost his way in a desert; thereon, he recited this hymn, invoked Bṛhaspati and Indra, as a result of which he regained his road. —A mere conjecture without a basis.

**Agavyuti Ksetram**, a place devoid of the pasture for grazing cattle (नम गृहृति गणोन्नर्थ गोविचार रहित्स विभें जेस देशः—Sayana; gavyuti is also a measure equivalent to two kosas or four miles = 6.4 kilometers (गणवृत्ति कोषाइय परिमाण रहितः—Daya.).
21. **Uda-vraje**, a country into which waters flow; or a country of this name (उद व्रजे। उद्वाति प्रजार्थिविस्मितलिङ्ग व्रजी देवविषयः—Sayana; उद्वाति प्रजाति वस्मैपति।—Daya.).

Sambaram, to the cloud (Nigh. I.10); see previous notes on it.

22. **Prastokah**, one who present (प्रस्तोकः यः प्रस्तौति—Daya.).

Divodasat, the giver of light (विद्वेदसातृ प्रकाशाद—Daya.).

Atithi-gvasya, the care-taker of guests; one who comes to guests for helping them (प्रविद्विदिवस्या प्रदस्तिभोगप्रशस्ति तस्य—Daya.).

**Dasa-kosayih**, lands pertaining to gold of ten treasuries or of ten boxes (दसकीलोकां दशसंवश्यकाशं कीलान्—Sayana; कीलाविः या कीलानिति त्या पूर्वो—Daya.).

23. The verse refers to the liberality of a rich king who gives away a large number of horses, and big quantities of gold, clothes and food.

**Hiranyapindan**, gold slabs.

**Dasa kosan**, ten bags, purses, or chests full of gold (दसकीलान् दशसंवश्यकान् हिरण्यपूर्णान्—Sayana; दशसंवश्यक पूर्णत्—Daya.).

Adhibhojana,—here bhojanam means wealth or riches (भोजनमिति धनानाम—Nigh. II.10); विविक्तं धनं वेषं मूर्तम्—Sayana).

According to traditionalists, Prastoka (प्रस्तोकः). Divodasa (विद्वेदसा), and Atithigvan (प्रविद्विदिवस्य) are the names of one and the same person.

24. **Athravabhyah**, the preceptors, the non-injurers (प्रत्यज्ञः प्रत्यज्ञि—Daya.; the seers of the family of Atharva—Sayana).

**Payave**, for the civic guard (पायवे पालनाय—Daya.); Payu is a brother of Garga (Sayana).

**Asvathah**, the chief of a trust (प्रस्तं: प्रविदिवस्य्य—Daya.); the one with horses (प्रस्तं: प्रविदिविवास्तं: प्रस्तोकः; the same as Prastoka—Sayana).
26. **Suvirah**, with good children, or with brave soldiers (**सूविरहः**; **श्वेतप्रायेरः**; **सूरभे**; पुजारिदिर्भवयुक्तरः भव—*Sayana*).

**Gobhih**, with cow products like hide etc. (**गोभीः**; **गोविकारेवचर्चितः**;—*Sayana*); one full of learning and knowledge (**गोभीः**; **सुविद्विताभिवर्णितः**;—*Daya*).

For this verse, see Yv. XXIX.52; Av.VI.125.1 and Nir. IX.12.

O lord of forests, our friend, promoter and a noble hero, indeed be firm in body, Thou art girt with cowhide, be strong. May Thy rider win what is to be won. —a noble hero, i.e. a blessed hero (**सूविरहः**; कल्याणवीरः); be strong, i.e. be very firm (**विकल्याणवीरसतंत्रभवस्**); win what is to be won, i.e. what is worthy of winning (**प्रस्वापति ते विजयु केतिवति**)—Nir. IX.12.

27. **Gobhih pari-avrtam**, all round surrounded by cowhide or rays (**गोभीः**; विररणः; प्रावश्यान्ति परिवर्तः—*Daya*; encompassed by the cowhide, **गोभीः**; **गोविकारेवचर्चितः**; परिवर्तः; पावश्यान्ति—*Sayana*).

28. **Marutam anikam**, army of people (**Daya*); precursor of Maruts (**Wilson**; मस्ताते एवलतंजनानां दैवत्यानां बलात्क रायभूत तदन्तः—*Mahidhara*).

**Mitrasya garbhah**, in the midst of the activity of vital breaths (**मित्रश्या प्रायोऽस्य गर्भः**; समयः;—*Daya*). Sayana endeavours to make sense of, by saying, the car is to be considered as contained by **Mitra**, the ruler of the day, as moving by day, whilst by *nabhi* of *varuna*, it is intimated to be a fixed point or centre for the deity ruling over the night, when the car of Indra or *surya* stands still.

**Mahidhara** derives *garbha* from √ पु, *gr* to praise, and considers *mitrasya garbhaḥ*, equivalent to *suryena stuyamanā*, सूर्यन्त स्तुत्यमान, to be praised by the sun. *Nabhi*, he derives from √ नभ, *nabh*, to injure, and translates it as the weapon of Varuna.

On these interpretations, Wilson comments: both Scholiasts labour superfluously to attach meaning to what was never intended to have any.

29. Fill earth and heaven also with thy roar. Let the immovable and the movable think of thee everywhere. Besides, O drum, together with Indra and the gods, keep off the enemy farther than afar.
This is quoted in Nir. IX.13 (उपर्युक्त रूपमें दिवं च) ब्रह्मा ते जोथि यथा मन्यतां । विष्णुस्त्र स्वावरं ज्ञातमसि च यति । स दुष्कुरं सहजोपयं इत्येता च देवेऽर्च । रूपस्मे रत्नमथिवृच्छि ब्रह्मु, i.e. stationary and जगति, that are non-stationary; think highly of thy loud call, O drum, associated with Indra and the gods, disperse the enemy farther than what is very far).

30-31. The two verses and also verse 29, refer to drum and its sounding as a signal. They have wider meanings than merely war signals. The war, the battle, the conflict, they refer to is not the conflict against political powers. This conflict refers to the inner struggle against vices of our own, the evil forces which overpower us in our weak moments. The conflict eternally continues in our subconsciousness and at various levels of our awareness. It is in the recovery of our lost or stolen cattle, Indra, the super-consciousness, ultimately becomes victorious. The horses, the chariots, maruts, sambara, vrtra and other terms should be taken in this context. How desperate and critical becomes the situation when one has to say, “We have wandered into a desert where there is no track of cattle: the vast extant earth has become the protectress of murderers.” (20).

The verses 29-31 recur in Yv. XXIX. 55-57.

**Hymn-48**

2. Napatam, the one who does not destroy or cause the decline (गतां भयतन्ति तारामर्गानां—Daya.) a son (नापत कुर्म भूनिशिषमत्वनुपज्जजातु प्रश्नामिनिन्यः—Sayana) (urjah napatam, the son of strength; the one who does not cause the decline of strength or power—Daya.).

5. Apah, adri, rta, and similar terms like mathitah according to traditionalists refer to the water prepared to mix with the Soma, known as vasatvari, the stones for grinding the Soma, and churning or attrition for the production of sacrificial fire. (भाष: बसतवायुः:) ।

Apah, water (Nigh.I.12).

Adrayah, stones; also clouds (भाष: प्रावाषः—Sayana; प्रावः: मेघः—Daya., Nigh. I.10).

Vanah, woods, or woodsticks for fire; also rays of the sun (फ्ला वनाविक फ्लाविकि च—Sayana; फ्ला फ्लावायाः—Daya., Nigh. I.5).
Rtasya, of water, (Nigh.I.12) (स्वतः यज्ञस्वेतस्य वा—Sayana).

6. Urmyasu, in the nights (अरुंधश्च रात्रिकृत्—Daya.; Nigh.I.7; रात्रि
nामैतत्—Sayana).

The smoke (सुम:;) or the dense water vapours proceed to midspace in the form of clouds, and as smoke goes to heights, its generator, agni, as if also goes along with it. (सुमि हि स्वरा तु मेघावर्त वर्तित्: सन् श्रद्धारिते गण्डित।
कार्यंकारणोपरंदेव विविधया तदु गमनमगनायुगंधये—Sayana).

8. Satam himah, a hundred winters or a hundred years (सतं हि शतं संवस्तासनस्—Sayana; शतं हि शतं: बुधोहिमन्त्रादिपुत् वा—Daya.).

Purbhhih, by protections (पूर्बः पालने—Sayana); by cities (पूर्बः: नगरे:
—Daya.).

10. Tokam-tanayam, the infant (तोकं सहोजातमपल्य, the newly born
child—Daya.) and the tender (तन्यं सुहुमार्य—Daya.); both the words
mean usually the son, but in the Veda, usually they occur in pairs,
often interpreted as sons and grandsons (तोकं पुर्वं तन्यं निवेन च—Sayana).
But both are synonyms (तुह, तोकं, तन्यं, तोकम, तन्यम उपम्यानामादि—Nigh.II.2).

For the use in pairs, see:

तोकं-तनयम्, tokam-tanayam—
I.64.14; 92.13; II.25.2; VI.13.6; 48.10;
VII.56.20; 60.8; IX.74.5.

तोकस्य-तनयस्य, tokasya-tanayasya—
I.100.11; II.30.5; IV.24.3; VI.19.7; 44.18;
VII.82.9.

तोकाय-तनयाय, tokaya-tanayaya—
I.114.6; 189.2; II.33.14; III.53.18; IV.12.5;
V.53.13; 69.3; VI.1.12; 50.7; VII.52.2; VIII.9.11;
X.35.12.

तोके-तनये, toke-tanaye—
I.114.8; IV.41.6; VI.25.4; 31.1; 66.8;
VII.67.6; 84.5; 85.5; VIII.23.12; 71.13;
X.147.3.
11. Sabah-dugham dhenum, the milk yielding cow (सबह पशुः। सबरिति पशुसिद्धार्म नामः sabah = milk; प्रभवणहे नुमुलताय पशुसो देवस्य क्षेत्रः। सेवृष्ण गाम्य—Sayana).

The milk cow, dhenu, is here introduced since the milk is the appropriate offering to the Maruts, the deities of a series of verses (11-15 etc.) in this hymn, or as an offering to Prsni, the mythological mother of the Maruts, in the form of a cow, (प्रस्निः = गोः = भस्म, the sky, Nigh. I.4).

Dhenum, is also speech (प्रस्निःतिवाहिनाम—Nigh. I.11; सबहं सबरे-काम्या प्रस्निः, the fulfills of all aspirations—Daya.).

12. Sumnaih eva-yavari, traversing the sky shedding delight (सुम्भने: सुरी: एवव्यवरी हुःहुन्निवारिका—dispeller of troubles by giving delights. —Daya.).

Sumnaih, with the means of happiness (सुम्भने: सुरीहुःहुः—Sayana).

Evayavari, from eva, एव, who or what goes, as a horse, or the water of midair, the rain; and yavari, who goes with, i.e. who proceeds with rains, giving pleasures to others (एवव्यवरी एवव्यवरी मृद्धिभावस्यत: सह्यायती तत: सेवृष्ण्याग्नयम्—Sayana).

13. Bharadvajaya, for Bharadvaja, for the possessor of enlightenment (भरद्वजया हुन्निवारिकाय—Daya.). Milk for him; a twofold blessing (हिता); the cow which gives milk to universe, and food to sustain every one.

15. Marutam, like the band of men (मारुति मनुष्यारंभितम्—Daya.; मकरंपरा प्रस्वारभुवन्—Sayana).

Sardhah, strength (सर्धः = बलस्य—Nigh.II.9).

16. Samsisam nu te apikarne, close to your ears I speak your praise (lit. I celebrate thy praise quickly at thine ear) (शारिन्य अभासेय नू सर्धः। ते तव शिकार्यं प्राप्तवादित योऽते—Daya.).
17. **Kakambiram**, the progeny of crows (*Wilson*); the protector of crows (काकम्रीजः काकाणि बलरिं—*Sayana*; काकाणि पोषकः—*Daya*).

Vanaspatis, trees, banyan and the like (वनसपति वृक्षं—*Sayana*; वनसपति बटादिकं—*Daya*).

एवा = ए (निपालस्य चेति शीर्षः—*Panini VI.3.135*).

*Kakambarim vanaspatis ma ut vṛhah*, may you not uproot the trees sustaining crows (भा काकाणि गोष्टक उज्ज उपेन्द्रस्: बटादिकम्—*Daya*); uproot not, Pusan, the forest lord with its progeny of crows. By metaphor, it alludes to the Ṛsi and his family, children and dependents (श्रीम: पुज्योत्सहितमातमानं वृक्षवाक्यं वनसपतिवेण वृक्षयु तस्यानुवारावाले—*Sayana*).

**Eva caṇa grīvah a-dadhatve veh**, as fowlers set snares to birds.

Sayana translates *grīvah*, as snares (स्वामनि), of the nature of net, an unusual interpretation (शीव्यः निरस्तरस्यस्याप्तस्य बलतोति श्रीवा बामानिः। यथा व्याध: वेणि हुस्तारं श्रीवा वामानि वाल्स्यानि भ्राह्मणं भूस्यां निदाहते शैश्च निश्चिति: पशुषा हरिति एवमस्मानु बन्धनापायाय्य: ब्रह्मास्य हुपीवत्—*Sayana*).

18. **Dṛteh-iva**, as that of cloud (*पुत्रते:वजः मेचस्येव—*Daya*; वृत्तिः = मेचनम, *Nigh. I.10*); *dṛte* is also a leatherbag; a container made of skin.

*Dadhavanataḥ*, containing curd (शर्यस्तत्: शालमनः—*Sayana*); of the one which holds with grip (शर्यस्तत्: दुन्धेन धतुः—*Daya*); also, of the one who possesses noble characteristics as love for learning etc. (शर्यस्तत: विद्याचुमुखः धम्माण स्मारकः—*Daya*).

Sayana maintains, according to tradition, that a skin of curds is always carried in Pusan’s chariot.

22. Sayana’s interpretation that heaven, earth and milk of Pṛṣni having been once generated stay on for ever, and are not generated again is against the Vedic concept of succession of worldly existences.

**Pṛṣnyah dugdham**, milk of Pṛṣni, mother of the Maruts, i.e. the cow-divine; from whose milk, the Maruts were born. (*वृक्षिः वेणि पृष्णो महृदो जातः—*Tait. S.II.2.11.4*)
Tat anyah na anu jayate, not born again like that (तत् ततः परपू प्रन्यः पदार्थः तनू जायते तत्वदृशो नोत्पादते—Sayana).

According to Dayananda, the entire universe (which includes the sun (सूर्यो), earth (भूमि) and mid-space stellar 'bodies' (गुप्त्यः)) is created by the Supreme Lord, who stays aloof and is not born along with the creation (तत् भगवः); He remains aloof; He is not born in the same way; वेदेश्वरं सूर्यादिनं जगदु गुप्त्यमथावः स एतथा सृष्ट्या सह न जाप्तेवाय भस्मः सन् सबं सद्याजनयति—Daya.).

Hymn-49

For verse 8, see Nir. XII.18.

