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RGVEDA SAMHITĀ

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RGVEDA SAMHITĀ

ऋग्वेद संहिता

with

English Translation

by

Svami Satya Prakash Sarasvati

and

Satyakam Vidyalankar



Volume VII

Book VI, Hymns [1—75]

सप्तमो भागः

षष्ठं मण्डलम्, सूक्तानि [१—७५]

Sa 2 VI
Sar/Vid

Veda Pratishthana

New Delhi

RGVEDA, Vol. VII

© Veda Pratishthana, 1980

Published by the Veda Pratishthana, New Delhi
on behalf of the Narendra Mohan Foundation,
Pusa Road, New Delhi (India)

Transliteration based on the text of Theodor Aufrecht.

67566 दिनांक 25.7.81
ग्रन्थापि संख्या
निर्देश संख्या Sa.2.vi / Sar/Vid
नई दिल्ली
क. द्वाय पु. ग. तत्व पुस्तकालय

SOLE SELLING AGENTS

S. Chand & Company Ltd.

Head Office : Ram Nagar, New Delhi-110055

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Sultan Bazar, Hyderabad-500001	8-1, Banerjee Road,
152, Anna Salai, Madras-600002	Ernakulam North, Cochin-682018

Printed at :

Shiksha Bharati Press, G. T. Road, Shahdara, Delhi

Rec. from Mundisam Mandharal, New Delhi, vide Bill No. 58371
dated 16.7.81 Price Rs. 50.00/-

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IN MEMORY OF
VED RATAN MOHAN

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

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

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

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

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

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



Ved Ratan Mohan

Foreword

by

Dr. L.M. Singhvi

Executive Chairman, Veda Pratisthana:

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

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

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

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

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

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

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

The Vedas declared the enduring filial allegiance of Man to Mother Earth: माता भूमिः पुत्रोऽहं पृथिव्याः..... अथर्व. 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: अज्येष्टासौ अकनिष्ठास एते, संभ्रातरो वावृधुः सौमनाय । ऋक्. 5.60.5.

The Vedas cautioned against recrimination, jealousy and ill-will among the human kindred: मा भ्राता भ्रातरं द्विषन् मा स्वसारमुत स्वभा..... अथर्व. 3.30.3.

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

मित्रस्वाहं चक्षुषा सर्वाणि भूतानि समीक्षे ।

मित्रस्य चक्षुषा समीक्षामहे । यजु. 36.18.

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

वातारो देवा अधिवोचता नो मा नो निद्रा ईक्षत मोत जल्पिः ।

ययं सोमस्य विश्वह प्रियातः सुवीरासो विदयमावदेम ॥ ऋक्. 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: भद्रं कर्णेभिः शृणुयाम देवा भद्रं पश्येमाक्षिभिर्यजत्राः । यजु. 25.21

In that endeavour of building a universe of noble thoughts and noble deeds, the Vedic seers convened a cosmic convocation based

on the fundamental human quest for truth and the acceptance of its many facets (एकं सद् विप्राः बहुधा वदन्ति):

आ नो भद्राः क्रतवो यन्तु विश्वतोऽग्न्धासो अपरोतास उद्भिदः ।

देवा नो यथा सदमिद् वृधे असन्नप्रायुवो रक्षितारो दिवे दिवे ॥ ऋक्. 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: पुमान् पुमांसं परिपातु विश्वतः ॥ ऋक्. 6.75.14.

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

अभयं मित्रादभयमित्रादभयं ज्ञातादभयं परोक्षात् ।

अभयं नक्तमभयं दिवा नः सर्वा आशा मम मित्रं भवन्तु ॥ अथर्व. 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:

सङ्गच्छध्वं संवदध्वं सं वो मनांसि जानताम् ।

देवा भागं यथा पूर्वं सञ्जानाना उपासते ॥ ऋक्. 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 संस्कृतिविश्ववाराः । यजु. 7.14.

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

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

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

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

Deepavali, 1978.

Preface

The Vedas are the Word of God. At the very beginning of the Creation, man received knowledge of the Vedas. The R̥gveda 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 Vidyalkar.

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

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

ऋग्वेद संहिता

ṚGVEDA SAMHITĀ

ऋग्वेद संहिता

षष्ठं मण्डलम्

(१) प्रथमं सूक्तम्

(१.-२३) त्रयोदशचंस्याम्य सूक्तस्य बाह्व्यन्त्यो भरद्वाज ऋषिः । अग्निर्देवता । त्रिष्टुप् छन्दः ॥

॥३५॥

त्वं ह्यग्ने प्रथमो मनोतास्या धियो अभवो दस्म होता ।
त्वं सीं वृषन्नकृणोर्दुष्टरीतु सहो विश्वस्मै सहसे सहध्वै ॥१॥
अथा होता न्यसीदो यजीयानिळस्पद इषयन्नीड्यः सन् ।
तं त्वा नरः प्रथमं देवयन्तो महो राये चितयन्तो अनु ग्मन् ॥२॥

1.

Tvám hy àgne prathamó manótāsyā dhiyó ábhavo
dasma hótā | tvám sim vṛishann akṛiṇor dushtārītu sáho víś-
vasmai sáhase sáhadhyai || 1 || ádhā hótā ny āsido yájiyān
ilās padá isháyann íḍyah sán | tám tvā nárah prathamām
devayánto mahó rāyé citáyanto ánu gman || 2 ||

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ṚGVEDA SAMHITĀ

BOOK SIX

1

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

वृतेव॒ यन्त॑ व॒हुभिर्व॑म॒व्यै॒ऽस्त्वे र॒यिं जा॑गृ॒वांसो॑ अनु॒ ग्मन् ।
 रु॒द्रान्त॑म॒ग्निं दर्श॑न्त॑ वृ॒हन्त॑ व॒पाव॑न्त॑ वि॒श्वहा॑ दी॒दिवा॑ंसम् ॥३॥
 प॒दे दे॒वस्य॑ नम॑सा॒ व्यन्त॑ः श्रव॑स्यवः श्रव॑ आप॒न्नमृ॑क्तम् ।
 नामा॑नि चि॒दधि॑रे य॒ज्ञिया॑नि भ॒द्रायौ॑ ते रण॑यन्त॒ संद॑ष्टौ ॥४॥

vṛitéva

yántam bahúbhir vasavyais tvé rayīm jāgrivāṁso ānu
 gman | rūśantam agnīm darśatām bṛhāntam vapāvantaṁ
 viśvāhā dīdivāṁsam || 3 || padām devasya nāmasā vyantaḥ
 śravasyávaḥ śráva āpann amṛiktam | nāmāni cid dadhire
 yajñīyāni bhadráyām te raṇayanta sām̐driṣṭau || 4 ||

त्वां वर्ध॑न्ति क्षि॒तयः॑ पृथि॒व्यां त्वां रा॑य॒ उभ॑या॒ंसो ज॑नानाम् ।
 त्वं त्रा॒ता त॑रणे॒ चेत्यो॑ भूः पि॒ता मा॒ता स॒दमि॑न्मानु॒पाणाम् ॥५॥

tvām

vardhanti kshitáyah pṛithivyām tvām ráya ubháyāso jānā-
 nām | tvām trātā tarāṇe cétyo bhūḥ pitā mātā sādām in
 mánushānām || 5 || 35 ||

॥३५॥

स॒प॒र्ये॒ष्यः स॒ प्रि॒यो वि॒श्व॒ऽग्नि॒होता॑ म॒न्द्रो नि॒ प॑सा॒दा य॒जीया॑न् ।
 तं त्वा॑ व॒यं द॑म॒ आ दी॑दि॒वांस॑मु॒प जु॒वाधो॑ नम॑सा स॒देम ॥६॥
 तं त्वा॑ व॒यं सु॒ध्यो॒ऽग्ने न॑व्यम॒ग्ने सु॒न्नाय॑व॒ ईम॑हे दे॒वय॑न्तः ।
 त्वं वि॒शो अ॒नयो॑ दी॒द्यानो॑ दि॒वो अ॒ग्ने वृ॒हता॑ गे॒चने॑न् ॥७॥

saparyényaḥ sá priyó vikshv āgnír hótā mandró ní sha-
 sādā yājīyān | tāṁ tvā vayām dáma ā dīdivāṁsam úpa jñu-
 bádho nāmasā sadema || 6 || tāṁ tvā vayām sudhyò návyam
 agne-sumnāyáva imahe devayántaḥ | tvām viśo anayo dí-
 dyāno divó agne bṛihatā 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

वि॒शां क॒विं वि॒स्पतिं॑ श॒श्वती॑नां नि॒तो॒शनं॑ वृष॒भं च॑र्षणी॒नाम् ।
 प्रे॒र्ती॒पणि॑मिषयन्तं पाव॒कं रा॒जन्त॑म॒ग्निं य॑ज॒तं र॑यी॒णाम् ॥८॥
 सो अ॒ग्न ई॒जे श॒श्वे च॑ म॒तो य॑स्तु आ॒न॒द्र॒ समि॑धा ह॒व्यदा॑तिम् ।
 य आहु॑तिं परि वे॒दा न॑मोभिर्वि॒श्वेत्स॑ वा॒मा द॑ध॒ते त्वा॑तः ॥९॥

visāṁ kavīm vispā-
 tim śāśvatīnām nitōshanam vṛishabham carshanīnām | prēti-
 shanīm isháyantam pāvakām rājantam agnīm yajatām rayi-
 nām || 8 || só agna īje śaśamé ca mārto yás ta ānaḍ samí-
 dhā havyádātim | yá āhutim pári védā námobhir víśvét sá
 vāmá dadhate tvótah || 9 ||

अ॒स्मा उ॑ ते म॒हि म॒हे वि॒धेम॑ न॒मोभि॑र॒ग्ने स॒मिधो॑त ह॒व्यैः ।
 वे॒दी स॒नो स॒हसो॑ गी॒र्भिरु॒क्थैरा॑ ते भ॒द्राया॑ सु॒मतौ॑ य॒तेम॑ ॥१०॥

asmā u te máhi mahé vidhema
 námobhir agne samídhotá havyaíḥ | védī sūno sahaso gīr-
 bhír ukthaír ā te bhadráyām sumataú yatema || 10 ||

आ य॑स्तुत॒न्थ रो॑दसी वि भा॒सा श्र॑वोभिश्च श्र॒वस्य॑स्त॒रुः ।
 बृ॒हद्भि॑र्वा॒जैः स्थ॒विरे॑भि॒र॒स्मे रे॒वद्भि॑र॒ग्ने वि॒तरं॑ वि भा॒हि ॥११॥
 नृ॒व॒ह॒सो स॒दमि॑द्वै॒ह्य॒स्मे भृ॑रि॒ तो॒काय॑ त॒नया॑य प॒श्वः ।
 पृ॒र्वी॒रि॒पो बृ॒हती॑रा॒रेअ॑घा अ॒स्मे भ॒द्रा सौ॑श्र॒वसा॑नि स॒न्तु ॥१२॥
 पु॒रुष्य॑ग्ने पु॒रुधा॑ त्वा॒या व॑सू॒नि रा॒जन्व॑सु॒ता ते अ॒य्याम् ।
 पु॒रुणि॑ हि त्वे पु॒रुवा॑र स॒न्त्य॒ग्ने व॑सु वि॒ध॒ते रा॒ज॒नि त्वे ॥१३॥

á yás
 tatántha ródasī ví bhāsá śrávobhiḥ ca śravasyàs tárutraḥ |
 bṛihádbhir vájai sthávirebhir asmé revádbhir agne vita-
 rām ví bhāhi || 11 || nṛivád vaso sádām íd dhehy asmé
 bhūri tokāya tánayāya paśvāḥ | pūrvír ísho bṛihatír āre-
 aghā asmé bhadrá saṁśravasāni santu || 12 || purūṇy agne
 purudhá tvāyá vásūni rājan vasútā te aśyām | purūṇi hí
 tvé puruvāra sánty ágne vāsu vidhaté rájani tvé || 13 || ३६ ||

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. 8

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. 9

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. 10

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. 11

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. 12

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. 13

(२) द्वितीयं सूत्रम्

(१-१.१) एकादशचर्म्याम्य सन्त्य वाह्यम्पयो भगदाज कपिः । अग्निदेवता । (१-१.२) प्रथमादिदशां-
मनुष्य, (१.१) एकादश्याश्च शक्ती छन्दसी ॥

॥१॥

त्वं हि क्षैतव्यशोऽग्ने मित्रो न पत्यसे ।
त्वं विचर्षणे श्रवो वसो पुष्टिं न पुष्यसि ॥१॥

2.

Tvāṃ hī kṣhaítavād yáśo 'gne mitró ná pátyase | tvāṃ
vīcarshaṇe śrávo váso puṣtīm ná puṣhyasi || 1 ||

त्वां हि प्मा चर्षणयो यज्ञेभिर्गीर्भिरीळते ।
त्वां वाजी यात्यवृको रजस्तूर्विश्वचर्षणिः ॥२॥

सुजोषस्त्वा दिवो नरो यज्ञस्य केतुमिन्धते ।
यद्द स्य मानुषो जनः सुन्नायुर्जुह्वे अन्धरे ॥३॥

ऋध्वस्ते सुदानवे धिया मर्तः शशमते ।
ऊती ष बृहतो दिवो द्विषो अहो न तरति ॥४॥

समिधा यस्त आहुतिं निशितिं मर्त्यो नशत् ।
वयावन्तं स पुष्यति क्षयमग्ने शतायुषम् ॥५॥

tvāṃ hī
shma carshaṇāyo yajñóbbhir gīrbhīr īlate | tvāṃ vājī yāty
avṛikó rajastúr viṣvācarshaṇiḥ || 2 || sajóshas tvā divó náro
yajñāsya ketúm indhate | yád dha syá mánusho jánaḥ su-
mnāyúr juhvé adhvaré || 3 || řidhad yás te sudānave dhiyá
mártah śaśámate | ūtī shá bṛiható divó dvishó áňho ná ta-
rati || 4 || samídhā yás ta áhutim níṣitim mártyo náṣat | va-
yávantam sá puṣhyati ksháyam agne śatáyusham || 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. 1

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. 2

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. 3

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. 4

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. 5

॥२॥

त्वेष्टस्ते धूम ऋण्वति दिवि षड्भुक् आततः ।
 स्रो न हि द्युता त्वं कृपा पावक रोचसे ॥६॥
 अथा हि विश्वीढ्योऽसि प्रियो नो अतिथिः ।
 गण्वः पुरीव जूर्यः सुनुर्न त्रययाय्यः ॥७॥

tveshás te dhūmá ṛṇvati diví sháñ chukrá átataḥ | sūro
 ná hí dyutá tvám kṛipá pāvaka rōcase || 6 || ádhā hí vikshv
 ídyó 'si priyó no átithih | raṇvāḥ puríva jūryaḥ sūnúr ná
 trayayáyyaḥ || 7 ||

कत्वा हि द्रोणे अज्यसेऽग्ने वाजी न कृत्व्यः ।
 परिज्मेव स्वधा गयोऽत्यो न ह्यार्यः शिशुः ॥८॥
 त्वं त्या चिदच्युताग्ने पशुर्न यवमे ।
 धामा ह यत्ते अजर वना वृश्चन्ति शिक्रसः ॥९॥

वेषि ह्यध्वरीयतामग्ने होता दमे विशां ।
 समृधो विस्पते कृणु जुषस्व हव्यमङ्गिरः ॥१०॥
 अच्छा नो मित्रमहो देव देवानग्ने वोचः सुमतिं रोदस्योः ।
 श्रीहि स्वस्तिमुक्षितिं दिवो नृन्दिषो अंहंसि दुरिता तरेम ता तरेम तवावसा तरेम ॥११॥

krátvā hí drōṇe ajyásé 'gne vājī ná kṛi-
 tvaḥ | párijmeva svadhā gáyó 'tyo ná hvāryāḥ śīśuḥ || 8 ||
 tvám tyā cid ácyutāgne paśúr ná yāvase | dhāmā ha yāt
 te ajara vānā vṛṣcānti śikvasaḥ || 9 || vēshi hy ádhvariya-
 tām āgne hótā dāme viśām | samṛídho viṣpate kṛiṇu ju-
 shásva havyám āngiraḥ || 10 || áchā no mitramaho deva de-
 vān āgne vōcaḥ sumatīm rōdasyoḥ | vīhí svastīm sukshītīm
 divó nṛín dvishó ánhānsi duritá tarema tá tarema távāvasā
 tarema || 11 || २ ||

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. 6

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. 7

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. 8

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. 9

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. 10

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. 11

(३) तृतीयं सूक्तम्

(१-८) अष्टर्चम्याम्य सूक्तस्य बाह्व्यस्यो भरद्वाज ऋषिः । अग्निर्देवता । त्रिष्टुप् छन्दः ॥

॥३॥

अग्ने स क्षेपदत्तपा ऋतेजा उरु ज्योतिर्नशते देवयुष्टे ।
 यं त्वं मित्रेण वरुणः सजोषा देव पासि त्यजसा मर्तमंहः ॥१॥
 ईजे यज्ञेभिः शशमे शमीभिर्ऋध्वांरायाम्नये ददाश ।
 एवा च न तं यशसामजुष्टिर्नाहो मर्तं नशते न प्रदसिः ॥२॥
 सूरौ न यस्य दृशतिररेपा भीमा यदेति शुचतस्त आ धीः ।
 हेषस्वतः शुरुधो नायमक्तोः कुत्रा चिट्पथो वसतिर्वनेजाः ॥३॥

3.

Āgne sá kśheshad ṛitapā ṛitejā urú jyótir naṣate deva-
 yúṣh te | yám tvám mitréṇa várunaḥ sajóshā déva pási
 tyájasā mártam ánhah || 1 || ijé yajñēbhiḥ ṣaṣamé śámībhir
 ṛidhádvarāyāgnāye dadāṣa | evā caná tám yaśásām ājushtir
 nánho mártam naṣate ná prādriptiḥ || 2 || súro ná yásya
 dṛiṣatír arepā bhīmā yád éti śucataś ta á dhīḥ | h́eshasva-
 taḥ śurúdhō náyām aktóḥ kútrā cid raṇvó vasatír vanejāḥ
 || 3 ||

तिग्मं चिदेम महि वपौ अस्य भस्मदधो न यमसान आसा ।
 विजेहमानः परशुर्न जिह्वां वृविर्न द्रावयति दारु धक्षत् ॥१॥
 स इदस्तेव प्रति धादसिप्यञ्जिर्शीति तेजोऽयमो न धाराम् ।
 चित्रग्रजतिररितियों अक्तोर्वेन पद्मा रघुपत्न्यजहाः ॥२॥

tigmám cid éma máhi várpo asya bhásad áṣvo ná
 yamasāná āsā | vijéhamānaḥ paraśúr ná jihvám draṇvír ná
 drāvayati dāru dhákshat || 4 || sá íd ásteva prāti dhād asi-
 shyāñ chíṣīta téjó 'yaso ná dhārām | citrádhrajatir aratír
 yó aktór vér ná drushádvā raghupátmajanbhāḥ || 5 || ३ ||

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

॥५॥

स ई रेभो न प्रति वस्त उस्त्राः शोचिषा रारपीति मित्रमहाः ।
 नक्तं य ईमरुपो यो दिवा नृनर्मत्यो अरुपो यो दिवा नृन् ॥६॥
 दिवो न यस्य विधुतो नवीनोदृषा रुक्ष ओषधीषु नृनोत् ।
 घृणा न यो ध्रजसा पत्म्ना यन्ना रोदसी वसुना दं सुपत्नी ॥७॥
 धायोभिर्वा यो युज्येभिरकेर्विद्युन्न दविद्योत्स्वेभिः शुष्मैः ।
 शर्धो वा यो मरुतां ततक्ष ऋभुर्न त्वेषो रभसानो अद्योत् ॥८॥

sá īm rebhó ná prāti vasta usráḥ śocíshā rārapīti mi-
 trámahāḥ | náktam yá īm arushó yó dívā nr̥n amartyo
 arushó yó dívā nr̥n || 6 || divó ná yáśya vidható návīnod
 vṛishā rukshá śśhadbhīshu nūnot | ghr̥ṇā ná yó dhrájasā
 pátmanā yánn á ródasī vásunā dām supátnī || 7 || dhāyobhir
 vā yó yújyebhir arkaír vidyūn ná davidyot svēbhiḥ śūsh-
 maiḥ | śārdho vā yó marútām tatáksha ṛibhúr ná tveshó
 rabhasāno adyant || 8 || 4 ||

(४) चतुर्थं सूक्तम्

(१-८) अष्टवर्ष्याम्यं सूक्तस्य बाह्वर्ष्याम्यो भगवान् ऋषिः । अग्निदेवता । विष्टुप् छन्दः ॥

॥५॥

यथा होतर्मनुषो देवताता युज्ञेभिः मृतो सहसो यजासि ।
 एवा नो अद्य समना समानानुशन्नं उशतो यक्षि देवान् ॥१॥
 स नो विभावा चक्षणिर्न वस्तोरग्निर्वन्दारु वेद्यश्चनो धात् ।
 विश्वायुर्यो अमृतो मर्त्येषूषुर्भुद्भुदतिथिर्जातवेदाः ॥२॥

4.

Yáthā hotar mánusho devátātā yajñébhiḥ sūno sahaso
 yájāsi | evá no adyá samanā samānān uśānn agna uśató
 yakshi devān || 1 || sá no vibhāvā çakshāñir ná vāstor agnir
 vandāru védyas cāno dhāt | viśváyur yó amṛito mārtye-
 shūsharbhūd bhūd átithir jātávedāḥ || 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

4

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

द्यावो न यस्य पुनयन्त्यभ्यं भासांसि वस्ते सूर्यो न शुक्रः ।
 वि य इनोत्यजरः पावकोऽश्वस्य चिच्छिश्नथत्पूर्याणि ॥३॥
 वद्मा हि सूनो अस्यद्भसद्वा चक्रे अग्निर्जनुषाज्मानम् ।
 स त्वं न ऊर्जसन् ऊर्जं धा राजेव जेरवुके क्षेप्यन्तः ॥४॥
 नितिक्ति यो वारणमन्नमस्ति वायुर्न राष्ट्रत्येत्यकून् ।
 तुर्याम यस्तं आदिशामरातीरत्यो न हतः पततः परिहृत ॥५॥

dyāvo ná yasya
 panáyanty ábhivam bhásānsi vaste sūryo ná śukráḥ | ví yá
 inóty ajárah pāvako 'śnasya cic chiśnathat pūrvyāṇi || 3 ||
 vadmā hí sūno ásy admasádvā cakré agnir janúshájmān-
 nam | sá tvám na ūrjasana ūrjam dhā rájeva jer avriké
 ksheshy antáḥ || 4 || nítikti yó vāraṇám ānnam átti vāyúr
 ná rāshṭry áty cty aktūn | turyāma yás ta ādiśām árātir
 átyo ná brútaḥ pátataḥ parihrút || 5 || ५ ||

॥६॥ आ सूर्यो न भानुमद्विरकैरन्ने तन्व रोदसी वि भासा ।
 चित्रो नयत्परि तमांस्यक्तः शोचिषा पत्मन्नौशिजो न दीयन् ॥६॥
 त्वां हि मन्द्रतममर्कशोकैर्वैवृमहे महि नः श्रोप्यन्ने ।
 इन्द्रं न त्वा शवसा देवता वायुं पृणन्ति रावसा नृतेमाः ॥७॥

ā sūryo ná bhānumádbhir arkaír ágne tatánttha ródasī
 ví bhāsā | citró nayat pári támānsy aktáḥ śocishā pátmann
 auṣijó ná díyan || 6 || tvám hí mandrátamam arkaṣokaír
 vavṛimáhe máhi naḥ sróshy agne | índram ná tvā śávasā
 devatā vāyūm pṛṇanti rádhasā nṛítamāḥ || 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. 3

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. 4

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. 5

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. 6

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. 7

नृ नो अग्नेऽवृकेभिः स्वस्ति वेपि गयः पृथिभिः पर्यहः ।
ता सुरिभ्यो गृणते रसि सुमं मदेम शतहिमाः सुवीराः ॥८॥

nū no agne

'vrikébhiḥ svastí vés̥hi rāyāḥ pathíbhīḥ pārs̥hy áñhaḥ | tá
sūribhyo gr̥ṇaté rāsi sumám mādema śatāhimāḥ suvīrāḥ
॥ 8 ॥ ८ ॥

(५) पञ्चमं सूक्तम्

(१-५) सप्तचम्यास्य सूनृत्य बाह्व्यो भग्नात् कपिः । अग्निदेवता । विष्टुष उन्दः ॥

॥ ५ ॥ हुवे वेः सूनुं सहस्रो युवानमद्रोघवाचं मतिभिर्यविष्टम् ।
य इन्वति द्रविणानि प्रचेता विश्ववाराणि पुरवारो अथ्रुक ॥१॥
त्वे वर्मनि पुर्वणाक हंतद्रोपा वस्तोरेरिरे यज्ञियांसः ।
शामेव विश्वा भुवनानि यस्मिन्त्सं सौभगानि दधिरे पावके ॥२॥

5.

Huvé vaḥ sūnúṃ sāhaso yúvānam ádroghavācam matí-
bhir yávis̥tham | yá ínvati dráviṇāni pracetā viśvāvārāṇi
puruvāro adhrúk ॥ 1 ॥ tvé vásūni purvaṇika hotar dośhā
vāstor érire yajñīyāsaḥ | kshāmeva víśvā bhúvanāni yásmin
sám saúbhagāni dadhiré pāvaké ॥ 2 ॥

त्वं विश्व प्रदिवः सीद आमु कृत्वा रथीरभवो वार्याणाम् ।
अत इनापि विधुते चिकित्वो व्यानुषग्जातवेदो वर्मनि ॥३॥
यो नः सनुत्यो अभिदासदग्ने यो अन्तरो मित्रमहो वनुष्यात् ।
तमजरं भिर्वृषभिस्तव स्वैस्तपो तपिष्ट तपसा तपस्वान् ॥४॥

tvám vikshú pradívaḥ

sīda āsú krátvā rathír abhavo vāryāṇām | āta inoshi vi-
dhaté cikitvo vy ānushág jātavedo vásūni ॥ 3 ॥ yó naḥ sá-
nutyo abhidāsad agne yó ántaro mitramaho vanushyāt |
tám ajārebhir vṛishabhis táva svaís tápā tapis̥thā tāpasā
tāpasvān ॥ 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

5

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

यस्ते यज्ञेन समिधा य उक्थैर्केभिः सूतो सहसो ददाशत् ।
 स मर्त्येष्वमृतं प्रचेता गया द्युम्नेन श्रवसा वि भाति ॥५॥
 स तत्कृधीषितस्तूयमग्ने स्पृधो वाधस्व सहसा सहस्वान् ।
 यच्छस्यसे द्युभिर्क्तो वचोभिस्तज्जुषस्व जरितुर्घोषि मन्म ॥६॥
 अश्याम तं काममग्ने तवोती अश्याम रयिं रयिवः सुवीरम् ।
 अश्याम वाजमभि वाजयन्तोऽश्याम द्युम्नमजराजरं ते ॥७॥

yās te yajñēna samīdhā yā ukthair arkébbih
 sūno sahaso dādāsat | sā mārtyeshv amṛita pracetā rāyā
 dyumnēna śrāvasā vī bhāti || 5 || sā tāt kṛidhishitās tūyam
 agne sprīdho bādhasva sāhasā sāhasvān | yāc chasyāse dyū-
 bhir aktó vācobhis tāj jushasva jaritūr ghóshi mánma || 6 ||
 aśyāma tām kāmam agne tāvotī aśyāma rayīm rayivah
 suvīram | aśyāma vājam abhī vājáyanto 'śyāma dyumnám
 ajarājāram te || 7 || 7 ||

(५) पष्ठे सूक्तम्

(१-७) सप्तर्चस्यास्य सूक्तस्य बाह्यस्यो भरद्वाज ऋषिः । अग्निर्देवता । त्रिष्टुप् छन्दः ॥

॥८॥ प्र नव्यसा सहसः सृनुमच्छा यज्ञेन गातुमव इच्छमानः ।
 वृश्चद्वेन कृष्णयामं रुदन्तं वीती होतारं दिव्यं जिगाति ॥९॥
 स श्रितानस्तन्यतु रोचनस्था अजरेभिर्नानदद्भिर्विष्टः ।
 यः पावकः पुरुतमः पुरुणि पृथून्यग्निर्नुयाति भवेन् ॥१०॥
 वि ते विष्वग्वातजूतासो अग्ने भामासः शुचे शुचयश्चरन्ति ।
 तुविम्रक्षसासौ दिव्या नवग्वा वना वनन्ति धृपता रुजन्तः ॥११॥

6.

Prá návyasā sāhasaḥ sūnūm áchā yajñēna gātūm áva
 ichámānaḥ | vṛiṣcādvanaṁ kṛiṣṇáyāmaṁ rúṣantaṁ vītí hó-
 tāraṁ divyāṁ jigāti || 1 || sā śvitānās tanyatú rocanasthá
 ajārebhir nānadadbhir yāvishṭhaḥ | yāḥ pāvakāḥ purutāmaḥ
 purūṇi pṛithūny agnīr anuyāti bhārvaṇ || 2 || vī te víshvag
 vātajūtāso agne bhāmāsaḥ ſuce ſúcayaṣ caranti | tuvimra-
 kshāso divyā návagvā vānā vananti dhṛishatā rujántaḥ || 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. 5

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. 6

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. 7

6

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 cosmic 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. 1

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. 2

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. 3

ये ते शुक्रासः शुचयः शुचिष्मः क्षां वर्पन्ति विषितामो अश्वाः ।
 अथ भ्रमस्त उर्विया वि भति यानयमानो अधि सानु पृश्ने ॥४॥
 अथ जिह्वा पापतीति प्र वृष्णो गोपयुधो नाशनिः सृजाना ।
 शूरस्येव प्रमितिः अतिग्नेर्दुर्वर्तुर्भामो दयते वनानि ॥५॥

yé te śukrásaḥ śúcayaḥ śucishmaḥ kshám vāpanti víshi-
 tāso áśvāḥ | ádha bhramás ta urviyá ví bhāti yátáyamāno
 ádhi sānu prīṣṇeḥ || 4 || ádha jihvá pāpatīti prá vṛṣṇo go-
 shuyúdhō nāśāniḥ sṛijānā | śúrasyeva prāsitiḥ kshātír agnér
 durvārtur bhīmó dayate vānāni || 5 ||

आ भानुना पार्थिवानि ज्रयांसि महस्तोदस्य धृपता ततन्थ ।
 स वाधुस्वार्प भया सहोभिः स्पृधो वनुष्यन्वनुषो नि जूर्व ॥६॥
 स चित्र चित्रं चितयन्तमस्मे चित्रक्षत्र चित्रतमे वयोधाम् ।
 चन्द्रं रयिं पुरवीरं बृहन्तं चन्द्रं चन्द्राभिर्गृणते युवस्व ॥७॥

ā bhānúnā párthivāni
 jráyānsi mahás todásya dhṛishatá tatantḥa | sá bādhasvāpa
 bhayá sáhobhi sprīdhō vanushyātṁ vanúsho ni jūrva || 6 ||
 sá citra citrām citáyantam asmé cītrakshatra citrátamam
 vayodbām | candrām rayīm puruvíram bṛihántam cándra
 candrábhir grīnaté yuvasva || 7 || 8 ||

(७) सप्तमं सूक्तम्

(१-३) सप्तचम्यास्य सूक्तस्य बाह्व्यस्यो भगद्वाज ऋषिः । वैश्वानरोऽग्निर्देवता । (१-५) प्रथमादिपञ्चमां
 विष्टुप् , (६-७) षष्ठीसप्तस्योऽथ जगती छन्दसी ॥

॥९॥ मूर्धानं दिवो अरतिं पृथिव्या वैश्वानरमृत आ जातमग्निम् ।
 कविं सम्राजमतिथिं जनानामासन्ना पात्रं जनयन्त देवाः ॥१॥

7.

Mūrdhānam divó aratīm prithivyā vaiṣvānarām ritá ā
 jātām agnīm | kavīm samrájam átithīm jānānām āśānn ā
 pátram janayanta 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. 4

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. 5

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. 6

O splendrous 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. 7

7

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. 1

नाभिं यज्ञानां सदनं रयीणां महामाहावमभि सं नवन्त ।
 वैश्वानरं रथ्यमध्वराणां यज्ञस्य केतुं जनयन्त देवाः ॥२॥
 त्वद्विप्रो जायते वाज्यम्ने त्वद्दीगसो अभिमानिपाहः ।
 वैश्वानर त्वमस्मासु धेहि वसूनि राजन्स्पृहयाय्याणि ॥३॥
 त्वां विश्वे अमृतं जायमानं शिशुं न देवा अभि सं नवन्ते ।
 तव क्रतुभिरमृतत्वमायन्वैश्वानर यत्पित्रोरददिः ॥४॥

nābhim yajñānām sádanam
 rayīṇām mahām āhāvām abhī sām navanta | vaiṣvānarām
 rathyām adhivarāṇām yajñāsya ketúm janayanta devāḥ || 2 ||
 tvád vípro jāyate vājy āgne tvád vīrāso abhimātishāhaḥ |
 vaiṣvānara tvām asmāsu dhehi vāsūni rājan sprihayāyyāni
 || 3 || tvām víśve amṛita jāyamānam śiṣum ná devā abhī
 sām navante | táva krátubhir amṛitatvām āyan vaiṣvānara
 yát pitrór ádideḥ || 4 ||

वैश्वानर तव तानि व्रतानि महान्यम्ने नकिरा दधर्ष ।
 यज्ञायमानः पित्रोरुपस्थेऽविन्दः केतुं वयुनेष्वह्नाम् ॥५॥
 वैश्वानरस्य विमितानि चक्ष्मा सानूनि दिवो अमृतस्य केतुना ।
 तस्येदु विश्वा भुवनाधि मूर्धनि वया इव रुहुः सप्त विमृहः ॥६॥
 वि यो रजांस्यमिमीत सुक्रतुर्वैश्वानरो वि दिवो रोचना कविः ।
 परि यो विश्वा भुवनानि पप्रथेऽददधो गोपा अमृतस्य रक्षिता ॥७॥

vaiṣvānara táva táni vratáni mahāny
 agne nákir á dadharsha | yáj jāyamānaḥ pitrór upásthé
 'vindaḥ ketúm vayúneshv áhnām || 5 || vaiṣvānarāsya vími-
 tāni cákshasā sánūni divó amṛitasya ketúnā | tásyéd u
 víśvā bhúvanádhi mūrdhāni vayá iva ruruhuḥ saptá visrú-
 haḥ || 6 || ví yó rājānsy ámimīta sukrátur vaiṣvānaró ví divó
 rocaná kavīḥ | pári yó víśvā bhúvanāni paprathé 'dabdho
 gopá amṛitasya rakshitá || 7 || ० ||

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. 2

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. 3

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. 4

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. 5

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. 6

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. 7

(८) अष्टमं सूक्तम्

(१-७) सप्तचम्यास्य सूक्तस्य बाह्येभ्यो भगद्वाजं कृषिः । वैश्वानरोऽग्निदेवता । (१-६) प्रथमादि-
तृचदयस्य जगती. (७) सप्तम्या कृचश्च त्रिष्टुप् छन्दसी ॥

॥१.०॥

पृश्नस्य वृष्णो अरुषस्य नू सहः प्र नु वोचं विदथा ज्ञानवेदमः ।
 वैश्वानराय मतिर्नव्यसी शुचिः सोम इव पवते चारुश्रये ॥१॥
 स जायमानः परमे व्योमनि व्रतान्यग्निव्रतपा अरक्षत ।
 व्यन्तरिक्षममिमीत सुकतुर्वैश्वानरो महिना नाकमस्पृशत् ॥२॥

8.

Prikshásya vṛiṣṇo arushásya nú sáhaḥ prá nú vocaṃ
 vidáthā jātávedasaḥ | vaiṣvānarāya matir návyasī śúciḥ
 sóma iva pavate cārur agnáye || 1 || sá jáyamānaḥ paramé
 vyòmani vratāny agnir vratapá arakshata | vy àntáriksham
 amimīta sukrátur vaiṣvānaró mahiná nákam aspṛiṣat || 2 ||

व्यस्तभ्नाद्रोदसी मित्रो अद्भुतोऽन्तर्वाविदकृणोऽयोतिषा तमः ।
 वि चर्मणीव त्रिषणे अवर्तयद्वैश्वानरो विश्वमधत्त वृष्यम् ॥३॥
 अपामुपस्थं महिषा अगृभ्णत विशो राजानमुप तस्थुर्गृग्नियम् ।
 आ द्रुतो अग्निमभरद्विवस्वतो वैश्वानरं मातरिश्वा परावतः ॥४॥
 युगेयुगे विदुथ्यं गृणद्भ्योऽग्ने रयिं यशसं धेहि नव्यसीम् ।
 पव्येव राजन्नघशंसमजर नीचा नि वृश्च वनिनं न तेजसा ॥५॥

vy àstabhnād ródasī mitró ádbhuto 'ntarvávad akrīṇoj jyó-
 tishā támaḥ | ví cārmaṇīva dhishāṇe avartayad vaiṣvānaró
 víṣvam adhatta vṛiṣṇyam || 3 || apām upásthe mahishá
 agribhṇata víšo rájánam úpa tasthur ṛigníyam | á dūtó
 agním abharad vivásvato vaiṣvānarám mātariṣvā parāvá-
 taḥ || 4 || yugé-yuge vidathyam ḡṇádbhyó 'gne rayim ya-
 śasam dhehi návyasīm | pavyéva rájann agháśaṁsam ajara
 nicá ní vṛiṣca vanínam ná 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 highest 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 creative energy in his task. 3

The mighty vital principles join him on the lap of vaporous 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

अस्माकमग्ने मघवत्सु धारयानामि क्षत्रमजरं सुवीर्यम् ।
 वयं जयेम शतिनं सहस्रिणं वैश्वानरं वाजमग्ने तवोतिभिः ॥६॥
 अदग्धेभिस्तव गोपाभिरिष्टेऽस्माकं पाहि त्रिषधस्थ सूरिन् ।
 रक्षां च नो ददुषां शर्धो अग्ने वैश्वानरं प्र च तारीः स्तवानः ॥७॥

asmākam agne ma-
 ghāvatsu dhārayānāmi kshatram ajaram suvīryam | vayam
 jayema śatinam sahasrīṇam vaiśvānara vājam agne tāvotī-
 bhiḥ || 6 || ādabdhēbhis tāva gopābhir isṭe 'smākam pāhi
 trishadhastha sūrīn | rākshā ca no daduśhām śardho agne
 vaiśvānara prā ca tāri stāvānaḥ || 7 || 10 ||

(९.) नवमं सूक्तम्

(१-७) सप्तर्चस्यास्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः ।
 वैश्वानरोऽग्निदेवता । त्रिष्टुप् छन्दः ॥

॥१॥ अहश्च कृष्णमहुरजुनं च वि वर्तते रजसी वेद्याभिः ।
 वैश्वानरो जायमानो न राजावातिरज्योतिषाभिस्तमोसि ॥१॥
 नाहं तन्तुं न वि जानाम्योतुं न यं वयन्ति समरेऽतमानाः ।
 कस्य स्वित्पुत्र इह वक्तव्यानि पुरो वदात्यवरेण पित्रा ॥२॥
 स इत्तन्तुं स वि जानात्योतुं स वक्तव्यान्पुत्रा वदाति ।
 य इह चिकेतदमृतस्य गोपा अवश्चरन्पुरो अन्येन पश्यन् ॥३॥

9.

Āhaṣ ca kṛiṣṇām āhar ārjunam ca vī vartete rājasi
 vedyābhiḥ | vaiśvānaró jāyamāno ná rájāvātiraj jyótishāgnis
 tāmānsi || 1 || nāhāṇi tāntum ná vī jānāmy ōtum ná yām
 váyanti samaré 'tamānāḥ | kāsya svit putrá ihá váktvāni
 paró vadāty āvareṇa pitrā || 2 || sá ít tāntum sá vī jānāty
 ōtum sá váktvāny ōtuthá vadāti | yá īm ciketaḍ amṛīta-
 sya gopā avāś cāran paró anyéna páśyan || 3 ||

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. 6

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. 7

9

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. 1

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. 2

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. 3

अयं होता प्रथमः पश्यतेममिदं ज्योतिरमृतं मर्त्येषु ।
 अयं स जज्ञे ध्रुव आ निषत्तोऽमर्त्यस्तन्वा३ वर्धमानः ॥४॥
 ध्रुवं ज्योतिर्निहितं दृशये कं मनो जविष्ठं पतयत्स्वन्तः ।
 विश्वे देवाः समनसः सकेता एकं क्रतुमभि वि यन्ति साधु ॥५॥
 वि मे कर्णा पतयतो वि चक्षुर्वी३दं ज्योतिर्हृदय आहितं यत् ।
 वि मे मनश्चरति दुराधीः किं स्विद्वक्ष्यामि किमु नू मनिष्ये ॥६॥
 विश्वे देवा अनमस्यन्भियानास्त्वामग्ने तमसि तस्थिवांसम् ।
 वैश्वानरोऽवतृतये नोऽमर्त्योऽवतृतये नः ॥७॥

ayām hótā

prathamāḥ paśyatemām idām jyótir amṛitam mārtyeshu |
 ayām sá jajñe dhruvā ā nīshattó 'martyas tanvā vārdhamā-
 naḥ || 4 || dhruvām jyótir nīhitam dṛiśāye kām máno jávi-
 śtham patáyatsv antāḥ | víṣve devāḥ sámanasaḥ sáketā
 ékaṁ krátum abhí ví yanti sādhu || 5 || ví me kárṇā pata-
 yato ví cákshur vidām jyótir hrīdaya áhitam yát | ví me
 mánaṣ carati dūrāādhiḥ kíṁ svid vakshyāmi kíṁ u nū ma-
 nishye || 6 || víṣve devā anamasyan bhiyānās tvám agne tá-
 masi tasthivānsam | vaiṣvānarò 'vatūtāye nó 'martyo 'vatū-
 tāye naḥ || 7 || ॥

(१०) दशमं सूक्तम्

(१-७) सप्तर्षस्यास्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः । अग्निर्देवता । (१-९) प्रथमादितृच-
 द्वयस्य विष्टुप्, (३) सप्तम्या ऋचश्च द्विपदा चिराट् छन्दसी ॥

॥१२॥

पुरो वो मन्द्रं दिव्यं सुवृक्तिं प्रयति यज्ञे अग्निमध्वरे दधिध्वम् ।
 पुर उक्थेभिः स हि नो विभावा स्वध्वरा करति जातवेदाः ॥१॥

10.

Puró vo mandráṁ divyāṁ suvṛiktīm prayatí yajñé
 agním adhvare dadhidhvam | purá ukthébhiḥ sá hí no vi-
 bhávā svadhvará karati jātávedāḥ || 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. 4

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. 5

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? 6

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. 7

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. 1

तमु द्युमः पुर्वणीक होतरग्ने अग्निभिर्मनुष इधानः ।
 स्तोमं यमस्मै ममतेव शृषं घृतं न शुचि मृतयः पवन्ते ॥२॥
 पीपाय स श्रवसा मर्त्येषु यो अग्नये ददाश विप्र उक्थैः ।
 चित्राभिस्तमूतिभिश्चित्रशोचित्रजस्य साता गोमतो दधाति ॥३॥

tām u dyumah purv-
 anika hotar āgne agnibhir mānusha idhānāḥ | stōmaṃ yām
 asmai mamāteva śṛṣhām ghṛitām nā śūci matāyaḥ pavante
 || 2 || pīpāya sā śrāvasā mārtyeshu yó agnāye dadāṣa vipra
 ukthaḥ | citrābhis tām ūtibhis citrāsocir vrajāsya sātā gō-
 mato dadhāti || 3 ||

आ यः पप्रौ जायमान उर्वी दूरेदृशा भासा कृष्णाध्वा ।
 अध बहु चित्तम उर्म्यायास्तिरः शोचिषा ददृशे पावकः ॥४॥
 नू नश्चित्रं पुरुवाजाभिरूती अग्ने रयि मघवद्भ्यश्च धेहि ।
 ये राधसा श्रवसा चाल्यन्यान्सुर्वीर्यभिश्चाभि सन्ति जनान् ॥५॥
 इमं यज्ञं चनो धा अग्न उशन्यं ते आसानो जुहुते हविष्मान् ।
 भरद्वाजेषु दधिषे सुवृक्तिमवीर्वाजस्य गर्धस्य सातौ ॥६॥

ā yāḥ papraū jāyamāna urvī dūredṛśā
 bhāsā kṛṣṇādhvā | ādha bahū cit tāma ūrmyāyās tirāḥ
 śocīṣhā dadṛṣe pāvakāḥ || 4 || nū naṣ citrām puruvājābhir
 ūtī āgne rayīm maghāvadbhyaḥ ca dhehi | yé rādhasā śrā-
 vasā cāty anyān suvīryebhis cābhī sānti jānān || 5 || imām
 yajñām cāno dhā agna uśān yām ta āsānó juhutē havīṣh-
 mān | bharādvājeshu dadhishe suvṛiktīm āvīr vājasya gādha-
 yasya sātāu || 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-advantage 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 radiance. 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 द्वेषांसीनुहि वर्धयेळां मदम शतहिमाः सुवीराः ॥७॥

ví dvéshānsīnubí vardháyēlām mādema
ṣatāhimāḥ suvīrah ॥ 7 ॥ 12 ॥

(११) एकदशं सूक्तम्

(१-६) पशुचमयाम्य सूक्तस्य बाह्व्यस्यो भरद्वाज ऋषिः । अग्निदेवता । विष्टुप् छन्दः ॥

॥१३॥

यजस्व होतरिपितो यजीयानग्ने बाधो मरुतां न प्रयुक्ति ।
आ नो मित्रावरुणा नासत्या द्यावा होत्राय पृथिवी ववृत्याः ॥१॥
त्वं होता मन्द्रतमो नो अध्रुगन्तदेवो विदथा मर्त्येषु ।
पावक्या जुह्वा वह्निगसाग्ने यजस्व तन्वं तव स्वाम् ॥२॥
धन्या चिद्धि त्वे धिषणा वष्टि प्र देवाञ्जन्म गृणते यजश्चे ।
वेपिष्टो अङ्गिरसां यद्ध विप्रो मधु च्छन्दो भनन्ति रेभ इष्टो ॥३॥
अदिव्युतस्वपाको विभावान्ने यजस्व रादसी उरुची ।
आयु न यं नमसा रतहव्या अञ्जन्ति सुप्रयसं पञ्च जनाः ॥४॥

11.

Yájasva hotar ishitó yájiyān ágne bádho marútām ná
práyukti | á no mitrávarunā násatyā dyāvā hotráya pṛithivī
vavṛityāḥ ॥ 1 ॥ tvām hótā mandrátamo no adhrúg antár
devó vidáthā mártyeshu | pāvakáyā juhvā váhnir āságne
yájasva tanvām táva svām ॥ 2 ॥ dhányā cid dhí tvé dhi-
shánā váshti prá devāñ jánma gṛiṇaté yájadhyai | vépi-
shtho āngirasām yád dha vípro mádhu chandó bhánati re-
bhá ishṭau ॥ 3 ॥ ádidyutat sv ápāko vibhāvágne yájasva
ródasī urūcī | āyūṃ ná yām námasā rātāhavyā añjānti su-
prayásam páñca jánāḥ ॥ 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

11

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 wide-spread 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

वृज्जे ह यज्ञमसा बर्हिर्भावयामि सुगृधृतवती सुवृक्तिः ।
 अम्यक्षि सद्य सदेने पृथिव्या अश्रायि यज्ञः सूर्ये न चक्षुः ॥५॥
 दुशस्या नः पुर्वणीक होतद्वेभिरग्ने अग्निभिरिधानः ।
 गायः सुनो सहसो वावसाना अति स्रसेम वृजनं नाहः ॥६॥

vṛiñjé ha yán námasā barhír
 agnāv áyāmi srúg ghṛitāvati suvṛiktīḥ | ámyakshi sádma
 sádane prithivyā ásrāyi yajñáh sūrye ná cākshuḥ || 5 || da-
 sasyā naḥ purvaṇīka hotar devébhīr agne agnībhīr idhā-
 nāḥ | rāyāḥ sūno sahaso vāvasānā āti srasema vṛijānam
 nānhāḥ || 6 || 13 ||

(१२) द्वादशं सूक्तम्

(१-६) पशुबन्ध्यास्य सूक्तस्य बार्हस्पत्यो भगवान् ऋषिः । अग्निदेवता । त्रिदृष्ट उन्दः ॥

॥१४॥ मध्ये होता दुरोणे बर्हिषो राळग्निस्तोदस्य रोदसी यजध्वे ।
 अयं स मनुः सहस ऋतावा दुरात्सूर्यो न शोचिषा ततान ॥१॥
 आ यस्मिन्त्वे स्वपाके यजत्र यक्षद्राजन्त्सर्वतातेव नु द्यौः ।
 त्रिषधस्वस्ततरुषो न जंहो हव्या मघानि मानुषा यजध्वे ॥२॥
 तेजिष्ठा यस्यारतिर्वनेराद् तोदो अध्वन्न वृधसानो अद्यौत् ।
 अद्रोघो न द्रविता चेतति त्मन्नमत्योऽवर्त्र ओषधीषु ॥३॥

12.

Mádhye hótā duroné barhīsho rāl agnīs todāsya ródasī
 yájadhyai | ayám sá sūnúḥ sáhasa ṛitāvā dūrát sūryo ná
 śocīshā tatāna || 1 || ā yásmin tvé sv ápāke yajatra yá-
 kshad rājan sarvátāteva nú dyaúḥ | trishadhásthas tatarú-
 sho ná jánho havyā maghāni mánushā yájadhyai || 2 ||
 téjishthā yásyāratír vanerát todó ádhvan ná vṛidhasānó
 adyaut | adroghó ná dravitā cetati tmánn ámartyo 'vartrá
 óshadhīshu || 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 my 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. 5

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. 6

12

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. 1

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. 2

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. 3

सास्माकेभिरेतरी न शुषैरग्निं ष्ट्वे दम् आ जातवेदाः ।
 द्रुन्नो वन्वन् कृत्वा नावोस्त्रः पितेव जारयायि यज्ञैः ॥४॥
 अधे स्मास्य पनयन्ति भासो वृथा यत्तक्षदनुयाति पृथ्वीम् ।
 सद्यो यः स्पन्द्रो विषितो धवीयानृणो न तायुरति धन्वा राट् ॥५॥
 स त्वं नो अर्वन्निदाया विश्वेभिरग्ने अग्निभिरिधानः ।
 वेपि रायो वि यासि दुच्छुना मदेम शतहिमाः सुवीराः ॥६॥

sāsmākebhir etārī ná ṣūshaír agní śṭhave
 dáma á jātávedāḥ | drvaṇno vanván krátvā nárvosrah pi-
 téva jārayāyi yajñāñḥ || 4 || ádha smāsyā panayanti bhāso
 vrīthā yāt tákshad anuyāti prithvīm | sadyó yaḥ syandró
 víshito dhāvīyān ṛiṇó ná tāyúr āti dhānvā rāṭ || 5 || sá tvām
 no arvan nīdāyā víṣvebhir agne agnībhir idhānāḥ | véshi
 rāyó ví yāsi duclhúnā mādema śatāhimāḥ suvīrah || 6 || 14 ||

(१३) अथोदशं सूक्तम्

(१-६) षड्वचस्यास्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः । अग्निदेवता । विष्णु उन्दः ॥

॥१५॥ त्वद्विश्वा सुभग सौभगान्यग्ने वि यन्ति वनिनो न वयाः ।
 श्रुष्टी रयिर्वाजो वृत्रतूर्ये दिवो वृष्टिरीड्यो रीतिरपाम् ॥१॥
 त्वं भगो न आ हि रत्नमिषे परिज्मेव क्षयसि दुस्सवर्चाः ।
 अग्ने मित्रो न बृहत् ऋतस्यासि क्षत्ता वामस्य देव भूरैः ॥२॥

13.

Tvād víṣvā subhaga saúbhagāny āgne ví yanti vaníno
 ná vayāḥ | śrushṭī rayír vájo vṛitratúrye divó vṛisṭír ídya
 rītír apām || 1 || tvām bhāgo na á hí rátnam ishé párijmeva
 kshayasi dasmāvarcāḥ | āgne mitró ná bṛihatá ṛitāsyāsi
 kshattā vāmāsyā deva bhúreḥ || 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. 4

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. 5

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. 6

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. 1

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. 2

स सत्पतिः शर्वसा हन्ति वृत्रमग्ने विप्रो वि पणेर्भर्ति वाजम् ।
 यं त्वं प्रचेत ऋतजात राया सजोषा नप्रापां हिनोषि ॥३॥
 यस्ते सूनो सहसो गीर्भिरुक्थैर्यज्ञैर्मतो निश्शिति वेद्यानट् ।
 विश्वं स देव प्रति वारमग्ने धत्ते धान्यं पत्यते वसत्यैः ॥४॥
 ता नृभ्य आ सौश्रवसा सुवीराग्ने सूनो सहसः पुष्यसे धाः ।
 कृणोषि यच्छर्वसा भूरि पश्वो वयो वृकायारये जसुरये ॥५॥

sā sātpatiḥ śarvasā hanti
 vṛitrām āgne vípro ví paṇér bharti vājam | yām tvām pra-
 ceta ṛitajāta rāyā sajóshā nāptrāpām hinóshi || 3 || yás te
 sūno sahaso gīrbhír ukthair yajñair marto nśitim vedyā-
 naṭ | víśvaṃ sá deva práti vāram agne dhatté dhānyam
 pátyate vasavyaiḥ || 4 || tá nṛibhya á sauśravasā suvírāgne
 sūno sahasaḥ pushyáse dhāḥ | kṛiṇóshi yác chāvasā bhūri
 paśvó váyo vṛikāyāraye jásuraye || 5 ||

वृद्धा सूनो सहसो नो विहाया अग्ने तोकं तनयं वाजि नो दाः ।
 विश्वाभिर्गीर्भिरभि पृतिमश्यां मदम शतहिमाः सुवीराः ॥६॥

vadmā sūno sahaso
 no víhāyā āgne tokám tánayam vājí no dāḥ | víśvābhir gīr-
 bhír abhí pūrtim aśyām mādema śatāhimāḥ suvírāḥ
 || 6 || 15 ||

(१४) चतुर्दशं सूक्तम्

(१-६) पठुचम्याम्य सूक्तस्य वार्हम्यत्यो भरद्वाज ऋषिः । अग्निर्देवता । (१-५) प्रथमादिपञ्चम्यः
 मनुष्यपुत्र, (६) पठुवा ऋचश्च शकरी छन्दसी ॥

॥१६॥

अग्ना यो मर्त्यो दुवो धियं जुजोष धीतिभिः ।
 भसन्तु ष प्र पूर्य इषं वुरीतावसे ॥१॥

Agná yó mártyo dúvo dhíyam jujósha dhítibhiḥ | bhá-
 san nú shá prá pūrvyá ísham vuritāvase || 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

अ॒ग्निरि॒द्धि प्र॒चेता अ॒ग्निर्वे॒धस्त॑म ऋषिः ।
 अ॒ग्निं हो॒तार॑मी॒ळते य॒ज्ञेषु॑ म॒नुषो॑ वि॒शः ॥२॥
 नाना ह्य॒ग्नेऽव॑से स्पर्ध॒न्ते रा॒यो अ॒र्यः ।
 तूर्व॑न्तो दस्युमा॒यवो॑ ब्र॒तैः सी॒धन्तो॑ अव्र॒तम् ॥३॥

agnír íd dhi

prácetā agnír vedhástama říshih | agním hótāram ilate ya-
 jñēshu mánusho víśah || 2 || nánā hy āgné 'vase spárdhante
 ráyo aryáh | túrvanto dásyum āyávo vrataih síkshanto
 avratām || 3 ||

अ॒ग्निर॒प्सा॒मृती॑षहं वी॒रं द॑दाति स॒त्पति॑म् ।
 यस्य॑ त्रस॒न्ति श॒वसः॑ स॒ंचक्षि॑ श॒त्रवो॑ भि॒या ॥४॥
 अ॒ग्निर्हि वि॒द्वना॑ नि॒दो दे॒वो म॑र्तमु॒रुष्य॑ति ।
 स॒हावा॑ यस्यावृ॒तो र॒यिर॒वाजे॑ष्ववृ॒तः ॥५॥
 अ॒च्छा नो॑ मि॒त्रम॒हो दे॒व दे॒वान॒मे वोचः॑ सु॒मतिं॑ रोद॒स्योः ।
 वी॒हि स्व॒स्ति मु॒क्षिति॑ दि॒वो नृ॒न्दि॒षो अ॒हो॑सि दु॒रिता॑ त॒रेम॒ ता त॒रेम॒ तवाव॑सा त॒रेम ॥६॥

agnír apsām řitisháham vírām dadāti sátpa-
 tim | yásya trásanti śávasah samcákshi śátravo bhiyá || 4 ||
 agnír hí vidmánā nidó devó mártam urushyāti | sahāvā yá-
 syávrīto rayír vájeshv ávrītah || 5 || áchā 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) पञ्चदशं सूक्तम्

(१-१०) एकानविंशत्युक्त्यास्य सूक्तस्य बाहस्पत्यो भरद्वाज आङ्गिरसो वीतहव्यो वा क्रविः ।

अग्निर्देवता । (१-२, ४-५, ७-९) प्रथमाद्वितीययोर्द्वयोश्चतुर्विंशत्योः सममीनवम्योश्च

जगती, (३, १५) तृतीयापञ्चदशोः शक्ती, (६) षष्ठ्या अतिशक्ती, (१०-१४,

१६, १७) दशम्यादिपञ्चानां पौडस्या एकानविंशत्याश्च त्रिष्टुप्, (१७) सप्तदश्या

अनुष्टुप्, (१८) अष्टादश्याश्च बृहती छन्दोऽसि ॥

॥ ३ ॥

इमं पु यो अतिथिमुपवृधं विश्वासां विशां पतिमृञ्जसे गिरा ।
 वेतीद्वियो जनुपा कच्चिदा शुचिर्ज्योर्विचदत्ति गर्भो यदच्युतम् ॥१॥
 मित्रं न यं सुधितं भृगवो दधुर्वनस्पतावीड्यमूर्ध्वशोचिषम् ।
 स त्वं सुप्रीतो वीतहव्ये अद्भुत प्रशस्तिभिर्महयसे दिवेदिवे ॥२॥
 स त्वं दक्षस्यावुको वृधो भृग्यः परस्यान्तरस्य तरुषः ।
 रायः सूनो सहसो मल्लेष्वा छुदिर्यच्छ वीतहव्याय सप्रथो भरद्वाजाय सप्रथः ॥३॥

15.

Imám ū shú vo átithim usharbúdham víśvāsām viśām
 pátim riñjase girá | vétíd divó janúshā kác cid á śúcir
 jyók cid atti gárbho yád ácyutam || 1 || mitráṁ ná yám sú-
 dhitam bhṛígavo dadhúr vānaspátāv ídyam ūrdhvāsoci-
 sham | sá tvám súprīto vītáhavye adbhuta prāśastibhīr ma-
 hayase divé-dive || 2 || sá tvám dākshasyāvṛikó vṛidhó bhūr
 aryáh párasýāntarasya tárushāḥ | rāyáh sūno sahaso mār-
 tyeshv á chardír yacha vītáhavyāya sapráthho bharádvājāya
 sapráthah || 3 ||

द्युतानं यो अतिथिं स्वर्णरमग्निं होतारं मनुषः स्वध्वरम् ।
 विप्रं न द्युक्षवचसं सुवृक्तिभिर्हव्यवाहमरतिं देवमृञ्जसे ॥४॥
 पावकया यश्चितयन्त्या कृपा धामन्नरुच उपसो न भानुना ।
 तूर्वन्न यामन्नेतशस्य नू रण आ यो घृणे न तत्प्राणो अजरः ॥५॥

dyutānām vo átithim svārṇaram agnīm hó-
 tāram mánushah svadhvarám | vípraṁ ná dyukshávacasam
 suvṛiktibhīr havyavāham aratím devám riñjase || 4 || pāva-
 kāyā yāś citáyantyā kṛipā kshāman rurucá ushásō ná bhā-
 núnā | tūrvan ná yāmanu étaśasya nú rāṇa á yó ghṛiṇé ná
 tatṛishāṇó ajārah || 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. 1

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. 2

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. 3

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. 4

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. 5

॥१८॥

अग्निमग्निं वः समिधां दुवस्यत प्रियंप्रियं वो अतिथिं गृणीषणि ।

उप वो गीर्भिरमृतं विवासत देवो देवेषु वनते हि वार्यं देवो देवेषु वनते हि नो दुवः ॥६॥

समिद्धमग्निं समिधां गिरा गृणे शुचिं पावकं पुरो अध्वरे ध्रुवम् ।

विप्रं होतारं पुरवारमद्रुहं कविं सुमैरीमहे जातवेदसम् ॥७॥

त्वां दूतमग्ने अमृतं युगेयुगे हव्यवाहं दधिरे पायुमीड्यम् ।

देवासश्च मर्तासश्च जाग्रुवि विभुं विस्पतिं नमसा नि पेंदिरे ॥८॥

agnīm-agnim vaḥ samīdhā duvasyata priyām-priyaṃ vo
 ātithim grṇīṣhaṇi | ūpa vo gīrbhīr amṛitaṃ vivāsata devō
 devēṣhu vānate hī vāryaṃ devō devēṣhu vānate hī no dū-
 vaḥ || 6 || sāmiddham agnīm samīdhā girā grṇe śucim pā-
 vakāṃ purō adhvaré dhruvām | vípraṃ hótāraṃ puruvā-
 raṃ adrúhaṃ kavīm sumnaír imahe jātávedasaṃ || 7 || tvām
 dūtām agne amṛitaṃ yugé-yuge havyavāhaṃ dadhire pā-
 yūm idyam | devāsaṣ ca mātāsaṣ ca jāgrivim vibhūm viṣ-
 patim námasā ní shedire || 8 ||

विभूषन्नम् उभयां अनु व्रता दूतो देवानां रजसी समीयसे ।

यत्ते धीतिं सुमतिमावृणीमहेऽध स्मा नस्त्रिवरुथः शिवो भव ॥९॥

ते सुप्रतीकं सुदृशं स्वश्चमविद्वांसो विदुष्टरं सपेम ।

स यक्षद्विश्वा वयुनानि विद्वान्प्र हव्यमग्निरमृतेषु वोचत् ॥१०॥

vibhūṣhann agna ubháyāñ
 ānu vratā dūtō devānām rājasi sām iyase | yāt te dhītīm
 sumatīm āvṛiṇimáhé 'dha smā nas trivárūthaḥ śivó bhava
 || 9 || tāṃ supratīkaṃ sudrīṣaṃ svāñcam āvidvāṃso vidú-
 śṭaraṃ sapema | sá yakshad víṣvā vayúnāni vidvān prá
 havyām agnīr amṛiteshu 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

॥११॥ तमग्ने पास्युत तं पिपर्षि यस्त आनङ्कवये शूर धीतिम् ।
 यज्ञस्य वा निशितिं वोदिति वा तमित्पृणक्षि शर्वसोत राया ॥११॥
 त्वमग्ने वनुष्यतो नि पाहि त्वमु नः सहसावन्नव्यात् ।
 सं त्वा ध्वस्मन्वदुभ्येतु पाथः सं रयिः स्पृहयाय्यः सहस्री ॥१२॥
 अग्निहोता गृहपतिः स राजा विश्वा वेदु जनिमा जातवेदाः ।
 देवानामुत यो मर्त्यानां यजिष्ठः स प्र यजतामृतावा ॥१३॥

tām agne pāsy utā tām piparshi yās ta ānaṭ kavāye
 śūra dbhīm | yajñāsya vā niśitim vōditim vā tām ít priṇa-
 kshi śāvasotā rāyā || 11 || tvām agne vanushyatō nī pāhi
 tvām u naḥ sahasāvann avadyāt | sām tvā dhvasmanvād
 abhy ètu pāthah sām rayī sprihayāyyah sahasrī || 12 ||
 agnir hotā gṛihāpatiḥ sá rājā víśvā veda jānimā jātāve-
 dah | devānām utā yó mārtyānām yājishṭhaḥ sá prā yaja-
 tām řitāvā || 13 ||

अग्ने यदद्य विशो अध्वरस्य होतः पार्वकशोचे वेष्टं हि यज्वा ।
 कृता यजासि महिना वि यद्गृह्य्या वह यविष्ठ या ते अद्य ॥१४॥

agne yād adyā viśo adhvarasya hotaḥ pā-
 vakaśoce veshi tvām hī yājvā | řitā yajāsi mahinā ví yād
 bhūr havyā vaha yavishṭha yā te adyā || 14 ||

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 प्रयांसि सुधितानि हि ख्यो नि त्वा दधीत रोदसी यजथ्ये ।
अवा नो मघवन्वाजसातावग्ने विश्वानि दुरिता तरेम ता तरेम तवावसा तरेम ॥१५॥

॥२०॥ अग्ने विश्वेभिः स्वनीक देवैरूणीवन्तं प्रथमः सीदु योनिम् ।
कुल्ययिनं घृतवन्तं सवित्रे यज्ञं नय यजमानाय साधु ॥१६॥
इममु त्ममर्थवदुशि मन्थन्ति वेधसः । यमङ्कयन्तमानयन्नमूरं श्याव्याभ्यः ॥१७॥

abhi prayānsi
súdhitāni hí khyó ní tvā dadhīta ródasī yājadhyaī | ávā
no maghavan vājasātāv āgne víśvāni duritā tarema tá ta-
rema távāvasā tarema ॥ 15 ॥ 19 ॥

āgne víśvebhiḥ svanika devaír ūrṇāvantam prathamāḥ
sīda yōnim | kulāyīnam ghṛitāvantam savitré yajñām naya
yājamānāya sādhu ॥ 16 ॥ imām u tyām atharvavád agním
manthanti vedhāsah | yām aṅkūyāntam ānayann āmūram
syāvyābhyah ॥ 17 ॥

जनिष्व देववीतये सर्वताता स्वस्तये ।
आ देवान्वक्ष्यमृताँ ऋतावृधो यज्ञं देवेषु पिस्पृशः ॥१८॥
वयमु त्वा गृहपते जनानामग्ने अकर्म समिधा बृहन्तम् ।
अस्थुरि नो गार्हपत्यानि सन्तु तिग्मेन नस्तेजसा सं शिशधि ॥१९॥

jānishvā devāvītaye sarvātātā svastāye |
ā devān vakshy amṛitāñ ṛitāvṛidho yajñām devēshu pisprī-
ṣah ॥ 18 ॥ vayām u tvā grīhapate janānām āgne ākarma
samīdhā brīhāntam | asthūrī no gārhapatyāni santu tigmēna
nas téjasā sām ṣiṣādhi ॥ 19 ॥ 20 ॥

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

(१६) षोडशं सूक्तम्

(१-४८) अष्टवत्वारिंशद्वयस्यास्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः । अग्निर्देवता । (१, २) प्रथमापञ्चयोऋचोर्वर्धमाना,

(२-५, ७-२६, २८-४५) द्वितीयादिचतसृणां सप्तम्यादिविंशतेष्टाविंशत्यष्टादशानाञ्च गायत्री,

(२७, ४७-४८) सप्तविंशत्याः सप्तवत्वारिंशद्वयवत्वारिंशद्वयोश्चानुष्टुप्, (४६) षट्चत्वारिंशद्वय विष्टुप् छन्दांसि ॥

॥२१॥ त्वमग्ने यज्ञानां होता विश्वेषां हितः । देवेभिर्मानुषे जने ॥१॥
 स नो मन्द्राभिरध्वरे जिह्वाभिर्यजा महः । आ देवान्वक्षि यक्षि च ॥२॥
 वेत्था हि वेधो अध्वनः पथश्च देवाञ्जसा । अग्ने यज्ञेषु सुक्रतो ॥३॥
 त्वामीळे अर्धं द्विता भरतो वाजिभिः शुनम् । ईजे यज्ञेषु यज्ञियम् ॥४॥
 त्वमिमा वायी पुरु दिवोदासाय सुन्वते । भरद्वाजाय दाशुषे ॥५॥

16.