1. Mitra-Varuna, भित्तकस्य—When used in pair may mean (i) the pair of prana and udana, the two vital breaths, (ii) the pair of preceptor and teacher; (iii) the pair of the sun-divine and ocean-divine; (iv) Lord of protection and of venerability,—one Lord but with a pair of attributive characteristics; (v) pair of energy and plasma, and (vi) Lord, the source of light and the source bliss (I.17); see notes on I.2.7, whilst Varuna is the excellent or chosen one, Mitra is friend also. These terms are the names of the Sun also.

Mitrāḥ, (मित्रः) is so called because he protects (तपस्ते) from destruction, or because he runs (ईत्स्ति), measuring things together (ष्ठी); in this sense, the sun also; or the word is derived from the causal of mid (ष्ठ्विद्व), to be fat, (Nir. X.21; see Rv.III.59.1, मित्रो जनस्यास्विद्वि). Also see notes on I.1.7.

Varuna, along with Vayu is known to be the deity of the middle region (Nir.X.I); he is so called because he covers (ष्ठ्व क). Varuna sends forth the cloud, whose door opens downwards. He is the sovereign king of entire universe (भूमिस्त्र राजा), who moistens earth as rain does barley (Rv.V.85.3). Varuna is atmospheric or celestial deity is a controversial question; usually rain is mentioned as a function of the sun. The controversy is clarified by the verse Rv.VII.41.2, where he is regarded as belonging to the middle region (सद्यान्तनो नपति). See notes on I.1.7.

According to Sayana, we have also the same (भित्तकस्य। मित्रः प्रमोदयमीको वर्नः पाशविन्यासिनितं, i.e., Mitra is one who measures out and Varuna the one who protects against sins and ills).
Agni, for this see earlier notes, (I. I. 1.); Lord or a person, shining or glorious like fire is also agni (परवरिध्य तेजस्वि—Daya.).

2. Visah-visah, between people and people, i.e. belonging to every man (विसह: प्रजायां प्रजायां मध्ये—Daya.; सर्वस्या प्रजायाः—Sayana).

Yuvatyoh, of the two young (man and woman); i.e. bride and bridegroom; here earth and heaven (युवत्योः द्वार्म्युष्टिः:—Sayana; द्वार्मस्या प्राणव्योः स्त्री-पुश्योः:—Daya.).

Divah sisum, the child of the celestial region (विवं द्विजोक्तं पुत्रं—Sayana); child of a cherishing one, कमःवस्यां बालकं—Daya.
Agni or fire is born of the celestial region (see विवशतिर्वायमेव वज्रे प्राणिः—Rv. X. 45. 1.). Also see श्‍व पुरुषोऽभवसि बलोदिविभावू र्व.II.1.9).

Strbhh, with stars (स्त्रीभि नवमित्वकित्व:—Daya.). The word star is derived from this word, which has been used only in plural.

Duhitara, the two daughters, night and day, since they are directly or indirectly associated with the rise and the setting of the sun (दुहितरा दुहितरी। सूर्यं हि प्रपोहतोपोदशिबायः किष्ठे—Sayana).

Kavim iyaksasi prayajyo, show favour to the sage. Here prayajayo (प्रायजयो) is vocative; addresses to Vayu (wind); Kavim, the intelligent adorer (कविः काव्यदी; कविः मेघाविंस्ततोतारं—Sayana; कविः विद्वासितमः कालप्रसे—Daya.).

Iyaksasi, worship or adore with riches (इयाससि धनेन पूजय—Sayana); meet or attain (इयासिः संजन्तु भापयो वा, इयासीति गतिकिम्प्यान—Nigh.II.14—Daya.).

6. Jagad a Krundhvam, multiply the moveable (wealth). It may mean moveable, and immoveable, both types of organic kingdom (vegetable and animal life). (जगद्ध स्वावर्जं वं मतामकं सर्व प्राणिः—Sayana).

Purisani, the widespread waters (पुरिभारं पूर्णायुक्तकानि—Sayana; उत्कान्ति; पुर्योपत्यक्त्य नाम—Daya.) Nigh. I.12

7. Kanye; daughter; the one to be cherished or loved (कन्या कमनीया).
Sarasvati, one possessing divine knowledge (सरस्वती विज्ञानाच्या—Daya.).

Dhiyam, the sanctioned deities; the intelligence or wisdom; a noble act (धियां शास्त्रोत्तम प्रजापुत्रां कर्म वा—Daya.; प्रजापीत्य ज्ञात्वय कर्म—Sayana).

Gnabhib, by the well-disciplined speeches or words (ग्नाभिः, सुविचारव भवन्तिः—Daya.; Nigh. I.11).

Gna is also wife of god (see Nir. XII.46); or deva-patni. See Rv.V.46.8; ग्नावा व्यान्तु देवपतनी, such as Indrani (of Indra); Agnayi (of Agni); Asvini (of Asvins), Rodasi (of Rudra); Varunani (of Varuna). Gayatri and other Vedic meters are also known as gna (छन्दोंच्या वैत्ता: Tait.S.V.I.7.2).

8. Pathah-pathah, of every path (पत्थप: स्वरूप भार्त्त्वस्य—Sayana); भार्त्त्वाचयहि—Daya.

Pari-patim, protector, Lord-supreme (परिपतिः भविष्यति—Sayana; other than the husband, or an incharge from all sides, पति वर्जित्वा वा स्वरूप: स्वाभिनं—Daya.).

Dhiyam-dhiyam, every thought or act of wisdom, every rite (धियाण्यं सर्वस्वरूपं कर्म—Sayana; मात्रां प्रजां कर्म वा—Daya.).

Made ready with desire, he has reached or come in contact with, the worshipful supreme overlord of every path. May he give us treasures of noteworthy surface, and may Pusan accomplish our every action—Nir.XII.18.

9. Yajatam pastyanam, the adored of houses i.e. householders (यजतं पास्त्यनं; गृहस्त्यं पर्ययज्ञः पत्स्यां पर्ययज्ञन्ति पुष्कर्म—Sayana; यजतं संस्कारं गृहान्यं—Daya.; पत्स्यं गृहान्यं—house;—Nigh.III.4).

10. वर्षया—वर्षय (संहितायामिति तीर्थ:—Panini VI.1.70).

Rdhak, truth (रङ्गहकु त्वबं—Daya.); that which leads to prosperity रङ्गहकु खृद समुद्रं यथा भवति तथा—Sayana).

Rsvam, the great (रङ्गव्य महान्—Daya.); worth seeing; of pleasing aspect (रङ्गव्य दर्शनीयं—Sayana).
11. Naksanto angirasvat, spreading like the rays of light; like the moving wind (नक्षत्रं अग्निस्वत् प्रक्षेपति प्रवाहति प्रक्षेपति वन्दनं—Daya.;
naksatram = नास्ति हृदयम्—Sayana).

Angirasah, rays endowed with movement (Sayana); wind endowed with motion (Daya.). The Rsis may also be angirasah.

Acitram, non-wonderful (भौतिकम् अवनुभूत—Daya.); also a place scanty of timber (since citram is a place thick with shrubs and trees) भौतिकम् वित्तः। फूलविधून्यतिपति निविविधो भैलोकितम्। तद्विबिभिन्न भौतिकविभिन्नयुक्तमपि वेषम्—Sayana).

Jinvatha, जिन्यथा: =विवथ (संहितायामिति श्रेष्ठः—Panini VI.1.70), refresh with rain (विन्यथ सूर्योऽवर्गयम—Sayana; विन्यथ प्राण्यतिल—Daya.), Maruts have been invoked to satisfy such arid lands with rain.

12. Nakam, the midspace, devoid of ills and troubles (नाकम् नशा-मान दु:खमत्तरः—Daya.).

Stybhllh, by stars and constellation (स्त्रूम्भः नक्षत्रः—Daya.).

Vipah, of the wise, of the adorer or priest (विषः नियम नेधारितः स्त्रोतः—Sayana; wise or one full of wisdom, विषः नेधारितः—Daya.).

13. Visnuh, Lord who pervades; all pervading Lord (विष्णु: को वेदेन्द्र स विदायकः—Daya.).

Sipivista and Visnu are two names or synonyms of Visnu (शिपिविन्यसी विष्णुस्वरूपी विष्णुःप्रेमामितः भवः Nir.V.7).

The former has a contemptuous meaning, so says Aupamanyava, (See किंतु विष्णु परिवर्त्यन्ति सूक्ष्मदेवस्मृती शिपिवियस्तर्कम्—Rv.VII.100.6: What was blameable in thee, O Visnu, that thou didst declare, “I am sipivista”.).

Visnu creates or measures out the regions in three stages or steps (or only thrice) for the good of people in peril (गो विष्णुस्वरूपी यहि पारंपारिः जनां मिति तर्कसंबंधे—Daya.'s paraphrase of this verse 13).

14. Ahihbudhnyah, यक्ष्म: पुनर्म्, a serpent of depth; cloud in the midspace (यक्ष्म: नेष्प: पुनर्म् मन्तरिते—Daya.).
Ahi is the synonym of cloud (Nigh I.10), since of its motion; it moves in the atmosphere (प्रहिरसनात्। एति ब्रह्मारिषे—Nir.II.17; cf. Rv.I.32.11: स्वायत्तीर्थिर्निवर्ति, having demon as their master and the cloud their guardian). The other meaning of ahi is serpent, derived from the same root, or from भयानु, to attack, with its preposition shortened; it attacks (समस्य- 
पीतरोप्रहिरसनात्। निन्दित्त: निवर्तितसम्मः। प्राहलद्वित्ति।—Nir.II.17).

Budhnam is a synonym for midspace, the middle region (बुधन्यासन्तरीयस्य—Sayana), and budhnya is what is or who is born in antariksa or midspace, and hence, a cloud.

Parvataha, cloud (पर्वातः। केचः—Daya). Clouds are so called because, they move in layers or parva. But Sayana translates the term as filler (परवत: पूरिक्षयः। परवत: पूरङ्गोऽधिति धातुः। यद्र पर्वात्वदुवर्ष परवतः। तदन:। परवतित्व गिरिः: दशु- 
धितिः: वा परक्षः), derived from the verb parva, to fill. He gives another alternative. Parvata is the wielder of thunderbolt i.e. Indra, or also the enemy of hills or parvata is also parvata. See our notes on I.19.7 also.

In Nir. I.20, we have: Parvata (mountain) is so called because it has joints (parva; पर्वतानां: पर्वतम्). But parva is derived from the root धौ to fill, or from ध न्तिः, to propitiate (धौनन: पुष्णी: प्रीणातेव). Ardhamaśa (a period of fortnight is also parva, because in this period the gods are propitiated (धौन: पर्वेत्, देवानिस्त्र्षिव्रीणातिः). The mountain is also called parvata on account of the similarity of joints of the nature of the period (parva).

Canah, food (पन्तः: यन्ते—Sayana यन्तार्थिकम्—Daya). The Nighantu does not include this word in the synonyms of amna.

Osadhibhī, Soma herb or other medicinal herbs (श्रोधरिष: होलसत- 
विलिः—Daya.) or it may be vegetables as sesame, pulse and the like (श्रोधरिष:। एकः: प्राकः पाकुदीयते इवोह्वयवृत्तम मासद्वः—Sayana; from osa, vitality 
or energy).

Ratisacah, all the givers or liberal donors, and hence visvedevah, all gods, all. Nature’s bounties, who receive and give back both in plenty. (रातिसाधः। दानकर्ताः—Daya.; रातियाशः। राति दान सकते सेवन्ते इति रातियाशः 
विलवेव:—Sayana).
15. Puru-viram, one with numerous virah or children; virah is one born of virya or semen, and thus son, grandson and the like (पुरुविराम सविराम वृति चीरा: पुष्पाक्रमः—Sayana); also vira is one with vitality or vigour, and hence a brave person (पुरुषो चीरा यस्मिन्तथाः—Daya.).

Carsanipram, male dependents, persons related to men (चर्सनिप्राम । चर्मं नन्यतः । तेसं पुरुशां सरितारं—Sayana; यशस्विनीमन्नूणानाति व्याप्तति तस्मि—Daya.).

**Hymn-50**

For verses 5 and 14 see Nir. VI.6 and XII.33 respectively.

1. The hymn deals with cosmic evolution, and Nature’s numerous bounties participating in the huge task. We have such terms occurring in the verses: Aditi, Varuna, Mitra, Agni, Aryaman, Savitṛ, Bhaga (who are the protecting deities—traitra devan). For Varuna, Mitra, and Agni, see our notes on VI.49.1, for Agni on I.1.1; for Bhaga on I.14.3, for Savitṛ, our notes on I. 22.5 (Nir.X.31); for Aditi on I.24.1; 89. 10; and for Aryaman on I.26.4 (Nir.IV.22,23; XI.22.2-4).

Aditi, the unimpaired, mother of gods (प्रदित्तिर्दीन देवमाता Nir. IV.22; cf. Brhaddevata II.46). Everything born or shall be born is Aditi, dyau (heaven); antariksa (atmosphere); father, mother, son, five classes of men and all-gods* (I.89.10). With these words, the seers, describe the greatness of Aditi,—or else all these things are unimpaired (प्रदीनः) (प्रदित्तिर्दृत्यामाश्च एकानायशानाति वा—Nir.IV.23).

Aditi attends on the birth of two kings Mitra and Varuna, and the ordinance (action, vrata) of Dakṣa; दक्ष्य वास्ति अन्तरिक्षाः राजनां मित्रां बन्धनं विनासितं—X.64.5. It is said that Dakṣa is a son of Aditi, and is praised among the sons of Aditi, but it is also said that Aditi is daughter of Dakṣa (प्रदीतिर्दीन दक्षाय दक्षात्वविनितं परि । दक्षात्वविनितं दक्षाय दक्षात्वविनितं दक्षात्वविनितं दक्षात्वविनितं—Nir.XI.24).

* प्रदित्तिर्दीन दक्षात्वविनितं दक्षात्वविनितं दक्षात्वविनितं दक्षात्वविनितं दक्षात्वविनितं

—I.89.10
Agni is also known as Aditi (अद्वितियाः परमात्माः) Aditi gives perfect innocence, i.e. faultlessness in the entire sphere of action (प्रभुत्वमे पवित्रस्वार्थम्) —I.94.15; प्रभुत्वम् । प्रभुत्वम् । प्रभुत्वम् । प्रभुत्वम् । प्रभुत्वम् । प्रभुत्वम् । तत्त्वम्—Nir. XI.24).

Aryaman, a synonym for the sun; it has many chariots (or it is very swift); and its path is unobstructed, i.e. unimpeded; it chastises the enemy (darkness). Seven priests, seven rays, extract juices for him, or seven seers praise him. In births of diverse forms (or activities), the sun rises (नन्तरपूर्वम्; बुधस्यो ब्रह्मा सत्त्वोत्तता विषुर्ष्येन जन्मान्—X.64.5, commented by Nir.XI.23).

Savitṛ, same as the sun; the creator Lord; see our notes on I.22.5.