Tvám agne yajñānām hótā vīśveśhām hitāḥ | devébhir
 mānushe jāne || 1 || sá no mandrábhir adhvaré jihvábhir
 yajā mahāḥ | á devān vakshi yákshi ca || 2 || vétthā hí ve-
 dho ádhvanah pathas ca devāñjasā | ágne yajñēshu sukrato
 || 3 || tvám ile ádha dvitā bharató vājibhiḥ ṣunám | ījé ya-
 jñēshu yajñīyam || 4 || tvám imā vāryā purú dívodāsāya
 sunvaté | bharádvājāya dāśúshe || 5 || 21 ||

॥२२॥ त्वं दूतो अमर्त्य आ वह्ना दैव्यं जनम् । शृण्वन्विप्रस्य सुष्टुतिम् ॥६॥
 त्वमग्ने स्वाध्योऽमर्तासो देववीतये । यज्ञेषु देवमीळते ॥७॥
 तव प्र यक्षि संदशमुत क्रतुं सुदानवः । विश्वे जुषन्त कामिनः ॥८॥

tvám dūtó ámartya á vahā daívyam jānam | śṛiṇván
 víprasya susṭútīm || 6 || tvám agne svādhyaò mártāso devá
 vítaye | yajñēshu devām ilate || 7 || táva prá yakshi samdri-
 ṣam utá krátum sudānavah | vīṣve jushanta kāmīnah || 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. 1

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. 2

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. 3

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. 4

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. 5

O immortal messenger, may you bring hither the enlightened people, on hearing the adoration of the wise. 6

O adorable Lord, whilst engaged in noble deeds, the mortals of pious thoughts invoke you for the satisfaction of the enlightened ones. 7

O Lord, those who are liberal givers, and well-wishers of all, enjoy your splendour and perform the selfless deeds. May you bless them. 8

त्वं होता मनुर्हितो वह्निरासा विदुष्टरः । अग्ने यक्षि दिवो विशः ॥९॥
अम् आ याहि वीतये गृणानो हव्यदातये । नि होता सत्सि बर्हिषि ॥१०॥

tvām hótā manurhito vāhnir āsā vidúshtarāḥ | āgne yākshi
divó víśaḥ || 9 || ágna á yāhi vītaye grīṇānó havyádātaye |
ní hótā satsi barhíshi || 10 || 22 ||

॥२३॥ तं त्वा समिद्धिरङ्गिरो घृतेन वर्धयामसि । बृहच्छोचा यविष्ठ्य ॥११॥
स नः पृथु श्रवाय्यमच्छा देव विवाससि । बृहदग्ने सुवीर्यम् ॥१२॥
त्वामग्ने पुष्करादध्यथर्वा निरमन्थत । मूर्ध्नो विश्वस्य वाघतः ॥१३॥
तमु त्वा दध्यङ्घ्रिषिः पुत्र ईधे अथर्वणः । वृत्रहणं पुरन्दरम् ॥१४॥
तमु त्वा पाथ्यो वृषा समीधे दस्युहन्तमम् । धनञ्जयं रणेरणे ॥१५॥

tām tvā samídbhir aṅgiro ghṛiténa vardhayāmasi | bṛi-
hác chocā yavishṭhya || 11 || sá naḥ pṛithú śraváyyam áchā
deva vivāsasi | bṛihád agne suvíryam || 12 || tvām agne púsh-
karād ádhy átharvā nír amantūata | mūrdhnó víśvasya
vāghátāḥ || 13 || tám u tvā dadhyāññ ṛśhiḥ putrá idhe
átharvaṇaḥ | vṛitraháṇam puramdarám || 14 || tám u tvā pā-
thyó vṛishā sām idhe dasyuhántamam | dhanamjayám raṇe
-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. 9

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. 10

O vital Lord, we augment your glory with fuel of austerity and oil of love. May your glory blaze high, O ever-young Lord. 11

O adorable Lord, verily bestow upon us extensive, respectful and great heroic vigour. 12

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. 13

The thoughtful seers, and the resolute discoverers kindle your glory, O fire-divine, the destroyer of the formidable evils. 14

The virtuous sage, the showerer, kindles you, the destroyer of evil forces on the occasion of each and every struggle to win prosperity. 15

॥२४॥

एह्य पु ब्रवाणि तेऽग्नं इत्येतं गिरः । एभिर्वर्धास इन्दुभिः ॥१६॥
 यत्र के च ते मनो दक्षं दधस् उत्तरम् । तत्रा सदः कृणवसे ॥१७॥
 नहि ते पुर्तमक्षिपद्ब्रवन्नेमानां वसो । अथ्य दुवो वनवसे ॥१८॥
 आग्निर्गामि भारतो वृत्रहा पुरुचेतनः । दिवोदासस्य सत्पतिः ॥१९॥

éhy ū shú brávāṇi té 'gna itthétarā girah | ebhír var-
 dbāsa indubhiḥ ॥ 16 ॥ yātra kvā ca te máno dáksham da-
 dhasa úttaram | tátrā sádaḥ kṛṇavase ॥ 17 ॥ nahí te pūrtám
 akshipád bhúvan nemānām vaso | áthā dúvo vanavase
 ॥ 18 ॥ ágnír agāmi bhárato vṛitrahá purucétanaḥ | dívodā-
 sasya sátpatih ॥ 19 ॥

॥२५॥

स हि विश्वाति पार्थिवा रयिं दाशन्महित्वना । वन्वन्नवातो अस्तृतः ॥२०॥
 स प्रन्नवन्नवीयसाग्ने द्युम्नेन संयता । बृहत्तन्थ भानुना ॥२१॥
 प्र वः सखायो अग्नये स्तोमं यज्ञं च धृष्णुया । अर्चं गाय च वेधसे ॥२२॥
 स हि यो मानुषा युगा सीदुद्धोता कविक्रतुः । दूतश्च हव्यवाहनः ॥२३॥
 ता राजाना शुचिव्रतादित्यान्मारुतं गणम् । वसो यक्षीह रोदसी ॥२४॥

sá hí víśváti párthivā rayīm dáśan
 mahitvanā | vanvānn ávāto ástritah ॥ 20 ॥ 24 ॥

sá pratnaván náviyasāgne dyumnéna samyātā | bṛihát
 tatantha bhānúnā ॥ 21 ॥ prá vaḥ sakhāyo agnáye stómaṁ
 yajñám ca dhṛishṇuyā | área gāya ca vedháse ॥ 22 ॥ sá hí
 yó mánushā yugā sídad dbótā kavíkratuḥ | dūtāś ca ha-
 vyaváhanah ॥ 23 ॥ tá rájānā śucivratādityān mārutaṁ ga-
 nām | váso yákshihá ródasī ॥ 24 ॥

O adorable 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

Adorable 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 adorable 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 adorable creator. 22

May the adorable 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

वस्वीं ते अग्ने संदृष्टिरिष्यते मर्त्याय । ऊर्जो नपादमृतस्य ॥२५॥
 ॥२६॥ कृत्वा दा अस्तु श्रेष्ठोऽद्य त्वा वन्वन्त्सुरेक्षणाः । मर्त आनाश सुवृक्तिम् ॥२६॥
 ते ते अग्ने त्वोता इष्यन्तो विश्वमायुः ।
 तरन्तो अर्यो अरातीर्वन्वन्तो अर्यो अरातीः ॥२७॥
 अग्निस्तिग्मेन शोचिषा यासद्विश्वं न्यत्रिणम् । अग्निर्नो वनते रयिम् ॥२८॥
 सुवीरं रयिमा भर जातवेदो विचर्षणे । जहि रक्षांसि सुक्रतो ॥२९॥
 त्वं नः पाह्यंहसो जातवेदो अघायतः । रक्षा णो ब्रह्मणस्कवे ॥३०॥

vāsvī te agne sām̐drishti
 ishayaté mārtyāya | ūrjo napād amṛitasya || 25 || 25 ||
 krātvā dā astu śrēsthō 'dyā tvā vanvān surékṇāḥ |
 mārta ānaśa suvṛiktīm || 26 || té te agne tvótā ishāyanto
 vīśvam āyuh | tāranto aryó ārātīr vanvānto aryó ārātīḥ
 || 27 || agnīs tigména śocīṣhā yásad vīśvam ny ātrīṇam |
 agnīr no vanate rayīm || 28 || suvīraṃ rayīm á bhara jātā-
 vedo vícarshaṇe | jahí rākshāṁsi sukrato || 29 || tvāṃ naḥ
 pāhy ānhaso jātavedo aghāyatāḥ | rākshā ṇo brahmaṇas
 kave || 30 || 26 ||

॥२७॥ यो नो अग्ने दुरेव आ मर्तो वधाय दाशति । तस्मान्नः पाह्यंहसः ॥३१॥
 त्वं तं देव जिह्वया परि बाधस्व दुष्कृतम् । मर्तो यो नो जिघ्रांसति ॥३२॥
 भरद्वाजाय सप्रथः शर्म यच्छ सहन्त्य । अग्ने वरेण्यं वसु ॥३३॥

yó no agne duréva á mārto vadhāya dāṣati | tasmān
 naḥ pāhy ānhasaḥ || 31 || tvāṃ tāṃ deva jihvāyā pari bā-
 dhasva duṣkṛitam | mārto yó no jīghāṁsati || 32 || bharād-
 vājāya sapráthaḥ śarma yacha sahantya | ágne váreṇyam
 vāsu || 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

अ॒ग्निर्वृ॒त्राणि॑ ज॒ङ्घन॑द्रविणस्यु॒विप॑न्यया । समि॒द्धः शु॒क्र आ॒हुतः॑ ॥३४॥
गर्भे॑ मा॒तुः पि॒तुः पि॒ता वि॒दिद्यु॑तानो अ॒क्षरे॑ । सीद॑न्नृतस्य योनि॒मा ॥३५॥

॥३८॥ ब्रह्म॑ प्रजाव॒दा भ॑र जा॒तवे॑दो विच॑र्षणे । अ॒ग्ने यद्दी॑दयद्दिवि ॥३६॥
उप॑ त्वा र॒ण्वसँ॑दशं प्रय॑स्वन्तः सह॒स्कृतः॑ । अ॒ग्ने स॒सृज्महे॑ गिरः ॥३७॥
उप॑ च्छा॒यामिव॑ घृ॒णे र॒गन्म॑ शर्म॑ ते व॒यम् । अ॒ग्ने हिर॑ण्यसँदशः ॥३८॥

agnir vṛitrāṇi jaṅghanad draviṇasyūr vipa-
yáyā | sámiddhaḥ śukrá āhutaḥ || 34 || gārbhe mātūḥ pi-
tūḥ pitá vididyutānó aksháre | sídam ṛitasya yónim á
|| 35 || 27 ||

bráhma prajāvad á bhara jātavedo vícarshaṇe | ágne
yád dídayat divi || 36 || úpa tva raṇvāsamḍriṣam práyas-
vantaḥ sahasṛita | ágne sasṛijmáhe gíraḥ || 37 || úpa chā-
yám iva ghríner áganma śarma te vayám | ágne hiraṇya-
samḍriṣaḥ || 38 ||

य उग्र॑ इ॒य शर्य॑हा ति॒ग्मशृ॑ङ्गे न वंस॑गः । अ॒ग्ने पुरो॑ रुरो॒जिथ॑ ॥३९॥
आ यं॑ ह॒स्ते न॒ खादि॑नं शि॒शुं जा॒तं न बिभ्र॑ति । वि॒शाम॑ग्निं स्व॒ध्वरं॑ ॥४०॥

॥४१॥ प्र दे॒वं दे॒ववी॑तये भ॒रता॑ वसु॒वित्त॑मम् । आ स्ये॒ यो नो॑ नि॒पीद॑तु ॥४१॥
आ जा॒तं जा॒तवे॑दसि प्रि॒यं शि॑शीताति॒थिम् । स्यो॒न आ गृ॑हप॑तिम् ॥४२॥

yá ugrá iva śaryahá tigmaśṛingo ná vān-
sagaḥ | ágne puro rurójitha || 39 || á yaṁ háste ná khādī-
nam śiṣum jātām ná bíbhṛati | viśám agniṁ svadhvarám
|| 40 || 28 ||

prá devám devávitaye bháratā vasuvíttamam | á své yó-
nau ní shīdatu || 41 || á jātām jātavedasi priyám śiṣitāti-
thim | syoná á grīhāpatim || 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

अग्ने युक्त्वा हि ये तवाश्वासो देव साधवः । अरं वहन्ति मन्यवे ॥४३॥
 अच्छा नो याह्या वह्नाभि प्रयांसि वीतये । आ देवान्सोमपीतये ॥४४॥
 उदमे भारत द्युमदजस्त्रेण दविद्युतत् । शोचा वि भाह्यजर ॥४५॥

agne yukshvā hī yé tāvā-
 svāso deva sādhave | āraṁ vāhanti manyāve || 43 || ācha
 no yāhy ā vahābhi prāyaṁsi vītaye | ā devān sōmapitaye
 || 44 || ūd agne bhārata dyumād ājasreṇa dāvidyutat | śocā
 vī bhāhy ajara || 45 || 29 ||

॥३०॥ वीती यो देवं मर्तो दुवस्येदग्निमीळीताध्वरे हविष्मान् ।
 होतारं सत्ययज्ञं रोदस्योरुत्तानहस्तो नमसा विवासेत् ॥४६॥
 आ ते अग्न ऋचा हविर्हृदा तष्टं भरामसि ।
 ते ते भवन्तृक्ष्णं ऋषभासो वृशा उत ॥४७॥
 अग्निं देवासो अग्रियमिन्धते वृत्रहन्तमम् ।
 येना वसुन्याभृता तुळ्हा रक्षींसि वाजिनो ॥४८॥

vīti yó devām mārto duvasyéd agnīm īlītādhvaré havi-
 śhmān | hótāraṁ satyayajam ródasyor uttānāhasto nāmasā
 vivāset || 46 || ā te agna ṛicā havīr hṛidā taṣṭām bharā-
 masi | té te bhavantṛkṣhāṇa ṛishabhāso vaśā utā || 47 ||
 agnīm devāso agriyam indbāte vṛtrahāntamam | yēnā vā-
 sūny ābhṛitā ṛilhā rākshāṁsi vājina || 48 || 30 ||

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

(१७) समदर्शं सूक्तम्

(१-१५) पञ्चदशर्षत्यास्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः । इन्द्रो देवता । (१-१७) प्रथमादिचतुर्दशार्चा विष्टुप्, (१५) पञ्चदशपाथ द्विपदा विष्टुप् छन्दसी ॥

॥ हरिःऽ३३ ॥

॥१॥ पि॒बा सोम॑म॒भि यमु॑ग्र तर्दे ऊ॒र्वं ग॒व्यं म॒हिं गृ॒णान॑ इन्द्र ।
 वि॒ यो धृ॒ष्णो व॑धि॒पो व॑ज्रहस्त॒ विश्वा॑ वृ॒त्रम॑मि॒त्रिया॑ श॒वोभिः॑ ॥१॥
 स ई॒ पाहि॑ य ऋ॒जीषी॑ तरु॒त्रो यः शि॑प्र॒वान्वृ॑षभो यो म॒तीना॑म् ।
 यो गो॒त्रभि॑द्व॒ज्रभृ॑द्यो ह॒रि॒ष्टाः स॑ इन्द्र चि॒त्राँ अ॒भि तृ॑न्धि॒ वाजा॑न् ॥२॥
 ए॒वा पा॑हि प्र॒ब॒था म॑न्द॒तु त्वा श्रु॑धि ब्र॒ह्म वा॑वृ॒धस्यो॑त गी॒भिः ।
 आ॒विः सूर्य॑ कृ॒णुहि॑ पी॒पि॒हीषो॑ ज॒हि शत्रू॑र॒भि गा॑ इन्द्र तृन्धि ॥३॥

17.

Pībā sōmam abhī yām ugra tārda ūrvām gāvyaṁ māhi
 grīṇānā indra | ví yó dhṛiṣṇo vādhiṣho vajrabasta víśvā
 vṛitrām amitriyā śāvobhiḥ || 1 || sá īm pāhi yā rījīṣhī tāru-
 tro yāḥ śipravān vṛishabhó yó matinām | yó gotrabhíd va-
 jrabhríd yó harishṭhāḥ sá indra citrāñ abhī tṛindhi vājān
 || 2 || evā pāhi pratnāthā māndatu tvā śrudhí bráhma vāvṛi-
 dhásvotā gīrbhiḥ | āvīḥ sūryam kṛṇuhí pīpīḥiṣho jahí śá-
 trūñr abhī gā indra tṛindhi || 3 ||

ते त्वा॒ मदा॑ वृ॒हदि॑न्द्र स्वधा॒व इमे॑ पी॒ता उ॑क्षयन्त द्यु॒मन्त॑म् ।
 म॒हाम॑नू॒नं त॒वसं॑ विभृ॒न्ति म॑त्स॒रासो॑ ज॒ह्वन्त॑ प्र॒साह॑म् ॥४॥
 येभिः॑ सूर्य॑मु॒षसं॑ म॒न्दसानो॑ऽर्वा॒सयो॑ऽप॒ दृ॒ळ्हा॒नि द॑र्द्र॒त ।
 म॒हाम॑द्रि॒ष्टिं परि॑ गा॒ इन्द्र॑ सन्त॑ नृ॒त्या अ॑च्यु॒तं स॑द॒सस्प॑रि स्वा॒त् ॥५॥

té tvā mādā bṛihád indra
 svadhāva imé pitā ukshayanta dyumāntam | mahām ānū-
 nam tavásam víbhūtim matsarāso jarhṛishanta prasāham
 || 4 || yébbhiḥ sūryam ushásam mandasāno 'vāsayo 'pa dṛi-
 lhāni dārdrat | mahām ádrim pári gā indra sántam nutthā
 ácyutam sádasas pári svāt || 5 || 1 ||

17

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. 1

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. 2

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. 3

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. 4

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. 5

॥२॥

तव कृत्वा तव तदंसनाभिरामासु पक्वं शच्या नि दीधः ।
 ओणोर्दुर उस्त्रियाभ्यो वि इळ्होर्दुर्वाद्वा असृजो अङ्गिरस्वान् ॥६॥
 पप्राथ क्षां महि दंसो व्युर्वीमुप यामृष्वो बृहदिन्द्र स्तभायः ।
 अधारयो रोदसी देवपुत्रे प्रले मातरा यक्षी ऋतस्य ॥७॥
 अध त्वा विश्वे पुर इन्द्र देवा एकं तवसे दधिरे भराय ।
 अदेवो यदुभ्योर्हिष्ट देवान्स्वर्षाता वृणत इन्द्रमव्र ॥८॥

táva krátvā táva tát daṁsánābhir āmāsu pakvām śacyā
 ní didhaḥ | aúrṇor dūra usrīyābhyo ví ḍrīḥód ūrvād gā
 asṛijo āṅgirasvān || 6 || paprátha kshām máhi dāṁso vy
 ūrvīm úpa dyām ṛishvó bṛihád indra stabhāyaḥ | ádhārayo
 ródasi deváputre pratné mātārā yahví ṛitāsya || 7 || ádha
 tvā víṣve purá indra devā ékaṁ tavásam dadhire bhá-
 rāya | ádevo yád abhy áuhishta devān svārshātā vṛṇata
 indram átra || 8 ||

अध यौश्चित्ते अप सा नु वज्रादितानमद्वियसा स्वस्य मन्योः ।
 अहिं यदिन्द्रो अम्योर्हसानं नि चिद्विश्वायुः शयथे जुघानं ॥९॥
 अध त्वष्टा ते मह उग्र वज्रं सहस्रंष्टिं ववृतच्छुताश्रिम ।
 निकाममरमणसं येन नवन्तमहिं से पिणगृजीपिन् ॥१०॥

ádha dyaús cit te ápa sá nú vájrād dvi-
 tánamad bhiyāsā svásya manyóḥ | áhiṁ yád indro abhy
 óhasānam ní cid viśvāyuh śayáthe jaghána || 9 || ádha tvā-
 shṭā te mahá ugra vájraṁ sahásrabhṛishṭim vavṛitac cha-
 táśrim | níkāmam arāmaṇasaṁ yéna návantam áhiṁ sám
 piṇag ṛijishin || 10 || २ ||

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 two-fold 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

॥३॥

वर्धान्यं विश्वे मरुतः सजोषाः पचच्छतं महिषौ इन्द्र तुभ्यम् ।
 पुषा विष्णुस्त्रीणि सरांसि धावन्वृत्रहर्णं मदिरमंशुमस्मे ॥११॥
 आ क्षोद्रो महि वृतं नदीनां परिष्ठितमसृज ऊर्मिमपाम् ।
 तासामनु प्रवत इन्द्र पन्थां प्रादयो नीचीरपसः समुद्रम् ॥१२॥
 एवा ता विश्वा चक्रवांसमिन्द्रं महामुग्रमंजुर्यं संहोदाम् ।
 सुवीरं त्वा स्वायुधं सुवज्रमा ब्रह्म नव्यमवसे ववृत्यात् ॥१३॥

vārdhān yaṁ viṣve marútaḥ sajóshāḥ pácac chatám
 mahishāñ indra túbhyam | pūshā víshṇus trīṇi sárāñsi dhā-
 van vṛitraháṇam madiráṁ aṁśúm asmai || 11 || á kshódo
 máhi vṛitám nadínām párishṭhitam asṛija ūrmím apám |
 tāsām ánu praváta indra pánthām prárdayo nícīr apásah
 samudráṁ || 12 || evá tá víšvā cakṛiváñsam índram mahám
 ugrám ajuryám sahodám | suvírāṁ tvā svāyudhám suváj-
 ram á bráhma návyam ávase vavṛityāt || 13 ||

स नो वाजाय श्रवंस इषे च राये धेहि द्युमत इन्द्र विप्रान् ।
 भरद्वाजे नृवत इन्द्र सृरीन्द्रिवि च सौधि पायै न इन्द्र ॥१४॥
 अया वाजं देवहितं सनेम मदेम शतहिमाः सुवीराः ॥१५॥

sá no vājāya
 śrávasa ishé ca rāyé dhehi dyumáta indra víprān | bharád-
 vāje nṛiváta indra sūrín divi ca smaidhi párye na indra
 || 14 || ayá vájaṁ deváhitam sanema mádema śatáhimāḥ su-
 vírāḥ || 15 || ३ ||

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

(१८) अष्टादशं सूक्तम्

(१-१५) पञ्चदशर्षम्यान्व्य सूक्तस्य वाङ्मन्ययो भगद्वाज ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥४॥

तमुं ष्टुहि यो अभिभूत्योजा वन्वन्नवातः पुरुहुत इन्द्रः ।
 अपाळ्हमुग्रं सहमानमाभिर्गीर्भिर्वर्ध वृषभं चर्षणीनाम् ॥१॥
 स युध्मः सत्वा खजकृत्समद्वा तुविम्रक्षो नदनुमाँ ऋजीषी ।
 बृहद्रेणुश्च्यवनो मानुषीणामेकः कृष्टीनामभवत्सहावा ॥२॥
 त्वं ह नु त्यददमायो दस्युरेकः कृष्टीरवनोरायीय ।
 अस्ति स्विन्न वीर्यं तत्त इन्द्र न स्विदस्ति तदनुथा वि वोचः ॥३॥

18.

Tám u sṭuhi yó abhíbhūtyojā vanvānn ávātaḥ puru-
 hūtá indraḥ | áshālham ugrám sáhamānam ābhír gīrbhír
 vardha vṛishabhám carshaṇínām || 1 || sá yudhmáḥ sátvā
 khajakṛít samādvā tuvimrakshó nadanumáñ ṛijīṣhí | bṛihád-
 reṇuṣ cyávano mánushīnām ékaḥ kṛishṭínām abhavat sa-
 hávā || 2 || tvám ha nú tyád adamāyo dásyūñir ékaḥ kṛi-
 shṭír avanor áryāya | ásti svin nú vīryam tát ta indra ná
 svid asti tát ṛituthá ví vocaḥ || 3 ||

सदिद्धि ते तुविजातस्य मन्ये सहः सहिष्ठ तुरतस्तुरस्य ।
 उग्रमुग्रस्य तवस्तवीयोऽरधस्य रधतुरो बभूव ॥४॥

तन्नः प्रन्नं सख्यमस्तु युष्मे इत्था वदद्विर्वलमङ्गिरोभिः ।
 हन्नच्युतच्युदस्मेपयन्तमुणोः पुगे वि दुरो अस्य विश्वाः ॥५॥

sád íd dhí te tuvijātá-
 sya mánye sáhaḥ sahisṭha turatás turásya | ugrám ugrá-
 sya tavásas táviyó 'radhrasya radhratúro babhūva || 4 || tán
 naḥ pratnám sakhyám astu yushmé itthá vádadbhir valám
 āngirobhiḥ | hānn acyutacyud dasmesháyantam ṛiñóḥ púro
 ví dúro asya víṣvāḥ || 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, straight forward, 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

॥१॥

स हि धीभिर्हव्यो अस्त्युग्र ईशानकृन्महति वृत्रतुर्ये ।
 स लोकसाता तनये स वज्री वितन्तसाय्यो अभवत्समत्सु ॥६॥
 स मज्मना जनिम् मानुषाणाममर्त्येन नाम्नाति प्र संखे ।
 स द्युम्नेन स शर्वसोत राया स वीर्येण नृतेमः समोकाः ॥७॥

sá hí dhībhír hávyo ásti ugrá īśānakṛín mahatí vṛitra-
 túrye | sá tokásātā tánaye sá vajrī vitantasāyyo abhavat
 samātsu || 6 || sá majmánā jánima mánushāṇām ámarthyena
 nāmnáti 'prá sarsre | sá dyumnéna sá śávasotá rāyā sá vīr-
 yēna nṛítamah sámokāḥ || 7 ||

स यो न मुहे न मिथू जनो भूत्सुमन्तुनामा चुमुरिं धुनिं च ।
 वृणक्पिपुं शम्बरं शुष्णमिन्द्रः पुरां च्योलाय शयथाय नृ चित् ॥८॥
 उदावता त्वक्षसा पन्यसा च वृत्रहत्याय रथमिन्द्र निष्ठ ।
 ध्रिष्व वज्रं हस्त आ दक्षिणत्राभि प्र मन्द पुरुदत्र मायाः ॥९॥
 अग्निर्न शुष्कं वनमिन्द्र हेती रक्षो नि ध्रक्शयशानिर्न भीमा ।
 गम्भीरयं ऋष्वया यो रुरोजाध्वानयदुरिता दम्भयच्च ॥१०॥

sá yó ná muhé ná mīthū jāno
 bhūt sumántunāmā cūmurim dhūniṃ ca | vṛiṇák pípruṃ
 śambaram śuśhiṇam índraḥ purām cyautnāya śayáthāya nū
 cit || 8 || udāvatā tvákshasā pānyasā ca vṛitrahátyāya rá-
 tham indra tishṭha | dhishvá vájraṃ hásta á dakshinatrá-
 bhí prá manda purudatra māyāḥ || 9 || agnir ná śuśhkam
 vānam indra hetí ráksho ní dhakshy aśanir ná bhīmá |
 gambhīráya ṛishváyā yó rurójádhvānayad duritá dambhá-
 yac ca || 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

॥९॥

आ सहस्रं पथिभिरिन्द्र राया तुविद्युन्न तुविवाजैर्भिरवाक् ।
 याहि सूनो सहसो यस्य नू चिदेदेव ईशो पुरुहूत योतोः ॥११॥
 प्र तुविद्युन्नस्य स्वविरस्य घृष्वेर्विवो ररप्शे महिमा पृथिव्याः ।
 नास्य शत्रुर्न प्रतिमानमस्ति न प्रतिष्ठिः पुरुमायस्य सह्योः ॥१२॥

ā sahasram pathibhir indra rāyā tūvidyumna tuvivāje-
 bhir arvāk | yāhī sūno sahaso yāsyā nū cid ādeva īse pu-
 ruhūta yótoḥ ॥ 11 ॥ prā tuvidyumnāsyā sthāvīrasya gṛīsh-
 ver divó rarapṣe mahimā prithivyāḥ | nāsyā śātrur ná
 pratimānam asti ná pratishṭhīḥ purumāyāsyā sāhyoḥ ॥ 12 ॥

प्र तत्ते अद्या करणं कृतं भूत्कुत्सं यदायुर्मतिथिग्वमस्मै ।
 पुरु सहस्रा नि शिशा अभि क्षामुत्तूवयाणं घृषता निनेथ ॥१३॥
 अनु त्वाहिघ्ने अथ देव देवा मदन्विश्वे कवितमं कवीनाम् ।
 करो यत्र वरिवो बाधिताय दिवे जनाय तन्वे गृणानः ॥१४॥
 अनु द्यावापृथिवी तत् ओजोऽमर्त्या जिहत इन्द्र देवाः ।
 कृष्व कृन्नो अकृतं यत्ते अस्त्युक्थं नवीयो जनयस्व यज्ञैः ॥१५॥

prā tát te adyā káranam kṛitām bhūt kútsam yád āyúm
 atithigvām asmai | purū sahasrā ní ṣiṣā abhī kshām út
 tūrvayāṇam dhrishatā ninetha ॥ 13 ॥ ānu tvāhighne ādha
 deva devā mādan vīṣve kavítamam kavīnām | káro yātra
 vārivo bādhitāya divé jānāya tanvè gṛiṇānāḥ ॥ 14 ॥ ānu
 dyāvāprithivī tát ta ójó 'martyā jīhata indra devāḥ | kṛi-
 shvā kṛitno ākṛitam yāt te āsty ukthām nāvīyo janayasva
 yajñāḥ ॥ 15 ॥ ६ ॥

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

(१९) एकोनविंशं सूक्तम्

(१-१३) त्रयोदशर्चस्यास्य सूक्तस्य बाह्व्यन्त्यो भगदात्र क्रयिः । इन्द्रो देवता । विष्टुर् छन्दः ॥

॥ ५८ ॥

म॒हो॑ इन्द्रो॑ नृ॒वदा॑ च॒र्षणि॑प्रा उ॒त द्वि॒वही॑ अ॒मिनः॑ स॒होभिः॑ ।
 अ॒स्मद्र॑य॒ग्वावृ॑धे वी॒र्या॑यो॒रुः पृ॒थुः सु॒कृतः॑ क॒र्तृभि॑र्भूत् ॥१॥
 इन्द्रो॑मेव चि॒षणा सा॒तये॑ धा॒द्रुह॑न्त॒मृष्व॑म॒जरं॑ यु॒वान॑म् ।
 अ॒पा॒ळ्हेन॑ श॒र्वसा॑ शू॒श्रुवा॑सं स॒द्यश्चि॒द्यो वा॒वृधे॑ अ॒सामि॑ ॥२॥

19.

Mahān indro nṛvād ā carshaṇiprā utā dvibārhā ami-
 nāḥ sāhobhiḥ | asmadryāḥ vāvṛidhe vīryāyorūḥ prithūḥ sū-
 kṛitaḥ kartṛibhir bhūt || 1 || indram evā dhishāṇā sātāye
 dhād bṛihāntam ṛishvām ajāraṃ yūvanam | āshālḥhena śa-
 vasā śūśuvāṁsam sadyās cid yó vāvṛidhé āsāmi || 2 ||

पृ॒थु क॒र॒स्त्रा बहु॑ला ग॒म॒स्ती अ॒स्मद्र॑य॒क्त्सं मि॑मीहि श्र॒वांसि॑ ।
 यु॒थेव॑ प॒थ्वः प॑शु॒पा द॑मू॒ना अ॒स्मौ इन्द्रा॑भ्या व॒वृत्स्वा॒जौ ॥३॥
 तं व॒ इन्द्रं॑ चि॒तिर्न॑मस्य श॒कैरि॒ह नृ॒नं वा॒जय॑न्तो हु॒वेम॑ ।
 यथा॑ चि॒त्पूर्वे॑ ज॒रितारं॑ आ॒सुर॑ने॒द्या अ॒नव॑द्या अ॒रि॒ष्टाः ॥४॥
 धृ॒तव्र॑तो ध॒नदाः॑ सोम॑वृ॒द्धः स॒ हि वाम॑स्य व॒सुनः॑ पु॒रुक्षुः॑ ।
 सं ज॑ग्मिरे प॒थ्या॒शु रा॒यो अ॒स्मिन्त्समु॑द्रे न सि॒न्धवो॑ याद॑मानाः ॥५॥

prī-
 thū karāsnā bahulā gābhastī asmadryāk sām mimīhi śrā-
 vāṁsi | yūthéva paśvāḥ paśupā dāmūnā asmān indrābhy ā
 vavṛitsvājau || 3 || tāṁ va indram catinam asya śākair ihā
 nūnām vājayānto huvema | yāthā cit pūrve jaritāra āsūr
 ānedyā anavadyā āriṣṭāḥ || 4 || dhṛitāvṛato dhanadāḥ so-
 mavṛiddhaḥ sā hī vāmāśya vāsunaḥ purukshūḥ | sām ja-
 gmire pathyā rāyo asmin samudré nā śindhavo yādamā-
 nāḥ || 5 || 7 ||

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. 1

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. 2

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. 3

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. 4

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. 5

॥८॥

शर्विष्ठं न आ भर शूर शव ओजिष्ठमोजौ अभिभूत उग्रम् ।
 विश्वा द्युम्ना वृष्ण्या मानुषाणामस्मभ्यं दा हरिवो मादयध्वै ॥६॥
 यस्ते मदः पृतनापाळमृष्ट इन्द्र तं न आ भर शशुवांसम् ।
 येन तोकस्य तनयस्य सातौ मंसीमहि जिगीवांसस्त्वोताः ॥७॥
 आ नो भर वृषणं शुष्ममिन्द्र धनस्पृतं शशुवांसं सुदक्षम् ।
 येन वंसाम पृतनासु शत्रुन्तवोतिभिरुत जामीरजामीन् ॥८॥

śavishṭham na ā bhara śūra śava ójishṭham ójo abhi-
 bhūta ngrām | vīśvā dyumnā vṛishnyā mānushānām asma-
 bhyam dā harivo mādayádhyai || 6 || yás te mādah pritaṇā-
 shā́ āmṛidbra índra táṃ na ā bhara śūśuvā́nsam | yéna
 tokásya tánayasya sātau maṁsīmáhi jigīvā́nsas tvótāḥ || 7 ||
 ā no bhara vṛishanām śūśbmam indra dhanasprītaṃ śūśu-
 vā́nsam sudáksham | yéna vā́nsāma pritanāsu śātrūn távo-
 tībhir utá jā́mīr ājāmīn || 8 ||

आ ते शुष्मो वृषभ एतु पश्वादोत्तरादधरादा पुरस्तात् ।
 आ विश्वतो अभि समेत्वर्वाडिन्द्र द्युम्नं स्ववेदेह्यसे ॥९॥
 नुवत्त इन्द्र नृतेमाभिरुती वंसीमहि वामं श्रोमतेभिः ।
 ईक्षे हि वस्व उभयस्य राजन्वा रत्नं महि स्थूरं बृहन्तेम् ॥१०॥

ā te śūśhmo vṛishabhá etu
 paścād óttarād adharād ā purástāt | ā vīśvāto abhí sám
 etv arvā́n índra dyumnām svārvad dhehy asmé || 9 || nṛivát
 ta indra nṛítamābhir ūtí vaṁsīmáhi vāmām śrómatebhiḥ |
 íkshhe hí vásva ubháyasya rájan dhiá rátnam máhi sthūrām
 bṛihántam || 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, where-with, 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 splendrous fame and prosperity. 10

मरुत्वन्तं वृषभं वावृधानमकवारिं दिव्यं शासमिन्द्रम् ।
 विश्वासाहमवसे नूतनायोगं सहोदामिह तं हुवेम ॥११॥
 जनं वज्रिन्महि चिन्मन्यमानमेभ्यो नृभ्यो रन्धया येष्वस्मि ।
 अथा हि त्वां पृथिव्यां शूरसातौ हवामहे तनये गोष्वप्सु ॥१२॥
 वयं ते एभिः पुरुहूत सूर्यैः शत्रोःशत्रोरुत्तर इत्स्याम ।
 घ्नन्तो वृत्राण्युभयानि शूर राया मदेम बृहता त्वोताः ॥१३॥

marutvántaṃ vṛishabhám — ॥ 11 ॥ jānam
 vajrin máhi cin mányamānam ebhyó nṛibhyo randhayā
 yéshv ásimi | ádhā hí tvā prithivyám śūrasātau hāvāmahe
 tánaye góshv apsú ॥ 12 ॥ vayám ta ebhīḥ puruhūta sa-
 khyasīḥ śatroḥ-śatror úttara ít syāma | ghnānto vṛitrāny
 ubháyāni śūra rāyā madema bṛihatā tvótāḥ ॥ 13 ॥ * ॥

(२०) विषां सूक्तम्

(१-१३) उपोदशर्चस्वास्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः । इन्द्रो देवता । (१-६, ८-१३)
 प्रथमादितृचदयस्याष्टम्यादितृचदयस्य च त्रिष्टुप्, (७) सप्तम्याश्च विराट् छन्दसी ॥

॥१॥ यौनं य इन्द्राभि भूमार्यस्तस्थौ रयिः शर्वसा पृत्सु जनान् ।
 तं नः सहस्रभरमुर्वरासां दुद्धि सूनो सहस्रो वृत्रतुरम् ॥१॥
 दिवो न तुभ्यमन्विन्द्र सत्रासुर्यं देवेभिर्धायि विश्वम् ।
 अहिं यद्वत्रमपो वेविवांसं हवृजीषिन्विष्णुना सचानः ॥२॥

20.

Dyaúr ná yá indrábhī bhúmāryás tasthaú rayīḥ śávasā
 pritsú jānān | táṃ naḥ sahasrabharam urvarāsām daddhī
 sūno sahaso vṛitratúram ॥ 1 ॥ divó ná túbhyam ánv indra
 satrásuryam devébhir dhāyi víśvam | áhiṃ yád vṛitrám
 apó vavrivánsam hánn ṛijishin víshṇunā 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

20

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 vanquishing 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

तूर्वभोजीयान्तवसस्तवीयान्कृतब्रह्मेन्द्रो वृद्धमहाः ।
 राजाभवन्मधुनः सोम्यस्य विश्वासां यत्पुरां दुर्लुमावत् ॥३॥
 शतैरपद्रन्पणय इन्द्रात्र दशोणये कवयेऽर्कसातौ ।
 वधेः शुष्णस्याशुषस्य मायाः पित्वो नारिरेचीत्किं च न प्र ॥४॥
 महो द्रुहो अप विश्वायु धायि वज्रस्य यत्पतने पादि शुष्णः ।
 उरु ष सरथं सारथये करिन्द्रः कुत्साय सूर्यस्य सातौ ॥५॥

tār-

vann ōjīyān tavāsas tāvīyān kṛitābrahméndro vṛiddhāma-
 hāḥ | rājābbavan mādhumah somyāsya viśvāsām yāt purāṁ
 dartnūm ūvat || 3 || śatair apadran paṇāya indrātra dāso-
 ṇaye kavāye 'rkāsātau | vadhaśi śuśhṇasyāśuśhasya māyāḥ
 pitvó nārirecīt kim canā prā || 4 || mahó druhó āpa viśvāyu
 dhāyi vājrasya yāt pātane pādi śuśhṇaḥ | urú śhā sarātham
 sārathaye kar indrah kútsāya sūryasya sātau || 5 || ० ||

॥१०॥ प्र श्येनो न मंदिरमंशुमस्मै शिरो दासस्य नमुचेर्मथायन् ।
 प्रावन्नमीं साप्यं ससन्तै पृणग्राया समिषा सं स्वस्ति ॥६॥
 वि पिप्रोरहिमायस्य दृळ्हाः पुरो वज्रिञ्छर्वसा न ददेः ।
 सुदामन्तद्रेक्णो अप्रमृष्यमृजिश्चने दात्रं दाशुपे दाः ॥७॥

prā syenó ná madirām anśúm asmai śiro dāsasya ná-
 mucer mathāyān | prāvan nāmīm sāpyām sasāntam pṛiṇág
 rāyā sām ishā sām svastí || 6 || ví pípror áhimāyasya dṛiḥhāḥ
 púro vajriṇ chāvasā ná dardah | sūdāman tát rékṇo apra-
 mṛishyām ṛijīsvane dātrām dāśuśhe dāḥ || 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 nector 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 severs 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 वे॒त॒सुं द॒श॒मा॒यं द॒शो॒णिं तू॒तु॒जि॒मि॒न्द्रः स्व॒भि॒ष्टि॒सु॒म्नः ।
 आ तु॒ग्रं श॒श्व॒दि॒मं द्यो॒त॒ना॒य मा॒तु॒र्न सी॒मु॒प स॒जा इ॒य॒र्ध्वै ॥८॥
 स ई॒ स्पृ॒धो व॒न॒ते अ॒प्र॒ती॒तो वि॒भ्र॒द्व॒जं वृ॒त्र॒ह॒णं ग॒र्भ॒स्तो ।
 ति॒ष्ठ॒द॒री अ॒ध्य॒स्तै॒व ग॒तै व॒चो॒यु॒जा व॒हत इ॒न्द्र॒मृ॒ष्व॒म ॥९॥
 सु॒ने॒म ते॒ऽव॒सा न॒व्य इ॒न्द्र प्र॒ पु॒र॒वं स्त॒व॒न्त ए॒ना य॒ज्ञैः ।
 स॒प्त य॒त्पु॒रः श॒र्म शार॑दी॒र्द॒र्द॒न्दासीः पु॒रु॒कु॒त्सा॒य शि॒क्ष॒न् ॥१०॥

sá vetasúm

dāśamāyam dāṣoṇim tūtujim indrah svabhisṭīsumnah | ā
 tūgram śāsavad ibham dyótanāya mātúr ná sīm úpa srijā
 iyádhyai || 8 || sá im sprīdho vanate ápratito bíbhrad vāj-
 ram vritrahānam gābhastau | tīsthad dhári ádhy ásteva
 gárte vacoyújā vahata índram rishvám || 9 || sanéma té 'vasā
 nāvya indra prá pūráva stavanta enā yajñāñ | saptá yát
 púraḥ śarma śaradīr dārd dhán dāsīḥ purukútsāya śikshan
 || 10 ||

त्वं वृ॒ध इ॒न्द्र पु॒र्व्यो भू॒र्व॒रि॒व॒स्य॒न्नु॒शने॑ का॒व्या॒य ।
 परा॒ न॒व॒वा॒स्त्व॒मनु॒दे॒यं म॒हे पि॒त्रे द॑दा॒थ स्वं न॒पा॒त॒म् ॥११॥
 त्वं धु॒नि॒रि॒न्द्र धु॒नि॒मती॑र्क॒णोर॒पः सी॒रा न स्र॑व॒न्तीः ।
 प्र य॒त्स॒मु॒द्र॒मति॑ शूर॒ प॒थि पा॒रया॑ तु॒र्व॒शं यदु॑ स्व॒स्ति ॥१२॥
 तव॑ ह॒ त्यदि॑न्द्र॒ विश्व॑मा॒जौ सु॒स्तो धु॒नी॒चु॒सु॒री या ह॒ सि॒ष्व॒प् ।
 दी॒द॒य॒दि॒त्तु॒भ्यं सो॒मेभिः॑ सु॒न्व॒न्दु॒भी॒ति॒रि॒ध्म॒भृ॒तिः प॒क्व्य॑कैः ॥१३॥

tvám vṛidhá indra pūrvyó bhūr varivasyánn uśāne
 kāvyāya | parā nāvavāstvam anudéyam mahé pitré dadātha
 svám nāpātam || 11 || tvám dhúnir indra — || 12 || táva ha tyád
 indra víśvam ājaú sastó dhúnícúmurī yá ha síshvap | dīdáyad
 ít túbhyam sómebhiḥ sunván dabhítir idhmábhritiḥ pakthy
 àrkāñ || 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 adamant will-power, the soul, unresisted 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

Desirous 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

(२१.) एकविंशं सूक्तम्

(१-१२) द्वादशार्चस्यास्य सूक्तस्य बाह्व्यस्यो भगद्वाजः कविः । (१-८, १०, १२) प्रथमाष्टकां
दशमीद्वादशयोश्चेन्द्रः, (१, ११) नवम्येकादशयोश्च विश्वे देवा देवताः । त्रिष्टुप् छन्दः ॥॥११॥ इमा उ त्वा पुरुतमस्य कारोर्हव्यं वीर हव्या हवन्ते ।
धियो रथेष्टामजरं नवीयो रयिर्विभूतिरीयते वचस्या ॥१॥तमु स्तुष इन्द्रं यो विदानो गिर्वीहसं गीर्भिर्यज्ञवृद्धम् ।
यस्य दिवमति मृह्णा पृथिव्याः पुरुमायस्य रिरिचे महित्वम् ॥२॥

21.

Imā u tvā purutāmasya kārór hávyam vīra hávyā ha-
vante | dhīyo ratheshlthām ajāram nāviyo rayir vibhūtir
iyate vacasyā || 1 || tām u stusha indram yó vidāno gīrvā-
hasam gīrbhīr yajñāvṛiddham | yāsya divam āti mahnā pri-
thivyāḥ purumāyasya riricē mahitvām || 2 ||

स इत्तमोऽवयुनं ततन्वत्सूर्येण वयुनवचकार ।
कदा ते मती अमृतस्य धामेयक्षन्तो न मिनन्ति स्वधावः ॥३॥
यस्ता चकार स कुहं स्विदिन्द्रः कमा जनं चरति कासु विश्व ।
कस्ते यज्ञो मनसे शं वराय को अर्क इन्द्र कतमः स होता ॥४॥
इदा हि ते वेविषतः पुराजाः प्रजासं आसुः पुरुकृत्सखायः ।
ये मध्यमासं उत नूतनास उतावमस्य पुरुहूत बोधि ॥५॥

sá it támo 'va-
yunām tatanvát sūryeṇa vayúnavaḥ cakāra | kadā te mártā
amṛtasya dhāmeyakshanto ná minanti svadhāvaḥ || 3 || yás
tā cakāra sá kúha svid indraḥ kām á jānam carati kásu
vikshú | kás te yajñó mánase śam várāya kó arká indra
katamáḥ sá hótā || 4 || idá hí te vévishataḥ purājāḥ pra-
tnāsa āsúḥ purukṛit sákhāyaḥ | yé madhyamása utá nūta-
nāsa utāvamāsyā puruhūta 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. 1

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. 2

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. 3

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? 4

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. 5

॥२॥ तं पृच्छन्तोऽवरासः पराणि प्रत्ना तं इन्द्र श्रुत्यानु येमुः ।
 अर्चामसि वीर ब्रह्मवाहो यादेव विद्म तात्त्वा महान्तम् ॥६॥
 अभि त्वा पाजो रक्षसो वि तस्थे महि जज्ञानमभि तत्सु तिष्ठ ।
 तव प्रत्नेन युज्येन सख्या वज्रेण धृष्णो अप ता नुदस्व ॥७॥

tām prichánto 'varāsaḥ pārāṇi pratnā ta indra śrútyānu
 yemuḥ | ārcāmasi vīra brahmavāho yād evā vidmā tát tvā
 mahāntam || 6 || abhī tvā pájo raksháso ví tasthe máhi ja-
 jñānām abhī tát sú tishṭha | táva pratnéna yújyena sákhyā
 vājreṇa dhṛishṇo āpa tá nudasva || 7 ||

स तु श्रुधीन्द्र नूतनस्य ब्रह्मण्यतो वीर कारुधायः ।
 त्वं ह्यादुपिः प्रदिवि पितॄणां शश्वद्भूथ सुहव एष्टौ ॥८॥
 प्रोतये वरुणं मित्रमिन्द्रं मरुतः कृष्वावसे नो अद्य ।
 प्र पुषणं विष्णुमग्निं पुरन्धि सवितारमोषधीः पर्वतांश्च ॥९॥
 इम उ त्वा पुरुशाक प्रयज्यो जरितारो अभ्यर्चन्त्यकैः ।
 श्रुधी हवमा हुवतो हुवानो न त्वावीं अन्यो अमृत त्वदेस्ति ॥१०॥

sá tú śrudhīndra nū-
 tanasya brahmanyatō vīra kārudhāyaḥ | tvām hy āpsḥ pra-
 divi pitṛiṇām śasvad babhūtha suháva éshṭau || 8 || prótāye
 varuṇam mitráṁ índram marútaḥ kṛishvāvase no adyá |
 prá pūshāṇam víshṇum agnīm púramdhiṁ savitāram ósha-
 dbīḥ párvatāṅś ca || 9 || imá u tvā puruśāka prayajyo jari-
 tāro abhy ārcanty arkaśḥ | śrudhī hávam á huvatō huvānó
 ná tvāvāñ anyó amṛita tvád asti || 10 ||

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. 6

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. 7

O Lord, brave, the guardian of devotees, listen to the prayers of your persent 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. 8

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. 9

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. 10

नू म आ वाचमुप याहि विद्वान्विश्वेभिः सूनो सहसो यजत्रैः ।
 ये अग्निजिह्वा क्रतुसाप आसुर्ये मनु चक्रुर्परं दसाय ॥११॥
 स नो बोधि पुरस्ता सुगेषूत दुर्गेषु पथिकृद्दिनः ।
 ये अश्रमास उरवो बहिष्ठास्तेभिर्न इन्द्राभि वंक्षि वाजम् ॥१२॥

nū ma ā vācam ūpa
 yāhi vidvān vīśvebhiḥ sūno sahaso yājatraiḥ | yé agnijiḥvā
 ṛitasāpa āsūr yé mānum cakrūr ūparam dāsāya || 11 || sā
 no bodhi puraetā sugēśhūtā durgēshu pathikṛīd vīdānaḥ |
 yé āśramāsa urāvo vāhishṭhās tébhir na indrābhī vakshi
 vājam || 12 || 12 ||

(२२) द्वाविंशं सूक्तम्

(१-११) एकादशर्षस्यास्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥१३॥ य एक इद्वयर्ष्वर्षणीनामिन्द्रं तं गीर्भिरभ्यर्च आभिः ।
 यः पत्यते वृषभो वृष्ण्यावान्तस्त्यः सत्वा पुरुमायः सहस्वान् ॥१॥
 तमु नः पूर्वे पितरो नवम्वाः सप्त विप्रांसो अभि वाजयन्तः ।
 नक्षद्भामं ततुरि पर्वतेष्ठा मद्रोघवाचं मतिभिः शविष्ठम् ॥२॥

तमीमह इन्द्रमस्य रायः पुरुवीरस्य नृवतः पुरुक्षोः ।
 यो अस्कृधोयुरजरः स्वर्वान्तमा भर हरिवो मादयध्वै ॥३॥

22.

Yā éka īd dhāvyaḥ carshaṇīmām indram tām gīrbhir
 abhy ārea abhīḥ | yāḥ pātyate vṛishabho vṛishṇyāvān sa-
 tyāḥ sātva purumāyāḥ sāhasvān || 1 || tām u naḥ pūrve
 pitāro nāvagvāḥ sapta viprāso abhī vājāyantaḥ | nakshad-
 dābhām tāturim parvateshṭhām ādroghavācam matibhiḥ śa-
 viṣṭham || 2 || tām imaha indram asya rāyāḥ puruvīrasya
 nṛivātaḥ purukshōḥ | yó āskṛīdhoyur ajārah 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. 11

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. 12

22

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. 1

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. 2

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. 3

तन्नो वि वोचो यदि ते पुरा चिज्रितारं आनशुः सुन्नमिन्द्र ।
 कस्ते भागः किं वयो दुध्र खिद्रः पुरुहूत पुरुवसोऽसुरघ्नः ॥४॥
 तं पृच्छन्ती वज्रहस्तं रथेग्रामिन्द्रं वेपी वक्त्री यस्य नू गीः ।
 तुविग्रामं तुविकूर्मिं रभोदां गानुमिषे नक्षते तुन्नमच्छ ॥५॥

tán no ví voco yádi te
 purá cij jaritára ānaśūḥ sumnám indra | kás te bhāgáh
 kíṃ váyo dudhra khidraḥ púruhūta purūvaso 'suraghnáh
 || 4 || tám prichánti vájrahastam ratheshthám índram vépi
 vákvarī yásya nū gīḥ | tuviḡrābhám tuvikūrmīm rabhodám
 gātúm ishe nákshte túmram ácha || 5 || 13 ||

॥२४॥ अया ह त्वं मायया वावृधानं मनोजुवा स्वतवः पर्वतेन ।
 अच्युता चिद्रीलिता स्वोजो रुजो वि दृळ्हा धृषता विरप्शिन ॥६॥
 तं वो धिया नव्यस्या शविष्टं प्रत्नं प्रन्नवत्परितंसयध्वं ।
 स नो वक्षदनिमानः सुवद्धेन्द्रो विश्वान्यति दुर्गहाणि ॥७॥
 आ जनाय द्रुहणे पार्थिवानि दिव्यानि दीपयोऽन्तरिक्षा ।
 तपा वृषन्विश्वतः शोचिषा तान्ब्रह्मद्विषे शोचय क्षामपश्च ॥८॥

ayá ha tyám māyáyā vāvṛidhānām manojúvā svatavaḥ
 párvatena | ácyutā eid vilitā svojo rujó ví dṛṣṭhā dhṛishatá
 virapsin || 6 || tám vo dhiyá návyasyā śávishtam pratnám
 pratnavát paritansayádhyai | sá no vakshad animánáh su-
 váhmnéndro víśvāny áti durgáhāṇi || 7 || á jánāya drúhvaṇe
 párthivāni divyāni dipayo 'ntárikshā | tápā vṛishan víśvā-
 taḥ śocishā tán brahmadvíshe śocaya kshám apáś 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 adamant 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 commemorates 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 midspace 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

भुवो जनस्य दिव्यस्य राजा पार्थिवस्य जगतस्त्वेषसंहक् ।
 ध्रिष्व वज्रं दक्षिण इन्द्र हस्ते विश्वा अजुर्य दयसे वि मायाः ॥९॥
 आ संयतमिन्द्र णः स्वस्ति शत्रुतुर्याय बृहतीममृध्राम् ।
 यया दासान्यार्याणि वृत्रा करो वज्रिन्सुतुका नाहुषाणि ॥१०॥
 स नो नियुद्धिः पुरुहूत वेधो विश्ववाराभिरा गंहि प्रयज्यो ।
 न या अदेवो वरते न देव आभिर्याहि तूयमा मद्र्यद्रिक् ॥११॥

bhūvo jānasya divyāsya rājā pāṛthivasya jāgatas tveshasam-
 drik | dhishvá vājraṁ dākṣhiṇa indra hāste vīśvā ajurya
 dayase vī māyāḥ || 9 || ā samyātam indra ṇaḥ svastīm śa-
 trutūryāya bṛihatīm āmṛidhrām | yāyā dāsāny āryāni vṛi-
 trā karo vajrin sutūkā nāhushāṇi || 10 || sā no niyúdbhiḥ
 puruhūta vedho vīśvāvārābhir ā gahi prayajyo | ná yā
 ádevo vārate ná devā ābhir yāhi tūyam ā madryadrīk
 || 11 || 14 ||

(२३) ययोर्विशं सूतम्

(१-२०) दशवर्षस्यास्य सूतस्य वारहस्पत्यो भगवान् कपिः । इन्द्रो देवता । विदुषः छन्दः ॥

॥१५॥ सुत इत्वं निमिष्ठा इन्द्र सोमे स्तोमे ब्रह्मणि शस्यमान उक्थे ।
 यद्वा युक्ताभ्यां मघवन्हरिभ्यां विश्वद्वज्रं वाक्कोरिन्द्र यासि ॥१॥
 यद्वा द्विवि पायं सुध्विमिन्द्र वृत्रहृत्वेज्वसि शूरसातो ।
 यद्वा दक्षस्य विभ्युषो अविभ्यदरन्धयः शर्धत इन्द्र दस्यून् ॥२॥

23.

Sutá it tvám nímiṣṭha indra sóme stóme bráhmaṇi śasyá-
 māna ukthé | yád vā yuktābhyām maghavan hárībhyām
 bíbhrad vājraṁ bāhvór indra yási || 1 || yád vā divi párye
 súshvim indra vṛitrahátyé 'vasi śúrasātau | yád vā dāksha-
 sya bíbhyúsho ábibhyad árandhayāḥ śárdhata indra dás-
 yūn || 2 ||

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

23

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 सुतमिन्द्रो अस्तु सोमं प्रणेनीरुग्रो जरितारमृती ।
 कर्ता वीराय सुर्वय उ लोकं दाता वसु स्तुवते कीरये चित् ॥३॥
 गन्तेयान्ति सर्वना हरिभ्यां वृभ्रिर्वज्रं पपिः सोमं दुदिर्गाः ।
 कर्ता वीरं नयं सर्ववीरं श्रोता हवै गृणतः स्तोमवाहाः ॥४॥

अस्मै वयं यद्वावान् तद्विविष्म इन्द्राय यो नः प्रदिवो अपस्कः ।
 सुते सोमे स्तुमसि शंसदुक्थेन्द्राय ब्रह्म वर्धनं यथासत् ॥५॥

pāta sutām índro astu sómam prañenír ugró ja-
 ritāram ūtí | kártā vīráya súshvaya u lokám dātā vāsu stu-
 vaté kīráye cit || 3 || gántéyānti sávanā hárībhyām babhrír
 vājram papíḥ sómam dadír gāḥ | kártā virám náryam sár-
 vavīram śrótā hávam gṛṇatá stó mavāhāḥ || 4 || ásmāi va-
 yám yád vāvāna tát vivishma índrāya yó naḥ pradívo
 ápas káḥ | suté sóme stumási śánsad ukthéndrāya bráhma
 vārdhanam yáthásat || 5 || 15 ||

॥२३॥ ब्रह्माणि हि चकृषे वर्धनानि तावत् इन्द्र मतिभिर्विविष्मः ।
 सुते सोमे सुतपाः शंतमानि रान्द्रया क्रियास्म वक्ष्णानि युज्ञेः ॥६॥
 स नो बोधि पुरोळाशं रराणः पिबा तु सोमं गोक्रजीकमिन्द्र ।
 एदं ब्रह्मिर्जमानस्य सीदोरं कृधि त्वायत् उ लोकम् ॥७॥

bráhmāṇi hí cakṛishé vārdhanāni távat ta indra mati-
 bhir vivishmaḥ | suté sóme sutapāḥ śāntamāni rándyā
 kriyāsmā vākshaṇāni yajñāḥ || 6 || sá no bodhi puroḷāṣam
 rārāṇaḥ pibā tú sómam górijikam indra | édám barbhir yá-
 jamānasya sīdorūm kṛidhi tvāyatá u lokám || 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 मन्दस्वा ह्यनु जोषमुग्र प्र त्वा यज्ञास इमे अश्रुवन्तु ।
 प्रेमे हवासः पुरुहुतमस्मे आ त्वेयं धीरवस इन्द्र यम्याः ॥८॥
 तं वः सखायः सं यथा सुतेषु सोमेभिर्नि पृणता भोजमिन्द्रम् ।
 कुवित्तस्मा असति नो भराय न सुष्विमिन्द्रोऽवसे मृधाति ॥९॥
 एवेदिन्द्रः सुते अस्तावि सोमे भरद्वाजेषु क्षयदिन्मघोनः ।
 असद्यथा जरित्र उत सुरिरिन्द्रो रायो विश्ववारस्य दाता ॥१०॥

sá man-

dasvā hy ānu jósham ugra prá tvā yajñāsa imé aśnuvantu |
 prémé hávāsaḥ puruhūtám asmé á tveyám dhír ávasa indra
 yamyāḥ || 8 || tám vaḥ sakhāyaḥ sām yáthā sutéshu sóme-
 bhir im priṇatā bhojám índram | kuvít tasmā ásati no bhá-
 rāya ná súshvim índró 'vase mṛidhāti || 9 || evéd indraḥ
 suté astāvi sóme bharádvājeshu ksháyad ín maghónaḥ |
 ásad yáthā jaritrá utá sūrír índro rāyó viśvávarasya datá
 || 10 || 10 ||

(२४) चतुर्विंशं सूक्तम्

(१-१०) दशर्षेयास्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः । इन्द्रो देवता । विष्णुः छन्दः ॥

॥१७॥

वृषा मदु इन्द्रे श्लोके उक्त्वा सचा सोमेषु सुतपा ऋजीषी ।
 अर्चय्यो मघवा नृभ्य उक्थेर्द्युक्षो राजा गिरामक्षितोतिः ॥१॥
 ततुरिर्वीरो नर्यो विचेताः श्रोता हवै गृणत उर्व्यूतिः ।
 वसुः शंसो नरां कारुधाया वाजी स्तुतो विदथे दाति वाजम् ॥२॥

24.

Vṛishā máda indre ślóka ukthá sácā sómeshu sutapá
 rijishí | arcatryò maghāvā nṛíbhya uktháir dyukshó rájá
 girám ákshítotih || 1 || táturir víró náryo vícetāḥ śrótā há-
 vam gṛiṇatá urvyūtiḥ | vásuḥ śánsò narám kārúdhāyā vājí
 stutó vidáthe dāti vājam || 2 ||

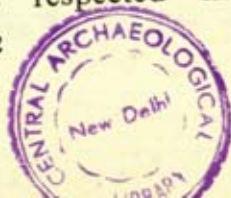
O mighty resplendent Lord, be pleased with our selfless sacrificial acts according to your discretion. May our invocations reach you, who is respected by all; we offer prayers to you for our protection. 8

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



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अक्षो न चक्रयोः शूर वृहन्प्र ते म॒ह्ना रिरि॒चे रोद॑स्योः ।
 वृ॒क्षस्य॒ नु ते॑ पु॒रुहू॒त व॒या व्यू॑रु॒तयो रुरु॑हुरिन्द्र पृ॒र्वीः ॥३॥
 श॒ची॒वत॑स्ते पु॒रु॒शाक् शा॒का ग॒वा॒मिव॑ स्मृ॒तयः॑ संच॒रणीः॑ ।
 व॒त्सानां॑ न तन्त॒र्यस्त॑ इन्द्र दाम॒न्वन्तो॑ अ॒दामा॑नः सु॒दाम॑न् ॥४॥
 अ॒न्यद्य॑ क॒र्वीर॑म॒न्यदु॒ श्वोऽस॑च्च सन्मु॒हुराच॑किरिन्द्रः ।
 मि॒त्रो नो॒ अत्र॑ वरु॒णश्च॑ पृ॒षायो॑ व॒शस्य॑ प॒र्येता॑स्ति ॥५॥

áksho ná cakryòḥ śūra brī-
 hán prá te mahná ririce ródasyoḥ | vṛikshásya nú te pu-
 rubūta vayá vy ūtáyo ruruhur indra pūrvīḥ || 3 || śácīvatas
 te puruṣāka śákā gávām iva smṛtáyaḥ sameáranīḥ | vatsá-
 nām ná tantáyas ta indra dāmanvanto adāmanāḥ sudāman
 || 4 || anyád adyá kárvaram anyád n švó 'śac ca sán mú-
 hur ācakrír indraḥ | mitró no átra váruṇaḥ ca pūsháryó
 váṣasya paryetásti || 5 || 17 ||

॥२८॥ वि त्वदापो न पर्वतस्य पृष्ठादुक्थेभिरिन्द्रानयन्त यज्ञैः ।
 तं त्वाभिः सुष्टुतिभिर्वाजयन्त आजि न जग्मुर्गिर्वाहो अश्वः ॥६॥
 न यं जरन्ति शरदो न मासा न द्याव इन्द्रमवकर्शयन्ति ।
 वृद्धस्य चिद्वर्धतामस्य तनूः स्तोमेभिरुक्थैश्च शस्यमाना ॥७॥

ví tvád ápo ná párvatasya pṛishthád ukthébbhir indra-
 nayanta yajñaiḥ | tám tvābhiḥ susṭutibhir vājáyanta ājīm
 ná jagmur girvāho ášvāḥ || 6 || ná yám járanti śarádo ná
 māsā ná dyáva indram avakarsáyanti | vṛiddhásya cid var-
 dhatām asya tanú stómebbhir ukthaiḥ ca śasyámānā || 7 ||

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 वीळ्वे नमते न स्थिराय न शर्धते दस्युजूताय स्त्वान् ।
 अत्रा इन्द्रस्य गिरयश्चिदृष्व गम्भीरे चिद्ववति गाधमस्मै ॥८॥
 गम्भीरेण न उरुणामत्रिन्प्रेषो यन्धि सुतपावन्वाजान् ।
 स्या ऊ पु ऊर्ध्व ऊती अरिषण्यन्नकोव्युष्टौ परितक्म्यायाम् ॥९॥
 सचस्व नायमवसे अभीक इतो वा तमिन्द्र पाहि रिषः ।
 अमा चैनमरण्ये पाहि रिषो मदेम शतहिमाः सुवीराः ॥१०॥

ná vilāve námate ná sthirāya ná śārdhate dāsyañjūtāya sta-
 vān | ājrā indrasya girāyaś cid rishvā gambhīré cid bha-
 vati gādhām asmai, || 8 || gambhīreṇa na uruṇāmatrin prēshó
 yandhi sutapāvan vājān | sthā ū shú ūrdhvā ūtī árishañ-
 yann aktór vyūshṭau páritakmyāyām || 9 || sácasva nāyām
 ávase abhika itó vā tám indra pāhi rishāḥ | amā cainam
 āraṇye pāhi rishó mādema śatāhimāḥ suvīrāḥ || 10 || 18 ||

(२५) पञ्चविंशं सूक्तम्

(१-९) नवचंस्यास्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः । इन्द्रो देवता । विष्णु उन्मः ॥

११.९.९ या त ऊतिरवमा या परमा या मध्यमेन्द्र शुष्मिन्नस्ति ।
 ताभिरु पु वृत्रहत्येज्वीर्न एभिश्च वाजैर्महात्र उग्र ॥१॥
 आभिः स्पृधो मिथुतीररिषण्यन्नमित्रस्य व्यथया मन्युमिन्द्र ।
 आभिर्विश्वा अभियुजो विष्णुचीरायीय विशोऽवे तारीर्दासीः ॥२॥

25.

Yā ta ūtīr avamā yā paramā yā madhyamēndra śushminn
 āsti | tābhir ū shú vṛitrahātye 'vīr na ebhīś ca vājair mahān
 na ugra || 1 || ābhi sprīdho mithatīr árishanyann amītrasya
 vyathayā manyūm indra | ābhir víśvā abhiyújo víshūcīr
 áryāya víśó 'va tārīr dāsīḥ || 2 ||

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

25

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

इन्द्रं जामय उत येऽजामयोऽर्वाचीनासो वनुषो युयुज्रे ।
 त्वमेषां विथुरा शर्वासि जहि वृष्ण्यानि कृणुही पराचः ॥३॥
 शूरो वा शूरं वनते शरीरैस्तनुरुचा तरुषि यत्कृष्वेतै ।
 तोके वा गोषु तनये यदप्सु वि क्रन्दसी उर्वरासु ब्रवेते ॥४॥
 नहि त्वा शूरो न तुरो न धृष्णुर्न त्वा योधो मन्यमानो युयोध ।
 इन्द्र नकिंश्च प्रत्यस्त्येषां विश्वा जातान्यभ्यसि तानि ॥५॥

indra jāmāya utā yé 'jā-
 mayo 'rvācīnāso vanúsho yuyujré | tvām eshām vithurā śá-
 vānsi jahí vṛishṇyāni kṛiṇuhí párácaḥ || 3 || śūro vā śúram
 vanate śārīrais tanūrúcā tárushi yát kṛiṇvaíte | toké vā gó-
 shu tánaye yád apsú ví krándasī urvárāsu brávaite || 4 ||
 nahí tvā śūro ná turó ná dhṛishṇúr ná tvā yodhó mánya-
 māno yuyódha | índra nákish tvā práty asty eshām vísvā
 jātāny abhy āsi táni || 5 || 19 ||

॥२०॥ स पत्यत उभयोर्नृम्णमयोर्यदी वेधसः समिथे हवन्ते ।
 वृत्रे वा महो नृवति क्षये वा व्यचस्वन्ता यदि वितन्तसेतै ॥६॥
 अथ स्मा ते चर्षणयो यदेजानिन्द्र त्रातोत भवा वरूता ।
 अस्माकासो ये नृतमासो अर्य इन्द्र सुरयो दधिरे पुरो नः ॥७॥

sá patyata ubháyor nṛimṇām ayór yádī vedhásah sami-
 thé hávante | vṛitré vā mahó nṛiváti ksháye vā vyácasvantā
 yádi vitanasafte || 6 || ádha smā te carsbaṇáyo yád éjān
 índra trātótā bhavā varūtā | asmákāso yé nṛítamāso aryá
 índra sūráyo dadhiré puró naḥ || 7 ||

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 इन्द्रियाय सत्रा ते विश्वमनु वृत्रहत्ये ।
 अनु क्षत्रमनु सहो यज्ञेन्द्र देवेभिरनु ते नृषह्ये ॥८॥
 एवा नः स्पृधः समजा समस्त्विन्द्र रारन्धि मिथुतीरदेवीः ।
 विद्याम वस्तोरवसा गूणन्तो भरद्वाजा उत ते इन्द्र नूनम् ॥९॥

ánu te dāyi mahá in-
 driyáya satrá te víśvam ánu vṛitrahátye | ánu kshatrám
 ánu sáho yajatréndra devébhīr ánu te nṛisháhye || 8 || evá
 na sprídhah sám ajā samátsv índra rārandhí mithatír áde-
 viḥ | vidyāma vástor ávasā grīnānto bharádvājā utá ta in-
 dra nūnám || 9 || 20 ||

(२९) षड्विंशं सूक्तम्

(१-८) अष्टवैष्यास्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः । इन्द्रो देवता । विष्णुर्गन्तुः ॥

॥२१॥ श्रुधी न इन्द्र क्वयामसि त्वा महो वार्जस्य सातौ वावृषाणाः ।
 सं यद्विशोऽयन्त शूरसाता उग्रं नोऽवः पार्ये अहन्दाः ॥१॥
 त्वां वाजी हवते वाजिनेयो महो वार्जस्य गर्ध्वस्य सातौ ।
 त्वां वृत्रेष्विन्द्र सत्पतिं तरेत्रं त्वां चष्टे मुष्टिहा गोषु युध्यन् ॥२॥
 त्वं कविं चोदयोऽर्कसातौ त्वं कुत्साय शुष्णं दाशुषे वर्क ।
 त्वं शिरो अमर्मणः पराहन्नतिथिग्वाय शंस्यं करिष्यन् ॥३॥

26.

Ṣrudhí na indra hváyāmasi tvā mahó vājasya sātau
 vāvṛishbāṇāḥ | sám yád víśó 'yanta śúrasātā ugrám nó 'vaḥ
 párye áhan dāḥ || 1 || tvām vājī havate vājīneyó mahó vā-
 jasya gádhyasya sātau | tvām vṛitréshv indra sátpatiṁ tá-
 rutram tvām cashṭe mushṭihá góshu yúdhyan || 2 || tvām
 kavīm codayo 'rkásātau tvām kútsāya śúshṇam dāśúshe
 vark | tvām śīro amarmāṇaḥ párahann atithigvāya śánsyam
 karishyán || 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

26

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 entréat 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

त्वं रथं प्र भारो योधमृष्वमावो युध्यन्तं वृषभं दशद्युम् ।
 त्वं तुग्रं वेतसवे सचाहन्त्वं तुजिं गृणन्तमिन्द्र तूतोः ॥४॥
 त्वं तदुक्थमिन्द्र बर्हणा कः प्र यच्छता सहस्रा शूर दीपि ।
 अव गिरेर्दासं शम्बरं हन्प्रावो दिवोदासं चित्राभिरुती ॥५॥

tvām rātham prā bharo yodhām ṛishvām
 āvo yūdhyantam vṛishabhām daśadyum | tvām tūgram ve-
 tasāve sácāhan tvām tūjim gṛiṇāntam indra tūtoḥ || 4 ||
 tvām tát ukthām indra barhāṇā kaḥ prā yāc chatā sa-
 hāsrā śūra dārshi | āva girér dāsam śānbaram han právo
 dívodāsam citrábhir ūtí || 5 || 21 ||

॥२२॥ त्वं श्रद्धाभिर्मन्दसानः सोमैर्दुभीतये चुमुरिमिन्द्र सिष्वप् ।
 त्वं रजि पिठीनसे दशस्यन्पष्टिं सहस्रा शच्या सचाहन् ॥६॥
 अहं चन तत्सूरिभिरानश्यां तव ज्याय इन्द्र सुन्नमोजः ।
 त्वया यत्स्त्वर्गन्ते सधवीर वीरास्त्रिवरूथेन नहुषा शविष्ठ ॥७॥
 वयं ते अस्यामिन्द्र द्युम्नहृतौ सखायः स्याम महिन प्रेष्टाः ।
 प्रातर्दनिः क्षत्रश्रीरस्तु श्रेष्ठो घने वृत्राणां सनये धनानाम् ॥८॥

tvām śraddhābhir mandasānāḥ sómair dabhítaye cāmu-
 rim indra sishvap | tvām rajīm pīṭhīnase daśasyān śhasṭīṇi
 sahāsrā śācyā sácāhan || 6 || ahām caná tát sūribhir ānaṣ-
 yām táva jyāya indra sumnām ójaḥ | tvāyā yát stāvante
 sadhavīra virās trivārūthena nāhushā śavishṭha || 7 || vayām
 te asyām indra dyumnáhūtau sákhāyaḥ syāma mahina
 prēśṭhāḥ | prátardaniḥ kshatraśrír astu śrēśṭho ghané
 vṛitrāṇām sanāye dhānānām || 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

(२७) सप्तविंश सूक्तम्

(१-८) अष्टर्चस्यास्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः । (१-७) प्रथमादिसप्तर्चमिन्द्रः,

(८) अष्टम्याश्च चायमानस्याभ्यावर्तिनो दानं देयते । विदुषु छन्दः ॥

॥२३॥

किमस्य मदे किम्वस्य पीताविन्द्रः किमस्य सख्ये चकार ।
 रणा वा ये निषदि किं ते अस्य पुरा विविद्रे किमु नृत्तनासः ॥१॥
 सदस्य मदे सद्वस्य पीताविन्द्रः सदस्य सख्ये चकार ।
 रणा वा ये निषदि सत्ते अस्य पुरा विविद्रे सद् नृत्तनासः ॥२॥
 नहि नु ते महिमानः समस्य न मघवन्मघवत्त्वस्य विद्म ।
 न राधसोराधसो नृत्तनस्येन्द्र नकिर्ददृश इन्द्रियं ते ॥३॥
 एतत्त्यत्ते इन्द्रियमचेति येनावधीर्वरशिखस्य शेषः ।
 वज्रस्य यत्ते निहतस्य शुष्मात्स्वनाच्चिदिन्द्र परमो दुदार ॥४॥

27.

Kīm asya māde kīm v asya pītāv indrah kīm asya
 sakhyé cakāra | rāṇā vā yé nishádi kīm té asya purá vi-
 vidre kīm u nūtanāsaḥ || 1 || sād asya māde sād v asya
 pītāv indrah sād asya sakhyé cakāra | rāṇā vā yé nishádi
 sāt té asya purá vividre sād u nūtanāsaḥ || 2 || nahí nú te
 mahimānaḥ samasya ná maghavan maghavattvásyā vidmá |
 ná rādhaso-rādhaso nūtanasyéndra nákir dadṛṣa indriyām
 te || 3 || etát tyát ta indriyām aceti yénāvadhīr varāśikha-
 sya śéshaḥ | vájrasya yát te níhatasya śúshmat svaná cid
 indra paramó dadára || 4 ||

वधीदिन्द्रो वरशिखस्य शेषोऽभ्यावर्तिनं चायमानाय शिखन् ।
 वृचीवतो यद्वरियुपीयायां हन्पूर्वे अर्धे भियसापरो दत् ॥५॥

vádhid indro varāśikhasya śésho
 'bhyāvartīne cāyamānáya śikshan | vṛcívato yád dhariyūpí-
 yāyām hán pūrve árdhe bhiyásáparo dárt || 5 || 23 ||

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 ? 1

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. 2

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. 3

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. 4

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. 5

॥२४॥

त्रिंशच्छतं वर्मिणं इन्द्र साकं यव्यावत्यां पुरुहूत श्रवस्या ।
 वृचीवन्तः शरवे पत्यमानाः पात्रा भिन्दुना न्यर्थान्यायन् ॥६॥
 यस्य गावावरुषा स्यवस्यु अन्तरु पु चरन्तो रेरिहाणा ।
 स सृज्जयाय तुर्यशं परादाद्वृचीवन्तो देववाताय शिक्षन् ॥७॥
 द्वयो अग्ने रथिनो विंशतिं गा वधूमन्तो मधवा मह्यं सम्राट् ।
 अभ्यावर्ती चायमानो ददाति दुणाशेयं दक्षिणा पार्थवानाम् ॥८॥

triṁśacchatam varmīṇa indra sākam yavyāvatyām pu-
 ruhūta śravasyā | vṛcīvantah śarave pātyamānāḥ pātrā
 bhindānā nyarthāny āyan || 6 || yasya gāvāv arushā sūya-
 vasyū antār ū shū cārato rérihāṇā | sā sṛñjayāya turvā-
 ṣam parādād vṛcīvato daivavātāya śikshan || 7 || dvayāñ
 agne rathīno viṁsatīm gā vadhūmato maghāvā māhyam
 samrāt | abhyāvartī cāyamānó dadāti duṇāśeyām dākshinā
 pāthavānām || 8 || 24 ||

(२८) अष्टाविंशं सूक्तम्

(१-८) अष्टर्षत्यास्य सूक्तस्य बाह्यैष्यो भगवान् कृषिः । (१, ३-७) प्रथमर्षस्तृतीयादिपञ्चानाञ्च गावः,
 (२, ८) द्वितीयाष्टम्योरिन्द्रो गावो वा देवताः । (१, ५-७) प्रथमर्षः पञ्चम्यादितृचस्य च त्रिष्टुप्,
 (२-४) द्वितीयादितृचस्य जगती, (८) अष्टम्याश्चानुष्टुप् छन्दसि ॥

॥२५॥

आ गावो अगमन्नुत भद्रमकृन्त्सीदन्तु गोष्ठे रणयन्त्वस्मे ।
 प्रजावतीः पुरुरूपा इह स्युरिन्द्राय पूर्वोरुषसो दुर्हानाः ॥१॥
 इन्द्रो यज्जने पृणते च शिक्षत्युपेहृदाति न स्वं मुपायति ।
 भूयोभूयो रयिमिदस्य वर्धयन्नभिन्ने खिल्ये नि दधाति देवयुम् ॥२॥

28.

Ā gāvo agmann ūtā bhadram akran sīdanta goshthē
 ranāyantv asme | prajāvatīḥ pururūpā ihā syur indrāya
 pūrvir ushāso dūhānāḥ || 1 || indro yājvane pṛiṇatē ca śi-
 kshaty ūpēd dadāti nā svām mushāyati | bhūyo-bhūyo ra-
 yīm īd asya vardhāyann ābhinne khilye nī dadhāti deva-
 yūm || 2 ||

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. 6

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. 7

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. 8

28

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. 1

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. 2

न ता नेशन्ति न दंभाति तस्करो नासामामित्रो व्यथिरा दधर्षति ।
 देवींश्च यामियेजते ददाति च ज्योगित्ताभिः सचते गोपतिः सह ॥३॥
 न ता अवी रेणुककाटो अश्रुते न संस्कृतत्रमुप यन्ति ता अभि ।
 उरुगायमभयं तस्य ता अनु गावो मर्तस्य वि चरन्ति यज्वनः ॥४॥
 गावो भगो गाव इन्द्रो मे अच्छान् गावः सोमस्य प्रथमस्य भद्रः ।
 इमा या गावः स जनास इन्द्र इच्छामीबुदा मनसा चिदिन्द्रम् ॥५॥

ná tá nasanti ná dabhāti táskaro, nāsām āmitró
 vyáthir á dadharshati | devāṅs ca yábhir yájate dádāti ca
 jyóg ít tábhiḥ sacate gópatih sahá || 3 || ná tá árvā reṇú-
 kakāto aṣnute ná saṁskṛitatráṁ úpa yanti tá abhí | uru-
 gāyám ábhayaṁ tásya tá ánu gāvo mártasya ví caranti
 yájvanah || 4 || gāvo bhágo gāva índro me achān gāvah só-
 masya prathamásya bhaksháh | imá yá gāvah sá janāsa ín-
 dra ichámíd dhṛidá mánasā cid índram || 5 ||

युयं गावो मेदयथा कृशं चिदश्रीरं चित्कृणुथा सुप्रतीकम् ।
 भद्रं गृहं कृणुथ भद्रवाचो बृहद्वो वयं उच्यते सभासु ॥६॥
 प्रजावन्तीः सृयवसं रिशन्तीः शुद्धा अपः सुप्रपाणे पिबन्तीः ।
 मा वः स्तेन ईशत माघशीसः परि वो हेती रुद्रस्य वृज्याः ॥७॥

उपेदमुपपचनमासु गोपृपं पृच्यताम् ।
 उपं ऋषभस्य रेतस्युपेन्द्र तव वीर्ये ॥८॥

yūyám gāvo
 medayathā kṛishám cid aṣṛírám cit kṛiṇuthā suprátikam |
 bhadráṁ grīhám kṛiṇutha bhadravāco bṛihád vo váya
 ucyate sabhásu || 6 || prajāvatih sūyávasaṁ riśántih ṣuddhá
 apáh suprapāṇé píbantih | má va stená ísata mágháśaṁsah
 pári vo hetí rudrásya vrijyāb || 7 || úpedám upapárcanam
 āsú góshúpa pṛicyatām | úpa řishabhásya rétasy úpendra
 táva vīryè || 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

(२९) एकोनविंशं सूक्तम्

(१-६) षड्विंशस्य सूक्तस्य बार्हस्पत्यो नगद्वाज ऋषिः । इन्द्रो देवता । विष्णु छन्दः ॥

॥१॥ इन्द्रं वो नरः सख्याय सेपुर्महो यन्तः सुमतये चकानाः ।
महो हि दाता वज्रहस्तो अस्ति महासु रष्वमवसे यजध्वम् ॥१॥
आ यस्मिन्हस्ते नयी मिमिक्षुरा रथे हिरण्यये रथेष्टाः ।
आ रश्मयो गर्भस्त्योः स्थुरयोराध्वन्नश्वासो वृषणो युजानाः ॥२॥

29.

Índram vo nárah sakhyāya sepur mahó yántaḥ suma-
tāye cakānāḥ | mahó hí dātā vājrahasto ásti mahām u raṇ-
vām ávase yajadhvam || 1 || á yásmin háste náryā mimi-
kshúr á ráthe hiraṇyāye ratheshthāḥ | á raśmāyo gábha-
styo sthūrāyor ádhvann áśvāso vṛiṣhaṇo yujānāḥ || 2 ||

श्रिये ते पादा दुव आ मिमिक्षुर्धृष्णुर्वज्री शवंसा दक्षिणावान् ।
वसानो अत्कं सुरभिं दृशे कं स्वर्णं तृतविषिरो बभूय ॥३॥
स सोम आमिश्चतमः सुतो भुव्यस्मिन्पक्तिः पच्यते सन्ति धानाः ।
इन्द्रं नरः स्तुवन्तो ब्रह्मकारा उक्था शंसन्तो देववाततमाः ॥४॥
न ते अन्तः शवंसो धाय्यस्य वि तु बावधे रोदसी महित्वा ।
आ ता सूरिः पृणति तृतुजानो युथेवाप्सु समीजमान उती ॥५॥
एवेदिन्द्रः सुहव ऋष्यो अस्तुती अनूती हिरिशिप्रः सत्वा ।
एवा हि जातो असमात्योजाः पुरु च वृत्रा हनति नि दस्युन् ॥६॥

ṣriyé te pādā dúva á mimikshur dhṛishṇúr vajrí śavasā
dákshināvān | vāsāno átkam surabhīm dṛiśé kām svār ṇā
nṛitav ishiró babhūtha || 3 || sá sóma ámiṣlatamaḥ sutó bhūd
yásmin paktiḥ pacyáte sánti dhānāḥ | índram nára stu-
vānto brahmakārā ukthā śānsanto devāvātataamāḥ || 4 || ná
te ántaḥ śavaso dhāyy asyá ví tú bābadhe ródasī mahitvá |
á tá sūriḥ pṛiṇati tútujāno yūthévāpsú samíjamāna ūtí
|| 5 || evéd índrah suháva ṛishvó astūtí ánūti hiriṣiprah
sátva | evá hí jātó ásamātyojāḥ purú ca vṛitrá hanati ní
dásyūn || 6 || १ ||

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. 1

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. 2

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. 3

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. 4

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. 5

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. 6

(३०) विंशं सूक्तम्

• (१-५) पञ्चर्ष्यास्तु सूक्तस्य वार्हस्पत्यो भरद्वाज ऋषिः । इन्द्रो देवता । विष्टुप् छन्दः ॥

॥२॥

भूय इहावृधे वीर्यायै एको अजुर्यो दयते वसुनि ।
 प्र रिरिचे दिव इन्द्रः पृथिव्या अर्धमिदस्य प्रति रोदसी उभे ॥१॥
 अर्धो मन्ये बृहदसुर्यमस्य यानि दाधार नकिरा मिनाति ।
 दिवेदिवे सूर्यो दर्शतो भूद्धि सद्मान्युर्विया सुकतुर्धात् ॥२॥

30.

Bhūya id vāvṛidhe vīryāyaṁ éko ajuryó dayate vásūni |
 prá ririce divá índraḥ prithivyā ardhám id asya prāti ró-
 dasī ubhé || 1 || ádhā manye bṛihád asuryām asya yāni dā-
 dhāra nákir á mināti | divé-dive sūryo darsató bhūd ví sād-
 māny urviyā sukrátur dhāt || 2 ||

अद्या चिन्नू चित्तदपो नदीनां यदाभ्यो अरदो गातुमिन्द्र ।
 नि पर्वता अद्भसदो न सेंदुस्त्वया दृळ्हानि सुकतो रजांसि ॥३॥
 सत्यमित्तन्न त्वावी अन्यो अस्तीन्द्र देवो न मर्त्यो ज्यायात् ।
 अहन्नहिं परिशयानमणोऽवासृजो अपो अच्छा समुद्रम् ॥४॥
 त्वमपो वि दुरो विष्टुचीरिन्द्र दृळ्हमरुजः पर्वतस्य ।
 राजाभवो जगतश्चर्षणीनां साकं सूर्यं जनयन्त्यामुषासम् ॥५॥

adyā cin nū cit tād āpo
 nadīnām yād ābhyo árado gātúm indra | ní párvatā adma-
 sádo ná sedus tváyā dṛiḥhāni sukrato rájānsi || 3 || satyām
 ít tán ná tvāvāṁ anyó astíndra devó ná mártyo jyáyān |
 áhann áhim pariśáyānam árnó 'vāsṛijo apó áchā samudráṁ
 || 4 || tvām apó ví dúro víshūcīr índra dṛiḥhám arujah párv-
 atasya | rájābhavo jágataḥ carshaṇīnām sākām sūryam ja-
 náyan dyām ushásam || 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. 1

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. 2

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. 3

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. 4

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. 5

(३१) एकविंशं सूक्तम्

(१-५) पञ्चर्षस्यास्य सूक्तस्य भारद्वाजः सुहोम क्रषिः । इन्द्रो देवता । (१-३, ५) प्रथमादि-
तृचस्य पञ्चम्या क्रषश्च विष्टुप्, (५) चतुर्थ्याश्च शकरी छन्दसी ॥

॥३॥ अभूरेको रयिपते रयीणामा हस्तयोरधिथा इन्द्र कृष्टीः ।
वि तोके अप्सु तनये च सुरेऽवोचन्त चर्षणयो विवाचः ॥१॥
त्वद्वियेन्द्र पार्थिवानि विश्वाच्युता चिच्छावयन्ते रजांसि ।
द्यावाक्षामा पर्वतासो वनानि विश्वं दृळ्हं भयते अज्मन्ना ते ॥२॥

31.

Ābhūr éko rayipate rayinām ā hástayor adbhithā indra
kṛishṭīḥ | ví toké apsú tánaye ca sūré 'vocanta carshanāyo
vívācaḥ || 1 || tvád bhiyéndra páarthivāni víśvácyutā cic cyā-
vayante rájānsi | dyāvākshāmā párvatāso vānāni víśvaṃ
drilḥám bhayate ájmann ā te || 2 ||

त्वं कुत्सेनाभि शुष्णमिन्द्राशुषं युध्य कुर्यवे गविष्टौ ।
दश प्रपित्वे अध सूर्यस्य मुषायश्चक्रमविवे रपांसि ॥३॥
त्वं शतान्यव शम्बरस्य पुरो जघन्याप्रतीनि दस्योः ।
अशिक्षो यत्र शच्या शचीवो दिवोदासाय सुन्वते सुतके भरद्वाजाय गृणते वसूनि ॥४॥
स संत्यसत्वन्महते रणाय रथमा तिष्ठ तुविनृम्ण भीमम् ।
याहि प्रपथिन्नवसोप मद्विक्र प्र च श्रुत श्रावय चर्षणिभ्यः ॥५॥

tvām kútsenābhī śúsh-
ṇam indraśúsham yudhya kúyavam gávisṭau | dáśa pra-
pitvé ádha sūryasya mushāyāś cakráṃ ávive rápañsi || 3 ||
tvām śatāny áva śámbarasya púro jaghanthāpratīni dás-
yoh | áṣiksho yátra śacyā śacīvo dívodāsāya sunvaté su-
takre bharádvājāya gṛiṇaté vāsūni || 4 || sá satyasatvan ma-
haté ráṇāya rátham ā tishṭha tuvinṛimṇa bhīmám | yāhi
prapathinn ávasópa madvík prá ca śruta śrāvaya carsha-
ñibhyah || 5 || ३ ||

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. 1

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. 2

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. 3

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. 4

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. 5

(३२) द्वारिषो सूक्तम्

(१-५) पञ्चमस्याय्य सूक्तस्य भारद्वाजः सुहोष कविः । इन्द्रो देवता । विष्टुर् छन्दः ॥

३५॥

अपूर्या पुरुतमान्यस्मै महे वीराय तवसे तुराय ।
 विरप्शिने वज्रिणे शंतमानि वचांस्यासा स्वविराय तक्षम् ॥१॥
 स मातरा सूर्येणा कवीनामवासयद्रुजदद्रिं गृणानः ।
 स्वाधीभिर्ऋकैर्भिर्वावशान उदुस्त्रियाणामसृजन्निदानम् ॥२॥

32.

Āpūrvyā purutāmāny asmai mahé vīráya tavāse turāya |
 virapsīne vajrīṇe śāntamāni vācānsy āsā sthāvīrāya ta-
 ksham || 1 || sā mātārā sūryeṇā kavīnām āvāsayad rujād
 ādriṃ grīṇānāḥ | svādhībhir ṛīkvabhir vāvaśānā úd usrīyā
 nām asṛijan nidānam || 2 ||

स वक्त्रिभिर्ऋकैर्भिर्गोषु शश्वन्मितजुभिः पुरुकृत्वा जिगाय ।
 पुरः पुरोहा सखिभिः सखीयन्द्वाह्यं रुरोज कविभिः कविः सन् ॥३॥
 स नीच्याभिर्जरितारमच्छा महो वाजैर्भिर्महद्भिश्च शुष्मैः ।
 पुरुवीराभिर्वृषभ क्षितीनामा गिर्वणः सुविताय प्र याहि ॥४॥
 स सर्गेण शवसा तक्तो अत्यैरप इन्द्रो दक्षिणतस्तुराषाट् ।
 इत्था सृजाना अनपावृदथं दिवेदिवे विविपुरप्रमुष्यम् ॥५॥

sā vāhribhir ṛīkvabhir góshu
 śásvan mitájñubhiḥ purukṛítvā jigāya | púraḥ purohá śá-
 khibhiḥ sakhiyán dṛiḥhá ruroja kavíbiḥ kavīḥ sán || 3 || sā
 nīvyābhir jaritāram áchá mahó vājebhir mahādbhiḥ ca śúsh-
 maiḥ | puruvīrābhir vṛishabha kshitinām á girvaṇaḥ suvi-
 tāya prá yāhi || 4 || sā sārgeṇa śavasā taktó átyair apá ín-
 dro dakshinatás turāshát | itthá sṛijānā ānapāvṛid árthaṃ
 divé-dive vivishur apramṛishyám || 5 || 4 ||

I have fashioned in my words unprecedented, comprehensive, and gratifying praises to you, O mighty, heroic, powerful, speedy, adorable, and ancient wielder of justice. 1

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. 2

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. 3

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. 4

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. 5

(३३) अथस्त्रिंशं सूक्तम्

(१-५) पञ्चर्षस्यास्य सूक्तस्य भारद्वाजः सुनहोष ऋषिः । इन्द्रो देवता । विष्णु उन्मदः ॥

३५॥

य ओजिष्ठ इन्द्र तं सु नो दा मदो वृषन्स्वभिष्टिर्दास्वान् ।
 सौवश्व्यं यो वृनवत्स्वश्वो वृत्रा समत्सु सासहेदमित्रान् ॥१॥
 त्वां ह्रींन्द्रावसे विवाचो हवन्ते चर्षणयः शूरसातौ ।
 त्वं विप्रेभिर्वि पर्णीरंशायस्त्वोत इत्सर्निता वाज्रमवी ॥२॥

33.

Yá ōjishtha indra tām sū no dā mado vṛishan sva-
 bhishṭīr dāsvān | saūvaśvyam yó vanāvat svāśvo vṛitrā sa-
 mātsu sāsāhad amītrān || 1 || tvām hīndrāvase vīvāco hā-
 vante carshanāyaḥ śūrasātau | tvām viprebhir ví pañīr
 aśāyas tvōta it sānitā vājam ārvā || 2 ||

त्वं तौ इन्द्रोभयौ अमित्रान्दासा वृत्राण्यायी च शूर ।
 वधीर्वनेव सुधितेभिरत्कैरा पृत्सु दर्षि नृणां नृतम ॥३॥
 स त्वं न इन्द्राकवाभिरुती सखा विश्वायुरविता वृधे भूः ।
 स्वर्षाता यद्वयामसि त्वा युध्यन्तो नेमधिता पृत्सु शूर ॥४॥
 नूनं न इन्द्रापरायं च स्या भवां मृळीक उत नो अभिष्टौ ।
 इत्या गृणन्तो महिनस्य शर्मन्दिवि प्याम पायै गोपतमाः ॥५॥

tvām tān indrobhā-
 yān amītrān dāsā vṛitrāny āryā ca śūra | vādhir vāneva
 sūdhitebhir ātkair ā prītsū darshi nṛiṇām nṛitama || 3 || sā
 tvām na indrākavābhir ūtī sākḥā viśvāyur avitā vṛidhē
 bhūḥ | svārshātā yād dhvāyāmasi tvā yūdhyanto nemādhitā
 prītsū śūra || 4 || nūnām na indrāparāya ca syā bhāvā mṛi-
 ḷikā utā no abhishṭau | itthā gṛiṇānto mahīnasya śārman
 divī shyāma pārye goshātamāḥ || 5 || ५ ||

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

(३४) चतुर्विंशं सूक्तम्

(१-५) पञ्चम्यास्य सूक्तस्य भागद्वाविः शुनहोष क्रपिः । इन्द्रो देवता । विष्णु उन्मः ॥

॥६॥

सं च त्वे जग्मुर्गिरं इन्द्र पूर्वीर्वि च त्वयन्ति विभ्वो मनीषाः ।
 पुरा नूनं च स्तुतय ऋषीणां पस्पृध इन्द्रे अयुक्थार्का ॥१॥
 पुरुहुतो यः पुरुगूर्तं ऋभ्वौ एकः पुरुप्रशस्तो अस्ति यज्ञैः ।
 रथो न महे शवसे युजानोऽस्माभिरिन्द्रो अनुमाद्यो भूत ॥२॥

34.

Sām ca tvé jagmúr gíra indra pūrvír ví ca tvád yanti
 vibhvo manisháh | purá nūnām ca stutáya rīshīṇām paspri-
 dhrá indre ádhy ukthārká || 1 || puruhūtó yáh purugūrtá
 rībhvāñ ékaḥ puruprasastó ásti yajñāñ | rátho ná mahé śa-
 vase yujāno 'smābhir índro anumādyo bhūt || 2 ||

न यं हिंसन्ति धीतयो न वाणीरिन्द्रं नक्षन्तीदुभि वर्धयन्तीः ।
 यदि स्तोतारः शतं यत्सहस्रं गृणन्ति गिर्वणसं शं तदस्मै ॥३॥
 अस्मा एतद्विच्यर्च्यं मासा मिमिक्ष इन्द्रे न्वयामि सोमः ।
 जन्तं न धन्वन्नभि सं यदापः सत्रा वावृधुर्हवनानि यज्ञैः ॥४॥
 अस्मा एतन्मह्याङ्गुपमस्मा इन्द्राय स्तोत्रं मतिभिरवाचि ।
 अस्यथा महति वृत्रतूर्य इन्द्रो विश्वायुरविता वृधश्च ॥५॥

ná yám
 hínsanti dhítāyo ná vāñir índraṃ nákshantíd abhí vardhá-
 yantiḥ | yádi stotārah śatām yát sahasram gṛiṇānti gírva-
 ṇasam śam tát asmai || 3 || ásmā etád divy ārcéva māsá
 mimikshá indre ny āyāmi sómah | jānaṃ ná dhānvann
 abhi sám yád āpaḥ satrá vāvṛidhur hāvanāni yajñāñ || 4 ||
 ásmā etán máhy āṅgūshām asmā índrāya stotrām matibhir
 avāci | ásad yáthā mahatí vṛitrátúrya índro viṣváyur avitá
 vṛidháš ca || 5 || 6 ||

O resplendent Lord, profuse praises and commendations diversely proceed to you. These prayers and hymns, revealed to seers, have been vieing 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

(३५) पञ्चविंशं सूक्तम्

(१-५) पञ्चविंशत्यास्य सूक्तस्य भारद्वाजो नरः कृषिः । इन्द्रो देवता । विष्णु उन्मः ॥

॥३॥

कदा भुवन्नर्थक्षयाणि ब्रह्म कदा स्तोत्रे सहस्रपौष्यं दाः ।
 कदा स्तोमं वामयोऽस्य राया कदा धियः करसि वाजरत्नाः ॥१॥
 कर्हि स्वित्तिदिन्द्र यन्नृभिर्नृवीरैर्वीरान्नीळयासे जयाजीन ।
 त्रिधातु गा अधि जयासि गोष्विन्द्रं युञ्जं सर्वदेह्यस्मे ॥२॥

35.

Kadā bhuvaṇ rāthakshayaṇi brāhma kadā stotrē sa-
 hasraposhyam dāḥ | kadā stōmam vāsaya 'sya rāyā kadā
 dhīyaḥ karasi vājaratnāḥ || 1 || kārhi svit tād indra yān
 nṛibhir nṛīn vīrair vīrān nīlayāse jāyājīn | tridhātu gā ādhi
 jayāsi gōshv indra dyumnām svārvad dhehy asmé || 2 ||

कर्हि स्वित्तिदिन्द्र यज्रिन्ने विश्वप्सु ब्रह्म कृणवः शविष्ठ ।
 कदा धियो न नियुतो युवासे कदा गोमघा हवनानि गच्छाः ॥३॥
 स गोमघा जरिन्ने अश्वश्चन्द्रा वाजश्रवसो अधि धेहि पृक्षः ।
 पीपिहीषः सुदुघामिन्द्र धेनुं भरद्वाजेषु सुरुचो रुरुच्याः ॥४॥
 तमा नूनं वृजनमन्यथा चिच्छरो यच्छक्र वि दुरो गृणीषे ।
 मा निररं शुक्रदुघस्य धेनोराङ्गिरसान्ब्रह्मणा विप्र जिव ॥५॥

kārhi svit tād indra yāj jaritrē viśvāpsu brāhma kṛṇāvaḥ
 ṣavishṭha | kadā dhīyo nā niyūto yuvāse kadā gōmaghā
 hāvanāni gachhāḥ || 3 || sā gōmaghā jaritrē āśvaścandrā vā-
 jaśravaso ādhi dhehi pṛikshaḥ | pīpīhīṣaḥ sudūghām indra
 dhenūm bharādvājeshu surūco rurueyāḥ || 4 || tām ā nūnām
 vṛijānam anyāthā cie chūro yāc chakra ví dūro gṛṇīshé |
 mā nīr aram śukradūghasya dhenór āngirasān 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. 1

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? 2

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? 3

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. 4

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. 5

(३९) षड्विंशं सूक्तम्

(१-५) पञ्चर्षस्यास्य सूक्तस्य भारद्वाजो नर ऋषिः । इन्द्रो देवता । विष्टुप् छन्दः ॥

स॒त्रा म॒दास॒स्तव॑ वि॒श्वज॑न्याः स॒त्रा रा॒योऽध॒ ये पा॒थि॒वासः ।
 स॒त्रा वा॒जा॒नाम॑भवो वि॒भक्ता॑ यद्दे॒वेषु॑ धा॒रय॑था अ॒सुर्य॑म् ॥१॥
 अनु॒ प्र ये॑जे ज॒न ओ॒जो अ॒स्य स॒त्रा द॑धिरे॒ अनु वी॒र्या॑य ।
 स्यु॒म॒गृभे॑ दु॒धये॑ऽर्वते च॒ क्रतुं॑ वृ॒ज्रन्त्य॑पि वृ॒त्रह॑त्ये ॥२॥

36.

Satrā mādāsas tāva viśvājanyāḥ satrā rāyó 'dha ye
 páarthivāsaḥ | satrā vājānām abhavo vibhaktá yád devēshu
 dhāráyathā asuryām || 1 || ánu prá yeje jána ójo asya satrá
 dadhire ánu víryāya | syūmagrībhe dúdhayé 'rvate ca krá-
 tum vṛiñjanty ápi vṛitrahátye || 2 ||

ते स॒ग्रीची॑रू॒तयो॑ वृ॒ष्ण्यानि॑ पौ॒ंस्यानि॑ नि॒युतः॑ स॒श्वरि॑न्द्रम् ।
 स॒मु॒द्रं न॑ सि॒न्धव॑ उ॒क्थशु॑ष्मा उ॒रुव्य॑च॒सं गि॒र आ वि॑शन्ति ॥३॥
 स रा॒यस्वामु॑प॒ सृजा॑ गृ॒णानः॑ पु॒रुश्च॑न्द्रस्य॒ त्वमि॑न्द्र॒ वस्वः॑ ।
 पति॑र्व॒भूथा॑स॒मो ज॒नाना॑मे॒को वि॒श्वस्य॑ भु॒व॒नस्य॑ रा॒जो ॥४॥
 स तु श्रु॑धि श्रु॒त्या यो दु॒वोयु॑र्यो॒र्न भू॒माभि॑ रा॒यो अ॒र्यः॑ ।
 अ॒सो यथा॑ नः श॒र्वसा॑ च॒क्रानो॑ यु॒गेयु॑गे व॒र्यासा॑ चे॒कितानः॑ ॥५॥

tām sadhrīcīr ūtāyo
 vṛiṣṇyāni paūnsyāni niyútaḥ saṣcur índram | samudrām
 ná sīndhava ukthāṣuśhmā uruvyācasam gíra á viṣanti || 3 ||
 sá rāyás khām úpa sṛijā gṛiṇānāḥ puruṣcandrāsya tvám
 indra vásvaḥ | pátir babhūthāsamo jánānām éko viśvasya
 bhúvanasya rájā || 4 || sá tú śrudhi śrútyā yó duvoyúr
 dyaúr ná bhúmābhí ráyo aryāḥ | áso yáthā naḥ śávasā ca-
 kánó yugé-yuge váyasā cékitānab || 5 || ४ ||

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 of 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

(३७) समर्पितं सूक्तम्

(१-५) पञ्चमस्यास्य सूक्तस्य वार्हस्पत्यो भरद्वाज ऋषिः । इन्द्रो देवता । विष्णुः छन्दः ॥

॥५॥ अर्वाग्रथं विश्ववारं त उग्रेन्द्र युक्तासो हरयो वहन्तु ।
 कीरिश्चिद्दि त्वा हवते सर्वानृधीमहि सध्मादस्ते अद्य ॥१॥
 प्रो द्रोणे हरयः कर्माग्नपुनानास ऋज्यन्तो अभूवन् ।
 इन्द्रो नो अस्य पृर्व्यः पपीयाद्युक्षो मदस्य सोम्यस्य राजा ॥२॥
 आसन्नाणासः शवसानमच्छेन्द्रं सुचक्रे रथ्यासो अश्वः ।
 अभि श्रव ऋज्यन्तो वहेयुर्न चिन्नु वायोरमृतं वि दस्येत् ॥३॥

37.

Arvāg rātham viśvāvāraṁ ta ugrēndra yuktāso hārayo
 vahantu | kīriṣ cid dhī tvā hāvate svārvān ṛidhīmāhi sa-
 dhamādas te adyā || 1 || prō drōṇe hārayaḥ karmāgman pu-
 nānāsa rījyanto abhūvan | indro no asyā pūrvyāḥ papīyād
 dyuksho mādasya somyāsyā rājā || 2 || āsārānāsaḥ śavasā-
 nām āchēndram sucakrē rathyāso āśvāḥ | abhī śrāva rīj-
 yanto vaheyur nū cin nū vāyōr amṛitaṁ vī dasyet || 3 ||

वरिष्ठो अस्य दक्षिणामियतीन्द्रो मघोनां तुविकूर्मितमः ।
 यया वज्रिवः परियास्यं हो मघा च धृष्णो दयसे वि सूरिन् ॥४॥
 इन्द्रो वाजस्य स्थविरस्य दातेन्द्रो गीर्भिवर्धतां वृद्धमेहाः ।
 इन्द्रो वृत्रं हनिष्ठो अस्तु सत्वा ता सूरिः पृणति तृतुजानः ॥५॥

vāriṣṭho asya dākṣhiṇām iyartīndro maghónām tuvikūr
 mītamah | yáyā vajrivaḥ pariyāsy ānho maghā ca dhṛiṣṭho
 dāyase vī sūrin || 4 || indro vājasya sthāvīrasya dātēndro
 gīrbhīr vardhatām vṛiddhāmahāḥ | indro vṛitraṁ hāniṣṭho
 astu sátvā tā sūriḥ pṛiṇati tūtujānaḥ || 5 || १ ||

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

(३८) अष्टाभिंसां सुतम्

(१-५) पञ्चर्षस्यास्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥१०॥

अपादित उदु नश्चित्रतमो महीं भर्षद्दुमतीमिन्द्रहृतिम् ।
 पन्यसीं धीति दैव्यस्य यामञ्जनस्य राति वनते सुदानुः ॥१॥
 दूराच्चिदा वसतो अस्य कर्णा घोषादिन्द्रस्य तन्यति ब्रुवाणः ।
 एयमेनं देवहृतिर्ववृत्त्यान्मद्रथगिन्द्रमियमुच्यमाना ॥२॥

38.

Āpād itā úd u naṣ citrātamo mahīm bharshad dyumā-
 tīm indrahūtim | pányasīm dhītīm daívyasya yámañ jána-
 sya rātim vanate sudānuḥ || 1 || dūrāc cid ā vasato asya
 kárnā ghóshād índrasya tanyati bruvānāḥ | éyám enaṁ de-
 vāhūtir vavṛityān madryāg índram iyám ṛicyámānā || 2 ||

ते वो धिया परमया पुराजामजरमिन्द्रमभ्यनूप्यकैः ।
 ब्रह्मा च गिरो दधिरे समस्मिन्महौश्च स्तोमो अधि वर्धदिन्द्रे ॥३॥
 वर्धाय यज्ञ उत सोम इन्द्रं वर्धाद्ब्रह्म गिर उक्था च मन्म ।
 वर्धाहेनमुपसो यामन्नकोर्वर्धान्मासाः शरदो द्याव इन्द्रम् ॥४॥
 एवा जज्ञानं सहसे असीमि वावृधानं राधसे च श्रुताय ।
 महामुग्रमवसे विप्र नूनमा विवासेम वृत्रतूयैषु ॥५॥

tām vo dhiyā paramáyā purājām ajáram índram abhy-
 ānūshy arkash | bráhmā ca gíro dadhiré sám asmin ma-
 háñṣ ca stómo ádhi vardhad índre || 3 || vārdhād yám
 yajñá utá sóma índraṁ vārdhād bráhma gíra ukthā ca
 mánma | vārdháhainam usháso yámann aktór vārdhān má-
 sāḥ ṣarádo dyáva índram || 4 || evā jajñānām sáhase ásāmi
 vāvṛidhānām rádhase ca ṣrutāya | mahám ugrám ávase
 vipra nūnám ā vivāsema vṛitratūryeshu || 5 || 10 ||

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. 1

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. 2

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. 3

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. 4

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. 5

(३९) एकोनचत्वारिंशं सूक्तम्

(१-५) पञ्चमस्यास्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥११॥ मन्द्रस्य कवेर्दिव्यस्य बल्लेर्विप्रमन्मनो वचनस्य मध्वः ।
 अपा नस्तस्य सचनस्य देवेषो युवस्व गृणते गोअग्राः ॥१॥
 अयमुज्ञानः पर्यद्रिमुस्ता ऋतधीतिभिर्ऋतयुग्युजानः ।
 रुजदरुणं वि बलस्य सानुं पणीर्विचोभिरभि योधदिन्द्रः ॥२॥

39.

Mandrāsya kavér divyāsya vāhner vípramanmano vaca-
 nāsya mádhvah | ápā nas tāsya sacanāsya devésho yuvasva
 grīnaté góagrah || 1 || ayān uśānāḥ páry ádrim usrá řitā-
 dhitibhir řitayúg yujānāḥ | rujád árugṇam ví valāsya sā-
 num panīr vácobhir abhí yodhad índrah || 2 ||

अयं द्यौतयद्युतो व्यक्तून्दोषा त्रस्तोः शरद इन्द्रुरिन्द्र ।
 इमे केतुमदधुनू चिदह्ना शुचिजन्मन उपसंश्वकार ॥३॥
 अयं रोचयदुरुचो रुचानोऽयं वासयद्वयुतेन पूर्वीः ।
 अयमीयत ऋतयुग्मिरश्वैः स्वविदा नाभिना चर्षणिप्राः ॥४॥
 नू गृणानो गृणते प्रत राजन्निपः पिन्व वसुदेयाय पूर्वीः ।
 अप ओषधीरविषा वनानि गा अर्वतो नूनचसे रिरीहि ॥५॥

ayām dyo-
 tayad adyūto vy āktūn doshā vāstoḥ śarāda índur indra |
 imām ketūm adadhur nū cid āhnām śūcijanmana ushāsaḥ
 cakāra || 3 || ayām rociyad arūco rucāno 'yām vāsayaḥ vy
 řiténa pūrvīḥ | ayām iyata řitayúgbhir āśvaiḥ svarvídā ná-
 bhinā carshanipráḥ || 4 || nū grīṇāno grīnaté pratna rajann
 śhaḥ pinva vasudéyāya pūrvīḥ | apā óshadhīr avishā vā-
 nāni gā árvato nṛīn řicāse rirīhi || 5 || ॥ ॥

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. 1

Determined 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. 2

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. 3

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. 4

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. 5

(४०) चत्वारिंशं सूक्तम्

(१-५) पञ्चम्याम्य सूक्तस्य बाह्व्यन्त्यो भगद्वाच ऋषिः । इन्द्रो देवता । विष्टुप् छन्दः ॥

॥१२॥ इन्द्र॒ पिब॒ तुभ्य॑ सु॒तो म॒दायाव॑ स्य॒ हरी॑ वि सु॒चा सखा॑या ।
 उ॒त प्र॑ गा॒य ग॒ण आ निष॑द्याथा॒ यज्ञा॑र्य॒ गृण॑ते व॒यो धाः ॥१॥
 अस्य॑ पिब॒ यस्य॑ जज्ञान॒ इन्द्र॑ म॒दाय॑ क॒त्वे अपि॑वो विर॒ष्टिन् ।
 तमु॑ ते गावो॒ नर॑ आपो॒ अट्टि॑रिन्द्रुं॒ सम॑ह्यन्पी॒तये॒ सम॑स्मै ॥२॥

40.

Índra píba túbhyam sutó mádayáva sya hári ví mucā
 sákhāyā | utá prá gāya gaṇā á nishadyátha yajñāya grīṇatē
 váyo dhāḥ || 1 || ásyā píba yásya jajñānā indra mādāya
 krátve ápibo virapṣin | tám u te gávo nára ápo ádrir ín-
 dum sám ahyan pītāye sám asmai || 2 ||

समि॒द्धे अ॒ग्नौ सु॒त इन्द्र॑ सोम॒ आ त्वा॑ वहन्तु॒ हर॑यो वहि॒ष्टाः ।
 त्वा॒यता॑ मन॒सा जो॒हवी॑मीन्द्रा॒ याहि॑ सु॒विता॑र्य॒ महे॑ नः ॥३॥
 आ या॒हि श॑श्वदु॒शता॑ य॒याथेन्द्र॑ म॒हा मन॑सा सोम॒पेय॑म् ।
 उप॒ ब्रह्मा॑णि शृ॒णव॑ इ॒मा नोऽथा॑ ते य॒ज्ञस्तन्वे॑ व॒यो धात॑ ॥४॥
 यदिन्द्र॑ दि॒वि पा॑र्ये॒ यदध॑ग्य॒ह्यस्वे॒ सदे॑ने॒ यत्र॑ वा॒सि ।
 अतो॑ नो य॒ज्ञमव॑से॒ नियु॑त्वान्त्स॒जोषाः॑ पा॒हि गि॑र्व॒णो म॒रुद्भिः॑ ॥५॥

sámiddhe agnau

sutá indra sóma á tvā vahantu hárayo váhishthāḥ | tva-
 yatá mánasā johavīmíndrá yāhi suvitāya mahé naḥ || 3 || á
 yāhi śasvad usatá yayāthéndra mahá mánasā somapéyam |
 úpa bráhmāṇi śṛṇava imá nó 'thā te yajñās tanvè váyo
 dhāt || 4 || yád indra diví párye yád řídhag yád vā své sá-
 dane yátra vási | áto no yajñám ávasc niyútvān sajóshāḥ
 páhi girvaṇo marúdbhīḥ || 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. 1

May you, O mighty soul, drink this nector, 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. 2

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. 3

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. 4

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. 5

(४१) एकवत्वारिंशं सूक्तम्

(१-५) पञ्चमस्यास्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः । इन्द्रो देवता । विष्णुर् उग्नः ॥

॥१३॥ अहेळमान उप याहि यज्ञं तुभ्यै पवन्त इन्द्रवः सुतासः ।
 गावो न वज्रिन्त्स्वमोको अच्छेन्द्रा गहि प्रथमो यज्ञियानाम् ॥१॥
 या ते काकुत्सुकृता या वरिष्ठा यया शश्वत्पिबसि मध्व ऊर्मिम् ।
 तया पाहि प्र ते अध्वर्युरस्थात्सं ते वज्रो वर्ततामिन्द्र गव्युः ॥२॥

41.

Áheḷamāna úpa yāhi yajñāna túbhyam pavanta índavaḥ
 sutásah | gávo ná vajrin svām óko áchéndrá gahi pra-
 thamó yajñiyānām || 1 || yá te kākút súkritā yá várishṭhā
 yáyā śasvat píbasi mádhva ūrmím | táyā páhi prá te adh-
 varyúr asthāt sám te vājro vartatām indra gavyúḥ || 2 ||

एष दृप्सो वृषभो विश्वरूप इन्द्राय वृष्णे समकारि सोमः ।
 एतं पिव हरिवः स्वातरुष्य यस्येशिषे प्रदिवि यस्ते अन्नम् ॥३॥
 सुतः सोमो असुतादिन्द्र वस्यानयं श्रेयाश्चिकितुषे रणाय ।
 एतं तितिर्व उप याहि यज्ञं तेन विश्वास्तर्विषीरा पृणस्व ॥४॥
 क्वयामसि त्वेन्द्र याह्यर्वाडरं ते सोमस्तन्वे भवति ।
 शतक्रतो मादयस्वा सुतेषु प्रास्मौ अन्व पृतेनासु प्र विश्व ॥५॥

eshā drapsó ṛṣhabhó viṣvárūpa índrāya ṛṣhṇe sám akāri
 sómah | etām piba hariva sthātar ugra yásyēsishe pradívi
 yás te ánnam || 3 || sutáh sómo ásutād indra vásyān ayám
 śréyāñ cikitúshe ráñāya | etām titirva úpa -yāhi yajñām
 téna víṣvās távishīr ā prīnasva || 4 || hváyāmasi tvéndra
 yāhy arvāñ ārañ te sómas tanvè bhavāti | śatakrato mā-
 dāyasvā sutéshu prásmāñ ava prītanāsu prá vikshú || 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. 1

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 adamant justice be hurled against our evil tendencies, for the recovery of our shrouded conscience. 2

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. 3

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. 4

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. 5

(४२) द्विचत्वारिंशं सूक्तम्

(१-४) चतुर्दशस्यास्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः । इन्द्रो देवता । (१-३) प्रथमादितृचस्या-
वृष्टिः, (४) चतुर्थ्यां कचश्च वृहती छन्दसी ॥

॥१४॥

प्रत्यस्मै पिपीषते विश्वानि विदुषे भर ।
अरंगमाय जग्मयेऽपश्चादध्वने नरे ॥१॥

42.

Prāty asmai pīpīshate vīśvāni vidūshe bhara | aramga-
māya jāgmayé 'pascāddaghvane nāre || 1 ||

एमेनं प्रत्येतन् सोमेभिः सोमपातमम् ।
अमत्रेभिर्ऋजीषिणमिन्द्रं सुतेभिरिन्दुभिः ॥२॥
यदी सुतेभिरिन्दुभिः सोमेभिः प्रतिभूषथ ।
वेदा विश्वस्य मेधिरो धृषतन्तमिदेपते ॥३॥
अस्माअस्मा इदन्धसोऽध्वर्यो प्र भरा सुतम् ।
कुवित्समस्य जेन्यस्य शर्धतोऽभिशस्तेरवस्परत् ॥४॥

ém enam pra-
tyétana sómebhiḥ somapátamam | ámatrebhir ṛijīṣhīnam ín-
dram sutébhir índubhiḥ || 2 || yádi sutébhir índubhiḥ sóme-
bhiḥ pratibhūshatha | védā vīśvasya médhiro dhṛishát táṃ
-tam íd éshate || 3 || asmā-asmā íd ándhasó 'dhvāryo prá
bharā sutám | kuvít samasya jényasya śārdhato 'bhīśaster
avasparat || 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

(४३) विषत्वारिणं सूक्तम्

(१-४) चतुर्विंशत्युक्त्यास्य सूक्तस्य बाह्व्यन्त्यो भरद्वाज ऋषिः । इन्द्रो देवता । उष्णिक् छन्दः ॥

॥१५॥ यस्य त्यच्छम्बरं मदे दिवोदासाय रन्धयः । अयं स सोम इन्द्र ते सुतः पिब ॥१॥
 यस्य तीव्रसुतं मदं मध्यमन्तं च रक्षसे । अयं स सोम इन्द्र ते सुतः पिब ॥२॥
 यस्य गा अन्तरश्मनो मदे दृळ्हा अवास्तुजः । अयं स सोम इन्द्र ते सुतः पिब ॥३॥
 यस्य मन्दानो अन्धसो माघोनं दधिषे शर्वः । अयं स सोम इन्द्र ते सुतः पिब ॥४॥

43.

Yásya tyác chámbaram máde dívodāsāya randháyah |
 ayám sá sóma indra te sutáh píba || 1 || yásya tīvrasútam
 mádam mádhyam ántam ca rákshase | ayám sá — || 2 ||
 yásya gá antár áshmano máde dṛiḥhá avāstūjah | ayám sá
 — || 3 || yásya mandānó ándhaso mághonam dadhishé śá-
 vah | ayám sá — || 4 || 15 ||

(४४) चतुधत्वारिणं सूक्तम्

(१-२४) चतुर्विंशत्युक्त्यास्य सूक्तस्य बाह्व्यन्त्यः शंयुर्ऋषिः । इन्द्रो देवता । (१-६) प्रथमादितृचक्षु-
 स्यानुष्टुप्, (७, ९-२४) सप्तम्या मध्व्यादिषोडशर्चाञ्च विष्टुप्, (८) अष्टम्याश्च विराट् छन्दसि ॥

॥१६॥

यो रयिवो रयिन्तमो यो द्युम्नैर्युन्नावत्तमः ।
 सोमः सुतः स इन्द्र तेऽस्ति स्वधापते मदः ॥१॥
 यः शग्मस्तुविशग्म ते रायो दामा मतीनाम् ।
 सोमः सुतः स इन्द्र तेऽस्ति स्वधापते मदः ॥२॥
 येन वृद्धो न शर्वसा तुरो न स्वाभिरूतिभिः ।
 सोमः सुतः स इन्द्र तेऽस्ति स्वधापते मदः ॥३॥

44.

Yó rayivo rayímtamo yó dyumnair dyumnávattamah |
 sómah sutáh sá indra té 'sti svadhāpate mādah || 1 || yáh
 śagmās tuviśagma te rāyó dāmā matīnām | sómah sutáh —
 || 2 || yéna vṛiddhó ná śávasā turó ná svábbhir ūtibbhiḥ | só-
 mah sutáh — || 3 ||

43

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

44

O opulent Lord, here is an elixir, abounding in riches and most splendrous 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 exhilaration. 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

॥ १. ७॥

त्यमुं वो अप्रहणं गृणीषे शर्वमस्पतिम् ।
 इन्द्रं विश्वासाहं नरं मंहिष्ठं विश्वचर्षणिम् ॥४॥
 ये वर्धयन्तीद्विरः पतिं तुरस्य राधसः ।
 तमिद्वयस्य रादसी देवी शुष्मं सपर्यतः ॥५॥
 तद्वं उक्थस्य बर्हणेन्द्रायोपस्तृणीपणि ।
 विपो न यस्योतयो वि यद्रोहन्ति सन्धितः ॥६॥
 अविदुदक्षं मित्रो नवीयान्पपानो देवेभ्यो वस्यो अचैत् ।
 समवान्स्तौलाभिर्ध्वोतरीभिरुष्या पायुरभवत्सखिभ्यः ॥७॥

tyám u vo áprahaṇam grīṇishé śávasas
 pátim | índram viśvāsāham náram máhishṭham viśvácār-
 shaṇim ॥ 4 ॥ yám vardháyantí d gírah pátim turásya rádha-
 sah | tám ín nv àsya ródasī devī śúshmam saparyataḥ
 ॥ 5 ॥ 16 ॥

tád va ukthásya barhánéन्द्रāyopastrinīshāṇi | vípo ná
 yásyotáyo ví yád róhanti sakshítah ॥ 6 ॥ ávidad dáksham
 mitró náviyān papānó devébhyo vásyo acait | sasavān
 staulábhīr dhautáribhir urushyá pāyúr abhavat sákhibhyah
 ॥ 7 ॥

ऋतस्य पथि वेधा अपायि श्रिये मनसि देवासो अक्रन् ।
 दधानो नाम महो वचोभिर्वपुर्दृश्ये वेन्यो व्यावः ॥८॥
 द्युमत्तमं दक्षं धेह्यस्मे सेधा जनानां पूर्विरांतीः ।
 वर्षीयो वयः कृणुहि शर्चीभिर्धनस्य सानावस्मौ अविद्धि ॥९॥
 इन्द्र तुभ्यमिन्मघवन्नभूम वयं दात्रे हरिवो मा वि वेनः ।
 नकिरापिर्देदशे मर्त्यत्रा किमङ्ग रघ्रचोदनं त्वाहुः ॥१०॥

ritásya pathí vedhá apāyi śriyé mánāṇsi deváso
 akran | dádhāno náma mahó vácobhir vāpur dṛisháye venyó
 vy āvah ॥ 8 ॥ dyumáttamam dáksham dhchy asmé sédhā
 jānānām pūrvír árātīḥ | vārshīyo váyah kṛiṇuhi śácibhir
 dhánasya sātāv asmāñ aviddhi ॥ 9 ॥ índra túbhyam ín ma-
 ghavann abhūma vayām dātré harivo má ví venah | nákir
 āpír dadṛiṣe martyatrā kím aṅgá radhracódanam tvābuh
 ॥ 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

॥१८॥ मा जस्वने वृषभ नो ररीथा मा ते रेवतः सख्ये रिषाम ।
 पूर्वीष्ट इन्द्र निष्पिथो जनेषु जह्यमुष्यीन्द्र वृहापृणतः ॥१९॥
 उदभ्राणीव स्तनयन्नियतीन्द्रो राधांस्यश्व्यानि गव्या ।
 त्वमसि प्रदिवः कारुधाया मा त्वादामान आ दभन्मघोनः ॥१२॥
 अर्ध्वयौ वीर प्र महे सुतानामिन्द्राय भर स ह्यस्य राजा ।
 यः पृथ्याभिरुत नूतनाभिर्गीर्भिर्वीवृधे गृणतामृषीणाम् ॥१३॥

mā jāsvane vṛishabha no rarīthā mā te revātaḥ sakhyé
 rishāma | pūrvīṣṭa ṭa indra niṣṣidho jāneshu jahy āsush-
 vin prā vṛihāpṛiṇataḥ || 11 || ūd abhrāṇīva śtanáyann iyartīn-
 dro rūdhānsy āśvyāni gāvya | tvám asi pradīvaḥ kārū-
 dhāyā mā tvādāmāna ā dabhan maghónaḥ || 12 || ádhvarya
 vira prā mahé sutānām índrāya bhara sá hy āsya rája |
 yāḥ pūrvyābhir utá nūtanābhir gīrbhīr vāvṛidhé grīṇatām
 rīṣhīṇām || 13 ||

अस्य मदे पुरु वर्षांसि विद्वानिन्द्रो वृत्राण्यप्रती जघान ।
 तमु प्र ह्येषि मधुमन्तमस्मै सोमं वीराय शिप्रिणे पिबथ्यै ॥१४॥
 पाता सुतमिन्द्रो अस्तु सोमं हन्ता वृत्रं वज्रेण मन्दसानः ।
 गन्ता यज्ञं परावर्तश्चिदच्छा वसुधीनामविता कारुधायाः ॥१५॥

asyā mādē purū vārpāṃsi vidvān indro vṛi-
 trāny apratī jaghāna | tāṃ u prā hoshi mādhumantam
 asmai sōmam vīrāya ṣiprīṇe pibadhyai || 14 || pātā sutām
 indro astu sōmam hantā vṛitrām vājreṇa mandasānaḥ |
 gāntā yajñām parāvātaḥ cid āchā vāsura dhinām 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. 11

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. 12

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. 13

In the exhilaration of the elixir of devotional love, the all-wise irresistible Lord destroys 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. 14

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. 15

॥१९॥ इदं त्यत्पात्रमिन्द्रपानमिन्द्रस्य प्रियममृतमपायि ।
 मत्सद्यथा सौमनसाय देवं व्यस्मद्वेषो युयवद्वयंहः ॥१६॥
 एना मन्दानो जुहि शूर शत्रूञ्जामिमजामि मघवन्नमित्रान् ।
 अभिवेषो अम्यादेदिशानान्पराच इन्द्र प्र मृणा जुही च ॥१७॥
 आसु प्मा णो मघवन्निन्द्र पृत्स्वस्मभ्यं महि वरिवः सुगं कः ।
 अपां तोक्त्य तनयस्य जेष इन्द्र सूरिन्कृणुहि स्मां नो अर्धम् ॥१८॥

idam tyāt pātram indrapānam indrasya priyām amṛitam
 apāyi | mātśad yāthā saumanasāya devām vy āsmād dvé-
 sho ynyāvad vy āñhaḥ || 16 || enā mandānó jahí śūra śá-
 trūñ jānim ājānim maghavann amitrān | abhisheṇāñ abhy
 ādēdiśānān pāraça indra prā mṛiṇā jahí ca || 17 || āsú shmā
 ño maghavann indra pṛitsv āsmābhyam māhi vārivaḥ su-
 gām kaḥ | apām tokāśya tānayasya jeshā* indra sūrīn kṛi-
 ñuhí smā no ardhām || 18 ||

आ त्वा हरयो वृषणो युजाना वृषरथासो वृषरश्मयोऽत्याः ।
 अस्मत्राञ्चो वृषणो वज्रवाहो वृष्णे मदाय सुयुजो वहन्तु ॥१९॥
 आ ते वृषन्वृषणो द्रोणमस्थुर्वृतप्रुषो नोमयो मदन्तः ।
 इन्द्र प्र तुभ्यं वृषभिः सुतानां वृष्णे भरन्ति वृषभाय सोमम् ॥२०॥
 ॥२०॥ वृषांसि दिवो वृषभः पृथिव्या वृषा सिन्धूनां वृषभः स्तियानाम् ।
 वृष्णे त इन्दुर्वृषभ पीपाय स्वाद् रसो मधुपेयो वराय ॥२१॥

ā tvā hārayo vṛiṣhaṇo yujānā
 vṛiṣharathāso vṛiṣharasmayó 'tyāḥ | asmatráñco vṛiṣhaṇo
 vajraváho vṛiṣhṇe mādāya suyújo vahantu || 19 || ā te vṛi-
 shan vṛiṣhaṇo dróṇam asthur ghr̥itaprúsho nórmaýo má-
 dantaḥ | indra prā túbhyam vṛiṣhabhiḥ sutānām vṛiṣhṇe
 bharanti vṛiṣhabháya sómam || 20 || 19 ||

vṛiṣhāsi divó vṛiṣhabháḥ pṛithivyā vṛiṣhā síndhūnām vṛi-
 shabhá stíyānām | vṛiṣhṇe ta índur vṛiṣhabha pīpāya
 svādú ráso madhupéyo 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 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

॥१९॥ इदं त्यत्पात्रमिन्द्रपानमिन्द्रस्य प्रियममृतमपायि ।
 मत्सुद्यथा सौमन्साय देवं व्यस्मद्वेषो युयवद्वयंहः ॥१६॥
 एना मन्दानो जहि शूर शत्रूञ्जामिमजामि मघवन्नमित्रान् ।
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 आसुष्मा णो मघवन्निन्द्र पुत्स्वस्मभ्यं महि वरिवः सुगं कः ।
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 ॥२०॥ वृषांसि दिवो वृषभः पृथिव्या वृषा सिन्धूनां वृषभः स्तियानाम् ।
 वृष्णे त इन्दुर्वृषभ पीपाय स्वादू रसो मधुपेयो वराय ॥२१॥

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अयं देवः सहसा जायमान इन्द्रेण युजा पणिमस्तभायत् ।
 अयं स्वस्य पितुरायुधानीन्दुरमुष्णादशिवस्य मायाः ॥२२॥
 अयमकृणोदुपसः सुपत्नीरयं सूर्ये अदधाइयोतिरन्तः ।
 अयं त्रिधातुं दिवि रोचनेषु त्रितेषु विन्ददुमृतं निगूळहम् ॥२३॥
 अयं द्यावापृथिवी वि ष्कभायदयं रथमयुनक्सप्तरीशम् ।
 अयं गोषु शच्यां पक्कमन्तः सोमो दाधार दशयन्त्रमुत्तमम् ॥२४॥

ayám deváh sáhasā
 jāyamāna índrena yujā paṇím astabhāyat | ayám svásya
 pitúr āyudhānīndur amushṇād āśivasya māyāḥ || 22 || ayám
 akṛinod ushásah supátnīr ayám sūrye adadhāj jyótir an-
 tāḥ | ayám tridhātu diví rocanéshu tritéshu vindad amṛi-
 tam nígūlham || 23 || ayám dyāvāpṛithiví ví shkabhāyad
 ayám rátham ayunak saptáraṣmim | ayám góshu sácyā
 pakvám antāḥ sómo dādharma dāṣayantram útsam || 24 || 20 ||

(४५) पञ्चत्वारिंशं सूक्तम्

(१-३३) अयस्त्रिंशद्वचस्यस्य सूक्तस्य बार्हस्पत्यः शंषुर्कपि । (१-३०) प्रथमाद्विंशद्वचस्यस्यः

(३१-३३) एकविंशद्वचस्यस्य च ब्रुवन्तश्चा देवते । (१-२८, ३०-३२) प्रथमाष्टाविंश-

त्युचां विंशद्वचस्यस्य च गायत्री, (२९) एकोनविंशति अतिनिचुत्,

(३३) अयस्त्रिंशद्वचस्यस्य उन्मांसि ॥

॥२१॥

य आनयत्परावतः सुनीती त्रुर्वशं यदुम् । इन्द्रः स नो युवा सखा ॥३॥
 अविप्रे चिद्वयो दधदनाशुना चिदर्वता । इन्द्रो जेता हितं धनेम् ॥२॥
 महीरस्य प्रणीतयः पूर्वोरुत प्रशस्तयः । नास्य क्षीयन्त ऊतयः ॥३॥
 सखायो ब्रह्मवाहसेऽर्चन् प्र च गायत । स हि नः प्रमर्तिर्मही ॥४॥
 त्वमेकस्य वृत्रहन्नविता द्वयोरसि । उतेदशे यथा वयम् ॥५॥

45.

Yá ānayat parāvataḥ sūnītī turvāśam yadum | indrah sā
 no yuvā sakhā || 1 || avipré cid váyo dādhad anāśunā cid
 ārvatā | indro jētā hitām dhānam || 2 || mahír asya prāṇi-
 tayah pūrvīr utā prāsastayah | nāsya kshīyanta ūtāyah
 || 3 || sakhāyo brāhmavāhasé 'rcata prā ca gāyata | sā hī
 nah prāmatir mahī || 4 || tvām ékasya vṛitrahann avitā dvā-
 yor asi | utédriṣe yāthā 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. 22

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. 23

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. 24

45

May that youthful Lord supreme be our friend, who, by good guidance, brings the spirit of wisdom and hard work together. 1

Resplendent Lord gives sustenance, even to the duel and undevout. He wins with a slow pace the wealth accumulated by dishonest and greedy. 2

Vast are His designs, manifold are His praises, and His protections are never withdrawn. 3

Offer worship and praises, friends, to Him who is worthy to be pleased by prayers; for, verily, He is our great providence. 4

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. 5

॥२२॥

नयसीद्वति द्विषः कृणोष्युक्थशंसिनः । नृभिः सुवीरं उच्यसे ॥६॥
 ब्रह्माणं ब्रह्मवाहसं गीर्भिः सखायमृग्मियम् । गां न दोहसे हुवे ॥७॥
 यस्य विश्वानि हस्तयोरुचुर्वसुनि नि द्विता । वीरस्य पृतनापहः ॥८॥
 वि दृच्छानि चिदद्विवो जनानां शचीपते । बृह माया अनानत ॥९॥
 तमु त्वा सत्य सोमपा इन्द्र वाजानां पते । अहमहि श्रवस्यवः ॥१०॥

náyasíd v áti dvíśhaḥ kṛiṇóshy ukthaśaṁsínaḥ | nṛbhiḥ
 suvíra ucyase || 6 || brahmānam bráhmavāhasam gīrbhīḥ
 sákhāyam ṛigmíyam | gām ná doháse huve || 7 || yásya víś-
 vāni hástayor ūcúr vāsūni ní dvitá | vírasya pṛitanāśháḥ
 || 8 || ví dṛiḥhāni cid adrivo jánānām śacípate | vṛihá māyā
 anānata || 9 || tám u tvā satya somapā índra vājānām pate |
 áhūmahi śravasyávaḥ || 10 || 22 ||

॥२३॥

तमु त्वा यः पुरासिथ यो वा नूनं हिते धने । हव्यः स श्रुधी हवम् ॥११॥
 धीभिरवद्विरवतो वाजो इन्द्र श्रवाय्यान् । त्वया जेष्म हितं धनम् ॥१२॥
 अभूरु वीर गिर्वणो महौ इन्द्र धने हिते । भरे वितन्तसाय्यः ॥१३॥

tám u tvā yáḥ purásitha yó vā nūnám hité dháne | hāv-
 yaḥ sá śrudhī hāvam || 11 || dhībhír árvadbhir árvato vā-
 jān índra śravāyyān | tvāyā jeshma hitám dhānam || 12 ||
 ábhūr u víra girvaṇo mahān índra dháne hité | 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

या ते ऊतिरमित्रहन्मक्षुजवस्तुमासति । तया नो हिनुही रथम् ॥१४॥
 स रथेन रथीतमोऽस्माकेनाभियुग्वना । जेषि जिष्णो हितं धनम् ॥१५॥
 ॥२५॥ य एक इत्तमु द्रुहि कृष्टीनां विचर्षणिः । पतिर्जज्ञे वृषक्रतुः ॥१६॥
 यो गृणतामिदासिथापिरूती शिवः सखा । स त्वं न इन्द्र मृलय ॥१७॥
 ध्रिष्व वज्रं गभस्त्वयो रक्षोहत्याय वज्रिवः । सासहीष्टा अभि स्पृधः ॥१८॥

yá ta ūtír amitrahan makshūjavastamā-
 sati | táyā no hinuhī rātham || 14 || sá rāthena rathítamo
 'smákenābhiyúgvana | jéshi jishṇo hitam dhánam || 15 || 23 ||
 yá éka ít tám u shtuhi kṛishṭīnām vícarshaniḥ | pátir
 jajñé vṛishakratuḥ || 16 || yó gṛinatām íd ásinhāpír ūtí śi-
 váḥ sákhā | sá tvam na indra mṛīaya || 17 || dhishvá váj-
 ram gābhastyo rakshohātyāya vajrivaḥ | sāsahishṭhā abhí
 sprīdhaḥ || 18 ||

प्रत्नं रयीणां युजं सखायं कीरिचोदनम् । ब्रह्मवाहस्तमं हुवे ॥१९॥
 स हि विश्वानि पार्थिवौ एको वसुनि पत्यते । गिर्वणस्तमो अग्निगुः ॥२०॥
 ॥२५॥ स नो नियुजिरा पृण कामं वाजेभिरश्विभि । गोमद्विगोपते धृषत् ॥२१॥
 तद्वो गाय सुते सचा पुरुहुताय सत्वने । शं यद्वे न शाकिने ॥२२॥

pratnām rayīnām yújam sákhāyam kīricó-
 danam | bráhmavāhastamam huve || 19 || sá hí víśvāni
 páarthivāñ éko vásūni pátyate | gírvaṇastamo ádhriguḥ
 || 20 || 24 ||

sá no niyúdbhir á pṛiṇa kāmam vájebhir aśvībhiḥ | gó-
 madbhir gopate dhṛishát || 21 || tád vo gāya suté sáca pu-
 ruhūtāya sātване | sám yád gāve ná śākīne || 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 घा वसुनि यमते दानं वाजस्य गोमतः । यत्सीमुप श्रवद्गिरः ॥२३॥
 कुवित्सस्य प्र हि व्रजं गोमन्तं दस्युहा गमत् । शचीभिरप नो वरत् ॥२४॥
 इमा उ त्वा शतक्रतोऽभि प्र णोनुवुर्गिरः । इन्द्र वत्सं न मातरः ॥२५॥

ná ghā

vásur ní yamate dānāṃ vājasya gómataḥ | yát sīm úpa
 śrávad gírah ॥ 23 ॥ kuvítsasya prá hí vrajāṃ gómantaṃ
 dasyuhá gámat | śácībhir ápa no varat ॥ 24 ॥ imá u tvā
 śatakrato 'bhí prá ṇonuvur gírali | índra vatsāṃ ná mātá-
 rah ॥ 25 ॥ 25 ॥

॥२६॥ दृणाशं सख्यं तव गौरसि वीर गव्यते । अश्वो अश्वायते भव ॥२६॥
 स मन्दस्वा ह्यन्धसो राधसे तुन्वा महे । न स्तोतारं निदे करः ॥२७॥
 इमा उ त्वा सुतेसुते नक्षन्ते गर्वणो गिरः । वत्सं गावो न धेनवः ॥२८॥
 पुरुतमं पुरुणां स्तोतृणां विवाचि । वाजेभिर्वाजयताम् ॥२९॥
 अस्माकमिन्द्र भूतु ते स्तोमो वाहिष्ठे अन्तमः । अस्मान्राये महे हिनु ॥३०॥
 अधि वृबुः पणीनां वर्षिष्ठे मूर्धन्नस्थात् । उरुः कक्षो न गाङ्ग्यः ॥३१॥

dūnāśaṃ sakhyāṃ táva gauṛ asi vīra gavyaté | áśvo
 asvāyaté bhava ॥ 26 ॥ sá mandasvā hy ándhaso — ॥ 27 ॥ imá
 u tvā suté-sute náksbhante girvaṇo gírah | vatsāṃ gāvo ná
 dhenávaḥ ॥ 28 ॥ purūtāmam purūṇāṃ stotṛiṇāṃ vívāci | vā-
 jebhir vājayatām ॥ 29 ॥ asmákam indra bhūtu te stómo vā-
 hishṭho ántamaḥ | asmán rāyé mahé hinu ॥ 30 ॥ ádhi bri-
 búḥ paṇínāṃ vārshishṭhe mūrdhānn asthāt | urúḥ káksho
 ná gāṅgyáh ॥ 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

यस्य वायोरिव द्रवद्द्रा गतिः संहस्त्रिणी । सद्यो दानाय मंहते ॥३२॥
 तसु नो विश्वे अर्य आ सदा गृणन्ति कारवः ।
 वृबुं संहस्त्रदातमं सुरिं संहस्त्रसातमम् ॥३३॥

yāsya vāyór iva dravád bhadrá rātīḥ
 sahasrīnī | sadyó dānāya mánhate || 32 || tát sú no víṣve
 aryá á sádā grīṇanti kāravaḥ | bṛibum sahasradátamam
 sūrim sahasrasátamam || 33 || 26 ||

(४६) षट्पत्वारिंशं सूक्तम्

(१-१४) चतुर्दशार्चस्यास्य सूक्तस्य बार्हस्पत्यः शंभुकृषिः । इन्द्रो देवता । प्रगायः (विषमर्षा इहती,
 समर्षा सतोवृहती) उन्वः ॥

॥२७॥

त्वामिदि हवामहे साता वाजस्य कारवः ।
 त्वां वृत्रेष्विन्द्र सत्पतिं नरस्त्वां काष्ठास्वर्वतः ॥१॥
 स त्वं नश्चित्र वज्रहस्त धृष्णुया मुहः स्तवानो अद्रिवः ।
 गामश्चै रथ्यमिन्द्र सं किर सत्रा वाजं न जिग्युषे ॥२॥
 यः सत्राहा विचर्षणिरिन्द्रं तं ह्वमहे वयम् ।
 संहस्त्रमुष्क तुविन्मृण सत्पते भवा समत्सु नो वृधे ॥३॥
 बार्धसे जनान्वृषभेवं मन्युना घृषी मीळ्ह ऋचीषम ।
 अस्माकं बोध्यविता महाधने तनूष्वप्सु सूर्ये ॥४॥

46.