Bhaga, Gracious Lord; a name for enjoyment also. For this we have “As a consumer to his enjoyment” (वार ब्रह्माः—Rv. X. 11.6, and Av.XVIII. 1. 33). The sun is called here a consumer (वार); he is the consumer of night; he is the consumer of lights also (स्वर्गोदयः सूर्योदयः—VI.55.5; here dawn is the sister of the seer; and the sun is dawn’s consumer (dawn is sister, सावस्त्र, from companionship, or drawing the juices—Nir.III.16.

Bhagam, is also glory (स्वर्गे ऐस्वर्यम्—Daya.).

Daksapitrn, clever parents or preceptors (दक्षपितरं चतुरायं जननाम्यावधकान् त्रा—Daya.) ; whose grandfather is daksara or clever (or Daksa by name); grandfather may be any elder in ancestry. (See ब्राह्म पितृयू स्वर्यविवर्तमाण प्रविठिपि, X.15.3; प्रविठिपि जनितट, X.72.5). For the relation between Daksara and Aditi, see note on verse 1 of this hymn.

Dvijanmanah, twice born; this refers to the sun, first born in heaven, then out of the sea. It refers to a child also who is first born of its mother, and the second time, out of the “womb”, as if, of the preceptor as a student. (हिंदुमान: उपाधिकृतोऽवश्यः जनाश्वात: प्रारम्भितः—Sayana ; i.e. manifest in two places, heaven and earth).

4. प्रयात्म॥प्रथा (निमात्स्य तेन्तिर्यांचे—Panini VI.3.135).
Rudrasya sunavah, the sons of Rudra, the teaser of the wicked (श्रुतयुपन रोदपितं—Daya.); or the sons of Lord of vitality, i.e. Maruts, the elements of human vital complex (in cosmos, the cloud bearing winds), श्रुतयुपन सूनवह—पुष्प; महत—Sayana).

Vasavah, the giver of dwellings (वसवः तालिन्तारः—Sayana); the learned scholars of the third or the lowest category (वसवः पाति कौटिएष्या विह्रम—Daya.), the other two categories are Rudra (the middle one) and Aditya (the top one). Such planets as may have the probability of sustaining life are also Vasu. Again, a Brahma carin who observes austerity with necessary discipline up to the age of 36 is rudra, and the one up to the age of 48 is aditya.)

5. Abhyardha-yajva, the participator in the half of the reward प्रम्भ्यज्ञ्वा वाभिमुखप्रांचं सह गताः—Daya.; whom the rewarder with prosperity honours with wealth (प्रम्भ्यज्ञ्वा स्तृतुतायज्ञ्वा समृद्धानु कुवन्त् यो वजति धननं पूणयति तदाशः—Sayana).
   This is commented upon by Yaksa: the term means one who offers sacrifices, having made them in separate parts (सिपतिता पूजा प्रम्भ्यज्ञ्वा ब्रम्भ्यज्ञ्वा ब्रम्भ्यज्ञ्वा वजति—Pusan, who sacrifices in separate parts, pours down—Nir. VI.6).

7. Sam yoh, security and removal, Sam=positive pleasure, or peace (Santi, शांति); yuh = freedom from or removal of pain (युह व्यक्ति) i.e. calming down or annihilating obstacles; यो: यष्ट्रं पूणकरं, पूष्पकरं म्यानं भयानं, i.e removal of troubles, or making separate of those things which are to be kept off).

Tokaya-tanayaya, for the infant and for the boy (तोकाय दल्ययसे तनयाय सूप्भाराय सतानाय—Daya.); for children and their children (तोकाय पुताय तनयाय तद्वन्नय—Sayana). Both the terms usually occur in pairs, and are synonyms of son (Nigh. II.2, भाॅक्यमानिः). See our note on VI.48.10.

9. प्रव行车 (सतितायायिनिः दीर्घः—Panini.VI.1.70)

Divyah, celestial, i.e. the Adityas of heaven (self-luminous stars of uppermost region).

Parthivasah, terrestrial, i.e. the vasavas, born on the earth (पाविव- नासः पूर्ववम् मध्य वस्त्र—Sayana).
Gojatah, born in midspace (गोजाता: गयन्तरिले ग्रसीव्यार—Daya.); pertaining to prsmi, the midspace, i.e. the Maruts (मी: पूर्वमूल्यमिका वाक्पू। तद्व जल्वा मल्व—Sayana).

Apyah, born in waters or in atmosphere (अप्याय: पद्मु भवश्चतया—Daya.); the aquatic, born in the firmament, i.e. the Rudras (अप्याय: पद्मु भल्लरीले भवश्चतया—Sayana).

12. The terms used in this verse are: Rudra, Sarasvati, Visnu, Vayu, Rbhuksin, Vaja, Vidhatṛ, Parjanya and Vata, Nature’s bounties invoked for food.

Rudrah, Lord of vitality, divine vital forces (teaser of wicked or the tormenter).

Sarasvati, learning personified, divine speech, the enlightened one (see notes on I.3.10).

Visnuḥ, omnipresent Lord, all pervading Lord (see notes on I.22.16; VI.49.13).

Vayuḥ, wind (see notes on I.2.1); lord of cosmic vitality or movements (see also Nir.II.8; V.6; VII.5, VII.17 and X.1).

Rbhuksah, man of wisdom (ऋभुक्षाः मेवाचाच—Daya.).

Rbhu, (the technician of aircrafts), Vibhu, (the technician of waterways) and Vaja (technician of roadways)—the three belong to the Academy of Defence (सौदवात्: from dhanu, defence weapon) (ऋभुक्षाः। ऋभुक्षाःविस्वाचाच इतिवद्वात्: सौदवात्त—Sayana); of these three, Rbhu is the first, Vajah the last and Vibuh, the middle one by intrapolation (सौपालान्थ ऋभुक्षाः, वाज: प्रच्छिन्न। उपलूमेवत्। विम्ब्वा च—Sayana).

Vajah, normally food (Nigh.II.7); technician.

Vidhata, the creator, the protector; the giver of law; law-institutor (विद्याता विद्याप्रकटति—Daya.); Prajapati (विद्याता प्रजापतिष्व—Sayana); For Dhata and Vidhata see विद्याकर्मां विम्ब्वानं दानिष्ठा विद्याता परमोत संदृप्य—Rv.x.-82.2; Yv.XVII.26; Nir.X.26.
Parjanya, cloud-divine (see Parjanya Hymn VII.101-103). The word is derived from तृण, to be satisfied by reversing the first and last letter (r and p to p and r); one who gives satisfaction and is favourable to men (trप्+जन्यह, तृण+जन्य:==पृण+जन्य:==प्रण+जन्य:==प्रज्ञा.) or he is so called because he is the best conqueror (प्रण+जन्य:) or he is the best progenitor (प्रण+जन्य:) or he is the bestower of juices (प्रण+जन्य:) (पञ्चमस्तुष्टिरायति विपरीतस्य तर्पितमा जन्य:). परो जेता वा परो जन्मिता वा। प्रार्ज्ञिता वा रसानाम्—Nir. X.10).

(See also I.38.9 and V.83.2. for Parjanya).

Vasa, wind, may be the same as Vayu.

13. Apam napat, see notes on I.22.6.

Savitr, Lord of creativity; see notes on I.22.5.

Bhaga, Lord of graces; see notes on VI.50.1.

Tvastur, Lord of brilliance; the architect; master of designs, “Tvastur is so called because it pervades quickly” say the etymologists. It may, however, be derived from स्वात्र meaning to shine; or from स्वात्र, meaning to do (स्वात्र तृणमस्तुष्टिर इति नैकसता:। लिङ्गवृत्ति स्वात्र तृणप्रिति कर्मण:। लिङ्गवृत्ति स्वात्र क्रोधिति कर्मण:—Nir.VIII.13).

See Rv.X.110.9; Av.V.12.9, Yv. XXIX.34 य इन्स ब्राह्मणिकी for an invocation to Tvastur: O wise and excellent sacrificer, incited by the sacrifice here today to Lord Tvastur, who made these two progenitors, heaven and earth, and all created beings beautiful.

Tvastur is an atmospheric deity; he is enlisted among such gods of antariksa, midspace; he is also Agni according to Sakapurni (साकपर्यः-स्वस्तेषां:। मध्यमे च स्थाने समानात:। प्रातिनिधित्व शाक्योपरि:—Nir.VIII.14). Also see I.95.2-5, where tvastr means fire (born in midair, heaven and waters).

14. For this verse, see also Yv. XXXIV.53; Nir.XII.33.

Ahirbudhnya, cloud born in midspace, see VI.49.14; a serpent of depth.
Aja-ekapad, one-footed goat, the one-footed driver, or he protects with one foot, or he drinks with one foot, or he has only one foot, he does not draw one foot out (भज एकापदभन एकः पादः। एकः पादेन पादभिंति वा। एकः पादेन पित्रविनिति वा। एकोत्स्य पाद इति वा। “एकः पादं नोतिंदित’—Av.XI.4.21) : Nir.XII.29.

The verse is interpreted in Nir. XII.33 thus: May the serpent of depth, ahirbudhnya, hear us. And may the one-footed driver, the earth, the ocean, and the all-gods, the promoting truth (or promoting sacrifice) (सत्यवृक्षं भवद्वर्णं अहिभुद्ध्याः।) and who are invoked and praised with stanzas and the stanzas uttered by wise men (i.e. by intelligent men) protect us.

Hymn-51

1. Mitrayoh, of the two friends; of the teacher and taught; of the inbreath and the outbreath (मित्रयोहः सुद्दोरस्याकाशत्वोऽवाहयामवृहत्तरस्यः। प्राणोऽपि—Daya.।)

Varunayoh, of the pair as of udana or the up-breath etc. (वरुणयोहः उदानं इव वरुणमानयोः—Daya.।)

Mitrayoh-varunayoh priyam, the favourite of or grateful to Mitra-Varuna pair (मित्रयोह्वरुणयोहः प्रियम्। मित्र शाह्दो वरुणविद्वद्वृहिंहरेतां योगां। मित्रा वरुणाभिस्वाम्याचेत।। मित्रांव्रुणां। प्रियम्—Sayan)।

2. Trini vidathani, the three cognizable worlds (त्रिनि विद्यानिः वेदंद्वायाः स्थानमाः त्रिनिः—Sayan) ; the cognizable disciplines, actions, devotion and knowledge (त्रिनि वेदंद्वद्योऽयोग्यानि कर्मणावस्थानानानि—Daya.)

Devanam janma, the birth of divinities, (abiding in them), i.e. of the Vasus on the earth, of the Rudras in the firmament and of the Adityas in heaven (Sayan). Or, the birth of learned people of the three disciplines mentioned above (Daya.)

3. रूप्ता = रूप्ता (संस्कृतायामिति श्रीष्टि—Panini VI.1.70).

4. Adityan, to the persons who have life-long dedicated to scholarship with austerity and sanctity for over a long age of 48 years (आदित्यानः ह्रदौत्तर्किर्मि वर्ष ब्रह्मचर्यां नूनविधुः—Daya.); Also to Nature’s bounties of the celestial region; to the spiritual enlightenment of the innermost realm.
5. मूलता = मूलत (संहितायामिति शीर्षकः—Panini VI.1.70)

Aditya adite, all invocative, O Aditi and O sons of Aditi (Sayana). O lady of deep learning and austerity (O Aditi), and other male scholars (adityas), similarly adept in austerities. (Daya.).

6. Vrkaya vrkye riradhata, Vrkaya, to the injurer or thief (ब्रकय ब्रक्येन रिराधाताः—Sayana).

Vrkye, to the evil characteristics of the thief (ब्रकयेन स्तेनाय ब्रक्येन ब्रकेनुं स्तेनाय ब्रकाः—Daya.); or the wife of the thief; or vrka, the wild dog or wolf (ब्रकी भरण्यस्वा, तत्स्ती ब्रकी), and vrki, its female (Sayana).

8. Namah dadhara prthivim dyam, the reverence sustains earth and heaven; earth and heavenly receiving reverence from men continue to live for long time for the enjoyment of mortals (नमः दधशरा प्रथिवीप्रधान द्याः—Daya.); or the wife of the thief; or vrka, the wild dog or wolf (ब्रकी भरण्यस्वा, तत्स्ती ब्रकी), and vrki, its female (Sayana).

9. Rtasya rathyah, the regulators (or adepts in the discipline) of your truthful life (र्तस्य रथ्यस्य रथ्यः रथ्येन लाभः—Daya.); the regulators of your sacrifice; leaders or conveyers of the sacrifice offered (र्तस्य यज्ञस्य रथ्यः रथ्येन नेतृस्य—Sayana).

14. Panim, to a trader (पणिन् भवहारकारीं—Daya.); a trader, a greedy trafficker, who gives no offerings to the gods, no presents to the priests (पणिन् बणिजयानीयां—Sayana).

Atrinam, to one who deprives others of their wealth (पतिणिः परस्याप्रहरीं—Daya.); voracious (पदन्ती राक्षसाधिकं—Sayana).

Vrkah, a robber, a thief (ब्रकः स्तेनः—Daya.); an extortioner, from √बृक्, to seize, to take away (ब्रक बृक धानाः-इति धानुः). Also vrka is one who chooses, from √बृक् (बृक्तीतिः बृकः; क्रकः शापस्य वा Unadi, III.41).

Vrkah, also means the moon, so called because her light is disclosed, or because her light is not sufficient, or because her light is brighter or stronger (compared with stars). (बुधवर्षभाषा प्रभादि। बिद्यु प्रेयोगिकी वा। बिद्युत्प्रेयोगिकी वा।—Nir. V.20.)
To support, we have the verse: पशुना मासकुड़ वृकः पावा यलं ददम्यि—
Rv.I.105.18; Bṛhaddevata II.112)—The red moon, maker of the month, indeed saw (the stars) going along the route.

The sun is also called vṛka, because he dispels darkness. (चादित्यो-
सिद्धु कुड़ उच्चयते—Nir. V.21). For we have the verse: पशुना मासकुड़ वृकः पावा यलं ददम्यि—I.117.16)—The constant one invoked you; O Asvins, when you released her, like a quail, from the mouth of wolf (vṛka): here her is the dawn (उषा) who as the legend goes, was seized by the sun. She called upon the Asvins who released her (चादित्यो वेशु वृकः)
पशुना मासकुड़ सिद्धु कुड़ उच्चयते—तात्मानिणी प्रमुखम् । इत्याक्ष्यान्यः।

A dog is also called vṛka on account of biting (स्वार्थि कुड़ उच्चयते) विकर्ता—thus, in its support, we have the words: वृकः विकर्ता द्वारा बालमय—Rv. VIII.66.8; Av. XX.97.2—the wolf, the killer of the sheep, indeed his warder, Here vṛka is a dog, a watch dog; the word also means wolf or jackal, and vṛkī is she-wolf or she-jackal, the butcher (कृषकार्यावर्गः कृषकार्यावर्गः) the butcher, in the quotation: तत्र नेपालस्यो वाचारण मुचास्यं तस्य
विकर्ता चक्कार—(Rv.116.16): The father made Rṛjasva, who made a gift of a hundred rams to the she-wolf, blind (Nir. V.20-21).

Hymn-52

1. Atiyajasya, of the one who is excessively interested in the performance of sacrifices (an exceedingly devoted public worker) (चति
वालस्य वोतितिशये वर्तु योपेयस्य यजस्य—Daya.).