Tvám íd dhí hávāmahe sātá vājasya kāravaḥ | tvám
 vṛitréshv indra sátpatiṁ náras tvám káshṭhāsv árvataḥ
 || 1 || sá tvám naṣ citra vajrahasta dhṛishṇuyá mahá sta-
 vānó adrivaḥ | gám áṣvaṁ rathyam indra sám kira satrá
 vājam ná jigyúshe || 2 || yáḥ satráhá vícarshaṇir índram tám
 hūmahe vayám | sáhasramushka túvinṛimṇa sátpate bhávā
 samátsu no vṛidhé || 3 || bádbhase jánān vṛishabhéva man-
 yúnā ghríshau mīḥá řicishama | asmákam bodhy avitá
 mahāadhané tanúshv apsú 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

इन्द्र ज्येष्ठं न आ भरं ओजिष्ठं पपुर्नि श्रवः ।
येनेमे चित्र वज्रहस्त रोदसी ओमे सुशिप्र प्राः ॥५॥
॥२८॥ त्वामुग्रमवसे चर्षणीसहं राजन्देवेषु हूमहे ।
विश्वा सु नो विधुरा पिबुना वसोऽमित्रान्त्सुषहान्कृधि ॥६॥
यदिन्द्र नाहुषीष्वौ ओजो नृम्यं च कृष्टिषु ।
यद्वा पञ्च क्षितीनां द्युमना भर सत्रा विश्वानि पौंस्या ॥७॥
यद्वा तृक्षो मघवन्दुह्यावा जने यत्पुरो कञ्च वृष्ण्यम् ।
अस्मभ्यं तद्विरीहि सं नृषाह्येऽमित्रान्पुत्सु तुर्वणे ॥८॥

indra jyéshtham na á
bharañ ójishtham pápuri srávaḥ | yénemé citra vajrahasta
ródasī óbhé sušipra práḥ || 5 || 27 ||

tvām ugrām ávase carshanísāham rájan devéshu hū-
mahe | víšvā sú no vithurá pibdaná vaso 'mítrān sushá-
hān kṛidhi || 6 || yád indra náhushīshv āñ ójo nṛimñām ca
kṛishṭīshu | yád vā páñca kshitīnām dyumnām á bhara sa-
trā víšvāni paúnsyā || 7 || yád vā tṛikshaú maghavan druh-
yāv á jáne yát pūrau kác ca vṛishṇyam | asinábhyam tát
rirīhi sám nṛisháhye 'mítrān pṛitsú turváṇe || 8 ||

इन्द्रं त्रिधातुं शरणं त्रिवरुथं स्वस्तिमत ।
छर्दिर्विच्छ मघवद्भयश्च महौ च यावयां दिद्युमेभ्यः ॥९॥
ये गव्यता मनसा शत्रुमादुभुरभिप्रघ्नन्ति धृष्णुया ।
अथ स्मा नो मघवन्निन्द्रं गिर्वणस्तनूपा अन्तमो भव ॥१०॥
॥२९॥ अथ स्मा नो वृधे भवेन्द्रं नायमवा युधि ।
यदुन्तरिक्षे पतयन्ति पर्णिनो दिद्यवस्तिग्ममूधानः ॥११॥

indra tri-
dhātu śaraṇām trivárūtham svastimát | chardír yacha ma-
ghávadbhyaṣ ca máhyam ca yāváyā didyúm ebhyaḥ || 9 ||
yé gavyatā mánasā śátrum ādabhūr abhipraghnānti dṛish-
ṇuyá | ádha smā no maghavanm indra girvaṇas tanūpā án-
tamo bhava || 10 || 28 ||

ádha smā no vṛidhé bhavéndra nāyām avā yudhí | yád
antárikṣhe patáyanti parñino didyávas tigmámūrdhānaḥ
|| 11 ||

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 शरांसस्तन्वो वितन्वते प्रिया शर्म पितृणाम् ।
 अथ स्मा यच्छ तन्वेऽ तने च छर्दिश्चित्तं यावय द्वेषः ॥१२॥
 यदिन्द्र सगे अर्धनश्चोदयसि महाधने ।
 असमने अर्धनि वृजिने पथि श्येनी इव श्रवस्यतः ॥१३॥
 सिन्धूरिव प्रवण आश्रया यतो यदि क्रोशमनु प्वणि ।
 आ ये वयो न ववृतत्यामिषि गृभीता बाह्वोर्गवि ॥१४॥

yātra śūrāsaṁ tanvò vitanvaté priyā śarma pitṛīṇām |
 ādha smā yacha tanvè tane ca chardīr acittam yāvāya
 dvéshaḥ || 12 || yād indra sārge árvataṣ codáyāse mahā-
 dhané | asamané ádhvani vṛijiné pathí syenāú iva śravas-
 yatāh || 13 || síndhūir iva pravaṇā āsuyā yató yādi kló-
 ṣam ānu shváni | á yé váyo ná várvritaty āmishi gribhītā
 bāhvór gāvi || 14 || 29 ||

(४७) समवन्वाग्निं मृतम

(१-३१) एकविंशद्वयस्य मृतस्य भारद्वाजो गगं ऊचिः । (१-५) प्रथमादिपञ्चर्षा सोमः, (६-१५, २१) षष्ठ्यादि-
 चतुर्दशानामेकविंशत्येन्द्रः, (२०) विंश्याः प्रथमपादस्य देवाः, द्वितीयपादस्य भूमिः, तृतीयपादस्य
 बृहस्पतिः, चतुर्थपादस्य चेन्द्रः, (२२-२५) द्वाविंश्यादिचतसृणां साज्रयस्य द्रम्नोक्तस्य दानमनुक्तिः,
 (२६-२८) त्रिंश्यादितृचस्य रथाः, (२९-३२) एकौनविंश्यादितृचस्य दुन्दुभिः, (३१) एक-
 विंश्या उत्तरार्धस्य च इन्द्रो देवताः । (१-१८, २०-२५, २६, २८-३१) प्रथमाष्टा-
 दशर्षां विंश्यादितृचस्य पञ्चविंश्या अष्टाविंश्यादिचतसृणाञ्च त्रिष्टुपः, (१०) एकौन-
 विंश्या बृहती, (२३) त्रयोविंश्या अनुष्टुपः, (२४) चतुर्विंश्या गायत्री, (२५)
 पञ्चविंश्या द्विपदा त्रिष्टुपः, (२७) समविंश्याश्च त्रयनी छन्दसि ॥

॥३०॥ स्वादुक्किलायं मधुमौ उतायं तीव्रः किलायं रसवीं उतायम् ।
 उतो न्वस्य पपिवांसमिन्द्रं न कश्चन सहत आहुवेषु ॥१॥
 अयं स्वादुरिह मदिष्ठ आस यस्येन्द्रो वृत्रहत्ये ममाद ।
 पुरुणि यथ्यौला शम्बरस्य वि नवति नव च देह्योऽ हन् ॥२॥

47.

Svādūṣh kīlāyām mādhumān utāyām tivrāḥ kīlāyām
 rāsavān utāyām | utó nv āsyā papivānsam indram ná kās-
 canā sahata āhavéshu || 1 || ayām svādūr ihā mādishṭha
 āsa yāsyéndro vṛitrahātye mamāda | purūṇi yāṣ cyautná
 śambarasya ví navatīm náva ca dehyò 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

47

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 ignorance. He destroys countless hosts and nine and ninety strongholds of the evil forces. 2

अयं मे पीत उदियति वाचमयं मनीषामुशनीमजीगः ।
 अयं पृथ्वीरमिमीत धीरो न याभ्यो भुवनं कचनारे ॥३॥
 अयं स यो वरिमाणं पृथिव्या वर्माणि दिवो अकृणोदयं सः ।
 अयं पीयूषं तिसृषु प्रवत्सु सोमो दाधारोर्वन्तरिक्षम् ॥४॥
 अयं विदच्चित्रदशीकर्मणः शुक्रसद्मनामुपसामनीके ।
 अयं महान्महता स्कम्भेनोदयामस्तश्चादृषभो मरुत्वान् ॥५॥

ayam me

pītá úd iyarti vācam ayām manīśhām aśatīm ajīgaḥ | ayām
 śhāl urvīr aminīta dhīro nā yābhyo bhúvanam kác canáre
 || 3 || ayām sá yó varimāṇam prithivya varshnāṇam divó
 ákṛiṇod ayām sah | ayām piyúṣham tistriṣhu pravátsu sómo
 dādharorv antáriksham || 4 || ayām vidac citradrīṣikam ár-
 ṇaḥ śukráśadmanām uśhásam áníke | ayām mahān ma-
 hatá śkámbhanenód dyām astabhnād vṛishabho marútvān
 || 5 || ३० ||

॥३॥ धृषतिष्व कलशे सोममिन्द्र वृत्रहा शूर समरे वर्मनाम् ।
 माध्यन्दिने सर्वेन आ वृषस्व रयिस्थानो रयिमम्मासु धेहि ॥६॥
 इन्द्र प्र णः पुरतेव पश्य प्र नो नय प्रतरं वस्यो अच्छे ।
 भवा सुपारो अतिपारयो नो भवा सुनीतिरुत वामनीतिः ॥७॥

dhṛishát piba kalāṣe sómam indra vṛitrahá śūra samaré
 vāsūnām | mādhyam̐dine sávana á vṛishasva rayishthāno ra-
 yīm asmāsu dhelhi || 6 || indra prá ṇaḥ puraetéva paśya
 prá no naya pratarām vāsyó ácha | bhávā supāró atipā-
 rayó no bhávā sūnītir utá 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

उरु नो लोकमनु नेषि विद्वान्स्वर्वज्योतिरभयं स्वस्ति ।
 ऋष्या ते इन्द्र स्थविरस्य बाहू उप स्थेयाम शरणा बृहन्ता ॥८॥
 वरिष्ठे न इन्द्र वन्धुरे धा वहिष्ठयोः शतावन्नश्चयोरा ।
 इषमा वंक्षीषां वंषिष्ठां मा नस्तारीन्मघवन्नायो अर्यः ॥९॥
 इन्द्रं मृळ मह्यं जीवानुमिच्छ चोदय धियमयमो न धाराम् ।
 यत्किं चाहं त्वायुरिदं वदामि तज्जुषस्व कृधि मा देववन्तम् ॥१०॥

urūṁ no lokāṁ
 ānu neshi vidvān svārvaj jyōtir ābhayaṁ svastī | ṛishvā
 ta indra sthāvīrasya bāhū ūpa stheyāma śaraṇā bṛihāntā
 || 8 || vāriṣṭhe na indra vandhūre dhā vāhishṭhayoḥ śatā-
 vānn āśvayor ā | īsham ā vakshishām vārshishṭhām mā
 nas tārīn maghavan rāyo aryāḥ || 9 || indra mṛiḷā māhyam
 jivātum icha codāya dhīyam āyaso nā dhārām | yāt kīm
 cāhām tvāyūr idāṁ vādāmi tāj jushasva kṛidbī mā deva-
 vantam || 10 || 31 ||

॥३२॥ त्रातरमिन्द्रमघितारमिन्द्रं हवेहवे सुहवं शूरमिन्द्रम् ।
 ह्वयामि शक्रं पुरुहुतमिन्द्रं स्वस्ति नो मघवा धात्विन्द्रः ॥११॥
 इन्द्रः सुत्रामा स्वर्वा अवोभिः सुमृत्नीको भवतु विश्ववेदाः ।
 वार्धतां देवो अभयं कृणोतु सुवीर्यस्य पतेयः स्याम ॥१२॥

trātāram indram avitāram indram hāve-have suhāvaṁ
 śūram indram | hvāyāmi śakrām puruhūtām indram svastī
 no maghāva dhātv indrah || 11 || indrah sutramā svāvān
 āvobhiḥ sumṛiṇīkó bhavatu viśvāvedāḥ | bādhatām dvēsho
 ābhayaṁ kṛiṇotu suvīryasya pātayaḥ syāma || 12 ||

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, destroy the evil forces that obstruct our way and thereby give us rest and safety. And may we be the possessors of excellent posterity. 12

तस्य वयं सुमतौ यज्ञियस्यापि भद्रे साँमनसे स्याम ।
 स सुत्रामा स्ववौ इन्द्रो अस्मे आगच्छिद्रेपः सनुतयुयोतु ॥१३॥
 अव त्वे इन्द्र प्रवतो नोमिगिगे ब्रह्माणि नियुतो धवन्ते ।
 उरू न राधः सर्वना पुरुष्यपो गा यज्ञिन्युवसे समिन्द्व ॥१४॥
 क ई स्तवत्कः पृणान्को यजते यदुग्रमिन्मघवा विश्वहावन्त ।
 पादाविव प्रहरन्नन्यमन्यं कृणोति पूर्वमपरं शचीभिः ॥१५॥

tāsya

vayāṃ sumatau yajñiyasyāpi bhadre saumanasé syāma | sā
 sūtrāmā svāvāu īndro asmé ārac cid dvéśhaḥ sanutār yu-
 yotu || 13 || āva tvé īndra pravāto nórmiṛ gíro bráhmāṇi
 niyúto dhavante | urú ná rádbaḥ sávanā purūṇy apó gá
 vajrin yuvase sám indūn || 14 || ká īm stavat káḥ priṇāt
 kó yajāte yād ugrām ín maghāvā viśváhávet | pádāv iva
 prahárann anyām-anyāṃ kṛiṇóti pūrvam āparam śacībhiḥ
 || 15 || 32 ||

॥१३॥ शृण्वे वीर उग्रमुग्रं दमायन्नन्यमन्यमतिनेनीयमानः ।
 एधमानद्विभुभयस्य राजा चोष्कृत्यते विश इन्द्रो मनुष्यान् ॥१६॥
 परा पूर्वेषां सख्या वृणक्ति वितर्तुराणो अपरेभिरेति ।
 अनानुभूतीरवधून्वानः पूर्वीरिन्द्रः शरदेस्तर्तरीति ॥१७॥
 रूपंरूपं प्रतिरूपो बभूव तदस्य रूपं प्रतिचक्षणाय ।
 इन्द्रो मायाभिः पुरुरूप ईयते युक्ता ह्यस्य हरयः शता दश ॥१८॥

śṛiṇvé vīrá ugrām-ugram damāyānn anyām-anyāṃ ati-
 neñiyāmānaḥ | edhamānadvil ubhāyasya rāja cōshkūyāte
 víśa īndro manushyān || 16 || pára pūrveshāṃ sakhyā vṛiṇakti
 vitārturāṇo āparebhir eti | ānānubhūtir avadhūnvānāḥ pū-
 vīr īndraḥ śarādas tartarīti || 17 || rūpām-rūpam prātirūpo
 babbhūva tād aśya rūpām praticākshaṇāya | īndro māyābhiḥ
 pururūpa iyate yuktā hy āśya hārayaḥ śatā dāśa || 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 humiliates 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

युजानो हरिता रथे भूरि त्वष्टेह राजति ।
 को विश्वाहा द्विपतः पक्ष आसत उतासीनेषु सूरिषु ॥१९॥
 अगव्युति क्षेत्रमागन्म देवा उर्वी सती भूमिरंहरणाभूत् ।
 बृहस्पते प्र चिकित्सा गविष्टावित्था सते जेरित्र इन्द्र पन्थाम् ॥२०॥
 ॥३४॥ दिवेदिवे सदशीरन्यमर्धं कृष्णा असेधदप सद्यनो जाः ।
 अहन्दासा वृषभो वस्त्रयन्तोदव्रजे वर्चिनं शम्बरं च ॥२१॥
 प्रस्तोक इक्षु राधेसस्त इन्द्र दश कोशयीर्दश वाजिनोऽदात् ।
 दिवोदासादतिथिग्वस्य राधेः शम्बरं वसु प्रत्यग्रभीष्म ॥२२॥

yujāno haritā rāthe bhūri tvāṣṭehā rājati | kó viśvāhā
 dvishataḥ pāksha āsata utāsīneshu surīṣhu || 19 || agavyūti
 kshétram áganma devā urvī satī bhūmir anhūraṇābhūt |
 brīhaspate prā cikitsā gāvishṭāy itthā satē jaritrā indra
 pānthām || 20 || ३४ ||

divé-dive sadṛiṣīr anyām ārdham kṛishṇā asedhat āpa
 sādmano jāḥ | āhan dāśa vṛishabhó vasnayāntodāvraje var-
 cinam śambaram ca || 21 || prastokā in nū rādhasas ta in-
 dra dāṣa kōṣayir dāṣa vājīno 'dāt | divodāsād atithigvāsya
 rādhaḥ śambaram vāsu prāty agrabhīṣhma || 22 ||

दशाश्वान्दश कोशान्दश वस्त्रार्धिभोजना ।
 दशो हिरण्यपिण्डान्दिवोदासादमानिपम् ॥२३॥
 दश रथान्प्रष्टिमतः शतं गा अर्धवर्भ्यः । अश्वथः पायवेऽदात् ॥२४॥
 महि राधो विश्वजन्यं दधानान्भरद्वाजान्त्सार्ज्वयो अभ्ययष्ट ॥२५॥

dāśāśvān
 dāṣa kōṣān dāṣa vāstrādhibhojanā | dāṣo hiraṇyapiṇḍān dī-
 vodāsād asānisham || 23 || dāṣa rāthān prāsṭimataḥ śatam
 grā ātharvabhyah | aṣvathāḥ pāyāve 'dat || 24 || māhi rādho
 viśvājanyam dādhanān bharādvājān sārṇjayó abhy āyashta
 || 25 || ३४ ||

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

॥३५॥

वनस्पते वीरुङ्क्षो हि भूया अस्मत्सखा प्रतरणः सुवीरः ।
 गोभिः सन्नद्धो अस्मि वीर्यस्वास्थाना ते जयन्तु जेतृानि ॥२६॥
 दिवस्पृथिव्याः पर्योज उद्धृतं वनस्पतिभ्यः पर्याभृतं सहः ।
 अपामोज्ज्वलं परि गोभिरावृतमिन्द्रस्य वज्रं हविषा रथं यज ॥२७॥
 इन्द्रस्य वज्रो मरुतामनीकं मित्रस्य गर्भो वरुणस्य नाभिः ।
 सेमां नो हव्यदाति जुषाणो देवं रथं प्रति हव्या गृभाय ॥२८॥

vānaspate vidvāṅgo hí bhūyá asmátsakhā pratāraṇaḥ su-
 víraḥ | góbbhiḥ sánnaddho asi viláyasvāsthātā te jayatu
 jétvāni || 26 || divás prithivyāḥ páry ója údbhṛitaṁ vānas-
 pátibhyaḥ páry ábhṛitaṁ sáhaḥ | apām ojmánam pári gó-
 bhir ávṛitaṁ índrasya vājraṁ havishā rāthaṁ yaja || 27 ||
 índrasya vājro marútām ánikam mitrásya gárbho váruṇa-
 sya nábbhiḥ | sémām no havyádātiṁ juṣhāṇó déva ratha
 prāti havyá gribhāya || 28 ||

उप श्वासय पृथिवीमुत यां पुरुत्रा ते मनुतां विष्टितं जगत् ।
 स दुन्दुभे सजृरिन्द्रेण देवेर्दुर्गादवीयो अप मेघ शत्रुन् ॥२९॥
 आ क्रन्दय बलमोजो न आ धा नि प्रनिहि दुरिता वार्धमानः ।
 अप प्राथ दुन्दुभे दुच्छ्रुता इत इन्द्रस्य मुष्टिर्गमि वीर्यस्य ॥३०॥
 आमूर्ज प्रत्यावर्तयिमाः केतुमर्दुन्धुभिर्वीवदीति ।
 समश्पर्णाश्वरन्ति नो नरोऽस्माकमिन्द्र रथिनो जयन्तु ॥३१॥

ūpa śvasaya prithivīm utā
 dyām purutrā te manutām víshṭhitaṁ jāgat | sá dundubhe
 sajúr índreṇa devaír dūrād dāvīyo āpa sedha śātrun || 29 ||
 ā krandaya bālam ójo na á dhā ní śhṭanihi duritā bādha-
 mānaḥ | āpa protha dundubhe duchúnā itā índrasya mush-
 ṭir asi viláyasva || 30 || āmūr aja pratyāvartayemāḥ ketumád
 dundubhír vāvadīti | sām áśvaparnāḥ cāranti no náro 'smā-
 kam indra rathīno jayantu || 31 || 35 ||

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

(४८) अष्टकान्वारिणो मृतम

(१-२२) द्वाविंशत्युक्त्याम्य मृतस्य बाह्व्यस्यः शंपुर्वादिः । (१-१०) प्रथमादिदशर्चांमग्निः ।
 (११-१५, २०-२१) एकादश्यादिपञ्चानां पितृयेकविंशोऽथ मृतः [(१३-१५) त्रयोदश्यादि-
 तृचम्य लिङ्गोक्ता वा] । (१६-१९) पौडस्यादिचतसृणां वृषा, (२२) द्वाविंश्याश्च यावाभूमौ वा पृथिव्यां
 देवताः । (१-१२) प्रथमादिदशर्चां प्रगाथाः [(१. ३. ५, ९) प्रथमाकृतीयापञ्चमीनवमीनां बृहती,
 (२. ४, १०, १२) द्वितीयाचतुर्थीदशमीद्वादशीनां मनोबृहती, (६. ८) पञ्चदश्यामोहासनी-
 बृहती, (७) समस्या महाबृहती, (११) एकादश्याश्च ककुप], (१३. १८) त्रयोदश्याष्टादश्याः
 पूर उष्णिक्, (१४. १९-२०) चतुर्दश्याः पञ्चविंशतीनां बृहती, (१५) पञ्चदश्या अनि-
 जगती, (१६) पौडस्याः ककुप, (१७) समदस्याः मनोबृहती, (२१) एकविंश्या
 यवमज्या महाबृहती, (२२) द्वाविंश्याश्चानुष्टुप छन्दांसि ॥

॥१॥

यज्ञायज्ञा वो अमये गिरागिरा च दक्षसे ।
 प्रप्र वयममृतं जातवेदसं प्रियं मित्रं न शंसिषम ॥१॥
 ऊर्जो नपातं स हिनायमस्मयुर्दाशिम हव्यदातये ।
 भुवद्वाजेन्वविता भुवद्दध उत वाता तनूनाम् ॥२॥

48.

Yajñā-yajña vo agnāye girā-gira ca dākshase | prā-pra
 vayām amṛitaṁ jātāvedasam priyām mitrām nā śānsiṣam
 || 1 || ūrjō nāpātaṁ sā hināyām asmayūr dāśema havyāda-
 taye | bhūvad vājeshv avitā bhūvad vṛidhā utā trātā tanū-
 nām || 2 ||

वृषा ह्यग्ने अजरो महान्विभास्यर्चिषा ।
 अजस्त्रेण शोचिषा शोशुचच्छुचे सुदीतिभिः सु दीदिहि ॥३॥
 महो देवान्यजसि यक्ष्यानुषक्तव कत्वोत दुंसना ।
 अर्वाचः सीं कृणुह्यग्नेऽवसे रास्व वाजोत वैस्व ॥४॥
 यमापो अद्रयो वना गर्भमृतस्य पिप्रति ।
 सहसा यो मथितो जायते नृभिः पृथिव्या अधि सान्वि ॥५॥

vṛiṣhā hy āgne ajāro mahān vibhāsy arcīsha |
 ājasreṇa śocīshā śośueac chuce suditībhiḥ sū dīdīhi || 3 ||
 mahó devān yājasi yākshy ānushák tāva krátvotā daṁśana
 arvācaḥ sīm kṛiṇuhy agné 'vase rāsva vājotā vaṁsya || 4 ||
 yām āpo ādrayo vānā gārbham ṛitāsya píprati | sāhasā yó
 mathitó jāyate nṛibhiḥ prithivyā ādhi śānavi || 5 || ॥

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. 1

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. 2

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. 3

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. 4

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. 5

॥२॥ आ यः पप्रौ भानुना रोदसी उभे धुमेन धावते दिवि ;
 तिरस्तमो ददश ऊर्म्यास्वा श्यावास्वरूपो वृषा श्यावा अरूपो वृषा ॥६॥
 बृहद्भिरग्ने अर्चिभिः शुक्रेण देव शोचिषा ।
 भुरद्वाजि समिधानो यविष्ठ्य रेवन्नः शुक्र दीदिहि द्युमत्पावक दीदिहि ॥७॥
 विश्वासां गृहपतिर्विशामसि त्वमग्ने मानुषीणाम् ।
 शनं पुर्भिर्यविष्ठ पाद्महंसः समेद्धारं शनं हिमाः स्तोतृभ्यो ये च ददति ॥८॥

á yāḥ paprau bhānūnā ródasī ubhé dhūména dhavate
 divi | tirás támo dadṛiṣa ūrmyāsv á syāvāsv arushó vṛishā
 syāvā arushó vṛishā || 6 || bṛihádbhīr agne arcībhiḥ śukreṇa
 deva śocīṣhā | bharádvāje samidhānō yavishtīya revān naḥ
 śukra dīdihi dyumát pāvaka dīdihi || 7 || víṣvāsām gṛihāpa-
 tir viśām āsi tvām agne mánushīṇām | śatām pūrbhīr ya-
 vishṭha pāhy ānhasaḥ sameddhāraṇi śatām hīmā stotrī-
 bhyo yé ca dádati || 8 ||

त्वं नश्चित्र उत्या वसो राधांसि चोदय ।
 अस्य रायस्त्वमग्ने रथीरसि विदा गाधं तुचे तु नः ॥९॥
 पृषि तोकं तनयं पुर्तृभिर्द्युमदव्यैरप्रयुत्वभिः ।
 अग्ने हेळांसि दैव्या युयोधि नोऽदेवानि ह्वरांसि च ॥१०॥

tvām naṣ citrā ūtyā vāso rādhañsi
 codaya | asyā rāyās tvām agne rathīr asi vidā gādhām
 tucé tú naḥ || 9 || pārshi tokām tánayam partrībhiḥ tvām
 ādabdhair āprayutvabhiḥ | āgne hēlāñsi daīvyā yuyodhi nó
 'devāni hvārāñsi 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. 6

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. 7

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. 8

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. 9

You protect our sons and grandsons with effective, never failing defences. May you remove far from us celestial wrath and malevolence of faithless men. 10

॥३॥ आ संखायः सर्वर्द्धा धेनुमजध्वमुप नव्यसा वचः । सृजध्वमनपस्फुराम् ॥११॥
 या शर्धाय मारुताय स्वभानवे श्रवोऽमृत्यु धुक्षत ।
 या मृळीके मरुतां तुराणां या सुमेरेव्यावरी ॥१२॥
 भरद्वाजायैव धुक्षत द्विता । धेनुं च विश्वदेहसमिषं च विश्वभोजसम् ॥१३॥

á sahkāyaḥ sabardúghām dhenúm ajadhvam úpa náv-
 yasā vácaḥ | srijádhvam ánapasphurām || 11 || yá śárdhāya
 mārutāya svábhānave śrávo 'mṛityu dhúkshata | yá mṛīliké
 marútām turāṇām yá sumnaír evayāvarī || 12 || bharádvā-
 jāyāva dhukshata dvitá | dhenúm ca viśvádohasam íśham
 ca viśvábhojasam || 13 ||

ते व इन्द्रं न सुक्रतुं वरेणमिव मायिनम् ।
 अर्यमणं न मन्द्रं सृप्रभोजसं विष्णुं न स्तुष आदिशे ॥१४॥
 त्वेषं शर्धो न मारुतं तुविष्वर्ष्यन्वाणी पृषणं सं यथा शता ।
 सं सहस्रा कार्षिचर्षणिभ्य औ अविर्गुह्य वस् करत्सुवेदा नो वस् करत् ॥१५॥
 आ मा पृषन्नप द्रव शंसिषं नु ते अपिकर्ण अघृणे । अघा अर्यो अरातयः ॥१६॥

tām va índram ná sukrátum váru-
 nam iva māyīnam | aryamāṇam ná mandráṁ śriprábhoja-
 sam víshṇum ná stūsha ādiṣe || 14 || tveshām śárdho ná
 mārutam taviśhvāṇy anarvāṇam pūshāṇam sam yáthā śatá |
 sám sahasrā kārishac carshanībhya ōñ āvīr gulhá vāsū ka-
 rat suvédā no vāsū karat || 15 || á mā pūshanu úpa drava
 śánsisham nú te apikarná aghṛiṇe | aghá aryo árātayah
 || 16 || ३ ||

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

॥४॥

मा काकुम्बीरमुद्दहो वनस्पतिमशस्नीर्वि हि नीनशः ।
 मोत मूरो अह एवा चन ग्रीवा आदधते वेः ॥१७॥
 इतरेव तेऽवुकमस्तु सख्यम् । अच्छिद्रस्य दधन्वतः सुपूर्णस्य दधन्वतः ॥१८॥
 पुरो हि मत्यैरमि समो देवैरुत श्रिया ।
 अभिर्यः पृपन्पृतनासु तस्त्वमवा नूनं यथा पुरा ॥१९॥

mā kakambīram úd vriho vānaspātim āśastīr vī hī nī-
 naṣaḥ | mōtā sūro āha evā canā grīvā ādādhatē vēḥ || 17 ||
 dṛīter iva te 'vrikām astu sakhyām | āchidrasya dadhanvā-
 taḥ sūpūrṇasya dadhanvātaḥ || 18 || parō hī mārtyair āsi
 samō devaīr utā śriyā | abhī khyah- pūshan pṛitanāsu nas
 tvām āvā nūnām yāthā purā || 19 ||

वामी वामस्य धृतयः प्रणीतिरस्तु सृनुता ।
 देवस्य वा मरुतो मर्त्यस्य वेजानस्य प्रयज्यवः ॥२०॥
 सद्यश्चिद्यस्य चर्कतिः परि द्यां देवो नेति मृत्युः ।
 त्वेष शवो दधिरे नाम युजिय मरुतो वृत्रहं शवो ज्येष्ठं वृत्रहं शवः ॥२१॥
 सकृद् द्यौरजायत सकृद्भूमिरजायत ।
 पृथ्व्या दुग्धं सकृत्पयस्तदन्यो नानु जायते ॥२२॥

vāmī vāmāśya dhūta-
 yaḥ prāṇitir āstu sūnṛitā | devāśya vā maruto mārtyasya
 vejānāśya prayajyavaḥ || 20 || sadyāś cid yāśya carkṛitīḥ
 pāri dyām devō naiti sūryaḥ | tveshām śāvo dadhire nāma
 yajñīyam marūto vṛitrahām śāvo jyēśthāḥ vṛitrahām śa-
 vaḥ || 21 || sakṛīd dha dyaūr ajāyata sakṛīd bhūmir ajā-
 yata | pṛiṣṇyā dugdhām sakṛit pāyas tād anyō nānu jāyate
 || 22 || 4 ||

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

(४९) एकानपञ्चाशं सूक्तम्

(१-१५) पञ्चदशवर्षाण्य सूनव्य भागद्वारा कृत्विष्वा कृत्विः । विभे देवा देवताः । (१-१५) प्रथमादि-
चतुर्दशा विष्णुः । (१५) पञ्चदश्याश्च शङ्करो रुद्रर्मा ॥

॥४॥

स्तुपे जनं सुव्रतं नव्यर्माभिर्गीर्भिर्मित्रावरुणा सुव्रयन्ता ।
त आ गमन्तु ते इह श्रुवन्तु सुक्षत्रासो वरुणा मित्रो अग्निः ॥१॥
विशोविश इड्वमध्वेग्वेवदसकनुमर्गति युवत्योः ।
दिवः शिशुं सहसः सृनुमग्निं यज्ञस्य केतुमरुपं यज्ञे ॥२॥
अरुपस्य दुहितरा विरूपे स्तुभिर्गन्या पिपिशो सुरो अन्या ।
मिथस्तुरा विचरन्ती पावके मन्मं श्रुते नक्षत ऋच्यमाने ॥३॥

49.

Stushé jānaṃ suvratāṃ nāvyaśibhir gīrbhīr mitrávárūṇā
sumnayāntā | tā ā gamantu tā ihā śruvantu sukshatrāso
várūṇo mitró agnīḥ || 1 || viśó-visa ídyam adhvareśhv ádriṣ-
takratum aratīm yuvatyóḥ | diváh śśiṣum sáhasaḥ sūnúm
agnīm yajñásya ketúm arushám yájadhyai || 2 || arushásya
duhitārā vírūpe strībhir anyā pipiśe súro anyā | mithastūrā
vicárantī pávaké mánma śrutām nakshata řicyámāne || 3 ||

प्र वायुमच्छा वृहती मनीषा बृहद्रथि विश्ववारं रथप्राप्त ।
द्युतद्यामा नियुतः पत्यमानः कविः कविमियन्नमि प्रयज्यो ॥२॥
स मे वपुश्छदयदुश्चिन्तोयं रथो विरुक्मान्मनसा युजानः ।
येन नरा नामत्येपयर्थ्यं वृत्तिर्याथस्तनयाय त्मने च ॥३॥

॥५॥

पर्जन्यवाता वृषभा पृथिव्याः पुगीपाणि जिन्वन्तमप्यानि ।
सत्यश्रुतः कवयो यस्य गीर्भिर्जगतः स्वातर्जगदा ऋणुध्वम् ॥६॥

prá vāyúm áchā bṛihatī manīshā bṛihádrayim viśvávāraṃ
rathapráṃ | dyutádyāmā niyútaḥ pátyamānaḥ kavīḥ kavīm
iyakshasi prayajyo || 4 || sá me vápuṣ chadayad aśvínor yó
rátho virúkmān mánasa yujānāḥ | yéna narā nāsatyeshayá-
dhyai vartír yāthás tánayāya tmāne ca || 5 || ५ ||

párjanyaavāta vṛishabhā pṛithivyāḥ pūrishāṇi jinvatam
ápyāni | sátyasrutāḥ kavayo yásya gīrbhīr jāgata sthatar
jāgad ā kṛiṇudhvam || 6 ||

In these new hymns I express my admiration of the man who is an observant of his duty, and also all glories to the beneficent 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. 1

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. 2

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. 3

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. 4

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. 5

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. 6

पावीरवी कन्या चित्रायुः सरस्वती वीरपत्नी धियं धात ।
 माभिरच्छिद्रं शरणं सजोषा दुग्धपै गृणते शर्म यंसत् ॥७॥
 पृथस्पथः परिपति वचस्या कामेन कृतो अभ्यानर्कम् ।
 स नो रासच्छुरुधश्चन्द्राग्रा धियैधियं सीपधाति प्र पूषा ॥८॥
 प्रथमभाजै युशसै वयोधा मुपाणि देवं सुगभस्तिमृध्वम् ।
 होता यक्षयजतं पत्यानामग्निस्त्वष्टारं सुहवै विभावा ॥९॥

pāvīravī kanyā citrāyuh sārāsvatī
 vīrāpatnī dhīyaṃ dhāt | guābhir āchidraṃ śaraṇaṃ saśōshā
 durādharshaṃ grīnatē śārma yaṅsat || 7 || pathās-pathah pā-
 ripatiṃ vacasyā kāmēna kṛitō abhy ānaḥ arkām | sā no rā-
 sac churūdhaṣ candrāgrā dhīyaṃ-dhiyaṃ sīshadhāti prā
 pūshā || 8 || prathamabhājāṃ yaśāsaṃ vayodhām supāṇīm
 devām sugābhastim rībhvam | hōtā yakshad yajatām pa-
 styānām agnīs tvāstāraṃ suhāvaṃ vibhāvā || 9 ||

भुवनस्य पितरं गीर्भिर्गभी रुद्रं दिवा वर्धया रुद्रमक्तो ।
 बृहन्तमृष्वमजरं सुपुन्नमृध्वमेव कविर्नपितामः ॥१०॥
 आ युवानः कवयो यज्ञियासो मरुतो गन्त गृणतो वग्म्याम् ।
 अचित्रं चिदि जिन्वथा वृधन्त इत्या नश्नन्तो नरो अङ्गिरस्वत् ॥११॥
 प्र वीराय प्र तवसे तुरायाजो युधेय पशुर्गश्मिस्तम् ।
 स पिस्पृशति तन्वि श्रुतस्य स्तुभिर्न नाकं वचनस्य विषः ॥१२॥

bhūvana-
 sya pitāraṃ gīrbhīr ābhī rudrāṃ dīvā vardhāyā rudrāṃ
 aktau | bṛihāntam ṛishvām ajāraṃ sushumnām rīdhag ghu-
 vema kavīneshitāsaḥ || 10 || ६ ||

ā yuvānaḥ kavayo yajñiyāso māruto gantā grīnatō va-
 rasyām | acitrāṃ cid dhī jīnvathā vṛidhānta itthā nākshanto
 naro āṅgirasvāt || 11 || prā vīrāya prā tavāse turāyājā yū-
 thēva paśurākshir āstam | sā piśpriṣati tanvi śrutāsya strī-
 bhir nā nākaṃ vacanāsya vipaḥ || 12 ||

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

यो रजांसि विममे पार्थिवानि त्रिश्विद्विष्णुर्मनेयं वाधितार्यं ।
 तस्य ते शर्मन्नुपदद्यमानि गया मदेम तन्याऽं तनां च ॥१३॥
 तन्नोऽहिर्बुध्न्यो अद्विरकंस्तत्पर्वतन्मत्स्यविना चनो धात ।
 तदोपधीभिर्भि गतिपाचो भगः पुरगन्विजिन्वतु प्र गये ॥१४॥
 नृ नो रयि रथ्यं चर्पणिप्रां पुर्वीरं मह क्रतस्य गोपाम् ।
 श्रयं दाताजगं येन जनान्त्संगृध्रो अदेवीरभि च क्रमाम विश आदेवीरभ्यऽश्रवाम् ॥१५॥

yó rájānsi vimamé
 pārthivāni tris cid víshṇur mánave badhitāya | tāsya te
 śármann upadadyámāne rāyā madema tanvā tánā ca || 13 ||
 tán nó 'hir budhnyò adbhír. arkaís tát párvatas tát savitá
 cáno dhāt | tát óshadhībhir abhí rātishāco bhágaḥ púramdhir
 jinvatu prá rāyé || 14 || nú no rayim rathyam carshaṇiprām
 puruvíram mahá ritāsya gopām | ksháyam dātājāram yéna
 jānān sprīdho ádevír abhí ca krāmāma víśa ádevír abhy
 àśnāvāma || 15 || 7 ||

(१५०) पञ्चाशो मन्त्रम्

(१-१५०) पञ्चदशमस्य मन्त्रस्य भागद्वयं कृत्विषा कृषिः । विधे देवा देवताः । विष्णु उन्मः ॥

॥८॥

हवे यो देवीमदिदि नमोभिर्मृत्कीकाय वरेण मित्रमग्निम् ।
 अभिक्षदामर्यमणं मुद्रये वान्तेदेवान्मत्स्यविनारं भगं च ॥१॥
 मुष्योतिषः सूर्य दक्षपितृननागाम्ये मुमहो वीहि देवान् ।
 द्विजन्मानो य क्रतुमापः सत्याः स्वर्वन्तो यजता अग्निजिह्वाः ॥२॥

50

Huvé vo devīm áditim námobhir mṛīḷikāya vāruṇam
 mitrām agnīm | abhikshadām aryamāṇam suśévaṁ tratrīm
 devān savitāram bhāgam ca || 1 || sujyótishabḥ sūrya dá-
 kshapitrīm anāgāstvé sumaho vihi devān | dvijānmāno yá
 ritasāpah satyāḥ svārvanto yajatā 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

50

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

उत यावापृथिवी क्षत्रमुरु बृहद्रोदसी शरणं सुपुत्रे ।
 महस्करथो वरिवो यथा नोऽस्मे क्षयाय धिषणे अनेहः ॥३॥
 आ नो रुद्रस्य सुनवो नमन्तामद्या हृतामो वसवोऽवृष्टाः ।
 यदीममं महति वा हितामो वाधे मरुतो अह्नाम देवान् ॥४॥
 मिम्यक्ष येषु रोदसी नु देवी सिषक्ति पूषा अभ्यर्धयज्वा ।
 श्रुत्वा हवै मरुतो यद्दे याथ भूमा रेजन्ते अध्वनि प्रविकि ॥५॥

utá dyā-

vāprithivī kshatrām urú bṛihád rodasī śaraṇam sushumne |
 mahás karatho várivo yáthā no 'smé ksháyāya dhishane
 aneháh || 3 || á no rudrásya sūnávo namantām adyá hūtáso
 vásavó 'dhrishtāḥ | yád im árbhe mahatí vā hitáso bādhé
 marúto áhvāma deván || 4 || mīmýaksha yéshu rodasí nú
 deví síshakti pūshá abhyardhayájvā | śrutvá hávam maruto
 yád dha yáthā bhúmā rejante ádhvani právikte || 5 || ॥

॥५॥

अभि त्यं वीरं गिर्वणसमचेंद्रं ब्रह्मणा जरितनवेन ।
 श्रवदिहवमुप च स्तवानो रामहाजा उप महो गृणानः ॥६॥
 ओमानमापो मानुषीरमृक्तं धानं तोकाय तनयाय शं योः ।
 युयं हि एा भिपजो मातृनमा विश्वस्य स्यानुर्जगते जनित्रीः ॥७॥

abhi tyām vīrām gīrvaṇasam arcēndram bráhmaṇā jari-
 tar návena | śrávad-íd dhávam úpa ca stávāno rásad vá-
 jāñ úpa mahó gṛiṇānāḥ || 6 || omānam āpo mānushīr āmṛik-
 taṁ dhāta tokāya tánayāya śam yóḥ | yūyām hí śtthá
 bhishájō mātrítamā víśvasya sthātúr jāgato jānitriḥ || 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

आ नो देवः सविता त्रायमाणो हिरण्यपाणिर्यजतो जगम्यात् ।
 यो दत्रवाँ उपसो न प्रतीकं व्यूर्णते दाशुषे वार्याणि ॥८॥
 उत त्वं सुतो सहसो नो अद्या देवाँ अस्मिन्नध्वरे ववृत्याः ।
 स्यामहे ते सदमिद्रातो तव स्यामभ्रेऽवसा सुवीरः ॥९॥
 उत त्या मे हवमा जगम्यातं नासत्या धीभिर्युवमङ्ग विप्रा ।
 अत्रि न महस्तमभोऽमुमुक्तं तूर्वते नरा दुरितादभीके ॥१०॥
 ते नो रायो द्युमतो वाजवतो दातारो भूत नृवतः पुरुक्षोः ।
 दशम्यन्तो दिव्याः पार्थिवामो गोजाता अप्या मृत्ता च देवाः ॥११॥

no deváh savitá tráyamāṇo hīraṇyapāṇir yajató jagamyāt |
 yó dātravāṇ uśhásō ná prátikam vyūrṇuté dāśuṣhe vāryāṇi
 || 8 || utá tvām sūno sahaso no adyā devāṇ asmīn adhvaré
 vavṛityāḥ | syām ahām te sādām íd rātau táva syām agné
 'vasā suvírah || 9 || utá tyá me hávam á jagmyātam nása-
 tyā dhībhir yuvām aṅgá viprā | átriṃ ná mahás támaso
 'mumuktaṃ túrvataṃ narā duritād abhíke || 10 || १ ||

té no rāyó dyumáto vājavato dātāro bhūta nṛivátaḥ
 purukshóḥ | dasasyānto divyāḥ párthivāso gójatā ápyā mṛi-
 látā ca devāḥ || 11 ||

ते नो रुद्रः सरस्वती सजोषा मीळहुष्मन्तो विष्णुर्मृळन्तु वायुः ।
 ऋभुक्षा वाजो दैव्यो विधाता पर्जन्यावातो पिप्यतामिषं नः ॥१२॥
 उत स्य देवः सविता भगो नोऽपां नपादवतु दानु पप्रिः ।
 त्वष्टा देवेभिर्जनिभिः सजोषा द्यौर्देवेभिः पृथिवी समुद्रेः ॥१३॥

té no rudráḥ sárasvatī sajóshā mīlhuśh-
 manto viśṇur mṛilantu vāyúḥ | ṛibhukshá vājo daivyo vi-
 dhātá parjányāvātā pipyatām ísham naḥ || 12 || utá syá de-
 vāḥ savitá bhágo no 'pām nāpād avatu dānu pápriḥ |
 tvāśhta devébhir jānibhiḥ sajóshā dyaúr devébhiḥ pṛithiví
 samudrañ || 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 invocation, 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

उत नोऽहिर्बुध्न्यः शृणोत्वज एकपात्पृथिवी समुद्रः ।
 विश्वे देवा क्रतावृधो हुवानाः स्तुता मन्त्राः कविशस्ता अवन्तु ॥१४॥
 एवा नपातो मम तस्य धीभिर्भरद्वाजा अभ्यर्चन्त्यर्केः ।
 मा हुतासो वसवोऽष्टृष्ट विश्वे स्तुतासो भूता यजत्राः ॥१५॥

utá nó 'hīr budhnyāḥ śṛṇotv ajá ékapāt
 prithivī samudrāḥ | viśve devā ṛitāvṛidho huvānā stutā
 māntrāḥ kaviśastā avantu || 14 || evā nāpāto māma tāsya
 dhībhir bhārādvājā abhy ārcanty arkaīḥ | gnā hutāso vā-
 savó 'dhrishṭā viśve stutāso bhūtā yajatrāḥ || 15 || 10 ||

(५१) एकपञ्चासं सूक्तम्

(१-१६) षोडशर्चन्त्याम् सूक्तस्य भारद्वाज कविश्च कृषिः । विश्वे देवा देवताः । (१-१२) प्रथमादि-
 द्वादशर्चो भिदुप्, (१३-१५) त्रयोदश्यादितुल्ययोगिणः, (१६) षोडश्याभानुदुप् छन्दोसि ॥

॥११॥ उदु त्यच्चक्षुर्महि मित्रयोरौ एति प्रियं वरुणयोरदब्धम् ।
 ऋतस्य शुचिं दर्शितमनीकं रुक्मो न दिव उदिता व्यच्योत् ॥१॥
 वेदु यस्त्रीणि विदथान्येषां देवानां जन्म सनुतरा च विप्रः ।
 ऋजु मर्तेषु वृजिना च पश्यन्नभि चष्टे सरो अय एवान् ॥२॥
 स्तुष उ वो मह ऋतस्य गोपानदिति मित्रं वरुणं सुजातान् ।
 अर्यमणं भगमदब्धधीतीनच्छा वोचे सधन्यः पावकान् ॥३॥

51.

Úd n tyác cákshur máhi mitráyor áu éti priyám váru-
 ṇayor ádabdham | ṛitāsya śúci darsatām ánīkam rukmó ná
 divá údita vy ádyaut || 1 || véda yás trīṇi vidáthāny eshām
 devánām jānma sanutár á ca vípraḥ | ṛijú márteshu vṛijiná
 ca páśyann abhi cashṭe sūro aryá évān || 2 || stushá n vo
 mahá ṛitāsya gopán áditim mitráṃ váruṇam sujātán | aya-
 mānam bhágam ádabdhadhītin áchá voce sadhanyāḥ páva-
 kán || 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 dis-
pensers of purity. 3

रिशादसः सत्पतीरदब्धान्महो राज्ञः सुवसनस्य दातृन् ।
 घृतं मुक्षत्रान्क्षयतो दिवो नृनादित्यान्याम्यदिति दुवोयु ॥४॥
 योऽप्यितः पृथिवि मातरध्रुगग्ने भ्रातर्वसवो मृळता नः ।
 विश्वे आदित्या अदिते सजोषा अस्मभ्यं शर्म बहुरं वि यन्त ॥५॥
 ॥१२॥ मा नो वृकाय वृक्ये समस्मा अघायते रीरधता यजत्राः ।
 यूयं हि एा रथ्यो नस्तनूतां यूयं दक्षस्य वचसो बभूव ॥६॥

riśádasah sátpatīr ádabdhān mahó rájñah suva-
 sanásya datṛin | yúnah sukshatrán ksháyato divó nṛin ádi-
 tyān yamy áditim duvoyú || 4 || dyaush pítah prithivi má-
 tar ádhrug ágne bhrātar vasavo mṛilātā nah | víśva aditya
 adite sajóshā asmaḥbhyam śarma bahulām ví yanta || 5 || 11 ||

mā no vṛikāya vṛikyè samasmā aghāyaté rīradhatā ya-
 jatrāḥ | yuyām hí shthā rathyo nas tanūnām yūyām dá-
 kshasya vācaso babhūvá || 6 ||

मा व एनो अन्यकृतं भुजेम मा तत्कर्म वसवो यच्चयध्वे ।
 विश्वस्य हि क्षयथ विश्वदेवाः स्वयं रिपुस्तन्व रीरिषीष्ट ॥७॥
 नम इदुग्रं नम आ विवासे नमो दाधार पृथिवीमुत द्याम् ।
 नमो देवभ्यो नम ईश एषां कृतं चिदेनो नमसा विवासे ॥८॥
 ऋतस्य वो रथ्यः पुतर्दक्षानृतस्य पस्त्यसदो अदब्धान् ।
 तौ आ नमोभिरुचक्षसो नृन्विश्वान्व आ नमे महो यजत्राः ॥९॥

mā va éno anyákṛitam bhu-
 jema mā tát karma vasavo yác cáyadhve | víśvasya hí
 ksháyatha víśvadevāḥ svayām ripús tanvām rīrishīṣṭa || 7 ||
 náma íd ugrām náma á vivāse námo dādhāra prithivím
 utá dyām | námo devébhyo náma īśa eshām kṛitām cid
 éno námasā vivāse || 8 || rítasya vo rathyāḥ pūtádakshān
 rítasya pastyasádo ádabdhān | tān á námobhir urucákshaso
 nṛin víśvān va á name mahó yajatrāḥ || 9 ||

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 श्रेष्ठवर्चस्त उ नस्तिरो विश्वानि दुरिता नयन्ति ।
सुशत्रासो वरुणो मित्रो अग्निर्ऋतधीतयो वक्त्रमराजसत्याः ॥१०॥

॥१३॥ ते न इन्द्रः पृथिवी क्षाम वर्धन्पृषा भगो अदितिः पञ्च जनाः ।
सुशर्माणिः स्वर्वसः सुनीथा भवन्तु नः सुत्रात्रासः सुगोपाः ॥११॥
नू सद्मानं दिव्यं नंशि देवा भारद्वाजः सुमतिं याति होता ।
आसानेभिर्यजमानो मियेधैर्दवानां जन्म वसुधुर्ववन्द ॥१२॥

té hí śrēṣṭha-
varcasas tā u nas tiró víśvāni duritā náyanti | sukshatrāso
várūṇo mitró agnir ṛitādhitayo vakmarājasatyāḥ || 10 || 12 ||
té na indraḥ pṛithivī kshāma vardhan pūshā bhāgo
āditiḥ pāñca jánāḥ | suśārmāṇaḥ svāvasaḥ sunīthā bhāvantu
naḥ sutrātrāsaḥ sugopāḥ || 11 || nū sadmānaṁ divyaṁ nāñṣi
devā bhāradvājaḥ sumatīm yāti hótā | āsānébhir yājamaṇo
miyédhair devānāṁ jānma vasūyūr vavanda || 12 ||

अप त्वं वृजिनं रिपुं स्तेनमग्ने दुराध्यम् ।
द्विष्टमस्य सत्पते कृधी सुगम् ॥१३॥
ग्रावाणः सोम नो हि कै सखित्वनाय वावशुः ।
जही न्यत्रिणं पणिं वृको हि षः ॥१४॥
यूयं हि छा सुदानव इन्द्रज्येष्ठा अभिव्यवः ।
कर्ता नो अध्वन्ना सुगं गोपा अमा ॥१५॥
अपि पन्थामगन्महि स्वस्तिगामनेहसम् ।
येन विश्वाः परि द्विषो वृणक्ति विन्दते वसु ॥१६॥

āpa tyāṁ
vṛijināṁ ripūṁ stenāṁ agne durādhyāṁ | davishtthām asya
satpate kṛidhī sugām || 13 || grāvāṇaḥ soma no hí kaṁ sa-
khitvanāya vāvaśūḥ | jahī ny àtrīṇaṁ paṇīm vṛiko hí śhāḥ
|| 14 || yūyāṁ hí śthā sudānava indrajyeshthā abhidyavaḥ |
kārtā no ādhvann ā sugām gopā amā || 15 || āpi pānthām
aganmahī svastigām anehāsam | yēna víśvāḥ pári dvisho
vṛiṇākti vindáte vāsu || 16 || 13 ||

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

(५२) दिपञ्चासं सूक्तम्

(१-१७) मत्तदशचम्यास्य सूक्तस्य भाष्यज्ञाज कजिष्वा कफि । विश्वे देवा देवताः । (१-६, १३,
१५-१७) प्रथमादितृचक्षस्य अषोदस्या क्रयः पञ्चदश्यादितृचक्षस्य च विष्टुप्, (७-१२)
मत्तदश्यादितृचक्षस्य गाथयी, (१४) चतुर्दश्याश्च जगती उन्मांसि ॥

॥१४॥

न तद्दिवा न पृथिव्यानु मन्ये न यज्ञेन नोत शर्माभिराभिः ।
उज्जन्तु ते सुभ्यः पर्वतासो नि हीयतामति याजस्य यष्टा ॥१॥
अति वा यो मरुतो मन्यते नो ब्रह्म वा यः क्रियमाणं निनित्सात् ।
तपूषि तस्मै ब्रजिनानि सन्तु ब्रह्मद्विषमभि ते शोचतु योः ॥२॥

52.

Ná tád divá ná prithivyánu manye ná yajñéna nótá
śamibhir ābhiḥ | ubjāntu táṃ subhvaḥ párvatāso ní hīya-
tām atiyājāsya yashtā || 1 || áti vā yó maruto mányate no
bráhma vā yāḥ kriyámāṇaṃ nínitsāt | tápūnshi tásmāi vṛi-
jināni santu brahmadvīṣam abhí táṃ śocatu dyaúḥ || 2 ||

किमङ्ग त्वा ब्रह्मणः सोम गोपां किमङ्ग त्वाहुरभिः शस्तिपां नः ।
किमङ्ग नः पश्यसि निद्यमानान् ब्रह्मद्विषे तपूषि हेतिमस्य ॥३॥
अवन्तु मामुषसो जायमाना अवन्तु मा सिन्धवः पिन्वमानाः ।
अवन्तु मा पर्वतासो ध्रुवासोऽवन्तु मा पितरो देवहूतो ॥४॥
विश्वदानीं सुमनसः स्याम पश्येम नु सूर्यमुच्चरन्तम् ।
तथा करद्वसुपतिर्वसुनां देवो ओहानोऽवसागमिष्ठः ॥५॥

kím aṅgá tvā bráhmaṇaḥ soma gopāṃ kím aṅgá tvāhur
abhiṣastipāṃ naḥ | kím aṅgá naḥ paśyasi nidyaṃmānān
brahmadvīṣhe tāpushiṃ hetim asya || 3 || ávantu mām ushāso
jāyamānā ávantu mā síndhavaḥ pínvamānāḥ | ávantu mā
párvatāso dhruvāsó 'vantu mā pitáro devábūtau || 4 || viṣ-
vadānīm sumānasaḥ syāma paśyema nú sūryam uccāran-
tam | táthā karad vásupatir vásūnām devāñ óhāno 'vasā-
gamishṭhaḥ || 5 || 14 ||

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

॥१५॥

इन्द्रो नेदिष्ठमवसागमिष्ठः सरस्वती सिन्धुभिः पिबन्माना ।

पर्जन्यो न ओषधीभिर्मयोभुरग्निः सुशंसः सुहवः पितेव ॥६॥

विश्वे देवा आ गत शृणुता म इमं हवम् । एदं वहिर्नि पीदत ॥७॥

यो वो देवा घृतस्तेना हव्येन प्रतिभूयति । तं विश्व उप गच्छथ ॥८॥

उप नः सुनवो गिरः शृण्वन्त्वमृतस्य ये । समृद्धीका भवन्तु नः ॥९॥

विश्वे देवा क्रतावृधे क्रतुभिर्हवनश्रुतः । जुषन्तां युज्यं पयः ॥१०॥

indro nédishtham ávasāgamishthah sárasvatī síndhubhiḥ
 pínvamānā | parjānyo na óshadhībhir mayobhúr agníḥ su-
 śásuṣaḥ suhávaḥ pitéva || 6 || víṣve devāsa á gata śṛiṇutá
 ma imám hávam | édám barhír ní shidata || 7 || yó vo devā
 ghṛitáśnunā havyéna pratibhúshaḥ | tám víṣva úpa gachatha
 || 8 || úpa naḥ sūnávo gíraḥ śṛiṇvántv amṛitasya yé | sumṛi-
 líká bhavantu naḥ || 9 || víṣve devá ṛitāvṛidha ṛitúbhir ha-
 vanaśrútaḥ | jushántām yújyam páyaḥ || 10 || 15 ||

॥१६॥

स्तोत्रमिन्द्रो मरुद्गणस्त्वष्ट्रमान्मित्रो अर्यमा । इमा हव्या जुषन्त नः ॥११॥

इमं नो अग्ने अध्वरं होतर्वयुनशो यज । चिकित्वान्दैव्यं जनम् ॥१२॥

विश्वे देवाः शृणुतेमं हव मे ये अन्तरिक्षे य उप यवि ष्ट ।

ये अग्निजिह्वा उत वा यजत्रा आसद्यास्मिन्वहिरिषि मादयध्वम् ॥१३॥

विश्वे देवा मम शृण्वन्तु यज्ञिया उभे रोदसी अपां नपाच्च मन्म ।

मा वो वचांसि परिचक्ष्याणि वोचं सुषेष्ट्विद्वो अन्तमा मदेम ॥१४॥

stotrām indro marúdgāṇas tváshtṛimān mitró aryamā |
 imá havyá jushanta naḥ || 11 || imám no agne adhvarám
 hótar vayunaśo yaja | eikítvān daívyam jánam || 12 || víṣve
 devāḥ śṛiṇutémaṁ hávam me yé antárikshe yá úpa dyávi
 shthá | yé agnījīhvá utá vā yājatra āsadyāsmín barhíshi
 mādayadhvam || 13 || víṣve devá máma śṛiṇvantu yajñiyā
 ubhé ródasī apām nápaḥ ca mánma | má vo vácānsi pari-
 cákshyāṇi vocam sunneshv íd vo ántamā 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. 6

Come, O universal divine powers, hear my invocation ; and be seated in our hearts, as if, on sacred grass. 7

O divines, may you, one and all, come to him who approaches you with butter-dripped oblations, i.e. loving devotions. 8

May all sons of the immortal hear our words and be the source of happiness to us. 9

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. 10

May the resplendent Lord, along with vital elements, the divine architect and provider of law and order, accept our praises and these offerings. 11

O fire-divine, the invoker, cognizant of the divine assembly, may you offer, as ordained by rules, our dedicated services. 12

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. 13

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. 14

ये के च ज्मा महिनो अहिमाया दिवो जज्ञिरे अपां सधस्थे ।
 ते अस्मभ्यमिषये विश्वमायुः क्षप उस्ता वरिवस्यन्तु देवाः ॥१५॥
 अग्नीपर्जन्याववर्तन् ध्रियं मेऽस्मिन्हवे सुहवा सुष्टुतिं नः ।
 इलामन्यो जनयद्रभिमन्यः प्रजावतीरिष आ धत्तमस्मे ॥१६॥
 स्तोत्रेणो वहिषि समिधाने अग्नौ सूक्तेन महा नमसा विवासे ।
 अस्मिन्नो अद्य विदथे यजत्रा विश्वे देवा हविषि मादयध्वम् ॥१७॥

yé ké ca jná mahíno áhimāyā divó jajñiré apā́m sadhá-
 sthe | té asmábhyam isháyē víśvam ā́yuh kshápa usrá va-
 rivasyantu deváh ॥ 15 ॥ ágnīparjanyáv ávataṁ dhíyam me
 'smín háve suhavá sushṭutīm nah | ilām anyó janáyad gár-
 bham anyáh prajāvatir ísha á dhattam asmé ॥ 16 ॥ stōtrē
 barhishi samidhāné agnau sūktēna mahá námasā vivāse |
 asmín no adyá vidáthe yajatrā víśve devā havishi māda-
 yadhvam ॥ 17 ॥ 16 ॥

(१५) विषयासं सूक्तम्

(१-१०) दशचम्यास्य सूक्तस्य वाहस्यन्यो अग्न्याज क्रयिः । पूषा देवता । (१-७, ९-१०) प्रथमादि-
 सप्तसो नवमीदशस्योश्च यागवी, (८) अष्टम्याश्चानुष्टुप् छन्दसी ॥

॥१७॥

वयमुं त्वा पथस्पते रथं न वाजसातये । ध्रिये पृषन्नयुजमहि ॥१॥
 अभि नो नर्यं वसुं वीरं प्रयतदक्षिणम् । वामं गृहपतिं नय ॥२॥

53.

Vayám n tvā pathas pate rátham ná vájasātaye | dhiyé
 pūsham ayujmahī ॥ 1 ॥ abhi no nāryam vāsu vīrām prāya-
 tadakshinam | vāmām grīhāpatim 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 laudations 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

अर्दित्सन्तं चिदाघृणे पृषन्दानाय चोदय । पणेश्चिद्धि म्रदा मनः ॥३॥
 वि पथो वाजसातये चिनुहि वि मृधो जहि । सार्धन्तामुग्र नो धियः ॥४॥
 परि तृन्धि पणीनामारया हृदया कवे । अथेमस्सभ्यं रन्धय ॥५॥
 ॥६॥ वि पृषन्नारया तुद पणेरिच्छ हृदि प्रियम् । अथेमस्सभ्यं रन्धय ॥६॥
 आ रिख किकिरा कृणु पणीनां हृदया कवे । अथेमस्सभ्यं रन्धय ॥७॥

āditsantam cid
 āghṛiṇe pūshan dānāya codaya | paṇeś cid ví mradā mā-
 nah ॥ 3 ॥ ví pathó vájasātaye cinuhí ví mṛídhó jahi | sár-
 dhantām ugra no dhíyah ॥ 4 ॥ pári tṛindhi paṇinām árayā
 hṛídayā kave | áthem asmábhyam randhaya ॥ 5 ॥ ॥ ६ ॥
 ví pūshanm áraya toda paṇér icha hṛidí priyām | áthem
 — ॥ 6 ॥ á rikha kikirá kṛiṇu paṇinām hṛídayā kave | áthem
 — ॥ 7 ॥

यां पृषन्ब्रह्मचोर्दनीमारां विभर्प्याघृणे ।
 तया समस्य हृदयमा रिख किकिरा कृणु ॥८॥
 या ते अष्टा गोओपशाघृणे पशुसार्धनी । तस्यास्ते सुन्नमीमहे ॥९॥
 उत नो गोपणिं धियमश्चसां वाजसामुत । नृवत्कृणुहि वीतये ॥१०॥

yām pūshan brahmacódanīm áram bíbharshy
 āghṛiṇe | táyā samasya hṛídayam á rikha kikirá kṛiṇu ॥ 8 ॥
 yá te áshtrā góopasāghṛiṇe paśusáadhanī | tásyās te sunmām
 imahe ॥ 9 ॥ utá no goshaṇīm dhíyam asvasām vajasām utá |
 nṛivát kṛiṇubi vítāye ॥ 10 ॥ ॥ १० ॥

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 churls 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 churls, and so render them complacent towards us. 7

Resplendent nourisher, with that godly-blessed plough-share 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

(५४) वनस्पत्यानां सूक्तम्

(१-१०) दशवन्स्पत्यानां सूक्तस्य बाह्वन्स्पत्यो भर्गदात्र ऋषिः । पूषा देवता । गापयी छन्दः ॥

॥१०॥ सं पृषन्विदुषां नय यो अञ्जसानुशासति । य एवेदमिति ब्रवत् ॥१॥
 समु पृष्णा गमिमहि यो गृहो अभिशासति । इम एवेति च ब्रवत् ॥२॥
 पृष्णश्चक्रं न रिप्यन्ति न कोशोऽव पद्यते । नो अस्य व्यथते पविः ॥३॥

54.

Sām pūshan vidúshā naya yó āñjasānuśāsati | yá evé-
 dām iti brávat || 1 || sām u pūshná gamemahi yó gṛihān
 abhīśāsati | imā evéti ca brávat || 2 || pūshnās cakrām ná
 rishyati ná kóśo 'va padyate | nó asya vyathate pavīḥ || 3 ||

॥२०॥ यो अस्मै हविषाविधुन्न तं पूषापि मृष्यते । प्रथमो विन्दते वसु ॥४॥
 पूषा गा अन्वेतु नः पूषा रक्षत्वर्वतः । पूषा वाजं सनोतु नः ॥५॥
 पृषन्ननु प्र गा ईहि यजमानस्य सुन्वतः । अस्माकं स्तुवतामुत ॥६॥
 मार्किर्नेशन्मार्की रिपन्मार्की सं शारि केवटे । अथारिष्टाभिरा गहि ॥७॥
 शृण्वन्तं पूषणं वयमिर्यमनंष्टवेदसम् । ईशानं राय ईमहे ॥८॥
 पृषन्तव ब्रूते वयं न रिप्येम कदा चन । स्तोतारंस्तद्ब्रह्मस्मि ॥९॥
 परि पूषा परस्ताद्ब्रह्म दधातु दक्षिणम् । पुनर्नो नष्टमार्जतु ॥१०॥

yó asmai havishávidhan ná tám pūshápi mṛishyate | pra-
 thamó vindate vāsu || 4 || pūshá gá ānv etu naḥ pūshá ra-
 kshatv árvataḥ | pūshá vájam sanotu naḥ || 5 || 19 ||

pūshann ānu prá gá ihi yájamānasya sunvatāḥ | asmá-
 kam stuvatām utá || 6 || mákir neṣan mákim rishan inákim
 sām śāri kévaṭe | áthārishtābhir á gahi || 7 || śṛiṇvántam
 pūshānam vayám íryam ānashtāvedasam | íśānam rāyá
 ímahe || 8 || pūshan táva vraté vayám ná rishyema kádā
 caná | stotāras ta ihá smasi || 9 || pári pūshá parástād
 dhástam dadhātu dákshinam | púnar no nashtām ájatu
 || 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

(५५) पञ्चपञ्चाशोऽमृतम्

(१-६) पटुवस्याम्य मृतस्य बाह्वस्यायो भगद्वाज क्रपिः । पूषा देवता । गाथवी छन्दः ॥

॥२१॥ एहि वां विमुचो नपादाघृणे सं संचावहै । रथीर्कृतस्य नो भव ॥१॥
 रथीतमं कपर्दिनमीशानं राधसो महः । रायः सखायमीमहे ॥२॥
 रायो धारीस्याघृणे वसो राशिरजाश्च । धीवतोधीवतः सखा ॥३॥

55.

Éhi vām vimuco napād āgbr̥iṇe sām sacāvahai | rathīr
 ritāsya no bhava || 1 || rathītamam kapardīnam īśānam rā-
 dhaso mahāḥ | rāyāḥ sakhāyam īmahe || 2 || rāyó dhārāsy
 āgbr̥iṇe vāso rāśir ajāṣya | dhīvato-dhīvataḥ sakhā || 3 ||

पूषणं न्वः जाश्चमुप स्तोषाम वाजिनम् । स्वसुर्यो जार उच्यते ॥४॥
 मातुर्दिधिपुमं ब्रवं स्वसुर्जारः शृणोतु नः । भ्रातेन्द्रस्य सखा मम ॥५॥
 आजासः पूषणं रथे निश्रुम्भास्ते जेतुश्चियम् । देवं वहन्तु विभ्रतः ॥६॥

pū-
 shānam nv ājāṣvam ūpa stoshāma vājīnam | svāsura yó jāra
 ucyāte || 4 || mātūr didhishūm abravam svāsura jārāḥ śṛiṇotu
 naḥ | bhrātēndrasya sakhā māma || 5 || ājāsah pūshānam
 rāthe niśṛimbhās té janaśṛiyam | devāni vahantu vibhrataḥ
 || 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

(५६) पटपञ्चाशो मूलम्

(१-६) पटपञ्चाशो मूलम् बाह्यम्पयो भग्नात् कपिः । पुषा देवता । (१-५) प्रथमादि-
पञ्चाशो गायत्री, (६) पटपञ्चाशो मूलम् ॥

॥२२॥

य एनमादिदेशति कर्मभादिति पूषणम् । न तेन देव आदिशे ॥१॥
उत घा स रथीतमः सख्या सत्पतिर्युजा । इन्द्रो वृत्राणि जिघ्रते ॥२॥

56.

Yá enam ādidesati karambhād iti pūshānam | ná téna
devā ādīṣe || 1 || utā ghā sá rathítamaḥ sákhyā sátpatir
yujá | índro vṛitrāṇi jighnate || 2 ||

उतादः परुषे गवि सूरश्चक्रं हिरण्ययम् । न्यैर्यदृथीतमः ॥३॥
यद्व्य त्वा पुरुष्टुत ब्रवाम दस्र मन्तुमः । तत्सु नो मन्म साधय ॥४॥
इमं च नो गवेषणं सातये सीषधो गणम् । आरात्पूषन्नसि श्रुतः ॥५॥
आ ते स्वस्तिर्मीमह आरेअघामुपावसुम् ।
अद्या च सर्वतातये श्वश्च सर्वतातये ॥६॥

utádāḥ parushé gāvi sī-
raṣ cakrām hiraṇyāyam | ny airayaḥ rathítamaḥ || 3 || yád
adyā tvā puruṣṭuta brāvāma dasra mantumaḥ | tát sū no
mánma sādahaya || 4 || imám ca no gavéshaṇam sātāye sī-
shadho gaṇám | ārāt pūsham asi ṣrutāḥ || 5 || á te svastīm
imaha ārēaghām úpāvasum | adyā ca sarvátātaye śvas ca
sarvátātaye || 6 || 22 ||

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. 1

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. 2

He, the nourishing sun of the southern solstice, is the impeller, the chief of charioteers. He guides the golden wheel of the radiant sun. 3

O wise, wondrous, the nourishing sun of the southern solstice, adored by all, we celebrate your glory today. So grant us the desired wealth. 4

O the nourishing sun, you are renowned afar. May you lead our groups of people ; aspiring for the acquisition of wealth and wisdom. 5

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. 6

(१७) सप्तपञ्चाशं सूक्तम्

(१-६) पशुचम्याम्य सूक्तम्य बाह्व्यन्वयो भगद्वाज ऋषिः । इन्द्रापूषणौ देवते । गाथयी छन्दः ॥

॥२३॥

इन्द्रा नु पूषणा वयं सख्याय स्वस्तये । हुवेम वाजसातये ॥१॥
 सोममन्य उपासदुत्पातेव चम्वोः सुतम् । कर्मभमन्य ईच्छति ॥२॥
 अजा अन्यस्य वह्नयो हरी अन्यस्य संभृता । ताभ्यां वृत्राणि जिघ्रते ॥३॥

57.

Índrā nú pūshāṇā vayāṃ sakhyāya svastāye | huvēma
 vājasātaye || 1 || sōnam anyā ūpāsadat pātave camvoḥ su-
 tāṃ | karambhām anyā ichati || 2 || ajā anyāsya vālmayo
 hārī anyāsya sāmhbhṛitā | tābhyāṃ vṛitrāṇi jighnate || 3 ||

यदिन्द्रो अनयद्रितो महीरपो वृषन्तमः । तत्र पूषामवत्सचा ॥१॥
 तां पूष्णः सुमतिं वयं वृक्षस्य प्र वयामिव । इन्द्रस्य चा रभामहे ॥२॥
 उत्पूषणं युवामहेऽभीशूँरिव सारथिः । मृह्या इन्द्रं स्वस्तये ॥३॥

yád índro ánayaḥ ríto mahír apó vṛishantamaḥ | tātra pū-
 shābhavat sácā || 4 || tāṃ pūshṇāḥ sunatīm vayāṃ vṛikshá-
 sya prá vayāṃ iva | índrasya cá rabhāmahe || 5 || út pūshá-
 ṇaṃ yuvāmahe 'bhīṣūñr iva sārathih | mahyā índraṃ sva-
 stāye || 6 || 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. 1

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. 2

Goat-like are the coursers of the one, two well-fed horse-like of the other, and with them he destroys his foes. 3

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. 4

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. 5

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. 6

(५८) अष्टपञ्चाशं सूत्रम्

(१-४) चतुर्केचन्यास्य सूत्रस्य बाह्यस्यो भगद्वाच क्रपिः । पूषा देवता । (१, ३-४)
प्रथमचतुर्लीपाचतुर्थोऽथ विदुषः, (२) द्वितीयापाश्च तृतीया उन्मत्सी ॥

॥२४॥

शुक्रं ते अन्यद्यजतं ते अन्यद्विपुरुषे अहनी यौरिवासि ।
 विश्वा हि माया अवसि स्वधावो भद्रा ते पूषन्निह गतिरस्तु ॥१॥
 अजाश्वः पशुपा वाजपस्त्यो धिर्यजिन्यो भुवने विश्वे अर्पितः ।
 अष्ट्रां पूषा शिशिरामुद्धरीवृजत्संचक्षाणो भुवना देव ईयते ॥२॥

58.

Śukraṁ te anyād yajatām te anyād viśhurūpe āhani
 dyaúr ivāsi | viśvā hī māyā āvasi svadhāvo bhadrā te pū-
 shann iḥā rātīr astu || 1 || ajāśvaḥ paśupā vājapastyo dhi-
 yamjinvó bhúvane viśve árpitaḥ | áshtrām pūshā śithirām
 udvárivrijat samcákshāno bhúvanā devā īyate || 2 ||

यास्ते पूषन्नावो अन्तः समुद्रे हिरण्ययीरन्तरिक्षे चरन्ति ।
 ताभिर्यासि दुत्यां सूर्यस्य कामेन कृतं श्रवं इच्छमानः ॥३॥
 पूषा सुबन्धुर्दिव आ पृथिव्या इळस्पतिर्मघवा दुस्सवर्चाः ।
 ये देवासो अर्ददुः सूर्याये कामेन कृतं तवसं स्वब्रम् ॥४॥

yās te

pūshan nāvo antāḥ samudré hiranyáyīr antárikshe cáranti |
 tábhir yāsi dūtyām sūryasya kāmēna kṛita śrāva ichāmā-
 naḥ || 3 || pūshā subāndhur divā ā prithivyā ilās pátir ma-
 ghāvā dasmāvarecāḥ | yām devāso ádaduḥ sūryáyai kāmēna
 kṛitām tavāsaṁ svāñcam || 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. 1

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. 2

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. 3

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. 4

(५९) एकोनपठितमं सूक्तम्

(१-१०) दशचम्याम्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः । इन्द्राग्नी देवते । (१-६) प्रथमादि-
वृचद्वयस्य बृहती, (७-१०) सप्तम्यादिषडनुक्ताञ्जानुष्टुप् छन्दसी ॥

॥२५॥

प्र नु वो॒चा सु॒तेषु॑ वां वी॒र्या॑श्च॒ याति॑ च॒क्रधुः॑ ।
ह॒तासो॑ वां पि॒तरो॑ दे॒वशत्र॑व॒ इन्द्रा॑ग्नी जी॒वथो॑ यु॒वम् ॥१॥

59.

Prá nú vocā sutéshu vām vīryā yāni cakráthuh | ha-
tāso vām pitāro devāśatrava índrāgnī jīvatho yuvām || 1 ||

ब॒न्धि॒त्था म॑हि॒मा वा॒मिन्द्रा॑ग्नी प॒निषु॑ आ ।
स॒मानो॑ वां ज॒निता॑ भ्रा॒त॒रा यु॒वं य॒मावि॑हेह॒मातरा॑ ॥२॥
ओ॒क्वि॑वांसां सु॒ते स॒चाँ अ॒श्वा स॒प्ती इ॒वादे॑ने ।
इन्द्रा॑ न्व॒ग्नी अ॒वसे॑ह व॒ज्रिणा॑ व॒यं दे॒वा ह॒वाम॑हे ॥३॥
य इन्द्रा॑ग्नी सु॒तेषु॑ वां स्त॒वत्तेष्वृ॑तावृ॒धा ।
जोष॑वाकं वद॒तः प॒ज्रहो॑षिणा न दे॒वा भ॒सथ॑श्च॒न ॥४॥
इन्द्रा॑ग्नी को अ॒स्य वां दे॒वो म॒र्ताश्च॑केतति ।
वि॒पू॒चो अ॒श्वान्यु॒युजा॑न ई॒यत॑ एकः स॒मान॑ आ रथे ॥५॥

bāl itthā mahimā vām índrāgnī pānishṭha ā | samānó vām
janitā bhrátarā yuvām yamāv ihéhamātarā || 2 || okivānsā
suté sácāñ áṣvā sápti ivádane | índrā nv àgnī ávasehá vaj-
rīṇā vayām devā havāmahe || 3 || yā índrāgnī sutéshu vām
stāvat téshv řitāvřidhā | joshavākām vadataḥ pajrahoshīṇā
ná devā bhasáthaṣ canā || 4 || índrāgnī kó asyā vām dévau
mártaṣ ciketati | víshūco áṣvāñ yuyujāná iyata ékaḥ sa-
māná 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. 1

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. 2

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. 3

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. 4

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. 5

॥२६॥

इन्द्राग्नी अ॒पादियं पूर्वा॑गात्प॒हती॑भ्यः ।
 हि॒त्वी शिरो॑ जि॒ह्वया॒ वाव॑दु॒च्चर॑त्त्रि॒शत्प॒दा न्य॑क्रमीत् ॥६॥
 इन्द्राग्नी आ हि तन्व॑ते नरो धन्वा॑नि बा॒ह्वोः ।
 मा नो अ॒स्मिन्महा॑ध॒ने परा॑ वक्तुं ग॒र्विष्टि॑षु ॥७॥
 इन्द्राग्नी तप॑न्ति मा॒घा अ॒र्यो अ॒रा॒तयः॑ ।
 अप॒ द्वेषा॑स्या कृतं यु॒युतं सूर्या॑दधि ॥८॥

īndrāgnī apād iyām pūrvāgāt padvātībhyah | hitvī śro
 jihvāyā vāvadac cārat triṣāt padā ny ākramīt || 6 || īn-
 drāgnī ā hī tanvaté nāro dhānvāni bāhvōḥ | mā no asmīn
 mahāadhané pārā varktaṁ gāvishtishu || 7 || īndrāgnī tāpanti
 māghā aryō ārātayah | āpa dvēśhānsy ā kṛitaṁ yuyutām
 sūryād ādhi || 8 ||

इन्द्राग्नी यु॒वोरपि॑ वसु॒ दि॒व्यानि॑ पार्थि॒वा ।
 आ न इ॒ह प्र य॑च्छते र॒यिं वि॒श्वायु॑पोषसम् ॥९॥
 इन्द्राग्नी उ॒क्थ॒वाह॒सा स्तोमे॑भिर्ह॒वन॒श्रुता॑ ।
 वि॒श्वोभिर्गी॑भिरा ग॒तम॒स्य सोम॑स्य पी॒तये॑ ॥१०॥

īndrāgnī yuvór āpi vāsu divyāni pār-
 thivā | ā na ihā prā yachataṁ rayīm viṣvāyuposhasam
 || 9 || īndrāgnī ukthavāhasā stómebhir havanaśrutā | viṣvā-
 bhir gīrbhīr ā gatam asyā sómasya pītāye || 10 || 26 ||

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

(६०) पश्चिमं सूक्तम्

(१-१५) पञ्चदशवर्णस्यास्य सूक्तस्य बाह्व्यस्यो भगद्वाजः कविः । इन्द्राग्नी देवते । (१-३, १३)

प्रथमादिनृचस्य ययोदस्याः कृचश्च त्रिष्टुप् । (५-१२) चतुर्थ्यादिनवानां गावर्वा,

(१५) चतुर्दस्या वृहती, (१५) पञ्चदस्याश्चानुष्टुप् छन्दसि ॥

॥२७॥

अथद्वृत्रमुत स॒नोति॒ वाज॒मिन्द्रा॒ यो अ॒ग्नी स॒हुरी स॒प॒र्यात् ।
 इ॒र॒ज्यन्ता॑ व॒स॒व्यस्य॑ भूरेः स॒हस्त॑मा स॒हसा॑ वाज॒यन्ता॑ ॥१॥
 ता यो॑धिष्ट॒मभि गा॑ इन्द्र नू॒नम॒पः स्व॑रु॒षसो॑ अ॒ग्न उ॒च्छ्राः ।
 दि॒शः स्व॑रु॒षसं इन्द्र॑ चि॒त्रा अपो॑ गा अ॒ग्ने यु॒वसे॑ नि॒यु॒त्वान् ॥२॥
 आ वृ॒त्रह॑णा वृ॒त्रह॑भिः शु॒ष्मैरिन्द्र॑ या॒तं नमो॑भि॒रग्रे अ॒र्वाक् ।
 यु॒वं रा॒धोभि॑र॒कवे॑भि॒रिन्द्रा॑ग्ने अ॒स्मे भ॑वतमु॒त्तमे॑भिः ॥३॥

60.

Śnāthad vṛitrām utā sanoti vājam índrā yó agní sáhurī
 saparyát | irajyántā vasavyāsyā bhūreḥ sáhastamā sáhasā
 vājayántā || 1 || tá yodhishtam abhí gá indra nūnam apāḥ
 svār ushāso agna ūḥāḥ | diṣaḥ svār ushāsa indra citrā
 apó gá agne yuvase niyútvān || 2 || á vṛitrabaṇā vṛitrabā-
 bhiḥ śūshmair índra yātām námobhir agne arvāk | yuvām
 rádhobhir ákavebhir indrágne asmé bhavatam uttamébhiḥ
 || 3 ||

ता हु॒वे ययो॑रि॒दं प॒त्रे वि॒श्वं पु॒रा कृ॑तम् । इन्द्रा॒ग्नी न म॑र्धतः ॥१॥
 उ॒ग्रा वि॒घ्ननि॒ना मृ॒धं इन्द्रा॒ग्नी ह॑वामहे । ता नो॑ मृ॒ज्यात ई॒दृशे॑ ॥२॥
 ॥२८॥ ह॒तो वृ॒त्राण्या॑या ह॒तो दा॒मानि॑ स॒त्पती॑ । ह॒तो वि॒श्वा अप॑ द्वि॒षेः ॥३॥
 इन्द्रा॒ग्नी यु॒वामि॑मे॒ष्टुभि॑ स्ता॒मा अ॒नृष॑त । पि॒वंतं शं॑भु॒वा सु॑तम् ॥४॥
 या वो॑ स॒न्ति पु॒रु॒स्पृ॒हो नि॒युतो॑ दा॒शुपे॑ नरा । इन्द्रा॒ग्नी ता॒भिरा॑ ग॒तम् ॥५॥

tā huve yāyor idām papné viśvam purā kṛitām | in-
 drāgnī ná mardhataḥ || 4 || ugrā vighnanīnā mṛīdha indrāgnī
 havāmahe | tā no mṛīlāta īdriṣe || 5 || 27 ||

ható vṛitrāny áryā ható dāsāni sátpatī | ható viśvā āpa
 dvīṣaḥ || 6 || indrāgnī yuvām imē 'bhí stómā anūshata | pí-
 batam śambhuvā sutām || 7 || yá vām sánti purusprīho ni-
 yúto dāśúshe narā | indrāgnī tābhir á gatam || 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

ताभि॒रा गच्छ॑तं न॒रोपे॑दं म॒र्वनं॑ सु॒तम् । इन्द्रा॑ग्नी सोम॒पीत॑ये ॥९॥
 तमी॒ळिष्व॒ यो अ॒र्चिषा॒ वना॒ विश्वा॑ प॒रिष्व॑जत् । कृ॒ष्णा कृ॒णोति॑ जि॒ह्वाया॑ ॥१०॥
 ॥१०॥ य इ॒द्ध आ॒विवा॑सति सु॒म्नमिन्द्र॑स्य म॒र्त्यः । द्यु॒म्नाय॑ सु॒तरा॑ अपः ॥११॥
 ता नो॑ वाज॒वती॑रिषं - आ॒ग्निप॑पृतम॒र्वतः॑ । इन्द्र॑म॒ग्निं च॒ वोळ॑ह॒वे ॥१२॥

tābhir ā

gachataṁ narópedāṁ sāvanam sutām | indrāgni sōmapitaye
 || 9 || tām ilishva yó arcishā vānā vīśvā parishvājat | kṛṣṇā
 kṛṇóti jihvāyā || 10 || 28 ||

yā iddhā āvivāsati sumnām indrasya mārtyaḥ | dyum-
 nāya sūtārā apāḥ || 11 || tā no vājavatīr īśha āśūn pipritam
 ārvataḥ | indram agnīm ca vōlhave || 12 ||

उ॒भा वो॑मिन्द्रा॒ग्नी आ॒हुव॑ध्या उ॒भा रा॒धसः॑ स॒ह मा॑द॒यध्वै॑ ।
 उ॒भा दा॑तारा॒विषां॑ र॒यिणा॑मु॒भा वा॒जस्य॑ सा॒तये॑ ह॒वे वा॑म ॥१३॥
 आ नो॑ ग॒व्येभिर॑ध्वैर्वस॒व्यैर्दे॒वैरु॑पं गच्छ॑तम् ।
 स॒खायौ॑ दे॒वौ स॒ख्याय॑ शं॒भुवेन्द्रा॑ग्नी ता ह॒वाम॑हे ॥१४॥
 इन्द्रा॑ग्नी शृ॒णुतं॑ ह॒वं य॑ज॒मानस्य॑ सु॒न्वतः॑ ।
 वी॒तं ह॒व्यान्या॑ ग॒तं पि॒बतं॑ सो॒म्यं म॑धु ॥१५॥

ubhā vām in-

drāgni āhuvādhyā ubhā rādhasaḥ sahā mādayādhyai | ubhā
 dātārāv īśhām rayiṇām ubhā vājasya sātāye have vām || 13 ||
 ā no gāvyebhīr āśvyair vasavyair ūpa gachataṁ | sākha-
 yan devau sakhyāya śambhūvendrāgni tā havāmahe || 14 ||
 indrāgni śṛṇutām hāvaṁ yājamanasya sunvatāḥ | vitām
 havāny ā gatam pibatam somyām mādhū || 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

(६१) एकपादितमं मूलम्

(१-१४) चतुर्दशचम्यास्य मूलस्य बाह्यस्यो भगद्वाजः कृपिः । सरस्वती देवता । (१-३, १३) प्रथमादित्यस्य
प्रथोदया ऊच्यते जगती, (४-१२) चतुर्व्यादित्यस्य गायत्री, (१४) चतुर्दशोऽथ विष्णु उन्मांसि ॥

॥ ३ ॥

इयमेददाद्रभसमृणच्युते दिवोदासे वध्यश्वायं दाशुषे ।
या शश्वन्तमाचखादावसे पणि ता ते दात्राणि तविषा सरस्वति ॥१॥

61.

Iyám adadād rabhasám ṛṇacyútaṃ dívodāsaṃ vadhy
aśváya dāśúshe | yā śaśvantam ācakhādāvasám paṇīm tā
te dātrāṇi tavishā sarasvati || 1 ||

इयं शुष्मेभिर्विमृष्या इवारुज्ज्मानुं गिरीणां तविषेभिर्मुर्मिभिः ।
पारुवतप्रीमवसे सुवृक्तिभिः सरस्वतीमा विवामेमा धीतिभिः ॥२॥
सरस्वति देवनिदो नि वर्हय प्रजां विश्वस्य वृसंस्य मायिनः ।
उत धितिभ्योऽवनीरविन्द्रो विषमेभ्यो अस्त्रवो वाजिनीवति ॥३॥
प्र णो देवी सरस्वती वाजेभिर्वाजिनीवती । धीनामविच्यवतु ॥४॥
यस्या देवि सरस्वत्युपब्रूते धने हिते । इन्द्रं न वृत्रतूये ॥५॥

iyám śuśhmebhir bisakhā
ivārujat sānu girīnām tavishébhir ūrmībhiḥ | pārāvataghnīm
āvase suvṛiktībhiḥ śārasvatīm ā vivāsema dhītībhiḥ || 2 ||
śārasvati devanido ní barhaya prajāṃ viśvasya brīsayasya
māyīnaḥ | utā kṣhitībhyo 'vānir avindo vishām ebhyo
asravo vājīnivati || 3 || prā ṇo devī śārasvatī vājebhir vājīni-
vati | dhīnām avitry āvatu || 4 || yās tvā devi sarasvaty
upabrūtē dhāne hitē | indram ná vṛitratūrye || 5 || ३० ||

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

॥३१॥ त्वं देवि सरस्वत्यवा वाजेषु वाजिनि । रदां पूषेवं नः सनिम् ॥६॥
 उत स्या नः सरस्वती घोरा हिरण्यवर्तनिः । वृत्रघ्नी वष्टि सुष्टुतिम् ॥७॥
 यस्या अनन्तो अहृतस्त्वेषश्चरिष्णुरर्णवः । अमश्चरेति रोरुवत् ॥८॥
 सा नो विश्वा अति द्विषः स्वसूरन्या ऋतावरी । अतन्नेहेव सूर्यः ॥९॥
 उत नः प्रिया प्रियासु सप्तस्वसा सुजुष्टा । सरस्वती स्तोम्या भूत् ॥१०॥

tvām devi sarasvaty āvā vājeshu vājini | rādā pūshéva
 naḥ sanīm || 6 || utá syā naḥ sárasvatī ghorá hiraṇyavarta-
 niḥ | vṛitraghnī vasṭi sushṭutīm || 7 || yásyā anantó ábrutas
 tvesháṣ carishṇúr arṇavāḥ | ámaṣ cárati róruvat || 8 || sá no
 víśvā áti dvíṣhaḥ svásrīr anyá řitávarī | átam áheva sūryaḥ
 || 9 || utá naḥ priyá priyāsu saptásvasā sújushṭā | sárasvatī
 stómyā bhūt || 10 || ॥३१॥

॥३२॥ आपप्रुषी पार्थिवान्युरु रजो अन्तरिक्षम् । सरस्वती निदस्पातु ॥११॥
 त्रिषधस्था सप्तधातुः पञ्च ज्ञाना वर्धयन्ती । वाजेवाजे हव्या भूत् ॥१२॥

āpaprúṣhī párthivāny urú rájo antáriksham | sárasvatī
 nidás pātu || 11 || trishadhástḥā saptádhātuḥ páñca jātā var-
 dháyanti | vāje-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 महिन्ना महिनासु चेकिने द्युम्नेभिरन्या अपसामपस्तमा ।
 रथ इव बृहती विभ्वने कृतोपस्तुत्या चिकितुषा सरस्वती ॥१३॥
 सरस्वत्यभि नो नेपि वस्यो मापे स्फरीः पर्यसा मा न आ धक् ।
 जुपस्य नः सख्या वेद्या च मा त्वक्षेत्राण्यरणानि गन्म ॥१४॥

prā yā mahinnā ma-
 bīnāsu cékite dyumnébhir anyā apāsām apāstamā ॥ rātha
 iva bṛihatī vibhvané kṛitōpastūtyā cikitūshā sārasyatī ॥ 13 ॥
 sārasyaty abhī no neshi vāsyō māpa spharīḥ pāyasā mā
 na ā dhak | jushāsya naḥ sakhyā vesyā ca mā tvāt kshé-
 trāṇy āraṇāni ganna ॥ 14 ॥ ॥

(६२) द्विपदिनमे मृतम

(१-११) एकादशमस्यास्य मृतस्य वाहस्पत्यो भरद्वाज कपिः । अश्विनी देवते । विदुष उन्मः ॥

॥१॥ स्तुपे नरा दिवो अस्य प्रसन्ताश्विना हुवे जरमाणो अकैः ।
 या सद्य उस्त्रा व्युषि ज्मो अन्तान्युयुषतः पर्युरु वरीसि ॥१॥
 ता यज्ञमा शुचिभिश्चक्रमाणा रथस्य भानु रुरुचू रजोभिः ।
 पुरु वरांस्यमिता मिमानापो धन्यान्यति याथो अजान् ॥२॥
 ता ह त्यद्वर्तिर्यदरंभ्रमुमेत्या धिर्य उहथुः शश्वदर्थैः ।
 मनोजवेभिरिषिरेः शयध्वे परि व्यथिर्दाशुपो मर्त्यस्य ॥३॥

62.

Stushé nārā divó asyā prasántāśvīnā huve járamāṇo
 arkaīḥ | yā sadyā usrá vyúshi jímó ántān yúyūshataḥ páry
 urú várāṇsi ॥ 1 ॥ tá yajñām á śúcibhiḥ cakramāṇā rāthasya
 bhānūṃ rurucū rájobhiḥ | purú várāṇsy ánitā mīmānāpó
 dhānvāny áti yātho ájrān ॥ 2 ॥ tá ha tyád vartír yád áradh-
 ram ugretthá dhīya ūhathuḥ śasvad ásvaiḥ | mánojave-
 bhir ishiraīḥ śayádhyai pári vyáthir dāśúsho mártasya
 ॥ 3 ॥

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

62

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 discomfitters 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 splendours, 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 नव्यसो जरमाणस्य मन्मोप भूषतो युयुजानमसी ।
 शुभं पृथमिपमृजं वहन्ता होता यक्षत्प्रत्ना अध्वयुवाना ॥४॥
 ता वल्गु दुस्त्रा पुरुशाकेतमा प्रत्ना नव्यसा वच्मा विवामे ।
 या शंसते स्तुवते शंभविष्ठा बभूवतुर्गुणते चित्रगती ॥५॥

tā nāvyaśo jāramāṇasya mánmópa bhūshato yuyujā-
 nāsapti | śubham prīksham īsham ūrjam vāhantā hótā ya-
 kshat pratnó adhrúg yúvānā || 4 || tā valgú dasrá puruśáka-
 tamā pratná nāvyaśā vācasā vivāse | yā śánsate stuvaté
 śámhbhaviṣṭhā babhūvátur grīṇaté citrārātī || 5 || 1 ||

॥६॥ ता भुज्युं विभिरद्भ्यः समुद्रात्तुग्रस्य मृतुमृहधु रजोभिः ।
 अरेणुभिर्योजनेभिर्भुजन्ता पत्रिभिरर्णसा निरुपस्थात् ॥६॥
 वि जयुषा रथ्या यातमद्रिं श्रुते हवै वृषणा वत्रिमत्याः ।
 दुशस्यन्ता शयवे पिप्यथुर्गामिति च्यवाना सुमतिं भुरण्यु ॥७॥
 यद्रोदसी प्रदिवो अस्ति भूमा हेळो देवानामुत मर्त्यत्रा ।
 तदादित्या वसवो रुद्रियासो रक्षोयुजे तपुर्गघं दधान ॥८॥

tā bhujyúm vibhir adbhyāḥ samudrāt túgrasya sūnám
 ūhathū rájobhiḥ | arenúbhir yójanebhir bhujántā patatrí-
 bhir árṇaso nír upástthāt || 6 || ví jayúshā rathyā yātam
 ádrim śrutám hávam vṛishanā vadhrimatyāḥ | daśasyántā
 sayáve pipyathur gám iti cyavānā sumatím bhuṛanyū || 7 ||
 yád rodasī pradívo ásti bhúmā héḷo devānām utá martya-
 trá | tát ādityā vasavo rudriyāso rakshoyúje tápura ghaṁ
 dadhāta || 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 accomplisners 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 इ राजानावृतुथा विदधद्रजसो मित्रो वरुणश्चिकेतत् ।
 गम्भीराय रक्षसे हेतिमस्य द्रोघाय चिद्वचंस आनवाय ॥९॥
 अन्तरेश्चक्रेस्तनयाय वर्तिर्युमना यातं नृवता रथेन ।
 सनुत्येन त्यजसा मर्त्यस्य वनुष्यतामपि शीर्षा ववृक्तम् ॥१०॥
 आ परमाभिरुत मध्यमाभिर्नियुद्धिर्यातमवमाभिरर्वाक् ।
 दृढहस्य चिद्रामतो वि ब्रजस्य दुरो वर्तं गृणते चित्रराती ॥११॥

yá imi rájánāv. řituthá vidádhad rájaso mitró
 váruṇaṣ ciketat | gambhīráya rākshase hetim asya dróghāya
 cid vácasa ánavāya || 9 || ántaraīṣ cakraís tánayāya vartír
 dyumátá yātaṁ nřivátā ráthena | sánutyena tyájasā már-
 tyasya vanushyatám ápi řīrshá vavřīktam || 10 || á paramá-
 bhir utá madhyamábhir niyúdbhir yātaṁ avamábhir arvák |
 dřiḷhásya cid gómiato yi vrajásya dúro vartaṁ gřīnaté ci-
 trarāti || 11 || २ ||

(१३) विपश्चिन्तये मूलम्

(१-११) एकादशार्धस्यास्य मूलस्य बाह्व्यन्वयो भग्नद्रात्र ऋषिः । अभिर्ना देवते । (१-१०) प्रथमादि-
 दशको विष्णुप (११) एकादशार्धकपदा विष्णुप छन्दसी ॥

॥१॥ क^१ त्या वल्गू पुरुहुताय दूतो न स्तोमोऽविदुन्नमस्यान् ।
 आ यो अर्वाङ्गामेत्या ववर्तं प्रपृष्टा ह्यसथो अस्य मन्मन् ॥१॥
 अरं मे गन्तं हवनायास्मै गृणाना यथा पिवाथो अन्ध्रः ।
 परि ह त्वहर्तियीथो रिपो न यत्परे नान्तरस्तुतुर्यात् ॥२॥

Kvā tyā valgū puruhūtādyā dūtó ná stómo 'vidan ná-
 masvān | á yó arvān násatyā vavárta prěshṭha hy ásatho
 asya mánman || 1 || áram me gantaṁ hávanāyāsmái gřīṇāná
 yáthā píbātho ándhaḥ | pári ha tyád vartír yātho rishó ná
 yát páro nántaras tuturyát || 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

63

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 invocation 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

अकारि वामन्ध्रसो वरिमन्नस्तारि वहिः सुप्रायणतमम् ।
 उत्तानहस्तो युवयुर्ववन्दा वां नक्षन्तो अद्रय आज्ञन् ॥३॥
 ऊर्ध्वो वामभिरध्वरेष्वस्थात्प्र गतिरिति जुर्णिनी घृताची ।
 प्र होता गूर्तमाना उग्राणोऽयुक्त यो नासत्या हवीमन् ॥४॥
 अधि श्रिये दुहिता सूर्यस्य रथं तस्थौ पुरुभुजा शनोतिम् ।
 प्र मायाभिर्मायिना भूतमन्न नरो नृत् जनिमन्यज्ञियानाम् ॥५॥

ākāri vām āndhaso varī-
 mann āstāri barhiḥ suprāyaṇátamam | uttānāhasto yuvayúr
 vavandā vām nákshanto ádraya āñjan || 3 || ūrdhvó vām
 agnir adhvaréshv asthāt prā rātír eti jūrṇínī ghṛitācī | prā
 hótā gūrtāmanā urāṇó 'yukta yó nāsatyā hāvīman || 4 ||
 ádhi śriyé duhitā sūryasya rátham tasthau parubhujā śa-
 tótīm | prā māyābhir māyinā bhūtam átra nārā nṛitū jāni-
 man yajñīyānām || 5 || ३ ||

युवं श्रीभिर्दक्षिणाभिर्गभिः शुभे पुष्टिमृहधुः सूर्यायाः ।
 प्र वां वयो वपुषेऽनु पत्नन्नभ्रहाणी सुष्टुता धिष्ण्या वाम् ॥६॥
 आ वां वयोऽश्वासो वहिष्ठा अभि प्रयो नामत्या वहन्तु ।
 प्र वां रथो मनोजवा असर्जिपः पृथ इपिधो अनु पूर्वीः ॥७॥
 पुरु हि वा पुरुभुजा देष्ण धेनु न इषं पिन्वतमस्रकाम् ।
 स्तुतश्च वा माधी सुष्टुतिश्च रसाश्च ये वामनु गतिमग्मन् ॥८॥

yuvām śribhír darsatābhir ābhīḥ śubhé pushtīm ūha-
 tuh sūryāyāḥ | prā vām vāyo vāpushé 'nu paptan nákshad
 vānī sūshṭutā dhishṇyā vām || 6 || ā vām vāyó 'śvāso vā-
 hishṭhā abhī práyo nāsatyā vahantu | prā vām rátho má-
 nojavā asarjīshāḥ priksṡhā ishídho ánu pūrvīḥ || 7 || purú hí
 vām purubhujā deshṇām dhenúm na ísham pinvatam ásak-
 rām | stútaḥ ca vām mādhvī susṡtutiḥ ca rāsāḥ ca yé
 vām ánu rātīm ágman || 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. 3

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. 4

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. 5

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. 6

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. 7

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. 8

उत मं ऋत्रे पुण्यस्य रघ्वी सुमीळहे शतं पेरुके च पक्वा ।
 शाण्डो दादिरिणितः स्मद्विष्टीन्दशं वृशामो अभिपाचं ऋष्वान् ॥९॥
 सं वां शता नामत्या सहस्राश्चानां पुरुपन्थां गिरे दात ।
 भरद्वाजाय वीर नृ गिरे दादता रक्षांसि पुरुदंससा स्युः ॥१०॥
 आ वां सुभ्रे वरिमन्तसूरिभिः प्याम् ॥११॥

utā ma ṛijrē pūrayasya raghvī
 sumūhe śatām peruké ca pakvā | śāṇḍó dād dhīraṇīnaḥ
 smāddishṭīn dāśa vaśāso abhishāca ṛishvān || 9 || sām vām
 śatā nāsatyā sahasrāśvānām purupānthā giré dāt | bharād-
 vājāya vīra nū giré dād dhātā.rākshāṁsi purudaṁsasā syuḥ
 || 10 || ā vām sumné vāriman sūrībhīḥ shyām || 11 || ॥

(६४) वनूतद्विषमं सूतम्

(१-९) वदुष्यमान्य सूतस्य बार्हस्पत्यो भगद्वाज ऋषिः । उवा देवता । विष्णु उन्दः ॥

॥९॥

उदु श्रिय उपसो रोचमाना अस्थुरपां नोर्मयो रुदन्तः ।
 कृणोति विश्वा सुपथा सुगान्यभूदु वस्वी दक्षिणा मघोनी ॥१॥
 भद्रा ददक्ष उर्विया वि भास्युते शोचिर्भानवो द्यामपसन् ।
 आविर्वक्षः कृणुषे शुम्भमानोपो देवि रोचमाना महोभिः ॥२॥
 वहन्ति सीमरुणासो रुदन्तो गावः सुभगासुर्विया प्रथानाम ।
 अपेजते शूरो अस्तेव शत्रुन्वाधेते तमो अजिरो न वोळ्हा ॥३॥

64.

Ūd u śriyā ushāso rōcamānā āsthur apām nōrmāyo rū-
 śantaḥ | kṛiṇōti viśvā supāthā sugāny ābhūd u vāsvī dā-
 kshinā maghōnī || 1 || bhadra dadrīksha urviyā vī bhāsy ūt
 te śocīr bhānāvo dyām apaptan | āvīr vākshaḥ kṛiṇuṣhe
 śumbhāmānōsho devi rōcamānā māvobhīḥ || 2 || vāhanti sīm
 aruṇāso rūśanto gāvaḥ subhāgām urviyā prathānām | āpe-
 jate śūro āsteva śātrūn bādgate tāmo ajirō nā vōlhā || 3 ||

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

64

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

सुगोत ते सुपथा पर्वतेष्ववाते अपस्तरसि स्वभानो ।
 सा न आ वह पृथुयामनृष्वे रयिं दिवो दुहितरिष्यध्वै ॥४॥
 सा वह योऽभिरवानोषो वरं वहसि जोषमनु ।
 त्वं दिवो दुहितर्या ह देवी पूर्वहृतो मंहना दर्शता भूः ॥५॥
 उक्ते वर्यश्चिद्वसतेरपमन्नरश्च ये पितृभाजो व्युष्टौ ।
 अमा सते वहसि भूरि वाममुषो देवि दाशुषे मर्त्याय ॥६॥

sugótá te supáthā párvateshv aváté apás tarasi svabhāno |
 sá na á vaha prithuyāmann ṛishve rayīm divo duhitar
 ishayádhyai || 4 || sá vaha yókshábhír ávátósho váram vá-
 hasi jósham ánu | tvám divo duhitar yá ha deví pūrváhū-
 tau manhánā darsatá bhūh || 5 || út te váyaṣ — || 6 || ५ ||

(१५) पञ्चपष्टिनमं सुक्तम्

(१-५) पृथुयामन्य सुक्तस्य बार्हस्पत्यो भगवान् अरिः । उषा देवता । विष्टुष उन्मः ॥

१५॥ एषा स्या नो दुहिता दिवोजाः क्षितीरुच्छन्ती मानुषीरजीगः ।
 या भानुना रुशता राम्यास्वज्ञायि तिरस्तमसश्चिदुक्त ॥१॥
 वि तर्षयुररुणयुग्मिभरश्चैश्चित्रं भान्त्युषसश्चन्द्ररथाः ।
 अग्रं यज्ञस्य बृहतो नयन्तीर्वि ता बधन्ते तम ऊर्म्यायाः ॥२॥

65.

Eshá syá no duhitá divojáh kshitír uchánti mánushír
 ajigah | yá bhānúnā rúsatā rāmyásv ájñāyi tirás támasas
 cid aktán || 1 || ví tát yayur arunayúgbhir áṣvaiṣ citrá-
 m bhānty ushásas candrárathāḥ | ágraṁ yajñásya bṛiható ná-
 yantir ví tá bādhante 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. 4

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. 5

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. 6

65

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. 1

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. 2

श्रवो वाजमिपमृजं वहन्तीर्नि दाशुष उपसो मर्त्याय ।
 मघोनीर्वीरवत्पत्यमाना अवो धात विधते रत्नमद्य ॥३॥
 इदा हि वो विधते रत्नमस्तीदा वीराय दाशुष उपसः ।
 इदा विप्राय जरते यदुक्था नि प्सु मार्वते वहथा पुरा चित् ॥४॥
 इदा हि त उपो अद्रिस्तानो गोत्रा गवामङ्गिरसो गृणन्ति ।
 व्यर्केण विभिदुर्ब्रह्मणा च सत्या नृणामभवद्देवहृतिः ॥५॥
 उच्छा दिवो दुहितः प्रत्नवन्नो भरद्वाजवद्विधते मघोनि ।
 सुवीरं रयिं गृणते रिरिह्युरुगायमग्निं धेहि श्रवो नः ॥६॥

śrávo vājāṃ

īṣham ūrjāṃ vāhantīr nī dāśuṣa uṣhaso mārtyāya | ma-
 ghónīr vīrávat pátyamānā ávo dhāta vidhaté rātnam adyá
 || 3 || idá hí vo vidhaté rātnam ástidá vīráya dāśuṣa uṣha-
 saḥ | idá vípraya jārata yád ukthá nī shma mávate vaha-
 tha purá cit || 4 || idá hí ta usho adrisāno gotrá gávam
 āngiraso grīṇānti | vy ārkēṇa bibhidur bráhmaṇa ca satyá
 nṛiṇām abhavad deváhūtiḥ || 5 || uchá divo duhitaḥ pratna-
 vān no bharadvājavád vidhaté maghoni | suvīraṃ rayiṃ
 grīṇaté ririḥy urugāyām ádhi dhehi śrávo naḥ || 6 || ॥

(३३) पश्यन्ति मं मृतम

(३-३३) गवांशुषोऽप्यस्य मृतस्य वातेष्वप्यस्य भगद्वाज ऊपिः । मरुतो देवताः । विपुष उच्छः ॥

॥३॥

वपुर्नु तच्चिक्नुपे चिदमनु समानं नाम धेनु पत्यमानम् ।
 मर्त्येष्वन्यद्देहमे पीपाय सकृच्छुक्रं दुदुहे पृश्निरुधः ॥१॥
 ये अमयो न शोशुचन्निधाना द्विर्यत्त्रिर्मरुतो वावृधन्ते ।
 अरेणवो हिरण्ययाम पपां साकं नृमणैः पौंस्येभिश्च भूवन् ॥२॥

66.

Vápuṛ nú táe cikitúshe cid astu samānāṃ nāma dhenú
 pátyamānam | mārteshv anyád dohāse pīpāya sakṛíc chuk-
 rām duduhe prīṣṇir ūdhiḥ || 1 || yé agnáyo ná śósucam
 idhaná dvír yát trír marúto vāvṛidhánta | areṇávo hiraṇ-
 yáyasa eṣham sákāṃ nṛiṇmāiḥ paúnsyebhis ca bhūvan
 || 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

66

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 swelled 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

रुद्रस्य ये मीळहुपः सन्ति पुत्रा यांश्चो नु दाधृविर्भरथ्यै ।
 विदे हि माता महो मही पा सेत्पृश्निः सुभ्येऽर्धं गर्भमाधात् ॥३॥
 न य ईषन्ते जनुषोऽया न्वः सन्तोऽवद्यानि पुनानाः ।
 निर्यदुहे शुच्योऽनु जोषमनु श्रिया तन्वमुक्षमाणाः ॥४॥
 मक्षू न येषु दोहसे चिदया आ नाम धृष्णु मारुतं दधानाः ।
 न ये स्तोना अयासो मक्ता नू चित्सुदानुरथ यासदुग्रान् ॥५॥

rudrásya yé mīḷhūshah śānti putrá yānṣ co nú dá-
 dhīvir bháradhyai | vidé hí mātá mahó mahí shá sēt priṣ-
 niḥ subhvé gárbbham ádhāt || 3 || ná yá íshante janúshó 'yā
 nv àntāḥ sánto 'vadyáni punānāḥ | nīr yád duhré śúcayó
 'nu jósham ánu śriyá tanvām ukshámāṇāḥ || 4 || makshū ná
 yéshu dohāse cid ayá á náma dhṛishṇú mārutam dādha-
 nah | ná yé stamā ayáso mahná nū cit sudánur áva ya-
 sad ngrān || 5 || ७ ||

॥८॥ त इदुग्राः शर्वसा धृष्णुषेणा उभे युजन्त रोदसी सुमेके ।
 अर्धं स्मैषु रोदसी स्वशोचिरामवत्सु तस्थौ न रोकः ॥६॥
 अनेनो वो मरुतो यामो अस्त्वनश्चश्चिद्यमजत्यरथीः ।
 अनवसो अनभीशू रजस्तुर्वि रोदसी पथ्या याति सार्धन् ॥७॥

tá íd ugrāḥ śávasa dhṛishṇūshenā ubhé yujanta ródasi
 suméke | ádha smaishu rodasí svāśocir ánavatsu tasthau
 ná rókah || 6 || anenó vo maruto yámo astv anaśvāṣ eid
 yām ájaty árathīḥ | anavasó anabhiśú rajastúr ví ródasi
 pathyá yati sárdhan || 7 ||

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 वृता न तरुता न्वग्नि मरुतो यमवथ वाजसमतौ ।
 तोके वा गोषु तनये यमप्सु स व्रजं दत्ता पार्ये अथ द्योः ॥८॥
 प्र चित्रमकं गृणते तुराय मारुताय स्वतवसे भरध्वम् ।
 ये सहांसि सहसा सहन्ते रेजते अग्ने पृथिवी मखेभ्यः ॥९॥
 त्विषीमन्तो अध्वरस्येव दिद्युत्पुत्र्यवसा जुहोते नाग्नेः ।
 अर्चत्रयो धुनयो न वीर भ्राजज्जन्मानो मरुतो अष्टप्राः ॥१०॥
 तं वृधन्तं मारुतं भ्राजदष्टि रुद्रस्य सृनुं हवसा विवासे ।
 दिवः शर्धाय शुचयो मनीषा गिरयो नाप उग्रा अस्पृधन् ॥११॥

nāsya vartā nā tarutā nv āsti māruto yām āvatha vājasatau | toké vā gōshu tānaye yām apsu sā vrajām dārta pārye ādha dyōḥ || 8 || prā citrām arkām grīṇatē turāya mārūtāya svātavase bharadhvam | yé sāhānsi sāhasā sāhante réjate agne prīthivī makhóbhyaḥ || 9 || tvīshīmanto adhvarasyeva didyūt trishucyávaso juhvò nágnéh | arcátrayo dhúnayo ná virá bhrájajjannmāno marúto ádhṛishtāḥ || 10 || tām vṛidhántam mārutam bhrájadṛishtīm rudrásya sūnúm havásā vivāse | divāḥ śárdhūya śúcayo manishā girāyo nápa ugrá asprīdhran || 11 || 8 ||

(६७) मयवष्टिनमं मृकम्

(१-११) एकादशर्ध्यास्य मृकस्य वारुस्ययो भगदाज कफि । मिवाचमनी देवते । विद्युत् उन्मः ॥

१०.११ विश्वेषां वः सतां ज्येष्ठतमा गीर्भिमित्रावरुणा वावृध्व्यै ।
 सं या रुद्रमेव यमतुर्यमिष्टा द्वा जनीं अस्ममा बाहुभिः स्ये ॥१॥

Viśveshām vaḥ satām jyēshṭhatamā gīrbhīr mitrávaruṇā vavṛidhādhyai | sām yā raśméva yamátur yámishṭhā dvā jānān āsamā bāhúbhiḥ svaiḥ || 1 ||

There is no propeller, no obstructor, 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

इयं मद्रां प्र स्तृणीते मनीषोप प्रिया नमसा वहिरच्छे ।
 यन्तं नो मित्रावरुणावधृष्टं छुदिर्यद्वा वरूथ्यं सुदान् ॥२॥
 आ यातं मित्रावरुणा सुशस्त्युप प्रिया नमसा ह्युमाना ।
 सं यावन्मस्थो अपसेव जनाञ्छुधीयतश्चिद्यतथो महित्वा ॥३॥
 अश्वा न या वाजिनां पुतवन्धू ऋता यद्भूमदिर्निर्भर्य्यै ।
 प्र या महि महान्ता जायमाना घोरा मनीय रिपवे नि दीधः ॥४॥
 विश्वे यद्वा मंहना मन्दमानाः क्षत्रं देवासो अदधुः सजोषाः ।
 परि यद्भूथो रोदसी चिदुर्वी सन्ति स्पशो अदध्वासो अमूराः ॥५॥

iyām mād vām prā stri-
 nīte manīshōpa priyā nāmasā barhīr ācha | yantām no mi-
 trāvarunāv ādhrishṭam chardīr yād vām varūthyām sudānū
 || 2 || ā yātam mitrāvarunā suśasty ūpa priyā nāmasā hū-
 yāmānā | sām yāv apnasthō apāseva jānāñ chrudhīyatāṣ
 cid yatatho mahitvā || 3 || āśvā nā yā vājīnā pūtābandhū
 ritā yād gārbbham āditir bhāradhyai | prā yā māhi mahāntā
 jāyamānā ghorā mārtaaya ripāve nī dīdhaḥ || 4 || viśve yād
 vām mañhānā māndamānāḥ kshatrām devāso ādadhuḥ sa-
 jōshāḥ | pāri yād bhūthō rōdasī cid urvī sānti spāṣo ādab-
 dhāso āmūrāḥ || 5 || ७ ||

॥२॥ ता हि क्षत्रं धारयेथे अनु द्यून्हेथे सानुमुपमादिव योः ।
 दृळ्हो नक्षत्र उत विश्वदेवो भूमिमानान्यां धासिनायोः ॥६॥
 ता विग्रं धैथे जठरं पूणध्या आ यत्सद्यः सभृतयः पूणन्ति ।
 न सृप्यन्ते युवतयोऽवाता वि यत्पयो विश्वजिन्वा भरन्ते ॥७॥

tā hī kshatrām dhārāyethe ānu dyūn dṛiñhēthe sānum
 upamād iva dyōḥ | dṛiḥhō nākshatra utā viśvādevo bhūmim
 ātān dyām dhāsīnāyōḥ || 6 || tā vigrām dhaithe jaṭhāram
 pṛiñādhyā ā yāt sādma sābhṛitayaḥ pṛiñānti | nā mṛish-
 yante yuvatāyō 'vātā vī yāt pāyo viśvajinvā 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

ता जिह्वया सदुमेदं सुमेधा आ यद्वां सत्यो अंगतिर्कृते भूत् ।
 तद्वां महित्वं घृताज्ञावस्तु युवं द्राशुपे वि चयिष्टमंहः ॥८॥
 प्र यद्वां मित्रावरुणा स्पृधन्प्रिया धाम युवधिता मिनन्ति ।
 न ये देवांस ओहसा न मर्ता अयज्ञसाचो अप्यो न पुत्राः ॥९॥
 वि यद्वाचं कीस्तासो भरन्ते शंसन्ति के चिन्नविदो मनाः ।
 आद्वां ब्रवाम सत्यानुक्था न किंद्वेभिर्नथो महित्वा ॥१०॥
 अवोरित्था वा छदिषो अभिष्टौ युवोमित्रावरुणावस्कृधोयु ।
 अनु यद्वावः स्फुरानृजिप्यं धृष्णं यद्रणे वृषणं युनर्जन ॥११॥

tā jihvāyā sādām édām sumedhā ā yād vām satyó aratír
 rité bhút | tād vām mahitvām ghṛitānnāv astu yuvām dā-
 śúshe ví cayisṭam ánhah ॥ 8 ॥ prá yād vām mitrávaruṇā
 spūrdhān priyā dhāma yuvádhitā minānti | ná yé devāsa
 óhasā ná mártā áyajñasāco ápyo ná putráh ॥ 9 ॥ ví yād vá-
 cam kīstāso bhārante śānsanti ké cin nivído manānāh | ád
 vām bravāma satyāny ukthā nákir devébbhir yatatho mahi-
 tvā ॥ 10 ॥ avór itthā vām chardísho abhísṭau yuvór mitrá-
 varuṇāv áskṛidhoyu | ánu yād gáva sphurán řijipyām
 dhṛishṇūm yād ráne vṛishañam yunájan ॥ 11 ॥ 10 ॥

(६८) अष्टपण्डितमं सूक्तम्

(१-११) एकादशचम्यास्य सूक्तस्य बार्हस्पत्यो भगवान् अयः । इन्द्रावरुणौ देवते । (१-८, ११)

प्रथमाष्टकोमेकादश्याश्च विष्टुप्, (९-१०) नवमीदशम्योश्च जगती छन्दसी ॥

॥११॥

श्रुष्टी वां यज्ञ उद्यन्तः सुजोषां मनुष्वदूक्तवर्हिषो यजध्ये ।

आ य इन्द्रावरुणाविषे अद्य महे सुन्नाय महे आववर्तत ॥१॥

68.

Śrurṣṭī vām yajñā údyatah sajóshā manushvād vṛiktá-
 barhisho yájadhyai | á yá índrāvāruṇāv ishé adyā mahé
 summāya mahá āvavártat ॥ 1 ॥

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 dilligent 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 श्रेष्ठा देवताता तुजा शूराणां शविष्ठा ता हि भूतम् ।
 मघोनां मंहिष्ठा तुविशुष्मं ऋतेन वृत्रतुरा सर्वसेना ॥२॥
 ता गृणीहि नमस्येभिः शूषैः सुम्नेभिरिन्द्रावरुणा चक्राना ।
 वज्रेणान्यः शवसा हन्ति वृत्रं सिपत्कृत्यन्यो वृजनेषु विप्रः ॥३॥

tá hí śrēśthā devātātā tujā
 śūraṇām śāviśthā tā hí bhūtām | maghónām mánbīśthā
 tuviśūśhma řitēna vṛitratūrā śārvasenā || 2 || tá gṛiṇīhi na-
 masyēbhiḥ śūśhaiḥ sumnébhir indrāvaruṇā cakānā | vājre-
 nānyāḥ śāvasā hānti vṛitrām śīśakty anyó vṛijāneshu vip-
 rah || 3 ||

माश्च यन्नरश्च वावृधन्त विश्वे देवासो नरां स्वगूर्ताः ।
 प्रैभ्य इन्द्रावरुणा महित्वा योश्च पृथिवि भूतमूर्वी ॥४॥
 स इत्सुदानुः स्ववीं ऋतावेन्द्रा यो वीं वरुण दाशति त्मन् ।
 इषा स द्विपस्तेद्वास्वान्वंसदृयि रयिवर्तश्च जनान् ॥५॥
 ॥२॥ ये युवं दाश्चध्वराय देवा रयि धृत्यो वसुमन्तं पुरुक्षुम् ।
 अस्मे स इन्द्रावरुणावपि प्यात्प्र यो भनक्ति वनुषामशस्तीः ॥६॥

gnāṣ ca yān nāraṣ ca vāvṛidhānta vīśve devāso
 narām svāgūrtāḥ | praibhya indrāvaruṇā mahitvā dyaúṣ ca
 pṛithivi bhūtām urvī || 4 || sá ít sudānuḥ svāvāñ řitāvēndrā
 yó vām varuṇa dāśati tmán | ishā sá dvishās tared dāsvān
 vānsad rayīm rayivātaṣ ca jānān || 5 || ॥

yām yuvām dāśvādhiparāya devā rayīm dhatthó vāsu-
 mantam purukshúm | asmé sá indrāvaruṇāv āpi shyāt prá
 yó bhanākti vanūśhām āśastih || 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

उत नः सुत्रात्रो देवगोपाः सुरिभ्य इन्द्रावरुणा रयिः प्यात् ।
 येषां शुष्मः पृतेनासु साह्वान्प्र सव्यो युष्मा तिरते ततुरिः ॥७॥
 नृ न इन्द्रावरुणा गृणाना पृङ्गं रयिं सोश्रवसाय देवा ।
 इत्था गृणन्तो महितस्य शर्थोऽपो न नावा दुरिता तेरेम ॥८॥

utā naḥ sutratró devā-
 gopāḥ sūribhya indravaruṇā rayiḥ shyāt | yēśam śīśmah
 prītanāsu sāhvān prā sadyo dyumnā tirāte tāturīḥ || 7 || nū
 na indrāvaruṇā gṛṇānā pṛiṅktām rayīm sauśravasāya devā |
 itthā gṛṇānto mahīnasya śārdho 'po nā nāvā duritā ta-
 rema || 8 ||

प्र सत्राजे बृहते मन्म नु प्रियमचं देवाय वरुणाय सप्रथः ।
 अयं य उर्वी महिना महिब्रतः कृत्वा विभात्यजरो न शोचिषा ॥९॥
 इन्द्रावरुणा सुतपाविमं सुतं सोमं पिबते मद्यं धृतव्रता ।
 युवो रथो अध्वरं देववीतये प्रति स्वसरमुप याति पीतये ॥१०॥
 इन्द्रावरुणा मधुमत्तमस्य वृष्णः सोमस्य वृष्णा वृषेथाम् ।
 इदं वामन्ध्रः परिषिक्तमस्मे आसद्यास्मिन्वर्हिषि मादयेथाम् ॥११॥

prā samrāje bṛihatē māmma nū priyam āca de-
 vāya varuṇāya saprāthaḥ | ayām yā urvī mahinā mahivra-
 taḥ krātvā vibhāty ajāro nā śocīṣhā || 9 || indrāvaruṇā su-
 tapāv imāṃ sutām sōmam pibatam mādyaṃ dhṛitavratā |
 yuvó rātho adhvarām devāvītaye prāti svāsaram ūpa yāti
 pītaye || 10 || indrāvaruṇā mādhumattamasya vṛṣṇaḥ sōma-
 sya vṛṣhaṇā vṛṣethām | idām vām āndhaḥ pāriśhiktam
 asmé asādyasmīn barhīṣhi mādayethām || 11 || 12 ||

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 swiftmess. 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

(६९) एकोनसप्ततितमं सूक्तम्

(१-८) अष्टचम्यास्य सूक्तस्य बाह्व्यस्यो भरद्वाज ऋषिः । इन्द्राविष्णु देवते । त्रिष्टुप् छन्दः ॥

॥१३॥

सं वां कर्मणा समिषा हि॒नोमीन्द्रा॑विष्णू॒ अप॑स॒स्पारे॑ अस्य ।
 जु॒पेथा॑ य॒ज्ञं द्र॑विणं च ध॒त्तम॑रि॒ष्टैर्नः प॑थिभिः पारयन्ता ॥१॥
 या विश्वासां ज॒नितारा॑ म॒तीनामिन्द्रा॑विष्णू॒ कल॑शा सोम॒धाना॑ ।
 प्र वां गिरः॑ श॒स्यमा॑ना अवन्तु प्र स्तोमा॑सो गी॒यमा॑नासो अ॒र्केः ॥२॥

69.

Sām vām kármanā sām ishā hinomíndrāviṣṇū āpasas
 paré asyā | jushéthanam yajñām drāviṇam ca dhattam ári-
 shṭair naḥ pathibhiḥ pārāyanta || 1 || yā víśvāsam janitāra
 matinām índrāviṣṇū kalāśa somadhānā | prā vām girāḥ
 śasyāmanā avantu prā stómāso gīyāmānāso arkaiḥ || 2 ||

इन्द्रा॑विष्णू॒ मद॑पती म॒दाना॑मा सोमै॑ यातं द्र॒विणो॑ द॒धाना॑ ।
 सं वाम॑ञ्जन्व॒क्तुभिर्मती॑नां सं स्तोमा॑सः श॒स्यमा॑नास उ॒क्थैः ॥३॥
 आ वाम॑श्वासो अभिमा॒तिषा॑ह इन्द्रा॑विष्णू॒ सध॑मादो॑ वहन्तु ।
 जु॒पेथा॑ विश्वा॒ हव॑ना म॒तीनामु॑प॒ ब्रह्मा॑णि शृ॒णुतं॑ गिरो॒ मे ॥४॥
 इन्द्रा॑विष्णू॒ तत्प॑नयाय्यं वां सोम॑स्य म॒द उ॒रु च॑क्रमाथे ।
 अ॒कृ॒णुत॑मन्त॒रिक्षं॑ वरी॒योऽप्र॑थतं जीव॑से नो रजा॑ंसि ॥५॥

in-

drāviṣṇū madapati madānām ā sōmam yātam drāviṇo dā-
 dhanā | sām vām añjantv aktūbhīr matinām sām stómāsaḥ
 śasyāmanasa ukthaiḥ || 3 || ā vām āśvaso abhimatishāha ín-
 drāviṣṇu sadhamādo vahantu | jushéthanam víśvā hávanā
 matinām ūpa bráhmani śṛiṇutam gíro me || 4 || índrāviṣṇu
 tát panayāyām vām sōmasya māda urú cakramathe | ákri-
 nutam antárikshaṁ vāriyó 'prathatam jivāse no rājānsi
 || 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 हविषा वावृधानाग्राहाना नमसा गतहव्या ।
घृतासुती द्रविणं धत्तमस्मे समुद्र स्थः कुलशः सोमधानः ॥६॥
इन्द्राविष्णु पिबन्तं मध्वो अस्य सोमस्य दत्त्वा जठरं पृणेशाम् ।
आ वामन्ध्रांसि मदिगण्यग्मन्नपु ब्रह्माणि शृणुते हव मे ॥७॥
उभा जिग्यथुर्न परा जयेथे न परा जिग्ये कतरश्चनेनोः ।
इन्द्रश्च विष्णो यदपस्पृधेथां ब्रेशा सहस्त्रं वि तदग्येशाम् ॥८॥

īndrāvishṇū havīṣhā vāvṛidhānāgrādvānā nāmasā rāta-
havyā | ghṛitāsutī draviṇam dhattam asmé samudrá sthaḥ
kalāśaḥ somadhānaḥ || 6 || īndrāvishṇū pībatam mādho
asyā sōmasya dasrā jāthāram priṇethām | ā vām āndhānsi
madirāṇy agmann ūpa brāhmāṇi śṛiṇutam hāvam me || 7 ||
ubhā jigyathur nā parā jayethe nā parā jigye katarāś ca-
nainoh | indraś ca viṣṇo yād āpaspridhethām tredhā sa-
hāsrām ví tād airayethām || 8 || 13 ||

(७७) समन्तितमं सूक्तम्

(१-६) पदुचम्याम्य सूक्तस्य वाहेम्यन्यो भगदात्र कृपिः । यावापृथिवी दधेन । जगती उन्मः ॥

॥१५॥ घृतवेती भुवनानामभिश्चर्योर्वी पृथ्वी मधुदुधे सुपेशसा ।
यावापृथिवी वरेणस्य धर्मणा विष्केभिते अजरे भृग्गिन्मसा ॥१॥
असश्चन्ती भृग्धोर पयम्वती घृतं दुहाते सुकृते शुचित्रते ।
राजन्ती अस्य भुवनस्य रोदसी अस्मे रेतः सिञ्जते यन्मनुहितम् ॥२॥
यो वामृजये क्रमेणाय रोदसी मतीं दुदाशे श्रिपणे स सोधति ।
प्र प्रजाभिर्जायते धर्मणस्पति युवोः सिक्ता विपुरुषाणि सव्रता ॥३॥

70.

Ghṛitāvati bhūvanānām abhiśṛīyorvī pṛithvī madhudū-
ghe supēśasā | dyāvāpṛithivī vāruṇasya dhārmanā vīshka-
bhite ajāre bhūriretasā || 1 || āsaścanti bhūridbhāre pāyasvatī
ghṛitām duhāte sukṛite śucivrate | rājanti asyā bhūvanasya
rodasī asmé rétaḥ siñcatam yān mānurhitam || 2 || yó vām
ri jāve krāmaṇāya rodasī mārto dadāśa dhishanē sā sā-
dhati | prā prajābhir jāyate dhārmaṇas pāri yuvōḥ siktā
vīshurūpāṇi sāvratā || 3 ||

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. 6

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. 7

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. 8

70

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. 1

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. 2

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. 3

घृतेन द्यावापृथिवी अभिवृते घृतश्रिया घृतपृचा घृतावृथा ।
 उर्वी पृथ्वी होतृव्ये पुरोहिते ते इहिव्रा ईयते मुञ्चन्तिप्र्ये ॥२॥
 मधु नो द्यावापृथिवी मिमिक्षतां मधुश्रुता मधुदुघे मधुव्रते ।
 दधनि यज्ञं द्रविणं च देवता महि श्रवो वाजंमम्म सुवीर्यम् ॥५॥
 ऊर्जं नो योश्च पृथिवी च पिन्वतां पिता माता विश्वविदा मुदंमेमा ।
 संरगणे रोदसी विश्वशम्भुवा मुनि वाजं रयिमस्म समिन्वताम् ॥६॥

ghṛitēna dyāvāprithivī abhīvṛite
 ghṛitaśrīyā ghṛitapṛicā ghṛitāvṛidhā | urvī prithivī hotṛivṛy
 puróhite té id víprā ilate sumnám ishtāye || 4 || mádhu no
 dyāvāprithivī mimikshatām madhuśrutā madhudúghe má-
 dhuvrate | dádhāne yajñām dráviṇam ca devātā máhi śrávo
 vājam asmé suvīryam || 5 || ūrjam no dyaús ca prithivī ca
 pinvatām pitā mātā viśvavidā sudānsasā | samrarāṇé ró-
 dasī viśvāśambhuva sanīm vājam rayīm asmé sám invatam
 || 6 || 14 ||

(३१) एकमभिविनमं मुक्तम्

(१-६) घृतवत्प्रात्य सूनस्य वाहेम्यस्यो भगदात्र कृषिः । सविता देवता । (१-३) प्रथम-

द्वयस्य जगती. (४-६) द्वितीयावृत्त्या च विदुषु उत्तरी ॥

॥१५॥ उदु देवः सविता हिरण्यया ब्राह्म अयंस्तु सवनाय मुक्तनुः ।
 घृतेन पाणी अभि प्रुणुते मय्यो युवा मुदक्षे रज्ज्मा विश्वर्मणि ॥१॥
 देवस्य वयं सविनुः सवीमनि श्रेष्ठे स्याम वसुनश्च दावने ।
 यो विश्वस्य द्विपदा यश्चतुष्पदा निवेदने प्रमये चामि भूमनः ॥२॥
 अदंवेभिः सवितः पायुभिर्द्रं शिवेभिर्ग्य परि पाहि नो गयम् ।
 हिरण्यजिह्वः सुविताय नव्यमे रश्वा मार्किनो अघांस ईशत ॥३॥

71.

Úd u shyá deváh savitá hiraṇyāya bāhú ayaṁsta sāva-
 nāya sukrātuḥ | ghṛitēna pāṇī abhī prushṇute makhó yúvā
 sudáksho rájaso vídharmani || 1 || devāsya vayām savitūḥ
 sāvimani śrēshṭhe syāma vāsunaṣ ca dāvāne | yó viśvasya
 dvipádo yáṣ cātushpado nivēṣane prasavé cāsi bhūmanah
 || 2 || ádabdhēbbih savitah pāyūbhish tvām śivēbhīr adyā
 pári pāhi no gáyam | bīraṇyajihvah suvitāya nāvyaṣe rākshā
 mákir no aghāsaṁsa 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

71

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

उद्गृह्य देवः सविता दमृता हिरण्यपाणिः प्रतिद्रोपमं स्यात् ।
 अयोहानुर्यजतो मन्द्रजिह्वा आ दाशुपे सुवति भृगि वामम् ॥१॥
 उद्गृह्य अयौ उपवक्तव्यं बाहू हिरण्यया सविता सुप्रतीका ।
 दिवो गंहोस्यरुहत्पृथिव्या अर्गमत्पुनयत्कश्चिदभ्यम् ॥२॥
 वाममद्य सवितरवाममु श्रो दिवेदिवे वाममस्मभ्यं मावीः ।
 वामस्य हि क्षयस्य देव भृग्या धिया वामभाजः स्याम् ॥३॥

úd u shyá deváh savitá dá-
 mūnā hiraṇyapāṇiḥ pratidoshām asthāt | áyohanur yajató
 mandrájihva á dāśushe suvati bhūri vāmám || 4 || úd ū
 ayāñ upavaktéva bāhū hiraṇyáyā savitá suprátikā | divó
 rōhānsy aruhat pṛithivyā áriramat patáyat kác cid ábhvam
 || 5 || vāmám adyá savitar vāmám u śvó divé-dive vāmám
 asmábhyam sāviḥ | vāmasya hí ksháyasya deva bhūrer
 ayá dhiyā vāmabhājāḥ syāma || 6 || 15 ||

(३२) द्विमर्तितमं सूक्तम्

(१-५) पञ्चम्यान्व सूक्तस्य बाह्व्यन्वो भरद्वाज ऋषिः । इन्द्रासोमो देवतं । विष्टुप उन्द्रः ॥

॥१५॥ इन्द्रासोमा महि तद्वा महित्वं युवं महानि प्रथमानि चक्रथुः ।
 युवं सूर्यं विविदधुर्युवं स्वधिया तमांस्यहतं निदध्व ॥३॥
 इन्द्रासोमा वामयथ उपासमुत्सूर्यं नयथो ज्योतिषा सह ।
 उप द्यां स्कम्भथुः स्कम्भतेनाप्रथते पृथिवीं मातरं वि ॥२॥

72.

Índrāsomā máhi tád vām mahitvāṃ yuvām mahāni pra-
 thamāni cakrathuḥ | yuvām sūryaṃ vividāthur yuvāṃ svār
 viśvā tāmānsy ahatam nidāṣ ca || 1 || índrāsomā vāsáyatha
 ushásam út sūryaṃ nāyatho jyótishā sahá | úpa dyām
 skambhāthu skāmbhanenāprathatam pṛithivīm mātāraṃ ví
 || 2 ||

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

इन्द्रासोमावहिमपः परिष्टां हथो वृत्रमनु वा योरमन्यत ।
 प्राणीस्यैरयनं नदीनामा समुद्राणि पप्रथुः पुरुणि ॥३॥
 इन्द्रासोमा पक्वमास्वन्तर्नि गवामिदं धृवृक्षणासु ।
 जगृभथुर्नपिनदमासु रुद्राश्चित्रासु जगतीष्वन्तः ॥४॥
 इन्द्रासोमा युवमङ्ग तरुत्रमपत्यमाचं श्रुत्यै रगथे ।
 युवं शुष्मं नयं चर्पणिभ्यः सं विव्यथुः पृतनापाहमुग्रा ॥५॥

indrāsomāv āhim apāḥ parishṭhām hathó vṛitrām ānu
 vām dyaúr amanyata | prārñānsy airayataṁ nadīnām ā
 samudrāṇi paprathuḥ purūṇi || 3 || indrāsomā pakvām āmāsv
 antār ní gāvām íd dadhathur vakshāṇāsu | jagṛibhāthur
 ānapinaddham āsu rūṣac citrāsu jāgatīshv antāḥ || 4 || ín-
 drāsomā yuvām aṅgá tárutram apatyasācam śrútyaṁ ra-
 rāthe | yuvām śúshmaṁ náryaṁ carshaṇibhyaḥ sām vivya-
 thuḥ pṛitanāshāham ugrā || 5 || 16 ||

(७२) विमर्शितमं मन्त्रम्

(१-३) युवमङ्गस्य मन्त्रस्य वाहेत्यन्वयो भगवाञ्ज क्रपिः । वृहस्पतिर्देवता । विष्टुष उग्रः ॥

॥३॥ यो अद्रिभित्प्रथमजा कृतावा वृहस्पतिर्गाङ्गसो हविष्मान् ।
 द्विवर्हश्चा प्राघर्ममत्पिता न आ गेदमी वृषभो गेग्वीति ॥१॥
 जनाय चिद्य ईवेत उ त्येकं वृहस्पतिर्देवर्हतो चकार ।
 प्रन्वृत्राणि वि पुगे दर्दगीति जयज्जगद्भ्रमित्रान्पुंसु माहेन ॥२॥
 वृहस्पतिः समजयदमृनि मुहो व्रजान् गोमनो देव गुपः ।
 अपः सिपासन्म्वरग्रनीतो वृहस्पतिर्हन्त्यमित्रमकैः ॥३॥

73.

Yó adribhít prathamajā řitāvā bṛīhaspátir āṅgirasó ha-
 víshmān | dvibárhajmā prāgharmasát pitá na ā ródasī vṛi-
 shabhó roravīti || 1 || jānāya cid yá ívata u lokám bṛīhaspá-
 tir deváhūtau cakára | ghnán vṛitrāṇi ví púro dardarīti já-
 yañ chātrūñr amítrān pṛisú sáhan || 2 || bṛīhaspátīḥ sám
 ajayad vásūni mahó vrajān gómato devá eshāḥ | apāḥ sí-
 shāsan svār ápratīto bṛīhaspátir hánty amítram arkañḥ
 || 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

73

The Lord preceptor of universe is the breaker of the impediments 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

(७५) चतुःसर्वान्वसं सन्तम

(१-४) चतुःसर्वान्वसं सन्तम वाहेत्यस्यो भद्राश्च क्रियः । सोमार्द्रो देवेन । विष्टप इन्द्रः ॥

॥१८॥

सोमार्द्रा धार्येथामसुर्यं । प्र वामिष्टयोऽग्मश्चवन्तु ।
 दमेदमे सप्त ग्ना दधोना शं नो भूतं द्विपदे शं चतुष्पदे ॥१॥
 सोमार्द्रा वि बृहत् विष्टृचीममीवा या नो गयमाविशे ।
 आरे वाधेथां निर्रति पगचेग्मे भद्रा मौश्रवमानि सन्तु ॥२॥

74.

Sómārudrā dhārayethām asuryām prā vām ishṭáyó 'ram
 aṣṇuvantu | dāme-dame saptá rātnā dādhanā śam no bhū-
 taṁ dvipāde śam cátushpade || 1 || sómārudrā ví vṛihataṁ
 víshūcīm ámivā yá no gáyam āvivéṣa | āré bādhethām nír-
 ritim parācaír asmé bhadrá sauṣṛavasāni santu || 2 ||

सोमार्द्रा युवमेतान्यस्मे विश्वा तनृषु भेषजानि धत्तम् ।
 अव स्यन्त मुञ्चन्तं यन्नो अस्ति तनृषु बृहं कृतमेनो अस्मत् ॥३॥
 तिग्मायुधो तिग्महेतो मुद्रोयो सोमार्द्राविह सु मृळन्तं नः ।
 प्र नो मुञ्चन्तं वरेणस्य पाशाद्रोपायनं नः सुमनस्यमाना ॥४॥

sómā-

rudrā yuvām etāny asmé víṣvā tanúshu bheshajāni dhat-
 tam | áva syatam muñcátam yán no ásti tanúshu bad-
 dhām kritām éno asmát || 3 || tigmáyudhau tigmábeti su-
 śévau sómārudrāv ihá sú mṛīlataṁ naḥ | prā no muñca-
 taṁ várūṇasya pásād gopāyátam naḥ sumanasayámānā
 || 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. 1

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. 2

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. 3

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. 4

(७५) पञ्चममनितमं सूक्तम्

(१-१०) एकौनविंशत्युक्त्वाभ्यां सूक्तस्य भागद्वयः पावुर्केयः । (१) प्रथमचो वमः, (२) द्वितीयाया धनुः, (३) तृतीयाया त्वा, (४) चतुर्थ्या आर्त्तः, (५) पञ्चम्या इषुभिः, (६) षष्ठ्याः पुत्राभ्यां मार्गधरत्नग-
भ्यां च इक्ष्म्याः, (७) सप्तम्या अन्धाः, (८) अष्टम्या रथाः, (९) नवम्या रथगोपाः, (१०) दशम्या
ब्राह्मणपितृसोमयात्राविवर्त्तपुत्राणां, (११-१२, १५-१६) एकादशीद्वादशीपञ्चदशीषोडशीना-
मिवरः, (१३) षषोदश्याः प्रतोदः, (१४) चतुर्दश्या हस्तनः, (१५) सप्तदश्या बुद्धभूमि-
कचक्रब्रह्मण्यम्पादयः, (१८) अष्टादश्या वससोमवस्त्राः, (१९) एकौनविंशत्याश्च देवा ब्रह्म च
देवताः । (१-५, ७-९, ११, १४, १८) प्रथमादिपञ्चचां सप्तम्यादिचतुर्विंशकादशीचतुर्द-
श्यादशीनाञ्च विपुषः, (६, १०) षष्ठीदशम्योर्जनी, (१२-१३, १५-१६, १९)
द्वादशीषषोदशीपञ्चदशीषोडश्येकौनविंशतीनामनुष्टुपः, (१७) सप्तदश्याश्च पङ्क्तिः छन्दोभिः ॥

॥१०॥

जीमूतस्येव भवति प्रतीकं यद्वर्मी यानि समदामुपस्थं ।
अनाविद्धया तन्वा जय त्वं स त्वा वर्मणो महिमा पिपर्तु ॥१॥
धन्वंना गा धन्वंनाजि जयेम धन्वंना तीव्राः समदो जयेम ।
धनुः शत्रोरपकामं कृणोति धन्वंना सर्वाः प्रदिशो जयेम ॥२॥
वक्ष्यन्तीवेदा गनीगन्ति कर्णं प्रियं सखायं परिपश्यजाना ।
योषेव शिञ्जे वित्नाधि धन्वञ्ज्या इयं समने पाग्यन्ती ॥३॥

75.