According to Sayana, Atiyaja is the name of a seer, who was rival to Rṛjisvan, a priest, who pronounces an imprecation (चतिवाजस्य नाम
करित्वा ज्ञातिरमादः ज्ञातिविवल द्रक्कुटः स्वामहिंचितु बुद्धाः देवान्ति धिन्यक्षरसाः।
क्षिप्रस्वायं यजने
निराच्छायाः—Sayana).

2. Brahmadvisam, the enemy or obstructer of prayer, praise or divine knowledge; even one hostile towards wealth or money, brahma being synonymous to dhana or wealth (ज्ञातिविवल द्रक्कुटः—Daya.;
Nigh. II.10).

3. Brahmadvise, for the enemy of divine knowledge (ज्ञातिविवल द्रक्कुटः—Daya.); an enemy of Brahman, the Lord Supreme or the high class Brahmanas (ज्ञातिविवल द्रक्कुटः तस्य—Sayana).

5. Pasyema suryam uccarantam, may we behold the rising sun (of. तत्रभुधि द्वितीयम शुक्माषुर्द्वितीयम—VII.66.16).
9. Amrtasya girah, words of eternal knowledge (Samastra Anuvrata Vidya; Pachanaka Vachanam—Daya.).

Amrtasya sunavah, children or sons of immortal Prajapati (Samastra Anuvrata Vidya; Pachanaka Vachanam—Sayana).

10. Yujuvam payah, appropriate milk offering; payah is milk and also water (Nigh. I.12) or food (Nigh. II.7); yujvam, appropriate or worthy of the occasion (Nigh. II.7) or pay, the purification (Samastra Anuvrata Vidya; Pachanaka Vachanam—Daya.; Nigh. II.7) or pay, the purification—Sayana).

13. Agni-jihvah, tongue of fire; whose tongue is the fire; those whose tongue is enlightened with truth (Samastra Anuvrata Vidya; Pachanaka Vachanam—Daya.); one who receives oblations by the tongue of Agni or fire (Samastra Anuvrata Vidya; Pachanaka Vachanam—Sayana). तपा (Samastra Anuvrata Vidya; Pachanaka Vachanam—Sayana).

16. Dhiyam, discriminating intellect (Samastra Anuvrata Vidya; Pachanaka Vachanam—Daya.); sacred acts, as yajna etc. (Samastra Anuvrata Vidya; Pachanaka Vachanam—Sayana).

Have, in the sacred performances (Samastra Anuvrata Vidya; Pachanaka Vachanam—Daya.; Samastra Anuvrata Vidya; Pachanaka Vachanam—Sayana).

Ilam, food (Nigh. II.7); one of you two produce food (clouds, the rains or parjanya produce the food just as rains produce herbs and vegetables) (Samastra Anuvrata Vidya; Pachanaka Vachanam—Daya.); The other amongst you produces the semen or virile essence (this refers to Agni, who metabolizes the food in body, and thereby semen is produced, which on its turn leads to the fertilization of ovum (Samastra Anuvrata Vidya; Pachanaka Vachanam—Sayana). The other amongst you produces the semen or virile essence (this refers to Agni, who metabolizes the food in body, and thereby semen is produced, which on its turn leads to the fertilization of ovum (Samastra Anuvrata Vidya; Pachanaka Vachanam—Sayana).

17. Barhis, In the fire-altar (Samastra Anuvrata Vidya; Pachanaka Vachanam—Daya.; Barhis—Sayana).

Stirne—in which firewood and fuel have been well arranged.

In the fire altar, in which the fire wood has been properly arranged and fire has been established, with the chant of the Vedic hymns, offer the oblations of food (Samastra Anuvrata Vidya; Pachanaka Vachanam—Daya.)
Visve devah, all the learned people (present in the sacrifice) as well as all Natures bounties.

Havisi, in both oblations and offerings, and the food or refreshments served to the guests and visitors (हृदिवि वातवेभिषवे वातजनांदी—Daya.).

Hymn-53

Pusan (Lord of bounty and sustenance) is the deity of this hymn; another popular name of our supreme Lord; He is addressed as pathaspate, the lord of paths, one who leads us on paths of our life, a true guide in the darkness (1); He is liberal in encouraging poor to strive for wealth; and wealth and handsome donations to poor and needy (He is prayatadaksinam) (2); we invoke Him so that He softens the miser and instigates the niggard to liberality (3); He drives away all obstructors (4); He changes the hearts of wicked black-marketeers (pants) against exploitations of people (6-8); He brings to us the prosperity of cows and cattle (9-10).

2. Vasuviram, a hero of riches; liberal in bestowing wealth (ससुनीरसं वसुं धनं वीरं नृत्तकलागत्वं पुरषं, person endowed with good qualities, —Daya.); one who is especially the instigator of poverty to acquire wealth (ससुं धनं भन्निमध्यं वीरं पारारंगस्य विशेषेन दैवितारं गमितारं—Sayana).

5. Pari trindhi araya, pierce with a goad from all sides (परि सत्वं त्रिन्दि भारय, प्रतोदेन—Daya.; भारय। त्रिन्दितिवर्गाद्धं दस्त: प्रतोद इति भारय इति चायितयते। तथ्यतपितृतिं परिविलय—Sayana).

Pratoda is a goad; a stick with sharp iron point at one end. Ara (भारा) is also a saw.

Hymn-54

This hymn is also devoted to Pusan, who can rightly direct a person for advice to a man of wisdom (1); for advice to the house of men of wisdom (2); Pusan has a harmless discus, not for injuring (3); particularly for a man who is a devotee and offers oblations (4); He guards cattle and houses (6-7); He averts poverty (8).
1. **Yah eva idam iti braviti**, who may even say, this is so. Sayana translates **vidusa** (विदुषा) as a cunning man, a conjurer (विदुषा ब्रजता लेन अनेन—Sayana; the word usually means a wise man); and therefore, in regard to the phrase एवेदनिष्ठिः ब्रजतः, Sayana says that it means, one who says, this, your property, has been lost, and by the earlier passage, he explains as directing the way to the recovery of the lost or stolen goods. Of course, this is merely an imposed interpretation with a sting of superstition in it.

9. See Yv. XXXIII.41.

**Hymn-55**

For verse 1, see **Nir. V.9**.

Again the hymn is devoted to Pusan; He is a superb charioteer; is **Kapardin**, wearer of a braid of hair (2); He has goat for steed (3-4, 6); He has been metaphorically described as husband (दिद्हसु) of His mother, and a lover, a gallant, of His sister (Svasuh-jarah) (5).

1. **Vimucah napat**, a grandson of Prajapati. Sayana regards the word **vimucah** (विमुचः—with all the three letters with anudatta accent) as a vocative and interprets it as “O Prajapati”—(हे विमुक्तीपति नपात: प्रजानी प्रास्ततीति निमुक्तं प्रजापतिः), who at the period of creation, lets loose all creatures from himself.

To Dayananda, only **napat** is vocative, whilst **vimucah** is a verb meaning, render free (विमुचः: मोचय—**Daya**. To him again, **napat** is not the grandson, but the one who does not fall (नपातः यो न पतति हं:). His **anvaya** (prose order) of the verse is: हे प्रायुक्ते नपातः न न्तस्य रथोर्मवेन न श्रोत इही, हे प्रायुक्ते नपातः न न्तस्य रथोर्मवेन न श्रोत इही, हे प्रायुक्ते नपातः न न्तस्य रथोर्मवेन न श्रोत इही.

A ghrne sam sacavahai, May we two together serve the god of glowing heat (Nir.V.9) (प्राप्ते: = glowing with heat = वातृ-हृप: = one whose glow has reached us (Nir.V.9).

2. **Kapardinam**, one with a braid of hair (usually the term is associated with Siva). (कपादिन जटापूर्तः—**Daya**.—not of Siva but of a young **Brahmacarin**, who is expected to have braids of hairs, and long beards (Av.XI.5). (कपादिवृश्चिकः—Sayana).
5. *Matuh didhisum*, lord or guardian of mother (पाण्डः ब्रम्हिष्य ब्रह्मच—*Daya.*); the mother means *night* (पाण्डः ब्रम्हिष्य ब्रह्मच—*Daya.*), the maker or the measure; *विचिणं पति तुषः—Sayana*). *Pusan*, the sun, is the guardian of night.

*Svasuh jarah*, the consumer or lover of sister. Here *dawn* is regarded as the sister of the sun, and the sun is the consumer of this dawn. (स्वसुः भ्रात्रस्तः ब्राह्मचिणी—*Daya.*).

*Bhrata indrasya*, since Indra and *Pusan* both of them are the *Adityas*, born of the same mother *Aditi* (See page 429, 430 of our notes). (ब्राह्मचिणी इत्रस्तः ब्राह्मचिणी—*Daya.*).

**Hymn-56**

For verse 3, see Nir.II.6

*Karambha-at*, one who eats *karambha*, a mixture of parched barley meal and butter (करम्भासः य: करम्भादशमिविवेचनसति व: *Daya.); करम्भारां पूर्व-निम्बयां यथ तमसों ब्राह्मच्याय—*Sayana*).

3. **Paruse gavi**, in the sun, who has joints; for the radiant sun. (*पत्रये प्रक्षमति परम्बुति भास्वदि, त जो शिंह योः—*Sahaj*; गौः गौः। परम्बुति भास्वदिष्टोपमयः—Sayana). *Gau*, the sun is called so: Lo, that (charioteer) in the sun (गाविः) who has joints: भास्वदिष्टोपमयः गौः गौः। जो शिंह योः—Sayana.

Dayananda translates *paruse*: in harsh attitude (*पत्रये कठोर व्यवहारे*) and *gavi*, in words or speech (*गौः गाविः*).

6. प्रावा—प्राव (प्रावक्त्वम वेत्ति दीर्घः—Panini, VI. 3.135)

*Adya ca sarvatahye svah ca sarvatataye*, for the sake of the enjoyment of all pleasures, from *yajna* today, and for the enjoyment of all pleasure from the *yajna* tomorrow (सर्वततायेः सर्वपारस्याभाय मात्राय—*Daya.*); or for the sake of the general sacrifice today and the general sacrifice tomorrow.
(सर्वताये सर्व ऋषिरिष्ठिताये इति सर्वतासिर्वतः: । तद्वर्त्प—a yajna that is conducted by all the priests is the Sarvatattva yajna; यदा । सर्वत्रो भोगानां विस्ताराय, or the yajna meant for the enjoyment of all—Sayana).

Hymn-57

This hymn has the deities Indra and Pusan; both represent the aspects of the Supreme Lord; both of them are adityas also as the suns of different months. Indra is invoked for well-being and friendship whilst Pusan for food (1); the one likes Soma, whilst the other Pusan likes Karambha (2); goats are the carriers of Pusan, and horses of the Indra (3); Pusan is one with Indra in all other respects, and people depend on the goodwill of both (4-6).

Camvoh, in the space between the celestial and terrestrial regions (पमी: बान: पूःप्रमीन्दे—Daya.) ; the two ladles or cups (चम्पस: ऋषिरिष्ठि फल-कययः—Sayana).

Karambham, a preparation of parched barley and butter. (See VI.56.1) ; the buttered meal.

Hymn-58

For verse 1, see Nir.XII.17.

Pusan and Indra are the two forms of one and the same supreme Lord, as well as of the same sun. This is explained in the first verse. When the sun goes on account of the increase of rays, he is called Pusan: प्रश्य वदभिम पौर्णम पुष्यति तदस्यै भवति (Nir.XII.16) and in this connection, the verse has been quoted: Thy one form is bright (प्रदेः), which means that it is bright red (प्रलं ते प्रत्यत्ति means लोहिष्ठे ते प्रत्यत्ति); and thy other is holy, which means that to it the sacrifice is offered (प्रम्भः ते प्रत्यत्ति means पश्चिमं ते प्रत्यत्ति). Thy function is to make the day and night of different forms (विषयये ते प्रहनोकरम) And thou art like heaven (प्रोरित वाभि). Thou protectest all sciences (समस्यम प्रश्नानाग्नयसि). Here let thy gift be full of fortune, O Pusan, abounding in food (प्रलं ते स्वतवदिः उत्पत्ति—Nir.XII.17. In connection with Pusan, Yaska quotes another verse (VI.49.8) which we have already discussed.
Pusan is thus like the sun: he is identified with both day and night, and is considered as their regulator (the lengths of days and nights depend on the sun).

Bhuvane visve arpitah, placed over the whole world (भृवने संसारे विश्वे समगे प्राधित:—Daya. ; विश्वे विश्वसत् सर्वसत् भृवने लोके प्राधित:—Prajapati in his capacity of nourishing all things—Sayan). Thus it is clear, that the same sun, in the capacity of nourishing the entire universe is known as Pusan.

Similarly, one and the same Supreme Lord in the capacity of resplendence is known as Indra, and as the nourisher is known as Pusan.

3. Yasi Dutyam suryasya, Pusan assumes the role of the messenger of the sun. In this connection, Sayana quotes an anecdote: on one occasion, when Surya with the gods, had set out to fight the asuras (the clouds or vṛtra) he sent Pusan to his abode to console his wife, who was greatly afflicted by his going to the wars; for this office, Pusan is here commended (Wilson).

Kamena krtam tavasa su-ancam, propitiated by willingly offered devotions (or oblations), vigorous, and well moving, accomplished by physical and mental powers (कामेन क्रत्तम तवासं सुआनम् सुविशदत्वम् श्रद्धान्त्वम् बाप्न बाप्न रामवशेषं पुर्वत्—Daya.).

Whilst interpreting this verse, Sayana unnecessarily introduces pasu (animal) offerings (कामेन पश्चायम् निम्त्य इति स्तोन्त्रयेवीकृत्ति तवसं श्रवन्ति प्रमुखं वा स्तवन्ति तवसं सुहृद् पश्चायम्—Sayana).

Suryayai adaduh, gave to Surya (सुर्ये); all Nature's bounties gave Pusan to the wife of the sun named as Surya (सं पूर्वं पेत्रह: सवेदकान्तः सवेद्य पूर्वं यदा साविक्ये सूर्यविश्वे भविष्ये भवनांस्य प्रबुद्ध: दत्तकत:—Sayana). See also पूर्व: विश्ववृन्दविश्वे पुरस—X.85.14.

Hymn-59

For verses 2 and 4; see Nir.X.21 and V.22 respectively.
1. **Pitarah**, the fathers; the guardians; here in this verse, they have been addressed as enemies of gods (*deva-satравah*, देव सत्रवः), and hence Sayana derives the word *pitr* from √शी, *pi*, to injure; and *pitarah* are *asurah*, or wicked demons. (पितरः: हिसकः। पीयति हिसाकम्। तद्वैदुः रूपम्—Sayana).

**पोषा = पोष** (प्रमृश्वस्तितः—Panini. VI.3.134).

Dayananda in his paraphrasing separates the term *pitarah*, from the rest as follows: हे इन्द्राम्भी, युवं वाति सुवेषु भीयं वफुस्तलौतिः देववलवी हवसस्तुर्विन्नस्ति—रक्ष्यतिकाण हि वा महं दू म पोषा। वेन बुस्यातः पिताः अन्येन वामपदित्यान्तु।

O teachers and preceptors, for your successful accomplishments, may people hostile to the group of learned perish and both of you live long. Such are my instructions to you and may your elders, the guardians, also bless and advise you like that.