Jimútasyeva bhavati prátikam yád varmí yáti samádām
upásthe | ánāviddhayā tanvā jaya tvám sá tvā vármaṇo
mahimā pipartu || 1 || dhánvanā gā dhánvanājīm jayema
dhánvanā tivrāḥ samádo jayema | dhánuḥ śátror apakāmaṇi
kṛṇoti dhánvanā sárvāḥ pradīṣo jayema || 2 || vakshyánti-
véd ā ganiganti kárṇam priyām sákhāyam parishasvajānā |
yósheva śiṅkte vítatādhi dhánvañ jyā iyām sámāne pārā-
yanti || 3 ||

ते आचरन्ती समनेव योषा मातेव पुत्रं विभ्रतामुपस्थं ।
अप शत्रुन्विध्यतां संविदाने आर्त्तं इमे विष्फुरन्ती अमित्रान् ॥१॥
वक्ष्णीनां पिता बहुगम्य पुत्रश्चिञ्चा कृणोति समनावगत्यं ।
इषुभिः सङ्गाः पृतनाश्च सर्वाः पृष्टे निनेद्धो जयति प्रमृतः ॥२॥

té ācārantī sāmāneva yósā mātēva putrām bi-
bhṛitām upásthe | āpa śátrūn vidhyatām samvidāné ártñi
imé vishphuránti amitrān || 4 || bahvīmām pitā bahúr asya
putrāś cīścā kṛṇoti sāmānavagátya | ishudhíḥ sánkāḥ prī-
tanāś ca sárvāḥ prīshthé nínaddho jayati prásūtaḥ || 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 harrasing 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

॥२०॥

रथं निष्ठेयति वाजिनः पुरो यत्रयत्र कामयते सुपाथिः ।
 अभीष्टानां महिमानं पनायन् मनः पश्चादनु यच्छन्ति रश्मयः ॥६॥
 तीव्रान्द्योषान्कृष्यन्ते वृषपाणयोऽश्वा रथेभिः सह वाजयन्ते ।
 अवक्रामन्तः प्रपदैर्मित्रान् क्षिणन्ति शत्रून्पव्ययन्तः ॥७॥

rāthe tīsthān nayati vājīnaḥ purō yātra-yatra kāmā-
 yate sushārathīḥ | abhīṣṭānāṁ mahimānam panāyata mānaḥ
 paścād ānu yachanti raśmāyaḥ || 6 || tivrān ghōśhān kṛi-
 ṇvate vṛiṣhapāṇayō 'śvā rāthebhiḥ sahā vājāyantaḥ | ava-
 krāmantaḥ prāpadair amītrān kṣhiṇānti śātrūṇr ānapavya-
 yantaḥ || 7 ||

रथवाहनं हविर्गम्य नाम यत्रायुधं निहितमस्य वर्म ।
 तत्रा रथमुप शम्भं संदेम विश्वाहा वयं सुमन्स्यमानाः ॥८॥
 स्वादुपुंसदः पितरो वयोधाः कृच्छ्रेऽश्रितः शर्कावन्तो गर्भीराः ।
 चित्रसेना इषुवत्या अमृत्राः सन्तोर्वीरा उग्रो ब्रतमाहाः ॥९॥
 ब्राह्मणासुः पितरः सोम्यांसः शिवे नो यावोपृथिवी अनेहमा ।
 पूषा नः पातु दुरितादृतावृधो रथा मार्किनो अघशैम ईशान ॥१०॥

rathavāhanam havīr asya nāma yātrāyudham
 nībitam asya vārma | tātrā rātham ūpa śagnām sadema
 viśvābhā vayām sumanasyāmānāḥ || 8 || svādushaṁśadaḥ pi-
 tāro vayodbhāḥ kṛichreṣṛitaḥ śāktivanto gabhīrāḥ | citrāsenā
 īshubalā āmṛidbrāḥ satōvīrā urāvo vrātasāhāḥ || 9 || brāhma-
 nāsaḥ pītarāḥ sōmyāsaḥ śivē no dyāvāpṛithivī anehāsā |
 pūshā naḥ pātu duritād ṛitāvṛidho rākshā mākir no aghā-
 śaṁsa īśata || 10 || 20 ||

The skilful charioteer guides his strong horses witherso-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 intellectuals, 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

॥११॥

मुपुर्णं वंस्ते मृगो अस्या दन्तो गोभिः संनद्धा पतति प्रसृता ।
 यत्रा नरः सं च वि च द्रवन्ति तत्रास्मभ्यमिपवः शर्म यंसन् ॥११॥
 ऋर्जति परि वृ नोऽश्मा भवतु नस्तनूः ।
 सोमो अधि ब्रवीतु नोऽर्दितिः शर्म यच्छतु ॥१२॥

suparṇām vaste mṛigó asyā dānto góbbhiḥ sámnaddhā
 patati prásūtā | yātrā nāraḥ sām ca ví ca drāvanti tátrā-
 smābhyam íshavaḥ śárma yaṁsan || 11 || řijite pári vṛiṁdhi
 nó 'śmā bhavatu nas tanūḥ | sómo ádhi bravītu nó 'ditiḥ
 śárma yachatu || 12 ||

आ जङ्घन्ति मान्वेषां जुघनौ उप जिघ्रते ।
 अश्वजनि प्रचेतसोऽश्वान्त्सुमत्सु चोदय ॥१३॥
 अहिंरिव भोगैः पर्येति बाहुं ज्याया हेति परिवायमानः ।
 हस्तघ्नो विश्वा वयुनानि विद्वान्पुमान्पुमांसं परि पातु विश्वतः ॥१४॥
 आलाक्ता या रुश्रीर्ष्यथो यस्या अयो मुखम् ।
 इदं पर्जन्यरेतसु इष्यै देव्यै बृहन्नमः ॥१५॥

á jaṅghanti sánv eśhām jaghánāu
 úpa jighmate | áśvājani prācetasó 'śvān samātsu codaya
 || 13 || áhir iva bhiogaḥ páry eti bāhūm jyáyā hetim pari-
 bādhamānaḥ | hastaghnó víśvā vayúnāni vidván púmān pú-
 mānsam pári pātu víśvataḥ || 14 || áláktā yá rúruśīrshny
 átho yásyā áyo múkham | idām parjányaretasa íshvai de-
 vyai bṛihán nāmah || 15 || 21 ||

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

॥६६॥

अव॑सृष्टा प॒रा प॒ता शर॑व्ये ब्रह्म॑संशिते ।

गच्छा॑मित्रान्प्र प॑द्यस्य मा॒मीषां कं च॑नोच्छिषः ॥१६॥

यत्र॑ वा॒णाः संप॑तन्ति कु॒मा॒रा वि॑शिखा इ॒व ।

तत्रा॑नो ब्रह्म॑णस्पति॒र्गदि॑तिः शर्म॑ यच्छतु वि॒श्वाहा॑ शर्म॑ यच्छतु ॥१७॥

āvasṛṣhṭā pārā pata śaravye bráhmasaṁṣite | gáchā-
mítrān prā padyasva māmīṣāṁ kaṁ canóe chishah ॥ 16 ॥
yātra bāṇāḥ sampátanti kumārā viṣikhā iva | tátrā no bráh-
maṇas pátir áditiḥ śarma yachatu viṣvāhā śarma yachatu
॥ 17 ॥

म॒मी॒णि ते व॑र्म॒णा छा॑दयामि सोम॑स्त्वा ग॒जा॒मृते॑नानु व॒स्ताम ।

उ॒गे॒र्व॒गी॒यो व॑रु॒णस्ते कृ॑णोतु ज॒यन्ते॑ त्वानु॑ दे॒वा म॑दन्तु ॥१८॥

यो नः॑ स्यो अ॒र॒णो यश्च॑ नि॒ष्ट्यो जिघ्रा॑सति ।

दे॒वास्ते॑ सर्वे॑ धूर्व॒न्तु ब्र॒ह्म व॑र्म॒ ममा॑न्तर॑म ॥१९॥

māmāṇi te vārmaṇā chādayāmi sōmas tvā rājāmṛi-
tenānu vastāmi | urór vāriyo vāruṇas te kṛiṇotu jāyantam
tvānu devā madantu ॥ 18 ॥ yó naḥ svó áraṇo yās ca ní-
ṣhtyo jighrāsati | devās tāṁ sārve dhūrvantu bráhma vārma
māmāntaram ॥ 19 ॥ 22 ॥

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

षष्ठं मंडलम्
सूक्तानि १-७५

NOTES OF BOOK No. 6

Hymn-1

1. **Tvam hi agne prathamah manota asyah dhiyaha abhavah—**
(i) O Agni, on whom the mind of gods is attached, (हे अग्ने, देवानां मनो यत्रोत्तं सम्बद्धं भवति, तादृशो 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 मनोवद् गन्ता—*Daya*.).

Prathamah, the first one (प्रथमः आदिमः—*Daya*; the foremost, the supermost (प्रथमः प्रथमः प्रकृष्टतमः पूर्वभावी वा—*Sayana*.)

Dasma, the learned, who overcomes pains (दस्मः दुःखोपस्रयितः)—*Daya*.; pleasing one (दर्शनीय)—*Sayana*.

2. **Ilah**, इलः, of the speech; of the earth (*Daya*.); of the fire.

Ilah pade, on the footmark of *Ila* or earth, i.e. the fire-altar (इलः भूम्याः वेदिलकणायाः पदे स्थाने—*Sayana*).

3. **Visvaha**, all days (विश्वहा सर्वाणि दिनानि—*Daya*.); at all times (सर्वेषु कालेषु—*Sayana*).

4. **Namesa**, नमसा, by food etc.; by the piercing qualities of the thunderbolt, since नमस् is a synonym of food, and *vajra* both (Nigh. II.7; II.20).—*Daya*.; by the offerings or by the prayers (नमसा हविषा स्तोत्रेण वा—*Sayana*).

Namani cit dadhire yajniyani etc. they repeat those thy names, *jatavedas*, *vaisvanara* etc. which are to be uttered at sacrifices. (यज्ञियानि यज्ञयोग्यानि नामानि नमनीयानि वैश्वानरो जातवेदा इत्यादीनि दधिरे धारयन्ति अथवा नामसाधनानि स्तोत्राणि दधिरे—*Sayana*). However, Dayananda understands by *namani* water and other names (नामानि जलानि संज्ञा 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 पुत्रादीनाम्—*Sayana*.

Pita, पिता, the one who protects like the father, पिता पितेव पालकः ।

Mata, माता, the one who gives respect like the mother, or one worthy of respect, माता मातेव मान्यव्रतः—*Daya*.

Manusanam, मानुषाणां, of people, of those who recite hymns (मानुषाणां मनुष्याणां स्तोत्राणां—*Sayana*).

6. **Saparyenyah**, worthy of praise or adoration (सपर्वेण्यः पूज्यः—*Sayana*); worthy of devotion (सेवितुमर्हः—*Daya*).

7. **Rocanena**, रोचनेन, by light (रोचनेन प्रकाशेन—*Daya*.); by the path of the sun (रोचनेनादित्येन दिवमगमय इति वा सम्बन्धः ; आदित्यमार्गेणेत्यर्थः—*Sayana*).

Anayah didyanah divah agne brhata rocanena, O adorable Lord or fire-divine, do thou, shining with exceeding lustre, lead men to heaven. (*Wilson*).

8. **Nitosanam**, निस्तोशनम् the destroyer (of substances) पदार्थानां हिंसकं—*Daya*.; the destroyer of foes (शत्रूणां हिंसकं—*Sayana*).

Vispatim, विश्वति, lord of men (प्रजापालकं—*Daya*.); *Sayana* explains the epithet as constant, characterising priests and their employers, implying, perhaps, their regular and perpetual observance of religious institutes (नित्यानां ऋत्विगू यजमान-सञ्जगानां विश्वति स्वामिनं—*Sayana*).

9. **Sasame**, शशमे, our praising (शशमे प्रशंसामि । शशमान इति अर्चित कर्म्म—*Nigh. III.14*).

Hymn-2

2. **Sma** = स्म, **Sma** = verily.

2. **Carsanayah**, men, people.

Yajnebbih, with public works like teaching and studying etc. (यज्ञेभिः अध्ययनाध्यापनाविभिः—*Daya*.); with sacrifice.

Girbhīh, with speech; with recitations; with praises (गोभिः वाग्भिः—*Daya*.; स्तुतिभिः—*Sayana*).

Vaji, the virile; the strong; one with speed (वाजी वेगवान्—*Daya*.; वाजो वमनं—*Sayana*). And therefore, may also be the sun (तद्वाञ् सूर्यः—*Sayana*).

Avrkah 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 (अग्निं वावादित्यः सायं प्रविशति तस्मादग्निर्दूरानक्तं ददुने). According to another passage of the same *Brahmana*, the three *vajins* are fire, wind and the sun ((अग्निर्वायुः सूर्यस्ते वै वाजिनः T.Br. I.6.3.9; also वायुः सत्तिरादित्यो वाजी, T. Br. I.7.8).

5. **Nasat**, pervades (नशत् व्याप्नोति । नशदिति व्याप्तिकर्मा, Nigh. II,18 —*Daya*.; नशत् व्याप्नुयात्, नशति व्याप्तिकर्मा—*Sayana*).

Vayavantam, along with descendents (वयावन्तं—वयाः शाखाः पुत्रपौत्रादि लक्षणाः—*Sayana*); rich with affluence (बहुपदार्थं युक्तं—*Daya*).

Ksayam, a house, a dwelling (क्षयं गृहं—*Daya*).

6. **Kṛpa**, with favour or kindness (कृपा कृपया—*Daya*.); by praise; by that which is able to compel the presence of a deity. (कृपा अग्निमृषी-करणसमर्थया स्तुत्या स्तूयमानः—*Sayana*). The word may mean also *by lustre*; *by blaze*.

See also देवो देवाभ्या कृपा (Rv. I.127.1); In the *Nirukta* VI.8, we have: The god with favour turned towards the gods, देवो देवान् प्रत्यक्तया कृपा—कृप् कृपतेर्वा । कल्पतेर्वा ; also कृपा कृप्नुतेर्वा, कल्पतेर्वा (*Kṛp* is derived from the root *Kṛp*—to pity; or from *kṛp*, to manage; to be able or capable).

See Yv.XVII.10 also ; कृपा सामर्थ्येन दीप्या वा (कृप् सामर्थ्ये कल्पनं कृप् निवप्, तथा कल्पनया सामर्थ्येन दीप्या वा ।—*Mahidhara*).

7. **Ranvah puri-iva juryyah**—To be had recourse to, as to an old *Raja* giving good counsel in a city (पुरीव नगर्या जूर्यः जीर्णो बृद्धो हितोपदेश्य राजेव रणवः रमणीयो गन्तव्यो वा भवति—*Sayana* ; like a beautiful city, पुरीव यथा रमणीया नगरी, जूर्यः जीर्णः रणवः रममाणः—*Daya*).

8. **Svadhā gayah**, स्वधा गयः, food and house (स्वधाम्नन्, गयः गृहं—*Daya.*).

11. **Ta tarema**, perhaps, may we cross over those sins which have been existing from previous life (ता तानि व्यवहितानि जन्मान्तरकृतानि च पापादीनि तरेम—*Sayana*).

Hymn-3

1. **Tyajasa**, by giving away ; by abandonment (त्यजसा त्यागेन—*Daya.*); by a shield (by a weapon instrumental in causing abandonment or escape—त्याजनसाधनेनायुधेन—*Sayana*).

3. **Surudhah**, the dispellers of darkness, and possessors of light, and hence the sun (शुरुधः यः शुरुधमन्धकारहिंसकं तेजो दधाति स सूर्यः—*Daya.*); the dispellers or obstructors of sorrows, and hence cows (शुरुधः न शुरुचः शोऋत्परोषयित्रीर्गाश्च—*Sayana*).

Vanejah, born in a forest (वनेजाः वनेष्वे जायमानः—*Sayana*); born in the beam of rays (किरणसमुदाये जायते सः—*Daya.*).

Aktoḥ, of the night (प्रस्तोः रात्रेः—*Daya.*, अस्तुरिति रात्रिनाम—*Nigh.I.7*).

Ayam, अयं अग्निः, it stands for fire, which is beautiful and charming—*ranvah* रण्वः रमणीयः, and has been born in the midst of woods, वनेजाः ।

4. **Dravīh na dravayati daru dhaksat**, as a goldsmith fuses a metal, the same way the fire burns timber (द्रविनं । द्रविद्रावयिता स्वर्णकारः । स यथा स्वर्णादिकं द्रावयति तथा सर्वं वनं द्रावयति । मूर्तंभूतं सर्वं भस्मसात्करोत्ययंः—*Sayana*).

Jihvam, flame (जिह्वां ज्वालां—*Sayana*); words or speech (वाणी—*Daya.*).

Dravīh, one who fuses, like a goldsmith—*Sayana* ; the mode by which speech easily flows out (द्रवीभूत्योच्चारणक्रिया—*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 (यथा, अयोमयस्य परस्वादेर्धारां प्रजेप्नु कामस्तीक्ष्णैकरोति तद्वत्—*Sayana*).

7. **Supatni**, the two who have a brilliant husband, this may be Agni or Indra (Wilson), (सुपत्नी शोभन पतिके—*Sayana*; शोभनः पतिर्ययोस्ते—*Daya*.).

A rodasi vasuna dam, having subjugated the foes, fills up earth and heaven with wealth (रोदसी दावापृषिवी वसुना घनेन दम् अस्मञ्छवृन् दमयन् धा पूरयति—*Sayana*; घनेन यो दमयति तम्—*Daya*).

8. **Dhayobhib**, by those who can hold or can provide support (धायोभिः धारकैर्गुणैर्वा—*Daya*.); a support and hence a horse (धारकैरस्वैरिव—*Sayana*).

Rbhurna, like the sun; like the man of wisdom. (ऋभुर्न उरु भासमानः सूर्य इव—*Sayana*; मेधावी—*Daya*.).

Hymn-4

For verse 7, see Nir. I.17.

1. **Samana**, battle (समनमिति संग्रामनाम—Nigh. II.17); समनं = समना (विभक्तेराकारादेशः—*Daya*.); with speed or with willing mind; also *yajna* (समानं मन्यन्ते अस्मिन् देवानिति समनो यज्ञः—*Sayana*).

2. **Canah**, food (चनः अन्नं—*Sayana*; अन्नादिकं—*Daya*.).

Visvayuh, full life; food, the life-sustenance of all (विश्वायुः पूर्णायुः—*Daya*.; सर्वाणि सर्वेषां जीवनहेतुर्वाः—*Sayana*; आयुः, अन्ननाम, food, Nigh.II.7).

3. **Inoti**, pervades all with light, illuminates (इन्वति व्यप्यति—Nigh. II.18; इनोति भासा सर्वं व्याप्नोति सोऽयम्—*Sayana*; इनोति प्राप्नोति—*Daya*.).

Na, like; directly (इव, अस्त्युपमासंख्यं सम्प्रत्यर्थं 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—यावन्मातृपक्षो न प्रतीकम्—as long as the birds of beautiful wings wear *directly*).

Panayanti, celebrate (पनयन्ति स्तावयन्ति—*Daya*).

Asnasya cit, अस्नस्य चित्, of the dispersed evil beings (व्यापकस्य चित्—*Daya*.; व्यापनशीलस्यापि राक्षसादेः, the pervader, of *raksas* and the like—*Sayana*; may be a proper name—*Wilson*).

5. **Rastri**, the master; the lord (राष्ट्री ईश्वरः, राष्ट्रीतीश्वरनाम—*Nigh*. II.22, like *aryah*, *niyutvan* and *ina*; राष्ट्रं राज्यं, तद्वान्; राष्ट्री ईश्वरनामैतत्—*Sayana*),

6. **Arkaiih**, by the piercer like a bolt (अर्कैः वज्रवच्छैदकेः अर्कं इति वज्रनाम, thunderbolt—*Nigh*. II.20); by the sunrays (अर्चनीयैः किरणैः—*Sayana*).

7. **Indram na tva savasa devata vayum prnanti**—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.

Arkasokaiih, by the clarification of cereals etc. (अर्कशोकैः अन्नादीनां शोधनैः—*Daya*.); with sacred praises (अर्चनीयैः पूजनीयैः शोकै दीप्तिभिर्युक्तं; अर्कशोकैरर्चनीयैः प्रशस्यै दीप्तिकरणैः स्तोत्रैः साधनभूतैस्त्वां संभजामहे, 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 (विश्ववाराणि विश्वैः सर्वैर्वरणीयानि पुरुवारः बहुभित्तुः स्वीकृतः—*Daya*).

2. **Puru-anika**, पुरुष्प्रनीक, with multifiames (पुर्वणोक, बहुज्वाल—*Sayana*); with many armed forces (पुरुष्प्रनैकानि सैन्यानि यस्य तत्सम्बुद्धौ—*Daya*).

Yajniyesah, capable of undertaking the duties of sacrifice (यज्ञियासः यज्ञानुष्ठानं कर्तुं योग्याः—*Daya*.); the adorable deities (*Wilson*); the householders who perform the sacrifice (यज्ञाहं यजमानाः—*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 (सन्तुल्यः । सन्तुल्यस्तु हितनाम । अन्तर्हिते देशे वसन्मानः सन्—*Sayana*); one having the intermediate secrets of knowledge, or a person of excellent nature

(सन्तुत्यः निर्णितान्तर्हितेषु सिद्धान्तेषु भवः साधुर्वा—*Daya*). Sanutah is a synonym of *nirnitantarhita*, Nigh.III.29, सन्तुतरिति निर्णितान्तर्हितनाम ।

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 तापय तपस्वीभव वा, तपिष्ठ अतिशयेन तप्तः, तपसा ब्रह्मचर्यं प्राणायामादिकर्मणा—*Daya*).

6. **Tuyam**, speedily; with quickness, तूयमितिसिप्रनाम—Nigh.II.15

Hymn-6

1. अच्छा=अच्छ For verse 5, see Nir. IV. 17

Kṛṣṇayamam, the dark-pathed (कृष्णयामं कृष्णवर्त्मनि—*Sayana*); the one by whom the path has been made attractive (कृष्णा कविता यामा येन तम्—*Daya*).

Rusantam, white-coloured (रुहन्तं श्वेतवर्णं—*Sayana*); inflicting injury (हिसन्तं—*Daya*); brightshining.

Viti, by shine; by sacrifice (वीती वीत्या कान्तेन यज्ञेन—*Sayana*); by pervasiveness (वीत्या व्याप्या—*Daya*).

Vatajutesah, speedy like wind (वातजूतासः वायुरिववेगवन्तः—*Daya*); fanned or impelled by wind (वातेन प्रेरिताः—*Sayana*).

Navagvah, the rays, newly radiated out, fresh rising (नवग्वाः नूतन-गमनास्ते रश्मयः—*Sayana*; नवीन गतयः—*Daya*).

4. **Ksam vapanti**, क्षां वपन्ति, shear the earth, burns up the plants on the earth, (क्षां पृथिवीं भूमिं वपन्ति मुञ्चयन्ति—*Sayana*); literally shave the earth, since plants are like the hairs of the earth; put seeds into the earth (*Daya*).

Yatayamanah adhi sanu prsneh, displaying its own point or flame upon the summit of the mountains upon the earth (पृश्नेः नानारूपाया भूमेः । अधि उपरि सानु समुच्छ्रितं देशं पर्वताग्रादिकं प्रति यातयमानः स्वकीयमग्निं व्यापारयन्—*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* (दयतिः) has several meanings: (i) to protect as in *Kathaka Sam.* XIX.3—नवेन पूर्वं दयमानाः स्वाम (let us protect the old with new); also *Yv.* XXVIII.16; (ii) to give or to divide (*Rv.* I.84.7—य एक इद् विदयते वसु, who alone here distributes wealth); (iii) to burn as in *Rv.* VI. 6.5—दुर्वं तु भीमो दयते वनानि (Irresistible, dreadful, he burns the forests); (iv) to slay, as in *Rv.* III.34.1—विद्वद्भुक्ष्यमानो वि शत्रून् (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 (देवाः स्तोतार ऋत्विजो देवा एव वा; आ जनयन्त यज्ञाभिमुख्येन अजीजनन्, अरण्योः सकाशादुदपादयन्—*Sayana*; विद्वांसः जनयन्ति—*Daya.*).

2. **Nabhim yajnanam**, the bond of sacrifices; the link of rituals, the centre of all dedicated virtuous actions (यज्ञानां ज्योतिष्टोमादियामानां नाभि नहुनं बन्धकं तथा—*Sayana*, सत्यक्रियामयानाम् मध्यभागं—*Daya.*).

5. **Yat jayamanah pitroh upasthe**, when born on the lap of fathers (यत् यदा त्वं पित्रोः छावापृथिव्योः उपस्थे उपस्थानेऽन्तरिक्षे—*Sayana*); i.e. born in the midspace, the *antariksa*; to Dayananda, the parents are the learning, the *Vidya* and the preceptor, *acarya* पित्रोः जनकयोरिव विद्याऽऽचार्ययोः उपस्थे समीपे).

Vayunesu, on the paths (वयुनेषु गन्तव्येषु मार्गेषु—*Sayana*); all disciplines of knowledge from that of the earth to that of the supreme Lord (पृथिवीमारभ्य परमेश्वरपर्यन्तानां विज्ञानेषु—*Daya.*).

6. **Vayah-iva rurubuh sapta visruhah**, here according to Nir. VI.3, *visruhah* means waters or streams (विस्त्रुह आपो भवन्ति, विस्त्रवणात्), from flowing, (*vi*+*sru*). The seven streams grew like branches (वयाः शाखाः इव सप्त सपङ्गशीलाः सप्तसंख्याः वा, विस्त्रुहः नद्यश्च गंगाद्याः, रुरुहः रोहन्ति—*vayah* = branches, *sapta* = flowing or seven in numbers, *visruhah*—rivers (like the Ganga etc.—*Sayana*). Again *vayah*=birds (वया इव पक्षिण इव—*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 mis-concept 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 (जातवेदसः जातानां वेदितुर्वैश्वनरान्तेः—*Sayana*); the one existing amongst the born (जातेषु विद्यमानस्य —*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 (जातानि वेद ; also भूतानि वेद—*Brhaddevata*, II.30; प्राणो वै जातवेदाः, स हि जातान् वेद Ait. Br. II.39); or he is known to all created beings (जातानि वै न विदुः); or else he pervades every created being (जाते जाते विद्यत इति वा); or he has all created beings as his property or wealth (जातवित्तो वा, जातघनः); or he has all created beings as his knowledge i.e. discernment (जातविद्यो वा जातप्रज्ञानः) । The Nirukta here refers to an untraced Brahmana passage : that because as soon as he was born, he found the cattle, that is the characteristic of the *Jatavedas* ; and also, therefore in all seasons, the cattle move towards Agni—यत् तज्जातः पशून्विन्दत, तज्जातवेदसो जातवेदस्त्वम् । तस्मात् सर्वान् ऋतून् पशवोऽग्निमभिसर्पन्ति—(Mait.Sam. I.8.2). For *Jatavedas*, see Rv. I.99.1. May we press Soma (i.e. dedicate our entire devotion) for the *Jatavedas* (to the all knowing God). He takes us across troubles like a river by means of a boat (जातवेदसे सुनवाम सोमम्) ।

There is another Vedic verse (X.188.1): प्रनूनं जातवेदसमश्वं हिनोत बाजिनम् । इदं नो बहिरासदे ॥ 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 R̥gveda, 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* (तदे तदेकमेव जातवेदस्य गायत्री तृचं दधत-

योगं विद्यते, यत् किञ्चिदाग्नेयं तज्जातवेदसानां स्वाने युज्यते । स न मन्येतायमेवाग्निरित्यप्येते उत्तरे ज्योतिषी जातवेदसी उच्येते ततो नु मध्यमः—See उदु त्वं जातवेदसं—here the sun is Jatavedas (I.50.1)—Nir. VII.19-20.

The Nirukta discusses the term *vaisvanara* in details (VII.21) : From what root is *vaisvanara* derived ? For, he leads all men : विश्वान्-रान् नयति ; or all men lead him (विश्व एनं नरा नयन्तीति वा) ; or else, *vaisvanara* may be a modified form of *visvan-ara* (विश्वान्+अर), i.e. who pervades all created beings. Who have in Rv.I.98.1 (वैश्वानरस्य सुमतौ 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 (इतो जातो विश्वमिदं वि षष्टे वैश्वानरो यतते सूर्येण)—born from this world, he surveys the entire universe.

The authorities also say, that the *vaisvanara* is the atmospheric fire (तस्मै वैश्वानरः । मध्यम इत्याचार्याः । वर्षकर्मणा ह्येनं 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 *sambara* (वैश्वानरो दस्युमग्निर्जघन्वां अभ्रानोत्काष्टा अब्रह्मरं भेत्—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 Aitaraya 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 twelvefold (अथापि वैश्वानरीयो द्वादशकपालो ष्वति । एतस्य हि द्वादशविधं कर्म, and there is another untraced passage : that Aditye verily is Agni *vaisvanara*, (अतो वा आदित्योऽग्निर्वैश्वानरः). We have further a liturgy (निविद), addressed to *vaisvanara*, the sun : आ वो वां मात्या पृथिवीम् (untraced quotation in the Nirukta). Further we have a Chandomika Sukta (छान्दोमिकं सूक्तं), addressed to *vaisvanara*, as the sun; he shone present in heaven (दिवि पृष्टो अरोचत). There is another Havispantiya Sukta, (हविष्पान्तीयं 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. (अथवादित्यात् । उदीचि प्रथमसमावृत्त आदित्ये कंसं वा मणिं वा परिमृज्य प्रतिस्वरे यत्र शुष्कगोमयम संस्पर्शयन् धारयति तत्प्रदीप्यते । सोऽयमेव सम्पद्यते । Also see. Rv. I.98.1 (वैश्वानरो यतते सूर्येण—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 (वैश्वानराय सर्वस्य विश्वस्य प्रकाशकाय); the one who leads the entire world is also *vaisvanara* (यो विश्वान् सर्वान् पदार्थान् नयति); a world citizen (विश्वेषु नरेषु विराजमानः); one glorified everywhere (विश्वस्मिन् प्रकाशमानः); and the world-leader (विश्वस्य नायकः) ।

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 (उपस्थे), means in the bosom of waters, i.e. in the mighty world of the atmosphere (महत्पृष्ठेरिक्षलोके), 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 ahah, arjunam ahah, कृष्णं अहः, अर्जुनं अहः—black and bright days. Here the black day is night; the white day is bright day.

Vedyabhih—worthy of knowledge, i.e. which should be known (Nir.I.21).

2. **Na aham tantum na vi janami 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 (*tantu*), 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* (पुत्रः) here i.e. the son belonging to the upper region, and who is *pitra* (पित्रा), 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 (पुत्रः मनुष्यः—*Sayana*); the virtuous, the giver of happiness (पुत्रः पवित्रः सुखप्रदो वा—*Daya*.).

Avarena, the terrestrial fire (of the lower region) fire (अवरेण अवस्तात् अस्मिन्लोके वर्तमानेन वैश्वनराग्निना नृमिष्टः सन्—*Sayana*).

Parah, of the upper region, the sun (परः परस्तादमुष्मिन् लोके वर्तमानो यः सूर्यस्तस्य—*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 भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति—Svet. Up. VI. 14); the light of knowledge, that emanates from within, from the Lord seated in the innermost cevity of our hearts.

Mano javistham, with speed greater than that of mind (see अनेजदेकं मनसो जवीयो—Isa. Up. 4).

Jyotir nibitam, see यो वेद निहितं गुहायां परमे व्योमन् Taitt. Ar. VIII. 1; also तद्देवा ज्योतिषां ज्योतिरायुर्होषासतेऽमृतम्—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 दीर्घतमसो माता—*Sayana*).

5. **Puruvajabbih**, with abundant viands; with abundant under-standing and human efforts (पुरुवाजाभिः बहुज्ञानपुरुषार्थं युक्तभिः—*Daya*.; बहुवन्तैः—*Sayana*).

6. **Bharadvajesu**, in offerings of nutritious viands. See I.59.7; Nir.III.17, Bharadvaja is called from being brought up (भरणाद् भारद्वाजः) from the root $\sqrt{\text{म्}}$; also the persons who bring up by supplying food etc. (भरद्वाजेषु ये वाजानन्नादीनि भरन्ति तेषु—*Daya*).

The seer of the hymn is Bharadvaja, of the family of Brahhaspati. *Satau*, in battles; in life struggles (सातो संग्रामे—*Daya*.); Nigh.II.17 सूर सातो=वाजसातो=सङ्ग्राम=battle)

7. **Satahimah**, शतहिमाः=शतं वर्षाणि=शरदः शतं; full hundred years (lit. one hundred winters; one hundred rainy seasons; one hundred autumns). (शतहिमाः शतं हेमन्तान् संवत्सरान्—*Sayana*). For *Satahimah*, see I.73.9; II.1.11; VI.4.8; 10.7; 12.6; 17.15; 24.10; ix.74.8.

Inuhi, may go away (the evils or evil persons go away) (वि इनुहि विविधं इनुहिव्यानुहि—*Daya*.; गमय—*Sayana*), and *ila* (इला) or speech or food may increase. (इला वाचमन्नं वा—*Daya*.; (इला=वाङ्मय, Nigh 1.11;=अन्ननाम, II.7)

Hymn-11

1. **Agni, mitra, varuna, maruts, nasatyas**—See earlier references. For *Agni*, (I.1.1); *Mitra* (I.2.7), *Varuna* (I.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 कस्मात्, अग्रणीर्भवति); he is led foremost in the sacrifices (अग्रं यज्ञेषु प्रणीयते); he makes everything to which it inclines, a part of himself (अग्रं नयति सन्नममानः); he is a drying agent (अग्रनोपनो भवतीति स्योलाष्ठी वि, *Sthaulasthivi*); it does not make wet; it does not moisten (न वनोपयति न स्नेहयति). Again, it is derived from three verbs (*Sakapuni*): from going, from shining or burning and from leading (विष्य आकृषातेभ्यो जायत इति शाकपूणिः । इताद्, from going; अक्ताद् दग्धाद् वा, from shining or burning; नीताद् from leading); he indeed takes the letter *a* (अ) from the root *i* (इ) to go, and the letter *g* (ग) from the root *anj* (अञ्ज्), to shine or *dah*, 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 प्रमीते । त्रायते); or because he runs measuring things together (√मी) (समिन्वानो द्रवतीति वा); or the word is derived from the causal of the verb *mid* (√मिद), to be fat (मेदयतेर्वा). See—मित्रो जनान् यातयति—(Rv.III.59.1; Nir.X. 21.22).

Varuna, वरुण—*Varuna* is so called because he covers (√वृ)—(वरुणो वृणोतीति सतः—see नीचीनवारं वरुणः—Rv. v.85.3)—Nir.X.3-4).

For the dyad *Mitra-Varuna*, see our Introduction, Vol.I.p.155, Nir. VII.10.

Nasatya, absence of untruth or vice or of vicious actions (नासत्यो अविद्यमानासत्याचरणौ—*Daya*.); the leaders of truth or the two having truth as their nature; or born of nose; another name of twin—asvins (नासत्यासत्यस्य नेतारो सत्यस्वभावावेव वा नासिका प्रभवो वाश्विनौ—*Sayana*).

4. **Panca janah**, five persons, one the yajamana and four priests (जनाः=मनुष्याः, ऋत्विग् यजमान सधणाः, yajamana and the four priests—Brahma, udgata, hota and adhvaryu—*Sayana*); the five vital *pranas* (पञ्च प्राणाः—*Daya*).

5. **Surye na caksuh**, just as the eye in the sun; just as the light of the sun makes the eyes to function ((यथा सूर्ये सर्वस्य प्रेरक आदित्ये प्रकाशकं तेजः समवेति तद्वत्—*Sayana*).

Hymn-12

For verse 4, see Nir.VI.15.

1. **Todasya**, of the pain or trouble of the one distressed or tormented (तोदस्य व्यथायाः—*Daya*.) *todah* is yajamana or the institutor of sacrifice who undergoes the pain of austerity (तुष्टते तपसा पीड्यते इति तोदो यजमानः, तस्य—*Sayana*).

3. **Todah adhvān na**, like the sun on his path.

Todah is distress or torment (तोदः व्यथनं—*Daya*.); also the sun, the giver of light (तोदः सर्वस्य प्रेरकः सूर्यः, स इवाध्वनि स्वमार्गेऽन्तरिक्षे अद्योतं द्योतते प्रकाशते—*Sayana*).

Adroghah na, like the one, not liable to be distressed or harmed (अद्रोघो न अद्रोघव्यः—*Sayana*); or it may imply the vital air, the non-injurer or the sustainer or all, i.e. the wind (प्राणरूपेण सर्वेषामद्रोघा वायुरिव तादृशः—*Sayana*); or free from avarice or malignancy, (अद्रोघः द्रोहरहितः न इव—*Daya*.).

4. **Etari na**, like worth having (एतरी प्राप्तव्य इव *Daya*.); *etari* is goer (एतरि गन्तरि—*Sayana*); like praises which being present in a man soliciting, going, or applying to another, are the yielders of great pleasure (याचमाने पुरुषे विद्यमानानि स्तोत्राणि यथात्यन्तं सुखकराणि—*Sayana*).

Susaih, by the pleasure giving prayers (सूयैः सुखकरैः स्तोत्रैः—*Sayana*); by strength etc. (बलादिभिः—*Daya*.).

Usrah pita-iva jarayayi yajnaib, like a procreating bull, (*Agni*) has been generated with sacrifices. Here *usri* means father or cow-father, i.e. the bull उग्र इव गोपिताजायि यज्ञैः—Nir. VI.15); just as the father pro-

creates or takes care of the child, or like a bull (पिता पालयिता वत्सानां जनको बोधो वृषभ इव—*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 (भगः भजनीयः त्वं नः अस्मभ्यं—*Sayana*; भगः भजनीयैश्वर्यः नः अस्माकं—*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 (नपत्रा न पातयित्रा पुत्रेण मध्यमस्यानेन वैद्युताग्निना सजोषः संगतः—*Sayana*); consentient with the grandson of the waters (*Wilson*).

6. **Vihayah**, the great ones (विहाय=महत्—*Nigh. III.3*)

Hymn-14

6. The repetition of the verse VI.2 11

Hymn-15

2. **Bhrgvah**, enlightened sages (भृगवः विद्वांसो मनुष्याः—*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 (वीतहव्याय प्राप्त प्राप्तव्याय—*Daya*); for the one who has attained enlightenment (भरद्वाजाय धृतविज्ञाय—*Daya*).

5. **Etasasya**, of the horse (Nir. I.114; Mahidhara, Yv. XVII.10; एतस्य अश्वस्य—*Daya*); of Etasa (a ṛsi of this name, *Sayana*).

A horse or a brahmana (derived from *eti* one who goes or reaches (एति प्राप्नोतीति एतश्च=एतश्चः, एतश्चो or एतश्चाः, एतश्चो एकोऽन्तोऽपरः सान्तः—Unadi III.149). See also the following references:

एतश्चः, *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.

एतश्चम्, *etasam*, I. 54.6; 61.15; IV. 17.14; 30.6; VIII. 1.11; 6.38; 50.9; IX. 63.8.

एतश्चस्य, *etasasya*, VI. 15.5

एतश्चा, *etasa* VIII. 70.7

एतश्चे, *etase*, V. 29.5

एतश्चेभिः, *etasebhih*, VII. 62.2; X. 37.3; 49.7

11. Yajnasya va ni-sitim va ut-itim va

Nisitim=continuously being sharpened (नितरां तीक्ष्णतां—*Daya*.); perfection, accomplishment (निश्चितिः—संस्कारः—*Sayana*); **uditim**—rising, coming up (उदिति उदयं—*Daya*.); going up or over (उद्गमनं—*Sayana*).

15. Compare it with VI. 2.6. (repetition of दुरिता तरेम ता तरेम तवावसा तरेम).

16. **Urnavantam** etc. The Aitaraya Brahmana (I. 28) has the following : कृतायमिव ह्येतद् यज्ञं क्रियते यत्सैतुदारवाः परिधयो गुग्गुलूनास्तुकाः सुगन्धि तेजनानि; with this as an authority, *Sayana* amplifies thus : the altar is built up like the nest of a bird, *kulaya*, with circles, *paridhayayah*, of the wood of the *khayar* or *devadaru* in which *avisambandhah rōmavisesah*, sheep's wool (*avilomani*) and fragrant resins, the materials of incense (*guggula-dhupa-sandhanam*) are placed (etc. *uttaravedyam sthapitah samhharah*) these appurtenances are placed in the northern corner.

(ऊर्णावन्तम् ऊर्णास्तुकावन्तं, योनिम् उत्तरवेदिनिर्माणं स्थानं, कीदृशं योनिम्—कुलायिनम् । कुलायो बीडम्, तत्सदृशं गुग्गुलूनादि संभारेणोपेतम् । घृतवन्तं व्योषरणाग्न्युक्तम्—*Sayana*).

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 (देवेभ्यः पलायनम्). (अंकुयन्तं कुत्सिमञ्जनं गमनं अंकुः

1—*Sayana*); one with characteristic marks, (अङ्कयन्तं यस्मिन्नङ्कति प्रसिद्धानि चिह्नानि प्राप्नुवन्ति—*Daya*.). (अङ्कयन्तं=अङ्कयन्तं—संहितायामिति दीर्घः).

19. *Asthuri no garhapatyani-Asthura* is unstable cart (अस्थूरि अस्थिरं यानं—*Daya*.). *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 (अस्थूरीति पुत्रपशुधनादिभिः सम्पूर्णानि).

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. *Jihvabhih*, with words full of wisdom and humility (जिह्वाभिः विद्याविनययुक्ताभिर्वाग्भिः—*Jihva=vak* Nigh I.11)

3. *Adhvanah*, roads, highways; *pathah*, lanes (small paths) (अध्वनः महामार्गान्; पथश्च क्षुद्रमार्गश्च—*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 (यज्ञमार्गात् भ्रष्टं यजमानं पुनस्तं मार्गं प्रापयेत्—*Sayana*)

4. *Bharata*, the *sustainer* (not the son of Dasyoma, named as Bharata; *bharatah vajibhih* (cf. *bharadvaja*).

Dvita, in the twofold capacity, i.e. bestowing what is wished for and is undesired and vicious (अनिष्ट and दुरित; द्विताद्विविधमिष्टं प्राप्त्यनिष्टपरिहाररूपेण द्विधाभिनन्—*Sayana*).

5. *Divodasaya*, for the fulfiller of the cherished desires (दिवोदासाय कमनीयस्य पदार्थस्यदात्रे—*Daya*.)

Bharadvajaya, for the enlightened and spiritual person (भरद्वाजस्य धृतविज्ञानाय—*Daya*.); *Bharadvaja* (भारद्वाज) is so called from being brought up (from √भृ; भरणाद् भारद्वाजः Nir.III.17).

7. **Svadhyaḥ marittasah**, the devoted mortals, pious men (स्वाध्यः= सुऽप्राध्यः; ये सुष्टु समन्ताद् व्यापन्ति:—*Daya.*).

9. **Manurhitah**, the benefactor of men (मनुहितः मनुष्याणां हितकारी—*Daya.*); appointed by Manu (मनुनाहितोऽसि—*Sayana*).

Vahnih vidustarah, the most wise bearer of oblations (वह्निः हविषां बोढा विदुष्टरः प्रतिशयेन विद्वान्—*Sayana*).

Asa, by mouth, by flame (आसामुखेव—*Daya.*; आस्येवास्य भूतया ज्वालया—*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 (अङ्गिरः विद्युदिव वर्तमानः—*Daya.*); also O adorable, the one like fire (अङ्गिरः अङ्गानादि गुणयुक्त अङ्गाररूप आङ्गिरसः पुत्रवान्—*Sayana*).

Angiras was born in live coals (अङ्गारेष्वङ्गिरः); live coals are so called because they leave a mark, or they are bright (अङ्गारा अङ्कनाः अञ्चनाः) 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 (अथर्वः अहंसकः—*Daya.*); also *prana* or vital breath (*Mahidhara*).

Puskarat-adhi, from the midspace (पुष्करात् अन्तरिक्षात्—*Daya.*; Nigh. 1.3); from the lotus-leaf (पुष्करादधि पुष्करपर्णे). Agni is generated by the attrition process, using two dry wood-sticks (निरमन्वत).

Prajapati made manifest the earth on the *puskaraparna* or the lotus-leaf (पुष्करपर्णे हि प्रजापतिर्भूमिमप्रययत्; तत्पुष्करपर्णे प्रययत्—*Taitt. Br. I. 1.3.6*). Since the lotus-leaf supported the earth, it may be termed the head (मूर्ध) or the bearer (वाहतः वाहकान्) of all things.

Puskara may be water also (*Mahidhara*): vital air (*atharvan*) extracted fire or animal heat from the water (प्राण उदकसकाशादग्निं निशेषेण मयितवान्—*Mahidhara*).

All the priests (वाघतः) churn thee out of the head or top (मूष्नी) of the wood of attrition (*Mahidhara*).

See also Taitt. Samhita (V.1.4.4)—त्वामग्ने पुष्करादधीत्याह पुष्करपर्णे ह्येनमुपश्रितमविन्दत ।

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* (अङ्गिरसाः).

16. *Itarah*, by others, the modern one (इतराः अर्वाचीनाः—*Daya.*) ; the prayers by *asuras* or demons (इतराः असुरैः कृताः स्तुतीः—*Sayana* ; cf. अग्न इत्येतरा गिर इत्यसुर्या ह वा इतरा गिरः—Ait.Br.III.49. The word *itarah* refers to the speech of the opponents of gods.

Indubhih, by the rays of the moon or by the Soma-creeper (इन्दुभिः सोमलताभिश्चन्द्रकिरणैर्वा—*Daya.*).

18. *Aksipat*, the destroyer or distresser of the eye (अक्षिपत्= अक्षिपत्=अक्षि+पत् ; अक्ष्णोः पातकं विनाशकं—*Sayana*) ; but Dayananda derives the word as अ+क्षिपत्, throws out (अक्षिपत् क्षिपति).

Nemanam, of food materials; of cereals (*Nema=anna*, Nigh. II.7—*Daya.*) ; to Sayana, *nema* denotes a small quantity (अल्पवाची); *nemanam vaso*, O giver of dwellings to humble votary.

Vanavase, please accept (वनवसे सम्भज—*Daya.*).

19. *Divodasasya*, of the giver of light ; of the enlightened one (दिवोदासस्य प्रकाशदातुः—*Daya.*).

25. *Napat*, one who does not fall (नपात् या न पतति—*Daya.*); the son of Bala (बलस्यपुत्रः—*Sayana*).

27. *Aratih*, the non-liberal giver; the miser (अरातीः न विदधते रातिर्दानं येषु तान् कृपाणान् विरोधिनः—*Daya.*) ; assailants (अरातीः काश्चित् शत्रुसेनाः—*Sayana*).

Aryah, Lord (अर्यः स्वामी—*Daya.*) ; but according to Sayana, those who go along with the hostile group (अर्यः अरोनभिगन्तौ) : *aryah aratih*, hostile assailants.

30. **Brahmanaskave**, the preceptor of the Veda (ब्रह्मणः कवे वेदस्य वक्तः—*Daya.*); articulator of prayer (स्तुतिरूपस्य मन्त्रस्य कवे कावयितः शब्दयितः—*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 कायामग्निमाहन्ति स प्रेरयति मातृत्वं । मातृत्स्तूरसि चरन् मन्द्रं जनयति स्वरम्—Panini Siksa 6-7); or perhaps from some Smṛti).

35. **Matuh-pituh**, mother and father, i.e. earth and heaven (cf. शोर्वः पिता पृथिवी 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 (पुरः पुरस्तात्—*Daya.*); the three cities of demons (आसुरी तिलः पुरीः). Sayana regards Agni and Rudra, as the destroyer of the three cities (*Tripura*) on the basis of such texts as रुद्रो वा एषदग्निः (Taitt. Br. II. 1.3.1); देवासुरा वा एषुलोकेषु समयन्तत (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 (मन्यवे क्रोधाय—*Daya.*); to the *manyu*; to the sacrifice (मन्यवे मन्यते यष्टव्यत्वेन देवानवेतिमन्युर्यागः । तदर्थं तानश्वान रथे युञ्जेति—*Sayana*); *manyuh* is synonymous with *yagah* (but not in Nighantu). See also Yv. XIII. 36. मन्यतेऽसौ मन्युः, श्लोकः क्रोधो वा—Unadi III. 20.

47. **Uksanah**, vigorous or virile (उक्षाणः सेचनसमर्थाः—*Sayana*; सेचकाः—*Daya.*).

Rsabhasah, the best, the excellent (ऋषभासः उत्तमाः—*Daya.*); bulls (*Sayana*).

Vasah, the cherished ones (वशाः कामयमानाः—*Daya.*); cows (*Sayana*).

May your (*te te*) relations be virile, excellent and cherishing (*uksanah rsabhasah vasati*)—*Daya.*

Hymn-17

3. एवा = एव (विपातस्य चेति दीर्घः) ।

Pratnatha, like the old, as of old (प्रत्नथा प्राचीन इव—*Daya.*; drink it, the Soma, as if old (प्रत्नथा प्रत्नान् पुराणान् सोमान् यथा पिब—*Sayana*).

Brahma pahi, may you protect the Veda (ब्रह्म वेदं—*Daya.*; listen to our praises and prayers (ब्रह्म अस्माभिः कृतं स्तोत्रं शृष्व शृणु—*Sayana*).

6. **Angirasvan**, the possessor of vital breaths (अङ्गिरस्वान् अङ्गिरसो बहुविधाः प्राणा विद्यन्ते यस्मिन्—*Daya.*).

Usriyabhyah, from the rays (उस्त्रियान्यः किरणैः—*Daya.*); for the cows for their liberation (उस्त्रियान्यः गोभ्यः । गा निशंमयितुमित्यर्थः—*Sayana*); you have liberated the cows from the fold.

Aurnoh, have opened (*dṛdha*) strong (*durah*) doors (*urvat*) from the fold, (gah utsrja) have liberated cows—*Sayana*.

7. **Pratne matara yahvi ṛtasya**—the old and mighty parents of Rta or eternal truth (प्रत्ने पुरातन्यो मातरा मातृवन्मान्यं कर्ष्यो, यद्धी महत्यो ऋतस्य सत्यस्य कारणस्य सकाशात्—*Daya.*); (यद्धी यद्भ्यो महत्यो; the ancient parents, the offspring of Brahma, i.e. ṛtasya=brahmanah, यद्भुः = सपत्य, 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 *Brahma*—*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*); पचत् पचेत् शतं शतसंख्याकान् महिषान् महतः—*Daya.*; महिष्=महन्ताम, 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 *dronakalasa* (*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 (चरषणीनां चरानां सम्बन्धिनं—*Sayana*).

2. **Manusinam**, of men, of people ; मनुः = Lord, who knows His entire creation (मन्यते चराचरं जगज्जानातीति मनुः ईश्वरः, and also one learned in disciplines of knowledge (मनुतेऽबुध्यते शास्त्रमिति मनुः विद्वान् राजर्षिः—*Daya*.; or Unadi I.10).

In the Veda, one who knows is *manuh*, *manusi* (बाहुलकात्—‘मन’ धातोरपि । मन्यते जानातीति मनुः, मनुषी—Unadi II.119). Also pertaining to Manu (मानुषीणां मनोः सम्बन्धिनीनाम्—*Sayana*).

Kṛstinam, of the cultured, of men (*Daya*.); of people, of the institutor of sacrifice (कृष्टीनां मनुष्याणां—*Sayana*).

3. **Dasyun**, of the vicious, like thieves and teasers, those who deal in wicked actions (वस्वन् दुष्टान् चोरान्—*Daya*.); कर्महीनान् जनान्—*Sayana*); impious foes, See I.117.21 for *arya* and *dasyu*.

Kṛstih, persons like sons and slaves (कृष्टीः पुत्रदासादीन्—*Sayana*).

Aryaya, आर्याय for the son of *arya*, अर्षे, or Lord, or the person holding property (Nigh. II.22, Nir. VI.26); आर्य ईश्वरपुत्रः; also a *dviya*, the twice-born (आर्याय द्विजाय—*Daya*.; कर्मकृते जनाय, 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 (बुभुर्नि अन्तारं—*Daya*.).

Dhunim, noise-monger (धुनि धुनितारं—*Daya*.).

Piprum, the pervading one, the widely spreading one (पिप्रं व्यापनशीलं—*Daya*.). See notes on I.51.5.

Sambaram, the clouds, the one by whom one chooses out for himself the pleasure (शम्बरं सुखं कृणोति येन तं मेघं—*Daya*). See notes on I.51.6.

Susnam, the drier; the absorber (सृष्णं शोषकं—*Daya*). See notes on I.51.6.

13. **Kutsa**, **ayu**, **atithigvan** and **turvayan**—see earlier notes.

कुत्सः,	kutsah, I.106.6 ; IV.16.10 ; X.40.6.
कुत्सऽपुत्रम्,	kutsa-putram, X.105.11.
कुत्सऽवत्सम्,	kutsa-vatsam, X.105.11.
कुत्सस्य,	kutsasya, II.14.7.
कुत्सम्,	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.
कुत्साय,	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.
कुत्सेन,	kutsena, IV.16.11 ; V.29.9 ; VI.31.3 ; X.29.2.
आयुम्,	ayum, I.31.11 ; 53.10 ; VI.11.4 ; 18.13 ; VIII.53.2 ; X.20.7.
तूर्वयाणः	turvayanah, X.61.2.
तूर्वयाणम्,	turvayanam, I.53.10 ; 174.3 ; VI.18.13.
अतिथिग्वम्,	atithigvam, I.53.10 ; 112.14 ; IV.26.3 ; VI.18.13 ; VIII.53.2 ; X.48.8.
अतिथिग्वाय,	atithigvaya, I.51.6 ; 130.7 ; VI.26.3 ; VII.19.8.
अतिथिग्वस्य,	atithigvasya I.53.8 ; II.14.7 ; VI.47.22.

Kutsam, strong and steady as a thunderbolt (*Daya*). See I.112.9.

Ayum, the life (आयुं जीवनं—*Daya*).

Atithigvam, one who goes to *atithi*, the guest (अतिथिग्वं, योऽतिथीन् गच्छति तं—*Daya*.; also अतिथीनामभिगन्तारं दिवोदासं च शम्बरान् ररक्षिष—*Sayana*). See note on I.51.6.

Turvayanam, one possessing fast-moving vehicles (तूर्वयाणं तूर्वं शीघ्रगामि यानं यस्यास्तां—*Daya.*) ; or the fast moving Divodasa (त्वरितगमनं दिवोदासं) to whom Indra gave the spoils of Sambara (इन्द्रः सम्बरं हत्वा तस्य धनानि दिवोदासाय ददौ—*Sayana*).

Hymn-19

For verses 1 and 10, see Nir. VI.16-17 and VI.6 respectively.

1. (i) **Aminah sahobhīh**, uninjuring by efforts (अमिनः अहिंसकः सहोभिः बलैः—*Daya.*) ; uninjurably by hostile efforts (सहोभिः शत्रुबलैः अमिनः अहिंसनीयः—*Sayana*). Also immeasurable, great or invulnerable with forces (अमिनोऽमितमात्रो महान् भवति, अम्यमितो वा Nir. VI.16). See also Yv. VII.39.

(ii) **Uta dvibarha aminah sahobhīh**—dvibarhah means one who is great in two, i.e., the atmospheric and celestial regions (द्विवर्हा द्वयोः स्थानयोः परिवृद्धः । मध्यमे च स्थाने उत्तमे च—Nir. VI.17)—And the doubling great immeasurable with his strength.

10. **Ikse**, thou rulest (ईक्ष ईक्षिषे Nir. VI.6); I see (ईक्षे पश्यामि—*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 (हि यस्मात् कारणात् हे राजन् राजमानेन्द्र त्वम् उभयस्य पार्थिवस्य दिव्यस्य च वस्वः धनस्य ईक्षे ईक्षिषे—*Sayana*).

Dayananda interprets *ubhayasya*, of both, as of the king and his people (उभयस्य राजाप्रजास्यस्य).

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, *putram*, which is metaphorically the riches of a family (इन्द्र त्वं तं पुत्रं न अस्मभ्यं दद्वि देहि; रयिः पुत्ररूपं धनम्—*Sayana*).

Sunah, the son ; *sahasah sunah* the son of strength, an attribute to Indra. (सहसः सूनो बलस्य पुत्रः—*Sayana* ; सूनो सत्पुत्रः सहसः बलात्—*Daya.*).

2. **Devebhih**, by gods ; by the enlightened ones. Also by praises of gods (देवेभिः देवैः स्तोतृभिः—*Sayana* ; since a deity becomes strong, being praised with *stotras*.).

Ahim vṛtram, the cloud widely spreading (अहिं मेघं वृत्तं आच्छादकं—*Daya*.); the destroyer *vṛtra* (अहिं आगत्य हन्तारं वृत्तं असुरं—*Sayana*).

4. **Dasa-onaye kavaye**, दशऽग्नौ कवये, from the wise man offering many oblations (a dative for oblation), (दशऽग्नौ बहु हविष्कात् कवये मेघावितः—*Sayana*).

For *dasoni* (दशऽग्नौ), see also verse 8 of this hymn ; the name of an *asura* according to *Sayana*.

Dasa-onaye literally means, “less ten” (दशोनयः परिहाणानि यस्मात्तस्मै—*Daya*.).

Panayah, the traders (पणयः व्यवहारज्ञाः—*Daya*.).

Susnasya, of the strong (powerful) wicked (शुष्णस्य बलिष्ठस्य—*Daya*.).

Arkasatau, (अकः = अन्ननाम = food, Nigh. II.7) in the division of food, etc. (अकसातो अन्नादिविभागे—*Daya*.); *arkasati* is wherefrom the food is procured, i.e. from the battle (अकसातो । अकौञ्जं प्राप्यतेऽस्मिन्नित्यकसातिषुङ्गम्—*Sayana*).

5. **Suryasya satau**, from the division of the sun सूर्यस्य सवितुः सातो संविभागे—*Daya*.); for the sake of worship of the sun (सूर्यस्य सातो भजने निमित्त-भूते—*Sayana*).

Uru sah saratham kah, enlarged the common car for his chario-
teer, *Kutsa* (सारथये कुत्साय—उरुविस्तीर्णं यथा भवति तथा कः अकरोत्—*Sayana*).

Kutsaya, for the one smiting with thunderbolt (कुत्साय वज्रप्रहाराय—*Daya*.); *kutsa* = *vajra*, Nigh. II.20.

Susnah, of the strong, of the wicked and strong (शुष्णः बलिष्ठस्य—*Daya*.).

7. **Piproh**, of *pipru*, of the pervading, of the reputed wicked (पिप्रोः व्यापकस्य—*Daya*.); deadly deluding wicked.

Rjīsvane, for the one who is straight forward (ऋजिश्वने ऋज्वादिगुण वर्धकाय—*Daya*.).

8. **Vetasum, tutujim, tugram, ibham**—According to Sayana, the names of *asuras*. See our earlier notes.

Vetasum, the pervading (वेतसुं व्यापनशीलं—*Daya*.).

Tutujim, the strong and powerful (तूतुजिं बलवन्तं—*Daya*.).

Tugram, the receiver (तुग्रं प्रादातारं—*Daya*.).

Ibham, strong as an elephant (इभं हस्तिनमिव—*Daya*.).

10. **Puravah**, men, the singers of praises (पूरवः मनुष्याः—*Daya*.); (स्तोतारः—*Sayana*).

Purukutsaya, for the one possessing good deal of weapons (पुरुकुत्साय बहुशस्त्राय—*Daya*.).

Saradib, शारदीः, belonging to *Sarad* (the name of an *asura*. —*Sayana*); belonging to the autumns (शारदीः शरदि भवाः—*Daya*.).

11. **Usane**, for *usanas*, the son of *kavi* (काव्याय कविपुत्राय उशने उशनसे भार्गवाय—*Sayana*); for the cherishing poet and educated (उशने कामयमानाय काव्याय कविभिः सुगिरिताय—*Daya*.).

Navavastvam, नववास्त्वम्, name of an *asura* (*Sayana*); for the new dwelling (नववास्त्वं नवीनं निवासम्—*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 (हे वीरेन्द्र, यत् यदा समुद्रं अति प्रतिक्रम्य प्र पारि प्रतीर्णौ भवसि, तदा समुद्रपारे तिष्ठन्तौ तुर्वशं यदुं च स्वस्ति क्षेमेण पारय अपारयः—*Sayana*).

Turvasam, the one who is easily controlled (तुर्वशं सद्यो वशगमनं—*Daya*.).

Yadum, man that exerts (यदं यत्नशीलं मनुष्यं—*Daya*.); the hard-working.

13. **Dhuni, cumuri**, words and enjoyments (धुनी चुमुरी ध्वनिः शब्दश्च-
मुरिर्भोगश्चतौ—*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 (कारोः शिल्पिनः—*Daya*);
also of the worshipper, the poet who recites and composes. (कारोः
स्तोतुर्भरद्वाजस्य सम्बन्धिनः, related to Bharadvaja—*Sayana*).

3. **Na minanti**, they do not harm (any creature) (मिनन्ति हिंसन्ति
—*Daya*; किमपि प्राणिजातं न हिंसन्ति—*Sayana*).

Svadhavah, vocative; O the strong one (Indra) (स्वधावः बलवान् इन्द्र
—*Sayana*; O the possessor of plenty of viands, बहुवल्नयुक्तं—*Daya*).

Sa ittamo-vayunam tatanvat-suryena vayunavat cakara.

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 √वी, to string (वयुनं वेते,
कान्तिर्वा प्रज्ञा वा); it signifies desire or intelligence (Nir. V.14-15) *vayunam*=
knowable, intelligible.

Vayunvat, intelligible ((वयुनवत् प्रज्ञावत्—*Daya*; प्रकाशवत्—*Sayana*).

Avayunam, the unintelligible darkness (अज्ञानं अन्धकाररूपं—*Daya*;
अप्रज्ञानं प्रज्ञानं नाशयन्मिथ्यार्थः—*Sayana*).

6. **Brahmavahah**, those who procure wealth and viand (ब्रह्मवाहः
ये ब्रह्म धनं धान्यं प्रापयन्ति ते—*Daya*; ब्रह्मभिर्मन्त्रैर्बह्वनीयः; to be borne or conveyed
by prayers—*Sayana*).

8. **Pitrinam apih**, पितॄणां आपिः; आपिः = यः प्राप्नोति, one who gets,
who pervades (*Daya*); as the kinsmen of our forefathers (पितॄणां भगिरसां
आपिः बन्धुः—*Sayana*).

10. **Purusaka**, O one with abundant strength and power (पुरुषाक बहुशक्ते—*Sayana* ; *Daya.*).

11. **R̥tasapah**, partakers of sacrifice (ऋतसापः ऋतयज्ञं स्पृशन्तः—*Sayana*) ; the adherent of truth and law (ऋतसापः य ऋतेन सत्येन सपन्ति—*Daya.*).

Ye manum cakruh uparam dasaya — (i) who rendered Manu victorious—*Wilson*; ये च देवाः दसाय शत्रूणामुपशयाय मनुं राजपि उपरं दस्यूनामुपरिभवं=चक्रुः कृतवन्तः or (ii) who made Manu the *rajarsi* over, (iii) or the overcomer of enemies or of the Dasyus—*Sayana*).

Manu, the rational man (मनुं मननशीलं मनुष्यं—*Daya.*).

Uparam; like a cloud (उपरं मेघमिव—*Nigh. I.10*).

Dasaye, for overcoming the enemies (दसाय शत्रूणामुपशयाय—*Daya.*).

Hymn-22

For verses 2 and 3, see *Nir. VI.3*

2. **Naksat-dabham taturim parvatestham**, नक्षत्ज्वाभं ततुरि पर्वतेऽस्थाम्—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 (नक्षद्दामं अस्तुवानदाभम्); or who strikes down by means of a weapon which can reach all (अभ्यगतेन दम्नोतीति 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 (अस्कृधोयुरकृध्वायुः । कृध्विति ह्रस्वनाम । निकृत्तं भवति—*Nir. VI. 3*); *Rv. XX.36.3*)

6. **Mayaya vavṛdhanam**, growing in strength by the cunning *Maya*; by guile or deception (but no mention of what guile or cunningness—*Wilson*) ; by wisdom (मायया प्रज्ञया वावृद्धानं ववर्धमानम्—*Daya.*).

Parvatena, by cloud (पर्वतेन मेघेन—*Daya*.; पर्वताः मेघः ; Nigh.I.16); the one having many layers ; with one's weapons or thunderbolt (पर्वतेन बहु-पर्वणा स्वकीये नायुधेन बज्जेण—*Sayana*). See Rv. I.80.6, बज्जेण शतपर्वणा ।

8. **Brahma-dvise**, the hater of the Supreme Lord, or of the Veda or of the prayer (ब्रह्मद्विषे यो ब्रह्मेस्वरं वेदं वा द्वेष्टि तस्मै—*Daya*.; ब्राह्मण द्वेष्टे राक्षसादये; the hater of Brahmins, i.e. the *raksas* ; ब्रह्मद्विषं दग्धुमित्यर्थः—*Sayana*).

10. **Nahusani**, pertaining to man ; of man (नाहुषाणि मनुष्य सम्बन्धीनि—*Daya*., *Sayana* ; also नहुषा इति मनुष्यनामैतत्, (name of a man—*Sayana*).

Aryani, persons of the group of twice-born (आर्याणि द्विजकुलानि—*Daya*.); persons engaged in noble work (आर्याणि कर्मयुक्तानि—*Sayana*).

Dasani, the people of labour group (दासानि दासकुलानि—*Daya*.; persons engaged in vicious or ignoble works (दासानि कर्महीनानि मनुष्यजातानि—*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 (मद्रयद्रिक् मदभिमुखः—*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 (सोमे ऐश्वर्ये—*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 (ब्रह्माणि स्तोत्राणि—*Sayana* ; धनानि—*Daya*.).

7. **Gorjikam**, milk products like curd, etc. (गोक्षीकं गोविकार दध्यादिकं—*Sayana*); anything that places sense organs on the right track (गात्र इन्द्रियाणि ऋजोऽकानि सरलानि येन तं—*Daya*.).

9. पुणता=पुनत (संहितायामिति दीर्घः—Panini VI.1.70)

Hymn-24

For verse 3, see Nir. I.4

Taturih, the slayer of enemies (ततुरिः शत्रूणां 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 “इदं नु करिष्यति” (therefore, he will do it), *nu*=therefore, used in assigning a reason; in “कथं नु करिष्यति” (how pray he will do it?), *nu* is used in asking a question; in “नन्वेतदकार्षीत्” (has he really done it?), again the question. *nu* is also used in the sense of comparison: in वृक्षस्य नु ते पुरुहूत वयाः” (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 (वयाः शाखा वेते: । वातायना भवन्ति—Nir. I.4).

Sakhah (शाखाः) are so called (branches) because they rest in sky (शाखाः खशयाः । शक्नोतेर्वा—Nir.I.4).

4. **Sakah**, energies; they who are energetic; (शाकाः शक्तिमत्त्वः—*Daya.*); abilities.

Purusaka, accomplishers of many acts (पुरुषाक बहुशक्त—*Daya.*, बहुकर्मन्—*Sayana*); used for Indra.

Gavammiva srutayah samcaranih, as the paths of milch cows are everywhere going together (a similitude).

Srutayah, paths (स्रुतयः मार्गाः—*Sayana*) ; movements (स्रुतन्त्यः—*Daya.*)

Vatsanam na tantayah, like the tethers of many calves.

Tantayah, the long strings or ropes or tethers which bind many calves (तन्तयः तन्तिर्नाम दीर्घप्रसारिता रज्जुः यत्र नियतेर्विशालदामभिः बहवो वत्सा बध्यन्ते—*Sayana.*) ; widely-stretching (cords) (तन्तयः विस्तीर्णाः—*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 (कर्वरं कर्तव्यं कर्म—*Daya.*; कर्मनामैतत्—*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. (असच्च अशुभं अशनिपातनादिकं सत् वर्षणादिकं शोभनं कर्म च—*Sayana*).

Hymn-25

2. *Abhih*, with these (protections or forces, आभिः रक्षाभिस्तेनाभिर्वा—*Daya.*); by these praises (अस्मदीयाभिः स्तुतिभिः—*Sayana*).

Visvah abhiyujah visucih aryaya visah ava tarih dasih—All the servile races everywhere abiding.

Visucih, abiding everywhere residing (विषूचीः सर्वतो विद्यमानाः—*Sayana*; व्याप्तुवतीः—*Daya.*). On this Wilson funnily remarks: "as if the anti-Hindu population occupied most parts of the country."

Aryaya for the noble persons (आर्याय उत्तमाय जनाय—*Daya.*). For the yajamana, the institutor of sacrifice (यज्ञादिकर्मकृते यजमानाय—*Sayana*).

Visah, people in general, countrymen (विशः प्रजाः—*Daya.*; *Sayana*).

Dasih, maid-servants (दासीः सेविकाः—*Daya.*; कर्मणामुपश्रयित्रीः—*Sayana*; ladies debarred from work; the servile race.

Hymn-26

3. *Amarmanah*, imagining himself invulnerable (अमर्मणः मर्महीनमात्मानं मन्यमानस्य शम्बरस्य—*Sayana*) of the one devoid of mortal or sensitive and weak parts. (अविद्यमानानि मर्माणि यस्मिंस्तस्य—*Daya.*).

4. *Vetasave*, for *vetasa*, the one of abiding glory (वैतसवे व्याप्तैश्वर्ये—*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 (वृषभं बलिष्ठं—*Daya.*).

5. *Rajim*, a row (रजि=पंक्ति—*Daya.*; a maiden of this name or a kingdom (एतदाख्या कन्या वा राज्यं वा—*Sayana*).

Cumurim, allurements ; see VI.20.13

Dabhitaye, the killer of pains (दभीतये दुःखं हित्नाय—*Daya.*; name of a seer, *rajarsi*, (दभीतये एतन्नामकाय राजर्षये—*Sayana*).

Pithinase, for the one who has the nose as that of *pithi* (पिठीनसे पिठीव नासिका यस्य तस्मै—*Daya.* (*Raji* is bestowed upon *Pithinasa*—*Sayana*).

Sasthim, **Sahasra**, sixty thousand, i.e. a very large number (numerous armies and sanguinary conflicts):—*Sacya*, by the contrivance ; by act or exploit (शच्या प्रज्ञया—*Sayana* ; प्रज्ञया कर्मणा वा—*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 (इन्द्रः पूर्णविद्यो वैद्यः—*Daya.*); the self, the lower self, see the next verse (इन्द्र न किं वदुर्गे इन्द्रियं 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 (इन्द्रियं सामर्थ्यं—*Sayana*).

4. **Varasikhasya**, of the one possessing a good tuft (वरशिखस्य वराश्रिष्ठा शिखा 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 (अभ्यावर्तिने अभ्यावर्तितुं शीलं यस्य तस्मै—*Daya.*); a king of this name (*Sayana*).

Cayamanaye, for the noble doer (चायमानाय सत्कर्त्रे—*Daya.*).

V̥civatah, of the one who is the dispeller of ignorance (वृषीवतः वृषिरविद्याछेदनं प्रवर्तत यस्य तस्य—*Daya.*); the first-born of the sons in the family of *Varasikha* (verse 4) (वृषीवान् नाम वरशिखस्य कुक्षोत्पन्नः पूर्वः । तद् गोत्र-वान् वरशिखस्य पुत्रः—*Sayana*).

Hariyupiyayam, wishfully cherished by the intellectual or enlightened persons (हरियूपीयायां हरीन् मुनीविच्छतां पीयायां पानक्रियायाम्—*Daya.*); the name of an uncertain river or city (*Sayana*); 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 (यव्यावत्यां यवे भवा यव्याः पाका विद्यन्ते यस्यां सेनायाम्—*Daya.*); the same as hariyupiya (यवावत्यां पूर्वोक्तायां हरियूपीयाम्—*Sayana*).

Vrcivantah, full of ailments and diseases —*Daya.*; sons of Varasikha वरशिखस्य पुत्राः—*Sayana*).

7. **Srnjayaya**, to the King *Srnjaya* (*Sayana*); for the grower, also for production (सृज्जयाय उत्पादनाय—*Daya.*).

Turvasam, the intelligent man ((तुर्वशं मनुष्यं—*Daya.*); the name of a king (*Sayana*).

Daivavataya, for the one belonging to Devavata, a descendant of Devavata; for King Abhyavartin (*Sayana*); for the sciences of upper atmosphere ((देववाताय दिव्यवायुविज्ञानाय—*Daya.*).

8. **Dvayan rathinoh vimsatim gah vadhumentah**—two damsels riding in cars and twenty cows; (being in pairs, having women together with cars : twenty animals, (द्वयमन्तः स्त्रीयुक्तान् द्वयान् मिथुनभूतान् विंशतिं विंशति-संख्याकान् वाः पशून्—*Sayana*).

Also the pair of people and army (द्वयान् प्रजासेनाजनान्; द्यूमन्तः प्रशस्तावध्वो विद्यन्ते येषान्ते—*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 (*Sayana*); of the king, with widely spreading dominion (पार्थवानां पृथो विस्तीर्णयां विद्यायां भवानां राज्ञा—*Daya.*).

Abhyavartti, the victor surrounding from all sides (अभ्यावर्त्तो यो विजेतुमभ्यावर्त्तते सः—*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; (अभिन्ने शत्रुभिरभेद्ये खिल्यो खिलमप्रतिहतं स्थानम् । तदेव खिल्यम् । स्वाधिको यत् । अन्यैर्गन्तुमशक्ये स्थले, a place inaccessible to others—*Sayana* ; अभिन्ने एकीभूते व्यवहारे खिल्ये खण्डेषु भवे—*Daya*.)

4. **Arva**, like the horse, indulging in enjoyments (अर्वा अस्व इव वृद्धिहीनो विषयासक्तः—*Daya*.)

Renu-kakatah, a well or water source full of sand ; the dust-spurning (रेणुककाटः रेणुकस्य रेणोः पायिवस्य रजस उद्भेदकः । कटिर्भेदककर्मा—*Sayana*) ; a heart full of ignorance like a well full of sand—रेणुका कूप इवान्धकार हृदयः—*Daya*.)

Sanskṛta-tram, to one who protects the one who treads on the path of virtue and improves (संस्कृतं यः संस्कृतं त्रायते रक्षति तम्—*Daya*.) ; going on the way of sacrificial consecration (विशसनादि संस्कार—*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 (वेनवः, सुविधिता वाचः, and किरणाः इव). The cow finally becomes synonymous with Indra,—such a cow to be cherished with heart and mind (हृदा and मनसा).

7. **Rudrasya**, of Rudra, the Supreme Lord, identical with Time (रुद्रस्य कालात्मकस्य परमेश्वरस्य—*Sayana*) ; also of the rudra who works with terrors, the terrible Lord (रोद्रकर्म कर्तुः—*Daya*.)

8. **Ṛsabhasya retasi**, with the vigour of the bull, the impregnator (ऋषभस्य गवामादधानस्य 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 (ऋषभस्य श्रेष्ठस्य रेतसि वीर्य—*Daya*.)

Hymn-29

1. **Mahah yantah su-mataye cakanah**, offering great praise and desirous of his favour. (महः महान्ति स्तोत्राणि—*Sayana* ; महः महद् विज्ञानं—*Daya* ; यन्तः उपयन्तः, प्राप्नुवन्तः ; सुमतये शोभनानुग्रहात्मिका तदीया बुद्धिः ; उत्तम प्रज्ञायै ; alternatively,

महोमहत्कर्मयन्तः अनुतिष्ठन्तः ; performing great worship ; सुमतये सुमति शोभनां स्तुति चक्रानां शब्दयन्तः, sounding of uttering praise—*Sayana*).

2. *Yasmin-haste*, in whose hand ; *alternatively*, *haste* (hand) is derived from the root *han* (√हन्), to strike : it is quick to strike (हस्तो हन्तेः, आशुहन्ते Nir. I.7) ; thus “in whom the slayer of foes”, (हस्ते हन्तयस्मिन्निन्द्र इत्यर्थः—*Sayana*).

3. *Vasanah atkam surabhim*, wearing a graceful and ever-moving form.

Atkam, ever moving form (प्रत्कं सततगमनशीलमात्मीयं रूपं—*Sayana* ; all covering clothes (व्याप्तशीलं वस्त्रं—*Daya*).

Surabhim, graceful (सुरभिं प्रशस्तं—*Sayana*) ; well perfumed (सुगन्धं—*Daya*).

5. *Uti*, with the offerings (ऊती ऊत्या तर्पकेण हविषा with satisfying oblation—*Sayana*) ; with means of protection (रक्षणायया क्रियया—*Daya*).

6. *Hiri-siprah*, one with green or azure coloured chin, or nose (हिरिशिप्रः हिरिहरिते क्षिप्रे हनुनासिके यस्य सः—*Daya*). This refers to the tint of sky.

एवा = एव (विपातस्य चेति 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 (अस्य इन्द्रस्य उभे रोदसी छावापृथिव्यो अर्धमित् अर्धमेव प्रति । अस्मिन्द्रस्यार्धोभागो छावापृथिव्योः प्रतिनिधिर्भवति—*Sayana*).

2. *Dive dive suryah darsatah*, the sun was made daily visible (दिवेदिवे प्रतिदिनं वृत्रेणावृतः सूर्यो दशंतः दशनीयः भूत भवति—*Sayana*), i.e. by Indra's breaking asunder the clouds.

3. *Adyacit nu ckt 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* (नू चित्) is a particle, and is used in the sense of ancient and modern; *nu ca* (नू च) is also used in the similar sense. (Nir. IV.7).

Hymn-31

3. For *kutsa* and *susna* see earlier notes.

Kutsena, by thunderbolt (कुत्सेन वज्रेण—*Daya.*; Nigh. II.20).

Susnam, strength or power (शुष्णं बलं—*Daya.*). Nigh. II.9; also the one who dries or exploits; the name of an asura also (अशुषं शोषयितुमशक्यं प्रबलं शुष्णं सर्वस्य शोषकमेतत्संज्ञमसुरं—*Sayana*).

For *Suryasya cakram*, chariots or wheels of the sun; see सुरस्वकं प्र बृहज्जात ओजसा (I.130.9) and सप्त युञ्जन्ति रयमेक चक्रं (I.164.2).

4. For *dasyu*, *sambara*, *divodasa* and *bharadvaja*, see earlier notes.

Sambarasya, of the clouds; of the enemies hostile like clouds (सम्बरस्य मेघस्येव शत्रोः—*Daya.*; Nigh. I.10).

Divodasaya, for the giver of enlightenment (दिवोदासाय विज्ञानस्य दात्रे—*Daya.*).

Bharadvajaya, for the possessor, or the acquirer or seeker of knowledge (भरद्वाजाय विज्ञान धर्त्रे—*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 तवस्विने बलवते—*Sayana*).

Turaya, for the quick accomplisher; for the rapid (तुराय क्षिप्रंकारिणे—*Daya.*; त्वरमाणाय—*Sayana*). Also see Sv. I.322, where the verse occurs with slight variations.

4. **Nivyabhih**, with young ones (नीव्याभिः नवतराभिः—*Sayana* ; this refers to mares according to *Sayana*). Also those who can provide everything worth having—(नीविषु प्रापणीयेषु भवाभिः—*Daya.*).

Puruvirabhih, with numerous colts or young male horses (पुरुवीराभिः पुरुषां बहूनां वीरयुवतीभिः बडवाभिः—*Sayana*) ; also with the armies which include a large number of brave young men (पुरवो बहवो वीरा यानु सेनासु ताभिः—*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 (गिर्वणः य उतमाभिर्वाग्भिः सेव्यते तस्मद्बुद्धौ—*Daya.* ; गिरा स्तुत्या संभज-नीयेन्द्र—*Sayana*).

5. **Apah daksinatab**, the waters at the southern declination (दक्षिणतः दक्षिणायने ऋषः उदकानि—*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 (दक्षिणपार्श्वत् ऋषः जलानि—*Daya.*).

Hymn-33

2. **Vivacah**, men of various speech ; they, of whom the speech has the form of many kinds of praise (विवाचः विविधाः स्तुतिरूपा वाचो येषां तादृशाः—*Sayana*) ; they who possess speech full of various disciplines of knowledge—विविध विद्यायुक्ता वाचो येषान्ते—*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 (अमित्रान्) and *arya* (आर्या), you destroy the non-friendly (अमित्रान् दुष्टान् सर्वपीडकान्) and provide to the *arya* (आर्या धर्मिष्ठान् सुतमान् जनान्) with the appropriate wealth (दासा दातव्यानि वृत्राणि घनानि) ।

Dasa, things worth giving (दासा दातव्यानि—*Daya.*).

Vrtrani, the wealth (वृत्राणि घनानि—*Daya.* ; Nigh. II.10).

4. **Nemadhita**, that which reduces the number to half (नेमधिता नेम शब्दोऽर्धवाची-त्वोनेम इत्यर्धस्त्व—*Nir.* III.20 अर्धाः कतिपयाः पुरुषा धीयन्त एष्विति नेमधितवः संक्रामाः—*Sayana*).

Alternatively, the one who gives recognition to the virtuous in the group vicious and virtuous both (नेमधिता धामिकाधामिकयोर्मध्ये धामिकाणां महीतारः—*Daya.*).

Prtsu, in the battle, i.e. in the armies (पृत्सु संग्रामेषु सेनासु वा—*Daya.*).

Svarsata, very precious wealth for the sake of enjoying it (often the wealth, the spoils, of enemy—(स्वर्षाता स्वः सुष्टु धरणीयं धनं तस्य संभजनायम्—*Sayana*) ; the giver of pleasure (सुखस्य दाता—*Daya.*).

5. **Gosatamah**, from *go* = speech ; *gosa*, the one who enjoy the benefits of speech (गोषतमाः ये गा वाचः सनन्ति सेवन्ते ततोऽतिशयिताः—*Daya.*; *Sayana* is not clear—गवां संभुक्ततमाः सन्तः)

Gosa, (गोष) is also dawn (*Wilson*).

Hymn-34

2. **Puruhutah**, invoked of many (पुरुहूतः बहुभिः सत्कृतः—*Daya.*).

Purugurtah, tried and tested for his efforts by many (पुरुगूर्तः बहुभिः रक्षमितः कृतपुरुषार्थकः—*Daya.*).

Puruprasastah, honoured by many ; superior to many (पुरुप्रशस्तः बहुषूतमः—*Daya.*).

4. **Divi arca iva**, adorable for all worthy accomplishment (दिवि कमनीये शुद्धे व्यवहारे अर्चये सत्क्रियेव—*Daya.*) ; with reverence like adoration (*Wilson*).

Masa, with measure (मासा मानेन—*Sayana*) ; months (मासा वैदाद्याः—*Daya.*).

Dhanvan, in the desert place, the dry sandy place (धान्वन् धन्वनि मरुदेते—*Sayana* ; बालुकायुक्ते स्थले—*Daya.*).

Hymn-35

2. **Tridhatu gah**, earth which furnishes three noble metals, copper, silver and gold (त्रिधातु सुवर्णरजतताम्राणि त्रयोधातवो विद्यन्ते यस्मिंस्तत् गाः पृथिवी—*Daya.*) ; or the three milk products furnished by cow,—milk, curds and butter (त्रिधातु त्रिधातुः क्षीरदधिमृताणां त्रयाणां धारयित्रीः गाः—*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 (कदाचिदन्यथा मा कुर्याः—अन्वय, —*Daya*.).

Durah, door (दुरः द्वाराणि—*Daya*.) ; Sayana gives two meanings: doors and difficulty destroying enemies (दुरः विशेषेण दारयिता शत्रूणां । यद्वा दुरो द्वाराणि शत्रुसम्बन्धीनि विषयदयस्त्वं) ।

Dhenoh, of the cow ; or the speech or praise (धेनोः वाचः—*Daya*.) ; Sayana gives both the meanings and hence alternative interpretations also).

Sukradughasya, giver of pure gifts (शुक्रदुघस्य शुक्राणां निर्मलानां दोग्धुरिन्द्रस्य; and also शुक्रस्य यस्यो दोग्धया धेनोस्त्वया दत्ताया गोः सकाशात् मा निर्गच्छेयम्—*Sayana*).

Angirasana, supermost amongst the vital breaths (आङ्गिरसान् अङ्गिरःसु प्राणेषु साधून्—*Daya*.).

Hymn-36

2. **Syuma-gbhhe dudhaye arvate**, seizer of an uninterrupted series of foes (*syuma* from sew, स्यूमगुभे स्यून्ः स्यूतान् अविच्छेदेन वर्तमानान्, i.e. uninterruptedly present, शत्रून्गृह्णते, to whom he seizes enemies; दुधये । दुग्धिहिंसाकर्मा, तेषां हिंसकाय, for their destruction (being lines or threads without interruption—*Sayana* ; स्यूमाननुस्यूतान्गृह्णाति तस्मै दुधये हिंसकाय अवर्तते प्राप्ताय —*Daya*.).

5. The prefix *abhi* put for the compound verb *abhibhu* (अभि अभिभू) ।

Bhuma abhi, you prevail, or may we become from all sides, (भूम बहुतराणि अभि भवसि—*Sayana*, अभि भवेम—*Daya*.).

Dyauh na, like the illumination, like the sun (द्यौः प्रकाशः न इव —*Daya*.; द्यौर्न सूर्य इव—*Sayana*).

Aryah, belonging to our enemy (अर्यैः अरेः संबंधीनि—*Sayana*; master, the controller (अर्यैः स्वामी—*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 (चित् नु वायोः अमृतं वि दस्येत्) ।

Vayu is the deity of the middle region; the Nirukta quotes this verse in that context (X.3).

The constantly running (प्रासस्तानासः प्राससुवांसः) steeds, the chariot-horses, i.e. the horses which draw the chariot (रथ्या अश्वा रथस्य वोढारः) who move in a straight line (ऋज्वन्तः ऋजुगामिनः), i.e. whose course is straight. May (they) bring Indra, who is becoming very powerful (शिवसानं अभिवसादमानमिन्द्रम्) in a car of blessed wheels (सुचक्रे कल्याणचक्रे रथे योगाय) in order to join the old and the new food ((नवं च पुराणं च) The word *sravas* is a synonym of food (so called) because it is heard (√ श्रु). So that the Soma-draught of this *vayu* may not be wasted.

According to *some*, the verse is primarily addressed to Indra, the function of *vayu* being subordinate; according to others, it is primarily addressed to both. (Nir. X.3).

Hymn-38

1. **Mahim**, the great speech (महीं महतीवाचं—*Daya*.; Nigh. I.11); the great (महीं महती—*Sayana*).

Indrabhutim, invocation of Indra, the resplendent Lord.

2. **Devahutih**, invoked by *devas*, the enlightened ones (देवहृतिः देवैर्विहृद्भिः प्रशंसिता—*Daya*.).

4. **Masah, saradah, dyavah**, months, seasons (or years) and days (मसोः रात्रेः मासाः शरदः ऋतवः द्यावः प्रकाशयुक्तादिवसाः प्रकाशा वा; शरदः संवत्सरावच—*Sayana*).

Hymn-39

1. The epithets used for Soma are :

Mandrasya, of the exhilarating (मन्द्रस्य मोदवस्य मदकरस्य वा—*Sayana* ; मानन्दत मानन्दयतः—*Daya*.).

Kaveh, of the learned ; of the heroic (कवेः विदुषः विक्रान्तस्य—*Sayana*).

Divyasya, of the shining one, of the noble intentions, the divine (दिव्यस्य कमनीयास्विच्छासु साधोः—*Daya*.; दिवि भवस्य—*Sayana*).

Vahneh, of the fruit-bearer ; the bearer of all knowledge like fire (वह्नेः सकलविद्यानां बोद्धरुनेरिव—*Daya*.; वोढुः—*Sayana*).

Vipramanmanah, of the one praised by sages (विप्रमन्मनः विप्रस्यमन्म विज्ञानं यस्मिँस्तस्य—*Daya*.; विप्रामेधाविनो मन्मानः स्तोतारो यस्य—*Sayana*).

Vacanasya, of the laudable (वचनस्य वचनीयस्य स्तुत्यस्य—*Sayana*).

Sacanasya, of the one gathered ; of the one to be served, honoured (सचनस्य समवेतस्य—*Daya*.; सेव्यस्य—*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).

(गो अग्राः गौर्वाग्रा उत्तमा यासु ताः—*Daya*.; गवोज्ञे प्रमूखे या सा तादृशाः—*Sayana*).
In no way, cow or cattle is desired for food as such. Cattle is demanded for milk, butter and the like.

3. **Aktun**, the nights ; i.e. fortnights, half-months etc. (अकतुरिति रात्रिनाम, Nigh. I.7 ; अत्र च तत्संबन्धात् पक्षमासादयो लक्ष्यन्ते—*Sayana* ; रात्रीः—*Daya*.).

Dosa, nights, the early morning (दोषा रात्रि, Nigh. I.7;—*Sayana*; प्रभातवेलाः—*Daya*.).

Vastoh, the day (वस्तोः दिवसं, दिनं—*Sayana* and *Daya*.).

Saradah; the year (शरदः सम्बत्सरांश्च—*Sayana*); the seasons like autumn etc. (शरदः शरदादीन् ऋतून्—*Daya*.).

Induh, moon (a synonym of Soma too); this moon is the emblem present in the sky, इमं केतुं, in the text (इमं सोमं चन्द्रात्मना नभसि वर्तमानं—*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 विद्वत्संघे—*Daya*.), in this prayer—assembly (अस्मत् स्तोतृसंघे—*Sayana*).

Ut pra gaya gane a ni-sadya, sitting in the assembly of the enlightened ones, offer prayers (गायः स्तुहि—*Daya*.); or respond; i.e. listen to our hymns of prayer (गायः अस्मानिः कृतं स्तोत्रमुपश्लोक्य—*Sayana*).

5. **Niyutvan,** the one, possessing the yoked steeds (नियुत्वान् नियतोऽश्वाः, तद्वान्—*Sayana*); the resplendent Lord, the prime mover of the creation (नियुत्वान् नियन्तेऽश्वर इव, नियुत्वानिति ईश्वर नाम, a synonym of Lord or master—*Daya*.); राट्टी = अयं = नियुत्वान् = इनः these four are synonyms of Lord or *isvara*,—Nigh. II.21. For इनः, see I.164.21 (इनोविश्वस्य).

Hymn-41

2. **Kakut,** the well-disciplined, i.e. accurately spoken speech (काकुत् सुनिमिता वाक् । काकु = वाक् Nigh. I.11); tongue (जिह्वा—*Sayana*).

5. **Pra asman ava pṛtanasu pra viksu,** defend us in combats, and against all people (विश्व); 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 (शतक्रतो बहुविधकर्मान्निन्द्र—*Sayana*); the one endowed with innumerable faculties and potentialities for noble selfless actions (शतक्रतो असंख्यव्रत उत्तमकर्मन् वा—*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 (ईषते प्राप्नोति, ईषतीति गतिकर्ता, Nigh.II.14—*Daya.*;
 प्रा + ईषते = एषते प्रापयति—*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 प्रसिद्धं यथा भवति तथा, such as that which usually happens ; i.e. it is so well known.

4. **Maghonam savah**, the extraordinary strength of Indra, the magnanimous, (माघोनं एन्द्रं शवः असाधारणं बलं—*Sayana* ; *maghonam* is also the one who possesses immense wealth (माघोनं बहुधनवन्तं, शवः बलहेतुं—*Daya.*).

Hymn-44

For verse 21, see Nir. VI.17.

1. **Svadhapate**, lord of the offering ; cherisher or protector of Soma libation (स्वधापते स्वधाया अन्नस्य सोमलक्षणस्य पालक—*Sayana* ; स्वधा = अन्न or food, Nigh. II.7) ; lord of food (अन्न स्वामिन्—*Daya.*).

2. **Sagmah**, one with peace, happiness, enjoyment (शम्मः शम्मं सुखं विद्यते यस्य सः । अर्हं आदिभ्योऽच्—Panini 5.2.127) ; one who provides happiness to others (शम्मः सुखकरः—*Sayana*).

Tuvi-Sagma, the lord with plenty of happiness (तुविशम्म बहुसुखेन्द्र—*Sayana*).

6. **Vipah na**, like the wise persons (विपो विप्रस्य मेधाविनः न इव, सर्वकार्य-कुशला इत्यर्थः, like the persons efficient in several works—*Sayana* ; विपः मेधावी—*Daya.*, Nigh. III.15).

7. **Staulabhih dhautaribhih**, by his robust agitators (स्तौलाभिः स्पृष्टाभिः धौतरीभिः कम्पनकारिणीभिरुडवाभिरौदृतेर्महम्भिर्वा युक्तः सन्, with his stout causers of trembling; Sayana supplies the words, joined with such mares—वडवाभिः—the epithets may be applicable to Maruts also). स्तौलाभिः = स्पृष्टे भवाभिः = स्पृष्टाभिः (in place of स्, we have त् — वणं व्यत्ययः—*Daya.*).

8. **Vapuh**, the nice form of body (वपुः सुखं शरीरं—*Daya.*; वपुः = form, रूपनाम, Nigh. III.7).

9. सेधा = सेध (द्वयचोतस्तिङ् इति दीर्घः—Panini VI.33.134).

11. **Jasvane**, for the wicked ruler, who unjudiciously transfers the property from one hand to another (जस्वने अन्यायेन परस्वप्रापकाय दुष्टाय राज्ञे—*Daya.*; जसतीति गतिकर्मा—Nigh.II.14).

13. वावृधे = ववृधे (तुजादीनां दीर्घोऽभ्यासस्य—Panini.VI.1.7).

14. भत्रा = भत्र (संहितायामिति दीर्घः—Panini VI.1.70).

15. **Dhinam**, of the doer of virtuous actions; of the offerer of prayers (धीनां उत्तमानां कर्मणां—*Daya.*; ध्यातॄणां स्तोतॄणां कर्मणां वा—*Sayana*; धीरिति कर्मनाम—Nigh. II.1).

Karudhayah, the upholder of the institutor of rites (कारुधायः कारुणां कर्तॄणां यजमानानां धारयिता—*Sayana*); the upholder of technicians (कारुणां शिल्पीनां धारकः—*Daya.*).

17. जही = जहि, leave, forsake, abandon. (भत्रापि पूर्ववत् दीर्घः—*Daya.*)

19. **Harayah**, the trained horses (like), हरयः सुशिक्षिता अश्वा इव (*Daya.*); हरयः अश्वाः—*Sayana*.

Vrsa-rathasah, those equipped with strong chariot army (of charioteers) (वृषरथासः वृषा बलयुक्ता रथाः सेनाङ्गानि येषां ते—*Daya.*).

Vrsa-resmayah, equipped with shower-yielding reins (*rasmi* = ray or rein both); reins of horses strong enough for all successful operations. (वृष-रश्मयः रश्मय इव विजयसुखवर्षकास्तेजस्विनः—*Daya.*; रश्मितारोरश्मयः प्रग्रहा येषां तादृशाः—*Sayana*).

20. **Dronam**, the fast moving car or vehicle including airways (द्रोण द्रवन्ति येन विमानादि यानेन तत्—*Daya.*; द्रुममयं रथं—*Sayana*).

Na urmayah, like the sea-waves (नोर्मयः समुद्रादि जल तरङ्गा इव—*Daya.*).

21. **Madhupeyeh**, a drink to be taken along with honey, or a drink to be taken like honey (मधुपेयः मधुनासह पातयोग्यः—*Daya.*; मधुवत् पातव्यः—*Sayana*).

Vṛsa sindhunam vṛsabbah stīyanam

Stīyah, (स्तिपाः) means waters, so called from being collected (स्तिपा प्रापो भवन्ति । स्थापयनात्). The sprinklers of rivers and the rainers of waters (Nir. VI.17).

Similarly, *stīpah* means guardians of waters or one who guards them who approaches him for his protection, (स्तिपा स्तिपापालनः उपस्थितान् पालयतीति वा, as in स न स्तिपा उत भवा तनुताः—Rv. X.69.4).

Contrary to the usage of *Stīya*, as in the Nirukta, the scholiasts interpret the word as “of the aggregated” (स्तियानां संहतानां स्वावरजङ्गमानां प्राप्यप्राणिनां, of the movable or immovable, living or non-living—*Daya.*; स्तियानां संघीभूतानां स्वावरजङ्गमात्मनां प्राणिनां—*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* (वृषणः); they draw a *vṛsa-ratha* (वृषरथ), and are guided by *vṛsarasmayah* (वृषरस्मयः); again the steeds are *vṛsana* (वृषण) who are always young (नित्य तरुणौ), and Indra is *vṛsan* (वृषन्), *vṛs* (वृष) and *vṛsabha* (वृषभ), 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 nama *vala* (वल्गु); the head of *panis* and hence also the *pani* (पणि वणिजं गवामादातारं वलाख्यमसुरं—*Sayana*; स्तुत्यं व्यवहारं, the commendable business—*Daya.*).

23. **Ayam tridhatu divi rocanesu tritesu vindat amṛtam nigulham**—the Soma becomes ambrosia (अमृतं) when received or concealed (निगूलहं) in vessels at the three diurnal ceremonies (त्रिधातु सवनत्रय रूपेण त्रिप्रकारं), which ambrosia is properly deposited with the gods abiding in the third bright spheres or in heaven (त्रितेषु दिवि रोचनेषु)—*Sayana*.

Tridhatu, the world made up of three gunas, *sattva*, *rajas* and *tamas* (त्रिधातु सत्त्वरजस्तमोभयं 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)—(त्रितेषु प्रसिद्ध (अग्नि) विद्युत् सूर्येषु—*Daya.*).

24. The *Soma* (सोम) 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 (उत्सं उत्सरण-शीलं पयः—*Sayana*) ; well and the like, ever-streaming with water (उत्सं कूपमिव जलेन विल्लनं—*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) चक्षुश्च श्रोत्रं च मनश्च वाक्च प्राणपानी देह इदं शरीरम् । द्वौ प्रत्यञ्चावनु सोमो विसर्गवितं तं मन्ये दशयन्त्रमुत्सम्,—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 प्रातर्ग्रहा गृह्यन्ते नवभिर्बहिष्पवमाने स्तुबते स्तुते स्तोमे दशमं गृह्णाति (Ait.Br. III.1)—the Soma is offered with nine texts to Indra and then this tenth) ; (iii) दशैतानध्वर्युः प्रातः सवने ग्रहान् गृह्णाति San.Br. XIV.2.

To Dayanada, the ten *yantras* are the five *tanmatras* or the subtile elements, and the five gross elements (रूप, रस, गन्ध, स्पर्श, शब्द, पृथिवी, जल, अग्नि, वायु and आकाश).

Hymn-45

1. **Turvasam**, one who readily gets control on those who injure others (तुर्वशं हिसकानां वशकरं—*Daya.*) ; also see I.36.18, our notes.

Yadam, the man who exerts (यद् प्रयतमानं नरं—*Daya.*) ; the one who exerts to deprive others of their property ; a robber ; an exploiter (ह्यतरधनाय वततेऽसौ यदुर्मनुष्यस्तं—*Daya.* ; see I.36.18) ; the names of two kings, who were in exile or captivity in the land of enemies (तुर्वशं यद् चैतत्संज्ञौ राजानौ शत्रुभिर्द्वन्द्वे प्रसिप्तौ—*Sayana*).

5. **Ekasya**, of the one ; of the needy (एकस्य असहायस्य—*Daya.*) ; of the adorer or devotee (स्तोतुः—*Sayana*).

6. **Nrbhih suvirah ucya**, you are glorified by men, O the bestower of male descendents.

Suvirah, endowed with or possessed of sons, grandsons and the like to be given (सुवीरः शोभनैवीरैः पुत्रपौत्रादिभिः स्तोतुम्यो दातव्यरूपेत इति—*Sayana*) ; the one who has the finest group of young and brave (शोभनावीरा यस्य सः—*Daya.*).

7. **Brahmanam**, the great and mighty (ब्रह्माणं परिवृढं—*Sayana*) ; the one who knows all the Vedas (चतुर्वेदविदं—*Daya.*).

Brahmavahasam, the one attracted by prayers (ब्रह्मनाहसं ब्रह्मभिः स्तुतिरूपैर्मन्त्रैर्वहनीयं—*Sayana*) ; the one attracted by, or the one who teaches the Vedic verses along with their meanings and accents (वेदानां शब्दार्थं सम्बन्धस्वरानां प्रापकं—*Daya.*).

8. **Pṛtanasahah**, subduer of hostile armies (पुतनाशहः ये पुतनां शत्रुसेनां सहन्ते ते—*Daya.* ; पुतनाः शत्रुसेनाः । तासामभि भवितुः—*Sayana.*).

9. **Adrivah**, O wielder of thunderbolt, like that (हे अद्रिवः, आदुणा-त्पनेने न्यद्रिवंजः—*Sayana*) ; like the sun, the producer of clouds (मेघकर सूर्यवद् वत्तमान—*Daya.*).

Dṛhlani, the strongholds, cities or forces (दृलहानिचित् दृढानि स्थिराण्यपि पुराणि बलानि वा—*Sayana*) ; definite and certain armies (दृह्लानि विश्वलानि सैन्यानि—*Daya.*).

Mayah, delusions ; snares ; enemy-devices (मायाः च शत्रुभिर्निर्मिता—*Sayana* ; कपटादि—*Daya.*).

Ananata, O the unbending (used as an epithet of Indra) (हे अनानत, अप्रह्वोभूत सर्वोच्छिन्नेन्द्र—*Sayana* ; शत्रूणां समीपे नम्रतारहित i.e. non-reconciling towards enemies and unyielding in war—*Daya.*).

10. **Ahumahi**, we invoke, honour or praise (अहूमहि आहूयामः स्तुम इत्यर्थः—*Sayana* ; प्रहंसेम—*Daya.*).

Tam um tva, (तम् ऊं त्वा), such as thou art; to you as you are.

11. धुधी = धुधि (द्वयचोऽस्तित् इति दीर्घः—Panini VI.3.134.)
12. Wilson gives the literal translation thus :
With praises, by our horses (ध्रुवद्भिः) horses (ध्रुवतः), food (वाजान्),
excellent (अवाय्यान् अवनीयान् प्रशस्तान्) Indra by thee, we conquer deposited
(हित) wealth (धनं).
13. Bhare, in the battle (भरे सङ्ग्रामे — *Daya.*, *Sayana* ; Nigh.
II.17).
14. हिनुही = हिनुहि (संहितायामिति दीर्घः—Panini (VI.1.17).
16. *Vṣakratuh*, the one with dominating learning or wisdom
(वृषकतुः वृषा वसवती कतुः प्रज्ञा यस्य सः—*Daya.*) or the giver of rain (वर्षं कर्मा
—*Sayana*).
17. *Sivah*, insurer or giver of happiness (शिवः सुखकरोऽयं सखा
मित्रभूतश्च सन्—*Sayana*) ; auspicious, benevolent. (शिवः मंगलकारी, सखा सुहृद्
—*Daya.*).
21. *Vajebhīh*, one equipped with food, learning etc. (वाजेभिः
विज्ञानान्नादि कारिभिः—*Daya.*).
- Asvibhīh*, by the moving bodies, like the sun and moon (प्रसिवभिः
सूर्याचन्द्रम आदिभिः—*Daya.*).
- Gomadbhi*, with cow, extensive land, or speech (गोमद्भिः प्रशस्तभूमि-
धेनुवाग्युक्तेः—*Daya.*).
- Niyudbhīh*, by mares (नियुद्भिः वटवाभिः—*Sayana*) ; by the definite
reasons (निश्चितहेतुभिः—*Daya.*).
24. *Kuvitsasya*, a certain person who does much (*kuvit*) harm
(*syati*). (कुविस्तस्य कुविद्वद्भ्यः स्यति हिनस्तीति कुविस्तो नाम कश्चित्—*Sayana*) ;
butcher or slaughterer of many ; the slicer (यः कुविन्महत्सुनति विभजति तस्य
—*Daya.*).
25. *Matarah*, mothers, worthy of reverence (मातरः मान्यव्रदाः
—*Daya.*).

Vatsam na matarah, as parent (mothers) cows to their young ; just as cows low and proceed fondly towards their calf without delay (यथा मातरो गावो गृहे वर्तमानं वत्सं शीघ्रमभिगच्छन्ति, तद्वत्—*Sayana*). Alternatively, our prayers are being recited to you, in the same way fondly, as the cows utter their bellow when they look at their calf (अस्मदीया वाचस्त्वाम् अभिनोनुवुः अभितः शब्दवन्ति स्तुवन्ति । यथा गावो वत्समभिलक्ष्य हम्भारवं कुर्वन्ति तद्वत्—*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—घेनवः दुग्धदाह्यः—*Daya*., घेनवः दोग्ध्यः—*Sayana*).

29. **Vivaci**, the function, the yajna or sacrifice, in which various praises and prayers are repeated (विवाचि विविधाः स्तुत शस्त्रात्मिका वाचो यस्मिन् यज्ञे तस्मिन्—*Sayana* ; विविधार्थस्तयार्थं प्रकाशिका वाचो यस्मिन् व्यवहारे—*Daya*).

30. **Stomah vahisthab**, most elevating praise (वाहिष्ठः शोद्धतमः स्तोमः स्तोत्रं—*Sayana* ; वाहिष्ठः प्रतिशयेन बोद्धा स्तोमः प्रशंसामयो व्यवहारः, the most praise-worthy function—*Daya*).

31. **Brbuh**, the architect (बृबुः छेत्ता—*Daya*.); the technician in the service of Panis (बृबुर्नाम पणीनां तज्ञा—*Sayana*).

Brbuh paninam varsisthe 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.

Uruhkakso na gangyah, like the elevated bank of the Ganga (गङ्गाद्वयः गङ्गायाः कूले उन्नते भवः कक्षो न कक्ष इव उरुः विस्तीर्णः सन्—*Sayana*).

Gangyah, Dayananda derives the word from गां (*gam*), 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 (√ गम्, गङ्गा गमनात्—*Nir.* IX.26). 31-33. These three verses form a *trica* (त्रिच) in the praise of

the liberality of *Bṛbu* to *Bhardvaja*, the ṛsi or seer of the hymn (*Sayana*). *Sayana* calls *Bṛbu* as a *taksa* (तक्ष), the carpenter or artificer of the *Panis*. See *Manu* X.107 for the legend :

भरद्वाजः क्षुधार्तस्तु सपुत्रो विजने वने ।

बह्वीर्गाः प्रतिजग्राह बृबेस्तणो महायवाः ॥

The illustrious *Bharadvaja*, with his son, distressed by hunger in a lonely forest, accepted many cows from the carpenter *Bṛbu*. 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 stature by liberality. *Sayana* says : a person inferior by caste becomes everywhere distinguished by generosity (जातितो हीनोऽपि दातृत्वात् सर्वत्र श्रेष्ठो भवति).

Hymn-46

1. See Yv. XXVII.37 also.

Kasthasu arvatah, places where horses encounter (*Wilson*) ; (काष्ठासु, in the cardinal directions; काष्ठासु दिक्षु—*Daya*.); in the quarters or regions of the horse, where horses are engaged; or according to *Sayana*, the battlefields; काष्ठासु यत्रास्वा ज्ञान्वा तिष्ठति तासु काष्ठासु संग्रामेषु मूढकामरच—*Sayana*). *Mahidhara* separates the two words and explains them as men invoke thee for victory.

Just as a charioteer to horses, so may we invoke you alone in all directions (सारथिरिव त्वां काष्ठासु दिक्षु इत् हवामहे—*Daya*.).

2. *Adrivah*, the wielder of thunderbolt;—the same as *vajra*—*hasta* (अद्रिवः वज्रवन् । वज्रहस्त वज्रबाहो । यद्वा आदुणात्यनेनेत्यद्रि रजनिः, तद्वन्—*Sayana*); like the sun, shrouded with cloud (मेघयुक्तसूर्यवद् वर्तमान—*Daya*.); (चित्र वज्रहस्त अद्रिवः इन्द्र, all the terms are vocative).

Satra vajam na jigyuse, abundant food to him who is victorious (सत्रा महत्प्रभूतं वाजं न ज्ञान्मिव, जिग्युषे जितवते पुरुषाय भोगार्थं—*Sayana*).

Satra, by truth (सत्रा सत्येन—*Daya*.), abundant (महत् प्रभूतं—*Sayana*); together with protection (स+त्राणम्, *Mahidhara*, Yv.XXVII.38).

Mahidhara gives a peculiar explanation to *jigyuse* (जिज्ञूषे), valarous, not as applicable to a man but to a horse or elephant (अस्वाय हस्तिने).

3. **Satrahā**, the destroyer of mighty foes (सत्राहा महतां शत्रूणां हन्ता—*Sayana*); days of truth (सत्य दिनानि—*Daya*).

4. **Rcisama** : such form as the Re exhibits; such in form is Indra; a vocative for addressing Indra (हे ऋचोयम ऋचा सम ऋग्यादृशं रूपं प्रतिपादयति तादृक् रूपेन्द्र—*Sayana*); venerable and to be honoured like Rca (ऋचातुल्यं प्रशंसनीय—*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 descendents, waters and sunlight for our life. (descendents to work on our agriculture fields, water for irrigation and solar light for a good harvest).

6. **Vithura**, the painful; accompanied with pains (विषुरा व्यथा-युक्तानि—*Daya*.); **carsani-saham**, the subduer of men or of enemies (चरणीसहं चरणीनां शत्रूभूतानां प्रजानामभिभवितारं—*Sayana*, शत्रूसेनायाः सोढारं—*Daya*).

Pibdana, the *raksasas*, from their uttering the inarticulate sound, Pip-Pip. (पिबदना पिबदनानि रक्षांसि । पिहितमभ्यर्क्तं शब्दयन्त इति पिबदनानि—*Sayana*); the armies of enemies worth being crushed (पिष्टुमर्हानि शत्रूसैन्यानि—*Daya*).

9. **Tridhatu saranam trivarutham**, —*Saranam*, a dwelling, a place of shelter (शरणं प्राश्रयितुं योग्यं—*Daya*. ; शरणं गृहं—*Sayana*).

Tridhatu, made of three materials, wood, brick and stone (usually the three metals are copper, silver and gold, त्रयं सुवर्णरजतताम्रा घातयो यस्मिंस्तत्—*Daya*).

The following groups of three have also been considered: (i) three kinds of beings; gods, men and spirits, देव, मनुज, पितृ (ii) three precious articles: gold, silver and diamond, (iii) the three states of being: इच्छा, द्वेष and प्रयत्न, desire, avarice and action.

Trivarutham, a dwelling offering shelter or protection against three atmospheric conditions, heat, cold and rains (त्रिवरुथं शीतोष्णवर्षासूतम्—*Daya*.; त्रयाणां शीतातप वर्षाणां वारकं—*Sayana*).

10.11 स्मा=स्म ; (निपातस्य चेति दीर्घः Panini VI. 3.135);

12. **Priya Sarma pitnam**, pleasant abode of their progenitors ; the beloved places in relation with progenitors (प्रिया प्रियाणि शर्म शर्मानि स्थानानि पितॄणां जनकानां संबन्धीनि । तैरजितानीति यावत् । एतानि च वितन्वते शत्रूणां पुरस्ताद् विस्तारयन्ति । परित्यजन्तीति यावत्) ; 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 (छदिः गृहं अचित्तं चेतनरहितं —*Daya*) ; or armour unknown by enemies (छदिः छादनं शत्रुघ्नानां निवारकं कवचम्, अचित्तं शत्रुभिरज्ञातं यथा भवति तथा—*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 *Śṛṇjaya* (*danastuti*, praise for liberality) ; of 26-28, a *tṛca*, ratha or chariot ; of 29-30, *duṇḍabhi* or drum, *Indra* is the deity of the rest.

1. **Ahavesu**, in the battles (*Daya*. आहवेषु संग्रामेषु ; Nigh. II.17).

Rasavan = *Saravan*, full of flavour ; juicy (रसवान् सादवांसव भवति —*Sayana* ; महोषधि प्रसस्तरस प्रचुरः—*Daya*).

Svaduḥ, tasty (स्वादुः सुस्वादयुक्तः—*Daya*).

2. **Sambarasya**, of *Sambara* (an *asura*, *Sayana*) ; of cloud (सम्बरस्य मेघस्य—*Daya* ; Nigh. I.10).

Vṛtrahatye = *Vrtra-turye*, in the battle (Nigh. II.17 ; वृत्रहत्ये संग्रामे—*Daya.*) ; during the time of killing of Vṛtra (वृत्रहत्ये वृत्रहननकाले—*Sayana*).

Cyautna, strength (ज्योत्ना ज्योत्नानि बलानि—*Sayana* ; *Daya.* ; Nigh. II.9).

Navatim-nava, ninety-nine cities or forts.

Dehyah, smeared or plastered (दिहः दिग्धाः—*Sayana*, as if the cities consisted of stuccoed or plastered houses. Ninety-nine cities of Sambara have been frequently described.)

3. **Sat urvih**, षट् उर्वीः, six vast conditions ; lust (काम) ; anger (क्रोध) ; greed (लोभ) ; attachment (मोह) ; pride (मद) and jealousy (ईर्ष्या) ; also the six : heaven (द्यौः), earth (पृथिवी) ; day (प्रहः) ; night (रात्रि) ; water (आपः) and plants (श्लोषधयः)—*Sayana*. [षट् उर्वीः षड्विधा भूमीः, the six types of grounds, —*Daya.*].

4. **Tisru**, three principal receptacles, plants, waters and cows (तिसृषु श्लोषधीष्वप्सु गोषु च—*Sayana* ; earth, water and fire (भूम्यादिषु—*Daya.*) ; also safety, light and happiness (अभयं, ज्योतिः and स्वः).

Soma as moon should not be confused with *Soma* as a plant. Also compare with त्वमिमांशोऽपि सोम विष्वास्त्वमपि अजनयस्त्वं गाः । त्वमा ततन्वोर्वन्तरिक्षं त्वं ज्योतिषा वि तमो ववर्ध—*I.91.22.*

5. **Skambhanena**, by the support (स्कम्भनेन धारणेन—*Daya.* ; also by the midspace (स्कम्भनेन स्तम्भन साधनेन मध्यवर्तिनान्तरिक्षेण—*Sayana*).

6. **Madhyandine savane**, in the midday (or noonday) rite —*Sayana* ; in the functional activity of the midday (माध्यन्दिने मध्यं दिने भवे सवने प्रेरणे—*Daya.*).

7. **Vasyah**, excellent riches (वस्यः वसीषोतिशयेन सुष्ठु धनं—*Daya.* ; वसीयः श्रेष्ठं धनं—*Sayana*).

Vamanitib, the one whose policy or strategy is appreciated (वामनीतिः वामा प्रशंसिता नीतियस्य सः—*Daya.*) ; a careful guide to desirable affluence (वामानां वननीयानां धनानां नेता भवा अस्मदर्थं श्रेष्ठप्रापणो भव—*Sayana*).

8. *R̥s̥va ta indra sthavidrasya babu*, 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 (ऋष्वा त इन्द्र स्वविरस्य 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* (अस्मे) in different connotations. Dayananda uses *asme* for *asmakam*—अस्मे अस्माकम्).

14. *Apah gah yuvase sam indun*, here *apah* are waters. Sayana interprets in the sense of *vasativari* (पपः वसती वसतिव्याः) 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, Sūtras 8, 9, 7-10, Yv. VI.23, and the Taittiriya Yajus, Prapathaka III, Anuvaka 12 (Wilson).

15. *Im*, ई, the supreme Lord, attainable (ई, प्राप्तव्यं परमात्मानं—*Daya*. ; ईमिति पदानाम् Nigh. IV.2 ; ई एवमिन्द्रं—*Sayana*).

Kṛnoti purvam aparam, makes first the last and vice versa (कृणोति पूर्वं अग्रमं अपरं पश्चिमं—*Daya*.); the principal singer becomes ordinary, and the ordinary one becomes the principal (यः अग्रमं भावी मुख्यः स्तोता तं जघन्यं करोति, यश्च जघन्यः स्तोता तं मुख्यं करोति—*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 (उभयस्य राजा), i.e. the king of celestial and terrestrial wealth. The two words *coskuyamana* (चोष्कूयमाण, Rv. I.33.3) and *coskuyate* (चोष्कूयते) are reduplicated forms. (एधमाना महर्षेष्टयसुन्वतः । सुन्वतो ज्यादधाति । उभयस्य राजा । दिव्यस्य च पार्थिवस्य च । चोष्कूयमाण इति चोष्कूयतेश्चकरोतवृत्तम्—Nir. VI.22).

18. *Rupam rupam—pratirupo babhuva*, Indra has assumed various forms (compare, अग्निर्यदैको भुवनं प्रविष्टो रूपं रूपं प्रतिरूपो बभूव, *Katha Up.* V.9)—Indra (the resplendent soul), then becomes the same as Agni, the Lord adorable, 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 सद् विप्रा बहुधा वदन्ति—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 मनुष्या य इन्द्रो मायाभिः प्रति वल्लगाय रूपं रूपं प्रति रूपो बभूव पुरुष इत्यते तदस्य रूपमिति । यस्याऽस्य हि दशशता हरयो युक्ताः शरीरं वहन्ति तदस्य सामर्थ्यं वर्तते—*Daya.*).

Indra, is also identified with the Supreme Lord, *paramesvara*, the first cause in creation, ('इदि परमेश्वर्ये' इत्यस्य धातोरर्थानुगमात् इन्द्रः परमात्मा—*Sayana*).

19. **Harita**, pair of horses (हरिता हरणशीलावस्वौ—*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 (त्वष्टा तत्कर्त्ता जीवः—*Daya.*) ; the enlightened Indra (त्वष्टा दीप्त इन्द्रः—*Sayana*).

20. चिकित्सा = चिकित्स, अत्र संहितायामिति दीर्घः—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 Brhaspati 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 (अग व्यूति अगोचरं गोसंचार रहितं निर्जनं क्षेत्रं देशं—*Sayana* ; *gavyuti* is also a measure equivalent to two kosas or four miles = 6.4 kilometers (अगव्यूति क्रोशद्वय परिमाण रहितं—*Daya.*).

21. **Uda-vraje**, a country into which waters flow ; or a country of this name (उद व्रजे । उदकानि व्रजन्त्यस्मिन्निदुद व्रजो देशविशेषः—*Sayana* ; उदकानि व्रजन्ति यस्मिन्स्तस्मिन्—*Daya*.).

Sambaram, to the cloud (Nigh. I.10) ; see pervious notes on it.

22. **Prastokah**, one who present (प्रस्तोकः यः प्रस्तौति—*Daya*.).

Divodasat, the giver of light (दिवोदासात् प्रकाशदातुः—*Daya*.).

Atithi-gvasya, the care-taker of guests ; one who comes to guests for helping them (अतिथिग्वस्य योऽतिथीनागच्छति तस्य —*Daya*.).

Dasa-kosayih, lands pertaining to gold of ten treasuries or of ten boxes (दशकोशयीः सुवर्णपूर्यान् दशसंख्याकान् कोशान्—*Sayana* ; कोशयोः याः कोशान्यान्ति ता भूमीः—*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 (दशकोशान् दशसंख्याकान् हिरण्यपूर्यान्—*Sayana* ; दशगुणघन पूर्यान्—*Daya*.).

Adhibhojana,—here *bhojanam* means wealth or riches .(भोजनमिति घननाम—Nigh. II.10 ; अधिकं घनं येषां मूष्यम्—*Sayana*).

According to traditionalists, *Prastoka* (प्रस्तोकः). *Divodasa* (दिवोदास), and *Atithigvan* (अतिथिग्वन्) are the names of one and the same person.

24. **Atharvabhyah**, the preceptors, the non-injurers (अथर्वभ्यः अहिंसकेभ्यः—*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 (अश्वथः योऽश्वनुते सः—*Daya*.) ; the one with horses (अश्वथः अश्ववानेतत्तस्यः प्रस्तोकः ; the same as *Prastoka*—*Sayana*).

26. **Suvirah**, with good children, or with brave soldiers (सुवीरः गोभनेवीरैः दूरभटैः पुत्रादिभिर्वायुस्तश्च भव—*Sayana*).

Gobhih, with cow products like hide etc. (गोभिः गोविकारैश्चर्मभिः—*Sayana*); one full of learning and knowledge (गोभिः सुशिक्षिताभिर्वाग्भिः—*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 (सुवीरः कल्याणवीरः); be strong, i.e. be very firm (वीर्यस्येति संस्तभस्व); win what is to be won, i.e. what is worthy of winning (आस्वाता ते जयतु जेतव्यानि)—Nir. IX.12.

27. **Gobhih pari-avrtam**, all round surrounded by cowhide or rays (गोभिः किरणैः प्रावृतं आच्छादितं परि सर्वतः—*Daya*.; encompassed by the cowhide, गोभिः गोविकारैश्चर्मभिः परि परितः प्रावृतं आवेष्टितं—*Sayana*).

28. **Marutam anikam**, army of people (*Daya*.); precursor of Maruts (*Wilson*; मरुतां एतत्संज्ञानां देवगणानां अनीकं अग्रभूतं तद्वच्छीघ्रगामी—outstripping in speed—*Sayana*); principal or leader (मुख्यं—*Mahidhara*).

Mitrasya garbhah, in the midst of the activity of vital breaths (मित्रस्य प्राणस्य गर्भः मध्यस्थः—*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 √ गृ, *gr* to praise, and considers *mitrasya garbhah*, equivalent to *suryena stuyamana*, सूर्येण स्तूयमान, to be praised by the sun. *Nabhi*, he derives from √ नभ्, *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 (वपश्वासय, पृथिवीं च दिवं च । बहुधा ते घोषं मन्यताम् । विष्टितं स्थावरं जङ्गमं च यत् । स दुन्दुभे सहजोषण इन्द्रेण च देवैश्च । दूराद्दूस्तरमपसेध शत्रून्, i.e. stationary and जगत्, 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*, *vṛtra* 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 (नपातं नपातयि तारमनाशकं—*Daya*.); a son (नपातं पुत्रं प्रशंसिषमित्यनुयङ्गात् प्रशंसामित्यर्थः—*Sayana*) ; (*urjah napatam*, the son of strength ; the one who does not cause the decline of strength or power—*Daya*.).

5. *Apah*, *adri*, *ṛta*, and similar terms like *mathitah* according to traditionalists refer to the water prepared to mix with the *Soma*, known as *vasatīvari*, the stones for grinding the *Soma*, and churning or attrition for the production of sacrificial fire. (आपः वसतीवर्याख्याः) ।

Apah, water (Nigh.I.12).

Adrayah, stones ; also clouds (अद्रयः आवाणः—*Sayana* ; अद्रयः मेघाः—*Daya*. ; Nigh. I.10).

Vanah, woods, or woodsticks for fire ; also rays of the sun (वना वनावि काष्ठानि च—*Sayana* ; वना किरणाः—*Daya*. , Nigh. I.5).

Rtasya, of water, (Nigh.I.12) (ऋतस्य यज्ञस्योदकस्य वा—*Sayana*).

6. **Urmyasu**, in the nights (ऊर्म्यासु रात्रिषु—*Daya*. ; Nigh.I.7 ; रात्रि नामैतत्—*Sayana*).

The smoke (धूमः) 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. (धूमो हि मेघात्मना परिणतः सन् घन्तरिक्षे गच्छति । कायंकारणयोरभेद विवक्षया तद् गमनमन्तावुपचर्यते—*Sayana*).

8. **Satam himah**, a hundred winters or a hundred years (शतहिमाः शतं हेमन्तान् संवत्सरान्—*Sayana* ; शतं हिमाः वृद्धिर्हेमन्तानृतून् वा—*Daya*).

Purbhiih, by protections (पूर्भिः पालनैः—*Sayana*) ; by cities (पूर्भिः नगरैः—*Daya*).

10. **Tokam-tanayam**, the infant (तोकं सद्योजातमपत्यं, the newly born child—*Daya*.) and the tender (तनयं सुकुमारं—*Daya*.) ; both the words mean usually the *son*, but in the Veda, usually they occur in pairs, often interpreted as sons and grandsons (तोकं पुत्रं तनयं पौत्रं च—*Sayana*). But both are synonyms (तुक्, तोकं, तनयः, तोक्म, तन्म as अपत्यनामानि—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.

तोकेषु-तनयेषु, *tokesu-tanayesu*—
VII.46.3.

11. **Sabah-dugham dhenum**, the milk yielding cow (सबहुंघाम् । सबरिति पयसो नाम ; *sabah* = milk ; अमरणहेतुभूतस्य पयसो दोग्ध्रीं धेनुं गाम्—*Sayana*).

The milch 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, (पृश्निः = गौः = नभः, the sky, Nigh. I.4).

Dhenum, is also speech (धेनुरितिवाङ्मनाम—Nigh. I.11 ; सबहुंषां सर्वकामना प्रपूर्िकां, the fulfiller of all aspirations—*Daya*.).

12. **Sumnaih eva-yavari**, traversing the sky shedding delight (सुम्नैः सुखैः एवयावरी दुःखनिवारिका—dispeller of troubles by giving delights. —*Daya*.).

Sumnaih, with the means of happiness (सुम्नैः सुखैर्हेतुभूतैः—*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 (एवयावरी एवैर्गन्तुभिरस्रवैर्मध्यमस्यानैरुदकैर्वा सह यान्ती अन्येषामपि सुखार्थं वृष्टिजलैः सहागच्छन्ती ता धेनुमुपाजघ्वम्—*Sayana*).

13. **Bharadvajaya**, for Bharadvaja, for the possessor of enlightenment (भरद्वाजाय धृतविज्ञानाय—*Daya*.). Milk for him ; a twofold blessing (द्विता) ; the cow which gives milk to universe, and food to sustain every one.

15. **Marutam**, like the band of men (मारुतं मनुष्याणामिदम्—*Daya*. ; मरुतसंघस्यमीदृशं—*Sayana*).

Sardhah, strength (शर्धः = बलम्—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) (संसिषं प्रशंसिषं नु सद्यः ते तव अपिकर्णं प्राञ्छादित श्रोत्रे—*Daya*.).

17. *Kakambhiram*, the progeny of crows (*Wilson*) ; the protector of crows (काकम्भीरं काकानां वर्तारं—*Sayana* ; काकानां गोपकं—*Daya*.).

Vanaspatim, trees, banyan and the like (वनस्पति वृक्ष—*Sayana* ; वनस्पति वटादिकं—*Daya*.).

एवा = एव (निपातस्य चेति दीर्घः—*Panini VI.3.135*).

Kakambarim vanaspatim ma ut vr̥hah, may you not uproot the trees sustaining crows (मा काकानां गोपकं उत् उच्छेदये: वटादिकम्—*Daya*.) ; uproot not, Pusan, the forest lord with its progeny of crows. By metaphor, it alludes to the R̥si and his family, children and dependents (ऋषिः पुत्रपौत्रसहितमात्मानं बहुपक्ष्याश्रय वनस्पतित्वेन रूपयन् तस्यानुद्वारयाशास्ते—*Sayana*).

Eva cana grivah a-dadhate veh, as fowlers set snares to birds.

Sayana translates *grivah*, as snares (दामानि), of the nature of net, an unusual interpretation (ग्रीवाः । गिरन्त्यन्तरवस्थापयन्ति बध्नन्तीति ग्रीवा दामानि । यथा व्याघ्राः वेः पक्षिणो हरणार्थं ग्रीवा दामानि जालरूपाणि आदधते भूम्यां निदधते तैश्च निहितैः पक्षिणो हरन्ति एवमस्मान् बन्धनोपायैः शत्रुर्मा हार्षीत्—*Sayana*).

18. *Dṛteḥ-iva*, as that of cloud (दृतेःऽयं मेघस्येव—*Daya*. दृतिः = मेघनाम, *Nigh. I.10*) ; *dṛti* is also a leatherbag ; a container made of skin.

Dadhanvataḥ, containing curd (दधन्वतः दधिमतः—*Sayana*) ; of the one which holds with grip (दधन्वतः दृढत्वेन धर्तुः—*Daya*.) ; also, of the one who possesses noble characteristics as love for learning etc.—दधन्वतः विद्याभूषण धर्तॄणां धारकस्य—*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 *Pr̥sni* having been once generated stay on for ever, and are not generated again is against the Vedic concept of succession of worldly existences.

Pr̥snayah dugdham, milk of *Pr̥sni*, mother of the Maruts, i.e. the cow-divine ; from whose milk, the Maruts were born. (पृश्निवै वै पयसो मरुतो जाताः—*Tait. S.II.2.11.4*).

Tat anyah na anu jayate, not born again like that (तत् ततः परम् अन्यः पदार्थः तान् जायते तत्सदृशो नोत्पद्यते—*Sayana*).

According to Dayananda, the entire universe (which includes the sun (सूर्यः), earth (पृथिवी) and midspace stellar bodies (पुन्यः) is created by the Supreme Lord, who stays aloof and is not born along with the creation (तत् अन्यः, He remains aloof; न अन् जायते and is not born in the same way; येनेस्वरेण सूर्यादिकं जगद् युगपदुत्पाद्यते स एतया सृष्टया सह न जायतेऽस्या भिन्नः सन् सर्वं सद्यो जनयति—*Daya.*).

Hymn-49

For verse 8, see Nir. XII.18.

1. **Mitra-Varuna**, मित्रावरुण—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.

Mitrah, (मित्रः) is so called because he protects (श्रापते) from destruction, or because he runs (द्रवति), measuring things together ($\sqrt{\text{मी}}$); in this sense, the *sun* also; or the word is derived from the causal of *mid* ($\sqrt{\text{मिद्}}$), to be fat, (Nir. X.21; see Rv.III.59.1, मित्रो जनान्यातयति). 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 ($\sqrt{\text{वृ}}$). Varuna sends forth the cloud, whose door opens downwards. He is the sovereign king of entire universe (भुवनस्य 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 (मध्यमो नयन्ता). See notes on I.1.7.

According to Sayana, we have also the same (मित्रावरुण। मित्रः प्रमीतेऽस्त्रायको वरुणः पापान्निवारयिता, 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. 1. 1.); Lord or a person, shining or glorious like fire is also *agni* (अग्निः अग्निरिव तेजस्वी—*Daya*.).

2. **Visah-visah**, between people and people, i.e. belonging to every man (विशः ऽविशः प्रजाया प्रजाया मध्ये—*Daya*. ; सर्वस्या प्रजायाः—*Sayana*).

Yuvatyoh, of the two young (man and woman); i.e. bride and bridegroom; here earth and heaven (युवत्योः द्यावापृथिव्योः—*Sayana* ; युवावस्या प्राप्तयोः स्त्री-पुरुषयोः—*Daya*.).

Divah sisum, the child of the celestial region (दिवः शिशुं द्युलोकस्य पुत्रं—*Sayana*); child of a cherishing one, कमनीयस्य बालकं—*Daya*.

Agni or fire is born of the celestial region (see दिवस्पति प्रथमं जज्ञे अग्निः—Rv. X. 45. 1.). Also see त्वं पुत्रो भवसि यस्तेजविघट् Rv.II.1.9).

Strbhīh, with stars (स्तुभि नक्षत्रादिभिः—*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 दुहितरो । सूर्येण हि अहोरात्रयोर्विभागः क्रियते—*Sayana*).

Kavim iyaksasi prayajyo, show favour to the sage. Here *prayajayo* (प्रयज्यो) is vocative ; addresses to Vayu (wind) ; *Kavim*, the intelligent adorer (कविः कान्तदर्शी ; कवि मेधाविनं स्तोतारं—*Sayana* ; कवि विद्वांसमिव कान्तप्रज्ञं—*Daya*.).

Iyaksasi, worship or adore with riches (इयक्षसि धनेन पूजय—*Sayana*) ; meet or attain (इयक्षसि संगच्छते प्राप्नोषि वा, इयक्षतीति गतिकर्मा—Nigh.II.14—*Daya*.).

6. **Jagad a Kṛnudhvam**, multiply the moveable (wealth). It may mean moveable, and immoveable, both types of organic kingdom (vegetable and animal life). (जगत् स्यावद् जंगमात्मकं सर्वं प्राणिजातं—*Sayana*).

Purisani, the widespread waters (पूरीषाणि पूरकान्युदकानि—*Sayana*; उद-कानि ; पूरीषमित्युदक नाम—*Daya*.) Nigh. I.12

7. **Kanye** ; daughter ; the one to be cherished or loved (कन्या कमनीया).

Sarasvati, one possessing divine knowledge (सरस्वती विज्ञानाद्या—*Daya.*).

Dhiyam, the sanctioned deities ; the intelligence or wisdom ; a noble act (धियं शास्त्रोत्पां प्रज्ञामुत्तमं कर्म वा—*Daya.* ; अस्मदीयं यज्ञाद्यं कर्म—*Sayana.*).

Gnabhib, by the well-disciplined speeches or words (ग्नाभिः सुशिक्षिताभिर्वाभिः—*Daya.* ; Nigh. I.11).

Gna is also wife of god (see Nir. XII.46) ; or *deva-patni*. See R̥v.V.46.8; उत ग्ना व्यन्तु देवपत्नीः), such as Indrani (of Indra) ; Agnaya (of Agni) ; Asvini (of Asvins), Rodasi (of Rudra) ; Varunani (of Varuna).

Gayatri and other Vedic meters are also known as *gna* (छन्दांसि वैग्नाः Tait.S.V.I.7.2).

8. **Pathah-pathah**, of every path (पथस्त्वयः सर्वस्य मार्गस्य—*Sayana*) ; मार्गान्मार्गान्—*Daya.*

Pari-patim, protector, Lord-supreme (परिपति अधिपति—*Sayana* ; other than the husband, or an incharge from all sides, पति वर्जयित्वा वा सर्वतः स्वामिनम्—*Daya.*).

Dhiyam-dhiyam, every thought or act of wisdom, every rite (धियर्धियं सर्वमस्मदीयं कर्म—*Sayana* ; प्रज्ञां प्रज्ञां कर्म 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 यष्टव्यं । गृहस्थैर्यजनीयं ; पस्त्यानां पस्त्यमिति गृहनाम—*Sayana* ; यजतं संयन्तव्यं गृहाणां—*Daya.* ; पस्त्यं=गृहनाम=house ;—Nigh.III.4).

10. वधंया=वधेय (संहितायामिति दीर्घः—Panini VI.1.70).

R̥dhak, truth (ऋधक् सत्यं—*Daya.*) ; that which leads to prosperity (ऋधक् ऋद्धं समृद्धं यथा भवति तथा—*Sayana.*).

R̥svam, the great (ऋष्वं महान्तं—*Daya.*) ; worth seeing ; of pleasing aspect (ऋष्वं दर्शनीयं—*Sayana.*).

11. **Naksanto angirasvat**, spreading like the rays of light ; like the moving wind (नक्षन्तः प्राप्नुवन्तः अङ्गिरस्वत् प्रशस्ता अङ्गिरसो वायवस्तद्बत्—*Daya*. ; नक्षन्तः व्याप्नुवन्तः । अङ्गिरस्वत् । अङ्गिरसो गमनशीला रश्मयः । ते यथा शीघ्रं नभस्तलं व्याप्नुवन्ति तद्वत्—*Sayana*).

Angirasah, rays endowed with movement (*Sayana*) ; wind endowed with motion (*Daya*). The Ṛsis may also be *angirasah*.

Acitram, non-wonderful (अचित्त्रं अनद्भुतं—*Daya*.); also a place scanty of timber (since *citram* is a place thick with shrubs and trees) (अचित्त्रं चित् । ओषधिवनस्पतिभि निविडो देशश्चित्तम् । तद्विलक्षणं ओषध्यादिभिर्वियुक्तमपि देशम्—*Sayana*).

Jinvatha, जिन्वथा=जिन्वथ (संहितायामिति दीर्घः—Panini VI.1.70), refresh with rain (जिन्वथ वृष्टया तर्पयथ—*Sayana* ; जिन्वथ प्राप्नुवन्ति—*Daya*.), Maruts have been invoked to satisfy such arid lands with rain.

12. **Nakam**, the midspace, devoid of ills and troubles (नाकम् अविवि-मान दुःखमन्तरिक्षं—*Daya*.).

Strbbhlh, by stars and constellation (स्तृभिः नक्षत्रैः—*Daya*.).

Vipah, of the wise, of the adorer or priest (विपः विप्रस्य मेधाविनः स्तोतुः—*Sayana* ; wise or one full of wisdom, विपः मेधावी—*Daya*.).

13. **Visnuh**, Lord who pervades ; all pervading Lord (विष्णुः यो वेवेष्टि स जगदीश्वरः—*Daya*.).

Sipivista and **Visnu** are two names or synonyms of Visnu (शिपि-विष्टो विष्णुरिति विष्णोर्देनामनी भवतः Nir.V.7).

The former has a contemptuous meaning, so says Aupamanyava, (See किमित्ते विष्णो परिचक्ष्यं भूतत्र यद्वक्त्रे शिपिविष्टो अस्मि—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 (यो विष्णुर्वाधिताय मनवे पापिबानि रजांसि विशिषद् विममे तस्यसम्बन्धे—*Daya*.’s paraphrase of this verse 13).

14. **Ahibbudhnyah**, अहिः बुध्यः, a serpent of depth ; cloud in the midspace (अहिः मेघः बुध्यः अन्तरिक्षे—*Daya*.).

Ahi is the synonym of cloud (Nigh I.10), since of its motion ; it moves in the atmosphere (अहिरयनात् । एति अन्तरिक्षे—Nir.II.17; cf. Rv.I.32.11: दासपत्नीरहिवोषा, having demon as their master and the cloud their guardian). The other meaning of *ahi* is serpent, derived from the same root, or from आ√हन्, to attack, with its preposition shortened ; it attacks (अयमपीतरोऽहिरेतस्मादेव । निहंसितोपसर्गः । आहन्तीति ।—Nir.II.17).

Budhnam is a synonym for midspace, the middle region (बुध्नमन्तरिक्षं—*Sayana*), and *budhnya* is what is or who is born in *antariksa* or midspace, and hence, a cloud.

Parvatah, cloud (पर्वतः मेघः—*Daya*). Clouds are so called because, they move in layers or *parva*. But *Sayana* translates the term as filler (पर्वतः पूरयता । 'पर्वं पूरये' इति धातुः । यद्वा पर्ववद्वचं पर्वतः । तद्वान् । पर्वतस्य गिरेः शतुरिति वा पर्वतः), 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* ; पर्ववान् पर्वतः). But *parva* is derived from the root√पू to fill, or from √प्री, to propitiate (पर्वपूनः पूनातेः प्रीणातेर्वा). *Ardhamasa* (a period of fortnight is also *parva*, because in this period the gods are propitiated (अर्धमास पर्व, देवानस्मिन्प्रीणन्तीति). The mountain is also called *parvata* on account of the similarity of joints of the nature of the period (*parva*).

Canah, food (चनः अन्नं—*Sayana* अन्नादिकम्—*Daya*). The Nighantu does not include this word in the synonyms of *anna*.

Osadhibhih, Soma herb or other medicinal herbs (ओषधीभिः सोमलतादिभिः—*Daya*.) or it may be vegetables as sesamum, pulse and the like (ओषधीभिः । ओषः पाकः आसुधीयते इत्योषधवस्तित माषाद्याः—*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. (रातिःसाचः । दानकर्तारः—*Daya*.); रातिपाचः । राति दानं सचन्ते सेवन्ते इति रातिपाचो विष्वदेवाः—*Sayana*).

15. **Puru-viram**, one with numerous *virah* or children ; *vira* is one born of *virya* or semen, and thus son, grandson and the like (पुरुवीरं वीर्याज्जायन्त इति वीराः पुत्रादयः—*Sayana*) ; also *vira* is one with vitality or vigour, and hence a brave person (पुरवो बहवो वीरा यस्मात्तम्—*Daya*).

Carsanipram, male dependents, persons related to men (चर्यणिप्राम् । चर्यणयो मनुष्याः । तेषां पूरयितारं—*Sayana* ; यश्चर्यणीन्मनुष्यान्प्राति व्याप्नोति तम्—*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, Savitr, Bhaga (who are the protecting deities—*trātṛ 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 Savitr, 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 (अदितिरदीना 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 (अदीनाः) (अदितेर्विभूतिमाचष्टे, एवान्यदीनानीति वा—Nir.IV.23).

Aditi attends on the birth of two kings Mitra and Varuna, and the ordinance (action, *vrata*) of Dakṣa ; दक्षस्य वादिते जन्मनि ऋते राजाना मित्रा-वरुणा विवाससि—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 (अदितेर्दक्षो अजायत दक्षाद्वदितिः परि । अदितिस्तु जनिष्ट दक्षं या दुहिता तव 1-X.72.4 ; आदित्यो दक्षः इत्याहुः । अदित्यमध्ये च स्तुतः । अदितिर्दासायणी—Nir.XI.24).

* अदितिर्द्यौ रदितिरन्तरिक्षमदितिर्माता स पिता स पुत्रः ।
विश्वदेवा अदितिः पञ्चजना अदितिर्जातमदिति जनिस्त्वम् ॥
—I.89.10

Agni is also known as Aditi (अग्निरप्यदितिरुच्यते Aditi gives perfect innocence, i.e. faultlessness in the entire sphere of action (अनागास्तत्त्वमदिते सर्वताता ।—I.94.15 ; अनागास्त्वम् । अनपराधत्वम् । अदिते । सर्वासु कर्म ततिषु—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 (अतूर्तपन्थाः पुरुर्यो अयमा सप्तहोता विष्णुर्येषु जन्मन्—X.64.5, commented by Nir.XI.23).