2. **Vat**, वत, a synonym of truth (Nigh. III.10).

**Ittha**, इत्था, a synonym of truth (Nigh. III.10).

**Ittha** is also by this way: इत्था धनेन प्रकाशेण—*Daya.*; *Sayana*); after this fashion.

**Panisthah**, most deserving of praise (पतिष्टाः परिवेन प्रमणितः—*Daya.*).

**Iheha matara**, a mother everywhere; mother here and mother here (इहेहरमतः जनकी पवेशती—*Daya.*).

**Yamau**, twins (वमी मयौ क्षोहलता—Sayana).

[Yama is so called because he governs, √म् (Nir.X.19); यमो-नियतारी—*Daya.*]. Agni is also called Yama (Nir.X.20).

For *Yama*, see Rv.I.66.7-9. Yama is as it were, what is born and what shall be born. Yama was born associated with Indra (Nir.X.21).

3. **Sapti-iva**, like two horses or two fleet coursers (सप्तिभः: horse = पाल्वनाम, Nigh.I.14).

Josa-vakam vadatah, uttering amiable eulogies (ओषषाकं प्रशिक्तरं वचनं वदतः—Daya.); uttering unacceptable eulogies (ओषष ओषषविखतस्य प्रशिक्षितूसुबेन कलंकं स्वगप्रशिक्तं लारुस्य वाकं वयायं वदत:—Sayana).

O Indra and Agni, you partake of the food of that man who praises you two when the Soma juices are pressed (व इतदाती सुवेय व वोमेय स्तृति तस्यनीष:। प्रम योणेय ओषषाकं वदति विजेन: प्रावितोपियो न देवो तस्यायतीय:—Nir.V.22).

Yahvam stavat, praises you (व: वामु युष्म स्वस्व मोषत्—Daya.); praises you improperly (हुलित्स्य स्वपेत्—Sayana).

5. Visuco asvan yuyujana isata ekah samana a rathe, one of you ... proceeds in a common car. Here one ekah, is Indra, who is identical with the sun, goes over the world in a car which is common to him and Agni, as being also, identified with the Sun; the same identity being kept in view, Indra yokes the multiform horses,—months, weeks, days, to a monoform car, or the year (Wilson).

6. Trinsat pada, thirty steps (i.e., thirty muhurthah, the thirty divisions of day and night), विसत्र पदाति भव्यम मूचातु वितच्यात्वातनु—Sayana; Two less out of thirty-two Nature’s bounties (heaven and firmament eliminated)—अकाऩ्य दां अ क्षर्यिता सर्वानु मूचातृ भृत्तार्धातनु—Daya.).

Hitvi sirah, having eliminated the head, that is, the speech or words of chief importance (हित्वी व्यक्तित्व चिर: चिरोवख्यानु वचनस्य—Daya.; विरो-हित्वी व्यक्तित्व क्षयमिश्रस्य सती—Sayana); or animating the head (of living beings); exciting the head (चिर: प्रविद्विती).

This may apply to dawns, as being headless (प्रविद्विती), she having abandoned the head, being of herself headless. See Yv. XXXIII.93.

Mahidhara, like Dayananda, also refers the epithets to vac, speech, apad (अपाद) or footless (पादरहिता—Daya.) meaning prose (पादारित्व).
Hymn-60

The deities of the hymn are Indra and Agni, both mean the same Supreme one, our Lord;—with two aspects. Being the lord of mid-space, He is Indra, the resplendent; and again as the lord of the terrestrial world, He is Agni, the foremost adorable; both stand for opulence; both join together to recover cows, waters, the sun, the dawns (the bounties of light, enlightenment, truth and virtue), that are carried away so often by malevolent forces, the dark asuras, the untruth and vice personified (2); they are slayers of Vṛtra (3); slayers of enemies (5); they counteract all oppressions, committed by pious and impious both; they support virtue (6); they have yoked horses, the Niyuts (8); they are invoked for horses, cattle, food, happiness and friendship (13); and they quaff the sweet Soma, the devotional dedication, which alone exhilarates them (15).

6. Hatah vrtrani, who kills the evil dark forces or who destroys dark clouds (हत: हितसत: वृत्राणि मेघान्वत्याय—Daya.).

Arya, the pious (पार्यं वतमयुपकम स्वसाधौ—Daya.)—persons noble in qualities, in actions and in behaviours.

Dasani, the liberal givers; the donations (दासानि दानानि—Daya.).

Vrtrani and dasani being neuter in gender, do not actually mean the persons, they mean the evil disturbing actions of aryas and dasas, done severally (दासानि दासा: कर्मधृत्या: शत:। है: कुनतानि चोप्प्रवत्तानि। पार्यं शाहं: कर्मधृत्यान्तः। है: कुनतानि बृताणि उपद्रव बालानि—Sayana).

Hymn-61

For verse 2, see Nir.II.24.

1. Divodasam divine perspective; the giver of enlightenment (विवेदवसं विद्याप्रसादम दातारं—Daya.).

Vadhri-avaya, speeding mind; one yoked for horses to march ahead (वद्रवास्य वह्रयो वर्यक र्यथा गत्य: तत्स्य—Daya.).
2. **Sarasvati** (spiritual awareness; one of the 57 synonyms of speech (Vac; वच)). The word stands for both,—in the sense of a river (not a proper name, but in general terms, for a stream or channel of any realm,—physical, mental or spiritual) and of a deity in Vedic passages (Bṛhad-devata II.135)—(सरस्वतीयोगवत्स्य नकृत्व वषोढः विद्वास्यं निगम भवितस्—Nir.II.23).

How it is used in the sense of a river, is seen below:

Like the one who digs the lotus stem, she has shattered the peaks of mountains with her might and strong waves. Let us worship Sarasvati, who sweeps what is far and what is near alike, with well-composed hymns, for our protection.

**Susmebhīḥ** the word Susma (सुष्म) is a synonym of strength, so called because it crushes everything (हे सुष्मेऽः सोपणे: सुष्ममिच्योऽन्ननम् सोपय-वीतित सत्—Nir.II.24).

**Bisakha**, here bisam is derived from the root bis (बिस्) meaning to split or grow (बिसस्कृत्वेकः एवलक्ष्येण—Nir.II.24).

**Sanu** or peak is so called because it is very much raised up or it is very lofty (सानु समुच्छितं भवित। समुच्छितमिच्योऽन्ननम् वा—Nir.II.24).

**Urmibhīḥ**, with mighty waves (वहुरुमिष्टिमिच्योऽन्ननम्:).

**Paravataghnim**, who sweeps what is far and what is near alike, i.e. who destroys what is on the other, as well as, what is on this bank (परावटामृ र्वारार्यान्तिनिम्।—Nir.II.24).

**Param**, something afar (पारं परं भवित्).

**Avaranam**, something near at hand (प्रवारम्बरस्).

Let us attend upon the Sarasvati (river) with well-composed, sublime hymns (सुवृष्टिमिच्योः सोपणाभिः सुवृष्टिमिच्योः) and acts of worship (भवितस्) for our protection (चबचः भवितस्).—Nir.II.24.

3. **Bṛsayasya**, the destroyer of Nescience (वद्रव्यस्य द्रवितहतवरस्य—Daya.; Bṛsaya is also the name of Tvastra whose son is Vṛtra. (Sayana); Bṛsayasya prajam, the son of Tvastra, i.e. Vṛtra (Sayana).
Wilson cites a legend from the Taittiriya Yajus, to illustrate the importance of correctly accentuating words of the Veda. Indra, it is said, had killed a son of Tvastṛ, named Visvarupa and that accounts for the enmity between them. Once Tvastṛ celebrated the Soma-sacrifice, at which he deliberately did not invite Indra though he invited other gods. Indra, however, joined the celebrations uninvited, and by force took a part of the Soma libation. With what was left, Tvastṛ performed a sacrifice for the birth of an individual who should avenge his quarrel and destroy his adversary, directing the priest to pray, now let a man be born and prosper, the killer of Indra (इन्द्र पातक or इन्द्र बनु:) . In uttering the mantra, however, the officiating priest made a mistake in the accentuation of the term इन्द्र पातक, slayer of Indra, in which sense, as a tat-purusa compound (तत्पुरुष समास), the acute accent should have been placed upon the last syllable (पर्वेशतः); instead of which the reciter of the mantra placed the accent on the first syllable (पूर्वेशतः), whereby the compound became bahuivrha (भूविर्हि समास), epithet, with the meaning, the one of whom Indra is the slayer; consequently, when, by virtue of the rite, Vṛtra was produced, he was foredoomed by the wrong accentuation to be put to death by Indra. So Vṛtra did not slay Indra; instead he became one of whom Indra was slayer. The purport of the legend is to emphasize the importance of proper accentuations.

Kṣitibhyah avanīh avindah visamebhyyah asraVah—thou hast acquired for men the lands etc. The phrase is capable of multiple interpretations according to Sayana: (i) thou hast shed poison upon them; (ii) thou hast destroyed them (विशिष्ट: मनुष्य: सवल्लेन ब्रम्ह: प्रज्ञ: मनुष्य: विष्ण: उदवं व पलवं: प्रक्षारयुः: यदा विज्ञेऽसुनि: जनविन्द: सत्त्वयपि: तानु हृंवेश्वराभिगो विष्ण: मृतेषुवृष्टिः गरलसः: —Sayana).

According to Dayananda, O Sarasvati, may you turn out those who speak ill of learned people (देवतिन्द्र:), and take the side of those, who are destroyers of nescience (विज्ञेश्वर भविन्द:), and also of their progeny (वन्द:); and win over the lands for protection (विशिष्ट: वन्नी: प्रविन्द:); and from the interior of these lands, take out (पलवय: water (विष्ण:).

Visam, विष्ण = उदवं (water, Nigh.I.12).
9. *Atidvisah, anya rtavari svasrh*, bring to us her other water-laden sisters. Sayana gives two explanations: (i) *ati* = *atini* (मः वित नवयु प्रविशितरथः) to lead over or beyond and (ii) *ati divisah*, may the other sisters overcome those who hate us.

*Rtavari*, the dawn (र्तवावरी उपा:—*Daya.*)—the dawn removes from us all those who hate us, and just as the sun to days, so she brings to us the other sister dawns (*Daya.*)

12. *Sapta dhatuh*, seven metres or seven rivers (सप्तधातुः: सप्त धातोऽवयवं गायत्र्याणं गजःशाखा व गस्य: सा तथोक्ता—*Sayana*); seven sustaining elements (सप्त प्राणाद्यो धारका वस्या: सा—*Daya*).

Seven metres: Gayatri, Usnik, Anustup, Brhati, Pankti, Tristup, and Jagati.

Seven rivers: (seven channels or nerves): Ganga, Yamuna, Sarasvati, Sutudri, Parusni, Asiknya, and Vitasta.

Seven sustainers—the five sheaths, lower self and the supreme Self (physical, vital, mental, knowledge sustaining and bliss sustaining sheaths).

*Panca*, the five vital breaths (prana, apana, vyana, samana, and udana): according to Sayana; Brahmana, Ksattriya, Vaisya, Sudra, and Nisada, the five classes in society.

14. *Ma-apa spherih*, reduce us not to insignificance; cause no decline (मावा स्करहिः भवनु मा कुच्यि:—*Daya*.; भवनु भावनु मा कायः:। स्करहि मृद्धि:—*Sayana*).

**Hymn-62**

The hymn is devoted to Asvins, the twins, the pair, the leaders of heaven (*divah*), who at dawn drive away the glooms (1); they come with splendours in lustrous cars (2); their horses are swift as thought, harnessed to their space cars (4); these horses are winged, since their cars have to move in space; they also pass by roads unsoiled by dust (6); they can also penetrate the mountains (7); and as such they are not ordinary vehicles: they move in space, on water, on roads, and beyond the mountains; they are right-royally worshipped in due
seasons. (9); their Niyut steeds are of three categories; most excellent (parama), middling (madhyama) and most inferior (avama) (11).

6. For Bhujyum, see earlier notes, on I.112.6; 20; 116.3-5; 117.14; 119.4; IV.27.4; the pleasure worth enjoying (मुङ्गूर्व भोक्ते भोगमाननवर्; also मुङ्गूर्व भोक्तारं IV.27.4; भोगमार्हुः I.119.4; सुखस्व भोक्तारे I.120.20 —Daya.).

Tugrasya sunum, the son of Tugra; the son-like of a strong person (तुग्रस्य बलिष्ठस्य सूनूः प्रत्यविव वर्त्तमानः—Daya.). For Tugra, see earlier notes on I.116.3; 117.4; VI.20.8; 26.4.

7. Vadhrimatyah, the aspiring mothers; of the one in which are present the vast multitudes, i.e. the earth and midspace (वधिमत्यः बहुंके वायूधि वचनानि विचार्ये यथापि तथा भूमेर्गतीर्थन्त्य ता—Daya.). See also I.116.13; 117.24; also X.39.7; 65.12 (वधिमत्या: भधिकाया विचार्याय: I.117.24; वग्रस्य प्रभस्ता बुद्धि विचार्ये यथास्तुत्त्वम्: I.116.13—Daya.).

Shayave, for the quiet devotee; for sleep (वायेष शान्याय—Daya.; शायानं I.116.12; for the sound and pleasant sleep, शुन्ते श्वन्तीत्वाद्; शुन्ते, याते तं पुनं IV.18.12; the all pervading one, शुन्ते: योप्रविभव्याप्तेते III.55.6; one who provides rest to everyone during dissolution, शुन्ते: य: प्रलये सर्वाङ्गे भूतानि नायकपति स:—Daya.). शेतेजी यवः; शान्येशोः:—Unadi I.7.

8. Adityah, light; also a measure of time, months (आदित्यः: काळयाय:—Daya.).

Vasavah, life-elements; also earth and other places of abodes (वसवः: पृथिवियाय:—Daya.).

Rudriyasah, the Maruts; the elements of vitality (रुद्रियासः: प्राणाय:—Daya.).

10. Nrvata rathena, having a leader, a driver (नर्वता उत्तमा नरो विचारे यस्मेतस्तेन—Daya.; नर्वता नेता सार्वतं नर्वतेः—Sayana); or equipped with a horse (नर्वता प्रवयुक्तेः—पतज्जः: नर:; नर = बलवः = पतज्जः: Nigh. I.14; —Sayana).
Antaraih cakraiḥ, chariot with wheels capable of taking one all around different regions; well-guided chariot (धन्तराय: भिन्न: चक्री: लोकप्रमणय परिव्याख्याय:—Daya.); धन्तराय: धनिकस्त: चक्री: युक्तेन—Sayana).

Sanutyena tyajasa, with impelling forces; with secret indignation (सनुत्येन सप्रेषणीयेन स्वर्जना त्यागिन—Daya.; सनुत्येन विरोहितेन स्वर्जना कष्मेन—Sayana).