Savitr, 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" (जार आ भगम्—Rv. X. 11.6, and Av.XVIII. 1. 33). The sun is called here a consumer (जार) ; he is the consumer of night ; he is the consumer of lights also (स्वसुर्जारः शृणोतु नः) —VI.55.5 ; here dawn is the sister of the seer ; and the sun is dawn's consumer (dawn is sister, *savs*, from companionship, or drawing the juices—Nir.III.16,

Bhagam, is also glory (भगं ऐश्वर्यम्—*Daya*).

Daksapitrn, clever parents or preceptors (दक्षपितृन् चतुरान् जनकानध्यापकान् वा—*Daya*.) ; whose grandfather is *daksa* or clever (or Daksa by name) ; grandfather may be any elder in ancestry. (See आहं पितृन् त्सुविदत्रां प्रवित्सि, X.15.3 ; अदितिर्ह्यजनिष्ट, X.72.5). For the relation between *Daksa* 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. (द्विजन्मानः द्वयोर्लोकियोः जायमानाः प्रादुर्भवन्तः—*Sayana* ; i.e. manifest in two places, heaven and earth).

4. अद्या=अद्य (निपातस्य चेति दीर्घः—Panini VI.3.135).

Rudrasya sunavah, the sons of Rudra, the teaser of the wicked (रुद्रस्य दुष्टानां रोदयितुं—*Daya.*) ; or the sons of Lord of vitality, i.e. Maruts, the elements of human vital complex (in cosmos, the cloud bearing winds) , रुद्रस्य सूनवः पुत्राः मरुतः—*Sayana*).

Vasavah, the giver of dwellings (वसवः वासयितारः—*Sayana*) ; the learned scholars of the third or the lowest category (वसवः प्रादि कोटिस्था विद्वांसः—*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 *Brahmacarin* 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 अर्धयज्वा अभिमुख्यर्धोऽहं सङ्गन्ता—*Daya.*) ; whom the rewarder with prosperity honours with wealth (अर्धयज्वा स्तोतृन्मध्यन् सप्तद्वान् कुर्वन् यो यजति धनेन पूजयति तादृशः—*Sayana*).

This is commented upon by Yakṣa : the term means one who offers sacrifices, having made them in separate parts (सिषक्ति पूषा अर्धयज्वा अर्धयजन् यजति—*Pusan*, who sacrifices in separate parts, pours down—*Nir.* VI.6).

7. **Sam yoh**, security and removal, *Sam*=positive pleasure, or peace (*Santi*, शान्ति) ; *yuh* = freedom from or removal of pain (यं शमनं उपद्रवाणां i.e. calming down or annihilating obstacles ; योः यावनं पृथक्करणं, पृथक्कर्तव्यानां भवानां, 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 अल्पवयसे तनयाय सुकुमाराय सन्तानाय—*Daya*) ; for children and their children (तोकाय पुत्राय तनयाय तत्पुत्राय—*Sayana*). Both the terms usually occur in pairs, and are synonyms of son (*Nigh.* II.2, अल्पवयनामानि). See our note on VI.48.10.

9. अद्या=अद्य (संहितायामिति दीर्घः—*Panini*. VI.1.70)

Divyah, celestial, i.e. the Adityas of heaven (self-luminous stars of uppermost region).

Parthivasab, terrestrial, i.e. the *vasavas*, born on the earth (पार्थिवसः पृथिव्यां भवा वसवः—*Sayana*).

Gojatah, born in midspace (गोजाताः मध्यन्तरिक्षे प्रसिद्धाः—*Daya.*); pertaining to *pr̥sni*, the midspace, i.e. the Maruts (गोः पृथिवीमाध्यमिका वाक् । तत् उत्पन्ना मरुतः—*Sayana*).

Apyah, born in waters or in atmosphere (अप्याः अप्सु भवाः—*Daya.*); the aquatic, born in the firmament, i.e. the Rudras (अप्याः अप्सु अन्तरिक्षे भवा रुद्राः—*Sayana*).

12. The terms used in this verse are : Rudra, Sarasvati, Visnu, Vayu, R̥bhuksin, Vaja, Vidhāt̥, 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).

Visnuh, omnipresent Lord, all pervading Lord (see notes on I.22.16 ; VI.49.13).

Vayuh, 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).

R̥bhuksah, man of wisdom (ऋभुक्षाः मेधावी—*Daya.*).

R̥bhu, (the technician of aircrafts), **Vibhu**, (the technician of waterways) and **Vaja** (technician of roadways)—the three belong to the Academy of Defence (सौधन्वनाः from *dhanu*, defence weapon) (ऋभुक्षाः । ऋभुविभ्वावाज इति त्रयः सौधन्वनाः—*Sayana*); of these three, R̥bhu is the first, Vajah the last and Vibhuh, the middle one by intrapolation (तेषामाद्यो ऋभुश्च, वाजः अन्तिमश्च । उपलक्षणमेतत् । विम्बा च—*Sayana*).

Vajah, normally food (Nigh.II.7); technician.

Vidhata, the creator, the protector ; the giver of law ; law-institutor (विधाता विधानकर्ता—*Daya.*) ; Prajapati (विधाता प्रजापतिश्च—*Sayana*) ; For *Dhata* and *Vidhata* see विश्वकर्मा विमना आद्विहाया धाता विधाता परमोत संदृक्—R̥v.x.-82.2 ; Yv.XVII.26 ; Nir.X.26.

Parjanya, cloud-divine (see *Parjanya Hymn* VII.101-103). The word is derived from √तृप्, 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 (*trp + janyah*, तृप् + जन्यः = पृत् + जन्यः = पर्ज + जन्यः = पर्जन्यः); or he is so called because he is the best conqueror (पर + जिन्) or he is the best progenitor (पर + जन्); or he is the bestower of juices (प्र + ऋज्) (पर्जन्यस्तुपेराद्यन्त विपरीतस्य तर्पयिता जन्यः । परो जेता वा परो जनयिता वा । प्रार्जयिता वा रसानाम्—Nir. X.10).

(See also I.38.9 and V.83.2. for *Parjanya*).

Vata, 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.

Tvastr, Lord of brilliance; the architect; master of designs, "Tvastr is so called because it pervades quickly" say the etymologists. It may, however, be derived from √त्विष् meaning to shine; or from √त्वञ्, meaning to do (त्वष्टा तूर्णमश्नुत इति नैरुक्ताः । त्विषेर्वा स्यात् दीप्ति कर्मणः । त्वष्टेर्वा स्यात् करोति कर्मणः—Nir.VIII.13).

See Rv.X.110.9; Av.V.12.9, Yv. XXIX.34 य इमे चावापृषिवी for an invocation to Tvastr: O wise and excellent sacrificer, incited by the sacrifice here today to Lord Tvastr, who made these two progenitors, heaven and earth, and all created beings beautiful.

Tvastr is an atmospheric deity; he is enlisted among such gods of *antariksa*, midspace; he is also Agni according to Sakapurni (माध्यमिक-स्वष्टेत्याहुः । मध्यमे च स्थाने समाम्नातः । प्राग्निरिति शाकपूणिः—Nir.VIII.14). Also see I.95.2-5, where *tvastṛ* means fire (born in midair, heaven and waters).

14. For this verse, see also Yv. XXXIV.53; Nir.XII.33.

Ahimbudhnya, 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 (अज एकपादजन एकः पादः । एकेन पादेन पातीति वा । एकेन पादेन पिबतीति वा । एकोऽस्य पाद इति वा । “एकं पादं नोत्खिदति”—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) (सत्यवृधो यज्ञवृधो वा), 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 (मित्रयोः सुहृदोरध्यापकऽप्येतोर्बाह्याभ्यन्तरस्ययोः प्राणयोर्वा—*Daya*.).

Varunayoh, of the pair as of *udana* or the up-breath etc. (वरुणयोः उदान इव वर्त्तमानयोः—*Daya*.).

Mitrayoh-varunayoh priyam, the favourite of or grateful to Mitra-Varuna pair (मित्रयोः वरुणयोः प्रियं । मित्र शब्दो वरुणशब्दश्च इतरेतर योगात् मित्रा वरुणावुभावप्याचष्टे । मित्रावरुणयोः प्रियम्—*Sayana*).

2. **Trini vidathani**, the three cognizable worlds (त्रीणि विदथानि वेदितव्यानि स्थानानि त्रींलोकान्—*Sayana*) ; the cognizable disciplines, actions, devotion and knowledge (त्रीणि वेदतुं योग्यानि कर्मोपासनाज्ञानानि—*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 (*Sayana*). Or, the birth of learned people of the three disciplines mentioned above (*Daya*.).

3. अच्छा = अच्छ (संहितायामिति दीर्घः—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 (आदित्यान् कृताष्टवत्वारिंशद् वर्षं ब्रह्मचर्येण पूर्णविदुषः—*Daya*.) ; Also to Nature's bounties of the celestial region ; to the spiritual enlightenment of the innermost realm.

5. मूलता = मूलत (संहितायामिति दीर्घः—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 (वृकाय हिसकाय स्तेनाय ; वृक्ये तस्यस्त्रिवै—*Sayana*).

Vrkye, to the evil characteristics of the thief (वृकाय स्तेनाय वृक्ये वृकेषु स्तेनेषु भवे व्यवहारे—*Daya*.); or the wife of the thief ; or *vrka*, the wild dog or wolf (वृको घोरप्यस्वा, तस्य स्त्री वृकी), 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 नमस्कार एव पृथिवीमुत द्यां द्युलोकं च दाधार धारयति । द्यावा पृथिव्यौ प्राणिभिर्नमस्त्रियमाने सत्यौ तदुपभोगाय चिरकालमव तिष्ठेते—*Sayana*).

9. **Rtasya rathyah**, the regulators (or adepts in the discipline) of your truthful life (ऋतस्य सत्यस्य रथ्यः रथेषु साधुः—*Daya*.); the regulators of your sacrifice ; leaders or conveyers of the sacrifice offered (ऋतस्य यज्ञस्य रथ्यः रंहितुन् नेतुन्—*Sayana*).

14. **Panim**, to a trader (पणि व्यवहारकर्तारं—*Daya*.); a trader, a greedy trafficker, who gives no offerings to the gods, no presents to the priests (पणि वणिजमदातारं—*Sayana*).

Atrinam, to one who deprives others of their wealth (पत्रिणं पर-स्वापहारकं—*Daya*.); voracious (अदनशीलं राक्षसादिकं—*Sayana*).

Vrkah, a robber, a thief (वृकः स्तेनः—*Daya*.); an extortioner, from √वृक्, to seize, to take away (कुक् वृक् आदाने-इति धातुः). Also *vrka* is one who chooses, from √वृ (वृणोतीति वृकः, काकः स्वापदो 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). (वृकश्चन्द्रमा भवति । विवृत ज्योतिष्को वा । विकृत ज्योतिष्को वा । विस्त्रात ज्योतिष्को वा—*Nir*. V.20.

To support, we have the verse : अरुणो मासकृद् वृकः पथा यन्तं ददत्तं हि—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 *vrka*, because he dispels darkness. (प्रादित्योऽपि वृक उच्यते—Nir. V.21). For we have the verse : अजोहवीदश्विना वतिका वामास्तो यत्सीममुञ्चत वृकस्य—I.117.16)—The constant one invoked you ; O Asvins, when you released her, like a quail, from the mouth of wolf (*vrka*) : here *her* is the dawn (उषा) who as the legend goes, was seized by the sun. She called upon the Asvins who released her (प्राह्वयदुषा अश्विनावादिद्येनभिग्रस्ता । तामश्विना प्रमुमुचतुः । इत्याख्यानम् ।

A dog is also called *vrka* on account of biting (श्वापि वृक उच्यते । विकर्तनात्) : thus, in its support, we have the words : वृकश्चिदस्य वारण इरामयिः Rv. VIII.66.8 ; Av. XX.97.2—the wolf, the killer of the sheep, indeed his warder, Here *vrka* is a dog, a watch dog ; the word also means wolf or jackal, and *vrki* is she-wolf or she-jackal, the butcher (बृद्धवाशिन्यपि वृकमुच्यते), as in the quotation : शतं मेघान्वृक्ये चक्षदानं मृच्छाश्वं तं पितान्धं चकार—(Rv.I.16.16) : The father made Rjrasva, 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) (प्रति याजस्य योऽतिशयेन यष्टुं योग्यस्य यज्ञस्य—*Daya*).

According to Sayana, Atiyaja is the name of a seer, who was rival to Rjisvan, a priest, who pronounces an imprecation (अतियाजो नाम कश्चिद् ऋषिरस्माद् ऋषिश्चन वत्कृष्टः स्वामहमिति बृद्धया देवान् पियुक्षरास । ऋषिस्तदीयं यजनं निरावष्टाशया—*Sayana*).

2. **Brahmadvisam**, the enemy or obstructor of prayer, praise or divine knowledge ; even one hostile towards wealth or money, *brahma* being synonymous to *dhana* or wealth (ब्रह्मद्विषं धनस्य द्वेष्टारं—*Daya* ; Nigh. II.10).

3. **Brahmadvise**, for the enemy of divine knowledge (ब्रह्मद्विषे वेद-विद्याद्वेष्टे—*Daya*) ; an enemy of Brahman, the Lord Supreme or the high class Brahmanas (ब्रह्मद्विषे ब्राह्मणद्वेष्टे तस्मै—*Sayana*).

5. **Pasyema suryam uccarantam**, may we behold the rising sun (of. तच्चक्षुर्देवहितं वृकमुञ्चतु—VII.66.16).

9. **Amrtasya girah**, words of eternal knowledge (अमृतस्य नागरहितस्य विज्ञानस्य गिरः विद्यायुक्ता वाचः—*Daya.*).

Amrtasya sunavah, children or sons of immortal Prajapati (अमृतस्य मरणरहितस्य प्रजापतेः ये सूनवः पुत्राः ते देवाः—*Sayana.*).

10. **Yuhyam payah**, appropriate milk offering ; *payah* is milk and also water (Nigh. I.12) or food (Nigh.II.7) ; *yuhyam*, appropriate or worthy of the occasion (युज्यं समाधातुमहं पय, दुग्धमुदकमन्नं वा—*Daya.* ; युज्यं योग्यं पयः आमिक्षारूपं—*Sayana.*).

13. **Agni-jihvah**, tongue of fire ; whose tongue is the fire ; those whose tongue is enlightened with truth (अग्निजिह्वाः अग्निना सत्येन सु प्रकाशिता जिह्वा येयान्ते—*Daya.*) ; one who receives oblations by the tongue of Agni or fire (अग्निजिह्वा स्थानीयो येयाम् । यद्वा अग्नेजिह्वा । तथा पोष्यमाणत्वात् अग्निजिह्वा—*Sayana.*).

16. **Dhiyam**, discriminating intellect (धियं प्रज्ञां—*Daya.*) ; sacred acts, as yajna etc. (धियं कर्मयज्ञलक्षणं—*Sayana.*).

Have, in the sacred performances (हवे प्रशंसनीये धर्म्ये व्यवहारे—*Daya.* ; हवे यज्ञे—*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)(इलां अन्नं जनयत् जनयति । वृष्टया हि श्रोषधिवनस्पतयो जायन्ते तेष्वश्वान् जायते । —*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 (अन्यः अग्निः गर्भं जनयति । पुरुषेण श्रुतमन्नं जाठरेणाग्निना पक्वं सत् रेतोरूपेण परिणमते तदेव योषित्सु गर्भो भवति—*Sayana.*).

17. **Barhisi**, In the fire-altar (बहिषि यज्ञकुण्डे—*Daya.* ; दर्भपुञ्जे—*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 (नमन्ना, with food etc.)—*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 (हविषि दातव्येऽन्नव्ये बाज्नादौ—*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 (वसुवीरं वसुं धनं वीरं शुभलक्षणान्वितं पुष्ट्यं, person endowed with good qualities, —*Daya.*) ; one who is especially the instigator of poverty to acquire wealth (वसुं धनं अग्निप्राप्सुं वीरं दारिद्र्यस्य विशेषेण ईरयितारं गमयितारं—*Sayana*).

5. **Pari trindhi araya**, परि तृन्धि आरया, pierce with a goad from all sides (परिः सर्वतः तृन्धि हिन्धि आरया प्रतोदेन—*Daya.* ; आरया । सूक्ष्मलोद्वाग्री दण्डः प्रतोद इति आरा इति आख्यायते । तयापरितृन्धि परिविध्य—*Sayana*).

Pratoda is a goad ; a stick with sharp iron point at one end. **Ara** (आरा) 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 *viduṣa* (विदुषा) as a cunning man, a conjurer (विदुषा जानता तेन जनेन—*Sayana*; the word usually means a wise man); and therefore, in regard to the phrase य एवेदमिति ब्रवत्, *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 (*didhusu*) of His mother, and a lover, a gallant, of His sister (*Svasuh-jarah*) (5).

1. *Vimucāh napat*, a grandson of Prajapati. Sayana regards the word *vimucāh* (विमुचः—with all the three letters with *anudatta* accent) as a vocative and interprets it as “O Prajapati”—(हे विमुचो नपात् । विमुचश्च सृष्टिकाले स्वसकाशात् सर्वाः प्रजा विसृजतीति विमुक् प्रजापतिः), who at the period of creation, lets loose all creatures from himself.

To Dayananda, only *napat* is vocative, whilst *vimucāh* is a verb meaning, render free (विमुचः मोचय—*Daya*. To him again, *napat* is not the grandson, but the one who does not fall (नपात् यो न पतति सः). His *anvaya* (prose order) of the verse is : हे ऋषणे नपात्स्वं न ऋतस्य रषीर्भव न ऋ इहि, हे ऋष्यापकोपदेशकौ वामुक्त विद्वंस्त्वं विमुचस्त्वमहञ्च सं सचाच है ।

A *ghrṇe sam sacavahai*, May we two together serve the god of glowing heat (Nir.V.9) (ऋषणिः=glowing with heat=ऋणत-हृणि;=one whose glow has reached us (Nir.V.9).

2. *Kapardinam*, one with a braid of hair (usually the term is associated with Siva). (कपदिनं जटावृट्—*Daya*.—not of Siva but of a young *Brahmacarin*, who is expected to have braids of hairs, and long beards (Av.XI.5). (कपर्दिवृद्धा—*Sayana*).

5. *Matuh didhisum*, lord or guardian of mother (मातुः जनन्याः दिधिषुं धारकं—*Daya*.); the mother means *night* (मातुः निमल्लिया रात्रेः, the maker or the measure; दिधिषुं पति पूषणं—*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 भगवन् इवोषसः जारः निवारयिता—*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). (भ्राता बन्धुरिव इन्द्रस्य विद्युतः—*Daya*.).

Hymn-56

For verse 3, see Nir.II.6

Karambha-at, one who eats *karambha*, a mixture of parched barley meal and butter (करम्भात् यः करम्भमन्निशेषमस्ति सः *Daya*.; करम्भाणां घृत-मिश्राणां यव सक्तुनां अन्ना—*Sayana*).

3. *Paruse gavi*, in the sun, who has joints; for the radiant sun. (परुषे परुष्ममस्ति पर्ववति भास्वति, the joint having or the shining; गति गच्छतीति गौरादित्यः since he moves, therefore, the sun is *gau* (*Sayana*).

Gau, the sun is called so : Lo, that (charioteer) in the sun (*gavi*) who has joints : आदित्योऽपि गौरुच्यते । उतादः परुषे गवि । पर्ववति भास्वतीत्यदौपम्यवः—(Nir.II.6).

Dayananda translates *paruse* : in harsh attitude (परुषे कठोर व्यवहारे) and *gavi*, in words or speech (गवि वाचि).

6. अद्या=अद्य (निपातस्य चेति दीर्घः—*Panini*, VI. 3.135)

Adya ca sarvatataye 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 (सर्वतातये सम्पूर्णतुष्टसाधकाय यज्ञाय—*Daya*.); or for the sake of the general sacrifice today and the general sacrifice tomorrow.

(सर्वतातये सर्वे ऋत्विग्भिस्तातये इति सर्वतातिर्यङ्गः । तदर्थम्—a yajna that is conducted by all the priests is the *Sarvatati yajna*; यद्वा । सर्वेषां 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 (चाम्वोः द्वावाः पृथिव्योर्मध्ये—*Daya*.) ; the two ladles or cups (चाम्वोः अग्निपत्रेण फलकयोः—*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 : अथ यद्रश्मि पोषं पुष्यति तत्पूषा भवति (Nir.XII.16) and in this connection, the verse has been quoted : Thy one form is bright (शुक्लं), which means that it is bright red (शुक्लं ते अन्यत् means लोहितं ते अन्यत्) ; and thy other is holy, which means that to it the sacrifice is offered (यजतं ते अन्यत् means पत्नियं ते अन्यत्). Thy function is to make the day and night of different forms (विषमरूपे ते अह्नोर्कर्म) And thou art like heaven (द्यौरिव चासि). Thou protectest all sciences (सर्वाणि प्रज्ञानान्यवसि). Here let thy gift be full of fortune, O Pusan, abounding in food (अन्नवन् । भाजनवती ते पूषन्निह दत्तिरस्तु)—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 (भुवने संसारे विश्वे समग्रे अर्पितः स्थापितः—*Daya*. ; विश्वे विश्वस्मिन् सर्वस्मिन् भुवने लोके अर्पितः प्रजापतिनापोषकत्वेन स्थापितः—placed so by Prajapati in his capacity of nourishing all things—*Sayana*). 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 tavasam su-ancam, propitiated by willingly offered devotions (or oblations), vigorous, and well moving, accomplished by physical and mental powers (कामेन कृतं तवसं बलिष्ठं स्वञ्च सुष्ठ्वञ्चनं प्राप्तं यदीरात्मबलेन युक्तं—*Daya*.).

Whilst interpreting this verse, Sayana unnecessarily introduces *pasu* (animal) offerings (कामेन पशूनादि विषयेण कृतं स्तोतृभिर्वसोऽकृतं तवसं बलवन्तं प्रबुद्धं वा स्वञ्च स्वञ्चनं सुष्ठु गच्छन्तम्—*Sayana*).

Suryayai adaduh, gave to *Surya* (सूर्या) ; all Nature's bounties gave Pusan to the wife of the sun named as सूर्या (यं पूषणं देवासः सर्वदेवाः सूर्याय सूर्यस्य पत्न्यै यद्वा सावित्री सूर्याख्यायै अग्निनोर्वरणाय अददुः दत्तवन्तः—*Sayana*). See also पूषः पितरावबुनीत पूषा—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-satrayah*, देव शत्रवः), and hence Sayana derives the word *pitṛ* from √पी, *pi*, to injure ; and *pitarah* are *asurah*, or wicked demons. (पितरः हिंसकाः । पीयति हिंसाकर्मा । तस्यैतद् रूपम्—*Sayana*).

बोचा = बोच (द्व्यचोऽस्तितः—*Panini*. VI.3.134).

Dayananda in his paraphrasing separates the term *pitarah*, from the rest as follows : हे इन्द्राग्नी, युवं यानि सुतेषु वीर्यां चक्रयुस्तैर्वा देवशत्रवो हतास स्युश्चिरञ्जीवय इति वामहं नृ प्र बोचा । येन युवयोः पितरो ऽप्येवं वामपदिशनन्तु ।

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**, वद्, a synonym of truth (*Nigh.III.10*).

Ittha, इत्था, a synonym of truth (*Nigh. III.10*).

Ittha is also by this way : इत्था अनेन प्रकारेण—*Daya.* ; *Sayana*) ; after this fashion.

Panisthab, most deserving of praise (पनिष्ठः अतिशयेन प्रशंसितः—*Daya.*).

Iheha matara, a mother everywhere ; mother here and mother here (इहेहमाता जननी ययोस्तौ—*Daya.*).

Yamau, twins (यमौ यमलौ सहोदरान्तौ—*Sayana*).

[**Yama** is so called because he governs, √ यम् (*Nir.X.19*) ; यमो-नियन्तारो—*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 (सप्तिः= horse = अश्वनाम, *Nigh.I.14*).

4. **Pajra-hosina**, receiving of acclamation (पञ्चः संगतो होषो घोषो वाग्ययोस्तौ—*Daya*. ; पञ्चः प्राजितः प्रसिद्धो होषो घोषः स्तोत्रं ययोस्तद्गो—*Sayana*).

Josa-vakam vadatah, uttering amiable eulogies (जोषवाकं प्रीतिकरं वचनं वदतः—*Daya*.); uttering unacceptable eulogies (जोषं जोषयितव्यं प्रीतिहेतुत्वेन कर्तव्यं स्वयमप्रीतिकरं तादृशं वाकं वाक्यं वदतः—*Sayana*).

O Indra and Agni, you partake of the food of that man who praises you two when the Soma juices are pressed (य इन्द्राग्नी सूतेषु वा सोमेषु स्तोति तस्यशनीषः । अथ योज्यं जोषवाकं वदति विजंजयः प्राजितहोषिणो न देवो तस्याशनीषः—*Nir.V.22*).

Yahvam stavat, praises you (यः वाम् युवां स्तवत् प्रशंसित्—*Daya*.); praises you improperly (कुत्सितं स्तूयात्—*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 *muhurtah*, the thirty divisions of day and night), त्रिंशत् पदानि अथयव भूतान् विशन्मूहूर्तान्—*Sayana* ; Two less out of thirty-two Nature's bounties (heaven and firmament eliminated)—आकाशं चां च वजंयित्वा सर्वां भूम्या दीन्यदार्ष्टान्—*Daya*.).

Hitvi sirah, having eliminated the head, that is, the speech or words of chief importance (हित्वी त्यक्तवा शिरः शिरोवन्मुख्यं वचनम्—*Daya*. ; शिरो-हित्वा त्यक्तवा स्वयमशिरस्का सती—*Sayana*) ; or animating the head (of living beings) ; exciting the head (शिरः प्रेरयित्री).

This may apply to dawns, as being headless (अशिरस्का), she having abandoned the head, being of herself headless. See Yv. XXXIII.93.

Mahidhara, like **Dayananda**, also refers the epithets to *vac*, speech, *apad* (अपाद्) or footless (पादरहिता—*Daya*.) meaning prose (गद्यारिफा).

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 (हतः हिंसतः वृत्राणि मेघाज्यवान्—*Daya*.).

Arya, the pious (आर्या उत्तमगुणकर्म स्वभावो—*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 दासाः कर्महीनाः शत्रवः । तैः कृतानि चोपद्रवजातानि । आर्या आर्यैः कर्मगुणवृत्तिभिः कृतानि वृत्राणि उपद्रव जातानि—*Sayana*).

Hymn-61

For verse 2, see Nir.II.24.

1. *Divodasam* divine perspective ; the giver of enlightenment (दिवोदासं विद्याप्रकाशस्य दातारं—*Daya*.).

Vadhri-asvaya, speeding mind ; one yoked for horses to march ahead (वध्रयस्वाय वध्रयो वधंका अस्वा यस्य तस्मै—*Daya*.).

2. **Sarasvati** (spiritual awareness ; one of the 57 synonyms of speech (Vac ; वाक्). 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)—(सर्व सरस्वतीत्येतस्य नदी बह्वैवतावच्च निगमा भवन्ति —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.

Susmebbih the word *Susma* (सुष्म) is a synonym of strength, so called because it crushes everything (इदं सुष्मैः शोषणैः । सुष्ममिति बलनाम । शोषयतीति सः—Nir.II.24).

Bisakha, here *bisam* is derived from the root *bis* (√बिस्) meaning to split or grow (बिसं बिस्यतेभेदनकर्मणः । वृद्धि कर्मणो वा—Nir.II.24).

Sanu or peak is so called because it is very much raised up or it is very lofty (सानु समुच्छ्रितं भवति । समुन्नमिति वा—Nir.II.24).

Urmibbih, with mighty waves (महद्भिरुर्मिभिः).

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 (पारावतघ्नी पारावारघातिनीम् ।—Nir.II.24).

Param, something afar (पारं परं भवति).

Avaram, something near at hand (भवारमवरम्).

Let us attend upon the *Sarasvati* (river) with well-composed, sublime hymns (सुवृत्तिभिः शोभनाभिः स्तुतिभिः) and acts of worship (कर्मभिः) for our protection (भवसे भवनाय).—Nir.II.24.

3. **Brsayasya**, the destroyer of Nescience (ब्रूयस्य अविद्याहेदस्य —*Daya*. ; *Brsaya* is also the name of *Tvастṛ* whose son is *Vṛtra*. (*Sayana*) ; *Brsayasya prajam*, the son of *Tvастṛ*, 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 घातक or इन्द्र शत्रुः). In uttering the mantra, however, the officiating priest made a mistake in the accentuation of the term इन्द्र घातक, slayer of Indra, in which sense, as a *tat-purusa* compound (तत्पुरुष समास), the acute accent should have been placed upon the last syllable (अन्तोदात्त); instead of which the reciter of the mantra placed the accent on the first syllable (पूर्वोदात्त), whereby the compound became *bahuvrihi* (बहुव्रीहि समास), epithet, with the meaning, the one of whom Indra is the slayer; consequently, when, by virtue of the rite, Ṛtra was produced, he was foredoomed by the wrong accentuation to be put to death by Indra. So Ṛtra 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.

Ksitibhyah avanih avindah visamebhyah 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 (क्षितिभ्यः मनुष्येभ्यः अवनीः असुरैरपहृता भूमिः अविन्दः असम्भयः एभ्यः मनुष्येभ्यः विषं उदकं च अस्रवः अस्रारयः । यद्वा क्षितयोऽसुरजनाः । तेभ्यः सकाशात् अवनीभूमीरविन्दः सम्भवत्यसि । तान् हृत्वैभ्यश्चासुरेभ्यो विषं मृतहेतुभूतं गरलमस्रवः —*Sayana*).

According to Dayananda, O Sarasvati, may you turn out those who speak ill of learned people (देवनिदः), and take the side of those, who are destroyers of nescience (बुद्धयस्य मायिनः), and also of their progeny (प्रज्ञां); and win over the lands for protection (क्षितिभ्यः अवनीः अविन्दः), and from the interior of these lands, take out (अस्रवः) water (विषं).

Visam, विषं = उदकं (water, Nigh.I.12).

9. **Atidvisah, anya rtavari svasrh,** bring to us her other water-laden sisters. Sayana gives two explanations : (i) *ati* = *atini* (प्रति नयतु प्रतिनारयतु) to lead over or beyond and (ii) *ati dvisah*, may the other sisters overcome those who hate us.

Rtavari, the dawn (ऋतावरी उषा:—*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 धातवोऽथवा गायत्र्याद्या गङ्गाद्या वा यस्याः सा तथोक्ता—*Sayana*) ; seven sustaining elements (सप्त प्राणादयो धारका यस्याः सा—*Daya*.).

Seven metres : Gayatri, Usnik, Anustup, Bṛhati, 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, Ksatttriya, Vaisya, Sudra, and Nisada, the five classes in society.

14. **Ma-apa spharib,** reduce us not to insignificance ; cause no decline (माप स्फुरीः अपवृद्धं मा कुर्याः—*Daya*. ; अपवृद्धान् मा कारीः । स्फारो वृद्धिः—*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 (भुज्युं भोक्तुं योग्यमानन्दम्; also भुज्युं भोक्तारं IV.27.4; भोगमहंम् I.119.4; सुखस्य भोक्तारं I.120.20—*Daya.*).

Tugrasya sunum, the son of Tugra; the son-like of a strong person (तुग्रस्य बलिष्ठस्य सूनुं अपत्यमिव वर्तमानम्—*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 (वधिमत्स्याः बहुवो वधयो वर्धनानि विद्यन्ते यस्याम् तस्या भूमेरन्तरिक्षस्य वा—*Daya.*). See also I.116.13; 117.24; also X.39.7; 65.12 (वधिमत्स्याः वधिकाया विद्यायाः I.117.24; वधय प्रशस्ता वृद्धयो विद्यन्ते यस्यास्तस्याः I.116.13—*Daya.*).

Shayave, for the quiet devotee; for sleep (शयवे शयनाय—*Daya.*; शयानाय I.116.12; for the sound and pleasant sleep, सुखेन शयनशीलाय; शयुः, यः शेते तं पुनं IV.18.12; the all pervading one, शयुः=योजनिव्याप्यशेते III.55.6; one who provides rest to everyone during dissolution, शयुः यः प्रलये सर्वाणि भूतानि शाययति सः—*Daya.*). शेतेज्जो शयुः, शयनशीलः—Unadi I.7.

8. *Adityah*, light; also a measure of time, months (आदित्याः कालावयवाः—*Daya.*).

Vasavah, life-elements; also earth and other places of abodes (वसवः पृथिव्यादयः—*Daya.*).

Rudriyasah, the Maruts; the elements of vitality (रुद्रीयसः प्राणाजीवाश्च—*Daya.*).

10. *Nrvata rathena*, having a leader, a driver (नृवता उत्तमा नरो विद्यन्ते यस्मिंस्तेन—*Daya.*; नृवता नेत्रा सारथिना युक्तेन—*Sayana*); or equipped with a horse (यद्वा अश्वयुक्तेन—पतङ्गाः नरः; नरा = अश्वाः = पतङ्गाः, Nigh. I.14;—*Sayana*).

Antaraih cakraih, chariot with wheels capable of taking one all around different regions ; well-guided chariot (अन्तरैः चक्रैः लोकभ्रमणाय परिध्याब्देः—*Daya.*) ; अन्तरैः अतिक्रुष्टैः चक्रैः युक्तेन—*Sayana.*

Sanutyena tyajasa, with impelling forces ; with secret indignation (सनुत्येन सप्रेरणीयेन त्यजसा त्यागेन—*Daya.* ; सनुत्येन तिरोहितेन त्यजसा क्रोधेन—*Sayana.*)

Vanusyatam, the angry ones ; the obstructing ones (वनुष्यतां कृष्यतां बाधमानानां वा । वनुष्यतीति कृष्यति कर्मा—*Nigh.II.12* ; हन्तिकर्मा—इति यास्केनोक्तत्वात्—*Sayana.*)

11. **Niyudbbih, Niyut**, steeds ; the one moving with the speed of wind (नियुद्भिः वायोरगतिभिः—*Daya.* ; नियुद्भिः बाह्वैः—*Sayana.*)

Hymn-63

For verse 8, see Nir. VI.29.

1. **Valgu**, the pleasant speech (बल्गु शोभनवाचो । बल्गुइति वाङ्मनाम, (*Nigh.I.11*).

Nasatya, of the truthful nature (नासत्यां सत्यस्वभावो—*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. **Barhiih**, wide space, midspace (बहिः अन्तरिक्षं, also बृहन्ते सर्वे पदार्था यस्मिंस्तदन्तरिक्षं ; संबद्धितं तेज इव विज्ञानं, I.188.4 ; उत्तमासनं, IV.9.1 ; अतीव विशालं VI.67.2 ; बृहत् गृहं, I.142.5—*Daya.*

5. **Nara-nrtu**, the leaders and guides (नरा नायको नृत् नेतारो—*Daya.* ; नरानेतारो नृत्नृत्यन्तो, 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 (मायाभिः प्रज्ञानैः कोसलेर्वा जितवन्तो स्य इत्यर्थः—*Sayana.*)

6. **Vayah**, birds (वयः पक्षिणः—*Daya.*); also horse (वयः अश्वाः—*Sayana*; अश्वः = श्वेनासः; 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 (असंक्रमणीम्—*Nir.VI.29*); the phrase literally means, give us a cow, food, that does not astray.

Sayana explains *dhenum* by gratifying (धेनुं प्रीणयित्रीम्), or *isam* (इषं) may be the adjective for *esaniyam*, give us a desirable cow (इषमेयणीयां धेनुमित्यन्वयः—*Sayana*).

9. The verse is full of epithets : *rjre raghyi*; two straight right going. (ऋज्ये ऋजुप्रिये रघ्वी लघ्वी—*Daya.*; ऋज्ये ऋजुगमने रघ्वी क्षिप्रगामिन्यौ बडवे i.e. the straight-moving and fast moving mares—*Sayana*).

Puruyasya, the intuitive instinct (पुरयस्य या पुरोऽयते प्राप्नोति तस्य—*Daya.*); of *Puraya* (पुरयस्य पुरयनामकस्य—*Sayana*); the word occurs nowhere else in the *R̥gveda*.

Peruka, the instinct of resistance (पेरुके पालके—*Daya.*; पेरुके रात्रिविद्यमानानि—*Sayana*); the word occurs nowhere else in the *R̥gveda*.

Sandah, the discriminating instinct (साण्डः यः श्रयति तनू करोति तथाऽयम् । अत्र शो तनूकरण इत्यस्मादौणादिकेऽङ्गङ् प्रत्ययः—*Daya.*; a king of this name, —*Sayana*); the word occurs nowhere else in the *R̥gveda*.

10. **Purupanthah**, master of manifold ways; the versatile (पुरुपन्थाः पुरुबहुविधश्चासौ पन्थाश्च—*Daya.*); the word occurs nowhere else in the *R̥gveda*.

Bharadvajaya, for the sage, profound in sacred knowledge (भरद्वाजाय धृतविज्ञानाय—*Daya.*).

Purudansasa, achievers of great deeds (पुरुदंससा पुरुणि दंसास्युत्तमानि कर्मानि ययोस्तौ—*Daya.*). As a vocative, the word occurs in VI.63.10 and VIII.9.5; also see पुरुदंसम्—III.1.23; 5.11; 6.11; 7.11; 15.7; 22.5; पुरुदंसा VII.73.1; पुरुदंससा I.3.2; VIII.87.6.

10. This verse has only one pada (एकपदात्रिष्टुप्).

Hymn-64

3. **Gavah**, rays (गावः किरणाः—*Daya*. ; रश्मयः—*Sayana*) ; but Wilson translates as kine, since of the word *vahanti*.

Volha, the married one (बोलहा विवाहिता—*Daya*.); of the army (बोलहा सेनायाः—*Sayana*).

Asteva = *asta-iva*, like one casting his darts, arrows, weapons etc. (अस्तेव शस्त्राज्ज्वाणां प्रक्षेपेव—*Daya*.); वीरः क्षेपेव—*Sayana*).

Ajirah na, like a warrior (अजिरः न क्षिप्रगामी शत्रून् यथा—*Sayana*) ; like the one who does not move with speed, (अजिरः न यः शीघ्रं न गच्छति सः न इव—*Daya*.).

4. **Divah duhitah**, O, the daughter of the midspace, or the region of light, O dawn (दिवो दुहितः अन्तरिक्षसूते हे उषो देवि—*Sayana* ; प्रकाशस्य कन्येव वतमाने—*Daya*.).

6. **Vayascit**, like the birds (वयश्चित् पक्षिणः इव—*Daya*. ; पक्षिणोऽपि—*Sayana*).

Hymn-65

1. **Ramyasu**, in the nights (राम्यासु रात्रिषु । राम्येति रात्रिनाम—*Nigh*. I.7 ; *Daya*. ; राम्यासु याम्यासु, *r*, substituted for *y*.)

Duhita divah-jah, daughter born of midspace or the region of light, i.e. dawn (दिवोजाः दिवो जाता अत एव दुहिता दिवः पुत्री उषाः—*Sayana*) ; (दिवोजाः सूर्याज्जातेव, like the one born of the sun—*Daya*.).

Ajlgah, makes visible (अजीगः जागरयति—*Daya*.); vomits, अजीगः उद्गिरति । जिगतिगिरति कर्मावा, *jigarti* means to consume or to invoke, or to seize, गृणाति कर्मा वा, गृह्णाति कर्मा वा,—*Nir*. VI.8); brings them up out of darkness.

2. **Urmyayah**, of the night (ऊर्म्यावाः रात्रेः *Nigh*.I.7).

Candrarathah, dawns in beautiful chariots (चन्द्ररथाः कान्तिरथाः । चन्द्र-श्चन्दतेः कान्तिकर्मणः—*Nir*.XI.5).

Candramas, (the moon) is so called because it roams about noticing (चन्द्रमाश्रायन्द्रमति, $\sqrt{\text{चप्} + \text{द्रम्}}$) or is bright and measures (चन्द्रोमाता, चन्द्र + मा), or its measure is bright (चान्द्र' मानमस्येति वा). *Candra* (bright) is derived from the verb $\sqrt{\text{चन्द}}$, *Cand*, meaning to shine.—Nir.XI.5.

5. **Gavam angirasah grnanti**, Angirasah through thy favour recover the herd of cattle (गवां गोत्रासंचान् अंगिरसो गृणन्ति उत्सृजन्ति—*Sayana*; गवां किरणानां अंगिरसः वायव इव गृणन्ति स्तुवन्ति —*Daya*.), See also गवां गोत्रमुदसृजो यदङ्गिरः—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 (भरद्वाजवदिति वचनात् अन्योऽप्यस्ति भरद्वाजः ।—प्राणो वै भरद्वाजवत्—*Sayana*, quoting from the Brahmana ; also like the ear (भरद्वाजवत् श्रोत्रवत्—*Daya*.).

Ririhī, beg, pray for (रिरीहि याचस्व । रिरीहीति याञ्जाकर्मा—Nigh.III.19); also grant us (रिरीहिदेहि—*Sayana*).

Hymn-66

For verse 9, see Nir. III.2.

1. **Prsnib**; midspace or atmospheric region, firmament (पृष्निः अन्तरिक्षम्—*Daya*.; *Sayana*).

Udhah, night ऊधः रात्रिः ऊध इति रात्रिनाम 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 : अय्येष्टासो अकनिष्ठास एते—V.60.5—*Sayana*).

Dhenu, speech धेनु वाक् । अत्र विभक्तिलोपः *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 (तद्रूपं मर्तेषु मर्त्यलोके अन्यत् बोधघनस्त्वयादिकं दोहसे कामान् दोग्धुं पीपाय प्राप्वायति—*Sayana*).

4. **Antah iti santah**, being already in everyone's hearts (अन्तः सन्तः सर्वेषां हृदि वर्तमाना 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 foresake their evil desires and lead a life of purity ; the elevated persons with pure hearts (अन्तः मध्ये सन्तः सत्पुरुषाः—*Daya.*).

Punanah, purifying (पुनानाः पवित्रयन्तः—*Daya.*).

Avadyani, bad habits ; defects ; sins (अवद्यानि निन्द्यानि कर्माणि—*Daya.* ; पापानि—*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 (य स्तोनाः स्तेनास्तिरोहिता वा स्तोतुधनं नामपहृत्तारः अयासः गन्तारो भवन्ति—*Sayana*) (स्तोनाः = स्तेनाः, i.e. thieves, *au* is substituted for *e*—स्तोनाः चोराः । अन्नवर्णव्यत्ययेनैकारं स्थानं श्लोकारः—*Daya.*).

6. **Savasa yujanta rodasi**, to form a bond of union between earth and heaven by their strength (सवसा बलेन वेगेन—*Sayana, Daya.*). i.e. satisfy by the rain (वृष्ट्या पृथिवीं तर्पयन्ति—*Sayana*).

8. **Sa vrajam darta parye adha dyoh**, despoiler of the herds of his ardent foe (सः पार्ये संग्रामे द्यौः दीप्तस्यापि विजिगीषोर्वा शत्रोः वज्रं गवां संपदं दत्तां दारयिता भवति—*Sayana*) ; according to Dayananda, *vrajam* is clouds (गोषु गवादिषु पशुषु पृथिवी विभागेषु वा तनये सुकुमारे यं अप्सु उदकेषु सः वज्रं मेघं दत्तां विदारकः पार्ये पारयितव्ये अथ अथ द्यौः प्रकाशस्य—*Daya.*).

9. **Arkam**, food or thunderbolt (अर्कं अन्नं वज्रं वा ; अर्कं इत्यन्ननाम Nigh. II.7. ; वज्रनाम Nigh. II.20—*Daya.* ; also अर्कं अन्नं हविः ; स्वर्गा अर्कः ; इत्यन्ननामसु पाठात्—*Sayana*).

Makhebhyaḥ, for battles, for yajnas (मखेभ्यः संग्रामादिभ्यः संगन्तव्येभ्यः ; मख इति यज्ञनाम 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*) ; दिवः स्तोतुः, शर्घाय मास्ताय बलाय, for the strength of Maruts ; गिरयः न मेघा इव, 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. **Rasmeva**, like the reins; like the radiations (रश्मेव किरणवद् रज्जु-वद् वा—*Daya*.; रश्मिनेव अश्वान्, horses restrained with reins.—*Sayana*).

Yamistha, the firmest restrainers (यमिष्ठा प्रतिशयेन यन्तारो—*Daya*. ; यन्तुतमो—*Sayana*).

Girbbih, by praises (गीर्भिः स्तुतिभिः—*Sayana*) ; by words or speech (वाग्भिः—*Daya*.).

Asama, not the same (असम विषमो—*Sayana*) ; not alike, excelling all (प्रतुल्यो सर्वभ्योजघिको—*Daya*.). *Sayana* refers to a similar passage : क्षिरं हि हन्ति चतुरश्ररुः" I.152.2., इति निगमान्तरेणासाभ्यं दक्षितम् ।

2. **Manisa**, the well-cultivated intelligence (मनीषा विद्यासुक्षिप्तमुक्ता प्रज्ञा—*Daya*.) ; prayer (मनीषा स्तुतिः—*Sayana*).

Sayana usually translates such terms as धियः, मनीषा etc. as prayer, which may as well mean *intellect*.

Namasa, with respect ; with viands etc. (नमसा सत्कारेणान्नाद्येन सह वा—*Daya*.; अन्नेन हविषा सह—*Sayana*).

Varuthyam, pertaining to house (वरूथ्यं वरूथे गृहे भवम्—*Daya*. ; the house, safe from heat, chill and blast of air, वरूथ्यं शीतवातातपानां वारयितुं भवति—*Sayana*).

Sudanu, liberal givers ; munificent divinities सुदानू—vocative—शोभनानि दानानि ययोस्तो—*Daya*.; हे शोभनदानो—*Sayana*).

3. **Apaseva**, by actions (अपसाज्ज्व कर्मणेव—*Daya*.; *Sayana*).

5. **Spasah**, rays and courses ; reins and goings ; the dispellers of darkness and ignorance and encouragers of light and knowledge (स्पशः अविद्यान्धकारं बाधमाना विद्याप्रकाशं स्पशन्तः—*Daya*.; स्पशः रश्मयश्च वा—*Sayana*).

Spasah adabddhasah amurah, your courses are unobstructed, according to *Sayana*, *spasah* means *rasmayah cara va* ; rays or perhaps reins, or goings which are *ahimsitah* (अहिंसिताः), uninjured, *amudhah*, (अमूढाः), not bewildered.

6. **Upamat-iva**, like a pillar or post (उपमात्-इव उपमीयते प्रक्षिप्यते इति उपमात् स्तूपा ; the post to which a calf is tied,—*Sayana*) ; like a similitude (उपमादिव—*Daya*.).

Visvadevah, the illuminator of the world ; the sun (विश्वदेवः विश्वेषां सर्वेषां देवः—*Daya*.; विश्वदेवः सूर्यः—*Sayana*).

Bhumim, the earth, *Dyam*, firmament ; the graceful knowledge (धां दिवं च—*Sayana* ; कर्मणीवा विद्याम्—*Daya*.).

Dhasina, by food (धासिना अन्नेन—*Daya*.).

Ayoh, of man ; of the living (आयोः जीवनस्य—*Daya*.; आयोः मनुष्यस्य—*Sayana*).

Drhlah, cloud (द्रह्लः; युवाभ्यां दृढीकृतश्च मेघः—*Sayana*) ; 'the firm *Naksatra*, present in the firmament, the one which does not decay (नक्षत्रः अन्तरिक्षं व्याप्नुवानः—*Sayana* ; नक्षत्रः यो न क्षीयते—*Daya*.).

A-atan, replenish with light (आतान आतनोति युवाभ्यां दृढीकृत एव—*Sayana*; आ आतान् समन्तादतेयुः प्रकाशयेयुः—*Daya*.).

8. **Jihvaya**, with his tongue ; with his prayers (जिह्वया वाचा—*Sayana* ; *Daya*.).

9. **Minanti**, exterminate (मिनन्ति हिंसन्ति—*Sayana* ; *Daya*.). There is no verb to govern the objects specified, and *Sayana* brings on from the verse 8, *vicayistam* (वि चयिष्टं) meaning *vinasayatam* (विनाशयतं), destroy.

Na ye devasah ohasa na marttah ayajnasacah apyah na putrah—
Here ohasa (ओहसा) means, by the means of conveying—wishes it may be supposed i.e. *stotrena* by praise (बहूना साधनेन स्तोत्रेण—*Sayana* ; प्राप्तेन बलेन योगेन वा—*Daya* .; *apyah* is rendered doing acts (अप्यः । अपः कर्म । तद्वन्तः—*Sayana* ; अप्यः अप्सु सत्कर्मसु भवः—*Daya* .; from *apas*, *opus*, but not sacrificing, or sacrificing in vain : व्याकर्मणि कुर्वन्तः—*Sayana*).

Na putrah, not sons, is rendered not pleasing or satisfying (नः पुत्राः । पुणन्तीति पुत्राः । न पुत्रा अप्रणन्त इत्यर्थः—*Sayana* ; like the sons—*Daya*).

10. **Nakih devebbih yatatah**, you do not go with other gods (देवेभिः अन्यैर्देवैः सह नकिः यतयः न गच्छथः, you are not associated with them at sacrifice—*Sayana*); you are not associated with learned persons (*Daya*). यतयः=यतेषु (अत्र व्यस्ययेन परस्मैपदम्—*Daya*).

11. **Yuvoh askrdhoyu**, your bounty is unlimited (युवोः युवयोः अस्कृद्योयु य आत्मनः कृषु ह्रस्वत्वं नेच्छति—*Daya* .; अस्कृद्योयुरकृद्वायुः । कृद्विति ह्रस्वनाम । निकृत्तं भवति (Nir.VI.3.); युवाभ्यां देयं तद् गृहादिकं अस्कृद्योयु अविच्छिन्नं भवति—*Sayana* ; i.e. that which is to be given by you, as houses and the like, is unchecked.

Askrdhoyu, long-lived ; means one whose life is not short. The word *krdhu* (कृधु) is a synonym of short : it is mutilated (यो अस्कृद्योयुरवरः स्वर्वाङ्, 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 *vidyut* (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 (वरुण) and resplendent (इन्द्र); or the one who presides over firmament (इन्द्र) and over waters (वरुण). Again *Indra* is one who slays *vrtra* (nescience) with adamant 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-tapau*, सुतपो सुष्ठु ब्रह्मचर्याद्यनुष्ठानाख्यं तपो ययोस्तौ—*Daya.*); they are one in drinking and enjoying Soma (the medicinal elixir, महोषधिरसं—*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*, युवोरयो अध्वरं (etc.) (10). They occupy their respective positions in space, *barhish* (बर्हिषि). (11).

1. *Vrkta-barhisah*, by whom the sacred grass has been clipped (वृक्त बर्हिषः स्तीर्णबर्हिषः—*Sayana*; वृक्तं छेदितं बर्हिरुदकं येन तस्य ; here Dayananda interprets *barhih* as a synonym of water (बर्हिरित्युदकं नाम, Nigh.I.13).

Sruti, quick, at once, immediately (श्रुष्टी रुचः, *Daya.*; श्रुष्टीति क्षिप्रना-
माश्रु श्रुष्टीति—Nir.VI.12).

2. *Maghonam*, the distributors of wealth, rich in wealth (मघोर्ना
घनाढयानां—*Daya.*; दानवतां—*Sayana*).

Manhistha, the most liberal along the opulent (मंहिष्ठा दातृतमो—
Sayana; the most respectable (मंहिष्ठा अतिशयेन पूजनीयो—*Daya.*).

Tuvisusma, possessed of vast strength (तुविशुष्म बहुबलौ—*Sayana*; बहु-
बल सेनायुक्तौ—*Daya.*).

Vrtra-tura, the destroyer of *Vrtra*, cloud, or evil forces, terrible
as clouds (वृत्रतुरा यो वृत्राणां मेघवदुन्नतानां शत्रूणां तुरो हिसको—*Daya.*; destroyer of
enemies, शत्रूणां हिसको—*Sayana*).

3. *Namasyebhib*, pertaining to respect and praise (नमस्येभिः स्तुत्यैः
—*Sayana*; by foods, नमस्त्वन्नेषु भवैः—*Daya.*).

Susaih, by strength (शूषैः बलैः; शूषं इति बलनामसु पाठात्—*Sayana*;
Nigh.II.9)

4. *Gnah*, speech, (मेति वाङ्नाम—Nigh.I.11).

10. *Svasaram*, day (स्वसरं दिनं—*Daya.*, Nigh.I.9; path (स्वसरं मार्गं
—*Sayana*).

11. **Barhisi**, on the sacred grass (*Sayana*) ; in space ; occupying respective positions in space (बहिषि भवकासे—*Daya*).

Hymn-69

The pair of Indra and Visnu is the deity (*dyavaprthivi*), 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 manyhorned rays. There indeed shines forth brightly that highest step of the wide-striding *Visnu* (ता वा वास्तून्युग्मसि यमघ्वे I.154.6). See Nir.II.7.

Sipivista, (सिपिविष्ट) 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. (किमित् ते विष्णो परिचक्ष्य भूत प्रयद् ववक्षे सिपिविष्टो अस्मि ; VII.100.6 ; —सिपिविष्टोऽस्मीति प्रतिपन्नरश्मिः ; शिषयोऽरस्मय उच्यन्ते । तैराविष्टो भवति—Nir.V.8)

Again, according to Nir.XII 18-19, that which is set free becomes *Visnu* (अथ यद् विषितो भवति तद् विष्णुर्भवति) ; Visnu is derived from $\sqrt{\text{vis}}$, to pervade, or from *vy-as* (व्यस्), to interpenetrate (व्यश्नोतेर्वा—Nir.XII.19) : We have : Visnu strode over this universe, thrice he planted his foot, enveloped in dust : (इदं विष्णुर्वि चक्रमे क्षेत्रा नि दधे पदम् । समूलह्यस्य पशुदे—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 (समारोहणे विष्णुपदे गयशिरसीत्योर्जवाभः). According to Sakapuni, the three steps are (i) on earth, (ii) in the midspace, and (iii) in the heaven (पृथिव्यामन्तरिक्षे दिव्येति शाकपूणिः—Nir.XII.19)

3. **Aktubhih**, by the nights (अक्षतुभिः रात्रिभिः—*Daya*. Nigh.I.7) ; with radiance (अक्षतुभिः तेजोभिः—*Sayana*).

Stomasah, praises (स्तोमासः स्तुतयः—*Daya*.; स्तोत्राणि—*Sayana*).

Ukthaih, with the Vedic 'praises or prayers' (उक्थैः वेदस्यै स्तोत्रैः—*Daya*.; उक्थैः शस्त्रैः सार्वं शस्यमानासः उच्चार्यमानाः—*Sayana*; शस्यमानासः प्रशंसिताः—*Daya*.).

4. Indra and Visnu both have equally spirited horses (सद्यमादः सह-माद्यन्तः अश्वासः अश्वाः—*Sayana*; सद्यमादः to the same destination, समानस्वानानि—*Daya*.; अश्वासः the great ones, महान्तः—*Daya*.; अश्वाः—*Sayana*).

Girah, the speech (गिरः वाणीः—*Daya*.; the prayers; शस्त्ररूपा वाचः—*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 (सहस्रं असंख्यं—*Daya*.; unmeasured, अमितं—*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 (विष्-रूपाणि व्याप्तरूपाणि—*Daya*.; नानावर्णानि—*Sayana*).

Savrata, of similar functions (सप्रता समान कर्माणि—*Daya.* ; *Sayana*).

4. **Ghrtapra**, Heaven and earth are both surrounded by water (or cosmic vapour) घृतपृचा घृतेन प्रदीपनेनोदकेन वा संपृक्ते—*Daya.*; घृतसंपृक्ते—*Sayana*).

Ghrtavrdha, the asylum of water (घृतावृद्धा घृतं प्रदीपनमवकाशनञ्च श्रीयं-योस्ते ; asylum of light or water—*Daya.*; घृतवर्धयन्त्वौ—*Sayana*).

6. **Urjam**, food or vigour. (घन्नं पराक्रमं वा—*Daya.* ; ऊर्जं घन्नं—*Sayana* ; अर्कं=घन्ननाम—*Nigh.II.7*).

Dyau, or heaven is like father, and *prthivi* or earth is like mother (पिता माता पितेव मातेव—*Daya*).

Hymn-71

For verse 2, see *Nir. VI.7*.

1. **Savita**, the sun, or the supreme creator, is the deity.

Makhab, yajna or sacrifice ; the giver of comfort like a sacred act (मखः यज्ञ इव सुखकर्त्ता—*Daya.*) ; the adorable (मखः मंहनीयः—*Sayana*).

Sudaksah, sagacious (सुदक्षः शोभनं दक्षं बलं यस्य सः—*Daya.* ; सुप्रज्ञः—*Sayana*).

Rajasah, of the world or region or water (रजसः लोकस्योदकस्य वा—*Sayana* ; लोकस्य—*Daya*).

2. **Davana**, donations (दावने दाने—*Daya.* ; *Sayana*).

Bhumanah, of many forms (भूमनः बहुरूपस्य—*Daya.* ; भूरे—*Sayana*).

Savimani, at the stimulation. We go at the stimulation (or inspiration) of the divine Savitr (सवीमनि प्रसवेऽनुज्ञाने—*Sayana* ; सवीमनि प्रसवे—*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 सूर्यस्तथा, अस्मात् उत्तिष्ठेत्—*Daya.*; स्यः स. सविता प्रतिदोषं प्रतिरात्रं रात्रेः अवसानेऽवसाने उत्तमस्यात् उत्तिष्ठतु—*Sayana*). दोषा = night. (Nigh. I.7).

Ayohanuh, the one whose jaw is strong as iron (अयोहनुः अयोसोहमिव दृढा हनुर्मेव सः—*Daya.*; golden-jawed, अयोहनुः हिरण्मय हनुः—*Sayana*; ह्वमं = अयः = हिरण्यनामानि, Nigh. I.2).

Hiranyapanih, golden-handed (हिरण्यपाणिः हिरण्मय पाणिः—*Sayana*; हिरण्यादिकं सुवर्णं पाणौ यस्य सः—*Daya.*).

5. **Upavakta-iva**, like an orator (उपवक्तेव अस्माकमधिपक्तेव—*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 mataram, 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 (वक्षणासु ऊधःसु—*Sayana*); in the rivers (वक्षणासु नदीषु—*Daya.*); वक्षणाः = नदीनामानि Nigh. I.13.

Gavam, of rays (गवां किरणानां—*Daya.*); of cows (*Sayana*).

5. **Tarutram**, helpers in times of trouble (तस्त्रं दुःखात्तारकम्—*Daya.*; तस्त्रं तारकं—*Sayana*).

Hymn-73

The deity of the hymn is *Bṛhaspati*, the supreme Lord.

1. **Bṛhaspatiḥ**, the supreme Lord, sustaining earth and other regions (बृहस्पतिः बृहतां पृथिव्यादीनां पालकः—*Daya.*). At different places of the Vedic texts, the word has varying usages : (i) the specialist of the sacred lore (बृहस्पतिः बृहतः शास्त्रबोधस्य पालमतिविष्—I.190.1) ; (ii) the Lord of a massive society (बृहतीनां स्वामिनं विद्वांसंजनं—V.51.12) ; (iii) the protector of knowledge or speech (वाग्विद्यारक्षकं ; वेदार्थविद्वज्जनम्, III.62.5) ; (iv) a sovereign, ruling over a great empire (बृहतां पालकं राजानं—III.62.6) ; (v) a learned person, or Lord supreme with a command over a wide sphere of the Vedic knowledge (बृहत्याः वाचः स्वामिनं, विद्वांसं ; बृहत्या ऋग्वेदादि वेद वाचः पालकं परमात्मानं—VII.X.4 ; बृहस्पतिः बृहत्या वेदवाचः पालयिता (विद्वान्)—I.190.2) ; (vi) the light of the sun, the sustainer of the world, बृहतां पालनहेतुं सूर्यं प्रकाशं ; (vii) the preceptor of sacred knowledge (सकलविद्याऽयापकं—Yv. IX.27) ; learned persons or technicians, renowned for knowledge in their own spheres, like the sun (बृहतां पतिः सूर्यं इव विद्वान् शिल्पिजनः, I.161.6) ; (viii) a lady preceptor (बृहत्या वेदवाचः पालिकाऽयापिका विदुषी स्त्री—Yv.XII.54) ; (ix) also fire, electricity and other sources of energy (बृहतां पालका विद्युद्गो-ऽग्निः—Yv.XXVII.19) ; (x) a good administrator or chief of an army (बृहत्या सभायाः सेनाया वा पालकः—Yv.XVII.48). These references have been taken from Dayananda's comments.

The word *Bṛhat* is a synonym of 'great' ; it is grown all round (बृहदिति महतो नामधेयम् । परिवृहलं भवति—Nir.I.7 ; II 11.21), *Bṛhaspati* destroys the derider (Nir. IV.25 ; बृहस्पते चयसे इत्थियाकम् I.190.5) ; *Indra* and *Bṛhaspati* are jointly praised also (Nir. VII.10) ; *Bṛhaspati* is the protector or supporter of the great (बृहस्पति बृहतः पाता वा । पालयिता वा—Nir. X.11, and 12 ; having sent the cloud with a dreadful roar, *Bṛhaspati* drew it out like a cup from a tree, X.68.8).

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 Bhṛgu ; and how the Adityas came into being. The coals became the *anghrasas* ; in that, the coals after being quenched blazed forth again, Bṛhaspati came into being. The extinguished coals became black cattle ; the reddened earth ruddy cattle. 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 :

निःश्रुतिः,	<i>nih-rtih</i> ,	I.38.6 ; V.41.17 ; VII.37.7 ; X.11.11 ; 36.2 ; 59.1-4.
निःश्रुतिम्,	<i>nih-rtim</i> ,	1.24.9 ; 164.32 ; VI.74.2 , X.36.4 ; 76.4.
निःश्रुती,	<i>nih-rtih</i> ,	X.114.2.
निःश्रुतीनाम्,	<i>nih-rtinam</i> ,	VIII.24.24.
निःश्रुतेः,	<i>nih-rteh</i> ,	I.117.5 ; VII.58.1 ; 104.9 ; X.18.10 ; 95.14 ; 161.2.
निःश्रुत्या,	<i>nih-rtyah</i> ,	X.165.1
निःश्रुत्यै,	<i>nih, rtyai</i> ,	X.164.1.

The Nir. I.17 discusses about the use of this word in the *pada-patha* : (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, निरृत्त्याः in the *padapatha*)—दुतो निरृत्त्या इदमा जगाम—(X.165.1)—पञ्चम्यस्य प्रेक्षा वा, पञ्चम्यस्य प्रेक्षा वा । आः कारान्तम् (Nir.I.17) ; परो निरृत्त्या आ चक्ष्व (X.164.1).

The Nighantu gives twenty-one synonyms of earth. With reference to them, *nir-rtih* (earth) is so called from giving enjoyment (तत्र निरृत्तिरित्यमणात्) ; the other word *nir-rtih*, which signifies calamity is derived from √रुह्, to befall ; these two words (i.e. one meaning the earth, and the other meaning calamity) are not to be confused. (रुह्यतेः कृच्छ्रापतिरितरा) (1). As a synonym of earth, we have the passage—स मातुर्वीणा परिवीतो अन्तर्बहुव्रजा निरृत्तिमाविशे—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 (बहुव्रजाः कृच्छ्रमापद्यत, इति पौरवाक्याः ; वर्षकर्मणि वैकृताः—Nir.II.8).

Dayananda translates *nir-rtim* as an evil policy or practice inflicting (निरृत्ति दुःखप्रदां कुनीति VI.74.2) ; the undesirable movement of wind causing disease (वायूनां रोगकारिका दुःखप्रदा गतिः—I.38.6). The word also means the earth (निरृत्तेः भूमेः—VII.58.1). Also *calamity*, (पाप्मा वै निरृत्तिः—S.Br.VII.2.1.1 ; घोरा वै निरृत्तिः—S.Br.VII.2.1.10).

Nirṛti is *alaksmi*, misfortune and poverty (निरृत्ति 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 *artni* (4), the quiver or *isudhih* (5) ; the charioteer or *Sarathi* (6), reins or *rasmayah* (7) ; horses or *asvah* (7) ; chariot or *ratha* (8) ; the guards of the chariot or *ratha-gopah* (9) ; the arrows or *isavah* (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 प्रतीतिकरम्—*Daya*.); the form (प्रतीतं रूपं—*Sayana*) ; in front of the army (प्रतीकं घनीकमुखं—*uvata* ; सेनामुखं—*Mahidhara*).

2. **Samadah**, सज्मदः, battles (समदः संग्रामान्—*Daya*. ; *uvata*, *Mahidhara*) ; with exhilaration (समदः अत्यन्तं मध्वतीः शत्रुसेनाश्च—*Sayana*).

Ajim, the paths, (प्राजि मार्गं—*uvata*, *Mahidhara*) ; the combats, (प्राजि संग्रामं—*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 + षद् (i.e. eating together) from √षद् to eat ; or सं + मदः (i.e. raging together) from √मद्, to rage (समदोः समदो वाक्तेः, सम्मदो वा मदतेः—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 (ज्या जयते वा । जिनातेवा । प्रजावती पूनीति वा—Nir.IX.17-18).

Samane, in the battle (समने संग्रामे—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.

Artni, the ends of the bow (प्रात्नी) are so called because they send forth arrows, or they are made of wood, or they never fail (प्रात्नी अर्तन्यो वा । अरन्त्यो वा । अरिषन्त्यो 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 onomatopoeic word (बह्वीनां पिता बहुरस्य पुत्र इतीषूनभिप्रेत्य । प्रस्मयत इवापा क्रियमाणः । शब्दानुकरणं वा ।

Isudhih, quiver, is the receptacle of arrows. (इषुधिरिषूणां निघ्नानं —Nir.IX.13).

Sankah, strife ; it is derived from √सच्, to suffer, or from √क, to scatter, preceded by the preposition सम्, (*sam*). (सङ्काः सचतेः, संपृचद् वा किरतेः—Nir.IX.14. Also संकाः, सह कायन्ति शब्दायन्त इति संकाः—*Sayana* ; संकाः संग्रामान्—*Daya* ; Nigh.II.17.

6. Seated on the car, a skilful 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, अभीशवोऽभ्यधुवते क्रमाणि—Nir.III.9 ; See X.94.7—दशाभीशुभ्यः ; अभीशूनां रश्मीनाम्—*Sayana* ; arms, अभीशूनां बाहूनां—*Daya*).

Rasmayah, rays ; reins (रश्मयः किरणाः—*Daya* ; रश्मयः अश्वप्रीवाभ्यां व्याप्य वर्तमानाः पाताः—*Sayana*).

11. She wears a beautiful wing. Deer is her tooth. When hurled, she flies girt 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 (*mrga*). Or else it is derived from √मृग्, to pursue (मृगमयोऽज्यादन्तः । मृगयतेर्वा—Nir.IX.19).

Gobhih, from a substance obtained from cow. It also means skin and phlegm (अथापि चर्म च स्लेष्मा च—Nir.II.5 ; गोभिः सन्नद्धो असि बोलयस्व । thou art girded round with skin and phlegm, be strong. VI.47.26) (गोभिः गोविकारैः स्नायुभिः । अथवा गौरिति ज्या नाम ; c.f. वृक्षेवृक्षे नियता मीमयद् गोः —X.27.22—*Sayana*).

Isu, arrows, is derived from √ इष्, meaning to go (or to kill) (इषुरोपतेर्गतिं कर्मणा (बधकर्मणा 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 (घ्राहन्ति सानून्वेषां सरणानि संक्वीनि—Nir. IX.20.) The word *Sakthi* is derived from √ सक्, to be united, the body is fixed in it. And they deal blows on their buttocks.

Jaghanam, buttock, is derived from the verb *jaghanya*, (जङ्घन्व) to strike repeatedly (जघनं जङ्घन्यते:—Nir.IX.20).

Asvajani, the lashing rod (अश्वजनि अश्वानां क्षेप्त्रि कक्षे यथा त्वया—*Sayana* ; अश्वानां प्रक्षेप्त्रि—*Daya*).

Kasha—Lashing (rod is also called *whip* (कश), which is so called because it reveals (प्रकाशयति) danger to the horse (अश्वजनी कक्षेत्याहुः । कशा प्रकाशयति भयमश्वाय) Or else, it is derived from √ कृष्, to drag on account of being small (कृष्यतेर्वाणूमावात्) Further speech is called *kasa* (कशा), because it reveals meanings, or it rests in space (वाक्पुनः प्रकाशयत्यर्थान् । खसया ।), or it is derived from √ कृञ्, to make a noise (कीनतेर्वा)—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, हस्तघ्नः; it is so called because it is held firmly on the hand (हस्तघ्नो हस्ते हन्यते—Nir. IX.14 ; हस्ते हस्तसमीपे वर्तितानि प्रकोण्डे स्थितः सन् जयया हन्यते इति हस्तघ्नः—*Sayana*).

Puman, man ; the word is derived from √ पुम्, to crush (पुमान् पुरुमना भवति । पुम्गतेर्वा—Nir.IX.15 ; पुमान् पौरुषोपेतः स्वयं पुमांसं धन्विनम्—*Sayana*).

15. **Alakta**, mixed with poison (आलाक्ता आलेन विषेण दिग्धा युक्ता—*Daya* ; आलेन विषेण ग्रन्ता—*Sayana*).

Ruru-sirsni, the one having the head of the type of the head of a deer *ruru*, (रुरुशीर्ष्णीं रुरोः शिर इव शिरो यस्याः सा—*Daya*.) ; the point of the arrow (रुरुशीर्ष्णीं हन्तृशिरस्का । अर्धैः हिमा कर्मणो रुरु शब्दोत्पत्तिः—*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 (पर्जन्य रेतसे । पर्जन्यो रेतो यस्याः सा पर्जन्यरेताः । तस्यै पर्जन्यार्थं भूतायै । शर-काण्डस्य पर्जन्य-जन्यत्वात्—*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 (कुमाराः कृतचूडाकर्माणः विशिखादिव शिखारहिता इव—*Daya*.; कुमारा मुण्डिता इव—*Sayana*).

18. **Marmani**, the tender or vital parts, susceptible to injury (मर्माणि शरीरस्याञ्जीवनं हेतूनवयवान्—*Daya*.; येषु स्थानेषु विद्धः सद्योभिद्यते तानि मर्माणि—*Sayana*).

Varmana, with armour (वर्मण कवचेन—*Sayana* ; *Daya*).

19. **Svah**, a relative ; a blood relation (स्वः स्वकीयः—*Daya*.; जातिः—*Sayana*).

Aranah, unfriendly (ऋणः शरममाणः—*Sayana*) ; one who is not prepared to put up a fight (सङ्ग्रामं रहितो यथावत् सङ्ग्रामं न करोति—*Daya*).

Nistyah, a distant one ; a stranger (निष्ठ्यः शब्देन धर्षितुं योग्यो दूरस्थः सन्,—*Daya*.; तिरोभूतो दूरे स्थितः—*Sayana*).

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