Vanusyatam, the angry ones; the obstructing ones (वनुस्यतं कृृत्तिः बाधामानां तः। वनुस्यतीति कृृत्ति कर्मः—Nigh.II.12; हुतितकर्मः—हृति यास्के्नोपत्वावः—Sayana).

11. Niyudbhīh, Niyut, steeds; the one moving with the speed of wind (नियुद्द्रिः: नायोपयोतितः—Daya.; नियुद्द्रिः नायः—Sayana).

Hymn-63

For verse 8, see Nir. VI.29.

1. Valgu, the pleasant speech (वल्गु शोभनवाची। वल्गुइति वाह्नम्, (Nigh.I.11).

Nasayā, of the truthful nature (नसत्यां सत्यलभावी—Daya.). See previous notes—I.3.3; 46.5; 116.4; 180.9; 184.1; 3; III.54.16; 58.7; IV.37.8; V.46.2; 73.6; 74.2; 75.7; 78.1; VI.11.1; 50.10 and its vocative (dual) forms as I.34.7; 9-11; 47.7; 9; 116.2; 9-11; 13; 14; 16; 17; 19; 20; 22; 23; 117.1; 6; 11; 13; 23; 118.4; 11; 182.4; 183.3; 5; 184.5; II.41.7; IV.14.1; 43.7; 44.4; 7; VI.49.5; 63.7; 10; etc.

3. Barbhīh, wide space, midspace (बर्बहि: बर्बरिस्तं, also बुहते सर्वः पदार्थं यथाच्ययं तद्रास्ततन्त्रिः; संवहितं तेज इव विभान। I.188.4; उत्तमाल्यं, IV.9.1; बलीय विभान I.67.2; बुहत् गृहं, I.142.5—Daya.

5. Nara-nṛtu, the leaders and guides (नरा नावकी गृहः नेतारी—Daya.; नरनेतारी नृत्यन्त्री, i.e. guides and dancers.

Sayana refers here to the legend of the Asvins carrying off in their car the daughter of surya from the other gods, as narrated in the Aitareya Brahmana, IV.7 (मनाचारं: प्रहारः: कृृत्तिस्तववत्वी स्नययः—Sayana).
6. Vayah, birds (वायु: पक्षिणा:—Daya.); also horse (वायु: प्रशाय:—Sayana; यः: = वेनु; Nigh. I.14; the list does not give vayah as a synonym of horses).

8. Dhenumna isam pinvatam asakram, Fatten the perennial cow like food; i.e. which never runs dry (प्रविन्यासम्—Nir.VI.29); the phrase literally means, give us a cow, food, that does not astray.

Sayana explains dhenum by gratifying (वेनु श्रीणि:किन्द्रम्), or isam (इसम) may be the adjective for esanitam, give us a desirable cow (इनमेच्छीयां वेनुमित्यवजय:—Sayana).

9. The verse is full of epithets: rjre raghvi; two straight right going. (चहै: न्द्रविन्यासे रघुवी लथी:—Daya.; चहै: न्द्रविन्यासे रघुवी लिक्ष्मालिनी बहैः i.e. the straight-moving and fast moving mares—Sayana).

Puruyasya, the intuitive instinct (पुरुरयत्व तथा पुरोज्ज्वते प्राथ्वोति तस्य—Daya.); of Puraya (पुरुरयत्व पुरुसनामकस्य—Sayana); the word occurs nowhere else in the र्गवेदा.

Peruka, the instinct of resistance (पेशके पालके—Daya.; पेशके राविन्याव-मानसी:—Sayana); the word occurs nowhere else in the र्गवेदा.

Sandah, the discriminating instinct (शाश्वत: यः व्यक्तित तनू करोति तथायम्। अति शो तनूकरण हस्तमादीयानिवक्ष्णं अस्य:—Daya.; a king of this name, —Sayana); the word occurs nowhere else in the र्गवेदा.

10. Purupanthisa, master of manifold ways; the versatile (पुरुपन्त्वा: पुरुपन्त्वि वर्णशासी पन्त्वाशच—Daya.); the word occurs nowhere else in the र्गवेदा.

Bharadvajaya, for the sage, profound in sacred knowledge (भरद्वाजया पूर्णिज्ञानाय—Daya.).

Purudansasa, achievers of great deeds (पूर्दुससा पूर्णिज्ञ वंतासुलमानिन कर्माणि सयोत्तानि—Daya.). As a vocative, the word occurs in VI.63.10 and VIII.9.5; also see पूर्दुससा—III.1.23; 5.11; 6.11; 7.11; 15.7; 22.5; पूर्दुससा VII.73.1; पूर्दुससा I.3.2; VIII.87.6.

10. This verse has only one pada (एकपदवाज्य).
Hymn-64

3. Gavah, rays (गावः किरणः—Daya.; रस्मयः—Sayana); but Wilson translates as kine, since of the word vahanti.

Volha, the married one (वोलहा विवाहिता—Daya.); of the army (वोलहा श्रेयायम्—Sayana).

Asteva = asta-iva, like one casting his darts, arrows, weapons etc. (प्रस्तेव शस्त्रावस्माणाः प्रकृतेव—Daya.); बीरः: बोलिये—Sayana).

Ajirah na, like a warrior (अजिहाः न विपयायी श्रवण्या यथा—Sayana); like the one who does not move with speed, (अजिहाः न हि: शीघ्रं न गतति सै: न इव—Daya.).

4. Divah duhitah, O, the daughter of the midspace, or the region of light, O dawn (दिवी दुहिति: प्रत्यर्वस्माते हे उपो देवी—Sayana; प्रकाशस्य कन्येः वर्तमाने—Daya.).

6. Vayascit, like the birds (वयासितः पक्षिण: इव—Daya.; पक्षिनोपिनि—Sayana).

Hymn-65

1. Ramyasu, in the nights (राम्यसु रक्षितः। राम्येति राजिनाम—Nigh. I.7; Daya.; राम्यासु माय्यासु, r, substituted for y.)

Duhita divah-jah, daughter born of midspace or the region of light, i.e. dawn (दिवोजयं: दिवों जाता भव एव दुहिता दिव: पूजी उपयो:—Sayana); (दिवोजयं: सूर्यविजातेव, like the one born of the sun—Daya.).

Ajigah, makes visible (अजिगः: जागरणति—Daya.); vomits, अजिगः:उद्धिनितिः। जिगिताधितिः कर्मचारा, jigarti means to consume or to invoke, or to seize, यूषाणि कर्मा वा, नृणात्मक कर्मा वा,—Nir. VI.8); brings them up out of darkness.

2. Urmayayah, of the night (उर्मय्याय: रात्रे: Nigh.I.7).

Candrarathabah, dawns in beautiful chariots (चन्द्ररथः: कालिरथः। चन्द्र-शचन्ते: कालिकर्मचन्तः—Nir.XI.5).
Candramas, (the moon) is so called because it roams about noticing (श्नेताभावत्वमितः, √ ब्रह् + द्रुम) or is bright and measures (षड्योमात, चन्द्र+मा), or its measure is bright (चान्द्र योभावति वा). Candra (bright) is derived from the verb √चन्द्र, Cand, meaning to shine.—Nir.XI.5.

5. Gavam angirsah grnanti, Angirasah through thy favour recover the herd of cattle (गवं गोवासाङ्गानु ग्रंंशिसो गृणिि सत्तुिहिंति—Sayana; गवं किरणानां ग्रंंशिः: वायव इव गृणिति स्तुिहिंति—Daya.), See also गवं गोवलमुद्वसो गदििर्जुः—Rv.II.23.18.—A reference to the recovery of the lost wisdom,—recovery of cows from the Panis.

6. Bharadvaja-vat, like the vital breaths; as the Bharadvaja, i.e. someone different from Bharadvaja Rsi (भर द्रष्ववदिति बचनाम् भस्त्योिसिति भर द्रष्बाः:।—प्राणो तै भर द्रष्बाःतु—Sayana, quoting from the Brahmaṇa; also like the ear (भर द्रष्बाः भोिवदु—Daya.).

Ririhi, beg, pray for (रिरिहि याशवल। रिरिहििति याष्मांकर्मा—Nigh.III.19); also grant us (रिरिहिवीहि—Sayana).

Hymn-66

For verse 9, see Nir. III.2.

1. Prsnih; midspace or atmospheric region, firmament (पृिििति: गल्वि—Daya.; Sayana).

Udhah, night उधः: रात्रिः: उध हिि यावनाम Nigh.I.7; Daya.).

Samanam, of one form, the like-formed; Maruts are regarded to be all of one form or they always maintain the same form; none of them is elder or younger: बमांिाहसो भक्तिन् याच पृिि—V.60.5—Sayana).

Dhenu, speech धेनु वाचः। प्रति विभक्तिसिपः: Daya.

Marttesu anyat dohase, that form of the Maruts causes one or other thing in the world, as herbaceous plants, forest trees and the like to flourish, so as to milk or yield what is desired (तथूप समतः मर्ततोिको ग्रहनतुः बोिायथक्षतातिर्क्ति दोहििे कमासु वेदां पीपाय भायायसि—Sayana).
4. Antah iti santah, being already in everyone’s hearts (बल्दः: सन्तः: सर्वथा हृदि पारमाणवा एव—Sayana), here the Maruts are regarded as identical with vital airs. According to Dayananda, a compliment is paid in the verse to those persons who forego their evil desires and lead a life of purity; the elevated persons with pure hearts (बल्दः: मध्ये सन्तः: सत्पुष्पः:—Daya.).

Punanah, purifying (पुनान; पवित्रवन्तः—Daya.).

Avadyani, bad habits; defects; sins (धर्मानि संवार्तिनि कर्माणि—Daya.; पण्यनि—Sayana).

5. Na ye stauna ayaso mahna nu cid, who now are thieves going with greatness verily ever; i.e. the plunderers of their wealth (ष्टोत्तर: स्तोत्तर: यामदाहारः: ध्रुवसंगो धर्मनि—Sayana) (ष्टोत्तर: = स्तोत्तर:), i.e. thieves, au is substituted for e—ष्टोत्तर: शौर्यः: प्रक्षर्वण्याएवेनेकार स्थान भोकारः:—Daya.).

6. Savasa yujanta rodasi, to form a bond of union between earth and heaven by their strength (कब्जा बलेन बेलेन—Sayana, Daya.). i.e. satisfy by the rain (दृष्ट्रयः पुष्पविवद्धे विपंगलति—Sayana).

8. Sa vrajam darta parye adha dyoh, despoiler of the herds of his ardent foe (स; पार्यं संप्रामे थो; दीपस्यापि विवितशीर्षां शतों; वर्णं नवं संघं दत्तं बारविवता महति—Sayana); according to Dayananda, vrajam is clouds (योष्टु चतविजु वश्चु नृत्तिश्विनी बिभागेशु: ततन्ते सुदुःसारः यं च बल्यु उदकेषु सः; तवं मेषं दत्तं विवाक्ष: पार्यं पारसंविवधे प्रय प्रथ थो; प्रकाशस्य—Daya.).

9. Arkam, food or thunderbolt (यहं प्रानं वर्षं था; यहं इर्यननाम Nigh. II.7.; वज्रनाम Nigh.II.20—Daya.; also प्राणं बल्लं हृदि; सम्मा प्राणं; इर्यननामसु पाठाद्—Sayana).

Makhebhyah, for battles, for yajnas (मवघेम्यः: संग्रामःस्वम्यः: संग्रामकेम्यः: ; मव इति गवणाम Nigh. III.17—Daya.).

11. Divah Sardhaya sucayo manisa girayo napa ugra asprdhran, of heaven for the strength pure praises mountains, like waters fierce have vied (literal translation by Wilson); दिवसं: स्तोधुः: बापागी मात्स्ताय बल्याय, for the strength of Maruts; निर्ध: न मेशा हुव, like clouds).
Hymn-67

In the cosmological interpretation, Mitra represents light and Varuna, its concomitant counterpart is the material plasma, as if the pair of matter and energy; both of them are essentially one and yet in the manifested world different, the eldest of all existing things; though not the same, and yet the firmest restrainers (1) Dayananda interprets them as the prana and the udana, the two of the vital airs.

1. Rasmeya, like the reins; like the radiations (रस्मेव किरणयों रज्जु-व्रुद्ध—Daya.; रस्मेवन भर्यानु, horses restrained with reins.—Sayana).

Yamistha, the firmest restrainers (यमिष्ठा भतिष्ठयेन यत्तारी—Daya.; यमिष्ठान्—Sayana).

Girbhbh, by praises (गीर्भभ: स्तुतिभ:—Sayana); by words or speech (वाचिन:—Daya.).

Asama, not the same (अस्मान चिलमो—Sayana); not alike, excelling all (अस्मान चिलमोड्योपिनिः—Daya.). Sayana refers to a similar passage: किरित हृदिः बहुरितरुक्ता:” I.152.2., हृदि निगमान्वत्ते रत्नार्थ्य एष्टिमय।

2. Manisa, the well-cultivated intelligence (मनीषा विबायसितयायुक्ता प्रक्ष—Daya.); prayer (मनीषा स्तुति:—Sayana).

Sayana usually translates such terms as ध्यय:, मनीषा etc. as prayer, which may as well mean intellect.

Namasa, with respect; with viands etc. (नमसा सत्कारणात्मकेन सह त्राय—Daya.; धन्येन हृदिं सह—Sayana).

Varuthyam, pertaining to house (वरथ्यं वर्धिः गृह्यच—Daya.; the house, safe from heat, chill and blast of air, वरथ्यं शीतपातालपानां वारपिन्तु भक्ति —Sayana).

Sudanu, liberal givers; munificent divinities सुदानु—vocative—शोभनानि दानानि योयेती—Daya.; हे शोभनानानि—Sayana).

3. Apaseva, by actions(अपसाध्य कर्मेन—Daya.; Sayana).
5. Spasah, rays and courses; reins and goings; the dispellers of darkness and ignorance and encouragers of light and knowledge (स्पस: प्रविश्याफळां वातानन्दन विश्याप्रकाशः। स्पसः रक्षक्याद्व बा—Sayana).

Spasah adabdhahsah amurah, your courses are unobstructed, according to Sayana, spasah means rasmayah cara va; rays or perhaps reins, or goings which are ahimsitah (भूतिविदः), uninjured, amudahah, (भूहः), not bewildered.

6. Upamat-iva, like a pillar or post (उपमात्-हस उपमाते प्रकाश्यते हस्ति उपमात् प्रुथा; the post to which a calf is tied,—Sayana); like a simile (उपमातिव—Daya).

Visvadevah, the illuminator of the world; the sun (विश्वदेवः विश्वेणां सर्वेणां देवः—Daya.; विश्वदेवः पूर्वः—Sayana).

Bhumim, the earth, Dyam, firmament; the graceful knowledge (चां दिवं च—Sayana; कम्पित विद्यम्—Daya).

Dhasina, by food (धशिना धानेन—Daya).

Ayoh, of man; of the living (धायोः जीवनस्य—Daya.; धायोः मनुष्यस्य—Sayana).

Drhlah, cloud (दृष्टः युवाम्यो दृष्टिकालस्य मेचः—Sayana); the firm Naksatrah, present in the firmament, the one which does not decay (नक्षतः नक्षत्रस्य ध्यानुन्यातः—Sayana; नक्षतः यो न भीष्यते—Daya).

A-atan, replenish with light (अतान धातानिन्द्र्या युवाम्यां दृष्टेत्वा एव—Sayana; धा भ्रातानु समतात्वेत्: प्रकाश्चेत्—Daya).

8. Jihvaya, with his tongue; with his prayers (जिह्वया वाचा—Sayana; Daya).

9. Minanti, exterminate (मिनंक्ति हिंसनित्—Sayana; Daya). There is no verb to govern the objects specified, and Sayana brings on from the verse 8, vicayistam (वि चविष्ट) meaning vinasayatam (विनासायत), destroy.
Na ye devasah ohasa na marttah ayajnasacah apyah na putrah—
Here ohasa (प्रोहसा) means, by the means of conveying—wishes it may be supposed i.e. stotrena by praise (वहन साधनेन स्तोत्रेण—Sayana ; श्रापेन बलेन योगेन वा—Daya. ; apyah is rendered doing acts (अपःः अपः कर्मः तद्भनः—Sayana ; अपःः श्रवण सत्कर्मणु भवः—Daya. ; from apas, opus, but not sacrificing, or sacrificing in vain : वृषाकर्मणि कुर्वतः—Sayana).

Na putrah, not sons, is rendered not pleasing or satisfying (न: पुत्रः नूणनिति पुत्रः न युतः ग्रामणक्षण इत्यथः—Sayana ; like the sons—Daya.).

10. Nakhih devebhih yatathah, you do not go with other gods (देवेिचः प्रायवेकः सहू नक्तः यथः न गण्डक्षः ; you are not associated with them at sacrifice—Sayana); you are not associated with learned persons (Daya.). यथःः वतेिचः (प्रात व्यक्तेयं परस्मैपदसम्—Daya.).

11. Yuvoh askrōhoyu, your bounty is unlimited (युवोः युवोः प्रक्षोधुयो य प्रामणम् क्षुद्र लृत्तेः नेचचतिः—Daya; प्रक्षोधुयोक्षुदम्युः। कृत्यति लुत्त्वान्। निन्दितं भवति (Nir.VI.3.); युवायम् देवं श्रवण नूणाः प्रक्षोधुयो प्रतिच्छन्न क्रवति—Sayana; i.e that which is to be given by you, as houses and the like, is unchecked.

Askroihoyu, long-lived; means one whose life is not short. The word kṛdhru (कृध्रु) is a synonym of short: it is mutilated (यो प्रक्षोधुयुक्तम्: त्वरान्ति, VI.22.3; Av.XX.36.3).

Hymn-68

The deities are the pair Indra and Varuna. Of the two Indra represents resplendence, and Varuna, the material plasma. According to Dayananda the pair are (i) Vayu (wind) and vīdyut (lightning), (ii) teacher and preacher, (iii) the sun and electricity, the Speaker (one who presides over an assembly or parliament) and the Chief of an army, (iv) king and his people, like the sun and moon. The Lord Supreme is venerable (वर्ण) and resplendent (विरं); or the one who presides over firmament (हर्ष) and over waters (वस्त्र); Again Indra is one who slays vrtra (nescience) with adamantine weapon, whereas as Varuna, he comes to the aid of people in difficulties (3). Both are pre-eminent in greatness, over all natural forces (visvedevah) (4); both are addressed in vocative, along with another vocative (deva); the givers, and we invoke both of them to be on our side (6). We invoke them for opulence (7). for wealth, for our felicity (8). since we desire
to cross over difficulties as we cross the waters with a boat (8). Varuna is the imperial mighty divine, endowed with greatness and wisdom (9). In fact, both of them are one, not two, observant of holy duties (Su-tapa, सु-तपाः सुचु महावर्षियं न्यायतनां तथा योजितो—Daya.); they are one in drinking and enjoying Soma (the medicinal elixir, महोपविहराः—Daya. or the emotional affection given by the devotee); they come on chariot along the road leading to sacrifice, i.e., a benevolent act free from the infliction of injury, adhvaram, अध्वरस्यम् शरीरं (etc.) (10). They occupy their respective positions in space, barhist (बाहिष्ट). (11).

1. Vrkta-barhisah, by whom the sacred grass has been clipped (पूर्वत बाहिष्ट: स्तोपेडावः—Sayana; पृथ्वी भूतितें बाहिष्टकर्म वेन तस्य; here Dayananda interprets barhith as a synonym of water (बाहिष्टकर्म नाम, Nigh.I.13).

Srustin, quick, at once, immediately (स्रुतीं स्वतः, Daya.; स्रुतीदित्व जिप्रमाणाभाष्य वद्यते—Nir.VI.12).

2. Maghonam, the distributors of wealth, rich in wealth (मध्येन्त्र धनाभियानाः—Daya.; वानवलता—Sayana).

Manhista, the most liberal among the opulent (महिष्ठ दालितानो—Sayana; the most respectable (महिष्ठा भ्रतियाययं पूजनीयो—Daya.).

Tuvisusma, possessed of vast strength (तुविसूपुर्यं वहीसो—Sayana; बहु-वस वेनायकते—Daya.).

Vrtra-tura, the destroyer of Vrtra, cloud, or evil forces, terrible as clouds (व्रत्रतुष्ट यो वृत्रताणां मेषवदुनानां बहृतां तुर्गी विस्तरो—Daya.; destroyer of enemies, बहृतां विस्तरे—Sayana).

3. Namasyebih, pertaining to respect and praise (नमस्येन्द्र: स्तुत्वे—Sayana; by foods, नमस्येन्द्र भवे:—Daya.).

Susaih, by strength (शूपैं: बहैं; शूपैं इति बलनामसु पाठाद्—Sayana; Nigh.II.9)


10. Svasaram, day (वस्त्रं विनं—Daya., Nigh.I.9; path (वस्त्रं गार्थं—Sayana).
11. Barhisi, on the sacred grass (Sayana); in space; occupying respective positions in space (बार्हिषि व्यवसायम्—Daya.).

Hymn-69

The pair of Indra and Visnu is the deity (dayavapritih), Indra is lightning, vidyut, or electricity of the midspace; Visnu is one of the names of the sun (See Adityah, Vol.II, p.430) corresponding to the month of Phalguna.

For Visnu as the sun, who is known for his three steps covering the entire horizon, we have : We desire to go to those regions of you two, where are nimble and manihorned rays. There indeed shines forth brightly that highest step of the wide-striding Visnu (ता वं बस्तु तुष्यन्ति

Sipivista, (विपिविष्ट) and Visnu are synonymous terms, of course; the former is a contemptuous term (Aupamanyava, Nir.V.7) since he is denuded like a phallus, i.e. whose rays are not displayed, or else, it may be that the word is used as a synonym of praise; O Visnu, what is this wellknown shape of thine, i.e. worthy of being fully known, that thou sayest to us “I am enveloped with rays sipivista whose rays are displayed. (किमितु ते विमर्शो परितत्व चूत प्रयुक वचने शिविविष्टो चारिः; VII.100.6; 

Again, according to Nir.XII 18-19, that which is set free becomes Visnu (रघु यदु विमर्शो भवति तदु विपिविष्टिति;) Visnu is derived from विपिऒ to pervade, or from vy-as (व्यवह), to interpenetrate (व्यवहरण—Nir.XII.19): We have : Yisnu strode over this universe, thrice he planted his foot, enveloped in dust : (एवं विपिविष्टि चतुर्र लेवा नि देवे पदवु। व्यवहार्ष्य पर्यायः—I.22.17) According to Aurnavabha, the three steps are (i) on the mountain of sunrise, (ii) on the meridian and (iii) on the mountain of sunset (समारोहने विपिविष्टे कर्मसिद्धव्यवहरणः). According to Sakapuni, the three steps are (i) on earth, (ii) in the midspace, and (iii) in the heaven (पुष्यामन्त्रिको विन्दभि शक्यवणि:—Nir.XII.19)

3. Aktubhih, by the nights (प्रक्षयुष्माणि: व्रतिः:—Daya. Nigh.I.7); with radiance (प्रक्षुभि: तेजोभि:—Sayana).

Stomasah, praises (स्तोमाः: स्तोयः:—Daya.; स्तोमाः:—Sayana).
Ukthaḥ, with the Vedic praises or prayers (उक्तः: वेदिक स्लोकः).
—Daya.; उक्तः: शर्मः शर्ममानाः: उक्तम्यश्चाणि:—Sayana; शर्ममानाः: प्रशुमिताः:—Daya.).

4. Indra and Visnu both have equally spirited horses (सहस्त्राद्: सह-माधवः; भास्वः:—Sayana; सहमाधव: to the same destination, समानस्वाभागिन्
—Daya.; भास्वः: the great ones, महान:—Daya.; भास्व:—Sayana).

Girah, the speech (गिरः: वाणी:—Daya.; the prayers; शस्त्राय पाण:—Sayana).

8. Yat apasprdhetham tredha sahasram, with whosoever you have contended, you have thrice conquered thousands.

The verse is quoted in the Aitareya Brahmana, VI.15; What time, O Visnu, with Indra ye did strive, then did ye two divide in thrice the thousand (Keith). Indra and Visnu fought with the Asuras; having conquered them, they said: “Let us make an arrangement”. The Asuras said, “Be it so.” Indra said, ‘so much as Visnu three times traverses, so much be ours; let the rest be yours.’ He traversed these worlds, then the Vedas and then speech. They say, ‘What is the thousand?’ These worlds, these Vedas, moreover speech, he should reply. ‘Did you divide; the Achavaka repeats in the ukthya, for he is then the last (and so on).

Thus the first step covers the entire space, the second step, the entire Veda or the divine knowledge, and the third the entire speech.

Sahasram, unlimited (सहस्त्रम् परस्त्रय्य—Daya.; unmeasured, प्रशुमित—Sayana); actually the whole.

Hymn-70

For verse 2, see Nir.V.2.

In this hymn, the deities are Heaven and Earth in pair.

3. Visu-rupani, of various forms; of a variety of forms (विषु-रूपाणि व्याप्तरूपाणि—Daya.; नानावर्णाणि—Sayana).
Savrata, of similar functions (सत्रता समान कर्माणि—Daya.; Sayana).

4. Ghrtaprica, Heaven and earth are both surrounded by water (or cosmic vapour) पृथ्वी युद्ध ग्रीष्मकाळाः सातस्ते—Daya.; पृथ्वीमुखी—Sayana).

Ghartavrdha, the asylum of water (पृथ्वीमुखी... शरीर—योस्ते; asylum of light or water—Daya.; पृथ्वीपतनस्यो—Sayana.).

6. Urjam, food or vigour. (प्रज्ञां पराक्रमं वा—Daya.; ओषधे यज्ञे—Sayana; यज्ञे = यज्ञानाम—Nigh.II.7.

Dyaus, or heaven is like father, and prthivi or earth is like mother (पिता माता पिलेव मातेव—Daya.).

Hymn-71

For verse 2, see Nir. VI.7.

1. Savita, the sun, or the supreme creator, is the deity.

Makhah, yajna or sacrifice; the giver of comfort like a sacred act (सव्यस: यज्ञ यज्ञ सव्यसक्ति—Daya.); the adorable (सव्यस: महतीय—Sayana).

Sudaksah, sagacious (सुवास: शोभं दलं दलं यस्य स.—Daya.; सुवास:—Sayana).

Rajasah, of the world or region or water (रजस: सोक्स्योदक्ष्य वा—Sayana; सोक्स्य—Daya.).


Bhumanah, of many forms (भूमन: बहुप्रस्त्य—Daya.; भूमने—Sayana).

Savimani, at the stimulation. We go at the stimulation (or inspiration) of the divine Savitṛ (सवीमनि प्रस्तर्यज्ञाने—Sayana; सवीमनि प्रस्ते—Nir.VI.7).
4. Ud um devah savita prati dosam asthat, may the sun rise regularly at the close of night (प्रति दोषं यथा रात्रि रात्रि प्रति सूर्यस्तगः, दस्यात् दस्यस्तेत् —Daya.; स्य: स. संबंधता प्रतिदोषं प्रतिरासं रात्रे: प्रवसानेत्रस्थाने ब्रुप्रस्तात् दस्यस्तेत् —Sayana). दोषा = night. (Nigh. I.7).

Ayohanuh, the one whose jaw is strong as iron (प्रयोहुः प्रयोहुःहिरण्व दृवा हृदयुर्वस्म सः —Daya.; golden-jawed, प्रयोहुः हिरण्व सः —Sayana; स्यम = प्रय: = हिरण्यानागिनः, Nigh. I.2.

Hiranyapanih, golden-handed (हिरण्यपाणिः हिरण्य पाणिः —Sayana; हिरण्यानिः सुवर्ण पाणिः यस्य सः —Daya.).

5. Upavakta-iva, like an orator (उपवक्तेत भ्रमाक्षधिवक्तेत —Sayana); like the one who speaks from close proximity.

**Hymn-72**

The deity of the hymn is a pair of Indra and Soma, i.e. the light-divine (Indra) and bliss-divine (Soma), the innermost enlightenment along with the divine joy (of the vijnanamaya and anandamaya sheaths).

1. Yuvam mahani prathamani cakrathuh, you have made great and principal (beings).

2. Upa dyam skambhathuh skambhanena, you have propped up the sky with the supporting pillar.

Prthivim māram, earth, the mother of all.

4. Pakvam amasu antah ni gavam it dadhathuh vaksanasu, you have deposited the mature milk in the immature udders of the kine.

Vaksanasu, in the udders (सख्यासु ऊँचः—Sayana); in the rivers (सख्यासु उद्वः —Daya); वल्ल: = वल्लिनामानि Nigh. I.13.

Gavam, of rays (गवं फिरणानं —Daya.); of cows (Sayana).

5. Tarutram, helpers in times of trouble (तस्युः बतातारकम् —Daya.; तस्युः तारकं —Sayana).
Hymn-73

The deity of the hymn is \textit{Bṛhaspati}, the supreme Lord.

1. \textit{Bṛhaspati}, the supreme Lord, sustaining earth and other regions (\textit{बृहस्पति:} बृहत्ता पृथिव्याधीनां पालकः—\textit{Daya}.). At different places of the Vedic texts, the word has varying usages: (i) the specialist of the sacred lore (\textit{बृहस्पति:} बृहत्त: शास्त्रविद्या पाल्यातिविद्या—I.190.1); (ii) the Lord of a massive society (\textit{बृहस्पतिः} स्वामिन्यं स्वामिन्यं स्वामिन्यं—V.51.12); (iii) the protector of knowledge or speech (\textit{वा} विद्यात्तरं; \textit{वै} विद्याविद्य्यन्तम्, III.62.5); (iv) a sovereign, ruling over a great empire (\textit{बृहस्पति} पालकं राजानं—III.62.6); (v) a learned person, or Lord supreme with a command over a wide sphere of the Vedic knowledge (\textit{बृहस्पति:} वा वाचः स्वामिन्यं स्वामिन्यं स्वामिन्यं शुभेश्चाविद्यावेद वाचः पालकं परमाल्यानं—VII.X.4; \textit{बृहस्पति:} \textit{बृहत्ता} वेदवाचः वालियिता (\textit{विद्यान्})—I.190.2); (vi) the light of the sun, the sustainer of the world, \textit{बृहस्पति} पालास्तेन सूर्ये प्रकाशः; (vii) the preceptor of sacred knowledge (\textit{वालियिता} वालियिता—Yv. IX.27); learned persons or technicians, renowned for knowledge in their own spheres, like the sun (\textit{बृहस्पति:} सूर्ये व्रतं विद्यादिविद्यान्तम्—I.161.6); (viii) a lady preceptor (\textit{बृहस्पति} वेदवाचः \textit{पालिकावातिविद्या} \textit{विद्यात} स्वी—Yv.XII.54); (ix) also fire, electricity and other sources of energy (\textit{बृहस्पति} \textit{वृहस्पति:} \textit{वृहस्पति:} \textit{वृहस्पति:} \textit{वृहस्पति:}—Yv.XXVII.19); (x) a good administrator or chief of an army (\textit{बृहस्पति} सभायां सेनया वा पालकः—Yv.XVII.48). These references have been taken from Dayananda’s comments.

The word \textit{Bṛhat} is a synonym of ‘great’; it is grown all round (\textit{बृहस्पति} \textit{महतो} \textit{नामस्ये}म्; \textit{परिवृत्त्व सदैवति—Nir.I.7; II 11.21}), \textit{Bṛhaspati} destroys the derider (Nir. IV.25; \textit{बृहस्पति} \textit{चयं} \textit{शत्तिवादिम्} I.190.5); Indra and \textit{Bṛhaspati} are jointly praised also (Nir. VII.10); \textit{Bṛhaspati} is the protector or supporter of the great (\textit{बृहस्पति} \textit{बृहत:} \textit{पाल:} \textit{वा} \textit{पालियिता वा—Nir. X.11, and 12 }; having sent the cloud with a dreadful roar, \textit{Bṛhaspati} drew it out like a cup from a tree, X.68.8).

\textit{Bṛhaspati} is the breaker of mountains, the first-born of the seed of Prajapati, the traverser of the two worlds (here in the sense of the sun) (1); he has conquered the treasures of the enemy, recovered cows from Panis, and the special pastures; he appropriates waters from clouds (3).
In the Aitareya Brahmana, III.34, we have a legend about the seed of Prajapati, the creativity of our Lord; and how Aditya was born, and how Varuna came into being, and from Varuna, descended Bhrgu; and how the Adityas came into being. The coals became the *angirasas*; in that, the coals after being quenched blazed forth again, Bhraspati came into being. The extinguished coals became black cattle; the reddened earth ruddy cattles. The ash which was there kept about in diverse forms, the buffalo, the gayal, the antelope, the camel, the ass, and the ruddy animals.

**Hymn-74**

The deities are Soma and Rudra; they are the conferers of happiness upon our bipeds and quadrupeds (1); they expel the widespread sickness from our homes (2); and keep off *Nirrti* (2); they grant medicaments for the ailments of our bodies (3); they are invoked for happiness in the world and for liberation from the bonds of Varuna.

2. *Nirrti*. The Vedic references for this word are:

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The Nir. I.17 discusses about the use of this word in the *padapatha* : (Nirṛtya) is either in the oblique or in the genitive case, (so it is written in the *Pada-patha* as ending in the *visarjaniya* (= nirṛtyah, निरृत्यः in the *padapatha*)—दौरी निर्री इदम ज्ञाता—(X.165.1)—पञ्चमवर्ग प्रेक्षा या, पञ्चयत प्रेक्षा या। या: कारात्मक (Nir.I.17) ; परो निर्री या चलन्त (X.164.1).

The Nighantu gives twenty-one synonyms of earth. With reference to them, *nir-ṛtiḥ* (earth) is so called from giving enjoyment (वर्ण निश्चितितिनिर्देशनात्) ; the other word *nir-ṛtih*, which signifies calamity is derived from √ṛ, to befall; these two words (i.e. one meaning the earth, and the other meaning calamity) are not to be confused. (क्रूः: क्रूःपतिरिस्वरूः) (1). As a synonym of earth, we have the passage—स्व माघेर नारीलो वजनवहुः वा निश्चितितिमालयेश्वर—encompassed within the womb of the mother, and multiplying greatly, he entered the earth (I.164.32).

Again we have: “People having many children fall into calamity”, say the ascetics. “It refers to the phenomenon of rain,” say the etymologists (सुमाग्र: क्रूःपतिरिस्वरूः इति पारंपारिकः; बयर्थकमेति नैवापः—Nir.II.8).

Dayananda translates *nir-ṛtim* as an evil policy or practice inflicting (निस्क्रियकः डूःःखः कुनीति VI.74.2) ; the undesirable movement of wind causing disease (वायुमां रोगकारिकः डूःःप्रवः गति:—I.38.6). The word also means the earth (निस्क्रियकः: भूमः:—VII.58.1). Also *calamity*, (पाम्पा वै निश्चितिः:—S.Br.VII.2.1.1 ; पोरा वै निश्चितिः:—S.Br.VII.2.1.10).

Nirṛti is *alaksmi*, misfortune and poverty (निस्क्रियकः लक्ष्मी:—Sayana).

**Hymn-75**

For verses 2, 3, 4, 5, 6, 11, 13 and 14 see Nir.IX.17 (2) ; 18 (3), 40 (4), 14 (5), 16 (6), 19 (11), 20 (13) and 15 (14) respectively.

In this hymn, we have several weapons or implements as deities, e.g. armour or *varma* (1); bow or *dhanuh* (2); string of the bow or *jya* (3); the extremities of the bow or *arṇi* (4), the quiver or *isudhiḥ* (5); the charioteer or *Sarathi* (6), reins or *rasmayah* (7); horses or *asvah* (7); chariot or *ratha* (8); the guards of the chariot or *rathagopah* (9); the arrows or *tsavah* (11, 12, 15, 16); whip or *pratoda* (13); the ward of the fore-arm or *hastaghna* (14). The whole hymn is repeated in the Yajurveda, with the exception of the verses 9 and
15. (Chapter XXIX. 38-51 for the verses 1-14; the verse 15 is absent in the **Yajuh**; the verse 16 as Yajuh. XVII.45; the verse 17 is XVII. 48; the verse 18 as Yajuh. XVII.49; the verse 19 is again absent.)

1. **Pratikam**, the experiencing one (प्रतीकं प्रतीतिकर्तम्—*Daya.*); the form (प्रतीतः स्वयं—*Sayana*); in front of the army (प्रतीतः प्रतीतिकर्तम्—*uvata*; बेनामूल्यः—*Mahidhara*).

2. **Samadah**, सम्मदः, battles (सम्मद: संप्रामालः—*Daya.*; *uvata*, *Mahidhara*); with exhilaration (सम्मद: प्रवातं मछल्ली: शब्दे́नार्थः—*Sayana*).

**Ajim**, the paths, (प्रार्थिः मार्गः—*uvata*. *Mahidhara*); the combats, (प्रार्थिः संप्रामालः—*Daya.*, Nigh.II.17).

May we win kine with the bow, and with the bow the combat. May we win dreadful battles with the bow.

**Samadah** (battle) = सम् + चर (i.e. eating together) from √चर to eat; or सं + मदः (i.e. raging together) from √मद, to rage (संमद: सम्मदो बालः; सम्मदो बा मते:—Nir.IX.17). People devour each other, as it were, in battle (**Durga**).

3. Coming close to the ear, as if desirous of whispering a secret, and embracing its dear friend, this strong; stretched on the bow and leading us to salvation in battle, utters a low shrill sound like a woman.

Here *jya* (bow string) is derived from to conquer, or from √जि (to conquer, cl.ix) or it is so called because it causes arrows to fly quickly (यथा ज्वलये वाँ। ज्वलनेवाः। प्रजावती प्रतीति वा—Nir.IX.17-18).

**Samane**, in the battle (समने संप्रामे—Nir.IX.18).

4. Approaching each other like women of the same mind, they bear (arrows) in their lap as a mother does a son. May these quivering ends of the bow, having a mutual understanding, drive away the enemy, the unfriendly people.

**Artmi**, the ends of the bow (पांली) are so called because they send forth arrows, or they are made of wood, or they never fail (पांली प्रतितं वा। प्रतिति वा। प्रतितं वा—Nir.IX.39-40).
5. The father of many (daughters) and whose sons are many, clangs and clashes, having reached the field of battle. Slung on the back, the quiver, when hurled forth, conquers strifes and all the hostile armies.

The father of many daughters and sons is with reference to arrows. When exposed it smiles as it were. Or it is an onomatopoetic word (बिहीना बिहार बुझते तत्तत्तु नियमम्। रस्मयम् इवापि ब्राह्मणः। बाहुतुकरण वा।)

**Isudhīh,** quiver, is the receptacle of arrows. (इषुधशिरयुक्तं नियतां—Nir.IX.13).

**Sankah,** strife; it is derived from संक to suffer, or from स्कं, to scatter, preceded by the preposition सं, (sam). (संक्ष: संकते; संप्रवाह वा किर्ते—Nir.IX.14. Also संक: सह कायति शब्दायन्त्र इति संका; —Sayana; संका: संप्राप्ताः—Daya.; Nigh.II.17.

6. Seated on the car, a skillful charioteer guides his steeds in front of him to whatever place he likes. Admire the greatness of the bridles. From behind, the reins give direction to the mind.

**Abhisavah,** bridles; reins (reins penetrate actions, यथिसवोभौतयुक्ते कम्पितन्—Nir.III.9; See X.94.7—यथाभौतयुप:; यथिसपूतां रस्मीनाम्—Sayana; arms, यथिसपूतां बाहुलां—Daya.).

**Rasmayah,** rays; reins (रस्मय: किरण्:—Daya.; रस्मय: यथिश्रवांभ्यं व्यायम्ब वर्तेनाग:; पाण्ड:—Sayana).

11. She wears a beautiful wing. Deer is her tooth. When hurled, she flies gilt with cow-phlegm. May the arrows grant us protection there where men run to and fro. (Nir.IX.19).

She wears a beautiful wing is with reference to the swift feathers of arrows. Her tooth is made of the horn of deer (*mṛga*). Or else it is derived from स्मृत to pursue (स्मृत: स्मृता स्मृति स्मृतकारः—Sayana).

**Gobhīh,** from a substance obtained from cow. It also means skin and phlegm (प्रमाणे धर्म तैत्तिर्म्—Nir.II.5; गोपि: सन्यो गृही गृही साथिसु। तैथैर गिरड़ती सिंह ताल); thou art girded round with skin and phlegm, be strong. VI.47.26) (गोपि: गोविकारा; लावृपि:। भवया गृहिति व्या नाम; c.f. वृद्धेवोऽन्यायः सीमायः वृः:—X.27.22—Sayana).
Isu, arrows, is derived from √ श्, meaning to go (or to kill) (इद्यरिपतेनाति कमेणा (वर्गकमेणा वा)—Nir.IX.18-19).

13. They strike their thighs and deal blows on their buttocks. O lashing rod, impel sagacious horses in battles. They strike their thighs, i.e. their moving thigh bones (प्रकाशित तान्तर्यांत्र सशानि संक्षीपमि—Nir. IX.20.) The word Sakthi is derived from √ सृष्टि, to be united, the body is fixed in it. And they deal blows on their buttocks.

Jaghanam, buttock, is derived from the verb janghanya, (जङ्ग्यन्वयं) to strike repeatedly (जवन्जङ्ग्यन्वयः;—Nir.IX.20).

Asvajani, the lashing rod(प्रस्वाजनिय प्रस्वानां श्रेणि कले यथा लघ्या—Sayana; प्रस्वानां प्रशो निर्भ—Daya.).

Kasha—Lashing (rod is also called whip (कशा), which is so called because it reveals (प्रकाशयति) danger to the horse (प्रकाशतिय कलेवलाः । कशा प्रकाशयति नसन्दाययात्) Or else, it is derived from √ हुष्ट, to drag on account of being small (हुष्टवेवावुष्टावत्) Further speech is called kasa (कशा), because it reveals meanings, or it rests in space (वाक्यम्: प्रकाशयतावत्। खश्वया ।), or it is derived from √ हुष्ट, to make a noise (कोलेवावत्)—Nir.IX.19.

14. Like a serpent, it encompasses the arm with its coils, protecting it from the impact of the bowstring. May the manly handguard, learned in all expedients, well protect the man from all sides.

Hastaghna, hand-guard, a shield, the guard of the forearm, हस्तद्व; it is so called because it is held firmly on the hand (हस्तमें हृदते हंस्यते—Nir. IX.14; हस्ते हस्तसमीयं बततिनि प्रकोट्व निच्छत नस्तु वश्या हुष्टी इति हस्तद्व—Sayana).

Puman, man; the word is derived from √ पुश, to crush (पुमान्ब पुष्मान भवति। पुस्तेवाँ—Nir.IX.15; पुमान्ब पोष्मोपतेत; स्वर्य पुमान्ब धनिन्नम्—Sayana).

15. Alakta, mixed with poison (प्रालक्ता प्रालेन विपः विद्वा युक्ता—Daya; प्रालेन विपः युक्ता—Sayana).

Ruru-sirsni, the one having the head of the type of the head of a deer ruru, (कश्चीयोत्तर्न करोऽ जिर हुष्ट जिरो यथा: नात—Daya.) ; the point of the arrow (कश्चिदीष्टोऽ हुष्टोऽ दसीतर्का। प्रति: हिस्त ते कमेणा हुष्ट श्रद्धेवति—Sayana).
Parjanya-retase, the one whose seed or semen is parjanya; the stem of the arrow formed of the sara (शर), reed or grass, growing in the rainy season (परज्य रेतसे। परज्ये रेती यथा; सा परज्ये रेता। तस्य परज्यायं भूतादि। शर-काण्डेऽप परज्ये-वन्यालावत्—Sayana).

Retas is also water (Nigh.I.12).

17. Kumarah visikhah-iva, the one with shaven head and like the one without the tuft or lock of hair left after shaving; like shaven-headed boys (कुमार: इत्युल्हक्षम: विशिष्टां विशिष्टता इव—Daya.; कुमारा मुखिता इव—Sayana).

18. Marmani, the tender or vital parts, susceptible to injury (स्थागी गर्दरम्यज्ञक हृद्यवयवन्—Daya.; वेदु स्वातेन्दु विहः: संबोधिते तानि मर्माणि—Sayana).

Varmana, with armour (वर्मण क्षेत्र—Sayana; Daya.).

19. Svah, a relative; a blood relation (स्वः स्वकिष्ठ:—Daya.; शाति:—Sayana).

Aranah, unfriendly (अर्ण: अर्धम्यान:—Sayana); one who is not prepared to put up a fight (सहिष्ञास रहितो व्यावहर्म न करोति—Daya.).

Nistyah, a distant one; a stranger (निष्ठय: मद्वेदे धारितवः योक्यो दूरस्य: सत्,—Daya.; तिरोमूले दूरे स्थिते:—Sayana).
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